

PUSEYISM.

"What is Puseyism?" It is to "say anathema to the principle of Protestantism;" (1) to "depart more and more from the principles of the English Reformation;" (2) to "sigh to think that we should be separate from Rome." (3) to regard "Rome as our mother, through whom we were born of Christ." (5) It is to denounce the Church of England as being "in bondage, as working in chains, and as teaching with the stammering lips of ambiguous formularies;" (6) it is to eulogize the Church of Rome as giving "free scope to the feelings of awe, mystery, tenderness, reverence, and devotedness;" (7) and as having "high gifts, and strong claims on our admiration, reverence, love, and gratitude." (8) It is to declare that our "articles are the offspring of an un-Catholic age;" (9) and that the communion service is a "judgment upon the church;" (10) it is to teach that the Romish "ritual is a precious possession," (11) and that the missal is a "sacred and most precious monument of the apostles." (12) It is to assert that "the Scripture alone is not the rule of faith;" (13) that "the oral tradition of the church is also an exposition of God's revealed truth;" (14) "that the Bible, placed without note or comment in the hands of uninstructed persons, is not calculated, in ordinary cases, to make them wise unto salvation." (15) It is to assert, that in the Lord's supper, "Christ is present, under the form of bread and wine;" (16) that he is then "personally and bodily, with us;" (17) and that the clergy "are instructed with the awful and mysterious gift of changing the bread and wine into Christ's body and blood." (18) It is "to maintain the lawfulness of prayer for the dead;" (19) to "make a distinction between venial and mortal sin;" (20) and to "assert that a person may believe that there is a purgatory, that relics may be venerated, that saints may be invoked, that there are seven sacraments, and that we may, with a good conscience, subscribe the thirty-nine articles of the Church of England." (21)—*Oxford Chronicle*.

PUSEYISM AT CAMBRIDGE.

TO THE EDITOR OF THE TABLET.

The Oxford publications appear to have a large circulation in this University, if I may judge by the number of them in all the bookseller's shops; consisting of the Tracts, Laud's Devotions, Hymns, of the Roman and Parisian Breviaries, St. Vincent's Commonitorium, &c. &c.

Some "faithful man" has said that "Popery is Puseyism run to seed." Such of your Catholic readers as hope Puseyism is a plant of rapid growth must be contented to rest assured that the seed time is not yet arrived although some would en-

(1) Mr. Palmer's Letter to Mr. Golithly. (2) British Critic for July, 1841.—(3) Tracts for the Times. (5) Mr. Palmer's Letter. (6) Tracts for the Times.—(7) Mr. Newman's Letter to Dr. Jelf.—(8) Tracts for the Times. (9) Idem.—[10] Froude's Remains. [11] Tracts for the Times. [12] Idem. [13] Idem.—[14] Linwood's Sermons. [15 16] Idem. [17 18] Doctrine of the Church of England on the Blessed Eucharist. [19] Tracts for the Times, [20 21] Tracts for the Times, and Mr. Linwood's Sermons.

tain a different opinion, after viewing the picture-shops in this town, the windows of which are full of foreign engravings and pictures, consisting of religious processions abroad, mitred bishops, crucifixions, and, above all, the Virgin and Child, in every form and design, from Italy, Germany and France; indeed the latter quite eclipses the portraits of Peel, Wellington, and Lyndhurst, lately the reigning favorites. Catholic books also appear to be in great request. A bookseller, who chiefly deals in theological works, informed me that the demand for foreign missals, breviaries, pontificals, &c. has lately become so great, that he has difficulty in procuring a sufficient supply of them; as only foreign copies, and those of some antiquity, meet with a sale. One cause of this demand appears to be the circumstance of the Norrisian Professor of Divinity recommending every man who intends to take orders to be possessed of a copy of the Roman Missal Breviary, Canons and Catechism of the Council of Trent.

The stronghold of the Puseyites here is the Camden Society, the principal object of which is to effect a reform in ecclesiastical architecture, and the publications of the institution breathe a singularly Catholic spirit through the medium of architectural remarks. My meaning may be made clearer by a quotation or two from one of its recent publications, entitled, "A few words to Churchwardens on Churches and Church Ornaments. No. 2. Suited to town and manufacturing parishes." Every alteration suggested for a modern church, in this little work, would go to assimilate it to a parish church before the Reformation. Pews, for instance; side galleries; tall pulpits erected in front of the chancel; and many other ornaments of our churches which are modern, are here spoken of in anything but terms of admiration. For instance [p. 5] we read:—"Some churches—or rather sermon-houses, for they are not fit for prayer—remind one rather of auction or assembly rooms; the inside being full of comfortable boxes, and the outside having a fine portico for the company whose carriages roll up with pride, and bustle, and strife." We are also advised to get rid of "tawdry floating galleries." Again p. 9:—"If the old altar-stone remains in the church [you may know it by the five little crosses cut in it,] you should take care of it. Its having been once used for such holy purposes should secure it from contempt."

The following is, perhaps, the most striking passage in the book, and has, I believe, caused offence in certain quarters [p. 12]:—"One thing more. All old churches were dedicated to God, in honor of some saint. Now, in some places, not a soul in the whole parish knows the name of the patron saint of the church. This is a sad contrast to some little villages in Wales, where this is known by all, even the poorest. But, to be sure, comfort and civilization have not made so much havoc there as with us. There is, however, something worse than this: in one church there is in the vestry a long puritanical inscription scoffing at the blessed Saint, Alkm to whom the church is dedicated. And this is allowed to remain!"

NEW BISHOP OF JERUSALEM.

An authoritative statement of the circumstances attending this beautiful effort of Anglicanism has recently been published, and from it we glean the following particulars:—

(1) The originator of the design, the King of Prussia, had in view the conversion of the Jews, the spiritual care of German Protestants in Palestine, and the attraction of numerous German and English Protestants to Palestine "by the influence of strong religious feelings."

(2) The designs of the Archbishop of Canterbury and the bishops whom he has consulted in acceding to the plan, are the promotion of a closer union between the Anglicans on the one hand, and the German Lutherans, as well as the Eastern Heretical churches and those whom the Anglicans, after anathematizing them in the Athenasian creed, are wont fondly to call "the orthodox Greek church," on the other; the strengthening of these churches "against the encroachments "of the see of Rome," purifying and renovating them.

(3) "The endowment of the see is to be £1,200l. per annum. Half of this sum "consists of the interest of 15,000l. given "by the King of Prussia; the other half "is to arise from an equal amount which it "is expected will be raised by voluntary "contributions in England. This capital "of 30,000l. is to be invested, upon the "first advantageous opportunity, in land "situate in Palestine."

(4) The bishop is to be nominated alternately by the two monarchs, and the Archbishop of Canterbury is to have an absolute veto on the Prussian nomination.

(5) He is to be "subject to the Archbishop of Canterbury as his Metropolitan," until the local circumstances of his "bishoprick shall be such as to make it "expedient, in the opinion of the bishops "of the United Church, to establish some "other relation."

(6) His spiritual jurisdiction "will extend over the English clergy and congregations, and over those who may join "his church, and place themselves under "his episcopal authority in Palestine, and, "for the present, in the rest of Syria, "Chaldea, Egypt, and Abyssinia, such "jurisdiction being exercised, as nearly as "may be, according to the laws, canons, "and customs of the Church of England; "the bishop having power to frame, with "the consent of the Metropolitan, particular rules and orders for the peculiar wants "of his people."

(7) There is to be established a sort of bastard episcopal college for his service.

(8) German clergymen are to be ordained for the German congregations by the bishop, according to the English ritual, and are to sign the 39 Articles, and the Confession of Augsburg.

(9) The new bishop is to offer civilities, but not communion, to "other churches "represented at Jerusalem," and in particular the orthodox (and anathematized) "Greek Church."

Now, with regard to this scheme, which the *Times* affirms to be "encumbered with very serious legal difficulties," we have one or two questions to ask.—

The family man who has gone out to Jerusalem as bishop, has his jurisdiction marked out by, or under the authority of, an Act of Parliament. But we should really like to know by what canon or ecclesiastical law his jurisdiction is defined? How is the Archbishop of Canterbury, in his capacity—derived from the Roman See—of primate of all England, entitled to confer jurisdiction out of the limits of his primacy? The bishop has been consecrated by his grace, and while he remains within his grace's jurisdiction, may be amendable to him as metropolitan. But when he strays beyond this jurisdiction—how then? Does the Archbishop of Canterbury claim the powers of an apostle to regulate the affairs of the Church, whether within or without his primacy, by his own inherent right? Suppose one of the successors of Bishop Alexander should happen to be an Austrian subject, what—but the *auri sacra fames*—is to prevent him exercising his own judgment and scampering off to China or choosing any other see or settlement at his own discretion? If the right now claimed by the Anglican primate of exercising a metropolitan jurisdiction beyond the limits of English sovereignty be justifiable, then, even in the judgment of those who justify it, must the severing of this country from the primacy of Rome have been one of the most inexcusable acts of spiritual wickedness that ever was consummated or conceived. Poor Church of England! How art thou hedged round with difficulties, and hemmed in by pitfalls, so that thy every step, when thou strivest to shake off thy natural somnolency and inertness, leads thee over head and ears in mud! It is hard to avoid splitting one's sides with laughter at these queer doings.—*Tablet*.

THE BISHOPRICK OF JERUSALEM.—The *Frankford Post Gazette* of the 19th instant, states, under the date Berlin, 13th, that the Prussian clergy were much displeased with the circular of the Archbishop of Canterbury respecting the new Bishop of Jerusalem, and in which it is said that the establishment of that episcopal see would greatly tend to unite the Church of Germany with that of England, and induce the former to convert itself. "Our clergy" observes that journal, "is opposed to such a conversion, and intends, consequently, to address to the King a protest against the circular."

Oxford, February 19.—Mr. Grant, Commoner of St. John's College, has announced his secession from the establishment, and has followed the example of Mr. Sibthorp. Several of the junior members of the university are expected to join the Roman Catholic communion shortly.

SPAIN.—*El Coireo Nacional* states that Don Jose Nunez, a native of New Orleans descended from Spanish parents, and who had been bred up in the Presbyterian religion, publicly embraced the tenets of the Catholic church in the Cathedral of Saint Michael, in Valencia, on the 6th instant. The convert is a lieutenant in the U. S. navy.