

RUSSIA AND THE EAST.

In every quarter of these countries are to be found Catholic missionaries—intelligent, educated, devoted men—teaching schools, catechizing, administering sacraments, preaching the gospel. Their success is everywhere increasing almost beyond hope. The old fanaticism is beginning to pass away from the followers of the false prophet. The decay of temporal success has dimmed the faith of the Mussulman. The breaking up of Mahomedan empires has sounded in his ear the knell of Mahomedan worship; and he stands mute and passive, often with the docility of a child to listen to these strange messengers from the West, to come to tell him of a faith which was centuries old when his prophet fled to Medina, and is now in the freshness of its vigour when the kingdoms of his prophet are mouldering and passing away. Of the Greek schism, a mere earthly, and therefore, in every sense, *damnable* worship—a worship of the powers of this world—he will hear nothing. Of Protestantism he knows nothing, and can understand little, but that it is a commercial, comfortable, domestic doctrine, sadly wanting in the element of authority and the dignity of self-denial. But of Catholicism he is compelled to have other thoughts. It is very touching to read on this subject the narratives of the missionaries in those countries. The following passages are taken from a Memoir of M. Etienne, Procurator-General of the Lazarists. It is dated the 29th Nov., 1840, and is to be found in the "Annals of the Propagation of the Faith" for March 1841:—

The last hour of the Ottoman power will sound only when her inheritance shall be irrevocably secured to the Church of Jesus Christ.

Such is the conviction which every one must carry back with him from the East, who attentively studies the progress which our faith is making there in proportion as the empire is declining. This is a conviction which is shared even by the Turks. They feel that their reign is over, that they form but the shadow of a nation which is rapidly passing away, and that it is impossible for them henceforward to struggle against the principle of death which is undermining their constitution. And, what is most remarkable in this people, whose simple, frank, and noble character challenges respect in the midst of their misfortunes, are intimately persuaded that it is for us to inherit their ruins. In proportion to the contempt they manifest for sectarians, whom they confound with the Jews in one common sentiment of hatred, do they exhibit towards the Catholics feelings of affection. Is this an indication of the approaching union of the children of Mahomet with the great family of Jesus Christ? We have every reason to think so, when we behold Islamism falling in decay and the true faith rising upon its ruins.

The delivery of this province [Syria] dates from the period of its invasion by the Pacha of Egypt. Since that event, the fanaticism of the infidels has considerably

diminished. The churches, which previously could not be even repaired without a firman of the Grand Seigneur, were henceforward enlarged and multiplied without the slightest obstacle. Christian schools were soon opened in all directions for the children of both sexes; a college, which generally contains from 40 to 50 boarders, was founded at Aurora by the priest of our congregation. Damascus, which, in the Mussulman's eye, is the *holy* city, and which no Christian could heretofore enter unless bareheaded and paying a capitation tax, not only has ceased to exercise its odious tyranny, but has permitted the ceremonies of our worship to take place within its walls. From toleration the Turks soon passed to affection for our worship. Thus, two years ago, an entire village of these infidels embraced the Gospel. It is even certain that the Mehometans the most qualified to appreciate the questions of religion are secretly engaged in the study of Christianity.

At Constantinople the clergy of our congregation are at the head of a college where the children of the first families of the city are educated; they have also a school which is frequented by no less than 150 day scholars. Those two establishments have already sent out a considerable number of excellent young men, not less useful to society than sincerely attached to religion.

Another subject of astonishment and joy awaited me amongst the Sisters of Charity; I found in their establishment, which has only been a year in existence, 24 orphans rescued from misery by Catholic priests, and formed to virtue by the humble daughters of St. Vincent. To the questions I proposed to them on geography, history, and arithmetic, they answered with readiness and accuracy; but what was still more interesting to me, was their tender piety, and the simple expression of their gratitude to a religion which is known to them only by the blessings it confers. I could not explain to myself how, in so short a time, such precious results could have been obtained, and I blessed the Lord, whose paternal hand is pleased to encourage our zeal, by granting such unlooked-for success to an establishment which has but commenced. I was not less consoled by the visit I paid to the other three day schools, directed also by the Sisters of Charity. The 290 pupils, which they comprise, are not all Catholics; Russians, Arabs, Armenian and Greek schismatics, come to the same source to obtain knowledge and wisdom. Whatever be the diversity of religious belief which separates their families, these children entertain for their mistresses the same sentiments of affection and confidence. It can be easily conceived what was my emotion upon seeing the Sisters of St. Vincent de Paul thus wonderfully established in the very heart of Islamism, happy, by their being devoted to the education of youth, to find themselves associated to the Apostolic ministry, and a thousand times blessing the Lord for having chosen them to be the instruments of

his mercy to a country over which desolation has reigned for such a length of time.

Nor is it merely in Syria and at Constantinople that these things are in progress. Persia witnesses the same labours and the same success. Nay, even those very Northern Provinces of Turkey of which our present discussion is, filled though they be with Slavonians of the Greek heresy, are exhibiting the very same scenes: Servia has its Catholic missions. In Bulgaria, in these late years, the very Mussulmans (Annals, Nov. 1842) have hung their carpets from the windows to grace the procession of the Holy Sacrament. And in Wallachia, Bucharest, which thirty years ago contained one thousand Catholics, now contains six thousand (a tenth of the whole population) while three thousand more are scattered through the rest of the province. These, of course, are only beginnings. But if these things are done in the green tree, what shall be done in the dry? If these obstinate pagan fanatics will listen with candour and docility, who can foretell the fruit when a general movement is fairly set on foot?—*Tablet*.

SYMPTOMS OF SCHISM.

Puseyism has for some time past been lying not dead indeed, but externally tranquil, displaying its life for the most part by strange semi-Catholic writings, chiefly and mainly in the pages of the *British Critic*, in which breathes the spirit of the subtlest and acutest—perhaps also one of the most honest of the Puseyite leaders: However, within the last few days we have had a small movement—a storm in a puddle—from another quarter. Dr. Pusey, it is discovered, was preaching some sad heresies at Christchurch last Sunday week. It is stated that the Vice-Chancellor of the University "has sent to Dr. Pusey, in pursuance of the statute, for a copy of the sermon, and it will probably be submitted to a Board of Heresy. [Query, 'an Heretical Board?'] Dr. Pusey, it is said, has requested two days before he delivers up the sermon, and some think he will refuse at the expiration of them; the matter is creating great interest." The following is the account of the sermon, as given by the *Oxford Chronicle*. Correspondents—we suppose clerical ones—of the London papers remark, that the version is substantially true, substituting Consubstantiation for Transubstantiation; but "the doctrine 'of the Mass was alone affirmed.'"

On Sunday last Dr. Pusey preached to a large congregation at Christ Church, and publicly and without reserve professed and taught the great fundamental doctrine of the Roman Catholic Church—namely, *Transubstantiation*. The text taken was that which describes the institution of the Lord's Supper by our Lord: Mathew xxvi, v. 26, 27, 28; compared with John vi, v. 54. Dr. Pusey took these texts in the literal sense in which the gross-minded Jews and uneducated disciples took them.

*We see that Dr. Pusey has since delivered in his sermon, and that three examiners have been appointed.

and for which they were rebuked by our Lord. In the first part of his sermon Dr. Pusey adopted the precise line of argument employed by Dr. Wiseman, in his volume published in the year 1836, and which consisted of lectures delivered at the English College at Rome. Following Dr. Wiseman, Dr. Pusey maintained, that on consecrating the elements of bread and wine, a change took place, into the *mode* of which it was presumptuous to require, but which we were to regard as a wonderful mystery—that it should be bread and wine, and yet the *very* body and blood of CHRIST. In support of these statements Dr. Pusey quoted the language of the *Council of Trent*, session xiii., c. 3 and 4. It may be remarked here, that Dr. Turton, the able and learned Dean of Westminster, in his work on the Eucharist, has ably criticised the principles of interpretation adopted by Dr. Wiseman, but of these criticisms Dr. Pusey took not the least notice.

The second part of the sermon was on the *Communication of the Remission of Sins*: and here the reader will perceive comes the awful and practical part of the subject. *Transubstantiation* is not a barren, inoperative speculation, but constitutes a system of divinity, and determines the whole character of the revelation of God's will to man; and Dr. Pusey went necessarily the whole length of the argument, and laboured to show, that the "remission of sins" referred not only to the atonement on the cross, by the one offering of the body of CHRIST, but also to the celebration of the Lord's Supper; here again he quoted "*the ancient Church*," as authority. This doctrine is also maintained in *Tract 90*, as we are asserting, "that there is nothing in the thirty-first article against the mass in itself, or when considered as a continuation of CHRIST's sacrifice."—p. 63, first edition.

Consistently with these views, Dr. Pusey, in practically applying his subject, spoke of the Lord's Supper as the means of continuing and maintaining the spiritual life imparted in baptism; and urged to mere frequent communion, both on the part of "the *holy*," and of *sinner*s; the former that they may enjoy an antepast of heaven, the latter, that they might, peradventure, obtain the remission of sins!

The writer in the Oxford paper goes on to describe the "grief and horror" with which the knowledge of these facts fills him, raves a good deal about "saving light," "cloud of error," &c. &c.; and expresses his indignation that persons holding such doctrines should also "hold post of honour and profit" in a Church by which these doctrines are disavowed, and thus "violate the most solemn obligations," &c. "pour forth a flood of corrupting 'error.'" From the statement of the sermon above set out, we confess we do not exactly understand why the worthy evangelical gentleman of the *Oxford Chronicle* is so full of horror and grief. The anglican establishment, nowhere that we know of, condemns consubstantiation—that is, the joint presence in the Sacrament of bread and wine with the Body and Blood. It condemns transub-