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TO THE

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Mr. NEWMAN'S SECESSION.

FROM A CORRESPONDENT.

We are constrained this week in the discharge of our duty as journalists, to notice an event on which we would gladly have been spared the pain of speaking. On the day on which our last Number was published, the Rev. John Henry Newman was received into the communion of the Church of Rome, by the iteration of Baptism, at the hands of Dr. Gentili, having resigned his Fellowship on the previous Friday. A blow of equal magnitude, it must be allowed, has not befallen our Church, at least in this our day. Indeed, we know not if any instance can be adduced of a man of competent learning, and really conversant with our system, working himself in this manner, out of it. And when we add to this the remembrance of the important services rendered by him, in times past, to our Church, and the instruction we have ourselves derived from many of his writings, not to mention the wonderful power which he possessed of attaching individuals to him, the task becomes even yet more painful. In one sense it cannot be said that the event has come upon us, by surprise. For the last eight or ten months, it has been generally rumored that he would resign his Fellowship at the annual meeting of Oriel College, (in the present week;) and

that this step would be speedily followed by the renunciation of the English Church. What it was which hastened the movement in the manner above related, is not likely to transpire upon positive authority; and we do not care to repeat the report which has reached us, which the readers of our Journal for the last three or four weeks will have no difficulty in guessing. With Mr. Newman of course goes that party of personal friends which he had collected around him at Littlemore.

And now, having confessed the severity of the blow which has befallen us, we may be allowed to suggest what occurs to us in the way of consolation. The convulsion will have the effect of placing many persons in their right position, who for a considerable period have of necessity been in a false one. The intention of quitting the English Church—subject of course to any change which subsequent inquiry might induce—was formed by Mr. Newman four years ago. The opposition evoked by the publication of Tract XC., it is well known, had a very great effect upon his over-sensitive mind; and, indeed, led him to despair altogether of the English Church. And it was in that state of mind that he preached those fatal Advent Sermons, which have led astray so many persons. For those who shall hereafter have to write the history of these times, and therein specially to estimate the quality of Mr. Newman's intellectual powers, the great difficulty, we apprehend, will consist in accounting for his acceptance of so miserable a theory, as that the validity or non-validity of the English Church, was to be tested by the continuance of some half dozen individuals, friends of the writer, all of whom, by the way, we believe, unless Mr. Ward was one of the number, still remain with us.

But to return—in this manner it has happened that in heart and intention, Mr. Newman, while nominally with us, has during the last four years been a member of the Roman Communion. In saying this, we charge him with no dishonesty. His desire was to gain time for himself. The wish was natural, but circumstances having raised him into a public position, the danger of misleading others could not be avoided, without committing himself further than he felt it right at that time to do. In effect,

a gloom and an uncertainty was cast over those who had long looked up to him for guidance. They had a head, and they had not; and in the meantime, no one else presumed to put himself forward. This spell may even be said to have continued till the appearance of Dr. Pusey's letters in our columns. The position assumed in these letters, we would fain hope, will afford a rallying point even for the most wavering. But though the English Church does not require them positively to *renounce* every Roman doctrine, she does expect that so much of it as they hold, they will hold to themselves, and that while they continue with her, they will throw themselves into her system cordially, faithfully work it out, and if they will, raise it higher.—*English Churchman*, Oct. 16, 1845.

Dr. PUSEY'S LETTER ON THE SECESSION OF Dr. NEWMAN.

MY DEAR FRIEND,—Truly "His way is in the sea, and His paths in the great waters, and His footsteps are not known." At such moments, it seems almost best to "keep silence, yea, even from good words." It is an exceeding mystery that such confidence as he had once in our Church, should have gone. Even amid our present sorrows, it goes to the heart to look at that former self, and think how devotedly he did work for our Church; how he strove to build her up. It looks as if some good purpose for our Church had failed; that an instrument raised up for her had not been employed as God willed, and so is withdrawn. There is a jar somewhere. One cannot trust oneself to think, whether his keen sensitiveness to ill was not fitted for these troubled times. What to such dulled minds as my own, seemed as a matter of course, as something of necessity to be gone through and endured, was to his, as you know, "like the piercings of a sword." You know how it seemed to shoot through his whole self. But this is with God; our business is with ourselves. The first pang came to me years ago, when I had no other fear,

but heard that he was prayed for by name in so many churches and religious houses on the continent. The fear was suggested to me, "If they pray so earnestly for this object, that he may be won to be an instrument of God's glory among them, while, among us, there is so much indifference, and in part dislike, may it not be that their prayers may be heard, that God will give them whom they pray for,—we forfeit whom we desire not to retain?" And now, must they not think that their prayers, which they have offered so long—at times, I think, night and day, or at the Holy Eucharist—have been heard?—and may we not have forfeited him, because there was, comparatively, so little love and prayer? And so now, then, in this critical state of our Church, the most perilous crisis through which it has ever passed, must not our first lesson be increase of prayer? I may now say that one set of those "prayers for unity and guidance into the truth," circulated some years past, came from him. Had they, or such prayers, been used more constantly, should we be as we are now? Would all this confusion and distress have come upon us?

Yet, since God is with us still, He can bring us even through this loss. We ought not, indeed, to disguise the greatness of it. It is the intensest loss we could have had. They who have won him know his value. It may be a comfort to us that they do. In my deepest sorrow at the distant anticipation of our loss, I was told of the saying of one of their most eminent historians, who owned that they were entirely unequal to meet the evils with which they were beset, that nothing could meet them but some movement which should infuse new life into their Church, and that for this he looked to one man, and that one was N. I cannot say what a ray of comfort this speech darted into my mind. It made me at once realize more, both that what I dreaded might be, and its end. With us, he was laid aside. Engaged in great works, especially with that bulwark against heresy and misbelief, S. Athanasius, he was yet scarcely doing more for us than he could if he were not with us. Our Church has not known how to employ him. And since this was so, it seemed as if a sharp sword were lying in its scabbard, or hung up in the sanctuary,

because there was no one to wield it. Here was one, marked out as a great instrument of God, fitted, through his whole training, of which through a friendship of twenty-two years, I have seen, at least, some glimpses, to carry out some great design for the restoration of the Church; and now, after he had begun that work among ourselves, in retirement—his work taken out of his hands, and not directly acting upon our Church. I do not mean, of course, that he felt this, or that it influenced him. I speak of it only as a fact. He is gone, unconscious, (as all great instruments of God are) what he himself is. He has gone, as a simple act of duty, with no view for himself, placing himself entirely in God's Hands. And such are they whom God employs. He seems, then, to me, not so much gone from us, as transplanted into another part of the Vineyard, where the full energies of his powerful mind can be employed, which here they were not. And who knows what, in the mysterious purpose of God's good Providence, may be the effect of such a person among them? You, too, have felt that it is what is unholy on both sides which keeps us apart. It is not what is true in the Roman system against which the strong feeling of ordinary religious persons among us is directed, but against what is unholy in her practice. It is not anything in our Church which keeps Rome from acknowledging us, but heresy existing more or less within us. As each, by God's grace, grows in holiness, the Churches will recognize, more and more, the presence of God's Holy Spirit in the other; and what now hinders the union of the Western Church will fall off. As the contest with unbelief increases, the Churches which have received and transmitted the substance of the Faith, as deposited in our common Creeds, must be on the same side. If one member suffers, the other members suffer with it; and so, in the increasing health of one, others, too, will benefit. It is not as we would have had it, but God's Will be done! He brings about His own Ends, as, in His Sovereign Wisdom, He sees to be best. One can see great ends to be brought about by this present sorrow; and the more so, because he, the chosen instrument of them, sees them not for himself. It is, perhaps, the greatest event which has happened since the

Communion of the Churches has been interrupted, that such an one, so formed in our Church, and the work of God's Spirit as dwelling within her, should be transplanted to theirs. If anything could open their eyes to what is good in us, or soften in us any wrong prejudices against them, one should think it would be the presence of such an one, nurtured and grown to such ripeness in our Church, and now removed to theirs. If we have, by our misdeeds, (personal or other,) "sold our brother," God, we may trust, willeth thereby to "preserve life."

It is, of course, a heavy thing to us who remain, heavy to us individually, in proportion as any of us may have reason to fear lest, by what has been amiss in oneself, one has contributed to bring down this heavy chastisement upon our Church. But while we go on, humbled, and the humbler, surely neither need we be dejected. God's chastisements are in mercy too. You, too, will have seen, within these last few years, God's work with the souls in our Church. For myself, I am, even now, far more hopeful as to our Church, than at any former period,—far more than when, outwardly, things seemed most prosperous. It would seem as if God, in His mercy, let us now see more of His inward workings, in order that in the tokens of His presence with us, we may take courage. He has not forsaken us, Who, in fruits of holiness, in supernatural workings of His grace, in the deepening of devotion, in the awakening of consciences, in His own manifest acknowledgment of the "power of the keys," as vested in our Church, shows Himself more than ever present with us. These are not simply individual workings. They are too wide spread, too manifold. It is not to immediate results that we ought to look; "the times are in His Hands;" but this one cannot doubt, that that good Hand of our God, which has been over us, in the manifold trials of the last three centuries, checking, withholding, guiding, chastening, leading, and now so wonderfully extending us, is with us still. It is not thus that He ever purposed to leave a Church. Gifts of grace are His own blessed Presence. He does not vouchsafe His Presence in order to withdraw it. In nature, some strong rallying of life sometimes precedes its extinction. It is not so in grace. Gifts of grace are

His love ; and, "whom He loveth, He loveth unto the end." The growth of life in our Church has not been the mere stirring of individuals. If any one thing has impressed itself upon me during these last ten years, or looking back to the orderings of His Providence for a yet longer period, it has been, that the work, which He has been carrying on, is not with individuals, but with the Church as a whole. The life has sprung up in our Church, and through it. Thoughtful persons, in Churches abroad, have been amazed and impressed with this. It was not through their agency, nor through their writings, but through God's Holy Spirit dwelling in our Church, vouchsafed through His Ordinances, teaching us to value them more deeply, to seek them more habitually, to draw fresh life from them, that this life has sprung up, enlarged, deepened.

And now, as you too know, that life shows itself in deeper forms, in more marked drawings of souls, in more diligent care to conform itself to its Divine Pattern, and to purify itself, by God's grace, from all which is displeasing to Him, than ever heretofore. Never was it so with any body whom He purposed to leave. And so, amid whatever mysterious dispensations of His Providence, we may surely commit ourselves and our work, in good hope, to Him who hath loved us hitherto. He who loved us amid negligence, so as to give us the earnest desire to please Him, will surely not forsake us now He has given us that desire ; and we, amid whatever infirmities individually, or remaining defects, as a body, do still more earnestly desire His glory.

May He ever comfort and strengthen you,

Ever your very affectionate friend,

**DR. PUSEY ON THE DUTY OF REMAINING IN THE
ENGLISH CHURCH.**

[The following letter, written by Dr. Pusey to a friend, will more fully express the views of this justly eminent and most devout and godly man, on the *obligation of remaining steadfast in the communion* of the English Church:—

MY DEAR SIR,—I was unable to open your letter yesterday until after the post was gone,—I need not say that I should be very glad to be of any use to you. You do not say what are the definite sources of your doubts whether you can remain in our Church, or if you have any. If you have any, I would do anything I could, by God's blessing, to remove them. As far as I see, you seem to me more drawn by sympathy towards the Roman church than by any feeling of duty. But love for the Roman Church should not make us forget all the blessings which God has given us in our own, and our duties to her. We should love the Roman Church, her saints, holy teachers; prize, if we know it, every thing which is of the Spirit of God in her; yet her having had very holy men, and having had high gifts, is no reason why we should leave that Church in which God has placed us. The question is not, whether she have high gifts, but whether we have the Presence of Christ. Since we have, (which cannot be doubted,) then we are safe where we are, and we should labour, in whatever way we are called, in that part of the vineyard where we have been called.

There is absolutely no doubt that our succession is valid, that our Bishops are the successors of those through whom God planted the Gospel here: and so our Church is the appointed channel of God's gifts, and the instrument of salvation for us.

This is the first question to us, antecedent to anything else without us; no gifts, no helps to devotion, no holiness, no sympathies, no beauty of system, no truths abroad, no contradictions at home, are any grounds whatever for abandoning the Church in which God has placed us. Nothing can be adequate ground for any one except a conviction, on adequate grounds, patiently tested, and overpowering, apart from any cause of excitement, that she is not the Church, and that to stay in her, being rent from the body of Christ, is peril to his soul. I own I do not myself see

how any one is to come to this conviction. For myself, I am accustomed to dwell upon two tests which are given in the Ancient Church. It is to be assumed as an undoubted fact, that we have the succession: that if there is any descendant of the Ancient British Church, it is our own; for no other has the line of descent. The only question that will be raised is, have we lost the gifts of the Church in consequence of our loss of inter-communion with the rest of the Western Church? Where this has been so, it is manifest by the loss of life and the Sacraments. It has from St. Cyprian's time been universally noted that a branch really severed from the trunk, *i. e.* from the body of Christ, carries with it for a time the freshness from the parent stock, and then gradually the life dies out. This has been so remarkably verified ever since, that the absence of it in any case is the very strongest proof that a branch of the Church is not severed. For life is the presence of God the Holy Ghost, through whom Christ dwelleth in it. Abroad among Protestants, life dried up almost at once. Lutheranism and Calvinism both stiffened; then the one decayed into Rationalism, and the other into Socinianism. There is, I suppose, hardly any Protestant teacher in Germany altogether sound in essential articles of Faith. In England our course has been upward. The life of our Church has been tried in every way that it can be tried; and now, after three centuries, it has a more vigorous life than ever. Still more remarkable are the tokens of God's Providence over her, as shewing his care for her: how He held her back at first when she would have injured herself; saved her *e. g.*, by the sudden death of Edward VI. which was then thought so great a loss, and so has purified her by a succession of trials, and given her a succession of teachers such as He has bestowed upon no body except the Church. What a token of His Presence are such as Hooker, Andrewes, Laud, Taylor, Ken, Butler; each sent at his appointed time, and for his appointed office! Butler, *e. g.* could not have rendered his office in Hooker's day, nor Hooker in Butler's. What a phenomenon is either! Hooker, prepared secretly, and unknowingly, through his early life, for the great work for which he was formed, out of the adverse cir-

cumstances of his birth led back to a deeper theology, and the instructor of every thoughtful mind since: Butler, standing (if one may reverently so speak) like a type of Melchisedek, having none before him or after him, in the sad century in which he lived, insulated and little influencing his own day, yet laid up with God as His instrument for his own times, speaking now he is dead, and acting upon numberless minds, so that we, probably, as yet see but some slight portion of the fruits of a mind, which seemed wasted on its own day, but which God stored up for His. And so of many others. God raised his instruments each in his own fitting place, and through them worked for her in each day what He saw good, and brought her through all. And now, again, He hath wonderfully predisposed things, so that the present movement could take place, and is most marvellously and most deeply working upon people's minds, and leavening invisibly the whole Church. For you, who are a younger man and did not know the former days, it is almost impossible to conceive the change which God has wrought. Those who have seen the whole could only say step by step, "This is the Lord's doing, and it is marvellous in our eyes: and so you may naturally be tempted to impatience, because you see the remaining evils, not the mighty change which God has already wrought. And this life He called forth out of herself: it was not by aid of Roman Catholics, (they were asleep around,) nor by their holier books: these were known later only. It was entirely in the line of the English Church. First it came through her own more Catholic writers, then through those to whom in His Providence she had ever guided her sons, the Fathers of the undivided Church, who are authorities with the Roman Church also. And so, I trust we may in the end unite with Rome in the doctrines of the common Fathers of us both.

The fact that I have mentioned, that the renewed life of the English Church has been entirely from within, that is, through the good Spirit of God residing in her, has much struck Roman Catholics—much more may it us! They have been amazed, from their way of looking upon us, that the life should be of us—that it came not from them; that they could not understand

how a life, more vigorous perhaps than is in many places put forth among themselves, should spring up, not in their own communion, and with no help from them, for their prayers began at a later period. Well may we give thanks in glad amazement, among whom these tokens of God's presence are! Well may we be content to remain where He is working! we are safe where He is.

And, for ourselves individually, there are many tokens of His Presence. I do not rest upon these alone, but in connexion with the fact, that having the succession and the legitimate consecration by those to whom the commission is given, we have undoubtedly the body and blood of Christ upon our altars: we receive it, if we have faith. Its presence has been known very blessedly by those who are His. Sacramental grace has been so marked, that even to such as had previously doubted, it has seemed sight, not faith. There have been very awful instances in which its profanation has been suddenly punished like that of the Donatists. But since we have the sacraments, we have the presence of Christ individually; we have that precious gift, which whoso has, he himself, our own gracious Lord, says, "hath eternal life, and I will raise him up at the last day." How, then, are we not safe? By this again we are separated from Schismatics, in that we have the sacraments.

Again, "the Power of the Keys" is the especial gift of the church. You know that it is in the most solemn way given us at our ordination—"Receive the Holy Ghost: whosoever sins thou forgivest, they are forgiven." Our church, you know well, gives us the most absolute form to use in the Service of the Sick: "By His authority committed to me." This, if we had not His authority, would be blasphemy. Yet, in the last years more especially, since people have felt more the weight of post-baptismal sin, they have sought confession. It has been frequent for persons to make confession for the sins of a whole life, and thereon to receive absolution; and God has given them grace proportionate to the contrition of those who came to it: and in some cases such large and wonderful increase of grace, as to show

how manifestly that He Himself owned the commission He had given to His servants.

As I said, what impresses me so much in the History of our Church is this coincidence between God's Providence without, and His grace within, and both with the fact that we have the organization of a Church. Our's is a case quite *per se*. In all the ancient schismatic bodies, there was formal heresy also. Then, too, they set themselves against the whole Church. We have neither rejected any formal decisions of the Church; nor been rejected by her. We have no "terrarum orbis" against us. Roman Catholics have been fond of paralleling us with the Donatists. For myself, although I have, for many years, so to say, lived in St. Augustine more than any other father, I see, more vividly, the difference of the cases, not the resemblance. They had the Church Universal against them: we have not, since the East and West are themselves divided. They rejected the rest of the Church; claimed to be themselves, alone, the Church; re-baptized those who fell away to them; interpreted Holy Scripture, as though it had been foretold that the Church was to be in Africa only. Their course throughout was one of decay. Contrast with this temper Bishop Andrewes' Prayer, (which has so formed the minds of our Church,) when he habitually prays for "the Church Universal, Eastern, Western, our own." Such a mind, so universal, is not an insulated fact; it is the type of a temper, at least extensive in our Church. Or to take, again, our Liturgy: here, at all the most solemn times, we pray not for ourselves only, but for that whole "Catholic Church," which in our Creeds we confess, and for *all* its Bishops. In the daily service alone, we pray for "our" own "Bishops, Curates, and Congregations," especially; in our Litany, for Christ's "Holy Church Universal," and for "*all* Bishops, Priests, and Deacons;" at the Holy Communion, we intercede for "the Universal Church," and therein for "*all* Bishops and Curates;" in the Ember-weeks, we pray daily to Him "Who has purchased Himself *an Universal Church* by the precious blood of His dear Son, mercifully to look upon the same, and at this time so to guide and govern

the minds of His servants, the Bishops and Pastors of His flock," &c.:—so that we are praying for the ordinations in the Greek and Roman Church, as well as for our own. This is no Donatist temper.

Again, how miserably all such bodies, as the heretical bodies of the East, have hardened in their heresy! What dreadful subtlety, one hears, there is in the Monophysite bodies! They have petrified, as it were, not to speak of their actual losses, (awful as it is to write,) in apostacies to Mahommedanism. With us, as I said, there has been one long eventful history; we have not been cast into one mould, as it were, and so stiffened. It has been a long probation, as it were, through fire and water, trying and purifying us, letting us feel the effect of what was evil in us, yet bringing out thereby what is good; chastening us, not destroying us; God's good Providence accompanying us throughout. And now the token of barrenness is being taken away. What a stirring of minds there has been within to remove the reproach of our Church, the religious neglect of her poor members at home! what drawing to a more devoted life, in order to relieve them! and then, too, the anxiety, however inadequate both yet are, for those abroad. God seems now, especially, to be putting into man's hearts to conceive large plans to His glory, and grace to execute them. Ours is the very reverse of the history of bodies really rent from the Church. They flourish for a time, and decay. Ours seems like a tree, sorely shaken, which yet, after a time, takes deep root downwards, and bears fruit upwards, and then putteth forth fresh branches and filleth the land. Of us, it seems to be said, "They bring forth more fruit in their age, that they may show how true the Lord our strength is." After 300 years, we have a more vigorous life than ever. God is giving us a more Catholic spirit within, and extending us without, all at once enlarging our Episcopate by His Providence, and giving us devoted persons, secretly trained, to occupy the Sees He permits to be founded. And so, again the more, He seems to be preparing our Church for some great office in His Providence, since He is spreading it everywhere, and acting by His grace, simultaneously upon it.

I hope that this statement will be some comfort and re-assurance to you. I could not convey to you, even in a long letter, the hundredth part of the ground of my conviction, which has been growing for many years, that God has been and is working with and in our Church as a whole, and training her for some purpose of His Providence; and I am thankful to be permitted to labor for her, and to exhort others to labor with a good courage.

For myself, so far from being dejected by any tokens which people point out, some time despondingly, sometimes rather impatiently, of past evil, even though reaching on to the present, they may be a token the more of God's great mercy to our Church. It is certain that we have life. The greater, then, our past sickness, the greater the present mercy of God that He is restoring us. His mercy and our amazement at His love had been less, had we fallen less. We may, then, in humility, confess to the utmost, "our own sins and the sins of our forefathers," the lifeless, torpid state from which we have been aroused; but, so far from being discouraged by it, take courage the more, trusting that His mercy, who loved us while we forgot Him, will not leave us now that He has awakened us to remember ourselves and Him. Negligences, from which God has aroused us, should but animate individuals, or the Church to more devoted service—not lead them to despond, when He, by rousing them, has given us the earnest of His forgiving love.

For yourself, as you ask my advice individually, I should say the first thing is to prepare yourself by praying for God's gracious help for such a general confession as I have spoken of. If you know of no other to receive it, I am sure that the Rev. ——— would. You could say that I commended you to him. He would be a very good adviser as to the rules of life. **** But THE BOOK is the book of conscience. Pray God to enlighten it, and to reveal you to yourself. Then it is best to divide your life into stated periods, and examine yourself in each of them by the Ten Commandments, including the seven deadly sins, in thought, word, and deed, in commission and omission, recalling to yourself every thing that can help memory, as scenes, places, companions of any part of life, individuals to whom duty was

owing, &c.; but above all, as I said, praying to God to enlighten all the dark corners of conscience. You should thus try to form to yourself some estimate of the frequency of any sin, if unhappily it lasted any time, so to bring, as well as you can, all you know of yourself before God, and then praying Him to cleanse you from your secret faults. Then receive the absolution as His pardoning sentence. Pray beforehand that His grace, against the power of sin, may accompany it, as well as His pardon for the guilt of it, that the chains of sin may fall off from you; and then go on cheerfully, loving Him who has so loved you, and fighting against the remains of evil.

And in this it is advised to set yourself to conquer some special sin at a time, the most besetting—directing all your attention to pluck out every root of it, examining yourself twice a day as to any trace of it, noting down its occurrence—praying especially for the opposite grace when you receive the Holy Communion, and making some definite offering to give up this or that way in which it shews itself. You should use all the means of grace within your reach, as the daily service which you have near you. Then negatively beware of speaking discontentedly against any persons or things amongst us, *e. g.* (if so tempted,) against authorities and their acts, or against any expressions, if so be, in the Articles, or any deficiencies; knowing as you do that we have all so much more than we have used, and what we have, formed such holy men as Bishops Andrewes, Ken, &c., and, even in very bad times, such as Bishop Wilson.

Intercede daily for our Church, as (if you have no more time) by the use of the Lord's Prayer three times daily in honor of the Holy Trinity, and with this intention: and turn all feeling of discontent and dissatisfaction into prayer. I mean, instead of complaining to men, complain to God, *i. e.* pray.

Do not allow yourself in any comparisons between ours and other churches, whose evils you know not; but, as I said, turn all into prayer.

Avoid whatever you think tends to alienate your affections from your Church. Do not attend services not of hers.

And now, go on as cheerfully as you can, doing your daily

duties to God, carrying on the warfare against your sins, and I hope you will find rest.

For such theological study as you have leisure, I should recommend you absolutely to avoid all books of controversy, (as also in conversation all disputing,) and to give yourself to the study of Holy Scripture with the help of some one Father, *e. g.* the Psalms with S. Augustine, or in part with S. Ambrose; S. Matthew with S. Chrysostom; S. Luke with S. Ambrose; S. John with S. Augustine, or S. Chrysostom; or S. Paul with S. Chrysostom. This study rightly pursued, must be a great blessing to you. And now God bless you and guide you always. In Him, yours very faithfully,

Ifracombe, Aug. 1845.

E. B. PUSEY.

MR. NEWMAN'S SECESSION.

(From the *London Morning Post*.)

When announcing to the public the secession of Mr. Newman and other members of the University of Oxford from the Church of England, and their admission to the Church of Rome, we thought it most becoming and discreet to refrain from any remark of our own beyond an expression of regret. In now proceeding to offer a very few observations upon the subject, it is chiefly to guard against the supposition which some might possibly entertain, that we are careless regarding an event so serious, or, on the other hand, that we were so stunned by the calamity to the English Church, that we could find nothing to say.

The fact is, that with regard to Mr. Newman we have been for some time prepared for the event, and, therefore, though we are struck with the fact now that it has happened, we have not been affected as we should have been were we taken by surprise.

Thoroughly convinced as we are that Mr. Newman and his friends have gone from a purer to a less pure Church, we yet believe that they have acted with the most perfect conscientiousness. We believe that no other consideration than a sincere conviction, exactly the opposite to that which we have described as our own, could have induced them to act as they have done.

We do not feel any great depth of alarm at what has happened, but we own that it affects us with considerable anxiety. Upon the whole, however, we entertain the hope that it will operate more as a warning than as an example, and especially among those who are actively engaged in the ministry of the Church of England. We think it may operate as a warning even to those who think, and perhaps with good reason think, that there is much in the discipline and government and Catholic feeling of the Church of Rome which is preferable to our own system. In our judgment, men of sober piety, of sense and firmness, should rather regard these circumstances in favor of Rome as temptations to be resisted. It is very reasonable that men of earnest feeling and sound judgment should labor to bring back to our Church that efficacy and influence as a Church which it had lost through the carelessness and almost deadness of her sons during the eighteenth and the beginning of the nineteenth century; but it is certainly as reasonable to stand firm by the sober, dignified, intelligible principles and practices of our own English Church, and to keep far from us the subtle logic of Rome, which entangles the understanding, and the superstitious ceremonies, which bewilder and overcome the heart. We write of these things as members of the Church of England, asking pardon of those sincere men who think differently, and to whom our words may give offence. Most earnestly, however, do we exhort all who will listen to us, to watch against the temptation of example, and to hold fast by the truths in which they have been brought up, unless they find an absolute conviction on their minds that those errors against which they have protested are not errors, but truths. Let them remember how awful a thing it is to desert the mother in whose lap they have been nursed, and at whose knees they have for so long addressed their prayers.

It were injustice to close these brief remarks without recording our testimony against the insolent bigotry and vulgar ignorance of those whose self-adoring, persecuting spirit has been, humanly speaking, the cause of the defection which we so much regret. We do not hesitate to avow our opinion, that had the chief directors of the Church of England acted as they ought to have done, with respect to the movement of the last three years, that

Church would not have lost so eminent a member as Mr. Newman. Instead, however, of a Catholic spirit having been encouraged in the Church, a sectarian spirit has been allowed to be triumphant. Let us not be misunderstood: we are as far as any one from supposing that it would have been wise to persist in forcing upon an unprepared people mere ceremonies which they did not like, or that any formal stand should have been made in the matter of ecclesiastical dresses and decorations. But we do very deferentially maintain, that the ecclesiastical heads of the Church of England ought more distinctly, and with such boldness as became their calling and their station, to have avowed the true principles of the Church of England, and to have saved those who adhered to those true principles from being abused and persecuted by notorious schismatics holding offices in the Church. It is a natural infirmity of the human mind to mistake the reverse of wrong for right; and to this infirmity Mr. Newman and his friends—beholding what was *permitted* to the Low Church party in the Anglican communion—have doubtless fallen victims.

(From the same.)

The recent defections from our Church of men eminent for their learning and piety may probably be traced to a variety of causes, which apply rather to the dispositions of the men who have gone out from us, than to any thing more general which is inherent in the condition of the Church itself. It is indeed not difficult to see how very hard may be the trial of our Church to men whose piety is unquestionably earnest and active, but who wish to be at rest in regard to matters of faith and doctrine, and to have no more struggle respecting such matters. Such a disposition is closely connected with a deep sense of reverence. There are very well-intentioned men who desire to be continually doing battle for the faith—continually proving points of doctrine; but such men, however useful in certain situations, where enemies of the true faith have to be met and overcome, ought not to suppose that they monopolize all true piety, or that others who would rather employ themselves in continual devotion than in continual argumentation, may not be at least

equally good Christians, and perhaps equally sound Divines. There are men in all the walks of life, who have "felt the weight of too much liberty," and who fly to some positively settled system as a refuge from doubts and disputations which have become to them intolerable. Far be it from us to say that such men are always right; but it may be claimed for them that they are not altogether wrong. It may also be suggested, that in so far as our Church system fails to afford *reasonable* shelter to such men (which we fear is a practical truth), its amendment is desirable. That such amendment would be *easily* accomplished, we are not so presumptuous as to maintain.

If we look to the earlier controversial writings of Mr. Newman, we shall find palpable traces of that distaste for doubtful disputation upon important points, and that disposition towards positive acquiescence in regard to such points, which probably have been very instrumental in at last leading him to a Church which will not admit of such disturbance as continually exhibits itself within our communion, to our no small discredit.

"Unhappy is it," exclaimed Mr. Newman years ago—"unhappy is it that we should be obliged to discuss and defend what a Christian people were intended to enjoy; to appeal to their intellects instead of 'stirring up their pure minds by way of remembrance;' to direct them towards articles of Faith which should be their place of starting, and to treat as mere conclusions what in other ages have been assumed as first principles." "Surely," he continues, "life is not long enough to prove every thing which may be made the subject of proof; and though inquiry is left partly open, in order to try our earnestness, yet it is in great measure, and in the most important points, superseded by revelation—which discloses things that reason could not reach, saves us the labor of using it when it might avail, and sanctions thereby *the principle* of dispensing with it in other cases. Yet in spite of the joint testimony of Nature and Grace, so it is, we seem at this day to consider discussion and controversy to be in themselves chief goods. We exult in what we think our indefeasible right and glorious privilege to choose and settle our religion for ourselves, and we stigmatize it as a bondage to be bid take for granted what the wise, good, and many, have gone over and de-

terminated long before, or to submit to what the Almighty has revealed."

When we consider the disposition of mind thus disclosed—when we reflect that he, the man who contended in this spirit, was silenced, while persons who took opposite views, encouraging and extolling that very restlessness, and duty of private judgment upon matters of faith and doctrine which he condemned, were allowed to go on, and to turn the Church of England, if they liked, into one vast debating society—when we consider all this, we need not be much surprised, however we may regret it, that Mr. Newman has gone where the system affords more peace and less liberty.

In another passage, speaking of those whom he considered as disturbers of the Church, the peculiar disposition of Mr. Newman, to which we have alluded, appears in a yet more decisive manner. "It would be well," he says, "if these men could keep their restless humors to themselves; but they unsettle all around them. They rob those of their birthright who would have hailed the privilege of being told the truth without their own personal risk in finding it; they force them against their nature upon relying on their reason, when they are content to be saved by Faith. Such troubles of the Christian community would, in a healthy state of things, be silenced or put out of it, as disturbers of the King's peace are restrained in civil matters; but our times, from whatever cause, being times of confusion, we are reduced to the use of argument and disputation, just as we think it lawful to carry arms and barricade our houses during national disorders."

When Mr. Newman wrote in this strain, his zeal was inflamed against what was then "popular Protestantism," which he considered to be driving men to embrace the errors of Romanism; because popular Protestantism shut out from their view that shelter, guidance, and support, which the Church of England (rightly understood and appreciated) was capable of affording, and would afford. Into this very pitfall, however, from which it was Mr. Newman's purpose to save others, he has himself fallen. The storm grew too strong for him. He lost his confidence in that shelter to which he formerly directed others, and he has

gone to abide in the midst of those errors which he himself exposed.

Would that, while his sense of reverence had been no less, his sense of the duty of allegiance had been greater. Would that he had been able to feel as the good Bishop Bramhall, who, declaring that his desire ever was to have Truth for his chiefest friend, and acknowledging that if he had any bias, it was a desire of peace, yet clung with fervent filial affection to the Church in which he was born and nurtured. "No man," he says, "can justly blame me for honoring my spiritual mother the Church of England, in whose womb I was conceived, at whose breasts I was nourished, and in whose bosom I hope to die. Bees by the instinct of nature do love their hives, and birds their nests. But God is my witness that I, according to my uttermost talent and poor understanding, have endeavored to set down the naked truth impartially, without either favor or prejudice, the two capital enemies of right judgment. The one of which, like a false mirror, doth represent things fairer and straighter than they are; the other, like the tongue infected with choler, makes the sweetest meats to taste bitter."

This is a spirit far more suited to be an example to the earnest members of the Church of England, than the spirit which has misled Mr. Newman and his friends into the Church of Rome. To set down the naked truth impartially, and to follow it with reverence and modesty, is no doubt every man's duty; but let every man well consider how truth is to be ascertained, and also what is due to fidelity, as well as to other things which may justly claim his respect. That the Church of England wants the power, or the exercise of the power, to stop divisions and hurtful disputations, is indeed evident enough; but let us bear in mind, that though divisions and disturbances be bad, the absolutism of error is worse.

**EFFECTS OF MR. NEWMAN'S SECESSION---SPIRIT
DISPLAYED.**

Recent events, distressing and subduing as they are, and ought to be, to us all, have this additional sting, that they have given occasion in certain quarters to the display of character

and feeling, which is the concentrated gall of the *odium theologicum*. Here is a party, and, of course, a large and influential one among us, which holds that Rome is Antichrist, and its doctrine idolatrous. Now, to practise idolatry is an awful sin; to be of the army of Antichrist is an unspeakable judgment. What, then, should be the conduct of any Christian, when he sees his brother fall into what he, conscientiously, of course, deems a frightful sin?—for communion with the Church of Rome is such a sin, according to the extreme views of Protestants among us. Such a sin, that is, that numerous Protestant inquiries exist, whether even ante-Reformation Romanists, so to say, could by any possibility be saved. Even Hooker entertains the question.

If, then, to “go over to Rome” be seriously considered “apostacy,” what shall be said of religious journals and religious people actually exulting over the commission of such apostasy? Rome is Babylon—it commits damnable idolatry—it is guilty of every conceivable crime; so we are told. *Therefore*, it is Christian to goad people to commit it—to twit them with their scruples against such sin is evangelical and Protestant. To clap the hands and laugh with fiendish glee, when we see our brethren taking a plunge into what we are constantly proclaiming to be the very pit of all iniquity, is the height of charity and gospel love. Nothing seems so vexatious and disappointing to certain parties, as that people will not be hurried out of the Church quite so fast, and in quite so large a crowd, as will satisfy their appetite for seeing the commission of sin. A good sturdy mass of crime—a large batch of schism—an army of “apostates”—to use their own language, is quite a transporting sight. Nothing less than “idolatry” on the largest scale will satiate the cruel piety of your true modern Protestant. “Five hundred brethren at once” are taunted to take refuge in a communion which, with the same breath, is pronounced to be the tremendous mystery of antiquity. It asks a holocaust of hecatombs to appease the malignant Moloch of inventive gossip-

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