

**PART II. PENITENCE: WITH RULES FOR  
GUIDANCE AND HINTS FOR A FIRST  
CONFESSION GATHERED FROM THE  
WRITINGS OF THE REVEREND  
EDWARD BOUVERIE PUSEY**

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Part II. Penitence: With Rules for Guidance and Hints for a First Confession Gathered from the Writings of The Reverend Edward Bouverie Pusey by E. H. & F. H.

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**E. H. & F. H.**

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PART II.



**Penitence**

With Rules for Guidance  
and Hints for a First Confession.

*(Now published by permission.)*

Gathered from the Writings of

**The Reverend  
Edward Bouverie Pusey,  
D.D.,**

BY E. H. AND F. H.

With a Preface by the

Rev. C. W. Furse,

Principal of Cuddesdon Theological College,  
and Canon of Westminster.



*"Whose Faith follow, considering the end of their  
conversation."*

*"Jesus Christ, the Same yesterday, to-day, and  
for ever."*



LONDON :

WALTER SMITH (LATE MOZLEY),

34, KING STREET, COVENT GARDEN.

1884.

f. 1.



*London :*  
*A. Citty, Sons, and Taylor,*  
*Bread Street Hill.*



## PREFACE.

SOME forty years ago, when Dr. Pusey was deep in his study of books, and was rarely provoked to publish Sermons except with evident reluctance in self-defence, or to furnish Catholic-minded inquirers with plain statements of ancient Christian verities, which specially offended the modernising taste of his generation, his few published spiritual writings were perhaps more frequently in the hands of pious readers than they are nowadays to be found in use by those readers' children. A few single Sermons, or an occasional volume, came within easier reach of the reader of devotional literature than a shelf-full of books. Moreover, there is a certain

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prolixity and diffusiveness in the Saintly writer's style, which a little indisposes good people unused to much reading, and without a strong will, to face the task. So copious a writer obviously suggests abbreviations and extracts. It is a responsibility, no doubt, both on the literary and religious side of the question, to add one more brief manual to the hundreds which lie beside the Bible in modern English homes, but I believe that experience will justify the experiment which the Editors of this book have made. It would be no tribute to the memory of our Saint to hazard the prophecy that Dr. Pusey will stand alone. The Grace which made him will make others like him : and on the broad lines of the Catholic creed which he taught other lives, as fair and lovely as his, will be edified, if they be true to the teaching he has bequeathed. But "one star differeth from another star in glory," and "in the Father's House are many mansions."



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Something individual and characteristic in them has made the *Confessions of St. Augustine* and *The Imitation of Christ* to be household words, in a sense that neither the *Pensées* of Pascal, nor Jeremy Taylor's *Holy Living*, nor Baxter's *Saints' Rest*, has ever been : and though no one of the finest literary sagacity would presume to promise immortality, especially to any composition which is less than a work of *art*, yet there are elements in Dr. Pusey's illustrations of practical Christianity which are universal conditions of a healthful and holy life.

This little book, whose slightest words are gold-dust too good for me to measure, had I not been invited to a task which I saw no better reason than diffidence to refuse, is devoted with few exceptions to the subject of Penitence. There can be no more precarious or precious theme for any one to discuss.

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The English are not a penitent people. The tenderness, delicacy, self-reflectiveness, and silent sweetness of this form of Christian life does not commend itself to the average English Christian. Anglicanism is too cold in its temperament, Evangelicalism too sensational or too flat, and Nonconformity too coarse to develop the idea of repentance. Archbishop Leighton knew it, and has described it in passing with inimitable grace : "Rem acu tetigit."

Dr. Pusey was at home, wholly in his element, free and happy as a bird in the air. His is the quiet look of a clear soul on the object before it : nothing of self, no effort, no eagerness, no thought beside the thing itself which he has to see and report, nothing to mitigate, nothing to exaggerate. Whereas some teachers among us, being afraid of softness in handling a subject so terrifying to the

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natural man, would in self-protest lay on the shadow with too heavy a hand, or, in deference to the reluctance of the modern Churchman to accept the Catholic doctrine of Repentance in all its parts, would evade practical conclusions, and spare the patient pain ; Dr. Pusey is perfectly natural and fearless, as if he were dealing with the ingenuous mind of a child, and telling it a truth it longed to learn. The reason is not far to seek. He is happy in his treatment of the whole subject of repentance, simply because to him it is a sphere full of the love of GOD, because it is the way to a life of joy, because it *is* joy. If there be that in penitence which gives joy to Angels, it has the elements of joy also for men. It gives peace with GOD, and makes us ministers of peace to others. " Penitent thyself, thou shalt learn to speak to the hearts of penitents . . . Thou knowest the sorrows and plagues of thine own heart : thou wilt know