

naturally compel the sharp discipline of actual war, and render the suppression of internal dissensions a simple necessity. The fact, too, that so large a part of the prominent Romanists of England are proselytes from the Church of England, is against the prospect of moderation; for the general experience of mankind shows that converts are more zealous than others in pushing the salient points of their new faith, and in denouncing those of the faith which they have abandoned. It is no surprise, but rather the natural thing, to see Manning try to outstrip the Ultramontanists of Rome itself in fulsome adulation of the Pope; and only the more so because, from his position in free England, the actual pressure of Papal interference with him would be less than the weight of the "little finger," while on the Continent it would be like that of the "lions" in comparison. All these considerations then would tend to make us expect to find the Romanists of England a solid phalanx of Ultramontanists.

But far from this, the truly Catholic party there seems to be larger in proportion, more thoroughly organized, and more fearlessly outspoken, than anywhere else. The Old English families that have adhered to the Pope ever since the Reformation, belong almost wholly to the moderates. Dr. Newman belongs to it, as is palpable from the tone of his *Apologia* as well as of his letter to Dr. Pusey on the *Eirenicon*. H. N. Oxenham, the able translator of Dollinger, is another; and in his dedication of Dollinger's *First Age of Christianity* to Newman, he addresses Newman as one "whose illustrious name is alone a passport to the hearts and a secure claim on the intellectual respect of his countrymen both within and without the [R. C.] Church," and speaks of Dollinger as "the great Catholic Divine of the Continent," the dedication to Newman being moreover by Dollinger's permission. Yet the Ultramontanism of Rome has not known what to do with Newman this twenty-three years. It could not trust him to revise the Douay version of the Bible. It cannot trust him to superintend a mission at Oxford. And in response to the distrust of Rome, hundreds of the most respectable of the English Romanists lately united in a public testimonial of confidence and regard for him. More than once the party has started its own organ, and Roman influence has done all in its power to stop it. Twelve hundred Romanists were members of the Association for Promoting the Unity of Christendom, when the Pope commanded them to quit it: and only 200 obeyed. Father Ryder has lately come out openly and sharply against Dr. Ward (of Ward's *Ideal*), who of course is an Ultramontane, and grinds him to powder with a freedom that means even more than it says.

But the most remarkable works, by far, in this direction are those of Mr. Edmund S. Ffoulkes, who went over about twenty years ago. It was his "Confessions of a 'vert'" that first gave publicity to the fact that the larger portion of the able men who had gone over to the Church of Rome after being trained in the Church of England, had not become Ultramontanians by any means, and were less likely to become so now than ever. They were *honest* in the step they had taken:—more or less deluded both as to what they were leaving and what they were gaining, but under such a morbid state of feeling at the time that all things appeared to them through a more or less distorted medium. Not a few of them have since come back to the Church of England. Some have become Ultramontanists, like Manning and Ward. But the great body of them, with a remarkable amount of learning, perseverance, zeal, and power, remain to fight Ultramontanism from within the bosom of the Roman communion itself. Mr. Ffoulkes has now sent forth two volumes, or *Parts*, of his history of *Christendom's Divisions*. And re-