

honesty and truthfulness of its author, at the same time affords the most convincing proof of the great mistake of his life, it is this "*Apologia pro vitâ suâ*," of Dr. Newman. After diligent perusal of it, we cannot but feel more satisfied than ever that we have reason to thank God for having called us to our present

whom the destinies of the Roman Catholic Church in this country have been confided? \* \* \* I do not say that the Church of Rome has gained nothing,—far from it; the flow of the tide has been considerable, but it remains to be seen whether the ebb which has set in at Oxford and Cambridge long since, will or will not extend itself throughout the country. It mainly depends on our own clergy and laity. Who can go to the Oratory at Brompton and witness the crowds of worshippers, the multitude of services, the unwearying devotion of that band of priests, without feeling himself in presence of a great and glorious fact? But what has been the favour shown to the Oratory by the Roman Catholic hierarchy? Did they assist to make the saintly Faber, or the less known, but not less devoted Hutcheson? Have they, or have they not, been the means of unmaking, as far as in them lay, one of still greater name than either (meaning Dr. Newman himself)? Is it the system that has sapped his excellence? or, if he is the same that he was formerly,—but if the system has any virtue in it, he ought to have surpassed his former self by a good deal ere this,—why is he, the most highly-gifted intellect of the day, combined with rare piety, the most popular party-leader within memory, now in dishonoured retirement,—the victim of circumstances or of intrigues, if report says true? There have been some who have returned to the Church of England. \* \* \* I repeat, as one of those who have not become priests, that the years which I have spent as a Roman Catholic have been among the most useless and unedifying of my life; and, therefore, it is that I feel it to be my duty to speak out to others lacking the same experience. Let nobody quit the Church of England for the Roman Catholic Church on any other ground short of a distinct call from God to do so,—till he feels that he would endanger the salvation of his soul by not doing so."

It is far from improbable that there are others who have left the Anglican Church for that of Rome, but who cannot altogether forget their true mother's early teaching; and, therefore, still, like Dr. Newman, find the "devotional manifestations in honor of our lady, their great crux as regards Catholicism." Certainly, when Mr. Oakley, in one of "*the Essays on Religion and Literature*," recently edited by Dr. Manning, quotes what he calls "these noble words of St. Augustin, which (he says) I cannot do better than make my own," we must feel how very different