

but if this had not been done, yet Dr. Newman disclaims being held responsible for words quoted from foreign works, which he read for the first time in Dr. Pusey's books, "with grief and even anger." He claims for the English Roman Catholics that by "national good sense, they have been protected from the extravagancies which are elsewhere to be found." And with regard to the one English writer quoted in the *Eirenicon*, Dr. Newman justly refuses to be bound by the extravagant words of any individual member of his Communion; it is not every Romanist who can claim to be a spokesman for English Roman Catholics; nor can we hold them responsible for all their writers any more than the English Church is responsible for such "individual portents," as Colenso or Wilson, or others of that stamp. But if, indeed, the case is thus; if, indeed, English Romanists have been mercifully preserved from such fearful and extreme opinions and feelings respecting the Virgin Mary, and if on other points, also, they "have been protected from extravagancies," we are led to the inevitable conclusion, that although it may indeed be hopeless, or next to hopeless, to aim at a reconciliation with all the Churches of the Roman obedience, because we could never countenance the monstrous systems which have been grafted on to the pure faith of the early Church, yet that there seems no sufficient ground for the continued separation, at least in England, of Romanist and Anglican Churchmen.

On the basis of the teaching of the fathers of the undivided Church, is it not quite possible to effect an union with the English Church of the English Roman Catholics? Might not this be an undertaking so far within our powers, as to be worth the consideration of our learned and able divines? Even this task might seem hopeless, had not Dr. Pusey taught us to look to the reunion of Christendom, as a work which, under the blessing of God, shall yet be accomplished. And there are materials in this letter of Dr. Newman's for laying the foundations of such an union. Dr. Newman now unites with us in an appeal to the Early Fathers, who, however, are ours as much as they are his; and if, indeed, he "prefers English habits of devotion to foreign," (page 22), and if in this preference, other English Romanists follow his views, there is, indeed, no real obstacle, save only in the pretensions of the Bishop of Rome. England would then no longer present the unseemly spectacle of two branches of the one Church Catholic contending within her borders, two sets of bishops over her dioceses, rival Churches sowing discussion in too many of her parishes. "We are not in most things so far removed from one another, that we may not be mutually reconciled." (*Eirenicon*, page 17.) We believe that we might be reconciled, indeed, if "we could quench all jealous, sour, proud, fierce antagonism on their side; and disspite all captious, carping, fastidious refinements of reasoning on ours." May the Ever Blessed Son of Mary intercede for them and us, that God may hasten the time and reunite the branches of His One Church, which man's sins have rent asunder!