

Prayerbook, but also widely circulated pamphlets recommended the abolition of creeds, at least in public worship. The doctrines of Baptismal Regeneration, and of Absolution, even the name of the most Holy Trinity were vehemently assailed."† Keble was one of the first to take alarm. In 1832 he wrote: "Things go on at such a rate that one is quite giddy, anything, humanly speaking, will be better than for the Church to go on in union with such a State; and I think, as far as I can judge, that this is becoming, every day, a more general feeling among Churchmen."‡

In 1833 the Government suppressed one-half of the Irish Episcopate. Something must be done. Hugh James Rose invited some like-minded friends to stay with him at the historic Rectory of Hadleigh,§ and among them Hurrell, Froude, Keble, and Newman. Soon after there was formed "The Association of Friends of the Church." In a paper drawn up by Palmer, the key-note of the subsequent movement was struck. The objects were "to maintain pure and inviolate the doctrines, the services and the discipline of the Church," and "to withstand all change involving the denial or suppression of doctrine, a departure from primitive practice in religious offices or innovations upon apostolical prerogatives, order and commission of bishops, priests and deacons." Meantime meetings were held in various parts of the country, and an address, with 7,000 clerical signatures, was presented to the Archbishop of Canterbury, assuring him of the loyalty of the signatories to "the doctrine, polity and Prayerbook of the Church."

It was at this juncture that Newman proposed to rouse and educate public opinion by means of tracts. The association was not unanimous; and Newman and his friends, the "Tractarians," separated from the main body. On July 14th, 1833, Keble preached his famous sermon on "National Apostacy" and on Sept. 9th the first tract was published. Pusey, at this time, was supposed to be of the party of the innovators. He was, although as yet but thirty-three years old, a person of great weight in the University. "Pusey's presence," writes Isaac Williams, "always checked Newman's lighter and unrestrained mood, and I was myself silenced by so awful a person." However, he was persuaded by Newman to write a signed tract on "Fasting," and from its publication to the day of his death he was the consistent, unchanging, untiring and ever-hopeful champion of what was called Catholic Truth in England.

It would take too long to tell the story of the Tracts. It must suffice to say, that in time they made their way, and, as everyone knows, exercised a profound influence upon the Anglican Church, until the publication of the unfortunate tract 90. Canon Liddon deals exhaustively with the troubles that arose thereupon, and makes a gallant defence of Newman's sincerity and the justice of his reasoning; but subsequent events gave only too good a handle for the reproaches of his enemies. Tract 90 is an attempt to emasculate the Protestantism of the 39 Articles, but in vindicating them from anti-Catholicity, it went far to discredit them altogether. The Rev. F. E. Paget, on being asked his opinion of it by Bishop Bagot, of Oxford, said: "At this rate the articles may be made to mean anything or nothing."

In the meanwhile the Roman Church was beginning to grow aggressive. It hopefully viewed the progress of the Oxford movement, and, by and by, some of the younger members of the party began to have grave doubts as to the Catholicity of the Anglican Church. Newman, himself, was beginning to feel the stress of doubt, and though Pusey was slow to see it others had already discerned the difference between them. From this time until the secession of Newman times went very hard with Pusey. The Bishops were charging their clergy against the movement, wild rumours were afloat, Puseyism became synonymous with a peculiarly offensive form of Jesuitism. In 1843 Pusey was suspended from preaching in the University pulpit of Oxford. In the following year Ward's "Ideal of a Christian Church" was condemned. Secessions were becoming common. Newman was estranged. He had resigned the living of St. Mary's, Oxford, in 1843. At last Pusey's eyes were open. In 1844 he writes to Newman: "I do not shut my eyes now; I feel everything I do is hollow and dread its cracking. I can

hardly do anything or take interest in anything; perhaps it is better that it is so, but it seems like building on with a mine under the foundations."

On October 3rd, 1845, Newman resigned his fellowship, and on Oct. 9th "the period of hesitation and suspense, within which Pusey had never quite ceased to hope, was at an end. The dreaded event had come at last, Newman was lost to the English Church."

Thus ended what may be called the first chapter of the Oxford Movement. Defeated and cast out at Oxford, deserted by its most brilliant supporter, opposed by the great weight of the bishops, it might well have appeared completely crushed. But it had yet a work to do for the Church, and possibly found its proper place not in the seat of learning, but amongst the people. Certainly its adherents can point with justifiable pride to the practical results it has achieved. Even though Disestablishment come, it will not be so much the work of popular hostility, as the result of the application to the Church of general political principles of the age. The Church of England is on the whole widely popular, and its growth in the affection of the people has grown with the growth of the "Catholic revival." It is not possible, in dealing with so complex a movement as this, either to condemn or to applaud off-hand; but some estimate of its principles and of their results will bring this article to a fitting termination.

In an age of great progress, the Oxford Movement was reactionary. This renders it liable to condemnation unless we are to pass a general sentence of failure upon the strong life of our century. Nevertheless a reaction may recover and revive forgotten truths and this the Oxford Movement accomplished. But it neither stayed nor turned aside the on-flowing stream of reform, whether political or educational. Bishop Wilberforce's attempt to destroy the doctrine of Evolution with the weapon of rhetoric only convinced men of science that the Church entertained the same spirit to-day as when she condemned Galileo. Its influence in the field of literature has been of the slightest. Tennyson and Browning, Carlyle and Emerson and Ruskin have appealed to the religious instincts and supplied the spiritual needs of men, but their inspiration has not been drawn from the fountains opened by the Oxford School. What the Oxford Movement has lacked has been spontaneity. It finally succeeded in creating a strong party with well-defined ends, which has been distinguished by zeal and patience, courage and pertinacity. But in order to succeed it has had to rely too much upon hard fighting and dexterous policy, rather than upon the inherent truth and inspiration of its message. Its one man of genius—Newman—took what almost all onlookers can see to have been the logical steps of joining the Church of Rome. Manning, the great parish priest, did likewise. R. I. Wilberforce, perhaps its greatest theologian, and "Ideal" Ward, its philosopher, and many another, found no resting place save in the embrace of Rome. Pusey single-handed averted the danger of a stampede, and the party was only saved by turning its attention to the practical side of Church life and work.

The extreme conservatism of the Tractarians prevented their doing much helpful work in the sphere of theology. They looked themselves, and turned the eyes of others, to the long-forgotten past, yet they lacked the gift of historical imagination. They failed to see that the Church is not a cast-iron framework, but a living organism. If they could have restored the Church-life of the fourth or fifth centuries they would themselves have been dismayed at the result of their conjuring. They began the work of translating the Fathers, but to-day the English reader goes to Presbyterian Edinburgh for his "Ante Nicene Library." It is not the High Churchmen who have written the history of the early Church but the Broad Churchmen, Milman and Stanley and Robertson. They have contributed almost nothing of first-class order to the wonderful output of Biblical Literature. Pusey's "Minor Prophets" is deservedly esteemed, but the value of his lectures on Daniel is diminished by their controversial tone, and destroyed by the fact that even English scholars have quite abandoned his positions as untenable.¶ It is scarcely surprising, then, that the younger High Churchmen, brought up in the unconfined atmosphere of modern Oxford, though strongly adhering to the doctrine of Apostolical succession—the fundamental doctrine of High Churchism—approach all theological questions in an entirely different manner from

† Life of Pusey. Vol. I, p. 265.

‡ Vol I, p. 266.

§ Taylor, one of the first of the Marian Martyrs, was rector of Hadleigh.

¶ Cf. Sanday's Bampton Lectures, pp. 214-220.