

whom obedience to ecclesiastical superiority was fairly a passion. But the fashion of Liddon's obedience was different from the fashion of Newman's. You could imagine Liddon a Roman Catholic priest, but you could hardly imagine him, even in this character, using, with reference to one sole fellow-man, though that fellow-man were the Pope, language like the following, publicly used by Cardinal Newman, and by him used not simply once, in a moment of high-wrought excitement, but a second time after a long interval following the first, and then on an occasion when what would have been his own private judgment in a capital matter had just been most humiliatingly crossed by the spiritual tribunal to which he felt himself bound to bow.

"Deeply do I feel, ever will I protest, *for I can appeal to the ample testimony of history to bear me out*, that in questions of right or wrong there is nothing really strong in the whole world, nothing decisive and operative, but the voice of him to whom have been committed the keys of the kingdom and the oversight of Christ's flock. That voice is now, as ever it has been, a real authority, infallible when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province, adding certainty to what is probable and persuasion to what is certain. Before it speaks, the most saintly may mistake; and after it has spoken the most gifted must obey. . . . If there ever was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been deeds, and whose commands prophecies, such is he, in the history of ages, who sits on from generation to generation in the chair of the Apostles as the Vicar of Christ and the Doctor of His Church." ("Cardinal Newman," by John Oldcastle, pp. 56, 57.)

The foregoing language, truly remarkable from a nineteenth century Englishman, was recalled and reprinted (with italics as shown above) by Cardinal Newman himself in 1872, soon after the last great council of the Roman Catholic Church, in the course of a letter to *The Guardian* newspaper; it had first appeared in his "Discourses on University Education," delivered in 1852.

One easily represents to one's self the secret, subtle delight of self-effacing humility with which John Henry Newman would perform an act of intellectual and moral prostration, not to say abasement, like that. Such a trait of behavior was thoroughly characteristic of the man that one like him would necessarily become in becoming Roman Catholic. Widely otherwise with Henry Parry Liddon. Absolute self-obliteration before a single fellow-creature would not seem a thing in character for him to enact. Him it would be much easier to imagine, for example, in the historic place of the intrepid Ambrose, enforcing that exemplary submission and penitence on the offending Emperor Theodosius. Liddon was capable of far greater personal gentleness than was the relentless antagonist of Fénelon, but, in instinctive feeling of ecclesiastical office, he was a ruling pontiff like Bossuet.