

the occasion for its initiation was the Bill for the suppression of certain Irish Bishoprics. But this measure was an occasion merely. To Cardinal Newman, since at the age of fourteen he first looked into Voltaire and Hume, the primary fact of the age had been what he denominates Liberalism. And by this term he means not merely the democratic principal in politics, but the general movement of thought, of which that principal is merely one manifestation—a movement which men call anti-dogmatic or enlightened, revolutionary or emancipatory, sceptical or progressive, rationalistic or rational, as the point of view from which they regard it suggests, and the individual judgments and personal predilections determine. To this he sought to oppose the principal of dogma—from the first until now the basis of his religion. He endeavoured to meet the new spirit with a definite religious teaching as to a visible Church, the Kingdom in this world of a present, though invisible King, a great supernatural fact among men, represented in this country by the Anglican Establishment, and speaking through its formularies and the living voice of its episcopate, and to him, as to each man in particular, through his own bishop, to whom he looked up as “the successor of the apostles, the Vicar of Christ.”*

This, according to Cardinal Newman, was the “clear, unvarying line of thought,” upon which the movement of 1833 proceeded. The progress of Tractarianism, from Tract I to Tract XC., was the natural growth, the logical development of this idea. It was a progress leading ever farther from the historical position, the first principles of the Church of England as by law established. The enterprise in which the Tractarians were engaged was, unconsciously to themselves, an attempt to transform the character of the Anglican Communion; to undo the work of the Reformation; to reverse the traditions of three centuries. It is now more than thirty years ago that Cardinal Newman seceded from the Church of England. It is unnecessary to dwell here upon the workings of his mind, which led him to this conclusion. They may be followed step by step, in the *Apologia* and the *Essay on Development*. He quitted the Church of England when he became convinced that it was in no true sense dogmatic, but, as he has recently expressed it, “merely a Civil Establishment daubed with doctrine.” It was on September the 25th, 1845, that his last words as an Anglican clergyman were spoken to the little knot of friends assembled in the chapel of his house at Littlemore, to keep with him the anniversary of its consecration. There were few dry eyes there save the preacher's, as from the text, which had been that of his first sermon nineteen years before, he spoke of “the parting of friends,” “Man goeth forth to his work and his labour until the evening.” Since then he tells us, “I have no further history of my religious opinions to narrate.” And he adds, in explanation, “In saying this I do not mean that my mind has been idle, or that I have given up thinking on theological subjects, but that I have had no variations to record, and have had no anxiety of heart whatever.” “I have never had one doubt.” “It was like coming into port after a rough sea.” Although, however, there is no further history of Cardinal Newman's religious opinions to be added to the *Apologia*, there is a memorable chapter of his religious activity to be written. To the Tractarian movement, I do not think it is too much to say, in large measure as is due all that most signally distinguishes the present position of Catholics from that which they occupied half a century ago. I suppose it is an unquestionable fact of history that the political, educational, and social disabilities of centuries had told disastrously upon the Catholics of England. How could it have been otherwise? For generations they had dwelt in darkness, and in the shadow of death, and the iron had entered into their souls. *Sine adiutorio, inter mortuos liberi sicut vulnerati dormientes in sepulchris*, is the true description of the state in which they found themselves when they were once more admitted to their constitutional rights. It was opportune, then, that the fresher the zeal the wider cultivation, the uncramped energies of the band of proselytes whom Cardinal Newman headed, were placed when

they were at the service of Catholicism in England. The new blood brought into the Catholic Communion is certainly a very important result of the Oxford movement; and its importance is not restricted, either to the geographical limits of this country, or to the chronological limits of this age. Still, I do not think I am hazarding a doubtful prediction in saying that in the long run the most considerable product of Tractarianism, so far as the Catholic Church is concerned, will be found to be her gain of John Henry Newman, her acquisition of this one mind—a mind upon a level with that of Pascal and Bossuet, and uniting to much which was highest and best in both; great endowments which were given to neither. It is very difficult, however, to set down in writing anything that will convey a just impression of the work which Cardinal Newman has done and is doing for the Church with which he cast in his lot more than three decades ago. The writings which he has published, great as their effect has already been, represent only a small portion of it. From his retreat at Birmingham has gone forth through the Catholic world the same subtle influence which since went forth from Oriel and Littlemore, an influence profoundly affecting events, not in their more vulgar manifestations which meet the eye, but in their secret springs and prime sources. To others he has left conspicuous positions, and “the loud applause and aves vehement” which have greeted their achievements there, himself taking unquestioningly that lowest place which his ecclesiastical superiors assigned him, going forth, as of old, to his work and to his labor in his appointed sphere; and now, in the “calm sunset of his various day,” as unquestioningly obeying the voice of authority bidding him go up higher, and setting him among the princes of his people. And it is his singular happiness that he has lived to see the cloud of misconceptions which so long hung over him pass quite away. The good opinion of his countrymen has always been dear to him and he has retained it. Comparatively few Englishmen share his religious opinions. There are fewer still who do not respect the motives which led him to embrace them, the spirit in which he has held them, the tone in which he has advocated them; who do not discern in him a shining example of the qualities which are the especial boast of the English name; who do not venerate in him a great intelligence devoted to the noblest ends and guided by the purest affections. —W. S. LILLY, L.L.D., in the *Fortnightly Review*.

SAINT JOSEPH.

“The Angel of the Lord appeared unto him in a dream.”

’Twas not her tear his doubt subdued;
No word of hers announced her Christ:
By him in dream that angel stood
With warning hand. A dream sufficed.

Where faith is strong, though light be dim,
How faint a beam reveals how much!
The Hand that made the words on him
Decended with a feather's touch.

“Blessed for ever who believed:”—
Like Her, through faith his crown he won:
His heart the Babe divine conceived;
His heart was sire of Mary's Son.

Hail, Image of the Father's Might!
The Heavenly Father's human shade!
Hail, silent King whose yoke was light!
Hail, Foster-sire whom Christ obeyed!

Hail, Warder of God's Church beneath,
Thy vigil keeping at her door
Year after year at Nazareth!
So guard, so guide us evermore!

—Aubrey de Vere.

A cricketing curate, who had distinguished himself the previous evening by successfully captaining the village eleven, rather startled his congregation on Sunday by exclaiming, after the reading of the lesson, “Here endeth the first innings.”

* *Apologia* p. 51.