

affording us as they do an insight into the workings of a mind singular in its power, but perhaps not singular in the painfulness of its earnest seeking after light and truth, that our own "strength" is to "stand still,"—that submission to the dogmas of a Church claiming infallibility will not solve our doubts or end our difficulties—that the Church of England is a fit home for philosophizing spirits and has special claims on the loyalty and affection of such of her children as recent controversies may have perplexed and unsettled. In the course of these papers we shall glance briefly at the state of Theology in Oxford since the Tractarian Movement of 1833—at the storms attending transition-states and destined, we earnestly hope, to usher in a more abiding calm when all parties in the Church shall have learned that her true life consists not in continual dogmatism, still less in anathema of others, but in that moderation, that general abstinence from logical definitions of religious mysteries, and that firm adherence to sound Scriptural teaching which has ever been her characteristic. In treating of Dr. Newman it will be our aim to regard his acts and writings as *representative* of states of thought which it is the lot of many in the present day to pass through, rather than in the light of their *personal* interest. Biography, indeed, is always interesting, and a life of many changes has a multiplied interest, but in following for awhile the footsteps of a great man now unhappily estranged from us, we would endeavour to analyze his mind after the very lessons in mental and moral analysis he used to teach us and see in the sequel, what grave monition we, as lookers on, may gather from his experience bidding us *not* to change amid a changing world and dying systems and falling stars, but in a Christian and philosophic spirit "to *keep* the good thing which has been committed to us." There is, however, *one* question of a personal nature which has occurred to us forcibly on reading the indignant and masterly refutation awarded by Dr. Newman to Mr. Kingsley's attack. Persons quite as considerable as Mr. Kingsley had previously written things of Dr. Newman which seem to us quite as grave in imputations against his theological honesty, as the "plausible arraignment" made by the former in the columns of a popular magazine. For instance, Richard Whately, the late Archbishop of Dublin, was surely an opponent and a detractor worthy of an answer and a rebuke from Dr. Newman; nay, from the intimate relations of Principal and Vice-Principal in which they had stood at Oxford, a calumny from the Archbishop would be for more likely to have a serious effect upon the public mind. Yet we have never seen or heard of any notice, on the part of Dr. Newman, of the following reflections upon his character as an honest man which occur in "Cautions for the Times," edited by the Archbishop of Dublin: "He (Mr. Newman) set such an example of hair-splitting and wire-drawing—of shuffling, equivocation and dishonest garbling of quotations—as made the English people thoroughly ashamed that any person calling himself an Englishman, a gentleman, and a clergyman, should insult their understandings and consciences with such mean sophistry. . . . After long delay he began to make up his mind for the last step, and for determining openly to *avow* his conversion to Romanism, though, by the confessions of his friends, he was, for at least, *four years* before, 'though nominally with us, a member of the Roman Communion, during which four years he suffered himself to be looked up and appealed to, as the head of a party who styled themselves the only true sons of the Church of England.'" And again, the Archbishop speaks of him as, "the man who had practised such a long, cool, calculating course of deceit." Surely the charge of conscious and deliberate dishonesty is conveyed in these extracts quite as distinctly