

Not having been informed of the success, which had attended Mr. Macdonell's efforts in favor of Upper Canada and New Brunswick, Bishop Plessis, at the earnest solicitation of his clergy, concluded to visit England and Rome. A voyage to Europe was then a very serious enterprise; like a journey from London to York, in the days of Queen Anne, no prudent man undertook it without first arranging all his spiritual and temporal concerns. Bishop Plessis took every possible precaution, and, leaving the affairs of his diocese in the hands of Mgr. Panet, his coadjutor, sailed from Quebec on the 3rd July, 1819. Soon after arriving in London, he was very much surprised to learn by letter from Canada, that a few hours after his departure Bulls had arrived from the Holy See, nominating him Archbishop of Quebec, and giving him for Suffragans, two Bishops, one for Nova Scotia and the other for New Brunswick and Prince Edward Island. The erection of the Diocese of Quebec into an Archdiocese disarranged all his plans, for, as the British Government had not been informed of it, he feared that the ministry might raise objections to the new divisions which he wished to make. He accordingly called upon Lord Bathurst, Colonial Secretary, and explained the state of affairs, which was by no means pleasing to that minister. As told the writer by Bishop Gaulin, Bishop Macdonell's coadjutor and successor, the minister's words were to the following effect:—"If the Pope chooses to appoint you Archbishop we can't help it, but if you accept the title we also must appoint an Archbishop who must have a certain number of Suffragans, who must receive a certain state allowance; all this is too expensive; you had better, therefore, allow the title to remain in abeyance till some more convenient time." On arriving at Rome in 1820, Bishop Plessis asked permission to lay aside the title of Archbishop until the English Government withdrew their opposition. Pius VII. allowed the Bishop to choose his own time for its assumption; and it accordingly remained dormant till 1844, when it was revived by Mgr. Signay, and has to this day been borne unchallenged by his successors in the See of Quebec.

W. J. MACDONELL.

CARDINAL NEWMAN.

[NOTE.—It has been represented to us that possibly some misapprehension might arise by reason of an evident inaccuracy in Mr. Lilly's article of last week. When Mr. Lilly says that "not in England only, but throughout Europe, the general aim of its (Christianity's) accredited teachers seems to have been to explain away its mysteries, extenuate its supernatural character," etc., it is certain he refers only to that Protestant Christianity which he, in three places, states himself to be specifically examining. In England he addresses himself to a nerveless Protestantism; on the Continent to those phases of religious thought with which Protestantism was in sympathy, and to that prevailing Rationalism which had its inception in Germany in the Kantian philosophy—Catholicism coming not once into the question. Mr. Lilly's great name as a Catholic publicist, to say nothing of his mastery of Christian and European history, would forbid, one would imagine, a reading so at variance with his convictions.—EDITOR C. W. REV.]

II.

Cardinal Newman has himself told us how, in the autumn of 1816, he fell under the influence of a definite creed, and received into his intellect impressions of dogma which have never been effaced or obscured; how "the conversations and sermons of that excellent man, long dead, the Rev. Walter Mayers, of Pembroke College, Oxford," were "the human means of the beginning of this divine faith" in him; how he is "still more certain of the inward conversion, than that he has hands or feet."

In 1819 he was entered at Trinity College, Oxford; it was not until 1822 that his spiritual horizon began to widen. In that year he came under the influence of Dr. Whately, who, he tells us, "opened my mind, and taught me to think, and to use my reason." It is curious to find him particularly specifying among his obligations to Dr. Whately this:—"What he did for me in point of religious opinion was to teach me the existence of the Church as a substantive body or corporation; next, to fix in me those

Anti-Erastian views of church polity, which were one of the most prominent features of the Tractarian movement." At the same time he formed a friendship with a worthy representative of the classic High Church school of Anglicanism, Dr. Hawkins, then Vicar of St. Mary's, who was the means of great additions to his belief. From him he derived directly the doctrine of Tradition, and indirectly the doctrine of Baptismal Regeneration; while Mr. James, of Oriel, taught him the dogma of Apostolical Succession, and Mr. Blanco White led him "to have freer views on the subject of Inspiration than were usual in the Church of England at that time."

It is manifest that while acquiring these new views he was widely diverging from the standards of orthodoxy of his Evangelical friends.

It was, indeed, about the year 1826 that John Henry Newman's ties with the Evangelical party were finally severed, and for some little time he continued unattached to any theological section or school. In 1826 he began a close and tender friendship with Richard Hurrell, Froude never dimmed nor interrupted during the short career of that many-sided and highly gifted man. Robert Isaac Wilberforce, who, like Froude, was then a Probationer Fellow of Oriel, was also among his most intimate companions, and there were others,—their names need not be mentioned here—who were drawn to him by the strong ties of kindred minds, like aspirations, and the many inexpressible influences engendered by community of academic life. One thing which especially bound together the little knot of men, who constituted the original nucleus of the future Tractarian party, was an irrepressible dissatisfaction with the religious schools of the day; an eager looking out for deeper and more definite teaching. It may be truly said,—the phrase, I think, is Cardinal Newman's—that this feeling was in the air of the epoch. The French Revolution, shattering the framework of society throughout Europe, was but the manifestation in the public order of great intellectual and spiritual changes. England, indeed, shut off from the Continent by her insular position, and by the policy of the great minister, whose strong hand guided her destinies for so many perilous years, was exempt, to a great extent, from the influence of the general movement of European thought. Still, in England, too, there arose the longing—vague, half-expressed, not half understood—for some better thing, truer and higher, and more profound than the ideas of the outward world could yield; a longing which found quite other manifestations than the Evangelical.

The *Christian Year* appeared in 1827; it came as "a new music, the music of a school long unknown in England, where the general tone of religious literature was so nerveless and impotent." Cardinal Newman reckons it the original band of those who were to become the leaders of the Oxford movement, the formal start of which he dates from Mr. Keble's once famous discourse on National Apostacy, preached in St. Mary's in 1833. It was in that year that Cardinal Newman began, (out of his own head) the series of papers from which the movement received its truest and most characteristic name of Tractarian. There can be no room for doubt that its chief springs of action, are to be found in the *Tracts for the Times*, and in those *Oxford Sermons*, which as their recent editor says, produced "a living effect" upon their hearers. The importance of the part played in the movement by Cardinal Newman admits of an easy test. Is it possible to conceive of it without him? We can conceive of it without the two Kebles, without Isaac Williams, without Dr. Pusey, who did not join it until 1836. They are, if we may so speak, of its accidents; Cardinal Newman is of its essence. It grew, indeed, out of the occult sympathies of kindred minds, and was the issue of manifold causes, long working according to their own laws. But the objective form which it assumed was due principally to Cardinal Newman's supreme confidence, irresistible earnestness, absolute fearlessness, and to the unique personal influence which accompanied and in part sprang from these endowments.

The specific danger, as it was judged, which supplied