

"I have made it, I trust, sufficiently plain, that supposing me still to agree in every sentiment I expressed in my work, nothing which I have said constitutes any defence for remaining in my present position. My defence was grounded on two main supports: both these supports have given way.

"But, I am bound to add, that most firm, unmov'd, and (as I believe) immovable, as in my conviction, of the main principles advocated in the *Ideal*, there is one incidental opinion, of considerable importance to the present question, on which my views have undergone a change. To show that this change is rather in the application of principles than in principles, allow me to quote a passage from the last chapter in my work:—

"He who is thus disciplined, who feels deeply his exceeding blindness, helplessness, and ignorance, and the existence without him of an unknown and unspeakably precious reality, will eagerly believe and appropriate whatever is placed before him in the course of nature, professing to be a voice from, or an economical representation of that reality. Again, he will have fully learned, &c. . . . From all this it will follow, as a primary axiom, that . . . should his parents have brought him into connexion with somebody professing to teach with authority, so long as he is able to repose unchanged confidence in that body, it is that very oracle for the conveyance to him of eternal truths before which duty requires him to bow. Should the case be otherwise, in a heathen country, 'he will be able to discriminate with precision between the right and the wrong in traditional superstitions, and will thus elicit confirmation of his faith,' and accessions to it 'even out of corruptions of the truth.' But rather would he anticipate that there is some home in which this moral reality may have a secure rest and lodgment, that it may be dispensed to men according to their needs; or, at least, he would be drawn with a most eager and spontaneous longing towards any body which would profess to be that home. And those marks, in any society, would especially attract his view which appear to be most kindred in their natures and origin to eternal truth itself; for instance, to use ecclesiastical language, unity in doctrine throughout all ages—sanctity—Catholicity, its proclaiming one and the same messages in all lands—Apostolicity, its referring back to some signal interference with the visible course of things from the world beyond the veil."—(p.p. 510—511.)

"The principles here expressed, if sufficiently considered, would have prevented me, I think, from supporting myself in the English Church on the theory which I have been drawing out; and I should add, that Mr. Newman took an early oppor-

tunity of expressing to me his disapprobation of that theory. Observe distinctly, that I am not speaking of those who (like myself, indeed) are unable to recognise any definite teaching whatever in the English Church, but who (unlike myself) find in the Roman doctrines, as apprehended by them, things which (I do not say merely call for an enlarged measure of faith, but which) offer actual and serious violence to their moral nature: what is their duty is a matter altogether distinct. Much less am I saying a word in disparagement of the principle I have so earnestly advocated throughout my work, viz., that it is the duty of all persons to accept heartily, conscientiously, and practically, in the first instance, the religious system they are taught. But I say, in my own case, that I think I was called upon either to look upon the Church of England as my teacher, or to unite myself to the communion of the Church of Rome; and not to devise theories under which I might look on one church as my teacher while I remained in communion with another.

"Now, it is some considerable time since Mr. Newman's writing and teaching (however edifying I found it in all other respects) altogether failed to commend itself to me as being in the least exponential of any teaching of the English Church. Indeed, during that time, I might have seen that I was deceiving myself in thinking that I did simply follow his teaching; for, whereas he strenuously disavowed any authority except as interpretative of the English Church—when I was unable to accord to him that claim, I was unable to follow his teaching in that very particular which he himself represented as constituting his only right to teach.

"I should add, too, that additional thought and experience has much increased my sense (which before indeed was very great) of the extreme importance of a living and energizing dogmatic system. If the claims of such a system long remain unrecognized among us, I hardly know how to express, without appearing to exaggerate, how great are my fears as to the miserable errors into which even very well-intentioned and right-minded persons may be led in the course of inquiry and speculation. Nor need I say how serious an addition this constitutes to the many other grave phenomena which seem clamorously to enforce on us all the duty of reviewing very carefully, and weighing very accurately, the reasons adducible in defence of our present position.

"Nothing, indeed, can be more pregnant with mischief than any step rashly and lightly undertaken, however good in itself. For my own part, though my present convictions are not consciously owing to any sudden external impulse, but are the natural results of my own thought and observation,