

Avant de s'engager dans cette période troublante, Newman va cependant visiter un milieu qui ne laissera pas d'influer sur l'évolution future de sa mentalité. Il n'est pas encore sorti de son île ; il n'a même pas fait ce traditionnel tour de France qui semble obligatoire pour les fils de l'aristocratie anglaise. Sa connaissance du monde extérieur est toute livresque. Or, l'occasion va lui être offerte de prendre contact avec de très vieilles civilisations et de les observer, non plus à travers le prisme des histoires plus ou moins déformantes, mais de ses propres yeux.

de quarante ans dans la *Saturday Review* et qui avait pour auteur Dean CHURCH :

« Dr. Newman's sermons stand by themselves in modern English literature ; it might even be said, in English literature generally. . . . We have learned to look upon Dr. Newman as one of those who have left their mark very deep on the English language. Little, assuredly, as their writer originally thought of such a result, the sermons have proved a permanent gift to our literature, of the purest English, full of spring, clearness and force. Such English, graceful with the grace of nerve, flexibility, and power, must always have attracted attention ; but his English had also an ethical element which was almost inseparable from its literary characteristics. »

Et WHITE ajoute : « It is Froude's description of Newman in the pulpit I am specially in quest of ». Cette description se trouve dans la Revue *Good Words*, pour 1881 :

« No one who heard his sermons in those days can ever forget them. . . . a sermon from Newman was a poem, formed of a distinct idea, fascinating by its subtlety, welcome — how welcome ! — from its sincerity, interesting from its originality ; even to those who were careless of religion, and to those who