

borne such baneful and abundant fruit. Newman had a strong though one-sided individuality. He saw in books not what was in them but what his strong bias fancied was in them. From Butler's Analogy he inferred two principles which have operated in no small degree to give shape and color to his whole system of teaching. These two principles are set forth by him thus in the Apologia: "First, the very idea of an analogy between the separate works of God leads to the conclusion that the system which is of less importance, is economically or sacramentally connected with the more momentous system, and of this conclusion the theory, to which I was inclined as a boy, viz., the unreality of material phenomena, is an ultimate resolution. Secondly, Butler's doctrine, that Probability is the guide of life, led me, at least under the teaching to which a few years later I was introduced, to the question of the logical cogency of faith, on which I have written so much."

He read in Butler that Nature was a sacrament of the Divine Presence. From this fancy he evolved the Sacramentarian system as existing, to his mind, in the visible church. Hurrell Froude, his gifted pupil, was "an open admirer" of the Church of Rome with all that is peculiar to it as a sacerdotal system. Froude exerted a great influence upon Newman. Froude's influence was so great in Oxford that he has been credited with being more than any one person the originator of the Tractarian Movement there.

Newman studied Patristic literature and was especially enamored of the Alexandrine theology, because he there found congenial thinking in support of "the mystical or sacramental" principle. He came to regard antiquity, through these Patristic studies, as the great exponent of the doctrines of Christianity. The Fathers, however, were appealed to, not to substantiate the teachings of Rome, but to point out that they were innovations upon the doctrines of Primitive Christianity.

What Newman contended for at this juncture in his history was: 1. "The principle of dogma; 2. Belief in a visible church, in the authority of bishops, the grace of sacraments, the religious worth of works of penance; 3. Opposition to the Church of Rome, especially to the worship of the Virgin and the Saints."

He had, however, set himself to follow the ghost of ecclesias-