

as he fancied, hits Romanism hard, he hits Protestantism still harder. In his boyhood, Newman was fully persuaded that the Pope was antichrist. Although in time this idea passed away, there are traces of it down as far as 1834. In that year in a magazine article he has the following: "In St. Paul's prophecy the Church of Rome is not the Temple or Church of God, but the man of sin in the Temple, the old man or evil principle of the flesh which exalteth itself against God. Certainly it is a mystery of antiquity and one which may well excite our dismay and horror, that in the very heart of the church, in her highest dignity, in the seat of St. Peter, the evil principle has throned itself and rules. It seems as if that spirit had gained subtlety by years; Popish Rome has succeeded to Rome pagan; and would that we had no reason to expect still more crafty developments of antichrist amid the wreck of institutions and establishments which will attend the fall of the Papacy." Hurrell Froude inveighed with all the power of pen and speech against this "name-calling" this "cursing and swearing." "I call it uncharitable to excess," he adds,— "How mistaken we may ourselves be on many points that are only gradually opening to us." Continual as was the progress of Newman's mind towards Roman Catholicism, even as late as 1837 the bitterness had not much diminished. "The Church of Rome" he writes may be said to resemble a demoniac, possessed with principles, thoughts and tendencies not her own; in outward form and in natural powers what God has made her, but ruled within by an inexorable spirit, who is sovereign in his management over her and most subtle and most successful in the use of her gifts."

If this was the view of Rome that Newman gleaned from her history, from her doctrines and their development, the opinion he formed of her practical working was not more flattering.

In 1832 on account of failing health he accom-