Newman, The Mainspring of the Oxford Movement

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OUTLINE

I. Introduction:
   b. Conception of ecclesiastical continuity.
   c. Tendency to emphasize points of communion between the different branches of the Church.

II. Original purpose of the Movement:
   a. To drift away from National division in Church matters.
   b. To strengthen the Church as the home of dogmatic religion.
   c. To impart intellectual depth to the Church’s traditional theology and spiritual life to its institutions.
d. To strengthen the almost broken links which bound the Church of England to the Church Catholic of the great ages.

III. Time of the Movement:

a. Significant because it preceded the Vatican’s definition of Papal Infallibility by almost forty years.

IV. Character of Newman’s associates:

a. Keble.

b. Froude.

c. Pusey.

V. Character of Newman. A statement of his leadership among the Anglican Clergymen. Establish him as a leader:

a. Historically.

b. Critically.
c. Socially.

d. Theologically.

VI. The stupendous power of Newman's leadership:

a. Directly.

b. Indirectly.

c. With reference to the Church.

d. With reference to the State.

VII. Conclusion:

a. Immediate results of the Movement.

b. Modern results of the Movement.

1. Large number of Anglican converts to Catholicism in England.

2. The discipline of the Church established.
Introduction

I. The great Oxford Movement, the history of which is ever a subject of keenest interest and deepest study, resulted from a number of causes. According to the Royal Commission on Ecclesiastical Discipline, 1906, this famous Movement was the outgrowth of the conception that the "Holy Catholic Church is a visible body upon earth, bound together by a spiritual but absolute unity, though divided...into national and other sections. This conception drew with it the sense of ecclesiastical continuity, of the intimate and unbroken connection between the primitive Church and the Church of England, and of the importance of the Fathers as guides and teachers...It also tended to emphasize points of communion between those different branches of the Church, which recognizes the doctrine or fact of Apostolic Succession." 1

Though this seems to be the view held by the "Tracts" published at the very time of the Movement, Newman himself gives a very different cause in his Lectures on Anglican Difficulties. There he considers that the drift or tendency of this remarkable change rather than leaning towards a party in the Establishment was far removed from national divisions altogether. Its purpose was primarily to

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absorb the various English denominations and parties into the Roman Church, whence their ancestors had come out at the reformation. 1.

Other causes, too, are given and seemingly upheld, until the mind is all confused by the multiplicity of reasons and details, but whatever the origin, all agree that it was a great revival, a tremendous upheaval of ancient practices and customs in the Church of England, and a certain definite "going-over" to the Roman Church in all things vital and essential.

To this very day the effects of the great Movement was seen and felt. From the beginning there has been a constantly growing revival of Catholic ceremony in the Church of England; slowly but surely she is reclaiming her "Catholic birthright—the Faith and Practice of her Fathers and Martyrs."

II. One finds on tracing back and carefully studying the Tracts, one after another, that the original purpose of the Oxford Movement seems to have been a desire to drift away from

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The many national divisions in Church matters.

The Church of England in the early part of the Nineteenth Century was being harassed by a spirit of utter worldliness and corruption. All its early teachings were being threatened by a new enemy—the rising spirit of Rationalism. All the sees, one after another in the order of their greater rank and preeminence, became objects of political barter for its liberal government. It was this sad state of affairs that induced a group of Oxford professors, all Anglicans, and all men of earnest, upright will and high intellectual powers, to get back to the spirit and the doctrine of primitive Christianity. They hoped to be able by prayer, frequent communion, sermons and writings, and by the power of a good example to infuse a new life into the decaying establishment.¹ Large numbers of them, after long searching and deep study, came to perceive that primitive Christianity and Roman Catholicism were one and the same thing, and accordingly sacrificed all and entered the Church.

Newman, the Light of his contemporaries,

foresaw the effects that Liberalism, then breaking up ancient institutions in Church and State, would have on religion. But it was not Newman's way to jump at conclusions, and yet he felt it his mission to rescue his countrymen from this danger and show them the ark of safety and happiness. How to do it? Talking of unbelief and indifference to people who did not see it coming on apace would do no good, but strengthening the English Church as the home of dogmatic religion would prove a bulwark of strength and resistance when the terrible storm broke. Thus he felt and with this motive in mind, he threw himself heart and soul, into the great work before him.

In strengthening the Church as the house of dogmatic religion, it would necessitate an imparting of intellectual depth to the Church's theology and clinching together of the almost broken links which bound the Church of England to the Church Catholic of the great ages—the Church of Augustine and Athanasius. This then

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was the ultimate, the grand purpose of the Movement which Newman so gloriously led.

III. The Movement began under the powerful leadership of Edward Pusey in 1833, the very year in which Newman issued the first "Tracts for the Times." Having but lately returned home from a voyage on the Mediterranean—he had accompanied a friend, Hurrell Froude, on a "health-seeking" trip—he plunged full force into the Movement. From that very day until the moment his faith in the Church of England began to falter, he was always the leader and the mainspring of every action. In 1839 he popularized his name still more by elaborating carefully the theory of the famous Via Media—an intended compromise between the Catholic and the Protestant view of Revelation. He bravely abandoned the Anti-Roman view—his own view—and declared it to be untenable. Then began his first doubts and his leanings towards

3. Idem.
Rome. In 1841, at the urgent pleadings of his followers, who longed for a reunion with Rome on the basis of mutual concessions, he published the celebrated Tract Number 90, which came like a terrific crash of thunder, and drew the attention of the whole world on its author. The excitement over the little pamphlet was tremendous, and storms of protest and censure poured in from all sides. In this Tract he contended that the Thirty-nine Articles were perfectly consistent with the Anglo-Catholic view of the Church of England. He was charged against this Tract as a final deserter of Protestantism—and such in truth he was. Finally, at the request of the bishop of Oxford, Newman discontinued his Tracts, and consequently his editorship of the "British Critic," the organ of the Tractarian Movement. In this same year he withdrew from Oxford and went to live at St. Mary's, Littlemore. About two years later he formally retracted all the hard and bitter things he had said against the Church of Rome and spent some time in further reflection and study. Finally, in 1845, with many friends and followers, he sought admission

into that very Church, and the Oxford Movement was nominally over. From 1833 to 1845 it had raged incessantly, entangling and drawing into its meshes all the great lights of the English world. Very significant is the time--1833-1845--for it preceded by almost forty years the Vatican Council's definition of Papal Infallibility. At this time, in 1870, Newman was one of the greatest opponents of the dogma of the Pope's infallibility, not because he thought it false, but because he thought it inopportune at the time. 1. That he was sincere in his views and statements is evidenced by the fact that shortly after the controversy he was made a Prince of the Church, raised to the Cardinalate by the reigning pontiff, Leo XIII.

IV. The three great, outstanding characters, with whom Newman's name is ever linked, and who wrought a tremendous influence upon the Oxford Movement, are Keble, Pusey and Froude. Keble was a most brilliant man, and even as a boy carried off honors from school and college. 2. His university career, too, was most

bright and successful. He was a fluent speaker and noted writer, and his works of which there were many, all bespoke a sincere earnestness and candor. They were deeply spiritual and plainly proved his devoted attachment to the Church of England. Very conservative in his nature, Keble had no ambitious thought. He was very inflexible, extremely shrewd in all matters and very gentle and saintly. To the world he is widely known as the celebrated author of "The Christian Year", a book of poems—real meditations in verse—most refined and spiritual. He was a most zealous High Churchman and in the troublous times of his day he saw plainly that power seemed likely to come into the hands of men and parties hostile to the Church and that the Church in consequence might have to suffer much at the hands of the Government. Still Keble took no definite action until Newman provided the stimulus. Froude, a pupil and disciple of Keble, gifted with an energetic and fearless mind, was deeply attached to his master, and in him he saw what subdued and won him to bound-


less veneration and affection. 1. Thus Froude with his keenly-tempered intellect, bold courage, and strong determination gave an impulse all his own to Keble's views and purposes and became the mouthpiece and champion of his ideas. Having met at Oriel, a colleague, whom at first he mistrusted but afterwards admired and loved, Froude was soon won over to Newman's views and became his most apt and faithful follower. 2. And so it was Newman who proved to be the acting-force, the vital influencing spirit of the Tractarian Movement. "Newman gave slope, foundation, consistency, elevation to the Anglican theology, when he accepted it, which Froude had learned from Keble...Keble had given inspiration, Froude had given the impulse: then Newman took up the work, and the impulse henceforward, and the direction, were his...It was not till Mr. Newman made up his mind to force on the public mind, in a way which could not be evaded, the great article of the Creed--'I believe one Catholic and Apostolic Church'--that the Movement began." 3

Keble wrote several of the noted "Tracts for the Times", in 1833. 4. For this reason his name is closely linked with that of Newman in the Oxford Movement.

1. Dean Church, The Oxford Movement, p. 27.
2. Ibid., p. 29.
3. Ibid., p. 30, 32, 33.
Hurrell Froude was the devoted and admiring pupil of Keble. Though his life was short in years, his deeds are still recounted and stand for much in the way of fame and honor. He was a powerful factor in the Oxford Movement. At Oxford a close friendship began between Newman and Froude which remained true and staunch until the latter's death, in 1836. To this friend Newman owed much, both in the inspiration of his life's work and in his search for truth and his ultimate entrance into the Roman Church. It was not until after Newman had formed this beautiful friendship with the "bright and happy Froude", that his doubts about the Roman Church were gradually shaken and one by one finally broken down.  

Richard Hurrell Froude was one of the liveliest and most vigorous of the early Tractarians. He had a keen judgment and scholarly regard for the Church of Rome. He agreed with the Church in her hierarchial system, in her idea of sacerdotal power and ecclesiastical liberty. He was strongly opposed to the Protestant theory that the Bible alone is the Word of God, and

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ever had a deep conviction that Tradition is sacred and has its place coequal with the Bible. He was a great admirer and defender of virginity and ever mirrored in his own life the beautiful virtues he so revered. He was accused by many of endeavoring to Romanize the English Church and though it is clearly evident that this was not his aim, still he was honest enough to do justice to Rome by attributing to her virtues which she alone possessed. He was ever loyal to his own Church and to the day of his death his love and allegiance to it never wavered. To the very end he defended his views and even on his deathbed gave voice to the principles he so truly believed were right and good. He died before the real action of the Movement began and so it is that his name, though closely associated with that of Newman and Keble and Pusey, is hardly more than a name to most people who now speak of the great Oxford Movement. But it would be a grave error

2. Dean Church, The Oxford Movement, p. 50.
to suppose that his powerful influence did not exert a tremendous effect on his co-workers. With the exception of Newman,

"No one was more responsible for the impulse which led to the Movement: no one had more to do with shaping its distinct aims and its moral spirit and character in its first stage: no one was more daring and more clear, as far as he saw, in what he was prepared for. There was no one to whom his friends so much looked up with admiration and enthusiasm."

With his death Newman lost the visible presence of his dearest friend, but the influence of his noble life ever continued to live with him, a sacred inspiration to all that was good and beautiful and truly worth while.

Pusey, a deep scholar and voluminous writer, a preacher and a controversialist was in sympathy with Newman at the beginning of the Tractarian agitation. His Tracts were fiery and eloquent and very impressive, but like all his writings, too long to be very effective. They were especially impressive because of the sincere earnestness which shone forth in every line. He never took the Movement very seriously—considered it to be

1. Dean Church, The Oxford Movement, p. 36.
purely Anglican—and when at length it showed leanings toward Catholicism he was much surprised. His friendship with Newman, Keble, and Froude brought him to the foreground and his name became famous as one of the leaders in the great Movement. He was a deeply learned man, but always delicate and shy, very serious and devotedly attached to his few chosen friends. Though deeply pious he could never break the tie that held him to his Church and when Newman made his submission to the Roman Church, Pusey, though stunned by the blow, never wavered in his devotedness and zeal for his own. 1. His unbounded activities were directed ever afterward to the restoration of piety by every means in the Anglican Church. In spite of severe domestic troubles, in spite even of continued bad health he labored on, and death alone put an end to his self-sacrificing efforts. Truly, a worthy associate of the great, illustrious Newman!

V. It is but fitting, now that we have characterized at some little length the great leaders associated with Newman in the noted Oxford Movement,

that we should speak of the Leader of Leaders, the Central Figure himself, the Mainspring of all the Movement's activities, and reveal his work and analyze his character.

John Henry Newman, the illustrious Light of the Nineteenth Century, early associated himself with the University of Oxford. He took his degree before he was twenty, and two years later was elected to a Fellowship in Oriel.

Under the powerful influence of Dr. Hawkins and Dr. Whately, Newman took the first real decisive step from his early creed toward the higher Anglican religion. It was from them that he imbibed his deep-seated conviction that the tradition of the Church was the original authority for the creed of the Church and that the Sacred Scriptures were never intended to supersede the Church's tradition, but only to confirm it. 1. This knowledge, together with his early training and belief, led him ultimately on the path that brought him to Rome. On reaching home in 1833, after an extended Mediterranean voyage with his devoted friend Froude, (who was endeavoring to recuperate and regain fast-failing health)

he entered at once, whole-heartedly, into the
great Tractarian Movement. From that very
moment, with his powerful personality and com-
pelling attractiveness, "he was always the lead­
er until his own faith in the Church of England,
as the best representative of the halfway house
between Rome and the theory of 'private judg­
ment' began to falter and ultimately perished." 1.

As regards personal characteristics, Newman
was gifted in many ways. He had remarkable skill
in music and mathematics, a keen grasp of the
concrete, was always of a very nervous tempera­
ment, but possessed a charm the like of which
very few people have ever equalled. A "something"
within his very bearing, the kindly light of his
fiery eyes, the winsome smile that lit up all his
features could draw more powerfully than the
strongest magnet and attracted to him hosts of
admirers and followers. He was truly a born
leader and always used his God-given gifts in a
truly sincere and Christian way. The strangest
part of it all is that humanly speaking, he had
no really popular gifts—he was not eloquent, his
actions even were sometimes most awkward, but he

1. Chas. Dudley Warner, Library of the
possessed traits far greater—he was always sincere and earnest and a lover of God in all His creative works. When Newman spoke, the crowds hung on his words and drank in their meaning in breathless wonder and appreciation. His addresses, his lectures, his sermons were filled with a thrilling earnestness and sincerity seldom equalled. History recounts his praises and calls him the Light of the Nineteenth Century.

After spending eight years in the private school at Ealing, Newman was entered as a Commoner of Trinity College on December 14, 1816. In 1818 he was elected scholar of Trinity and at this time began his intimate friendship with John William Bowden, a friendship which remained unimpaired till the latter’s death in 1844. In 1821 Newman gained the Oriel Fellowship, a prize he had most eagerly coveted. This was the turning point in his early life for, "it opened upon him a theological career, placing him upon the high and broad platform of University society and intelligence, and bringing him across those various influences personal and intellectual...whereby the religious sentiment in his mind which had been his blessing from the time he left school, was gradually developed and formed and brought on to its
Newman at first looked for guidance to the great minds in the past whom spiritual gifts had ever protected from the bane of intellectualism. Then he turned again to the Church of the early Fathers. As a boy the works of the Fathers had thrilled his imagination in the perusal and study of Milner's Church History, and at this time of his life the vision came back in all its great significance. He was still convinced that the living representation of this Church of the Fathers, was the English Church, his Church. Because the liberals were striving to undermine this Church and destroy the ecclesiastical institutions handed down by the Fathers, Newman changing from the liberal school of Oriel took sides with the High Church party as a defender and supporter of the Church. About 1828, as Vicar of St. Mary's, he began to preach those memorable sermons which brought renown and popularity in their train and added new luster to his name. The influence of these sermons was

2. Ibid., p. 42.
tremendous and nearly five years before the Tracts were even thought of, caused the earnest and sincere author to be hailed as the Leader of his party, the champion of the High Church views. 1.

In regard to these sermons, Dean Church says: "The world knows them...But it hardly realizes that without those sermons the Movement might never have gone on, certainly would never have been what it was." 2. Surely this is evident convincing that Newman was the leading factor in this phase of the Oxford Movement.

Analyzing his works and deeds, from the first to the last, critics finally voice their sentiments and state that the essence of all Newman's greatness is the union of perfect originality, amounting to genius of the first rank, with a deep spiritual temper, the whole manifesting itself in language of perfect poise and rhythm, in energy such as often has created sects or churches, and in a personality no less winning than sensitive.

2. Dean Church, The Oxford Movement, p. 129.
The critics of his own time were puzzled for they plainly saw that Newman was not an ordinary man, but just what he was they found it hard to analyze. He was a man who was interested in everything—politics, religion, social life, science, literature, art—all held for him secrets that were worth his investigation and interest and so they say his mind was "world-wide". 1. Newman was at once "a religious leader, a preacher, ... an historian, a theologian... the leader of the Oxford Movement, and as such, to be ranked with Loyola... with the great religious leaders of history." 2.

Socially, Newman was ever the leader. His friends clung to him in adversity and misfortune, as well as in the brightness and splendor of radiant days. People not only loved him but with their deepest affections they reverenced him. There was something so spiritual and holy ever surrounding him that no one ever dared to do the slightest evil in his presence. It is stated that even as a young professor in Oxford, he was so loved and revered by the students that the mere mention of his name sent a quiver of emotions


2. Ibid., p. 6.
through their frame and when they saw him coming down a corridor they would turn aside and whisper in awe-struck tones, "Here comes Newman." Few words, indeed, but the bare name "Newman" meant a world to his friends.

The history of Newman is especially distinguished by the pure Christian radiance that shone in all his life and works, even long before he ever dreamed of seeking admission into the Roman Church. He has been called the one Englishman of his day who upheld in all integrity and purity the ancient creed with a knowledge far above that of most theologians. Because of his sincerity, his writings and addresses were full of vigor and force and truly worthy, in every detail, of the saintly man who composed them.

Theologically, Newman was truly a leader, but in ascertaining the true grounds of faith he did not start with any purely logical theory of Christianity. He was confronted with the problem of the development of Christian Doctrine and of the Christian Church. In his "The Arians of the Fourth Century" and the "Essay on Development" he dealt very minutely and carefully
with this question. 1. From the philosophy of faith he turned to the history of dogma and then passed into a study of theology. His "University Sermons" all dealt with consecutive suggestions towards a philosophy based on the actual facts of Christian history. 2. The inspiring motive of all his works was one great, absorbing object—to keep the Christian faith burning, ever brightly, for his own immediate associates and for the entire world. On the quality of Newman's mind as displayed in his...work, the words of Abbe Loisy, written in the Revue du Clerge Francois in December 1898, are very conclusive. "Catholic theology has had in our days that great doctor whom it has needed." And as Mark Pattison asserts, "Newman, being a theologian first of all, was made a leader, not by the loss of college preferment, but by the pressure of public events on his Church sentiments." 3.

In comparison with Newman all the other Lights of his time—and they were bright and many—seem dull, for Newman's luster and brilliance outshone

1. Mrs. Wilfrid Ward, Last Lectures by Wilfrid Ward, p. 32.
2. Idem.
them all. Keble was great, but Newman was greater; Pusey was a master, but Newman, the Master of Masters: Froude was a glittering star, but Newman was the Sun that shone with resplendent glory far above all his contemporaries. He occupies a position all his own in the Century he so truly made illustrious.

VI. How wonderful was the power of Newman's leadership! How it elevated its possessor to a pinnacle of greatness and placed him there where the world could see and admire and ultimately follow in his path. Without a leader even brilliant minds may turn aside and squander gifts that God denied even to His angels, but with a leader the crowds will push on, climbing higher and higher until noble goals have been won and laudable ambitions achieved.

Today, in the century that has followed the bright Nineteenth, the world sadly lacks this Leadership. Minds are not less brilliant, souls are not less ambitious. As in the days of old, true hearts still throb with a yearning desire to "right the wrong" and to bring peace and happiness and justice back into the world
whence it has been driven. But the leaders are wanting—men of sincerity and upright integrity, of compelling magnetic personality, who will dare everything in the fight and staunchly defend their purest principles. Such a leader was Newman. His very life was a powerful incentive leading on to noble things. Already in 1828 his strong personality attracted the brightest lights of Oxford—Froude and Keble—who were destined to make up with him a famous triumvirate. About this time, too, he drew to himself, by an influence, spiritual rather than intellectual, the noted Edward Pusey. Strange it was indeed, that he should captivate a man with whom he was not at that time in agreement on theological matters. The parochial sermons at St. Mary's exerted a powerful influence on the minds of the time and were the main instrument of Newman's power in the Oxford Movement. They appealed to a very wide class of people and left an indelible impression on the minds of thousands. The power of his leadership was remarkable. To his intellectual reputation in the University was added the character of a prophet and leader of men. "And the movement
in Oxford of which he was the life and soul
aroused all the enthusiasm of the time." 1.
Dean Lake unhesitatingly asserts, "The in-
fluence of his singular combination of genius
and devotion has had no parallel before or since." 2.

The power of Newman's leadership was just
as great and far-reaching in its effects indi-
rectly as directly. The Tracts, which were the
first public utterances of the Oxford Movement,
were for the most part Newman's work. The first
one gave the whole keynote of the series and as
Mr. Newman himself said, "He had out of his own
head begun the Tracts." 3. "The Tracts were
clear, brief, stern appeals to conscience and
reason...They were like short, sharp, rapid
utterances of men in pain, and danger, and
pressing emergency." 4.

The effects of these Tracts were momentous,
both for the Oxford Movement, and for the in-
dividuals who came in contact with them in any

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2. Idem.
3. Dean Church, The Oxford Movement, p. 110.
4. Idem.
way. They dealt with great questions which had sprung into interest—the true and essential nature of the Christian Church, its relations to the primitive ages, its authority and its government, the current objections to its claims in England, to its doctrines and its services, the neglect of discipline and a number of other important questions touching directly the true welfare of the Church. These Tracts were not only published but were distributed by hosts of zealous advocates who rode from place to place, from parsonage to parsonage—anywhere—wherever they thought an effect could be produced. The Tracts were indeed intended to startle the world, and startle it they did. Thus the indirect results of Newman's leadership were tremendous.

The power of Newman's leadership in the Church was almost unparalleled. He was a leader whom she proudly claims, and tenderly holds in fondest remembrance. Disraeli, Earl of Beaconfield, the brilliant British statesman, called Newman, "The most remarkable religious teacher to have appeared in England
during several centuries."

"The world has hastened to endorse Disraeli's verdict. The magnificent progress of the religious revival in England may be traced to Newman as a stream can be followed to its source. Wherever, in our time, people get together for the promotion of Catholic principle—whether it be in Germany, Italy, Canada, or the United States—the name and guidance of Newman are behind the movement." 2

And the years have not weakened his influence. Today, probably as much as during his own lifetime, he leads men to an appreciation and knowledge of religion. Thousands have followed his guidance and counselling and even though many have not followed him into the Roman Catholic Church, they have made their lives holier and happier because of him. His influence against irreligion in his time was so successful because it was truly an attack, not a mere statement of facts and a disclosure of error. It was "a swift, courageous, relentless attack, which started as all campaigns do, on a very small field with which its leader was thoroughly acquainted. Newman began at Oxford, conquered many hearts there, and reached out farther and farther until he had engaged in battle all the thought, all the spiritual sleepiness, all the skeptical tendencies and


2. Ibid., p. X.
Yes, Newman fought, he fought bravely and consistently and in the end he won. His victory was complete, his achievement most glorious, and today in reviewing it all one must admit it was a soldier's work and an accomplishment worthy of its great and noble leader. Newman's success, like that of all great leaders before and after him, lay in the principle of seeing what needed to be done, and then doing it.

In the State, too, Newman's leadership was felt. Her laws were being violated, her principles questioned, her counsellings disregarded. She cried out in pleading tones, in the voices of her oppressed and downtrodden for leaders--leaders who would lead her through the troublous and turbulent tides on to a calm and peaceful landing. And Newman grandly came to the rescue. In the work he so generously gave to the Oxford Movement, he, at the same time, gave to the State. In many ways this controversy benefited the State.

The first element, so grandly displayed, is that of faith. Newman's whole life, from that time on was devoted to a series of struggles for the faith—that fundamental impulse of man to build his life not only upon material things but principally upon the things of everlasting value—the spiritual treasures of eternity. Newman has been called the "geographer of the soul who knows exactly how to chart the seas and how to direct the modern mind." Faith was for him the most real and necessary of things for the safeguarding of peace and happiness even in temporal matters. And it is this lesson he sought to teach the State. "Newman," as Shuster says, "has answered more questions, solved a larger number of difficulties, kindled anew in a greater throng of hearts the glory and the peace of faith, than any other modern man." 1

Another element that Newman's teaching sought to give the State was the very important fact that "humanity is human." So many people tried to make themselves believe that man is not a free individual, that he is not responsible for the secret workings of his soul and

the inner cravings and impulses of his lower nature—that he is merely some machine which will work and operate as he wills or does not will. But Newman answered very finally, "Human life and human society must be built upon the foundation of the soul and the body, the intelligence, the will, the instincts, and the emotions of Everyman. There are no formulas for man's betterment, but only sacraments: no laws for his development, but only rights, privileges and ideals; no system for humanizing him excepting, perhaps, the virtues of laughter, tears, and prayers."

The final element in the great Leader's teaching was courage. The State needed but to go back to Oxford and there behold the powerful teacher, the heroic figure, the Mainspring of the tremendous Movement, putting into practice every phase of his teaching. Newman was courageous always, in the face of life and death. He never faltered, he never compromised in the least way with the right, he never violated any single prompting of his noble heart. And when it came to sacrifice, he always submitted.

He sacrificed prestige and fame, ruthlessly tore himself away from life-long and most cherished friends, and made his submission to the Church that was regarded with utter scorn and ridicule by the men of his rank and day. He ever pushed resolutely on and in the anguish and loneliness and sorrow that inevitably followed in his wake of sacrifice. He kept bravely looking upward and crying aloud to God for help in the beautiful words he composed—

"Lead Thou Me On"

"Lead, Kindly Light, amid the encircling gloom
Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene--one step enough for me."

Following Newman's leadership, men were led to become like to him and proffer their services as leaders to the State which so loudly cried for their help.

VII. All happy movements and grand achievements that the world has ever beheld date back to an influencing cause. Just so do many of the glorious events and victories of today trace their compelling stimuli to the memorable Oxford or Tractarian Movement.
The immediate results of Newman's controversy and of his courageous step at its close followed closely in the wake of the Movement. Being from the very start its recognized leader and the mainspring of its every action, Newman was ever the "shining light" whom friends followed and foes were forced to admire. In 1845 when he braved all opposition and courageously severed the ties that bound him to the past and formally entered the Holy Roman Church, a host of friends, convinced like him of the truth of her teachings and the moral necessity of the action, followed his example. Illustrious names like Faber, Ward and Oakley head the list. In a very short time over nine hundred Tractarians made their solemn profession of the Catholic faith, and as the days went on the stream of individual conversions ever increased. 1. Within a few years the number had swelled to many thousands, all tracing back their unmerited grace to the glorious example of Newman.

Newman's personality, as stated before, was "magnetic" and almost unconsciously he drew men after him. The following quotation of James Anthony Froude, found in his "Short Studies" verifies the truth of the statement. They bring to mind the feelings in Newman's regard to those who knew him in the height of his glory at Oxford:

"Far different from Keble, from my brother, from Dr. Pusey, from all the rest, was the true chief of the Catholic revival—John Henry Newman. Compared with him they were all but as ciphers, and be the indicating number...When I entered at Oxford, John Henry Newman was beginning to be famous. The responsible authorities were watching him with anxiety; clever men were looking with interest and curiosity on the apparition among them of one of those persons of indisputable genius who was likely to make a mark upon his time. His appearance was striking. He was above the middle height, slight and spare. His head was large, his face remarkably like that of Julius Caesar. The forehead, the shape of the ears and nose, were almost the same. The lines of the mouth were very peculiar, and I should say exactly the same. I have often thought of the resemblance, and believed that it extended to the temperament. In both there was an original force of character which refused to be moulded by circumstances, which was to make its own way, and become a power in the world; a clearness of intellectual perception, a disdain for conventionalities, a temper imperious and wilful, but along with it a most attaching gentleness, sweetness, singleness of heart and purpose. Both were formed by nature to command others, both had the faculty of attracting to themselves the passionate devotion of their friends and followers." 1

This is Froude's account of Newman's great qualities. Another Oxford man, Principal Shairp, of St. Andrews University, eloquently speaks along the same lines:

"How vividly comes back the remembrance of the aching blank, the awful pause, which fell on Oxford when that voice had ceased, and we knew that we should hear it no more. It was as when, to one kneeling by night, in the silence of some vast cathedral the great bell tolling solemnly overhead has suddenly gone still...Since then many voices of powerful teachers they have heard, but none that ever penetrated the soul like his." ¹

Thus it is clear why Newman's entrance into the Church paved the way for the thousands who followed so closely after him. But this was not the only immediate result of the Oxford Movement. Newman's saying at the beginning of the controversy that the essential principles of Revelation must lead men towards the Catholic and Roman Church, and that the very popular machinery of its intolerance can alone secure them, was verified in every detail. The great Movement pleaded for Christianity as a sacred fact against the free-thought and worldly principles of the day. Its very special task was to restore the ancient idea of the Church and the

¹ Mrs. Wilfrid Ward, Last Lectures by Wilfrid Ward, p. 5.
dignity of the Sacraments, principally of the most Holy Eucharist. Newman always looked upon this Movement of 1833 as a special design of Providence, and he felt convinced that its eminent leaders, even after he would have left their ranks, would leaven the different English denominations and parties with principles and sentiments tending towards their ultimate absorption into the Catholic Church. And the years that have passed since he uttered his "prophecy" have proved his words true.

"The Church of England," says John Hutton, "is going through a Catholic revolution—her ministers are now called priests—her communion tables are now changed into sacrificial altars where lights are ablaze, and altar boys robed in white, and incense and cross, all suggest the full Catholic rite and ceremony. And all this she owes in largest measure to the teaching, example, and influence of Newman shining forth so illustriously in the great Oxford Movement."

Another vastly important result of this great Movement is the influence it has exerted in removing deep seated prejudices. The Catholic religion had been basely misrepresented, looked down upon with disdain and contempt, and unjustly pushed to the background. The very

name Catholic was hated and despised, and he who bore it must needs have been brave to have borne the affronts and persecutions it brought him; but with the cessation of the controversy this condition was gradually changed. Among all classes of society this name began to be revered and respected and the religion itself to be considered and admired. For when men such as Newman and Manning, Ward and Faber headed the list including members of the Council, Peers, Commoners, nobility—representatives of the army and ministry of war, clergymen, judges, lawyers, doctors, authors—society at last opened its eyes and began to marvel at the results. Surprise soon gave place to admiration and this in turn, in the case of thousands, to the following of the noble examples set before them.

Equally important results were the great stimuli given to education and learning, and the consequent foundation of colleges, universities, and schools. Hospitals and other charitable and missionary institutions sprang up and religious orders, in consequence, multiplied. And most remarkable, the Church of England, under the rule
of three successive Cardinals, Wiseman, Manning, and Vaughan, gave a hearty and loyal allegiance to the Holy See.

"And this Catholic pulsation," says Guggenberger, "is still attracting the attention of multitudes outside the Church to the highest truths and instilling into whole masses of Englishmen religious beliefs, devotions and Catholic ideals which had been expelled from England by the Protestant Revolution." 1

Summing up all in a few potent words, a quotation taken from the Catholic Encyclopedia will establish Newman truly as Leader and Main-spring of England's greatest Movement, the Oxford Controversy:

"Newman began the 'Tracts for the Times,' as he tells us with a smile, 'out of his own head.' To him Achilles always seemed more than the host of the Achaeans. He took his motto from the Iliad: 'They shall know the difference now.' Achilles went down into battle, fought for eight years, won victory, but was defeated by his own weapons when Tract 90 appeared, and retired to his tent at Littlemore, a broken champion. Nevertheless, he had done a lasting work, greater than Lauds and likely to overthrow Cranmer's in the end. He had resuscitated the Fathers, brought into relief the sacramental system, paved the way for an astonishing revival of long-forgotten ritual, and given the clergy a hold upon thousands at the moment when Erastian principles were on the eve of triumph... 2

And thus appears the great leader of the Tractarian Movement, John Henry Newman. History does not claim for him qualities which he did not possess. She admits that he was no great writer of fiction, no great poet, though he did write great poetry, no great historian or philosopher, no great theologian, but she does insist on his receiving the merit that is justly his due. She gives him the glorious title of "Apostle"—apostle in almost every phase of life for he was ever a most sincere and earnest leader of men. Following his teaching and bright example through the darkness of life one must inevitably come to the glorious homeland where all is peace and rest and perfect happiness. Of all his writings one poem especially stands forth as an embodiment of his great life and noble aspirations—a true reflection of the great soul that composed it. The words, so tender and wistful, so replete with "humble, patient faith and hope amid the trials and mysteries of our existence," will ever be a guiding star and a bright inspiration to souls craving the beautiful vision of God.
Lead, Kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene,—One step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on.
I loved to choose and see my path; but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will; remember not past years.

So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone:
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.
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