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St John Henry Newman  
Thoughts and Prayers

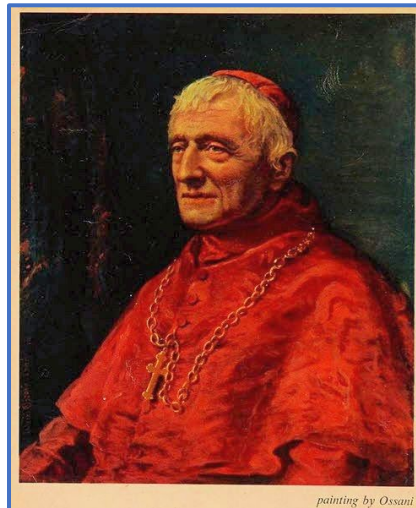
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# St John Henry Newman: Thoughts and Prayers

Second Edition

Edited by Robert Scott Elder

Creator of *Newman Reader* website



*painting by Ossani*

Cardinal Newman  
Alessandro Ossani

**First edition: June 2022.**

**Second edition: November 2023.**

Written and published by Robert Scott Elder

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## Dedication

I dedicate this book  
with love and gratitude

to my mother, **Marian Adams Elder**,  
who introduced me to  
our Lord,

and to my dear wife, **Socorro de la Cruz Elder**,  
who introduced me to the One Fold of Christ,  
the Catholic Church

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## Foreword

Before getting to the written works of Cardinal Newman, we can begin to get a sense of him by considering a sampling of what others have said:

As he spoke, how the old truth became new! how it came home with a meaning never felt before! He laid his finger—how gently, yet how powerfully,—on some inner place in the hearer's heart, and told him things about himself he had never known till then.—J C Shairp on Newman's preaching in his days at Oxford (1868)

When the history of Oxford during that time comes to be written, the historian will have to record the extraordinary, the unexampled career of that distinguished man in the University. He will have to tell, as I believe, that Dr. Newman exercised for a period of about ten years after 1833 an amount of influence, of absorbing influence, over the highest intellects ... We know how his influence was sustained by his extraordinary purity of character and the holiness of his life—William Ewart Gladstone, student at Oxford, four-time Prime Minister of the United Kingdom (1878)

I know that you will be glad to hear that I was received into the Catholic Church this morning ... I must tell you again how from my heart I thank you for what you have done to help me.—Other Catholics always seemed to be "making a case" when they said things to me.—you always contrived to say exactly what suited my mind.—Mrs. William Froude (nee Catherine Holdsworth) to Father Newman (1857)

He shed cheerfulness as a sunbeam sheds light, even while many difficulties were pressing. Delightful it was to be on his staff, and to hear him draw out, with the gentlest possible forceps, what each friend or professor had to say on his own particular theme ... What a time it was! Reading, thinking, writing, working, walking with him in times of recreation over the pleasant fields, park, and gardens ... listening to talk that was never didactic and never dull; refreshing after the toil of the day as running waters—John Hungerford Pollen, Professor of Fine Arts at the University in Dublin (1855-1858, while Newman was Rector)

The undersigned, President of the Catholic Congress of Germany assembled in Würzburg, has been Commissioned to express to you, Very Rev. and Dear Sir, its deep-felt gratitude for your late able defence of the Catholic Clergy, not only of England, but of the whole world, against the attacks of its enemies. The Catholics of Germany unite with the Catholics of England in testifying to you their profound admiration and sympathy, and pray that the Almighty may long preserve your valuable life.—appreciation for Newman's *Apologia* (1864)

We are so very sorry to hear of continued weakness and shaken health, and shall pray most earnestly that sufficient strength may be given you to work on, yet many years in the service of your Lord and Love ... But each suffering brings forth its own child of benediction which will not die because it is not of nature but of grace. There are thousands of such springing up from you my very dear Father in hidden places, where you do not suspect them:—hearts that love you as their guide into the Faith—hearts that you have reconciled—that you have comforted, that you have guided to the bridal chamber of their Spouse.—Those many voices of childlike love and gratitude all blend in one persevering prayer that you may be rewarded with Life, Eternal Life ... for all the good things that you have done to them.—Sister Mary Gabriel Du Boulay, OSD, to Fr Newman (1861)

Whether we regard your long labours in the cause of truth—the many works with which you have enriched our native literature—the spiritual benefits which have flowed in copious streams from the Oratory which claims you as its founder—or those other services, less conspicuous it may be, but not less precious, by which so many souls have been delivered from the trammels of error through your zeal and charity—we rejoice in recognising that this great debt has at length been discharged, as far as it can be in this world, by the hands of the Vicar of Christ, who in thus honouring you has established a fresh claim on our filial love and gratitude.—Address from Clergy and Laity of the Diocese of Birmingham to newly created Cardinal Newman (1879)

I bought your works and ever since I am a faithful reader of them. Often when I am alone with your books, I feel a desire to express to the author my sincerest thanks and to tell him, how much I honor and love him.—Rev. William Stang, a German priest who moved to the U.S. and later became

first Bishop of Fall River (1883)

I cannot resist the pleasure of telling you how warmly the working men received my lecture on you yesterday, and as the whole charm consisted in my quotations of your own words, of which I gave a long string threaded together by a very slender thread of narrative and criticism, you would have seen at once how heartily you are admired and loved and revered even among the Protestants of the working class. When I referred to the lines by which, among Protestants, you are best known, ('Lead Kindly Light') there was a perfect thunder of applause ... To me it was really a vivid delight to see how they entered into the beauty of every passage I read.—Richard Holt Hutton, who had given a lecture on Newman to students of London Men's College (1884)

... in the work of disarming prejudice and drawing men to judge fairly and kindly of others who differ from them in religion, no man has accomplished what he has done. And more than with his learning he has done it by his gentle and kind manner, by his patience and sympathy, by knowing how to bear with the weaknesses of others, and how to handle, not only the minds, but the hearts of men.—William Clifford, Bishop of Clifton, sermon preached at Newman's funeral (1890)

For the motto on his cardinal's shield Newman had adopted ... "Cor ad cor loquitur," heart speaketh to heart. For his epitaph he chose words ... "Ex umbris et imaginibus in veritatem" ... "Coming out of shadows into realities." These great sayings indicate a temperament and a philosophy, which together made of John Henry Newman all that he became.—Rev. William Francis Barry (1904)

The quality of his literary style is so successful that it succeeds in escaping definition. The quality of his logic is that of a long but passionate patience, which waits until he has fixed all corners of an iron trap. But the quality of his moral comment on the age remains what I have said: a protest of the rationality of religion as against the increasing irrationality of mere Victorian comfort and compromise.—G K Chesterton (1913)

... perhaps my most cherished memory is that of the greatest man whom I have ever known—Cardinal Newman ... He produced on one the impression of infinite refinement without any trace of weakness whatever. One felt in him an extraordinary sweetness of disposition, and yet one felt that in the things of God he could be absolutely inflexible.—James Cardinal Gibbons, Archbishop of Baltimore, on great men he had known (1917)

Almost for the first time Newman compelled his generation to the use of exact reason. Almost for the first time in the long controversies whereof his audience had heard but confused affirmations, he threw the enemy upon the defensive; and since the time when he so acted the effect of his counter attack has spread over wider and wider circles ... Such is the power of three things combined, interest in reality, an ardor to defend reality, use of the reason for the defense of reality.—Hilaire Belloc (1928)

Newman's [*Letter to Pusey*] ... has been justly called a "masterpiece of Marian literature," which deserves to be better known not only as a revelation of Newman's own love for Our Lady, but as a source book of apologetics to defend our Catholic devotion to the Mother of God.—Rev. John A Hardon, SJ (1952)

Don't think that you have to abandon reason to be a Christian. A book that might help you is ... Newman's *The Grammar of Assent*. To find out about faith, you have to go to the people who have it and you have to go to the most intelligent ones if you are going to stand up intellectually to agnostics and the general run of pagans you are going to find in the majority of people around you.—Flannery O'Connor, letter to a student (1962)

The characteristic of the great Doctor of the Church, it seems to me, is that he teaches not only through his thought and speech but also by his life, because within him, thought and life are interpenetrated and defined. If this is so, then Newman belongs to the great teachers of the Church, because he both touches our hearts and enlightens our thinking.—Joseph Cardinal Ratzinger (Pope Benedict XVI) (1990)

Extensive experience in spiritual direction readily testifies to the great effect out-standing books have on sincere people seeking ultimate truth. Only God knows how many millions of readers through the centuries have been and still are enlightened and moved by the *Confessions* of St. Augustine and the works of Bernard, Thomas, Catherine of Siena, Teresa of Avila, John of the Cross, Ignatius of Loyola, Francis de Sales, and John Henry Newman—to mention a few.—Fr Thomas Dubay, SM, retreat master and spiritual director (1993)

In his prescient critique of optimistic nineteenth-century progressivism, which was to be so catastrophically disproved after the summer of 1914, Newman was one of the few major Western intellectuals of his time to see how delusory and destructive a faith it was, and how fraught with those future ill consequences. Aside from the popes, only a few other figures ... saw the issues as clearly as Newman. In this sense Newman, usually seen as a believer in an age of growing skepticism, might more revealingly be seen as a skeptic in an age of growing belief—belief in the idea of the progress of mankind as a whole.—M D Aeschliman (1994)

John Henry Newman can give new understandings to people who harbor old prejudices about the Catholic faith. He still has something useful to say to Bible Christians who are serious about their religion and who are seriously misinformed about the Catholic faith.—Carl Keating (1996)

The Fathers made him a Roman Catholic because his love for the Fathers was not an antiquarian's delight in the past but a commitment to the ideal of holiness which the Fathers, especially his dear Athanasius and Ambrose, radiated. This he found replicated in subsequent times only in the saints who thrived under Rome's aegis ... It is in this light that one should see Newman's fondness for the phrase, "One True Fold," ... concretely centered in Rome ... existentially anchored in the occupant of the See of Peter.—Rev. Stanley Jaki, OSB (2001)

John Henry Newman belongs to every time and place and people—Saint John Paul II (2001)

... at Calvin College, reading Catholic stuff and ... taking a course in church history to prove to myself how Protestant the early Church was. I knew one thing for sure: whether I was going to stay Protestant or become Catholic had to be decided not by me but by Christ, so I had to know what kind of Church He left us. If you read John Henry Newman's *The Development of Christian Doctrine*, you know the rest of the story.—Peter Kreeft (2004)

In our time, when universities have become small cities with a huge number of purposes, Newman's insistence on the pursuit of truth, in its complexity and unity, offers a bracing clarity about the purpose of the university. The uniting of differing spheres of excellence is a hallmark of Newman's fully fleshed-out idea of a university. In its collegiate, residential dimension, where formative friendships occur around conversation and shared worship, moral and spiritual formation is prominent.—Thomas Hibbs, President, University of Dallas (2020)

I said, 'Please Cardinal Newman, make the bleeding stop.' And just then, immediately it stopped. And I stood up and I smelled roses that filled the bathroom air ... And I said, 'Oh Cardinal Newman, did you just make the bleeding stop? Thank you!' And then there was this second burst of roses. And I knew I was cured, and I knew Gemma my daughter was ok ... Thanks be to Cardinal Newman and to God that I was cured and Gemma was born completely healthy.—Melissa Villalobos, whose spontaneous healing of a life-threatening problem in her pregnancy in 2013 led to Newman's canonization (2019)

John Henry Newman was nothing other than a true father and a most devoted priest. The Sacred Liturgy has us pray "that the shepherd may never be without the obedience of the flock, nor the flock without the care of the shepherd." May the intercession of our new sainted priest make that prayer a reality in our time.—Rev. Peter M J Stravinskis (2019)

See [Appendix A2](#) for more comments on Newman from Popes and others.

Links to references for quotations in the Foreword are given [here](#).

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## Introduction

Blessed John Henry Newman, "Cardinal Newman," was canonized by Pope Francis in Rome on 13 October 2019. The stories of his life and his cause for sainthood are told [here](#) and [here](#).

John Henry Newman was born in London 21 February 1801 to John and Jemima Fourdrinier Newman; attended Trinity College, Oxford, and was elected Fellow of Oriel College in 1822; was ordained an Anglican priest in 1825; became one of the founders and leading light of the Oxford Movement to restore Apostolical principles to the Anglican Church beginning in 1833; was Vicar of the University Church, St Mary the Virgin, until he resigned in 1843. Newman entered the Catholic Church in 1845; was ordained a Catholic priest in Rome in 1847; founded the Oratory of St Philip Neri in England in 1848; served as Rector of the Catholic University of Ireland 1854-1858; opened the Oratory school in Birmingham in 1859; was created Cardinal by Pope Leo XIII in 1879; and died in Birmingham 11 August 1890.

John Henry Newman was a preacher, priest, editor, translator, historian, theologian, educator, poet, controversialist, and novelist. Consider briefly five aspects of his life: author, convert, educator, priest and friend.

**AUTHOR** John Henry Cardinal Newman has been known since his death primarily through his writings, the definitive edition of which comprises some forty volumes. An additional thirty-two volumes of letters and diaries have been published since Newman's death through the Birmingham Oratory. Newman published sermons, pamphlets, essays, histories, translations, letters to editors, poems, and novels. But, in all the variety of his writing and life-work, he kept one object in mind: the saving of souls through the truths of revealed religion.

**CONVERT** Newman entered the Catholic Church at the age of 44, giving up his Anglican priesthood, his high standing in Oxford and England, his livelihood, and relations with many family members and close friends. Pope Saint Paul VI stated that Newman,

guided solely by love of the truth and fidelity to Christ, traced an itinerary, the most toilsome, but also the greatest, the most meaningful, the most conclusive, that human thought ever travelled during the last century, indeed one might say during the modern era, to arrive at the fulness of wisdom and of peace.

Father Newman documented his spiritual journey from Evangelical to Catholic in 1864 in his *Apologia pro Vita Sua*. His conversion was an example and inspiration to many, including to Father Henry Bittleston, who wrote to Cardinal Newman in 1885:

I heartily wish you joy on the 40th anniversary of your reception into the Church, and give thanks to God for the grace which brought peace and blessing to yourself; it was the beginning of so great good, and the source of untold blessings to so many souls in England, and elsewhere ...

**EDUCATOR** Newman was active in teaching most of his life: he was tutor at Oxford, founding Rector of the Catholic University in Dublin, and founder and active contributor to the Oratory School in Birmingham. His experiences in Oxford and Dublin gave rise to his *Idea of a University*. The Oratory School is a living legacy. Another legacy is the Newman Centers, Catholic ministry centers, now found at many secular universities around the world. The first in the United States was established in 1893 at the University of Pennsylvania.

**PRIEST** Father Newman was first and foremost a priest. Pope Benedict XVI, who studied Newman's ideas on truth and conscience as a seminarian, spoke of Newman's life as a priest at the beatification in 2010:

I prefer on this occasion to conclude with a brief reflection on his life as a priest, a pastor of souls ... He lived out that profoundly human vision of priestly ministry in his devoted care for the people of Birmingham during the years that he spent at the Oratory he founded, visiting the sick and the poor, comforting the bereaved, caring for those in prison. No wonder that on his death so many thousands of people lined the local streets as his body was taken to its place of burial ...

Father Newman extended his priestly ministry to souls far beyond Birmingham through correspondence with the many inquirers and converts who sought his spiritual direction.

**FRIEND** John Henry Newman formed many close and lasting friendships. The biographer of one close Newman friend, James Robert Hope-Scott, said:

Even late in life, when Father Newman's name was mentioned, his whole countenance would brighten, as if a chord in his heart were touched which belonged to Newman alone.



Cardinal Newman's motto was "Heart speaks to Heart," and Scott Hahn has called Newman "the apostle of friendship." Father Rutler said of Newman and friendship:

In his deepest spiritual affliction, when he had to give up his Anglican parish and a way of life that outwardly had no tedium, his sermon was not "The Dark Night of the Soul" for he thought it more encompassing to call it "The Parting of Friends." This was his intelligence of the matter: you are not much of a saint if you are not much of a friend; and the way to befriend others is to befriend Christ.

This suggests one interpretation for the *three* hearts in the Cardinal's coat-of-arms, representing the Sacred Heart of Jesus, Newman's heart and the heart of a friend.



Source: [Wikimedia Commons](#)

## Sources for Writings of John Henry Newman

The Internet has several compilations of one-sentence quotations from Newman, some of which do not convey Newman's full meaning. A more comprehensive Newman source is the 23-year-old [Newman Reader](#) website, which includes the complete definitive edition of Newman's written works along with [reading guides](#) and biographical information. [Internet Archive](#) hosts copies of many books by and about Newman (most downloadable in PDF format; links are provided in the bibliography in [Appendix 4](#)).

The National Institute for Newman Studies (NINS), the owner and maintainer of *Newman Reader* since 2004, in recent years has been adding digital copies of Newman publications, letters and notes to their website ([digitalcollections.newmanstudies.org](http://digitalcollections.newmanstudies.org)). This is the most comprehensive

source of Newman documents. It includes all the standard works, all 32 volumes of the [Letters and Diaries](#), and much more.

### **Method of selection**

My objectives in editing *Saint John Henry Newman: Thoughts and Prayers* are to promote devotion to Cardinal Newman by providing a current introduction to him (2023), and to promote use of the websites described above to that end.

W S Lilly published the first [book of selections](#) from Newman's works in 1874. Newman wrote to him in 1878: "In making a selection of passages from my writings you did me a great service, which I could not have done myself. You advertised me. But a selection is necessarily a comment. Every one comments in his own way ..." In editing this book, I have endeavored to keep it from becoming just *my* "comment" on Newman by basing selections on Newman citations in the *Catechism of the Catholic Church*, passages quoted by Popes, Saints and others, [Fr. Rickaby's index](#) to the works, selections published in Newman's time and thereafter, and, lastly, my personal notes from reading and meditating on his writings for many years and working on the *Newman Reader* website. Most selections come from the uniform edition of Newman's works or from his *Letters and Diaries*. Over 150 quotations are from the *Letters and Diaries*.

The Newman "thoughts" presented herein are limited mostly to short selections expressing a single idea, using ellipses for brevity where possible without changing the meaning; they are organized by topic. Please consult the sources cited for broader context.

Father Newman said in [1851](#): "... it needs only for a Catholic to show devotion to any saint in order to receive special benefits from his intercession." So, we ask with devotion,

Saint John Henry Cardinal Newman, pray for us!

Links to references for quotations in the Introduction are given [here](#).

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## Part I. Newman Thoughts by Topic

### Truth, Dogma

[From letter to W G Ward, who had written to Newman about the 'keen and constant pleasure' afforded by intellectual processes, 15 March 1862]

I recollect a friend asked me, soon after writing my volume on Justification, whether it was not interesting to write; and my answer was that it was the painful relieving of an irritation, as a man might go to a dentist, not for 'keen and constant pleasure,' but with the mingled satisfaction and distress of being rid of pain by pain ...

What has been my own motive-cause in writing may be that of others,—the sight of a truth, and the desire to show it to others.

[\*Letters and Diaries, Volume 20\*](#), Jul 1861 to Dec 1863, p 169

{2}

[From letter to A J Hanmer, 10 February 1848]

Most people know in a measure what I gave up to become a Catholic, and they can fancy that probably it was much more than they happen to know, yet were the loss a hundred fold, it would indeed have been a cheap bargain. It is **coming out of shadows into truth** ...

[\*Letters and Diaries, Volume 12\*](#), Jan 1847 to Dec 1848, p 168

[Emphasis added. Compare this to Newman's epitaph: Ex umbris et imaginibus in veritatem.]

{3}

I have changed in many things: in this I have not. From the age of fifteen, dogma has been the fundamental principle of my religion: I know no other religion; I cannot enter into the idea of any other sort of religion; religion, as a mere sentiment, is to me a dream and a mockery. As well can there be filial love without the fact of a father, as devotion without the fact of a Supreme Being. What I held in 1816, I held in 1833, and I hold in 1864. Please God, I shall hold it to the end.

[\*Apologia\*](#), Chapter 2, p 49

{4}

[From letter to Lady Chatterton, 29 March 1866]

You speak as if what is pleasant to the feelings must be true; and that what is true must be pleasant. But this is not so. The idea of Purgatory, as you say, is not pleasant, but that does not prove it is not true; and, if it be true, as the Catholic Church teaches, it will not save us from it hereafter, that we felt it painful to think upon here. And so of other doctrines.

[Letters and Diaries, Volume 22](#), Jul 1865 to Dec 1866, p 194

{5}

Christianity ... has principles so distinctive, numerous, various, and operative, as to be unlike any other religious, ethical, or political system that the world has ever seen, unlike, not only in character, but in persistence in that character.

... we have

1. The principle of *dogma*, that is, supernatural truths irrevocably committed to human language, imperfect because it is human, but definitive and necessary because given from above.
2. The principle of *faith*, which is the correlative of dogma, being the absolute acceptance of the divine Word with an internal assent, in opposition to the informations, if such, of sight and reason.

[Development of Christian Doctrine](#), Chapter VII. Continuity of Principles, pp 324-325

(6)

I believe the whole revealed dogma as taught by the Apostles, as committed by the Apostles to the Church, and as declared by the Church to me. I receive it, as it is infallibly interpreted by the authority to whom it is thus committed, and (implicitly) as it shall be, in like manner, further interpreted by that same authority till the end of time.

[Apologia](#), Chapter 5, pp 250-251

{7}

The definition of scepticism to which I am myself accustomed is such as this: 'Scepticism is the system which holds that no certainty is attainable, as not in other things so not in questions of religious truth and error.' How have I incurred this reproach? On the contrary, I have not only asserted, with a strength of words which has sometimes incurred censure, my belief in religious truth, but have insisted on the certainty of such truth, and on Certitude as having a place among the constituents of human thought ...

[Stray Essays](#), Essay II, On Philosophical Scepticism, p 92 [Response to A M Fairbairn, who had accused Cardinal Newman of skepticism]

{8}

By Objective Truth is meant the Religious System considered as existing in itself, external to this or that particular mind; by Subjective, is meant that which each mind receives in particular, and considers to be such. To believe in Objective Truth is to throw ourselves forward upon that which we have but partially mastered or made subjective; to embrace, maintain, and use general propositions which are larger than our own capacity, of which we cannot see the bottom, which we cannot follow out into their multiform details; to come before and bow before the import of such propositions, as if we were contemplating what is real and independent of human judgment. Such a belief, implicit, and symbolized as it is in the use of creeds, seems to the Rationalist superstitious and unmeaning, and he consequently confines Faith to the province of Subjective Truth, or to the reception of doctrine, as, and so far as, it is met and apprehended by the mind, which will be differently, as he considers, in different persons ... That is, he professes to *believe* in that which he *opines* ...

[Essays Critical and Historical, Volume 1](#), Essay II. Introduction of rationalistic principles into Revealed Religion (Tract 73), pp 34-35

{9}

... let us honestly confess what is certain, that not the ignorant, or weakminded, or dull, or enthusiastic, or extravagant only turn their ears from the Truth and are turned unto fables, but also men of powerful minds, keen perceptions, extended views, ample and various knowledge. Let us, I say, confess it; yet let us not believe in the Truth the less on account of it. I say that in the number of the adversaries of the Truth, there are many men of highly endowed and highly cultivated minds. Why should we deny this? ...

What is called ability and talent does not make a man a Christian; nay, often, as may be shown without difficulty, it is the occasion of his rejecting Christianity, or this or that part of it ... Does not our Saviour Himself say the same thing, when He thanks His Father, Lord of heaven and earth, that He hath hid these things from the wise and prudent, and revealed them unto babes?

[\*Parochial and Plain Sermons, Volume 8\*](#), Sermon 13. Truth Hidden when not Sought After, pp 186-188

{10}

... is not this the error, the common and fatal error, of the world, to think itself a judge of Religious Truth without preparation of heart? 'I am the good Shepherd, and know My sheep, and am known of Mine.' ... 'The pure in heart shall see God' ... 'The darkness comprehendeth it not.' Gross eyes see not; heavy ears hear not.

[\*Oxford University Sermons\*](#), Sermon 10. Faith and Reason Contrasted as Habits of Mind, p 198

See also: [perception of truth](#) (Faith and Reason {18})

{11}

[From letter to Charles Robert Newman, his brother, 3 March 1825]

Alas, how many have been overset by certain fancies, that they had *discovered* new principles. Do not suppose yourself the first who has imagined truth hid almost from the whole world till he detected it. Fresh theories of morals and religion are no uncommon thing; every projector flatters himself that now at last he has hit the mark; yet in time the bubbles break and vanish: thus whether your theory be a bubble or not, you have no right to feel confident in its truth from its being different from any theory yet invented.

[\*Letters and Diaries, Volume 1\*](#), Feb 1801 to Dec 1826, p 214

{12}

That there is a truth then; that there is one truth; that religious error is in itself of an immoral nature; that its maintainers, unless involuntarily such, are guilty in maintaining it; that it is to be dreaded; that the search for truth is not the gratification of curiosity; ... that the mind is below truth, not above

it, and is bound, not to descant upon it, but to venerate it; that truth and falsehood are set before us for the trial of our hearts; that our choice is an awful giving forth of lots on which salvation or rejection is inscribed; that 'before all things it is necessary to hold the Catholic faith' ... this is the dogmatical principle, which has strength.

[\*Development of Christian Doctrine\*](#), Chapter 8, p 357

{13}

... it is a great privilege to be allowed to serve the Church. Have we wealth? let it be the means of extending the knowledge of the truth—abilities? of recommending it—power? of defending it.

[\*Parochial and Plain Sermons, Volume 7\*](#), Sermon 5. Temporal Advantages, p 72

{14}

There can be no combination on the basis of truth without an organ of truth ... If Christianity is both social and dogmatic, and intended for all ages, it must humanly speaking have an infallible expounder.

[\*Development of Christian Doctrine\*](#), Chapter 2, p 90

{15}

... if it is the duty of the Church to act as 'the pillar and ground of the Truth,' [1 Tim. 3:15] she is manifestly obliged from time to time, and to the end of time, to denounce opinions incompatible with that truth, whenever able and subtle minds in her communion venture to publish such opinions.

[\*Grammar of Assent\*](#), Chapter 5, Section 2. Belief in the Holy Trinity, p 149

{16}

That the Church is the infallible oracle of truth is the fundamental dogma of the Catholic religion; and 'I believe what the Church proposes to be believed' is an act of real assent, including all particular assents, notional and real; and, while it is possible for unlearned as well as learned, it is imperative on

learned as well as unlearned. And thus it is, that by believing the word of the Church *implicitè*, that is, by believing all that that word does or shall declare itself to contain, every Catholic, according to his intellectual capacity, supplements the shortcomings of his knowledge without blunting his real assent to what is elementary, and takes upon himself from the first the whole truth of revelation, progressing from one apprehension of it to another according to his opportunities of doing so.

[\*Grammar of Assent\*](#), Chapter 5, Section 2. Belief in the Holy Trinity, p 153

{17}

The world is a rough antagonist of spiritual truth: sometimes with mailed hand, sometimes with pertinacious logic, sometimes with a storm of irresistible facts, it presses on against you. What it says is true perhaps as far as it goes, but it is not the whole truth, or the most important truth. These more important truths, which the natural heart admits in their substance, though it cannot maintain,—the being of a God, the certainty of future retribution, the claims of the moral law, the reality of sin, the hope of supernatural help,—of these the Church is in matter of fact the undaunted and the only defender.

[\*Idea of a University\*](#), Part 2. University Subjects, Chapter 10. Christianity and Medical Science, p 516

{18}

Our great danger is, lest we should not understand our own principles, and should weakly surrender customs and institutions, which go far to constitute the Church what she is, the pillar and ground of moral truth,—lest, from a wish to make religion acceptable to the world in general, more free from objections than any moral system can be made, more immediately and visibly beneficial to the temporal interests of the community than God's comprehensive appointments condescend to be, we betray it to its enemies ...

[\*Oxford University Sermons\*](#), Sermon 4. The Usurpations of Reason, pp 73-74

{19}



It is not God's way that great blessings should descend without the sacrifice first of great sufferings. If the truth is to be spread to any wide extent among this people, how can we dream, how can we hope, that trial and trouble shall not accompany its going forth?

[\*Sermons Preached on Various Occasions\*](#), Sermon 10. The Second Spring, p 178 [Preached 13 July 1852]

{20}

... do but examine your thoughts and doings; do but attempt what you know to be God's will, and you will most assuredly be led on into all the truth: you will recognize the force, meaning, and awful graciousness of the Gospel Creed; you will bear witness to the truth of one doctrine, by your own past experience of yourselves; of another, by seeing that it is suited to your necessity; of a third, by finding it fulfilled upon your obeying it. As the prophet says, 'Bring ye' your offering 'into Mine house,' saith the Lord, 'and prove Me now herewith, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' [Mal. iii. 10.]

[\*Parochial and Plain Sermons, Volume 8\*](#), Sermon 8. Inward Witness to the Truth of the Gospel, p 120

[Quoted by Pope Saint John Paul II on [centenary of Newman's death](#)]

{21}

When I would search the truths that in me burn,  
And mould them into rule and argument,  
A hundred reasoners cried,— 'Hast thou to learn  
Those dreams are scatter'd now, those fires are spent?'  
And, did I mount to simpler thoughts, and try  
Some theme of peace, 'twas still the same reply.

Perplex'd, I hoped my heart was pure of guile,  
But judged me weak in wit, to disagree;  
But now, I see that men are mad awhile,  
'Tis the old history—Truth without a home,  
Despised and slain, then rising from the tomb.

[Verses on Various Occasions](#), 85. The Age to Come, p 148

{22}

How is Christian valour shown? Not in resisting unto blood, but in withstanding mistaken kindness, in enduring importunity, in not shrinking from surprising and hurting those we love, in undergoing little losses, inconveniences, censures, slights, rather than betray what we believe to be God's Truth, be it ever so small a portion of it.

[Parochial and Plain Sermons, Volume 3](#), Sermon 15. Contest between Truth and Falsehood in the Church, p 211

{23}

'St. Philip,' says the Roman Oratorian who wrote his Life, 'had a particular dislike of affectation both in himself and others, in speaking, in dressing, or in anything else ... he avoided, as much as possible, having anything to do with *two-faced persons*, who did not go simply and straightforwardly to work in their transactions. *As for liars, he could not endure them*, and he was *continually reminding* his spiritual children, *to avoid them as they would a pestilence.*' These are the principles on which I have acted before I was a Catholic; these are the principles which, I trust, will be my stay and guidance to the end.

[Apologia](#), Chapter 5, p 282 [St Philip: Philip Neri, founder of the Oratory]

{24}

Let us aim at meaning what we say, and saying what we mean; let us aim at knowing when we understand a truth, and when we do not. When we do not, let us take it on faith, and let us profess to do so. Let us receive the truth in reverence, and pray God to give us a good will, and divine light, and spiritual strength, that it may bear fruit within us.

[Parochial and Plain Sermons, Volume 5](#), Sermon 3. Unreal Words, p 45

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## Conscience

What is the main guide of the soul, given to the whole race of Adam, outside the true fold of Christ as well as within it, given from the first dawn of reason, given to it in spite of that grievous penalty of ignorance, which is one of the chief miseries of our fallen state? It is the light of conscience, 'the true Light,' as the ... Evangelist says, ... 'which enlighteneth every man that cometh into this world.' [John 1:9]

[\*Sermons Preached on Various Occasions\*](#), Sermon 5. Dispositions for Faith, p 64

{2}

[Callista:] 'I feel that God within my heart. I feel myself in His presence. He says to me, "Do this; don't do that." You may tell me that this dictate is a mere law of my nature, as is to joy or to grieve. I cannot understand this. No, it is the echo of a person speaking to me. Nothing shall persuade me that it does not ultimately proceed from a person external to me. It carries with it its proof of its divine origin. My nature feels towards it as towards a person. When I obey it, I feel a satisfaction; when I disobey, a soreness—just like that which I feel in pleasing or offending some revered friend ... I believe in what is more than a mere "something." I believe in what is more real to me than sun, moon, stars, and the fair earth, and the voice of friends. You will say, Who is He? Has He ever told you anything about Himself? Alas! no!—the more's the pity! But I will not give up what I have, because I have not more. An echo implies a voice; a voice a speaker. That speaker I love and I fear.'

[\*Callista\*](#), Chapter 28. A Sick Call, pp 314-315

[Quoted in part by Pope Saint John Paul II on [centenary of Newman's death](#)]

{3}

... the Supreme Being is of a certain character, which, expressed in human language, we call ethical. He has the attributes of justice, truth, wisdom, sanctity, benevolence and mercy, as eternal characteristics in His nature, the very Law of His being, identical with Himself; and next, when He became Creator, He implanted this Law, which is Himself, in the intelligence of all His rational creatures. The Divine Law, then, is the rule of ethical truth, the standard of right and wrong, a sovereign, irreversible, absolute authority in

the presence of men and Angels ... This law, as apprehended in the minds of individual men, is called 'conscience;' and though it may suffer refraction in passing into the intellectual medium of each, it is not therefore so affected as to lose its character of being the Divine Law, but still has, as such, the prerogative of commanding obedience.

[\*Anglican Difficulties, Volume 2\*](#), Letter to the Duke of Norfolk, Section 5. Conscience, pp 246-247

{4}

Can I attain to any more vivid assent to the Being of a God, than that which is given merely to notions of the intellect? Can I enter with a personal knowledge into the circle of truths which make up that great thought ... Can I believe as if I saw? ... it would seem as if the answer must be in the negative; for how can I assent as if I saw, unless I have seen? but no one in this life can see God. Yet I conceive a real assent is possible, and I proceed to show how ...

I assume, then, that Conscience has a legitimate place among our mental acts; as really so, as the action of memory, of reasoning, of imagination, or as the sense of the beautiful; that, as there are objects which, when presented to the mind, cause it to feel grief, regret, joy, or desire, so there are things which excite in us approbation or blame, and which we in consequence call right or wrong; and which, experienced in ourselves, kindle in us that specific sense of pleasure or pain, which goes by the name of a good or bad conscience ... in this special feeling, which follows on the commission of what we call right or wrong, lie the materials for the real apprehension of a Divine Sovereign and Judge.

[\*Grammar of Assent\*](#), Chapter 5, Section 1. Belief in one God, pp 102, 105

{5}

Upon this acknowledgment of the duty of general religious obedience, Christ replied, in the words of the text, 'Thou art not far from the kingdom of God,' [Mark xii. 34] i.e. Thou art not far from being a Christian. In these words, then, we are taught, first, that the Christian's faith and obedience are not the same religion as that of natural conscience, as being some way beyond it; secondly, that this way is 'not far,' not far in the case of those who try to act up to their conscience; in other words, that obedience to conscience leads to obedience to the Gospel, which, instead of being something

different altogether, is but the completion and perfection of that religion which natural conscience teaches.

[Parochial and Plain Sermons, Volume 8](#), Sermon 14. Obedience to God the Way to Faith in Christ, pp 201-202

[Quoted in part by Pope Saint John Paul II on [centenary of Newman's death](#)]

{6}

God gives us warnings now and then, but does not repeat them. Balaam's sin consisted in not acting upon what was told him *once for all* ... Beware of trifling with your conscience. It is often said that second thoughts are best; so they are in matters of judgment, but not in matters of conscience. In matters of duty first thoughts are commonly best—they have more in them of the voice of God. May He give you grace so to hear what has been said, as you will wish to have heard, when life is over; to hear in a practical way, with a desire to profit by it, to learn God's will, and to do it.

[Parochial and Plain Sermons, Volume 4](#), Sermon 2. Obedience without Love, as instanced in the Character of Balaam, pp 35-36

{7}

Conscience is not a long-sighted selfishness, nor a desire to be consistent with oneself; but it is a messenger from Him, who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by His representatives. Conscience is the aboriginal Vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas ...

[Anglican Difficulties, Volume 2](#), Letter to the Duke of Norfolk, Section 5. Conscience, pp 248-249

[Quoted in §1778 of Catechism of the Catholic Church]

{8}

When men advocate the rights of conscience, they in no sense mean the rights of the Creator, nor the duty to Him, in thought and deed, of the creature; but the right of thinking, speaking, writing, and acting, according to their judgment or their humour, without any thought of God at all. They do not even pretend to go by any moral rule, but they demand, what they

think is an Englishman's prerogative, for each to be his own master in all things, and to profess what he pleases, asking no one's leave, and accounting priest or preacher, speaker or writer, unutterably impertinent, who dares to say a word against his going to perdition, if he like it, in his own way. Conscience has rights because it has duties; but in this age, with a large portion of the public, it is the very right and freedom of conscience to dispense with conscience, to ignore a Lawgiver and Judge, to be independent of unseen obligations.

[Anglican Difficulties, Volume 2](#), Letter to the Duke of Norfolk, Section 5. Conscience, p 250

[Quoted in part by Pope Saint John Paul II on [centenary of Newman's death](#), and in Encyclical [Veritatis Splendor](#), §34]

{9}

All through my day there has been a resolute warfare, I had almost said conspiracy against the rights of conscience, as I have described it. Literature and science have been embodied in great institutions in order to put it down. Noble buildings have been reared as fortresses against that spiritual, invisible influence which is too subtle for science and too profound for literature. Chairs in Universities have been made the seats of an antagonist tradition. Public writers, day after day, have indoctrinated the minds of innumerable readers with theories subversive of its claims. As in Roman times, and in the middle age, its supremacy was assailed by the arm of physical force, so now the intellect is put in operation to sap the foundations of a power which the sword could not destroy. We are told that conscience is but a twist in primitive and untutored man; that its dictate is an imagination; that the very notion of guiltiness, which that dictate enforces, is simply irrational, for how can there possibly be freedom of will, how can there be consequent responsibility, in that infinite eternal network of cause and effect, in which we helplessly lie? and what retribution have we to fear, when we have had no real choice to do good or evil?

[Anglican Difficulties, Volume 2](#), Letter to the Duke of Norfolk, Section 5. Conscience, p 249

{10}

Conscience is a personal guide, and I use it because I must use myself; I am as little able to think by any mind but my own as to breathe with another's

lungs. Conscience is nearer to me than any other means of knowledge. And as it is given to me, so also is it given to others; and being carried about by every individual in his own breast, and requiring nothing besides itself, it is thus adapted for the communication to each separately of that knowledge which is most momentous to him individually,—adapted for the use of all classes and conditions of men, for high and low, young and old, men and women, independently of books, of educated reasoning, of physical knowledge, or of philosophy. Conscience, too, teaches us, not only that God is, but what He is; it provides for the mind a real image of Him, as a medium of worship; it gives us a rule of right and wrong, as being His rule, and a code of moral duties. Moreover, it is so constituted that, if obeyed, it becomes clearer in its injunctions, and wider in their range, and corrects and completes the accidental feebleness of its initial teachings. Conscience, then, considered as our guide, is fully furnished for its office.

[Grammar of Assent](#), Chapter 10, Section 1. Natural Religion, pp 389-390

{11}

[Letter to Mrs. William Froude, 4 April 1844]

... is it not one's duty, instead of beginning with criticism, to throw oneself generously into that form of religion which is providentially put before one? ... May we not on the other hand look for a blessing *through* obedience even to an erroneous system, and a guidance by means of it out of it? Were those who were strict and conscientious in their Judaism, or those who were lukewarm and sceptical, more likely to be led into Christianity, when Christ came? ... Certainly, I have always contended that obedience even to an erring conscience was the way to gain light, and that it mattered not where a man began, so that he began on what came to hand and in faith ...

[Letters and Diaries, Volume 10](#), Nov 1843 to 6 Oct 1845, p 190

{12}

Conscience is a stern monitor, but in this century it has been superseded by a counterfeit, which the eighteen centuries prior to it never heard of, and could not have mistaken for it, if they had. It is the right of self-will.

[Anglican Difficulties, Volume 2](#), Letter to the Duke of Norfolk, Section 5. Conscience, p 250

{13}

First, I am using the word "conscience" ... as a dutiful obedience to what claims to be a divine voice, speaking within us ...

Secondly, I observe that conscience is not a judgment upon any speculative truth, any abstract doctrine, but bears immediately on conduct, on something to be done or not done. "Conscience," says St. Thomas, "is the practical judgment or dictate of reason, by which we judge what *hic et nunc* is to be done as being good, or to be avoided as evil." Hence conscience cannot come into direct collision with the Church's or the Pope's infallibility; which is engaged in general propositions, and in the condemnation of particular and given errors.

Next, I observe that, conscience being a practical dictate, a collision is possible between it and the Pope's authority only when the Pope legislates, or gives particular orders, and the like. But a Pope is not infallible in his laws, nor in his commands, nor in his acts of state, nor in his administration, nor in his public policy.

[Anglican Difficulties, Volume 2](#), Letter to the Duke of Norfolk, Section 5. Conscience, pp 255-256

{14}

[Toast to Pope and Conscience]

... when I speak of Conscience, I mean conscience truly so called. When it has the right of opposing the supreme, though not infallible Authority of the Pope, it must be something more than that miserable counterfeit which, as I have said above, now goes by the name. If in a particular case it is to be taken as a sacred and sovereign monitor, its dictate, in order to prevail against the voice of the Pope, must follow upon serious thought, prayer, and all available means of arriving at a right judgment on the matter in question. And further, obedience to the Pope is what is called 'in possession;' that is, the *onus probandi* of establishing a case against him lies, as in all cases of exception, on the side of conscience. Unless a man is able to say to himself, as in the Presence of God, that he must not, and dare not, act upon the Papal injunction, he is bound to obey it, and would commit a great sin in disobeying it. *Primâ facie* it is his bounden duty, even from a sentiment of



loyalty, to believe the Pope right and to act accordingly. He must vanquish that mean, ungenerous, selfish, vulgar spirit of his nature, which, at the very first rumour of a command, places itself in opposition to the Superior who gives it, asks itself whether he is not exceeding his right, and rejoices, in a moral and practical matter to commence with scepticism. He must have no wilful determination to exercise a right of thinking, saying, doing just what he pleases, the question of truth and falsehood, right and wrong, the duty if possible of obedience, the love of speaking as his Head speaks, and of standing in all cases on his Head's side, being simply discarded. If this necessary rule were observed, collisions between the Pope's authority and the authority of conscience would be very rare ...

I add one remark. Certainly, if I am obliged to bring religion into after-dinner toasts, (which indeed does not seem quite the thing) I shall drink—to the Pope, if you please,—still, to Conscience first, and to the Pope afterwards.

[Anglican Difficulties, Volume 2](#), Letter to the Duke of Norfolk, Section 5. Conscience, pp 257-258, 261

[Last sentence quoted by Pope Benedict XVI, *Faith and Politics*, VI.2.b. Newman and Socrates: Guides to Conscience, p 116]

{15}

... in the world's judgment, even when most refined, a person is conscientious and consistent, who acts up to his standard, *whatever that is*, not he only who aims at taking the highest standard. This is the world's highest flight; but in its ordinary judgment, a man is conscientious and consistent, who is only inconsistent and goes against conscience in any extremity, when hardly beset, and when he must cut the knot or remain in present difficulties. That is, *he* is thought to obey conscience, who only disobeys it when it is a praise and merit to obey it.

[Parochial and Plain Sermons, Volume 4](#), Sermon 2. Obedience without Love, as instanced in the Character of Balaam, p 33

{16}

If any one who hears me is at present moved by what I have said, and feels the remorse and shame of a bad conscience, and forms any sudden good resolution, let him take heed to follow it up at once by *acting upon* it. I earnestly beseech him so to do. For this reason;—because if he does not, he

is beginning a habit of inattention and insensibility. God *moves* us in order to make the beginning of duty *easy*. If we do not attend, He *ceases* to move us. Any of you, my brethren, who will not take advantage of this considerate providence, if you will not turn to God now with a *warm* heart, you will hereafter be obliged to do so (if you do so at all) *with a cold heart*;—which is much harder. God keep you from this!

[Parochial and Plain Sermons, Volume 1](#), Sermon 8. God's Commandments not Grievous, p 111

{17}

A little religion makes us afraid; when a little light is poured in upon the conscience, there is a darkness visible; nothing but sights of woe and terror; the glory of God alarms while it shines around. His holiness, the range and difficulties of His commandments, the greatness of His power, the faithfulness of His word, frighten the sinner, and men seeing him afraid, think religion has made him so, whereas he is not yet religious at all. They call him religious, when he is merely conscience-stricken. But religion itself, far from inculcating alarm and terror, says, in the words of the Angel, "Fear not;" for such is His mercy, while Almighty God has poured about us His glory, yet it is a consolatory glory, for it is the light of His glory in the Face of Jesus Christ [2 Cor. iv. 6.].

[Parochial and Plain Sermons, Volume 8](#), Sermon 17. Religious Joy, p 249

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## Revelation

As prayer is the voice of man to God, so Revelation is the voice of God to man.

[Grammar of Assent](#), Chapter 10, Section 1. Natural Religion, p 404

{2}

... it must be recollected that Revelation has reference to circumstances which did not arise till after the heavens and the earth were made. They were made before the introduction of moral evil into the world: whereas the Catholic Church is the instrument of a remedial dispensation to meet that

introduction. No wonder then that her teaching is simply distinct, though not divergent, from the theology which Physical Science suggests to its followers. She sets before us a number of attributes and acts on the part of the Divine Being, for which the material and animal creation gives no scope; power, wisdom, goodness are the burden of the physical world, but it does not and could not speak of mercy, long-suffering, and the economy of human redemption, and but partially of the moral law and moral goodness ... the silence of nature concerning them may easily seduce the imagination, though it has no force to persuade the reason, to revolt from doctrines which have not been authenticated by facts, but are enforced by authority.

[Idea of a University](#), Part 1. University Teaching, Discourse 9. Duties of the Church towards Knowledge, pp 225-226

{3}

[From letter to John Douglas Sandford, 21 October 1876]

We hold that a Revelation in its very idea implies organ and instruments to effect it, and that, though books are one means of such a carrying it out, no book can, from the nature of human language, be sufficient. All language on such a subject as religion, nay on any but scientific subjects, runs the risk of interpreters—Therefore when God spoke to Moses and began His formal revelations He did two things—formed a whole people into a Church to witness to Him, and secondly appointed a succession of prophets to guard that witness ... And next, since any body of men is frail and open to sin, this chosen people, this divine witness was, both as regards its rulers and its subjects, rebellious and degraded ...

What was the Jewish Church, such in its substance is the Christian; a light, but a treasure, as St Paul says, 'in *earthen* vessels—' a witness for the truth, with much sin in it ...

[Letters and Diaries, Volume 28](#), Jan 1876 to Dec 1878, p 128

{4}

It is one characteristic of Revelation, that it clears up all doubts about the existence of God, as separate from, and independent of nature; and shows us that the course of the world depends not merely on a system, but on a Being, real, living, and individual. What we ourselves witness, evidences to us the operation of laws, physical and moral; but it leaves us unsatisfied,

whether or not the principle of these be a mere nature or fate, whether the life of all things be ... a spirit connatural with the body in which it acts, or an Agent powerful to make or unmake, to change or supersede, according to His will. It is here that Revelation supplies the deficiency of philosophical religion; miracles are its emblem, as well as its credentials ...

[\*Arians of the Fourth Century\*](#), Chapter 2, Section 4. Variations in the Ante-Nicene Theological Statements, pp 184-185

{5}

No system of opinions, ever given to the world, approved itself in all its parts to the reason of any one individual by whom it was mastered. No revelation then is conceivable, which does not involve, almost in its very idea as being something new, a collision with the human intellect, and demands accordingly, if it is to be accepted, a sacrifice of private judgment on the part of those to whom it is addressed. If a revelation be necessary, then also in consequence is that sacrifice necessary. One man will have to make a sacrifice in one respect, another in another, all men in some.

[\*Discussions and Arguments\*](#), VI. An Internal Argument for Christianity, p 397

{6}

... deduction only is the instrument of Theology. There the simple question is, What is revealed? all doctrinal knowledge flows from one fountain head. If we are able to enlarge our view and multiply our propositions, it must be merely by the comparison and adjustment of the original truths; if we would solve new questions, it must be by consulting old answers. The notion of doctrinal knowledge absolutely novel, and of simple addition from without, is intolerable to Catholic ears, and never was entertained by anyone who was even approaching to an understanding of our creed ... The Divine Voice has spoken once for all, and the only question is about its meaning ... Christian Truth is purely of revelation; that revelation we can but explain, we cannot increase, except relatively to our own apprehensions; without it we should have known nothing of its contents, with it we know just as much as its contents, and nothing more. And, as it was given by a divine act independent of man, so will it remain in spite of man ... God Himself is the author as well as the subject of theology. When Truth can change, its Revelation can change; when human reason can outreason the Omniscient, then may it supersede His work.

[Idea of a University](#), Part 1. University Teaching, Discourse 9. Duties of the Church towards Knowledge, pp 223-224

{7}

[From letter to Charles Robert Newman, his brother, 7 July 1825]

It has indeed been from the commencement of our correspondence, my object to impress upon you the unreasonableness of judging of a revelation by its *contents* ... You indeed yourself acknowledged the other day that an aversion to the contents of Scripture is the *grand objection* in your mind to revelation ... The point I now call upon you to prove, is, *that we have a right to judge of the contents of a revelation by our own pre-conceived notions; or again, that there is any other way of judging them* ... I contend that the contents are not to be brought into evidence for or against revelation, *because* man is not in a state to judge of them; not, that is, from fault of the *contents*, but from the weakness of *man* ... the very idea of a revelation seems almost to imply the revelation of something indiscoverable by human reason ...

[Letters and Diaries, Volume 1](#), Feb 1801 to Dec 1826, p 240

{8}

As regards Revealed Truth, ... it is Rationalism to accept the Revelation, and then to explain it away; to speak of it as the Word of God, and to treat it as the word of man; to refuse to let it speak for itself; to claim to be told the *why* and the *how* of God's dealings with us, as therein described, and to assign to Him a motive and a scope of our own; to stumble at the partial knowledge which He may give us of them; to put aside what is obscure, as if it had not been said at all; to accept one half of what has been told us, and not the other half; to assume that the contents of Revelation are also its proof; to frame some gratuitous hypothesis about them, and then to garble, gloss, and colour them, to trim, clip, pare away, and twist them, in order to bring them into conformity with the idea to which we have subjected them.

[Essays Critical and Historical, Volume 1](#), Essay II. On the Introduction of Rationalist Principles into Revealed Religion, p 32 (Tract No. 73)

{9}

... If we believe in the revelation, we believe in what is revealed, in all that is revealed, however it may be brought home to us, by reasoning or in any

other way. He who believes that Christ is the Truth, and that the Evangelists are truthful, believes all that He has said through them, though he has only read St. Matthew and has not read St. John. He who believes in the *depositum* of Revelation, believes in all the doctrines of the *depositum*; and since he cannot know them all at once, he knows some doctrines, and does not know others; he may know only the Creed, nay, perhaps only the chief portions of the Creed; but, whether he knows little or much, he has the intention of believing all that there is to believe whenever and as soon as it is brought home to him, if he believes in Revelation at all. All that he knows now as revealed, and all that he shall know, and all that there is to know, he embraces it all in his intention by one act of faith; otherwise, it is but an accident that he believes this or that, not because it is a revelation.

[\*Grammar of Assent\*](#), Chapter 5, Section 3. Belief in Dogmatic Theology, p 152

{10}

The fact of revelation is in itself demonstrably true, but it is not therefore true irresistibly; else, how comes it to be resisted? There is a vast distance between what it is in itself, and what it is to us. Light is a quality of matter, as truth is of Christianity; but light is not recognized by the blind, and there are those who do not recognize truth, from the fault, not of truth, but of themselves.

[\*Grammar of Assent\*](#), Chapter 10, Section 2. Revealed Religion, p 410

{11}

[From letter to Edward Bishop Elliott, 16 June 1870]

Since I have been a Catholic, it is my happiness, unmerited and the gift of grace, never to have had a single doubt of the divine origin and truth of Catholicism; did I 're-consider', as you advise, I should be most cruelly unthankful to Him who has so blessed and prospered my search after Him. No one should inquire or reconsider, who does not doubt—did I ever doubt, which God forbid, then certainly I should be obliged to reconsider—but such reconsideration would not, I am sure, lead me back to any form of Protestantism—for I have long been convinced that so far only is Protestantism true, as it has retained some grains of that Revealed Truth which is in its fulness in the Catholic Church. If there is no Church there is no revelation.

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, p 145

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See also: [latitudinarian doctrine](#) (Liberalism, Latitudinarianism {7})

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## Liberalism, Latitudinarianism

[From letter to Simeon Lloyd Pope, 15 August 1830]

The tendency of the age is towards *liberalism*—i.e. a thinking established notions worth nothing—in this system of opinions a disregard of religion is included.

[Letters and Diaries, Volume 2](#), Jan 1827 to Dec 1831, p 264

{2}

In a long course of years I have made many mistakes. I have nothing of that high perfection which belongs to the writings of Saints, *viz.*, that error cannot be found in them; but what I trust that I may claim all through what I have written, is this,—an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve Holy Church, and, through Divine mercy, a fair measure of success. And, I rejoice to say, to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion. Never did Holy Church need champions against it more sorely than now, when, alas! it is an error overspreading, as a snare, the whole earth...

Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with any recognition of any religion, as *true*. It teaches that all are to be tolerated, for all are matters of opinion.

[Addresses to Cardinal Newman and His Replies](#), Biglietto Speech, pp 63-64 (12 May 1879)

{3}

Whenever men are able to act at all, there is the chance of extreme and intemperate action; and therefore, when there is exercise of mind, there is the chance of wayward or mistaken exercise. Liberty of thought is in itself a good; but it gives an opening to false liberty. Now by Liberalism I mean false liberty of thought, or the exercise of thought upon matters, in which, from the constitution of the human mind, thought cannot be brought to any successful issue, and therefore is out of place. Among such matters are first principles of whatever kind; and of these the most sacred and momentous are especially to be reckoned the truths of Revelation. Liberalism then is the mistake of subjecting to human judgment those revealed doctrines which are in their nature beyond and independent of it, and of claiming to determine on intrinsic grounds the truth and value of propositions which rest for their reception simply on the external authority of the Divine Word.

[Apologia](#), Note A, p 288

{4}

The teacher, then, whom I speak of, will discourse thus in his secret heart:— He will begin, as many so far have done before him, by laying it down as if a position which approves itself to the reason, immediately that it is fairly examined, which is of so axiomatic a character as to have a claim to be treated as a first principle, and is firm and steady enough to bear a large superstructure upon it,—that Religion is not the subject-matter of a science. 'You may have opinions in religion, you may have theories, you may have arguments, you may have probabilities; you may have anything but demonstration, and therefore you cannot have science ... without denying that in the matter of religion some things are true and some things false, still we certainly are not in a position to determine the one or the other. And, as it would be absurd to dogmatize about the weather, ... so it is absurd for men in our present state to teach anything positively about the next world, that there is a heaven, or a hell, or a last judgment, or that the soul is immortal, or that there is a God.'

[Idea of a University](#), Part 2. University Subjects, Chapter 5. A Form of Infidelity of the Day, pp 387-388

{5}



Presently he [Milman] deprecated polemics. Had we not otherwise been sure of the line he was taking, that protestation alone would have been equivalent, in our judgment, to a declaration of war. As liberals are the bitterest persecutors, so denouncers of controversy are sure to proceed upon the most startling, irritating, blistering methods which the practice of their age furnishes.

[\*Essays Critical and Historical, Volume 2\*](#), Essay XII. Milman's View of Christianity, p 214

{6}

That truth and falsehood in religion are but matter of opinion; that one doctrine is as good as another; that the Governor of the world does not intend that we should gain the truth; that there is no truth; that we are not more acceptable to God by believing this than by believing that; that no one is answerable for his opinions; that they are a matter of necessity or accident; that it is enough if we sincerely hold what we profess; that our merit lies in seeking, not in possessing; that it is a duty to follow what seems to us true, without a fear lest it should not be true; ... that we may take up and lay down opinions at pleasure; that belief belongs to the mere intellect, not to the heart also; that we may safely trust to ourselves in matters of Faith, and need no other guide,—this is the principle of philosophies and heresies, which is very weakness.

[\*Development of Christian Doctrine\*](#), Chapter 8, pp 357-358

{7}

The Latitudinarian doctrine is this: that every man's view of Revealed Religion is acceptable to God, if he acts up to it; that no one view is in itself better than another, or at least that we cannot tell which is the better. All that we have to do then is to act consistently with what we hold, and to value others if they act consistently with what they hold ... Now, I can conceive such a view of the subject to be maintainable, supposing God had given us no Revelation ... but that, after a Revelation is given, there is nothing to believe, nothing (to use an expressive Scripture word) to 'hold,' to 'hold fast,' that a message comes from God, and contains no subject-matter, or that, containing it (as it must do), it is not important to be received, and is not capable of being learned by anyone who takes the

proper means of learning it, that there is in it nothing such, that we may depend on our impression of it to be the true impression, may feel we have really gained something, and continue in one and one only opinion about it,—all this is so extravagant, that I really cannot enter into the state of mind of a person maintaining it. I think he is not aware what he is saying. Why should God speak, unless He meant to say something? Why should He say it, unless He meant us to hear? Why should we be made to hear if it mattered not whether we accepted it or no?

[\*Discussions and Arguments\*](#), III. Holy Scripture in relation to the Catholic Creed, 2. Difficulties of Latitudinarianism, pp 129-130

{8}

[From letter to R W Church, regarding the Cardinalate, 11 March 1879]

I did not like to write to you till I had something like official notice of my promotion. This comes within this half hour. Yet not so much official as personal, being a most gracious message from the Pope to me ... all the stories which have gone about of my being a half Catholic, a liberal Catholic, under a cloud, not to be trusted, are now at an end ... I have ever tried to leave my cause in the Hands of God and to be patient—and He has not forgotten me.

[\*Letters and Diaries, Volume 29\*](#), Jan 1879 to Sep 1881, p 72

{9}

... the religious world little thinks whither its opinions are leading; and will not discover that it is adoring a mere abstract name or a vague creation of the mind for the Ever-living Son, till the defection of its members from the faith startle it, and teach it that the so-called religion of the heart, without orthodoxy of doctrine, is but the warmth of a corpse, real for a time, but sure to fail.

[\*Parochial and Plain Sermons, Volume 3\*](#), Sermon 12. The Humiliation of the Eternal Son, p 171

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## Church, Apostolic

If Christ has constituted one Holy Society (which He has done); if His Apostles have set it in order (which they did), and have expressly bidden us (as they have in Scripture) not to undo what they have begun; and if (in matter of fact) their Work so set in order and so blessed is among us this very day (as it is), and we partakers of it, it were a traitor's act in us to abandon it, an unthankful slight on those who have preserved it for so many ages, a cruel disregard of those who are to come after us, nay of those now alive who are external to it and might otherwise be brought into it. We must transmit as we have received. We did not make the Church; we may not unmake it.

[\*Parochial and Plain Sermons, Volume 3\*](#), Sermon 14. Submission to Church Authority, p 202

{2}

Immediate, implicit submission of the mind was, in the lifetime of the Apostles, the only, the necessary token of faith; then there was no room whatever for what is now called private judgment. No one could say: 'I will choose my religion for myself, I will believe this, I will not believe that; I will pledge myself to nothing; I will believe just as long as I please, and no longer; what I believe to-day I will reject tomorrow, if I choose. I will believe what the Apostles have as yet said, but I will not believe what they shall say in time to come.' No; either the Apostles were from God, or they were not; if they were, everything that they preached was to be believed by their hearers; if they were not, there was nothing for their hearers to believe.

[\*Discourses to Mixed Congregations\*](#), Discourse 10. Faith and Private Judgment, p 197

{3}

[From letter to Mrs. William Robinson Clark, a prospective convert, 31 December 1875]

The chief point I should wish to impress upon you, and direct you to pray for, is a clear faith that the Church in communion with Rome is that Church which the Apostles began at Pentecost, that Church which St. Paul calls the

Pillar and ground of the Truth, that Church of which St. Luke says 'The Lord added to the Church such as should be saved.' [1 Tim. 3:15. Acts 2:47 (KJV)]

[Letters and Diaries, Volume 27](#), Jan 1874 to Dec 1875, p 397

{4}

The Gospel faith has not been left to the world at large, recorded indeed in the Bible, but there left, like other important truths, to be taken up by men or rejected, as it may happen. Truths, indeed, in science and the arts *have* been thus left to the chance adoption or neglect of mankind ... But for the more momentous truths of revealed religion, the God, who wrought by human means in their first introduction, still preserves them by the same. Christ formed a body; He secured that body from dissolution by the bond of a Sacrament. He committed the privileges of His spiritual kingdom and the maintenance of His faith as a legacy to this baptized society; and into it, as a matter of historical fact, all the nations *have* flowed. Christianity has not been spread, as other systems, in an isolated manner, or by books; but from a centre, by regularly formed bodies, descendants of the three thousand, who, after St. Peter's preaching on the day of Pentecost, joined themselves to the Apostles' doctrine and fellowship.

[Parochial and Plain Sermons, Volume 7](#), Sermon 17. The Unity of the Church, pp 236-237

{5}

Christianity is not a matter of opinion, but an external fact, entering into, carried out in, indivisible from, the history of the world. It has a bodily occupation of the world; it is one continuous fact or thing, the same from first to last, distinct from everything else: to be a Christian is to partake of, to submit to, this thing; and the simple question was, Where, what is this thing in this age, which in the first age was the Catholic Church? The answer was undeniable; the Church called Catholic now, is that very same thing in hereditary descent, in organization, in principles, in position, in external relations, which was called the Catholic Church then; name and thing have ever gone together, by an uninterrupted connection and succession, from then till now ... Say there is no Church at all, if you will, and at least I shall understand you; but do not meddle with a fact attested by mankind.

[\*Anglican Difficulties, Volume 1\*](#), Lecture 12, pp 368-369

{6}

Now it is very intelligible to deny that there is any divinely established, divinely commissioned, Church at all; but to hold that the one Church is realized and perfected in each of a thousand independent corporate units, co-ordinate, bound by no necessary intercommunion, adjusted into no divine organized whole, is a tenet, not merely unknown to Scripture, but so plainly impossible to carry out practically, as to make it clear that it never would have been devised, except by men, who conscientiously believing in a visible Church and also conscientiously opposed to Rome, had nothing left for them, whether they would or would not, but to entrench themselves in the paradox, that the Church was one indeed, and the Church was Catholic indeed, but that the one Church was not the Catholic, and the Catholic Church was not the one.

[\*Essays Critical and Historical, Volume 2\*](#), Note on Essay X, p 91

{7}

Coming to you then from the very time of the Apostles, spreading out into all lands, triumphing over a thousand revolutions, exhibiting so awful a unity, glorying in so mysterious a vitality, so majestic, so imperturbable, so bold, so saintly, so sublime, so beautiful, O ye sons of men, can ye doubt that she is the Divine Messenger for whom you seek?

[\*Discourses to Mixed Congregations\*](#), Discourse 13. Mysteries of Nature and of Grace, p 281

{8}

Since Apostolic faith was in the beginning reliance on man's word, as being God's word, since what faith was then such it is now, since faith is necessary for salvation, let them attempt to exercise it towards another, if they will not accept the Bride of the Lamb. Let them, if they can, put faith in some of those religions which have lasted a whole two or three centuries in a corner of the earth. Let them stake their eternal prospects on kings and nobles and parliaments and soldiery, let them take some mere fiction of the law, or abortion of the schools, or idol of a populace, or upstart of a crisis, or oracle of lecture-rooms, as the prophet of God. Alas! they are hardly bestead if

they must possess a virtue, which they have no means of exercising,—if they must make an act of faith, they know not on whom, and know not why!

[Discourses to Mixed Congregations](#), Discourse 10. Faith and Private Judgment, p 211

{9}

... to what does the Church oblige us? and what is her warrant for doing so? I answer, The matters which she can oblige us to accept with an internal assent are the matters contained in that Revelation of Truth, written or unwritten, which came to the world from our Lord and His Apostles; and this claim on our faith in her decisions as to the matter of that Revelation rests on her being the divinely appointed representative of the Apostles and the expounder of their words; so that whatever she categorically delivers about their formal acts or their writings or their teaching, is an Apostolic deliverance. I repeat, the only sense in which the Church 'insists' on any statement, Biblical or other, the only reason of her so insisting, is that that statement is part of the original Revelation, and therefore must be unconditionally accepted,—else, that Revelation is not, as a revelation, accepted at all.

["On the Inspiration of Scripture,"](#) *The Nineteenth Century*, Vol. 15, No. 84, Feb. 1884, p 186

{10}

[From letter to Richard Holt Hutton, 20 October 1871]

A Catholic believes that the Church is, so to call it, a standing Apostolic committee—to answer questions, which the Apostles are not here to answer, concerning what they received and preached. As the Church does not know more than the Apostles knew, there are many questions which the Church cannot answer—but it can put before us clearly, what the Apostles (being in heaven) cannot, what their doctrine is, what is to be believed, and what is not such.

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, p 418

{11}

"The things that thou hast heard from me through many witnesses," says St. Paul to Timothy, "the same commit thou to faithful men; who shall be able

to teach others also." This body of truth was in consequence called the "depositum," as being a substantive teaching, not a mere accidental deduction from Scripture. Thus St. Paul says to his disciple and successor Timothy, "Keep the deposit," "hold fast the form of sound words," "guard the noble deposit." This important principle is forcibly insisted on by Irenæus and Tertullian before the Nicene era, and by Vincent after it. "O Timothy," says Vincent, "'guard the *depositum* ...' Who is Timothy to-day? Who but the universal Church ... What is the deposit? That which hath been intrusted to you, not that which thou hast discovered; what thou hast received, not what thou hast thought out; a matter, not of cleverness, but of teaching, not of private handling, but of public tradition."

... Such teaching ... was for the most part conveyed orally, and the safeguard against its corruption was the number and the unanimity of its witnesses. The canon of Scripture was an additional safeguard—not, however, as limiting it, but as verifying it. Also it was kept in position, and from drifting, by the Creed: that is, by a fixed form of words, the articles of which were the heads and main points, and memoranda for the catechist and preacher, and which were rehearsed and accepted by every candidate for baptism, by way of avowing his adherence to that entire doctrine which the Church was appointed to dispense.

[\*Essays Critical and Historical, Volume 1\*](#), III. Apostolical Tradition, pp 125-127 [Vincent: Vincent of Lérins, [\*Commonitorium\*](#), Chapter 22, §53]

{12}

Firmly I believe and truly  
God is three, and God is One;  
And I next acknowledge duly  
Manhood taken by the Son.  
And I trust and hope most fully  
In that Manhood crucified; ...  
  
And I hold in veneration,  
For the love of Him alone,  
Holy Church, as His creation,  
And her teachings, as His own.

[\*Verses on Various Occasions\*](#), 177. The Dream of Gerontius, p 327

(13)

I adore Thee, O my Lord, the Third Person of the All-Blessed Trinity, that Thou hast set up in this world of sin a great light upon a hill. Thou hast founded the Church, Thou hast established and maintained it. Thou fillest it continually with Thy gifts, that men may see, and draw near, and take, and live.

[Meditations and Devotions](#), Part III, XIV. The Paraclete, p 398

{14}

[From letter to S S Shiel Esqre, 25 January 1870]

In Scripture, we are told that to become interested in the promises, we must *join* the Church. The first Christians are represented as continuing in the *fellowship* of the Apostles [Acts 2:42 (KJV)] ... The Apostles were visible men—the Church was a visible body. St Paul speaks of the Church as 'the pillar and ground of the Truth,' [1 Tim 3:15] thereupon it was a visible teaching body. If a man commit a fault against another, that other is directed by our Lord to 'tell it to the Church,' [Matt 18:17] ...

And the earliest Fathers as the Martyrs St Ignatius and St Cyprian, both of them in the clearest way speak of the Church as a visible body.

Therefore the Church is the Ark of salvation, and it is necessary to join a visible body. I can understand a man doubting, *which is* the Church, at first sight, but not his doubting that it is a duty to join the Church, if he can find it.

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, pp 13-14

{15}

[From letter to Lord Charles Thynne, after 3 April 1852]

... the simple question is, *am I in the Church?*

[Letters and Diaries, Volume 15](#), Jan 1852 to Dec 1853, p 63

{16}

See also: [Why join the Catholic Church?](#) (Conversion, Newman's {12})

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## Oxford Movement

[From letter to J W Bowden, 13 March 1831]

Doubtless there are many specimens of excellence in the higher walks of life, on which the mind loves to dwell. I need not do more than recollect to whom I am writing and those with whom he is more immediately connected, to be sure of this—but I am tempted to put it to you whether the persons you meet generally are (I do not say, consistently religious, we can never expect that in this world) but believe in Christianity in any true meaning of the word. No, they are liberals, and in saying this, I conceive I am saying almost as bad of them as can be said of any man. What will be the case if things remain as they are? Shall we not have men placed in the higher stations of the Church who are anything but real Churchmen? ... I would rather have the Church severed from its temporalities and scattered to the four winds than such a desecration of holy things.

[\*Letters and Diaries, Volume 2\*](#), Jan 1827 to Dec 1831, p 317

{2}

I was easily persuaded to join Hurrell Fronde and his Father, who were going to the south of Europe for the health of the former. We set out in December, 1832 ... [and] went to various coasts of the Mediterranean ...

Froude and I made two calls upon Monsignore (now Cardinal) Wiseman at the Collegio Inglese, shortly before we left Rome ...

When we took leave of Monsignore Wiseman, he had courteously expressed a wish that we might make a second visit to Rome; I said with great gravity, "We have a work to do in England."

*Apologia*, Chapter 1, pp 32-34

{3}

Sunday, July 14th, Mr. Keble preached the Assize Sermon in the University Pulpit. It was published under the title of 'National Apostasy.' I have ever considered and kept the day, as the start of the religious movement of 1833.

[\*Apologia\*](#), Chapter 1, p 35

{4}

Christ has not left His Church without claim of its own upon the attention of men. Surely not. Hard Master He cannot be, to bid us oppose the world, yet give us no credentials for so doing. There are some who rest their divine mission on their own unsupported assertion; others, who rest it upon their popularity; others, on their success; and others, who rest it upon their temporal distinctions. This last case has, perhaps, been too much our own; I fear we have neglected the real ground on which our authority is built,—our APOSTOLICAL DESCENT.

[\*Tracts for the Times, Tract No. 1\*](#). Thoughts on the Ministerial Commission, 1833, p 2

{5}

The glory of the English Church is, that it has taken the VIA MEDIA, as it has been called. It lies between the (so called) Reformers and the Romanists ...

[\*Via Media, Volume 2\*](#), II, p 28 [Tract No. 38, 1834]

{6}

[From letter to Richard Whatley, Anglican Archbishop of Dublin, 11 November 1834]

... may God help me, as I will ever strive to fulfil my first duty, the defence of His Church, and of the doctrine of the old Fathers in opposition to all innovations and profanities which are rising around us.

[\*Letters and Diaries, Volume 4\*](#), Jul 1833 to Dec 1834, p 359

{7}

[From letter to Hugh James Rose, 23 May 1836]

I cannot love the 'Church of England' commonly so designated—its very title is an offence (though it were absurd to insist on this) for it implies that it holds, not of the Church Catholic but of the State ... Surely it is matter of fact, the 'Church of England' has never been one reality, except as an

Establishment ... Is not the highest *praise* given to the Establishment, that it admits a variety of opinions?

[Letters and Diaries, Volume 5](#), Jan 1835 to Dec 1836, pp 301-302

{8}

Protestantism and Popery are real religions; no one can doubt about them; they have furnished the mould in which nations have been cast: but the *Via Media*, viewed as an integral system, has never had existence except on paper; it is known, not positively but negatively, in its differences from the rival creeds, not in its own properties; and can only be described as a third system, neither the one nor the other, but with something of each, cutting between them, ... and boasting to be nearer Antiquity than either. What is this but to fancy a road over mountains and rivers, which has never been cut?

[Via Media, Volume 1](#), Introduction, pp 16-17 [published in 1837 as *The Prophetical Office of the Church*]

{9}

[*British Critic*, October 1838]

The English people have had all along the privilege of the Church's presence among them, but their governors have done their best to hide her characteristic badges ... and in their stead they gave her some of their own special devising. For One, Holy, Catholic, and Apostolic, they have substituted political and civil watchwords, and with such spells they have thought, nay even still think, to work for her those miracles which her divine gifts accomplished of yore. She is, it seems, in the judgment of the day, not 'the Catholic Church,' but the mere 'Church of England,' or 'the National Religion,' or 'the Religion of the majority;' not Apostolic, but 'by law established,' so that even divines, who really held the doctrine of the Apostolical Succession, have deemed fit to hold it only in their closets, as true indeed but not an influential or practical truth, ... not as a 'Note of the Church:' while in place of Unity and Sanctity they have been full of 'our venerable establishment,' 'part and parcel of the law of the land,' 'the Episcopal Church,' 'Protestantism,' 'the glorious memory,' 'Martin Luther,' ... In short, they have taken tavern toasts for the Notes of the Church.

[Essays Critical and Historical, Volume 1](#), Essay V. Palmer on Faith and Unity, pp 194-195

{10}

[From letter to H E Manning, 1 September 1839]

I feel very anxious about such a case as you mention; from the consciousness that our Church has not the provisions and methods by which Catholic feelings are to be detained, secured, sobered, and trained heavenward. Our blanket is too small for our bed ... I am conscious that we are raising longings and tastes which we are not allowed to supply—and till our Bishops and others give scope to the development of Catholicism externally and visibly, we *do* tend to make impatient minds seek it where it has ever been, *in Rome*.

[Letters and Diaries, Volume 7](#), Jan 1839 to Dec 1840 p 133

{11}

[*British Critic*, October 1839]

The State ... has set [the Church] to keep order in the land, to restrain enthusiasm, and to rival and so discountenance 'Popery;' and if she murmured, if she desired to place bishops in the colonies, or to take any other measure which tended to Catholicity, it has used expostulation and upbraiding. 'Am I not,' it has seemed to whisper, 'am I not your own parliament? pour your griefs into my bosom. Have I not established you by law? Am not I your guide, philosopher, and friend? I am ready to meet all your desires. I will decide any theological point for you, or absolve vows and oaths for you, as easily as I send soldiers to collect your tithes.' And if this did not succeed, then in a gruffer tone, 'Are not you my own Church? Have I not paid for you? Have I not cut you off from Christendom to have you all to myself? Is not this the very alliance, that you should take wages and do service? and where will you find service so light and wages so high?'

[Essays Critical and Historical, Volume 1](#), Essay VIII. The Anglo-American Church, p 312

{12}

[Newman claimed in Tract 90 (1841) that some passages in the Anglican profession of faith could be taken in a Catholic sense, and concluded ...]

It may be objected that the tenor of the above explanations is anti-Protestant, whereas it is notorious that the Articles were drawn up by Protestants, and intended for the establishment of Protestantism; accordingly, that it is an evasion of their meaning to give them any other than a Protestant drift, possible as it may be to do so grammatically, or in each separate part.

But the answer is simple:—

... The Protestant Confession was drawn up with the purpose of including Catholics; and Catholics now will not be excluded. What was an economy in the Reformers, is a protection to us. What would have been a perplexity to us then, is a perplexity to Protestants now. We could not then have found fault with their words; they cannot now repudiate our meaning.

[Via Media, Volume 2](#), VII. Remarks on Certain Passages in the Thirty-Nine Articles (Tract No. 90), pp 344, 347-348 (Many Anglicans, including bishops, *did* repudiate his interpretation, and he submitted to their judgment.)

{13}

We cannot hope for the recovery of dissenting bodies, while we are ourselves alienated from the great body of Christendom. We cannot hope for unity of faith, if we at our own private will make a faith for ourselves in this our small corner of the earth. We cannot hope for the success among the heathen of St. Augustine or St. Boniface, unless like them we go forth with the apostolical benediction. That we are thus at disadvantage may not be our fault; it may be our misfortune; but at any rate it is not, what we too often consider it, our boast ...

[Sermons on Subjects of the Day](#), Sermon 10, p 133

{14}

There are those who ... are wont to shrink from the contumacious, and to be valiant towards the submissive; and the authorities in question gladly availed themselves of the power conferred on them by the movement against the movement itself. They fearlessly handselled their Apostolic weapons upon the Apostolical party. One after another, in long succession, they took up their song and their parable against it. It was a solemn waltz, which they executed round victims, who by their very principles were bound hand and foot, and could only eye with disgust and perplexity this

most unaccountable movement, on the part of their 'holy Fathers, the representatives of the Apostles, and the Angels of the Churches.' It was the beginning of the end.

[Anglican Difficulties, Volume 1](#), Lecture 5, p 152

{15}

[Conclusion of Newman's last sermon as an Anglican, preached 25 September 1843 in the church he had built in Littlemore]

O my brethren, O kind and affectionate hearts, O loving friends, should you know anyone whose lot it has been, by writing or by word of mouth, in some degree to help you ...; if he has ever told you what you knew about yourselves, or what you did not know; has read to you your wants or feelings, and comforted you by the very reading; has made you feel that there was a higher life than this daily one, and a brighter world than that you see; or encouraged you, or sobered you, or opened a way to the inquiring, or soothed the perplexed; if what he has said or done has ever made you take interest in him, and feel well inclined towards him; remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and at all times he may be ready to fulfil it.

[Sermons on Subjects of the Day](#), Sermon 26. The Parting of Friends, p 409

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## Anglican Church, His Catholic View

[On the 39 Articles, the Anglican profession of faith]

[Charles Reding] had shown such abilities in the former part of the year, and was reading so diligently, that his tutors put him prematurely into the lecture upon the Articles. It was a capital lecture so far as this, that the tutor who gave it had got up his subject completely. He knew the whole history of the Articles, how they grew into their present shape, with what fortunes, what had been added, and when, and what omitted. With this, of course, was joined an explanation of the text, as deduced, as far as could be, from the historical account thus given. Not only the British, but the foreign

Reformers were introduced; and nothing was wanting, at least in the intention of the lecturer, for fortifying the young inquirer in the doctrine and discipline of the Church of England.

It did not produce this effect on Reding ... He saw that the profession of faith contained in the Articles was but a patchwork of bits of orthodoxy, Lutheranism, Calvinism, and Zuinglism; and this too on no principle; that it was but the work of accident ... that it had come down in the particular shape in which the English Church now receives it, when it might have come down in any other shape; that it was but a toss-up that Anglicans at this day were not Calvinists, or Presbyterians, or Lutherans, equally well as Episcopalians. This historical fact did but clench the difficulty, or rather impossibility, of saying what the faith of the English Church was.

[\*Loss and Gain\*](#), Chapter 15, pp 124-125 (1848)

{2}

Dogma would be maintained, sacraments would be administered, religious perfection would be venerated and attempted, if the Church were supreme in her spiritual power; dogma would be sacrificed to expedience, sacraments would be rationalized, perfection would be ridiculed if she was made the slave of the State. Erastianism, then, was the one heresy which practically cut at the root of all revealed truth ... It destroyed the supernatural altogether, by making most emphatically Christ's kingdom a kingdom of the world. Such was the teaching of the movement of 1833. The whole system of revealed truth was, according to it, to be carried out upon the anti-Erastian or Apostolical basis.

[\*Anglican Difficulties, Volume 1\*](#), Lecture 4, p 102 (1850)

[Erastianism: doctrine that the state is superior to the church in ecclesiastical matters]

{3}

[From letter to Miss Maria Giberne, who had written to tell of her reception as Catholic, 21 December 1845]

This morning's news from you was indeed a joyful surprise ... And now, My dear Miss G. that you have the power, pray begin your intercessions very earnestly (though I need not say it) for those dear friends of mine, or ours,

who are still held back, or rather imprisoned in their old error, and that by their good feelings and amiable affections. You have all the Saints of heaven to [aid] you now, and especially that first and most glorious of Saints whose name you bear.

[Letters and Diaries, Volume 11](#), Oct 1845 to Dec 1846, p 74

{4}

... my dear brethren, there is but one thing that forces me to speak,—and it is my intimate sense that the Catholic Church is the one ark of salvation, and my love for your souls ...

[Anglican Difficulties, Volume 1](#), Lecture 1, p 4 [1850]

{5}

[From letter to Ella Langston, 22 December 1856]

I dare say I have seemed cold, and have been cold, to various persons—and of course it fills me with sorrow to have the proof of it. I am altogether unworthy [of] the kind thoughts which I from time to time find that people have had of me. But, it has so happened, since my conversion, I have had such (I think) invariable repulses, whenever circumstances have led me to mention the subject of religion to my Anglican friends, that perhaps it is not wonderful that I have not made more overtures ... It is my custom before Mass to pray 'for all those who have died in Anglicanism through me' ...

[Letters and Diaries, Volume 17](#), Oct 1855 to Mar 1857, p 484

{6}

[From letter to Charles Crawley, 21 July 1861]

When you asked me last year whether I should have left the Anglican Church, had the Anglican Church been in 1845, what it was in 1861, I marvelled to think, how little you understood why I left it ... In a second letter, you could not keep from pressing me with the question, what I thought of your first? ...

Why should we correspond in order to quarrel? ... For myself, my alienation from the Anglican system does not lessen my affection for its members, though they have put me into coventry, or my tender love for times and places now far away. Jacob found Laban a hard task master, and had to bear 'the drought by day and the frost by night'; but for the love of Rachel, the



seven years which he served for her 'seemed to him but a few days'.  
[Genesis 29] I served in order to gain the Pearl of great price, it was a pleasant labour, a pleasant suffering. I look back on it with pleasure; not on Laban, but on Rachel.

[Letters and Diaries, Volume 20](#), Jul 1861 to Dec 1863, p 234

[to put into coventry: to ostracize]

{7}

[Letter to J R Bloxam, 18 January 1876]

... the question seems to me to be, has the Catholic Church a claim upon us? Has the Church of England any claim to be considered that body which the Apostles set up at Pentecost? If it has a true and distinct claim, a man should never leave it—but the great question is, Is it a safe Church to die in? can it convey to us the forgiveness of our sins?

[Letters and Diaries, Volume 28](#), Jan 1876 to Dec 1878, p 17

{8}

[Letter to Miss Bristowe, 15 April 1866]

We are saved by grace, and grace is ordinarily supplied to us through the sacraments, and, excepting baptism, no sacrament exists outside the Church. If the Church of England is not part of the Catholic Church, it does not possess the sacraments of confirmation, penance, Eucharist, or extreme unction, to give to its people—and these are the ordinary means of grace. It cannot give them even though it professed to give them. Then, even as to its baptism, this is very doubtful.

[Letters and Diaries, Volume 22](#), Jul 1865 to Dec 1866, pp 212-213

{9}

... of one thing we cannot doubt, that all Christians were in that first age bound together in one body, with an actual intercommunion and mutual relations between them, with ranks and offices, and with a central authority; and that this organized association was "the body of Christ," and that in it, considered as One, dwelt the "One Spirit." This external unity is a duty prior in order and idea to Episcopacy; in it, and not in Episcopacy, lies the transmission and warrant of Divine privilege. It ... is presupposed, typified, required by the Sacraments properly so-called; and divines who substitute a

diocese for the *orbis terrarum* as the first rudiment of the Church, must in consistency be prepared to answer those who, going a little farther, substitute a congregation for a diocese; for Episcopalians are only one species of Independents, with far less to say for themselves from Scripture ...

The first idea of the Gospel is Revelation,—that is, right faith, certain knowledge, truth and light; the first precept of the New Law is charity,—that is, mutual goodwill, brotherly love, peace: now if our Lord had intended to promote, not these merciful ends, but ignorance, confusion, unbelief, discord, strife, enmity, mutual alienation, could He have provided a better way, than that of ordaining by express command, and sanctioning by supernatural privilege, a thousand or two local Episcopates, all over the earth, each sovereign, each independent of the rest?

[Essays Critical and Historical, Volume 2](#), Note on Essay X, pp 96-97

{10}

[From letter to Lady Heywood, 8 March 1876]

Take then a broad view of Catholicism and Anglicanism; you will then be able to draw a clear and satisfactory conclusion in favour of Catholicism ... Which of the two Churches has on it 'the marks of an Apostle'? the Catholic Church or the Anglican? Which professes to be a Divine Messenger? Which has ever spoken to the whole earth? Which has ever felt it a duty to propagate religion and has carried out its profession? Which has succeeded in converting men of all races, countries, ranks, classes, callings, descriptions, rich and poor, learned and ignorant, intellectual and dull, rulers and ruled? Which has that substantial life and strength, which enables it to stand and endure whether in high secular place or in persecution? Which boldly denounces sin and infidelity? Which carries out its pretensions into act? Which is a world wide, and not a mere national body? which has all along had preachers, in life, conduct, and work like the Prophets and Evangelists of old time? Which has that well-furnished intelligence, which is able to answer with definitive promptness in cases of difficulty? which has its army of martyrs, now as formerly? which claims the power of binding and loosing, of giving grace and absolving? to which of the two can no possible date be assigned short of the Apostles? which in its genius and look, in its tone of teaching and in the character of its devotions, is more like the

Church of the early centuries?—So I might go on, and fill another sheet. This is a broad view.

[Letters and Diaries, Volume 28](#), Jan 1876 to Dec 1878, pp 38-39

{11}

[From letter to Rev David Brown, 18 January 1873]

You need not be afraid of hurting me by what you may say in contrariety to my own religious belief. I may think, as of course I do, that I am right and those who differ from me wrong—but it does not mend matters for us to conceal our mutual differences—and nothing is more unmeaning, as well as more untrue, than compromises and comprehensions. Of course unreal, and but verbal, differences do exist between religious men—but such are not the differences which exist between Catholics and their opponents. It would be best, if they did not exist—it is next best to confess them, plainly though in charity.

[Letters and Diaries, Volume 26](#), Jan 1872 to Dec 1873, p 234

{12}

[From letter to Catherine Ward, 25 September 1848]

There is another reason why the Anglican Church cannot take support from the high religious excellence of *individuals* who are found in her. It is that the *direction* of their holy feelings, views, and works is, not *towards* that Church, but *away from it*, and bears testimony consequently, not to it, but against it; whereas the whole company of Catholic Saints, not only are indefinitely higher in sanctity than the best Anglicans, but are the natural fulfillment of the idea, the due exemplification of the teaching, of the Catholic Church. Who will say that fasting, devotion, and the like are in any sense the fruit of the historical, real, tangible Church of England?

[Letters and Diaries, Volume 12](#), Jan 1847 to Dec 1848, p 273

{13}

[From letter to Dean R W Church, 11 September 1887]

Where there is a true Succession, there is a true Eucharist; if there is not a true Eucharist, there is no true Succession. Now, what is the presumption here? I think it is Mr. Alexander Knox who says or suggests that, if so great a gift *be* given, it must have a rite. I add, if it has a rite, it must have a

*custos* of the rite. Who is the *custos* of the Anglican Eucharist? The Anglican clergy? Could I, without distressing or offending an Anglican, describe what sort of custodes they have been, and are, to their Eucharist?

[Letters and Diaries, Volume 31](#), Jan 1885 to Aug 1890, p 229

[Newman made this statement in a letter to Fr Henry James Coleridge, 5 August 1868 ([Letters and Diaries, Volume 24](#), pp 116-117); he repeated it in his [Essays Critical and Historical, Volume 2](#), Essay X, p 110.]

{14}

[From letter to Catherine Ward, 25 September 1848]

To this then it must be imputed, if, (as your letter says) converts smile at confession in the Anglican Church;—they smile, not at those who religiously take part in the ordinance, but at those who out of their own heads invent rites or ceremonies, or again, who borrow the rites, while they disown the authority of the Catholic Church.

[Letters and Diaries, Volume 12](#), Jan 1847 to Dec 1848, p 274

{15}

At present you do not know your own weakness. You have the life of the Establishment in you, and you fancy it is your own life; you fancy that the accidental *congeries* of opinions, which forms your creed, has that unity, individuality, and consistency, which allows of its developing into a system, and perpetuating a school. Look into the matter more steadily; it is very pleasant to decorate your chapels, oratories, and studies now, but you cannot be doing this for ever. It is pleasant to adopt a habit or a vestment; to use your office book or your beads; but it is like feeding on flowers, unless you have that objective vision in your faith, and that satisfaction in your reason, of which devotional exercises and ecclesiastical regulations are the suitable expression. Such will not last, on the long run, as are not commanded and rewarded by divine authority; they cannot be made to rest on the influence of individuals. It is well to have rich architecture, curious works of art, and splendid vestments, when you have a present God; but oh! what a mockery, if you have not! If your externals surpass what is within, you are, so far, as hollow as your evangelical opponents who baptize, yet expect no grace; or, as the latitudinarian writer I have been reviewing, who would make Christ's kingdom not of this world, in order to do little more than the world's work. Thus your Church becomes, not a home, but a

sepulchre; like those high cathedrals, once Catholic, which you do not know what to do with, which you shut up and make monuments of, sacred to the memory of what has passed away.

[Anglican Difficulties, Volume 1](#), Lecture 7, pp 224-225

{16}

[From letter to Miss Harriet Benett, 22 August 1852]

... unity does not admit of degrees. The Church ... cannot be more or less *one*—She may be one in different senses—but in the same sense of one, there are no degrees of one—What then is meant by 'one—'? Does it mean as applied to the Church, one spirit or one body? ... St Paul speaks of one *body* as well as one spirit—I repeat it I can quite understand the Protestant notion of one spirit, and *no one* body, but I have never been able to get hold of what is *meant* by saying one body, yet calling Rome, England and Greece all *parts* of that one body—I have in times past tried hard to do so and have turned the matter in all possible ways, but none would do ...

The unity of the Church is one of its notes—one of its four notes—therefore it ought to be a *clear* idea—not a mystery—not to be taken on faith but to be seen and understood—Now the Anglican idea of the Church's unity is a [simple] mystery for no human being ever put it into intelligible words.

[Letters and Diaries, Volume 15](#), Jan 1852 to Dec 1853, pp 152-153

{17}

Not any religious doctrine at all, but a political principle, was the primary English idea of 'Popery' at the date of the Reformation. And what was that political principle, and how could it best be suppressed in England? What was the great question in the days of Henry and Elizabeth? The *Supremacy* ... Did Henry VIII. religiously hold Justification by faith only? did he disbelieve Purgatory? Was Elizabeth zealous for the marriage of the Clergy? or had she a conscience against the Mass? The Supremacy of the Pope was the essence of the 'Popery' to which, at the time of the composition of the Articles, the Supreme Head or Governor of the English Church was so violently hostile.

[Apologia](#), Chapter 2, pp 80-81

{18}

I cannot feel interest of any kind in the National Church, nor put any trust in it at all from its past history, as if it were, in however narrow a sense, a guardian of orthodoxy. It is as little bound by what it said or did formerly, as this morning's newspaper by its former numbers, except as it is bound by the Law; and while it is upheld by the Law, it will not be weakened by the subtraction of individuals, nor fortified by their continuance. Its life is an Act of Parliament ... While the nation wishes an Establishment, it will remain, whatever individuals are for it or against it; and that which determines its existence will determine its voice ... As the nation changes its political, so may it change its religious views; the causes which carried the Reform Bill and Free Trade may make short work with orthodoxy.

[Anglican Difficulties, Volume 1](#), Lecture 1, pp 8-9

{19}

[From letter to E J Phipps, 3 July 1848, on reunion of the Anglican and Catholic Churches]

... it is a mere deceit, I fully think, to suppose that the difference between Catholics and Anglicans is, that one believes a little more, and the other a little less; and therefore that they could reunite ... consider the vast difference between believing in a living authority, unerring because divine, in matters of doctrine, and believing none;—between believing what an external authority defines, and believing what we ourselves happen to define as contained in Scripture and the Fathers ... In the one case, the living authority, deciding in controversies of faith, is the Church, in the other (whatever men pretend,) it is we ourselves who are the ultimate authority.

[Letters and Diaries, Volume 12](#), Jan 1847 to Dec 1848, pp 234-235

{20}

[From letter to Ambrose Phillipps de Lisle, 3 March 1866, on reunion of the Anglican and Catholic Churches]

It is a miracle, if the 'Catholic' *clergy* in the Establishment manage to swallow up the Evangelical and Liberal—but how much more difficult an idea is it to contemplate, that they should absorb the whole laity of their communion, of whom, but a fraction is with them, a great portion evangelical, a greater liberal, and a still greater, alas, without any faith at all. I do not see, moreover, how it is possible to forget that the Established

Church is the Church of *England*—that dissenters are, both in their own estimation and in that of its own members, in some sense a portion of it—and that, even were its whole *proper* laity Catholic in opinions, the whole population of England, of which Dissenters are nearly half, would, as represented by Parliament, claim it as their own. And of course, when it came to the point, they would have fact and power on their side.

[Letters and Diaries, Volume 22](#), Jul 1865 to Dec 1866, pp 171-172

{21}

[From letter to Ambrose Phillipps de Lisle, 9 March 1866]

You must not suppose ... that I have any wish to 'overthrow the Established Church—' You know I have in print distinctly said the contrary. I have only given my *reasons* for thinking it will never rise above the level of its source (Henry viii, I say) ...

[Letters and Diaries, Volume 22](#), Jul 1865 to Dec 1866, pp 175-176 [see *Apologia*, Note E, on reference to 'overthrow']

{22}

[From letter to R Bosworth Smith, 22 December 1885]

As to the Church of England, I have no wishes just now for its destruction. I should rejoice to fancy the possibility of its reconciling itself to that Holy Catholic Church, whose boast it is that it concedes nothing; but I should not wish to purchase even the power and the popularity of the Anglican Church at the price of surrendering one jot or tittle of Catholic Roman teaching. The Bishop of Durham with you speaks of the Disestablishment of the C of E as a great national sin. No—that sin was committed three centuries ago, when the State sent the true Church the right about and installed the Anglican in her place.

[Letters and Diaries, Volume 31](#), Jan 1885 to Aug 1890, pp 104-105

{23}

[His message to Anglo-Catholics]

Oh, look well to your footing that you slip not; be very much afraid lest the world should detain you; dare not in anything to fall short of God's grace, or to lag behind when that grace goes forward. Walk with it, cooperate with it, and I know how it will end. You are not the first persons who have trodden

that path; yet a little time, and, please God, the bitter shall be sweet, and the sweet bitter, and you will have undergone the agony, and will be lodged safely in the true home of your souls and the valley of peace ... And, whereas you now are so perplexed in mind that you seem to yourselves to believe nothing, then you will be so full of faith, that you will almost see invisible mysteries, and will touch the threshold of eternity ... Look at us, my brethren, from our glorious land; look on us radiant with the light cast upon us by the Saints and Angels who stand over us; gaze on us as you approach, and kindle as you gaze. We died, you thought us dead: we live; we cannot return to you, you must come to us,—and you are coming. Do not your hearts beat as you approach us? Do you not long for the hour which makes us one? Do not tears come into your eyes at the thought of the superabundant mercy of your God?

[Anglican Difficulties, Volume 1](#), Lecture 11, pp 360-361

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## Conversion, Newman's

... the writer who made a deeper impression on my mind than any other, and to whom (humanly speaking) I almost owe my soul,—Thomas Scott of Aston Sandford ... Besides his unworldliness, what I also admired in Scott was his resolute opposition to Antinomianism, and the minutely practical character of his writings. They show him to be a true Englishman, and I deeply felt his influence; and for years I used almost as proverbs what I considered to be the scope and issue of his doctrine, *Holiness rather than peace*, and *Growth the only evidence of life*.

[Apologia](#), Chapter 1, p 5

[Antinomianism: belief that Christians are released by grace from following the moral law]

{2}

[From letter to his mother, 24 October 1831]



I have today received a very valuable present of books from many of my new friends and pupils, consisting of thirty-six volumes of the Fathers—among these are the works of Austin, Athanasius, Cyril Alexandrinus, Epiphanius, Gregory Nyssen, Origen, Basil, Ambrose, and Irenæus. They are so fine in their outsides as to put my former ones to shame—and the editions are the best. Altogether now I am set up in the Patristical line—should I be blessed with health and ability to make use of them.

[Letters and Diaries, Volume 2](#), Jan 1827 to Dec 1831, p 369

{3}

[From letter to Henry Wilberforce, 10 September 1835]

... you may purchase the golden Treatise of Vincentius [Lerinensis] for a few shillings, who has more enlightened me (as I fancy) in the Catholic theory and made me more dissatisfied with our 'pure and apostolical' 'established' etc etc [[Church]] than any other thing.

[Letters and Diaries, Volume 5](#), Jan 1835 to Dec 1836, p 158

{4}

[From letter to Frederic Rogers, 22 September 1839]

Since I wrote to you, I have had the first real hit from Romanism that has happened to me. R. W., who has been passing through, directed my attention to Dr Wiseman's article in the new Dublin. I must confess it has given me a stomach-ache ... It does certainly come upon one that we are not at the bottom of things ... How are we to keep hot heads from going over? Let alone ourselves.

[Letters and Diaries, Volume 7](#), Jan 1839 to Dec 1840, p 154

[Wiseman discussed schism and the Anglican Church, quoting St Augustine's phrase: "securus judicat orbis terrarum" (see Nicholas Wiseman, DD, [Dublin Review](#), 1839, Volume 7, p 154)]

{5}

[From letter to Robert Williams, 10 November 1839]

I really believe I say truly that, did I see cause to suspect that the Roman Church was in the right, I would try not to be unfaithful to the light given

me. And if at any future time, I have any view opened to me, I will try not to turn from it, but will pursue it, wherever it may lead. I am not aware of having any hindrance, whether from fear of clamour, or regard for consistency, or even love of friends, which could keep me from joining the Church of Rome, were I persuaded I ought to do so ... Considering then the exceeding weakness of individual judgment and the great risk of one's being swayed this way or that by impulses short of divine truth, I think I should never make up my mind to any overt act towards Rome, without giving up two or three years as a time of religious preparation towards forming a judgment.

[Letters and Diaries, Volume 7](#), Jan 1839 to Dec 1840, p 180 [not sent]

{6}

[From letter to John Keble, 4 May 1843]

In June and July 1839, near four years ago, I read the Monophysite Controversy, and it made a deep impression on me, which I was not able to shake off, that the Pope had a certain gift of infallibility, and that communion with the see of Rome was the divinely intended means of grace and illumination. I do not know how far I fully recognized this at the moment,—but towards the end of the same Long Vacation I considered attentively the Donatist history, and became quite excited. It broke upon me that we were in a state of schism. Since [then], all history, particularly that of Arianism, has appeared to me in a new light, confirmatory of the same doctrine ...

At present, I fear, as far as I can realize my own convictions, I consider the Roman Catholic Communion the Church of the Apostles, and that what grace is among us (which, through God's mercy, is not little,) is extraordinary, and from the overflowings of His Dispensation.

I am very far *more* sure that England is in schism, than that the Roman additions to the Primitive Creed may not be developments, arising out of a keen and vivid realizing of the Divine Depositum of faith.

[Letters and Diaries, Volume 9](#), May 1842 to Oct 1843, p 328

{7}

[From letter to Mrs. William Froude, 4 April 1844]

So far from my change of opinion having any fair tendency to unsettle persons as to truth and falsehood as objective realities, it should be considered whether such change is not necessary, *should* truth be a real objective thing, and made to confront a person who has been brought up in a system *short* of truth. Surely the *continuance* of a person who wishes to go right in a wrong system, and not his giving it up, would be that which militated against the objectiveness of Truth ...

[Letters and Diaries, Volume 10](#), Nov 1843 to 6 Oct 1845, p 189 (Quoted by Newman in [Apologia](#), Chapter 4.2, pp 205-206)

{8}

[From letter to Henry Edward Manning, 16 November 1844]

... as far as I know myself, my one paramount reason for contemplating a change is my deep unvarying conviction that our Church is in schism and that my salvation depends on my joining the Church of Rome ... I am not conscious of resentment, or disgust, at anything that has happened to me. I have no visions whatever of hope, no schemes of action, in any other sphere, more suited to me. I have no existing sympathies with Roman Catholics. I hardly ever, even abroad, was at one of their services—I know none of them. I do not like what I hear of them.

[Letters and Diaries, Volume 10](#), Nov 1843 to 6 Oct 1845, p 412

{9}

[From letter to Richard Westmacott, 11 July 1845]

I suppose I may now tell you, that it is morally certain I shall join the R C. Church ... My conviction has nothing whatever to do with events of the day. It is founded on my study of early Church history. I think the Church of Rome in every respect the continuation of the early Church ... They differ in doctrine and discipline as child and grown man differ, not otherwise. I do not see any medium between disowning Christianity, and taking the Church of Rome ... for myself I say fairly, that I cannot believe only just as much as our Reformers out of their own heads have chosen we should believe—I must believe less or more. If Christianity is one and the same at all times, then I must believe, not what the Reformers have carved out of it, but what the Catholic Church holds.

[Letters and Diaries, Volume 10](#), Nov 1843 to 6 Oct 1845, page 729

Note: Newman began wearing a [Miraculous Medal](#) on 22 August (see Blessed Virgin Mary {2})

{10}

[From letter to Henry Wilberforce, 7 October 1845]

Father Dominic the Passionist is passing this way, on his way from Aston in Staffordshire to Belgium ... He is to come to Littlemore for a night as a guest of one of us whom he has admitted at Aston. He does not know of my intentions, but I shall ask of him admission into the one true Fold of the Redeemer.

[Letters and Diaries, Volume 11](#), Oct 1845 to Dec 1846, p 3

[[Fr Dominic Barberi](#) arrived late on 8 October and began Newman's reception by hearing his confession]

{11}

[From letter to his sister Jemima (Mrs. John Mozley), 14 October 1845]

With what conscience could I have remained? how could I have answered it at the last day, if, having opportunities of knowing the Truth which others have not, I had not availed myself of them? What a doom would have been mine, if I had kept the Truth a secret in my own bosom, and when I knew which the One Church was, and which was not part of the One Church, I had suffered friends and strangers to die in an ignorance from which I might have relieved them! Impossible.

[Letters and Diaries, Volume 11](#), Oct 1845 to Dec 1846, p 16

{12}

[From letter to Samuel Wilks, 8 November, 1845]

If I must specify what I mean by 'Anglican Principles,' I should say e.g. taking *Antiquity*, not the *existing Church*, as the oracle of truth; and holding that the *Apostolical Succession* is a sufficient guarantee of Sacramental Grace, without *union with the Christian Church throughout the world*. I think them still the firmest, strongest bulwark against Rome—that is *if they can be held*.

They *have* been held by many, and are far more difficult to refute than those of any other religious body.

For myself, I found *I could not* hold them. I left them. From the time I began to suspect their unsoundness, I ceased to put them forward—when I was fairly sure of their unsoundness, I gave up my Living. When I was fully confident that the Church of Rome was the only true Church, I joined it.

[Letters and Diaries, Volume 11](#), Oct 1845 to Dec 1846, pp 27-28

{13}

[From letter to Mrs. J W Bowden, 1 March 1846, written from Maryvale after Newman's move from Littlemore]

... the blessing I am enjoying is what few Catholics can expect to have, but still I am favoured with it, and cannot help speaking of it, if I write at all—I mean, the surpassing privilege of having a Chapel under the very roof in which I live and Christ in it. It has been sometimes objected that some of us have gone over for the privileges we hoped to gain in the Catholic Church. That has not been our case here. We went over not realizing those privileges which we have found *by* going. I never allowed my mind to dwell on what I might gain of blessedness—but certainly, if I had thought much upon it, I could not have fancied the extreme, ineffable comfort of being in the same house with Him who cured the sick and taught His disciples, as we read of Him in the Gospels, in the days of His flesh. When I have been in Churches abroad, I have religiously abstained from acts of worship, though it was a most soothing comfort to go into them—nor did I know what was going on; I neither understood nor tried to understand the Mass service—and I did not know, or did not observe, the tabernacle Lamp—but now after tasting of the awful delight of worshipping God in His Temple, how unspeakably cold is the idea of a Temple without that Divine Presence! One is tempted to say what is the meaning, what is the use of it?

[Letters and Diaries, Volume 11](#), Oct 1845 to Dec 1846, pp 130-131

{14}

[From letter to Henry Wilberforce, 7 March 1849]

As to my Essay on doctrinal development, you mistake in one minor matter, it is not the argument from unity or Catholicity which immediately weighs

with me (in it) but from Apostolicity. If that book is asked, why does its author join the Catholic Church? The answer is, because it is the Church of St Athanasius and St Ambrose ... And it is an argument *natural* to weigh with me, who have so many years been engaged in the meditation of early Church History—and it is as natural that the difficulties I had felt, and the difficulties I there answer, should be difficulties of doctrine, since I have studied in Church History the history of doctrine more than any thing else.

[Letters and Diaries, Volume 13](#), Jan 1849 to Jun 1850, pp 78-79

{15}

From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no variations to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment; I never have had one doubt. I was not conscious to myself, on my conversion, of any change, intellectual or moral, wrought in my mind. I was not conscious of firmer faith in the fundamental truths of Revelation, or of more self-command; I had not more fervour; but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption.

[Apologia](#), Chapter 5, p 238

{16}

... the Church of England has been the instrument of Providence in conferring great benefits on me;—had I been born in Dissent, perhaps I should never have been baptized; had I been born an English Presbyterian, perhaps I should never have known our Lord's divinity; had I not come to Oxford, perhaps I never should have heard of the visible Church, or of Tradition, or other Catholic doctrines. And as I have received so much good from the Anglican Establishment itself, can I have the heart or rather the want of charity, considering that it does for so many others, what it has done for me, to wish to see it overthrown? I have no such wish while it is what it is, and while we are so small a body. Not for its own sake, but for the sake of the many congregations to which it ministers, I will do nothing against it. While Catholics are so weak in England, it is doing our work; and, though it does

us harm in a measure, at present the balance is in our favour. What our duty would be at another time and in other circumstances, supposing, for instance, the Establishment lost its dogmatic faith, or at least did not preach it, is another matter altogether.

[Apologia](#), Note E. The Anglican Church, pp 341-342

{17}

[From letter to Sir Frederic Rogers, 2 February 1868]

... my own deep wound was *before* I left them, and *in* leaving them; and it was healed, when the deed was done, as far as it was personal, and not from the reflection of their sorrow. To-day is the 20th anniversary of my setting up the Oratory in England, and every year I have more to thank God for, and more cause to rejoice that He helped me over so great a crisis— Since Mr. Bartholomew obliges me to say it, this I cannot omit to say. I have found in the Catholic Church abundance of courtesy, but very little sympathy, among persons in high place, except a few—but there is a depth and a power in the Catholic religion, a fulness of satisfaction in its creed, its theology, its rites, its sacraments, its discipline, a freedom yet a support also, before which the neglect or the misapprehension about oneself on the part of individual living persons, however exalted, is as so much dust, when weighed in the balance. This is the true secret of the Church's strength, the principle of its indefectibility, and the bond of its indissoluble unity. It is the earnest and the beginning of the repose of heaven.

[Letters and Diaries, Volume 24](#), Jan 1868 to Dec 1869, pp 24-25

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I recollect well what an outcast I seemed to myself, when I took down from the shelves of my library the volumes of St. Athanasius or St. Basil, and set myself to study them; and how, on the contrary, when at length I was brought into Catholic communion, I kissed them with delight, with a feeling that in them I had more than all that I had lost; and, as though I were directly addressing the glorious saints, who bequeathed them to the Church, how I said to the inanimate pages, 'You are now mine, and I am now yours, beyond any mistake' ...

I am not ashamed still to take my stand upon the Fathers, and do not mean to budge. The history of their times is not yet an old almanac to me ... The Fathers made me a Catholic, and I am not going to kick down the ladder by which I ascended into the Church. It is a ladder quite as serviceable for that purpose now, as it was twenty years ago. Though I hold, as you know, a process of development in Apostolic truth as time goes on, such development does not supersede the Fathers, but explains and completes them.

[Anglican Difficulties, Volume 2](#), Letter to Pusey, pp 3, 24

{19}

[From letter to Edward Husband, who had joined the Catholic Church, then returned to the Anglican, 17 July 1870]

If it shocked me to hear of your sudden renunciation of God's mercies bestowed on you, it shocks me no less to find that you actually fancy that I am likely to follow you in what I can only call your great sin.

'Have I found,' you ask of me, 'in the Catholic Church, what I hoped and longed for?' ... I did not hope and long for any 'peace or satisfaction', as you express it, for any illumination or success. I did not hope or long for any thing except to do God's will, which I feared not to do. I did not leave the Anglican Church, as you think, for any scandals in it. You have mistaken your man. My reason was as follows:—I knew it was necessary, if I would participate in the grace of Christ, to seek it where He had lodged it. I believed that that grace was to be found in the Roman communion only, not in the Anglican. Therefore I became a Catholic.

... though I cannot presume to anticipate the future, I can recall the past. I can affirm that by God's grace I have never for a moment doubted that the Roman Communion is the One Fold of Christ, ever since I entered it; and this experience of myself for 25 years leads me to trust that in me will never be fulfilled the woe pronounced on back-sliders. 'It had been better for them not to have known the way of righteousness, than after they had known it, to turn from the Holy Commandment delivered to them.' [2 Pet. 2:21]

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, p 160-161

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[From letter to an unknown correspondent, who had commented on Newman's *Apologia* (published in 1864), 1 November 1864]

I have said that 'I owe nothing to Protestantism'. I say so deliberately; though I owe a great deal to Thomas Scott and others.

By Protestantism I meant that system of theology which came into the world in the 16th century—its characteristics are such as these—the doctrine of justification by faith only—the Bible the sole rule of faith—the denial of sacramental influence—assurance of personal salvation—and, as regards Calvinism, the doctrine of reprobation. Some of them I professed, from the writings of Protestant writers, when I was young—some I never could stomach—but, at least afterwards, I unlearned them all. The only doctrines of Thomas Scott which stuck by me, and which I hold to this day, and which I believe to be the very truth, and I consider were implanted in my heart by divine grace, are those which were *not* the characteristics of Protestantism, but the Catholic truth from the beginning,—the doctrine of the Holy Trinity, of the Incarnation, of grace, of election, of the supreme importance of good works, of the difficulty of salvation, of the intrinsic separation of the Church and the world, and the necessity of divine life in the soul.

I hold none of the distinguishing doctrines of Protestantism nor have I for these (almost) forty years. Those doctrines did not advance me to my present opinions. I simply discarded them, and thus 'I owe them nothing'.

[\*Letters and Diaries, Volume 32\*](#), Supplement, pp 261-262

{21}

[From letter to George T Edwards, 24 February 1887]

I will not close our correspondence without testifying my simple love and adhesion to the Catholic Roman Church, not that I think you doubt this; and did I wish to give a reason for this full and absolute devotion, what should, what can, I say, but that those great and burning truths, which I learned when a boy from Evangelical teaching, I have found impressed upon my heart with fresh and ever increasing force by the Holy Roman Church? That Church has added to the simple evangelicalism of my first teachers, but it has obscured, diluted, enfeebled, nothing of it—on the contrary, I have found a power, a resource, a comfort, a consolation in our Lord's divinity and atonement, in His Real Presence, ... which all good Catholics indeed have, but which Evangelical Christians have but faintly.

[Letters and Diaries, Volume 31](#), Jan 1885 to Aug 1890, p 189

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## Conversion, General

Such is the definition, I may say, of every religious man, who has not the knowledge of Christ; he is on the look-out. As the Jewish believers were on the look-out for a Messiah who they knew was to come, so at all times, and under all dispensations, and in all sects, there are those who know there is a truth, who know they do not possess it except in a very low measure, who desire to know more, who know that He alone who has taught them what they know, can teach them more, who hope that He *will* teach them more, and so are on the look-out for His teaching.

[Sermons Preached on Various Occasions](#), Sermon 5. Dispositions for Faith, pp 66-67

{2}

[From letter to J J Murphy, 1 June 1873]

I thank you for your friendly letter just arrived. And in return I beg to say that, though I believe there is only One True Church and Ark of salvation, yet I know and rejoice to believe that there are those who seek God in sincerity and with good hope, who have not found that True Church and divinely constituted Ark.

[Letters and Diaries, Volume 32](#), Supplement, p 330

{3}

... there is something which looks like charity in going out into the highways and hedges, and compelling men to come in; but in this matter some exertion on the part of the persons whom I am to convert is a condition of a true conversion. They who have no religious earnestness are at the mercy, day by day, of some new argument or fact, which may overtake them, in favour of one conclusion or the other. And how after all, is a man better for Christianity, who has never felt the need of it or the desire? ... Men are too well inclined to sit at home, instead of stirring themselves to inquire whether

a revelation has been given; they expect its evidences to come to them without their trouble; they act, not as suppliants, but as judges.

[Grammar of Assent](#), Chapter 10, Section 2. Revealed Religion, p 425

{4}

I have no scruple in beginning the review I shall take of Christianity by professing to consult for those only whose minds are properly prepared for it ... I do not address myself to those, who in moral evil and physical see nothing more than imperfections of a parallel nature; who consider that the difference in gravity between the two is one of degree only, not of kind; that moral evil is merely the offspring of physical, and that as we remove the latter so we inevitably remove the former; that there is a progress of the human race which tends to the annihilation of moral evil; that knowledge is virtue, and vice is ignorance; that sin is a bugbear, not a reality ...

[Grammar of Assent](#), Chapter 10, Section 2. Revealed Religion, pp 415-416

{5}

... if a man is in earnest in wishing to get at the depths of his own heart, to expel the evil, to purify the good, and to gain power over himself, so as to do as well as know the Truth, what is the difficulty?—a matter of time indeed, but not of uncertainty is the recovery of such a man. So simple is the rule which he must follow, and so trite, that at first he will be surprised to hear it. God does great things by plain methods; and men start from them through pride, *because* they are plain ... Christ says, "Watch and pray;" herein lies our cure. To watch and to pray are surely in our power, and by these means we are certain of getting strength. You feel your weakness; you fear to be overcome by temptation: then keep out of the way of it. This is watching ... And again, pray as well as watch. You must know that you can do nothing of yourself; your past experience has taught you this; therefore look to God for the will and the power; ask Him earnestly in His Son's name ...

[Parochial and Plain Sermons, Volume 1](#), Sermon 3. Knowledge of God's Will without Obedience, pp 37-38

{6}

[Letter to Monsignor George Talbot, 25 July 1864]

I have received your letter, inviting me to preach next Lent in your Church at Rome to 'an audience of Protestants more educated than could ever be the case in England.'

However, Birmingham people have souls; and I have neither taste nor talent for the sort of work, which you cut out for me: and I beg to decline your offer.

[\*Letters and Diaries, Volume 21\*](#), Jan 1864 to Jun 1865, p 167

{7}

[From letter to E E Estcourt, 2 June 1860]

It is another thing altogether to introduce controversy ... in a place like Birmingham, where nearly everyone is a nothingarian, an infidel, a sceptic or an inquirer. Here Catholic efforts are not only good in themselves, and do good, but cannot possibly do any even incidental harm—here, whatever is done is so much gain.

[\*Letters and Diaries, Volume 19\*](#), Jan 1859 to Jun 1861, p 352

{8}

[Newman Journal, 21 January 1863]

To me conversions were not the first thing, but the edification of Catholics. So much have I fixed upon the latter as my object, that up to this time the world persists in saying that I recommend Protestants not to become Catholics. And, when I have given as my true opinion, that I am afraid to make hasty converts of educated men, lest they should not have counted the cost, and should have difficulties after they have entered the Church, I do but imply the same thing, that the Church must be prepared for converts, as well as converts prepared for the Church.

[\*Autobiographical Writings\*](#), Henry Tristram, Editor, 1957, p 258

[Cited by Pope Saint John Paul II on [centenary of Cardinalate](#)]

{9}

[From letter to Miss Ellen Fox, 25 February 1868]

The greatest trial a Convert has to sustain, and to women it is often greater than to men, is the strangeness at first sight of every thing in the Catholic

Church. Mass, devotions, conversation, all may be a perplexity to you, so I am not at all surprised at what you say about the Mass. You must be brave and determined, and resolutely beg of God's grace to carry you through your difficulties. Every nation, every body of people, has its own ways—Catholics have their own ways—we may not at first like them—and the question is where is religious *Truth*, where is *salvation*?—not is this habit, this fashion pleasant to me or not?

[Letters and Diaries, Volume 24](#), Jan 1868 to Dec 1869, p 41

{10}

[From letter to Mrs. Wilson, 8 January 1870]

I can easily believe you were received too soon—for many persons are. They do not know their religion, and difficulties come upon them afterwards, which they ought to have considered before they became Catholics ...

I would not say that you have not faith—but your faith is weak—and I speak of its being a gift of God to believe, to remind you, what it must be right to say, even tho' you do not need reminding, that you must *pray* for it. The Apostles said to our Lord 'Increase our faith.' They were not discouraged—they did not go back and fall away because their faith in Him was tried—they did [not] allow themselves to say, 'Perhaps after all He is not the Christ—why should we attempt to believe Him[?]'—but they said 'Increase our faith.' So be sure, my dear Madam, that He will increase yours. He loves you. He has done great things for you, and He will do more still. Only do not doubt ... Say 'increase my faith'—go to Mass with this prayer.

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, p 6

{11}

[From letter to James le Quesne, 11 October 1879]

In answer to your question, I would observe that there is a great temptation, (as it is to some people) without believing that the Catholic Church is the One authoritative Oracle of God and the One Ark of Salvation, to join it merely because they can pray better in it, or have more fervency than in the Anglican Church, and in consequence conceive a '*hope*' of becoming more religious in it than they are at present, whereas the demand which the Church of God makes on them is to *believe her teaching* as the teaching of God. We will say, perhaps they become Catholics; their fervour

after a while dies away, their faith is demanded for some doctrine which as yet they have not heard of or considered—and they stumble at it and fall away. They have had no root in themselves—they never have been Catholics in heart, because they never have had faith.

[Letters and Diaries, Volume 29](#), Jan 1879 to Sep 1881, p 185

{12}

[From letter to Mrs. William Froude, 16 June 1848]

Oh that you were safe in the True Fold!—I think you will be one day. You will then have the blessedness of seeing God face to face. You will have the blessedness of finding, when you enter a Church, a Treasure Unutterable—the Presence of the Eternal Word Incarnate—the Wisdom of the Father who, even when He had done His work, would not leave us, but rejoices still to humble Himself by abiding in mean places on earth for our sakes, while He reigns not the less on the right hand of God. To know too that you are in the Communion of Saints—to know that you have cast your lot among all those Blessed Servants of God who are the choice fruit of His Passion—that you have their intercessions on high—that you may address them—and above all the Glorious Mother of God, what thoughts can be greater than these? ... to know in short that the Atonement of Christ is not a thing at a distance, ... what can one ask, what can one desire, more than this?

[Letters and Diaries, Volume 12](#), Jan 1847 to Dec 1848, p 224

{13}

There are, to be sure, many cogent arguments to lead one to join the Catholic Church, but they do not force the will. We may know them, and not be moved to act upon them. We may be convinced without being persuaded. The two things are quite distinct from each other, seeing you ought to believe, and believing; reason, if left to itself, will bring you to the conclusion that you have sufficient grounds for believing, but belief is the gift of grace.

[Discourses to Mixed Congregations](#), Discourse 10. Faith and Private Judgment, p 211

{14}

[Obstacles to conversion]

It would be wonderful, indeed, if a teaching which embraces all spiritual and moral truth, from the highest to the least important, should present no mysteries or apparent inconsistencies; wonderful if, in the lapse of eighteen hundred years, and in the range of three-fourths of the globe, and in the profession of thousands of millions of souls, it had not afforded innumerable points of plausible attack; wonderful, if it could assail the pride and sensuality which are common to our whole race, without rousing the hatred, malice, jealousy, and obstinate opposition, of the natural man; wonderful, if it could be the object of the jealous and unwearied scrutiny of ten thousand adversaries, of the coalition of wit and wisdom, of minds acute, far-seeing, comprehensive, original, and possessed of the deepest and most varied knowledge, yet without some sort of case being made out against it; and wonderful, moreover, if the vast multitude of objections, great and small, resulting from its exposure to circumstances such as these, acting on the timidity, scrupulousness, inexperience, intellectual fastidiousness, love of the world, or self-dependence of individuals, had not been sufficient to keep many a one from the Church, who had, in spite of them, good and satisfactory reasons for joining her communion. Here is the plain reason why so many are brought near to the Church, and then go back, or are so slow in submitting to her.

[Anglican Difficulties, Volume 1](#), Preface, p X

{15}

Certainty, in its highest sense, is the reward of those who, by an act of the will, and at the dictate of reason and prudence, embrace the truth, when nature, like a coward, shrinks. You must make a venture; faith is a venture before a man is a Catholic; it is a gift after it. You approach the Church in the way of reason, you enter into it in the light of the Spirit.

[Loss and Gain](#), Part III, Chapter VI, p 385

{16}

[From letter to P Sprague Oram, 6 May 1884]

You have been moved by two or three of the great doctrines of the Gospel which are surely fitted wonderfully to affect the best emotions of our nature, even separate from the grace of God.

But, though they *affect* powerfully, they cannot *effect* much without the grace of God.

And the grace is lodged in the Sacraments of the Holy Church ...

Great things are done through grace, and one attribute of the great things which grace enables the soul to do is their *lastingness*, their continuance, their permanent life and strength, as years roll past ...

Alas! I honor your zeal and earnestness. I pray God to enlighten you. But you want a teacher. You cannot teach yourself.

[Letters and Diaries, Volume 30](#), Oct 1881 to Dec 1884, p 357

[Oram was a doctor who wrote that he had received 'the baptism of the Spirit' and was about to go to India as a missionary.]

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... let it be considered that the primary question, with every serious inquirer, is the question of salvation. I am speaking to those who feel this to be so; not to those who make religion a sort of literature or philosophy, but to those who desire, both in their creed and in their conduct, to approve themselves to their Maker, and to save their souls. This being taken for granted, it immediately follows to ask, 'What must I *do* to be saved?' and 'who is to *teach* me?' and next, can Protestantism, can the National Church, teach me? No, is the answer of common sense, for this simple reason, because of the variations and discordances in teaching in both the one and the other.

[Anglican Difficulties, Volume 1](#), Lecture 10, p 310

{18}

For us, Catholics, my brethren, while we clearly recognise how things are going with our countrymen and while we would not accelerate the march of infidelity if we could help it, yet we are more desirous that you should leave a false church for the true, than that a false church should hold its ground. For if we are blessed in converting any of you, we are effecting a direct, unequivocal, and substantial benefit, which out-weighs all points of expedience—the salvation of your souls ...

[Anglican Difficulties, Volume 1](#), Lecture 1, pp 28-29

{19}

And here, at very first sight, it is plain that, if the Church is to be an available guide to poor as well as rich, unlearned as well as learned, its



notes and tokens must be very simple, obvious, and intelligible. They must not depend on education, or be brought out by abstruse reasoning; but must at once affect the imagination and interest the feelings. They must bear with them a sort of internal evidence, which supersedes further discussion and makes their truth *self-evident* ... not such as cannot possibly be explained away or put out of sight, but such as, if allowed room to display themselves, will persuade the many that she is what she professes to be, God's ordained teacher in attaining heaven.

[\*Essays Critical and Historical, Volume 1\*](#), Essay V. Palmer on Faith and Unity, p 191

{20}

You must accept the whole or reject the whole; attenuation does but enfeeble, and amputation mutilate. It is trifling to receive all but something which is as integral as any other portion; and, on the other hand, it is a solemn thing to accept any part, for, before you know where you are, you may be carried on by a stern logical necessity to accept the whole.

[\*Development of Christian Doctrine\*](#), Chapter 2, p 94

{21}

But when a man ... falls under the shadow of Catholicism without, then the mighty Creed at once produces an influence upon him. He sees that it justifies his thoughts, explains his feelings ... and he is led to ask what is the authority of this foreign teaching; and then, when he finds it is what was once received in England from north to south, in England from the very time that Christianity was introduced here; that, as far as historical records go, Christianity and Catholicism are synonymous; that it is still the faith of the largest section of the Christian world; and that the faith of his own country is held nowhere but within her own limits and those of her own colonies; nay, further, that it is very difficult to say what faith she has, or that she has any,—then he submits himself to the Catholic Church, not by a process of criticism, but as a pupil to a teacher.

[\*Loss and Gain\*](#), Chapter 2-6, pp 204-205

{22}

Of the two, I would rather have to maintain that we ought to begin with believing everything that is offered to our acceptance, than that it is our duty to doubt of everything. The former, indeed, seems the true way of learning. In that case, we soon discover and discard what is contradictory to itself; and error having always some portion of truth in it, and the truth having a reality which error has not, we may expect, that when there is an honest purpose and fair talents, we shall somehow make our way forward, the error falling off from the mind, and the truth developing and occupying it. Thus it is that the Catholic religion is reached, as we see, by inquirers from all points of the compass, as if it mattered not where a man began, so that he had an eye and a heart for the truth.

[\*Grammar of Assent\*](#), Chapter 9, Section 3. The Range of the Illative Sense, pp 377-378

{23}

[On the conversion of Henry William Wilberforce]

Religion was to him not knowledge, so much as obedience. The simple question was, as he felt it, not to rid himself of the thousand difficulties speculative and practical, which hem in and confuse our intellect here below, but what was the word and what was the will of Him who gave him a work to do on earth. If that will was plain, it was nothing to the purpose, it was nothing to him, that 'clouds and darkness' closed it in on every side. 'What must I do to be saved?' that was the whole matter with him, as with all serious minds. That there had been a revelation given from above to man, in order to our eternal salvation, was undeniable; the only point was, what was it? what were its gifts, its promises, its teaching? where were these to be found? how were they to be obtained? his intellect made answer—the more clearly and distinctly the longer he thought upon it—in the church universally called Catholic, and nowhere else. It, and it alone, carried with it the tokens and notes, the continuity, succession, and claims, of that divine polity which had been founded and formed by the Apostles in the beginning. This, then, was the Fold of Christ, the Ark of Salvation, the Oracle of Truth, and the Anglican communion was no part of it. To this Church he was in consequence bound to betake himself without hesitation or delay, as soon as he had in his intellect a distinct recognition of it. This grave practical conclusion ... ought to be the motive principle of every convert ...

Newman's "memoir of the author" in [The Church and the Empires](#), Henry William Wilberforce, 1874, pp 8-9

{24}

... a convert comes to learn, and not to pick and choose. He comes in simplicity and confidence, and it does not occur to him to weigh and measure every proceeding, every practice which he meets with among those whom he has joined. He comes to Catholicism as to a living system, with a living teaching, and not to a mere collection of decrees and canons, which by themselves are of course but the framework, not the body and substance of the Church. And this is a truth which concerns, which binds, those also who never knew any other religion, not only the convert. By the Catholic system, I mean that rule of life, and those practices of devotion, for which we shall look in vain in the Creed of Pope Pius. The convert comes, not only to believe the Church, but also to trust and obey her priests, and to conform himself in charity to her people. It would never do for him to resolve that he never would say a Hail Mary, never avail himself of an indulgence, never kiss a crucifix, never accept the Lent dispensations, never mention a venial sin in confession. All this would not only be unreal, but would be dangerous, too, as arguing a wrong state of mind, which could not look to receive the divine blessing. Moreover, he comes to the ceremonial, and the moral theology, and the ecclesiastical regulations, which he finds on the spot where his lot is cast. And again, as regards matters of politics, of education, of general expedience, of taste, he does not criticize or controvert. And thus surrendering himself to the influences of his new religion, and not risking the loss of revealed truth altogether by attempting by a private rule to discriminate every moment its substance from its accidents, he is gradually so indoctrinated in Catholicism, as at length to have a right to speak as well as to hear.

[Anglican Difficulties, Volume 2](#), Letter to Pusey, pp 18-19

{25}

How shall a sinner, who has formed his character upon unbelief, ... begin to repent? What must he do? Is it possible he can overcome himself, and new make his heart in the end of his days? It *is* possible,—not with man, but with God, who gives grace to all who ask for it; but in only one way, *in the way of His commandments*, by a slow, tedious, toilsome self-discipline; slow, tedious, and toilsome, that is, to one who has been long hardening himself

in a dislike of it, and indulging himself in the rapid flights and easy victories of his reason. There is but one way to heaven; the narrow way; and he who sets about to seek God, though in old age, must enter it at the same door as others. He must retrace his way, and begin again with the very beginning as if he were a boy. And so proceeding,—labouring, watching, and praying,—he seems likely, after all, to make but little progress during the brief remnant of his life; both because the time left to him is short, and because he has to undo while he does a work;—he has to overcome that resistance from his old stout will and hardened heart which in youth he would not have experienced.

[\*Parochial and Plain Sermons, Volume 1\*](#), Sermon 17. The Self-wise Inquirer, pp 225-226

{26}

Oh, long sought after, tardily found, desire of the eyes, joy of the heart, the truth after many shadows, the fulness after many foretastes, the home after many storms, come to her, poor wanderers, for she it is, and she alone, who can unfold the meaning of your being and the secret of your destiny. She alone can open to you the gate of heaven, and put you on your way.

[\*Discourses to Mixed Congregations\*](#), Discourse 13. Mysteries of Nature and of Grace, p 281

{27}

[From Catholic sermon preached in 1849]

Oh, the remorseful sting, 'I was called, I might have answered, and I did not!' And oh, the blessedness, if we can look back on the time of trial, when friends implored and enemies scoffed, and say: The misery for me, which would have been, had I not followed on, had I hung back, when Christ called! Oh, the utter confusion of mind, the wreck of faith and opinion, the blackness and void, the dreary scepticism, the hopelessness, which would have been my lot, the pledge of the outer darkness to come, had I been afraid to follow Him! I have lost friends, I have lost the world, but I have gained Him, who gives in Himself houses and brethren and sisters and mothers and children and lands a hundred-fold; I have lost the perishable, and gained the Infinite; I have lost time, and I have gained eternity ...

[Discourses to Mixed Congregations](#), Discourse 11. Faith and Doubt, pp 236-237

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### Inquirers

[From letter to Charles Robert Newman, his brother, 26 July? 1825]

It has been my wish to reason with you for your conviction rather than dispute for victory—and with that view I have pointed out what I consider the error in the inquiry you have been prosecuting, viz that you *did* decide against Christianity FIRST from its doctrines THEN *with this prejudice against it on your mind* proceeded to examine the [external] evidence of which in consequence you were no fair judge ... that your doubts of the truth of Christianity *originated* in a dislike of its doctrines.

[Letters and Diaries, Volume 1](#), Feb 1801 to Dec 1826, p 246

{2}

... I say plainly I do not want to be converted by a smart syllogism; if I am asked to convert others by it, I say plainly I do not care to overcome their reason without touching their hearts. I wish to deal, not with controversialists, but with inquirers.

[Grammar of Assent](#), Chapter 10, Section 2. Revealed Religion, p 425

{3}

[From letter to Lady Chatterton, 10 June 1863]

There are three momentous questions, and only one answer to each of them ... 1. Is there a God? 2. Has He spoken to us? 3. Through whom has He spoken? For myself, I think these three questions equally easy and equally difficult; and I trust and pray that He, through whose grace you have ever held the truth as regards the first, and have arrived at a clear conviction upon the second, may in His own time lead you on to the one true answer to be given to the third.

[Letters and Diaries, Volume 20](#), Jul 1861 to Dec 1863, pp 464-465

{4}

[From letter to Mrs. William Froude, 3 July 1848]

... though you can believe what you choose, you must believe what you ought ... you cannot believe without 1. a *creed*. 2. an *authority* which cannot mislead you. At least put these *before you* ... the Catholic puts his act of faith 1 in the *Creed* ... and the other dogmatic teaching of the Roman Church—2 in the *authority* of the Roman Church. You too should have your answers, if you are to bring your good intention to a right issue ...

[Letters and Diaries, Volume 12](#), Jan 1847 to Dec 1848, p 233

{5}

[From letter to Mrs. Anstice, who had asked questions on behalf of her brother-in-law, Spencer Northcote, 18 December 1845]

In so very large a question as the Roman, he really cannot expect to see his way ever through every difficulty ... as to particular questions such as Mr Northcote is perplexing himself with, they are endless—life is not long enough for them ... to *begin* with particular cases is to begin at the wrong end ... When we have lost our way, we mount up to some eminence to look about us, but he plunges into the nearest thicket to find out his bearings.

[Letters and Diaries, Volume 11](#), Oct 1845 to Dec 1846, p 69

{6}

[From letter to Mrs. Christie, 5 November 1879]

I am not going to waste my and your time by discoursing on the Canons of Nicæa and Chalcedon. I can't conceive that that is the way we are to be led into the truth ... There are large broad arguments, called 'Notes of the Church'. These are our evidences, not the issue of questions as to which each party has its own view ... what Church but ours, in its principles, its structure, its large teachings, its consistency, its mode of acting, its vigour, its high courage, its grandeur in history, its saints, fulfils that idea of a 'pillar and ground of the truth' which the Apostle makes the definition of the Bride of the Lamb? These are what I mean by Notes of the true Church.

[Letters and Diaries, Volume 29](#), Jan 1879 to Sep 1881, pp 193-194

{7}

[From letter to Francis Richard Wegg-Prosser, 24 September 1851]

I conceive that the fundamental proof of Catholicism, (i.e. the basis according to *my* conception of Catholicism,) is the promise that the Primitive Church shall continue to the end, the likeness of the (Roman) Catholic church to the Primitive, and the dissimilarity of every other body—The (Roman) Catholic church then, being proved to be the organ of revelation, or infallible in matters of faith, will *teach* the Pope's Infallibility, as far as it is a doctrine, just as it teaches the Divinity of our Lord, or original sin—and its teaching must, as regards the one doctrine and the other, be received on faith.

[Letters and Diaries, Volume 14](#), Jul 1850 to Dec 1851, p 366

{8}

[From letter to Robert Isaac Wilberforce, 27 December 1853]

I think you have so much learning, and therefore see so many objections on all sides, that your *φρόνησις* is smothered; while many a David, who eschews Saul's armour, hits the giant in the very forehead.

[Letters and Diaries, Volume 15](#), Jan 1852 to Dec 1853, p 512

[*φρόνησις* (phronesis): practical wisdom]

{9}

[From letter to Miss Rowe, 16 September 1873]

Mr. Huntingford goes into historical questions. I could go into them also—and I should just say the reverse to what he says—but how would you be the better? How would you be qualified to judge between us? Do you think *historical knowledge* is the way in which it is intended that the little ones of Christ are to learn the way of Salvation? Surely He intended for the multitudes who were astray, an easier road to the truth. *What* is the True Church?

[Letters and Diaries, Volume 26](#), Jan 1872 to Dec 1873, p 366

{10}

[From letter to Catherine Ward, 25 September 1848]

I know well, my dear Madam, that your faith, as you yourself say, will be seriously tried, if you join us; but *is* it faith, if it is not both tried and

successful under the trial? And is it not better to be called on to believe what has certainly strong claims on belief, as anyone will say, than the word of one person, however admirable, who calls on you to submit to him without having himself submitted to anyone else? ... The Apostle says, 'Be ye followers of me, as I of Christ.' This is intelligible; this is following a track which began in a Divine Guide; but from whom but himself did Dr Pusey learn the doctrine of the two Sacraments, purgatory, the sufficiency of Scripture, the power of Absolution, the infection of sin in the regenerate, and the visible unity of a visibly divided Church, a doctrine part Roman, part Protestant, part Patristic?

[Letters and Diaries, Volume 12](#), Jan 1847 to Dec 1848, p 274

{11}

[From letter to Marquise de Salvo, 18 December 1845]

You say you have to pain relations by your step—alas, that is the trial which *all* have to go through. You hardly can be called on to inflict such pain as has been the duty of some of my friends—nay perhaps such, as has been my own duty to inflict. But God will support you under every trial He puts upon you—and you will have the strength of the whole Church of all saints who ever lived. You will be one of a body who have gone through far more than any of us are called to undergo—and their prayers and their sanctity will operate in you, and raise you above yourself. I am not speaking necessarily of sensible comfort, but of real power which will be yours in God's presence.

[Letters and Diaries, Volume 11](#), Oct 1845 to Dec 1846, p 71

{12}

[From letter to Fr Anselm Bertrand Gurdon, 2 October 1867]

Gladly would I serve the Lady in whom you are so much interested ...

She must frankly tell her husband who has a right to know what she is doing, and for what she can tell he will receive this in a far other spirit than you fear, and will understand she is called by God to do what at the moment will so much distress. I have known wonderful effects come of such straightforward courage and most unsuspected graces—sometimes husbands or wives have themselves been converted, when the question of religion has thus been brought home to them. For this she must pray



earnestly—for she may be sure the more she asks the more she will obtain from her merciful Lord.

[Letters and Diaries, Volume 23](#), Jan to Dec 1867, p 347

{13}

[From letter to Alfred Newdigate, Anglican clergyman, whose wife was an inquirer, 23 July 1870]

Don't think for a moment that I do not enter into your anxiety and sorrows. Your wife wishes to be a Catholic. She believes the Roman Church to be the Oracle of God and the true Fold of Christ. These differences of belief are a real anguish, of course. I myself have experienced enough of that. But is it right, my dear Sir, to stop her? ... Are you not sentencing her to great internal misery? ... O, my dear Sir, will it be a thought welcome on a death bed to recollect that you have hindered her? Excuse me, if I seem rude. I have seen you, and feel a kindness and good will towards you, which I cannot feel for a stranger, and I hope you will pardon my earnestness, which proceeds from love.

[NINS Digital Collections](#)

[Alfred Newdigate, his wife Selina Charlotte, and their children were received in 1875]

{14}

[From letter to James Skinner, Anglican clergyman, who had written to complain of Newman's advice to his Deacon-curate, Charles Kennard, 13 May 1868]

I have not gone out of my way to seek Mr Kennard. I never heard his name till he came here, and stated the difficulties he felt in the Church of England. They were such that it was perfectly plain to me that he could not honestly perform his duties as an Anglican Clergyman, and, since he asked my advice, I plainly told him so. We are taught by moralists that it is one of the primary duties of humanity, when a stranger asks the way, to show it to him. I was obliged to give him an answer ...

And further he opened the question of his position towards Catholicism. Had I found it was a new question to him, or that he was ill prepared to entertain it, I should have advised him to wait. But he has already waited a year, and

is well acquainted with our doctrines ... With the views you express in your letter about the 'bondage to the see of Rome,' I quite understand your earnestness to hinder him from joining the communion of that see—but, ... if you believed as *I* do, that that communion was the One Fold of Christ, and then considered that Mr Kennard knew what he was doing, ... I think you would have done as I have done ...

It has never been my way to aim ... 'to make a proselyte to my communion.' But when a man comes to me and asks me plain questions, how can I answer it to God, if I conceal from him what I believe God has taught me?

[Letters and Diaries, Volume 24](#), Jan 1868 to Dec 1869, pp 71-72

{15}

[From letter to Miss Fanny Pearson, 31 October 1870]

I never like, in so grave a matter, to decide a practical question for persons I do not know.

For instance—do you know the Catholic Creed? Have you made yourself well acquainted with any catechism? Do you understand and believe that the Church is the Oracle of God in such sense that she can declare and interpret authoritatively every part of that body of doctrine which our Lord gave to His Apostles? Have you 'counted the cost' in a worldly point of view?

Do you come to the Church to save your soul? That is the only true motive. You must not join it as a mere matter of liking. It is the Ark of Salvation and the only one.

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, p 222

{16}

[From letter to Canon Francis Loughnan, 21 December 1882]

Few days pass without my having letters from strangers, young and old, men and women, on the subject of the Catholic religion.

I answer them that it is the one and only true and safe religion. But as to the personal duty of the particular applicant I decline to determine it at a distance, and advise him to address someone in his own neighborhood. If I know a priest who has experience of converts, I name him.

[Letters and Diaries, Volume 30](#), Oct 1881 to Dec 1884, p 165

{17}

[From letter to Mrs. Houldsworth, 16 May 1871]

Ask of God to give you *tokens*, which side is true, as He condescended to give tokens to Gideon. I don't mean *miraculous* tokens, but tokens appropriate to your position and case ... when your friend, an Anglican Clergyman, tells you you will lose your soul if you become a Catholic, what is his *warrant* for issuing this sentence of damnation? *Does his Church say so?* No—his private judgment utters an anathema. Is not this a *token against* the man who says it? I think you may safely, I think you ought, at least to put that man aside and all his arguments.

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, p 330

{18}

[From letter to Mrs. Houldsworth, 3 July 1871]

Of course you are endlessly bewildered by hearing and reading on both sides. What I should recommend you, if you ask me, is to put aside controversy and close your ears to advocates on both sides for two months, and not to open any controversial book, but to pray God to enlighten you continually, and then at the end of the time to find where you are ... if you go on reading, talking, being talked to, you will never have peace. God bless you and keep you and guide you, and bring you safe into port.

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, p 353

{19}

[From letter to Mrs. Helbert, 28 September 1869]

And now let me add for your comfort that you are not bound to leave the Anglican Church till you clearly see your way to do it—You are, I repeat, in God's hands—He will help you, strengthen you, console you, and bring you into the light ... But every soul stands by itself—and you are thrown on your private judgment as you never would have been, had not the so-called Reformers put everything into confusion. *You* are not to blame for this—it was their sin—but you are suffering for it—as I before now have suffered, but as God's mercy has brought me out of that miserable position, so will It bring you.

[Letters and Diaries, Volume 24](#), Jan 1868 to Dec 1869, p 340

{20}

[From letter to Mrs. Helbert, 5 November 1869]

Trust in God, be patient as a duty—*don't give up what you have*—but pray God to give you all He has to give, and to teach you His full will.

[Letters and Diaries, Volume 24](#), Jan 1868 to Dec 1869, p 364

{21}

[From letter to unknown correspondent, March 1871]

Though I myself do not believe in Anglican consecrations, yet it is no objection to becoming a Catholic, that one has belief in them. The Greek Church for certain has true Priests, but still it is the duty of members of it to unite themselves to Rome, which is the centre of unity, and to the Catholic Church, which is in communion with it. Schism is separation from the Catholic body, and is a sin, whether a Church has the priesthood in it or not. There is no doubt that at the very least the Church of England is in schism. I wish you would think this over. Do not distress yourself, as if God would be hard with you. The question is whether the Catholic Church is not *the* true fold of Christ, and the Ark of salvation—others, who are in good faith and ignorance though not in the Catholic Church, may be saved, but not *by virtue* of the religion to which they belong—not—for instance, *because* they belong to the Church of England. There is only one communion which has the promises.

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, p 294

{22}

[From letter to Henry Wilberforce, 1 October 1849]

I think I quite understand your state of mind, and earnestly trust and believe that God is leading you forward to the sure rest of His True Fold. It would not annoy me that you delay, *could I be sure* that you are keeping pace with the guidance given you—but of course to any one who does not see the heart, it is a source of continual anxiety lest you should be letting a precious time slip past you. You know what an awful overcoming view Catholics take of the grace of God—as that which we cannot merit, which may be withheld without any injustice to us, which is not given to all in the same measure. The immediate consequence of such a belief is to make one fear intensely,

as for oneself, so for one's friends—certainly if they are outside the Church, and may be receiving an infinite condescension on God's part, which may never be repeated. Charissime, be sure you do not trifle with God's grace.

[Letters and Diaries, Volume 13](#), Jan 1849 to Jun 1850, pp 266-267

See [Wilberforce conversion](#) (Conversion, General {23})

{23}

[From letter to Mrs. William Robinson Clark, 27 September 1876]

You cannot be at peace till you are a Catholic, but you have this great comfort, that you have the advice of two Priests, and two quite distinct from each other, to wait ... I consider then you have submitted yourself to the Church and may be regarded as a Catechumen. But catechumens are converts in intention and preparation—and one cannot be a catechumen for ever. You must look forward for what will be a great trial and a great joy.

[Letters and Diaries, Volume 28](#), Jan 1876 to Dec 1878, p 115

{24}

[From letter to Gilbert Simmons, 21 June 1868]

1. As to your promise to your Superior, you cannot be bound to anything morally wrong. Now if you are convinced that the Roman Communion is the Church of Christ, you cannot without sin remain out of it. No promise to commit sin can possibly be binding.
2. This clear principle is an answer to your second question also—viz whether gratitude to him for his kindness can keep you against your convictions in your present position.
3. I do not know how I can answer your third question about reparation—though of course it is both natural and right you should do any thing you can to lessen the pain which your sense of duty obliges you to cause him.

Every thing depends on *your conviction* that the Roman Communion is the Church which our Lord and His Apostles founded. No man can give you this conviction; God's grace alone ... if God gives you a conviction that we are in the fold of Christ and you are not (and this I of course hold) let nothing keep you back.

[Letters and Diaries, Volume 24](#), Jan 1868 to Dec 1869, pp 93-94

{25}

And now, my brethren, who are not Catholics, perhaps you will tell me, that, if all inquiry is to cease when you become Catholics, you ought to be very sure that the Church is from God before you join it. You speak truly; no one should enter the Church without a firm purpose of taking her word in all matters of doctrine and morals, and that, on the ground of her coming directly from the God of Truth. You must look the matter in the face, and count the cost. If you do not come in this spirit, you may as well not come at all; high and low, learned and ignorant, must come to learn. If you are right as far as this, you cannot go very wrong; you have the foundation; but, if you come in any other temper, you had better wait till you have got rid of it. You must come, I say, to the Church to learn; you must come, not to bring your own notions to her, but with the intention of ever being a learner; you must come with the intention of taking her for your portion, and of never leaving her. Do not come as an experiment; do not come as you would take sittings in a chapel, or tickets for a lecture-room; come to her as to your home, to the school of your souls, to the Mother of Saints, and to the vestibule of heaven. On the other hand, do not distress yourselves with thoughts whether, when you have joined her, your faith will last; this is a suggestion of your enemy to hold you back. He who has begun a good work in you, will perfect it; He who has chosen you, will be faithful to you; put your cause into His hand, wait upon Him, and you will surely persevere.

[Discourses to Mixed Congregations](#), Discourse 11. Faith and Doubt, pp 231-232

{26}

[From letter to Catherine Ward, 19 December 1848]

And as to converts, may we not fairly offer you our testimony, that you will find with us that rest which you can find nowhere else? There are now, as at all times, a thousand disorders within and without the Church—her head is in exile—her subject countries in political strife—her members full of imperfection—but there is *that* in her which is what she peculiarly promises, which no other body promises, and in which she does not deceive; she *can* present a Creed, she alone can do what a Messenger from heaven ought to do; and her children feel this and are satisfied ... We give you this our testimony; not the testimony of one or two persons, but of many; of persons of education, of active and inquiring minds, who would, if any, have temptations to become sceptical or discontented, but who have had in fact

not any temptation to doubt ever since they were Catholics. Such is the power, intellectual and spiritual, such is the *grace* lodged in the Catholic Church. I suppose (I speak it humbly) we should be ready to die for our certainty that it is true and the oracle of truth.

[Letters and Diaries, Volume 12](#), Jan 1847 to Dec 1848, p 378

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## Catholic ethos

[From letter to John Rickards Mozley, son of Newman's sister Jemima, 3 December 1875]

Dealing with facts, not with imaginations, prejudices, prepossessions, and party watchwords, I consider it historically undeniable,—

First,—that in the time of the early Roman Empire, when Christianity arose, it arose with a certain definite ethical system, which it proclaimed to be all-important, all-necessary for the present and future welfare of the human race, and of every individual member of it, and which is simply ascertainable now and unmistakable.

Next, I have a clear perception, clearer and clearer as my own experience of existing religions increases, and such as everyone will share with me, who carefully examines the matter, that this ethical system (*ηθος* we used to call it at Oxford as realised in individuals) is the living principle also of present Catholicism, and not of any form of Protestantism whatever—living, both as being its essential life, and also as being its vigorous motive power;—both because without it Catholicism would soon go out, and because through it Catholicism makes itself manifest, and is recognised. Outward circumstances or conditions of its presence may change or not ... still the *ethos* of the Catholic Church is what it was of old time, and whatever and whoever quarrels with Catholicism now, quarrels virtually, and would have quarrelled, if alive, 1800 years ago, with the Christianity of Apostles and Evangelists.

[Letters and Diaries, Volume 27](#), Jan 1874 to Dec 1875, pp 386-387

[From letter to John Rickards Mozley, son of Newman's sister Jemima, 3 December 1875]

I am far indeed from thinking that the teaching and action of the world are unmixed evil in their first elements (society, government, law, and intellectual truth being all from God), and far from ignoring the actual goodness and excellence of individual Protestants, which comes from the same God as the Church's holiness; but ... you can no more make the Catholic and Protestant ethos one, than you can mix oil and vinegar. Catholics have a moral life of their own, as the early Christians had, and the same life as they—our doctrines and practices come of it; we are and always shall be militant against the world and its spirit, whether the world be considered within the Church's pale or external to it.

[\*Letters and Diaries, Volume 27\*](#), Jan 1874 to Dec 1875, p 389

{3}

If the primitive Christians are to be trusted as witnesses of the genius of the Gospel system, certainly it is of that elastic and comprehensive character which removes the more powerful temptations to extravagance, by giving, as far as possible, a sort of indulgence to the feelings and motives which lead to it, correcting them the while, purifying them, and reining them in, ere they get excessive. Thus, whereas our reason naturally loves to expatiate at will to and fro through all subjects known and unknown, Catholicism does not oppress us with an irrational bigotry, prescribing to us the very minutest details of thought, so that a man can never have an opinion of his own; ... it is cautious and precise in its decisions, and distinguishes between things necessary and things pious to believe, between wilfulness and ignorance. At the same time, it asserts the supremacy of faith, the guilt of unbelief, and the divine mission of the Church; so that reason is brought round again and subdued to the obedience of Christ, at the very time when it seems to be launching forth without chart upon the ocean of speculation. And it pursues the same course in matters of conduct ... It deals softly with the ardent and impetuous, saying, in effect—'My child, you may do as many great things as you will; but I have already made a list for you to select from. You are too docile to pursue ends merely because they are of your own choosing; you seek them because they are *great*. You wish to live above the common course of a Christian;—I can teach you to do this, yet without arrogance.' Meanwhile the sensible Protestant divine keeps



to his point, hammering away on his own ideas, urging every one to be as every one else, and moulding all minds upon his one small model ...

[\*Historical Sketches, Volume 2\*](#), I. Church of the Fathers, pp 95-96

{4}

... the present communion of Rome is the nearest approximation in fact to the Church of the Fathers, possible though some may think it, to be nearer still to that Church on paper. Did St. Athanasius or St. Ambrose come suddenly to life, it cannot be doubted what communion he would take to be his own. All surely will agree that these Fathers, with whatever opinions of their own, whatever protests, if we will, would find themselves more at home with such men as St. Bernard or St. Ignatius Loyola, or with the lonely priest in his lodging, or the holy sisterhood of mercy, or the unlettered crowd before the altar, than with the teachers or with the members of any other creed.

[\*Development of Christian Doctrine\*](#), Chapter 2, pp 97-98 [See also *re* Athanasius and Ambrose: [\*Letters and Diaries, Volume 13\*](#), p 295]

{5}

It seems, then, that we have to deal with a case something like the following: Certain doctrines come to us, professing to be Apostolic, and possessed of such high antiquity that, though we are only able to assign the date of their formal establishment to the fourth, or the fifth, or the eighth, or the thirteenth century, as it may happen, yet their substance may, for what appears, be coeval with the Apostles, and be expressed or implied in texts of Scripture. Further, these existing doctrines are universally considered, without any question, in each age to be the echo of the doctrines of the times immediately preceding them ... Moreover, they are confessed to form one body one with another, so that to reject one is to disparage the rest; and they include within the range of their system even those primary articles of faith, as the Incarnation, which many an impugner of the said doctrinal system, as a system, professes to accept ... Further, these doctrines occupy the whole field of theology, and leave nothing to be supplied, except in detail, by any other system; while, in matter of fact, no rival system is forthcoming, so that we have to choose between this theology and none at all. Moreover, this theology alone makes provision for that guidance of opinion and conduct, which seems externally to be the special aim of

Revelation; and fulfils the promises of Scripture, by adapting itself to the various problems of thought and practice which meet us in life. And, further, it is the nearest approach, to say the least, to the religious sentiment, and what is called *ethos*, of the early Church, nay, to that of the Apostles and Prophets; for all will agree so far as this, that Elijah, Jeremiah, the Baptist, and St. Paul are in their history and mode of life ... in what is external and meets the eye ... these saintly and heroic men, I say, are more like a Dominican preacher, or a Jesuit missionary, or a Carmelite friar, more like St. Toribio, or St. Vincent Ferrer, or St. Francis Xavier, or St. Alphonso Liguori, than to any individuals, or to any classes of men, that can be found in other communions.

[Development of Christian Doctrine](#), Chapter 3, pp 99-100

{6}

[From letter to John Rickards Mozley, son of Newman's sister Jemima, 3 December 1875]

... what is a remarkable feature in her *ethos* now and at all times, she wars against the world from love to it. What indeed is more characteristic of what is called Romanism now than its combined purpose of opposing yet of proselytizing the world?

[Letters and Diaries, Volume 27](#), Jan 1874 to Dec 1875, pp 387-388

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## Development of Doctrine

Christianity has been long enough in the world to justify us in dealing with it as a fact in the world's history. Its genius and character, its doctrines, precepts, and objects cannot be treated as matters of private opinion or deduction ... It has from the first had an objective existence, and has thrown itself upon the great concourse of men. Its home is in the world; and to know what it is, we must seek it in the world, and hear the world's witness of it.

[Development of Christian Doctrine](#), Introduction, pp 3-4

{2}

Here then I concede to the opponents of historical Christianity, that there are to be found, during the 1800 years through which it has lasted, certain apparent inconsistencies and alterations in its doctrine and its worship, such as irresistibly attract the attention of all who inquire into it. They are not sufficient to interfere with the general character and course of the religion, but they raise the question how they came about, and what they mean ...

[Development of Christian Doctrine](#), Introduction, p 9

{3}

[Letter to Catherine Ward, 18 November 1848]

As you speak several times of my Essay on Development of doctrine, I will state its object, which you somewhat misapprehend. *It is not written to prove the truth* of Catholicism, ... but to answer an *objection against* Catholicism. The historical *fact* that the present Roman Church is the continuation of the Primitive, is so luminous, that there would be nothing left but for a man to enter it at once, *except* for certain objections. Those objections the Book professes to answer, and they are these:—that portions of the doctrine of the present Roman Church are not taught in the Primitive. Under these circumstances, *possession*, as it is expressed, being with the Church, i.e. presumption, all that need be done is, not to *prove* these apparently novel doctrines to *be* primitive, but so far to recommend them, on whatever ground, as to damage the *cogency* of the objection which they furnish against the great existing and in itself conclusive argument *for* the Church derived from history.

[Letters and Diaries, Volume 12](#), Jan 1847 to Dec 1848, p 332

{4}

[From letter to Sir John Acton, 8 July 1862]

The critical question is, whether there is development in the Christian Apostolic dogma ... Then, what is *meant by development*? ... Is it a more intimate apprehension, and a more lucid enunciation of the original dogma? For myself I think it is, and nothing more ... I think it is what an Apostle *would* have said, when on earth, what any of his disciples would have said, according as occasion called for it. If St Clement, or St Polycarp, had been asked whether our Lady was immaculately conceived, I think he might have taken some time to understand the meaning of the question, and perhaps

(as St Bernard) he might have to the end misunderstood the question; but if he did once understand it, I think he would have said 'Of course she was.' ... Accordingly, to me the words 'development in dogma' are substantially nothing but the process by which, under the magisterium of the Church, implicit faith becomes explicit.

[Letters and Diaries, Volume 20](#), Jul 1861 to Dec 1863, pp 223-224

{5}

... that the increase and expansion of the Christian Creed and Ritual, and the variations which have attended the process in the case of individual writers and Churches, are the necessary attendants on any philosophy or polity which takes possession of the intellect and heart, and has had any wide or extended dominion; that, from the nature of the human mind, time is necessary for the full comprehension and perfection of great ideas; and that the highest and most wonderful truths, though communicated to the world once for all by inspired teachers, could not be comprehended all at once by the recipients, but, as being received and transmitted by minds not inspired and through media which were human, have required only the longer time and deeper thought for their full elucidation. This may be called the *Theory of Development of Doctrine* ...

[Development of Christian Doctrine](#), Introduction, pp 29-30

{6}

This process, whether it be longer or shorter in point of time, by which the aspects of an idea are brought into consistency and form, I call its development, being the germination and maturation of some truth or apparent truth on a large mental field. On the other hand, this process will not be a development, unless the assemblage of aspects, which constitute its ultimate shape, really belongs to the idea from which they start.

[Development of Christian Doctrine](#), Chapter 1. On the Development of Ideas, p 38

{7}

[From letter to John Finlayson, 3 October 1874]

You will observe that my Essay *assumes* an Infallible Authority in the Church, and the argument is, that, supposing this, the growth and evolution

of doctrine which actually has taken place in our Creed and worship, has nothing to startle or perplex us—since at the very least the developments are in themselves consistent with the doctrinal elements from which they are made—and, in the infallibility which has guided them they have a guarantee of their truth, though they have not the guarantee of logical demonstration.

[\*Letters and Diaries, Volume 27\*](#), Jan 1874 to Dec 1875, p 126

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I venture to set down seven Notes of varying cogency, independence and applicability, to discriminate healthy developments of an idea from its state of corruption and decay, as follows:—There is no corruption if it retains one and the same type, the same principles, the same organization; if its beginnings anticipate its subsequent phases, and its later phenomena protect and subserve its earlier; if it has a power of assimilation and revival, and a vigorous action from first to last.

[\*Development of Christian Doctrine\*](#), Chapter 5. Genuine Developments Contrasted with Corruptions, p 171

{9}

This peculiarity I first found in the history of doctrinal development; in the first instance it had presented itself to me as a mode of accounting for a difficulty, viz. for what are called 'the Variations of Popery,' but next I found it a law, which was instanced in the successive developments through which revealed truth has passed. And then I reflected that a law implied a law-giver, and that so orderly and majestic a growth of doctrine in the Catholic Church, contrasted with the deadness and helplessness, or the vague changes and contradictions in the teaching of other religious bodies, argued a spiritual Presence in Rome, which was nowhere else, and which constituted a presumption that Rome was right; if the doctrine of the Eucharist was not from heaven, why should the doctrine of Original Sin be? If the Athanasian Creed was from heaven, why not the Creed of Pope Pius?

[\*Grammar of Assent\*](#), Notes, p 498

{10}

What has been said applies also to those other truths, with which Ratiocination has more to do than History, which are sometimes called developments of Christian doctrine, truths which are not upon the surface of

the Apostolic *depositum*—that is, the legacy of Revelation,—but which from time to time are brought into form by theologians, and sometimes have been proposed to the faithful by the Church, as direct objects of faith. No Catholic would hold that they ought to be logically deduced in their fulness and exactness from the belief of the first centuries, but only this,—that, on the assumption of the Infallibility of the Church ..., there is nothing greatly to try the reason in such difficulties as occur in reconciling those evolved doctrines with the teaching of the ancient Fathers; such development being evidently the new form, explanation, transformation, or carrying out of what in substance was held from the first, what the Apostles said, but have not recorded in writing, or would necessarily have said under our circumstances, or if they had been asked, or in view of certain uprisings of error, and in that sense being really portions of the legacy of truth, of which the Church, in all her members, but especially in her hierarchy, is the divinely appointed trustee.

[Anglican Difficulties, Volume 2](#), Letter to the Duke of Norfolk, Section 8. The Vatican Council, pp 313-314

{11}

Now it was gradually brought home to me, in the course of my reading, so gradually, that I cannot trace the steps of my conviction, that the decrees of later Councils, or what Anglicans call the Roman corruptions, were but instances of that very same doctrinal law which was to be found in the history of the early Church; and that in the sense in which the dogmatic truth of the prerogatives of the Blessed Virgin may be said, in the lapse of centuries, to have grown upon the consciousness of the faithful, in that same sense did, in the first age, the mystery of the Blessed Trinity also gradually shine out and manifest itself more and more completely before their minds. Here was at once an answer to the objections urged by Anglicans against the present teaching of Rome; and not only an answer to objections, but a positive argument in its favour; for the immutability and uninterrupted action of the laws in question throughout the course of Church history is a plain note of identity between the Catholic Church of the first ages and that which now goes by that name ...

[Anglican Difficulties, Volume 1](#), Lecture 12, pp 395-396

{12}

In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often.

[Development of Christian Doctrine](#), Chapter 1. On the Development of Ideas, p 40

{13}

... what the Catholic Church once has had, she never has lost ... Instead of passing from one stage of life to another, she has carried her youth and middle age along with her, on to her latest time. She has not changed possessions, but accumulated them, and has brought out of her treasure-house, according to the occasion, things new and old. She did not lose Benedict by finding Dominic; and she has still both Benedict and Dominic at home, though she has become the mother of Ignatius.

[Historical Sketches, Volume 2](#), IV. The Mission of St. Benedict, pp 368-369

{14}

Few but will grant that Luther's view of justification had never been stated in words before his time; that his phraseology and his positions were novel, whether called for by circumstances or not. It is equally certain that the doctrine of justification defined at Trent was, in some sense, new also. The refutation and remedy of errors cannot precede their rise; and thus the fact of false developments or corruptions involves the correspondent manifestation of true ones.

[Development of Christian Doctrine](#), Chapter 2, p 58

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## Education

It is indeed a satisfaction to me to believe that in my time, with whatever shortcomings, I have done something for the great work of education ... The Committee for the Poor Schools has existed now for thirty-two years, and two-thirds of its members are laymen. I, too, long before I was a Catholic priest, set myself to the work of making as the school so also the lecture-room Christian, and that work engages me still. I have ever joined together

faith and knowledge, and considered engagements in educational work a special pastoral office ... When I was public tutor of my College at Oxford, I maintained even fiercely that my employment was distinctly pastoral ... I never would allow that, in teaching the classics, I was absolved from carrying on, by means of them, in the minds of my pupils an ethical training. I considered a College tutor to have the care of souls, and before I accepted the office, I wrote down a private memorandum, that, supposing I could not carry out this view of it, the question would arise whether I could continue to hold it. To this principle I have been faithful throughout my life.

[Sayings of Cardinal Newman](#), On Some Matters of Education, p 35  
[Response to address from the Committee for the Poor Schools]

{2}

The view taken of a University in these Discourses is the following:—That it is a place of *teaching universal knowledge*. This implies that its object is, on the one hand, intellectual, not moral; and, on the other, that it is the diffusion and extension of knowledge rather than the advancement ... But, practically speaking, it cannot fulfil its object duly, such as I have described it, without the Church's assistance; or, to use the theological term, the Church is necessary for its *integrity*. Not that its main characters are changed by this incorporation: it still has the office of intellectual education; but the Church steadies it in the performance of that office.

[Idea of a University](#), Preface, p ix (See also: [Historical Sketches, Volume 3](#), II. What is a University?)

{3}

[From letter to John Rickards Mosley, 10 November 1877]

I wrote 26 years ago a book on Universities, to which I refer you, its object being to show that intellectual truth is the one business of University education.

[Letters and Diaries, Volume 28](#), Jan 1876 to Dec 1878, p 266

{4}



Those who have to do with our Colleges give us their experience, that in the case of the young committed to their care, external discipline may change the fashionable excess, but cannot allay the principle of sinning. Stop cigars, they will take to drinking parties; stop drinking, they gamble; stop gambling, and a worse license follows. You do not get rid of vice by human expedients ... You must go to a higher source for renovation of the heart and of the will. You do but play a sort of "hunt the slipper" with the fault of our nature, till you go to Christianity.

[\*Discussions and Arguments\*](#), IV. The Tamworth Reading Room, pp 273-274

{5}

... taking human nature as it is, the thirst of knowledge and the opportunity of quenching it, though these be the real life of a great school of philosophy and science, will not be sufficient in fact for its establishment; ... they will not work to their ultimate end, which is the attainment and propagation of truth, unless surrounded by influences of a different sort, which have no pretension indeed to be the essence of a University, but are conservative of that essence ... These may be called the three vital principles of the Christian student, faith, chastity, love; because their contraries, viz., unbelief or heresy, impurity, and enmity, are just the three great sins against God, ourselves, and our neighbour, which are the death of the soul ...

[\*Historical Sketches, Volume 3\*](#), I. The Rise and Progress of Universities, Chapter 15, pp 188-189

{6}

[From letter to Fr Henry James Coleridge, re *Grammar of Assent*, 5 February 1871]

My book is to show that a right moral state of mind germinates or even generates good intellectual principles.

[\*Letters and Diaries, Volume 25\*](#), Jan 1870 to Dec 1871, p 180

See also: [perception of truth](#) (Faith and Reason {18})

{7}

[From letter to James Lynam Molloy, who had been punished for a breach of discipline, 26 December 1857]

I have no wish to be severe with you or with any one. It is much pleasanter to be indulgent. It gives a person in authority no trouble, and makes him popular. But you must recollect I have an account to give to my own conscience. I have ever regarded the care of young men, in whatever degree it comes upon one, as a heavy charge. At the most anxious season of life, when *their* course for time and eternity may perhaps be fixed, they come under the superintendence of the Authorities of a University. In time to come, they themselves, on whose conduct I had to pronounce, and their companions too who had been witnesses of it might unite in thanking my memory for what at the time seemed severity, and [not] in dishonouring it for an unwise unfaithful indulgence ...

[\*Letters and Diaries, Volume 18\*](#), Apr 1857 to Dec 1858, pp 214-215

{8}

Is the Vicar of Christ bound by office or by vow to be the preacher of the theory of gravitation, or a martyr for electro-magnetism? Would he be acquitting himself of the dispensation committed to him if he were smitten with an abstract love of these matters, however true, or beautiful, or ingenious, or useful? Or rather, does he not contemplate such achievements of the intellect, as far as he contemplates them, solely and simply in their relation to the interests of Revealed Truth? Surely, what he does he does for the sake of Religion ... He rejoices in the widest and most philosophical systems of intellectual education, from an intimate conviction that Truth is his real ally, as it is his profession; and that Knowledge and Reason are sure ministers to Faith.

[\*Idea of a University\*](#), Preface, p xi

[Quoted in part by Pope Saint John Paul II in [\*Ex Corde Ecclesiae\*](#) (August 15, 1990), §4]

{9}

... in order to have possession of truth at all, we must have the whole truth; and no one science, no two sciences, no one family of sciences, nay, not even all secular science, is the whole truth; that revealed truth enters to a very great extent into the province of science, philosophy, and literature, and that to put it on one side, in compliment to secular science, is simply, under colour of a compliment, to do science a great damage. I do not say

that every science will be equally affected by the omission; pure mathematics will not suffer at all; chemistry will suffer less than politics, politics than history, ethics, or metaphysics ... Revealed Religion furnishes facts to the other sciences, which those sciences, left to themselves, would never reach; and it invalidates apparent facts, which, left to themselves, they would imagine. Thus, in the ... province of physiology and moral philosophy, our race's progress and perfectibility is a dream, because Revelation contradicts it, whatever may be plausibly argued in its behalf by scientific inquirers. It is not then that Catholics are afraid of human knowledge, but that they are proud of divine knowledge, and that they think the omission of any kind of knowledge whatever, human or divine, to be, as far as it goes, not knowledge, but ignorance.

[\*Idea of a University\*](#), Part 1. University Teaching, Discourse 4. Bearing of Other Knowledge on Theology, pp 72-73

{10}

If the Catholic Faith is true, a University cannot exist externally to the Catholic pale, for it cannot teach Universal Knowledge if it does not teach Catholic theology. This is certain; but still, though it had ever so many theological Chairs, that would not suffice to make it a Catholic University; for theology would be included in its teaching only as a branch of knowledge, only as one out of many constituent portions, however important a one, of what I have called Philosophy. Hence a direct and active jurisdiction of the Church over it and in it is necessary, lest it should become the rival of the Church with the community at large in those theological matters which to the Church are exclusively committed ...

Academical Institutions ... are in their very nature directed to social, national, temporal objects in the first instance, and since they are living and energizing bodies, if they deserve the name of University at all, and of necessity have some one formal and definite ethical character, good or bad, and do of a certainty imprint that character on the individuals who direct and who frequent them, it cannot but be that, if left to themselves, they will, in spite of their profession of Catholic Truth, work out results more or less prejudicial to its interests.

Nor is this all: such Institutions may become hostile to Revealed Truth, in consequence of the circumstances of their teaching as well as of their end.

[Idea of a University](#), Part 1. University Teaching, Discourse 9. Duties of the Church towards Knowledge, pp 214-216

(11)

As the Church uses Hospitals religiously, so she uses Universities ... As in Trades, in Almshouses, and in Hospitals, she aims, not simply at wealth, or at temporal welfare, or at bodily health, but at the wealth of an immortal being, the temporal welfare of an immortal being, the bodily health of an immortal being, so in and by a University, she contemplates, not simply mental culture, which is the object of a University, as such, but the mental culture of an immortal being.

[Letters and Diaries, Volume 15](#), Jan 1852 to Dec 1853, p 131

{12}

Truth of whatever kind is the proper object of the intellect; its cultivation then lies in fitting it to apprehend and contemplate truth. Now the intellect in its present state, with exceptions which need not here be specified, does not discern truth intuitively, or as a whole. We know, not by a direct and simple vision, not at a glance, but, as it were, by piecemeal and accumulation, by a mental process, by going round an object, by the comparison, the combination, the mutual correction, the continual adaptation, of many partial notions, by the employment, concentration, and joint action of many faculties and exercises of mind ... The bodily eye, the organ for apprehending material objects, is provided by nature; the eye of the mind, of which the object is truth, is the work of discipline and habit.

[Idea of a University](#), Part 1. University Teaching, Discourse 7. Knowledge Viewed in Relation to Professional Skill, pp 151-152

{13}

[From letter to J M Capes, 3 January 1849]

It has struck me that not enough is made, in comparing systems of education, of the test *which* enables a man to *write* best?

[Letters and Diaries, Volume 13](#), Jan 1849 to Jun 1850, p 6

{14}

... to bring schools of all knowledge under one name, and call them a University, may be fairly said to be a mere generalization ... My reason for speaking of a University in the terms on which I have ventured is, not that it occupies the whole territory of knowledge merely, but that it is the very realm; that it professes much more than to take in and to lodge as in a caravanserai all art and science, all history and philosophy. In truth, it professes to assign to each study, which it receives, its own proper place and its just boundaries; to define the rights, to establish the mutual relations, and to effect the intercommunion of one and all; to keep in check the ambitious and encroaching, and to succour and maintain those which from time to time are succumbing under the more popular or the more fortunately circumstanced; to keep the peace between them all, and to convert their mutual differences and contrarieties into the common good.

[Idea of a University](#), Part 2. University Subjects, Chapter 8. Christianity and Scientific Investigation, pp 457-458

[Quoted in part by Pope Saint John Paul II in [Ex Corde Ecclesiae](#) (August 15, 1990), Footnote 19]

{15}

... there is a sort of self-education in the academic institutions of Protestant England; a characteristic tone of thought, a recognized standard of judgment is found in them, which, as developed in the individual who is submitted to it, becomes a twofold source of strength to him, both from the distinct stamp it impresses on his mind, and from the bond of union which it creates between him and others,—effects which are shared by the authorities of the place, for they themselves have been educated in it, and at all times are exposed to the influence of its ethical atmosphere. Here then is a real teaching, whatever be its standards and principles, true or false; and it at least tends towards cultivation of the intellect; it at least recognizes that knowledge is something more than a sort of passive reception of scraps and details; it is a something, and it does a something, which never will issue from the most strenuous efforts of a set of teachers, with no mutual sympathies and no inter-communion, of a set of examiners with no opinions which they dare profess, and with no common principles, who are teaching or questioning a set of youths who do not know them, and do not know each

other, on a large number of subjects, different in kind, and connected by no wide philosophy ...

[Idea of a University](#), Part 1. University Teaching, Discourse 6. Knowledge Viewed in Relation to Learning, pp 147-148

{16}

An academical system without the personal influence of teachers upon pupils, is an arctic winter; it will create an ice-bound, petrified, cast-iron University, and nothing else.

[Historical Sketches, Volume 3](#), I. The Rise and Progress of Universities, Chapter 6. Discipline and Influence, p 74

{17}

Many a man has ideas, which he hopes are true, and useful for his day, but he is not confident about them, and wishes to have them discussed. He is willing, or rather would be thankful, to give them up, if they can be proved to be erroneous or dangerous, and by means of controversy he obtains his end. He is answered, and he yields; or on the contrary he finds that he is considered safe. He would not dare to do this, if he knew an authority, which was supreme and final, was watching every word he said, and made signs of assent or dissent to each sentence, as he uttered it. Then indeed he would be fighting, as the Persian soldiers, under the lash, and the freedom of his intellect might truly be said to be beaten out of him.

[Apologia](#), Chapter 5, pp 267-268

{18}

To aim then at improving the condition, the status, of the Catholic body, by a careful survey of their argumentative basis, of their position relatively to the philosophy and character of the day, by giving them juster views, by enlarging & refining their minds, in one word, by education ... from first to last, education, in this large sense of the word, has been my line ...

[Autobiographical Writings](#), The Journal, 1863, p 259

{19}

You sit in your easy-chairs, you dogmatize in your lecture-rooms, you wield your pens: it all looks well on paper: you write exceedingly well: ... go and carry it all out in the world. Take your First Principles, of which you are so proud, into the crowded streets of our cities, into the formidable classes which make up the bulk of our population; try to work society by them. You think you can; I say you cannot—at least you have not as yet; it is yet to be seen if you can.

[Present Position of Catholics in England](#), Lecture 7, pp 294-295

{20}

[Letter to J Spencer Northcote, 7 April 1872]

... I have been severe on the hypocrisy of those who have clamoured against the dangers of faith at Oxford, *as if* there was no danger to faith anywhere else; and on the short sightedness of others who have thought that the strictest Catholic University could by its rules and its teachings exclude those dangers. The cultivation of the intellect involves that danger, and where it is absolutely excluded, there is no cultivation.

[Letters and Diaries, Volume 26](#), Jan 1872 to Dec 1873, p 59

{21}

It is a great point then to enlarge the range of studies which a University professes, even for the sake of the students; and, though they cannot pursue every subject which is open to them, they will be the gainers by living among those and under those who represent the whole circle. This I conceive to be the advantage of a seat of universal learning, considered as a place of education. An assemblage of learned men, zealous for their own sciences, and rivals of each other, are brought, by familiar intercourse and for the sake of intellectual peace, to adjust together the claims and relations of their respective subjects of investigation. They learn to respect, to consult, to aid each other. Thus is created a pure and clear atmosphere of thought, which the student also breathes, though in his own case he only pursues a few sciences out of the multitude. He profits by an intellectual

tradition, which is independent of particular teachers, which guides him in his choice of subjects, and duly interprets for him those which he chooses. He apprehends the great outlines of knowledge, the principles on which it rests, the scale of its parts, its lights and its shades, its great points and its little, as he otherwise cannot apprehend them. Hence it is that his education is called 'Liberal.' A habit of mind is formed which lasts through life, of which the attributes are, freedom, equitableness, calmness, moderation, and wisdom ...

[\*Idea of a University\*](#), Part 1. University Teaching, Discourse 5. Knowledge its own end, p 101

[Last sentence quoted by Pope Saint John Paul II in [\*Ex Corde Ecclesiae\*](#) (August 15, 1990), Footnote 23]

{22}

Knowledge is one thing, virtue is another; good sense is not conscience, refinement is not humility, nor is largeness and justness of view faith. Philosophy, however enlightened, however profound, gives no command over the passions, no influential motives, no vivifying principles. Liberal Education makes not the Christian, not the Catholic, but the gentleman. It is well to be a gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life;—these are the connatural qualities of a large knowledge; they are the objects of a University; I am advocating, I shall illustrate and insist upon them; but still, I repeat, they are no guarantee for sanctity or even for conscientiousness, they may attach to the man of the world, to the profligate, to the heartless,—pleasant, alas, and attractive as he shows when decked out in them. Taken by themselves, they do but seem to be what they are not; they look like virtue at a distance, but they are detected by close observers, and on the long run ...

[\*Idea of a University\*](#), Part 1. University Teaching, Discourse 5. Knowledge its own end, pp 120-121

{23}

This then is how I should solve the fallacy, for so I must call it, by which Locke and his disciples would frighten us from cultivating the intellect, under the notion that no education is useful which does not teach us some



temporal calling, or some mechanical art, or some physical secret. I say that a cultivated intellect, because it is a good in itself, brings with it a power and a grace to every work and occupation which it undertakes, and enables us to be more useful, and to a greater number. There is a duty we owe to human society as such, to the state to which we belong, to the sphere in which we move, to the individuals towards whom we are variously related, and whom we successively encounter in life; and that philosophical or liberal education, as I have called it, which is the proper function of a University, if it refuses the foremost place to professional interests, does but postpone them to the formation of the citizen, and, while it subserves the larger interests of philanthropy, prepares also for the successful prosecution of those merely personal objects, which at first sight it seems to disparage.

[\*Idea of a University\*](#), Part 1. University Teaching, Discourse 7. Knowledge Viewed in Relation to Professional Skill, p 167

{24}

Strong liquors, indeed, do for a time succeed in their object; but who was ever consoled in real trouble by the small beer of literature or science? ...

It does not require many words, then, to determine that, taking human nature as it is actually found, and assuming that there is an Art of life, to say that it consists, or in any essential manner is placed, in the cultivation of Knowledge, that the mind is changed by a discovery, or saved by a diversion, and can thus be amused into immortality,—that grief, anger, cowardice, self-conceit, pride, or passion, can be subdued by an examination of shells or grasses, or inhaling of gases, or chipping of rocks, or calculating the longitude, is the veriest of pretences which sophist or mountebank ever professed to a gaping auditory.

[\*Discussions and Arguments\*](#), IV, Tamworth Reading Room, pp 266, 268

{25}

My Brethren, there is something happy in the circumstance, that the first Sunday of our academical worship should fall on the feast of St. Monica ... Is it not one part of our especial office to receive those from the hands of father and mother, whom father and mother can keep no longer? Thus, while professing all sciences, and speaking by the mouths of philosophers

and sages, a University delights in the well-known appellation of 'Alma Mater.' She is a mother who, ... in every department of human learning, is able to confute and put right those who would set knowledge against itself, and would make truth contradict truth, and would persuade the world that, to be religious, you must be ignorant, and to be intellectual, you must be unbelieving.

[\*Sermons Preached on Various Occasions\*](#), Sermon 1. Intellect, the Instrument of Religious Training, pp 4-5

{26}

Here, then, I conceive, is the object of the Holy See and the Catholic Church in setting up Universities; it is to reunite things which were in the beginning joined together by God, and have been put asunder by man. Some persons will say that I am thinking of confining, distorting, and stunting the growth of the intellect by ecclesiastical supervision. I have no such thought. Nor have I any thought of a compromise, as if religion must give up something, and science something. I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating for is, that they should be found in one and the same place, and exemplified in the same persons ... It will not satisfy me, if religion is here, and science there, and young men converse with science all day, and lodge with religion in the evening ... Devotion is not a sort of finish given to the sciences; nor is science a sort of feather in the cap, if I may so express myself, an ornament and set-off to devotion. I want the intellectual layman to be religious, and the devout ecclesiastic to be intellectual.

[\*Sermons Preached on Various Occasions\*](#), Sermon 1. Intellect, the Instrument of Religious Training, pp 12-13

{27}

[From Letter to Roger Bede Vaughan, Archbishop of Sydney, 16 November 1879]

I feel it is a great honour on the part of your Grace, that you have made use, in the Pastorals, which you have had the goodness to send me, of what I had occasion to say at Rome last May on the subject of the special religious evil of the day. It pleased me to find you could make it serviceable in the anxious conflict in which you are at this time engaged in defence of Christian education. It is indeed the gravest of questions whether our people are to

commence life with or without adequate instruction in those all-important truths which ought to colour all thought and to direct all action—whether they are or are not to accept this visible world for their god and their all, its teaching as their only truth, and its prizes as their highest aims—for if they do not gain, when young, that sacred knowledge which comes to us from Revelation, when will they acquire it?

[\*Letters and Diaries, Volume 29\*](#), Jan 1879 to Sep 1881, p 198

{28}

... may we never be carried away by any undue fondness for any human branch of study, so as to be forgetful that our true wisdom, and nobility, and strength, consist in the knowledge of Almighty God. Nature and man are our studies, but God is higher than all. It is easy to lose Him in His works. It is easy to become over-attached to our own pursuit, to substitute it for religion, and to make it the fuel of pride. Our secular attainments will avail us nothing, if they be not subordinate to religion. The knowledge of the sun, moon, and stars, of the earth and its three kingdoms, of the classics, or of history, will never bring us to heaven. We may 'thank God,' that we are not as the illiterate and the dull; and those whom we despise, if they do but know how to ask mercy of Him, know what is very much more to the purpose of getting to heaven, than all our letters and all our science ... Let us thank Him for all that He has done for us, for what He is doing by us; but let nothing that we know or that we can do, keep us from a personal, individual adoption of the great Apostle's words, 'Christ Jesus came into this world to save sinners, of whom I am the chief.'

[\*Sermons Preached on Various Occasions\*](#), Sermon 2. The Religion of the Pharisee, the Religion of Mankind, pp 29-30

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## Faith and Reason

Here, then, are two processes, distinct from each other,—the original process of reasoning, and next, the process of investigating our reasonings. All men reason, for to reason is nothing more than to gain truth from former truth, without the intervention of sense, to which brutes are limited; but all

men do not reflect upon their own reasonings, much less reflect truly and accurately, so as to do justice to their own meaning; but only in proportion to their abilities and attainments. In other words, all men have a reason, but not all men can give a reason.

[Oxford University Sermons](#), Sermon 13. Implicit and Explicit Reason, pp 258-259

{2}

... intellect, and even moral virtues, will frequently be found dissociated from the Church, which, in imitation of her Divine Master, calls especially the poor, the sinful and the ignorant: not that she calls them *peculiarly*, but because her *including them* repels the rich, the self-righteous and the intellectual.

[Letters and Diaries, Volume 19](#), Jan 1859 to Jun 1861, Appendix, p 540 ('Temporal Prosperity, whether a Note of the Church,' [Rambler, July 1859](#))

{3}

... your whole nature must be re-born, your passions, and your affections, and your aims, and your conscience, and your will, must all be bathed in a new element, and reconsecrated to your Maker,—and, the last not the least, your intellect.

[Apologia](#), Chapter 5, p 248

{4}

... ask yourself what you mean by your words, try to master your own thoughts, try to ascertain what you believe and what you do not, avoid big professions, blustering epithets, and languid generalities; and lookers-on at once begin to wonder why you should so needlessly hurt people's feelings and damage your own cause. In the present day mistiness is the mother of wisdom.

[Essays Critical and Historical, Volume 1](#), VII. Prospects of the Anglican Church, pp 301-302

{5}

The elementary proposition of this new philosophy which is now so threatening is this—that in all things we must go by reason, in nothing by faith, that things are known and are to be received so far as they can be

proved. Its advocates say, all other knowledge has proof—why should religion be an exception? And the mode of proof is to advance from what we know to what we do not know, from sensible and tangible facts to sound conclusions ... So that faith is a mistake in two ways. First, because it usurps the place of reason, and secondly because it implies an absolute assent to doctrines, and is dogmatic, which absolute assent is irrational ...

You will say that their theories have been in the world and are no new thing. No ... Christianity has never yet had experience of a world simply irreligious.

[\*Faith and Prejudice and Other Unpublished Sermons\*](#), Sermon 9. The Infidelity of the Future, pp 123-125 [Preached in 1873]

{6}

[From letter to Lord Acton, commenting on an Acton address on the history of freedom, 16 June 1877]

... did not Christianity itself commence the emancipation of the individual mind by informing the law of conscience and of faith? Were not the Martyrdoms in the first centuries a portentous novelty, bringing in a new world?

[\*Letters and Diaries, Volume 28\*](#), Jan 1876 to Dec 1878, p 206

{7}

Right Reason, that is, Reason rightly exercised, leads the mind to the Catholic Faith, and plants it there, and teaches it in all its religious speculations to act under its guidance. But Reason, considered as a real agent in the world, and as an operative principle in man's nature, with an historical course and with definite results, is far from taking so straight and satisfactory a direction. It considers itself from first to last independent and supreme; it requires no external authority; it makes a religion for itself.

[\*Idea of a University\*](#), Part 1. University Teaching, Discourse 8. Knowledge viewed in relation to Religious Duty, p 181

{8}

Quarry the granite rock with razors, or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human

knowledge and human reason to contend against those giants, the passion and the pride of man.

[\*Idea of a University\*](#), Part 1. University Teaching, Discourse 5. Knowledge its own end, p 121

{9}

In this world of sense we have to do with things, far more than with notions. We are not solitary, left to the contemplation of our own thoughts and their legitimate developments. We are surrounded by external beings, and our enunciations are directed to the concrete. We reason in order to enlarge our knowledge of matters, which do not depend on us for being what they are.

[\*Grammar of Assent\*](#), Chapter 8, Section 1. Formal Inference, pp 277-278

{10}

They do but grope in learning's pedant round,  
Who on the fantasies of sense bestow  
An idol substance, bidding us bow low  
Before those shades of being which are found,  
Stirring or still, on man's brief trial-ground;  
As if such shapes and moods, which come and go,  
Had aught of Truth or Life in their poor show,  
To sway or judge, and skill to sane or wound.  
Son of immortal seed, high-destined Man I  
Know thy dread gift,—a creature, yet a cause:  
Each mind is its own centre, and it draws  
Home to itself, and moulds in its thought's span  
All outward things, the vassals of its will,  
Aided by Heaven, by earth unthwarted still.

[\*Verses on Various Occasions\*](#), 32. Substance and Shadow, p 74

{11}

[From letter to William Froude, 29 April 1879; not sent because of Froude's death]

... when you say that 'no man of high scientific position but bears in mind that a residue of doubt attaches to the most thoroughly established scientific truths,' I am glad at all times to learn of men of science, as of all men, but I

did not require their help in this instance ... in your sense of the word 'doubt,' viz a recognition and judgment that the proof is not wholly complete, attaches to all propositions; this I would maintain as well as you. But if you mean that the laws of the human mind do not command and force it to accept as true and to assent absolutely to propositions which are not logically demonstrated, this I think so great a paradox, that all the scientific philosophers in Europe would be unable by their united testimony to make me believe it. That Great Britain is an island is a geographical, scientific truth. Men of science are certain of it; they have in their intellects no doubt at all about it ...

... what scientific men believe of Great Britain, viz that its insularity is an absolute truth, that we believe of the divinity of Christianity ... did men in whom we confide come to us stating their conviction that Christianity was not true, we should indeed feel drawn to such men as little as professors of science to the man who would persuade them that Great Britain was joined to the continent, but we should, if we acted rightly, do our utmost, as I have ever tried to do, in the case of unbelievers, to do justice to their arguments.

[\*Letters and Diaries, Volume 29\*](#), Jan 1879 to Sep 1881, pp 114-115

{12}

... whatever be the real distinction and relation existing between Faith and Reason, which it is not to our purpose at once to determine, the contrast that would be made between them, on a popular view, is this,—that Reason requires strong evidence before it assents, and Faith is content with weaker evidence ... The same thing is implied in the notion which men of the world entertain, that Faith is but credulity, superstition, or fanaticism; these principles being notoriously such as are contented with insufficient evidence concerning their objects. On the other hand, scepticism, which shows itself in a dissatisfaction with evidence of whatever kind, is often called by the name of Reason.

[\*Oxford University Sermons\*](#), Sermon 10. Faith and Reason, contrasted as Habits of Mind, p 185

{13}

[From letter to Baron Friedrich von Hügel, 21 April 1878]

... does it not betray some uneasiness and distrust in their own views, when men who can tell us nothing, and can only unsettle us, are so eager to make converts? Catholics proselytize, because they believe they can impart a great blessing, but what blessing can sceptics promise us?

[Letters and Diaries, Volume 28](#), Jan 1876 to Dec 1878, pp 348-349

{14}

As Faith may be viewed as opposed to Reason, in the popular sense of the latter word, it must not be overlooked that Unbelief is opposed to Reason also. Unbelief indeed, considers itself especially rational, or critical of evidence; but it criticizes the evidence of Religion, only because it does not like it, and really goes upon presumptions and prejudices as much as Faith does, only presumptions of an opposite nature ... On this account it is that unbelievers call themselves rational; not because they decide by evidence, but because, after they have made their decision, they merely occupy themselves in sifting it. This surely is quite plain, even in the case of Hume, who first asks, 'What have we to oppose to such a cloud of witnesses,' in favour of certain alleged miracles he mentions, 'but the absolute impossibility or miraculous nature of the events which they relate? And this surely,' he adds, 'in the eyes of all reasonable people, will alone be regarded as a sufficient refutation;' ...

[Oxford University Sermons](#), Sermon 12. Love the Safeguard of Faith against Superstition, pp 230-231

{15}

Facts cannot be proved by presumptions, yet it is remarkable that in cases where nothing stronger than presumption was even professed, scientific men have sometimes acted as if they thought this kind of argument, taken by itself, decisive of a fact which was in debate.

[Grammar of Assent](#), Chapter 9, Section 3. The Range of the Illative Sense, p 383

{16}

As to Logic, its chain of conclusions hangs loose at both ends; both the point from which the proof should start, and the points at which it should arrive, are beyond its reach; it comes short both of first principles and of concrete issues.



[Grammar of Assent](#), Chapter 8, Section 1. Formal Inference, p 284

{17}

[Letter to William Henry Goodwin, 13 August 1884]

What you, as all men, need, is *true* first principles, and who can give them to you, but He who made you?

It is usual to say that the choice of a religion is an intellectual work and matter of reasoning—it may be an object of the *intellect* but as a work of reasoning, it is subordinate to first principles, which is the very intellectual gift, which God alone can give us, and from which reasonings follow.

You ask me for a 'secret'. The secret is prayer. 'Ask <for true first principles> and it shall be given you: seek and you shall find.' It is a slow process. The same scene looks very different when viewed from various stand points. Pray God to give you a true stand point.

[Letters and Diaries, Volume 30](#), Oct 1881 to Dec 1884, p 390

{18}

Shall we say that there is no such thing as truth and error, but that anything is truth to a man which he troweth? and not rather, as the solution of a great mystery, that truth there is, and attainable it is, but that its rays stream in upon us through the medium of our moral as well as our intellectual being; and that in consequence that perception of its first principles which is natural to us is enfeebled, obstructed, perverted, by allurements of sense and the supremacy of self, and, on the other hand, quickened by aspirations after the supernatural; so that at length two characters of mind are brought out into shape, and two standards and systems of thought,—each logical, when analyzed, yet contradictory of each other, and only not antagonistic because they have no common ground on which they can conflict?

[Grammar of Assent](#), Chapter 8, Section 2, pp 311-312

{19}

Right Faith is the faith of a right mind. Faith is an intellectual act; right Faith is an intellectual act, done in a certain moral disposition. Faith is an act of Reason, viz, a reasoning upon presumptions; right Faith is a reasoning upon holy, devout, and enlightened presumptions. Faith ventures and hazards;

right Faith ventures and hazards deliberately, seriously, soberly, piously, and humbly, counting the cost and delighting in the sacrifice. As far as, and wherever Love is wanting, so far, and there, Faith runs into excess or is perverted.

[\*Oxford University Sermons\*](#), 12. Love the Safeguard of Faith against Superstition, p 239

{20}

... we are under the eye of One who, for whatever reason, exercises us with the less evidence when He might give us the greater. He has put it into our hands, who loves us; and He bids us examine it, indeed, with our best judgment, reject this and accept that, but still all the while as loving Him in our turn; not coldly and critically, but with the thought of His presence, and the reflection that perchance by the defects of the evidence He is trying our love of its matter ...

[\*Oxford University Sermons\*](#), Sermon 11. The Nature of Faith in Relation to Reason, p 215

{21}

The multitude of men indeed are not consistent, logical, or thorough; they obey no law in the course of their religious views; and while they cannot reason without premisses, and premisses demand first principles, and first principles must ultimately be (in one shape or other) assumptions, they do not recognize what this involves, and are set down at this or that point in the ascending or descending scale of thought, according as their knowledge of facts, prejudices, education, domestic ties, social position, and opportunities for inquiry determine; but nevertheless there is a certain ethical character, one and the same, a system of first principles, sentiments and tastes, a mode of viewing the question and of arguing, which is formally and normally, naturally and divinely, ... given us for gaining religious truth, and which would lead the mind by an infallible succession from the rejection of atheism to theism, and from theism to Christianity, and from Christianity to Evangelical Religion, and from these to Catholicity.

[\*Grammar of Assent\*](#), Notes, p 499

{22}

[Letter to Miss Lambert, 20? November 1880]

In the sense that ... logic leads to right conclusions when principles are right and to wrong conclusions when the principles started with are wrong, it is true, that there is no medium logically, between atheism and Catholicity. But, thank God, men are inconsistent and do not follow out their reasonings to their legitimate conclusions. Again commonly they have bad principles and good, and while the bad keep them from going on to Catholicity, their good keep them from going on to Atheism. For instance they may have a sense of sin, yet a want of faith. And again they may have little time, or power of intellect to reason exactly and persistently.

[Letters and Diaries, Volume 29](#), Jan 1879 to Sep 1881, p 318

{23}

[From letter to W G Ward, 8 November 1860]

.. as the rich man, or the man in authority, has his serious difficulties in going to heaven, so also has the learned ... devotion and self rule are worth all the intellectual cultivation in the world.

[Letters and Diaries, Volume 19](#), Jan 1859 to Jun 1861, p 417

{24}

There are two ways, then, of reading Nature—as a machine and as a work. If we come to it with the assumption that it is a creation, we shall study it with awe; if assuming it to be a system, with mere curiosity. Sir Robert ... considers that greater insight into Nature will lead a man to say, "How great and wise is the Creator, who has done this!" True: but it is possible that his thoughts may take the form of "How clever is the creature who has discovered it!" and self-conceit may stand proxy for adoration. This is no idle apprehension ... The truth is that the system of Nature is just as much connected with Religion, where minds are not religious, as a watch or a steam-carriage.

[Discussions and Arguments](#), IV. The Tamworth Reading Room, pp 300, 302

{25}

This is why Science has so little of a religious tendency; deductions have no power of persuasion. The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the

testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us. Many a man will live and die upon a dogma: no man will be a martyr for a conclusion.

[\*Discussions and Arguments\*](#), IV. Tamworth Reading Room, p 293 (Newman later quoted this passage in [\*Grammar of Assent\*](#), p 93)

{26}

[On logic and his conversion]

... I felt altogether the force of the maxim of St. Ambrose, "Non in dialecticâ complacuit Deo salvum facere populum suum;"—I had a great dislike of paper logic. For myself, it was not logic that carried me on; as well might one say that the quicksilver in the barometer changes the weather. It is the concrete being that reasons; pass a number of years, and I find my mind in a new place; how? the whole man moves; paper logic is but the record of it. All the logic in the world would not have made me move faster towards Rome than I did ...

[\*Apologia\*](#), Chapter 4, p 169 [Maxim: It was not in dialectic that it pleased God to save his people; also quoted on title page of *Grammar of Assent*]

{27}

... do not suppose I have been speaking in disparagement of human reason: it is the way to faith; its conclusions are often the very objects of faith. It precedes faith, when souls are converted to the Catholic Church; and it is the instrument which the Church herself is guided to make use of, when she is called upon to put forth those definitions of doctrine, in which, according to the promise and power of her Lord and Saviour, she is infallible; but still reason is one thing and faith is another, and reason can as little be made a substitute for faith, as faith can be made a substitute for reason.

[\*Discourses to Mixed Congregations\*](#), Discourse 9. Illuminating Grace, p 187-188

{28}

The usurpations of the Reason may be dated from the Reformation. Then, together with the tyranny, the legitimate authority of the ecclesiastical power was more or less overthrown; and in some places its ultimate basis also, the moral sense. One school of men resisted the Church; another went

farther, and rejected the supreme authority of the law of Conscience. Accordingly, Revealed Religion was in a great measure stripped of its proof; for the existence of the Church had been its external evidence, and its internal had been supplied by the moral sense. Reason now undertook to repair the demolition it had made, and to render the proof of Christianity independent both of the Church and of the law of nature. From that time (if we take a general view of its operations) it has been engaged first in making difficulties by the mouth of unbelievers, and then claiming power in the Church as a reward for having, by the mouth of apologists, partially removed them.

[Oxford University Sermons](#), Sermon 4. The Usurpations of Reason, p 69

{29}

This should be kept in mind when Christians are alarmed, as they sometimes are, on hearing instances of infidelity or heresy among those who read, reflect, and inquire; whereas, however we may mourn over such instances, we have no reason to be surprised at them. It is quite enough for Christians to be able to show, as they well can, that belief in revealed religion is not inconsistent with the highest gifts and acquirements of mind, that men even of the strongest and highest intellect have been Christians; but they have as little reason to be perplexed at finding *other* men of ability not true believers, as at finding that certain *rich* men are not true believers, or certain *poor* men, or some in every rank and circumstance of life. A belief in Christianity has hardly more connexion with what is called talent, than it has with riches, station, power, or bodily strength.

[Parochial and Plain Sermons, Volume 8](#), Sermon 13. Truth Hidden when not Sought After, pp 190-191

{30}

... it is as absurd to argue men, as to torture them, into believing.

[Oxford University Sermons](#), Sermon 4. The Usurpations of Reason, p 63

{31}

[Letter to Mrs. Christie, 23 October 1882]

... in matters of *this* world, social or personal, we allow arguments short of demonstration to be sufficient for absolute belief; why then not in religious

matters? Why may not an Almighty Benefactor, addressing rebels, say 'I don't choose to accept from these an act of faith made merely because they cannot help it. They do not demand demonstration in other matters social and personal; if then they let their affections and their interests direct their intellect to an evidence, sufficient, but not formally complete, why am I to be treated with an honour inferior to that which they show to the authorities and prophets of this world?'

[Letters and Diaries, Volume 30](#), Oct 1881 to Dec 1884, p 140

{32}

[Letter to Isy Froude, daughter of William, 9 April 1873]

'Our Lord died on the Cross for sinners'—this we are to *believe*—we cannot prove it—there would be no merit in holding it on the ground that we *could* prove it. But we are to believe it, because it is told us on *trustworthy authority*; and according as we believe it or not, we have merit or demerit. This responsibility arises out of the duty of believing the *Authority* which reveals it to us. Thus the act of faith is of the nature of an act of obedience, and faith, though, considered as the acceptance of a proposition, is an act of the intellect, yet indirectly is a moral act, and is rewarded or punished as such.

[Letters and Diaries, Volume 26](#), Jan 1872 to Dec 1873, p 287

{33}

Gifted minds, if not submitted to the rightful authority of religion, become the most unhappy and the most mischievous. They need both an object to feed upon, and the power of self-mastery; and the love of their Maker, and nothing but it, supplies both the one and the other.

[Historical Sketches, Volume 2](#), I. Church of the Fathers, Chapter 8.  
Conversion of Augustine, p 144

{34}

Christ comes not in pride of intellect, or reputation for philosophy. These are the glittering robes in which Satan is now arraying. Many spirits are abroad, more are issuing from the pit; the credentials which they display are the precious gifts of mind, beauty, richness, depth, originality. Christian, look hard at them with Martin in silence, and ask them for the print of the nails.

[Historical Sketches, Volume 2](#), I. The Church of the Fathers, Chapter 10. Martin and Maximus, p 205

[Satan appeared in splendor to St Martin, claiming to be Christ, but disappeared when St Martin challenged him to show the wounds of the Cross.]

{35}

What remains, then, but to make our prayer to the Gracious and Merciful God, the Father of Lights, that in all our exercises of Reason, His gift, we may thus use it,—as He would have us, in the obedience of Faith, with a view to His glory, with an aim at His Truth, in dutiful submission to His will, for the comfort of His elect, for the edification of Holy Jerusalem, His Church.

[Oxford University Sermons](#), Sermon 15. The Theory of developments in Religious Doctrine, p 351

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See also: [deduction and Revelation](#) (Revelation {6})

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## Faith, Doubt, Difficulties

[From letter to William Gowan Todd, 20 August 1850]

Is every one born in a true system? is it not undeniable that, if there *be* a truth, the majority of men *have* to change? *Can* they change without doubt and inquiry? ... When I say that 'never to be troubled with a doubt about the truth of what has been taught us is the happiest state of mind,' I mean *of course* happiest *in itself—but those who are in error CANNOT have it* ... No one can deny that doubt is an imperfect state of mind—yet no one can deny that it is often a duty.

[Letters and Diaries, Volume 14](#), Jul 1850 to Dec 1851, p 45 ['happiest state of mind ...': quote from [Discussions and Arguments](#), p 200]

{2}

Now, I am aware that to some persons it may sound strange to speak of *difficulties* in religion, for they find none at all. But though it is true, that the earlier we begin to seek God in earnest, the less of difficulty and perplexity we are likely to endure, yet this ignorance of religious difficulties in a great many cases, I fear, arises from ignorance of religion itself. When our hearts are not in our work, and we are but carried on with the stream of the world, continuing in the Church because we find ourselves there, observing religious ordinances merely because we are used to them, and professing to be Christians because others do, it is not to be expected that we should know what it is to feel ourselves wrong, and unable to get right,—to feel doubt, anxiety, disappointment, discontent; whereas, when our minds are awakened, and we see that there is a right way and a wrong way, and that we have much to learn, when we try to gain religious knowledge ... and to apply it to our selves, then from time to time we are troubled with doubts and misgivings, and are oppressed with gloom.

[\*Parochial and Plain Sermons, Volume 1\*](#), Sermon 18. Obedience the Remedy for Religious Perplexity, pp 229-230

{3}

By a material faith, I mean that sort of habitual belief which persons possess in consequence of having heard things said in this or that way from their childhood, being thoroughly familiar with them, and never having had difficulty suggested to them from without or within ... Such as this becomes the faith of nations in process of time, where a clergy is negligent; it becomes simply national and hereditary, the truth being received, but not on the authority of God. That is, their faith is but material not formal, and really has neither the character nor the reward of that grace-implanted, grace-sustained principle, which believes, not merely because it was so taught in the nursery, but because God has spoken; not because there is no temptation to doubt, but because there is a duty to believe.

[\*Anglican Difficulties, Volume 1\*](#), Lecture 11, p 350

{4}

[From letter to Edward Healy Thompson, 7 October 1853]

... the Anglican argument for not becoming a Catholic, is, not a denial that Catholicism is *dignum fide*, not an assertion that Anglicanism is *dignum fide*;



but merely that it is *safer not* to move than to move. The notion of faith in any system whatever does not come in. You may say 'What can a man do—he feels there is a *case* for Anglicanism, and a *case* for Catholicism. And therefore he gives up the search, and tries to find a *practical certainty*—which is, that, remaining in Anglicanism being in possession, it is his duty to remain, it is safer to remain, an Anglican.' ... I know he can at the moment have nothing else but the guidance of practical certainty—but that practical guidance says this, not 'give up search and remain where you are,' but 'Search on—' God will not leave him *till* his state of doubt disappears ...

[Letters and Diaries, Volume 15](#), Jan 1852 to Dec 1853, p 461

[dignum fide: credible, in the sense of having *sufficient* grounds (motiva) to be *thoroughly* believed (Letter to Thompson, 11 October 1853)]

{5}

[From letter to William Dunn Gainsford, 27 August 1870]

Numbers are dissatisfied with their own religion, without being able to submit themselves to the teaching of the Catholic Church, yet being sure, at least many of them, that either the Catholic Church is a divine authority or there is none.

I do not see there is any remedy for the painful state of suspense which I have spoken of, but what is cold comfort, viz patient waiting. It is often the characteristic trial ... of educated and reasoning minds, to be in doubt. If it is not their fault, they cannot help it; and even though in its origin it was, still they cannot get out of it at will, ... but must wait God's time. He has already done a good deal for you—He will (be sure) do more. Do not distrust Him, but put yourself into His hands as a loving Father. Do not merely say 'I will follow the truth,' but 'I will follow His guidance and will, who *is* the Truth—' and 'I will ask His grace to enable me to do so.'

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, pp 196-197

{6}

I must insist upon this: faith implies a confidence in a man's mind, that the thing believed is really true; but, if it is once true, it never can be false. If it is true that God became man, what is the meaning of my anticipating a time when perhaps I shall not believe that God became man? this is nothing short

of anticipating a time when I shall disbelieve a truth. And if I bargain to be allowed in time to come not to believe, or to doubt, that God became man, I am but asking to be allowed to doubt or disbelieve what I hold to be an eternal truth. I do not see the privilege of such a permission at all, or the meaning of wishing to secure it:—if at present I have no doubt whatever about it, then I am but asking leave to fall into error; if at present I have doubts about it, then I do not believe it at present, that is, I have not faith. But I cannot both really believe it now, and yet look forward to a time when perhaps I shall not believe it; to make provision for future doubt, is to doubt at present ... I cannot believe by halves: either I have faith, or I have it not.

[\*Discourses to Mixed Congregations\*](#), Discourse 11. Faith and Doubt, pp 216-217

{7}

Many persons are very sensitive of the difficulties of Religion; I am as sensitive of them as any one; but I have never been able to see a connexion between apprehending those difficulties, however keenly, and multiplying them to any extent, and on the other hand doubting the doctrines to which they are attached. Ten thousand difficulties do not make one doubt, as I understand the subject; difficulty and doubt are incommensurate.

[\*Apologia\*](#), Chapter 5, pp 238-239

[Quoted in §157 of Catechism of the Catholic Church]

{8}

[From letter to William Froude, whose son Eddy had just been received into the Church by Newman, 9 April 1863]

The ecclesiastical prohibition to doubt and inquire, is not so much a practical rule as a scientific principle, which is laid down to make the theological system logically consistent with itself. A Catholic is kept from scepticism, not by any external prohibition, but by admiration, trust and love. While he admires, trusts, and loves our Lord and His Church, those feelings prohibit him from doubt; they guard and protect his faith; the real prohibition is from within. But suppose those feelings go; suppose he ceases to have admiration, trust, and love, of Our Lord and His Church; in that case, the

external prohibition probably will not suffice to keep him from doubting, if he be of an argumentative turn ...

I expect that, as Eddy experiences more and more what the Catholic Religion is, its power, strength, comfort, peace, and depth, the greater devotion will he have towards it, as the gift of God, and the greater repugnance to put it on its trial, as if he had never heard of it. To bid him authoritatively not to doubt, will be as irrelevant, as to tell him not to maim himself or put his eyes out.

[\*Letters and Diaries, Volume 20\*](#), Jul 1861 to Dec 1863, pp 430-431

{9}

Mere investigation indeed into the grounds of our faith is not to doubt; nor is it doubting to consider the arguments urged against it, when there is good reason for doing so; but I am speaking of a real doubt, or a wanton entertainment of objections. Such a procedure the Church denounces, ... because it would be a plain abandonment of her office and character to act otherwise. How can she, who has the prerogative of infallibility, allow her children to doubt of her gift? It would be a simple inconsistency in her, who is the sure oracle of truth and messenger of heaven, to look with indifference on rebels to her authority. She simply does what the Apostles did before her, whom she has succeeded. "He that despiseth," says St. Paul, "despiseth not man, but God, who hath also given in us His Holy Spirit." And St. John: "We are of God; he that knoweth God, heareth us; he that is not of God, heareth us not; by this we know the spirit of truth and the spirit of error". [1 Thess 4:8, 1 John 4:6]

[\*Discourses to Mixed Congregations\*](#), Discourse 11. Faith and Doubt, pp 226-227

{10}

Trust me, rather than the world, when I tell you, that it is no difficult thing for a Catholic to believe; and that unless he grievously mismanages himself, the difficult thing is for him to doubt. He has received a gift which makes faith easy: it is not without an effort, a miserable effort, that any one who has received that gift, unlearns to believe. He does violence to his mind, not in exercising, but in withholding his faith. When objections occur to him,

which they may easily do if he lives in the world, they are as odious and unwelcome to him as impure thoughts are to the virtuous. He does certainly shrink from them, he flings them away from him, but why? not in the first instance, because they are dangerous, but because they are cruel and base. His loving Lord has done everything for him, and has He deserved such a return? ... He has poured on us His grace, He has been with us in our perplexities, He has led us on from one truth to another, He has forgiven us our sins, He has satisfied our reason, He has made faith easy, He has given us His Saints, He shows before us day by day His own Passion; why should I leave Him? What has He ever done to me but good?

[Discourses to Mixed Congregations](#), Discourse 11. Faith and Doubt, pp 222-223

{11}

[From letter to Mrs. Helbert, 30 August 1869]

As to your present painful perplexity and confusion of mind, you must not be overdressed at it ... You can do your duty whether you are in perplexity or in clearness of mind: look up to your Lord and Saviour with confidence, being resolved with His grace to do His will under all circumstances—and then no harm can happen to you.

[Letters and Diaries, Volume 24](#), Jan 1868 to Dec 1869, p 323

{12}

Our doubts, if we have any, will be found to arise after *disobedience* ... It is sin which quenches the Holy Spirit.

[Parochial and Plain Sermons, Volume 1](#), Sermon 15. Religious Faith Rational, p 201-202

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## Miracles

Doubtless it is abstractedly more likely that men should lie than that the order of nature should be infringed; but what is abstract reasoning to a question of concrete fact? To arrive at the fact of any matter, we must

eschew generalities, and take things as they stand, with all their circumstances. *À priori*, of course the acts of men are not so trustworthy as the order of nature, and the pretence of miracles is in fact more common than the occurrence. But the question is not about miracles in general, or men in general, but definitely, whether these particular miracles, ascribed to the particular Peter, James, and John, are more likely to have been or not ...

[Grammar of Assent](#), Chapter 8, Section 2, Informal Inference, p 306

{2}

If, then, I must answer the question, What is to alter the order of nature? I reply, That which willed it;—That which willed it, can unwill it; and the invariableness of law depends on the unchangeableness of that Will.

[Grammar of Assent](#), Chapter 4, Section 1. Notional Assents, p 72

{3}

... no evidence of a Revelation is conceivable which does not partake of the character of a Miracle; since nothing but a display of power over the existing system of things can attest the immediate presence of Him by whom it was originally established; or, again, because no event which results entirely from the ordinary operation of nature can be the criterion of one that is extraordinary.

[Essays on Miracles](#), Essay I. The Miracles of Scripture ..., p 7

{4}

[From letter to Professor St George Jackson Mivart, 8 May 1884]

What is the good of argument, unless opponents can join issue on some certain general principle? how can a priest combat a man of science, when the latter virtually denies the possibility of miracles, and the former holds that the most stupendous have actually occurred? The man of science ought to know that he has not proved that miracles are impossible; yet he uses that assumption as confidently against the Catholic, as if it was the most necessary of truths. Why am I to deny that our Lord rose again the third day because Professor A or B says it is impossible? He brings no facts.

[Letters and Diaries, Volume 30](#), Oct 1881 to Dec 1884, p 359

See also: [on 'impossibility' of miracles](#) (Faith and Reason {15})

{5}

I firmly believe that the relics of the saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to show devotion to any saint in order to receive special benefits from his intercession. I firmly believe that saints in their life-time have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and superseded the operation of the laws of the universe in a multitude of ways. Many men, when they hear an educated man so speak, will at once impute the avowal to insanity, or to an idiosyncrasy, or to imbecility of mind, or to decrepitude of powers, or to fanaticism, or to hypocrisy. They have a right to say so, if they will; and we have a right to ask them why they do not say it of those who bow down before the Mystery of mysteries, the Divine Incarnation. If they do not believe this, they are not yet Protestants; if they do, let them grant that He who has done the greater may do the less.

[Present Position of Catholics in England](#), Lecture 7, p 313

{6}

When you speak of a miracle being *credible* you must mean one of two things—either that it is 'antecedently probable,' or *verisimile*; or that it is 'furnished with sufficient evidence,' or *proveable* ...

... let us suppose you to mean by 'credible' antecedently probable, or likely (*verisimile*), and you will then accuse me of saying that the ecclesiastical miracles are as *likely* as those of Scripture. What is there extreme or disgusting in such a statement, whether you agree with it or not? I certainly *do* think that the ecclesiastical miracles *are* as credible (in this sense) as the Scripture miracles; nay, more so, because they come after Scripture, and Scripture breaks (as it were) the ice. The miracles of Scripture begin a new law; they innovate on an established order. There is less to surprise in a second miracle than in a first. I do not see how it can be denied that ecclesiastical miracles, as coming *after* Scripture miracles, have not to bear the brunt of that antecedent improbability which attaches, as Hume objects, to the idea of a violation of nature. Ecclesiastical miracles are *probable*, because Scripture miracles are *true* ...

But now for the second sense of the word 'credible.' Do you understand me to say that the ecclesiastical miracles come to us on as good *proof* or

*grounds* as those of Scripture? If so, I answer distinctly, I have said no such thing anywhere. The Scripture miracles are credible, *i.e.*, proveable, on a ground peculiar to themselves, on the authority of God's Word.

[Present Position of Catholics in England](#), Note 2, pp 412-413 (also in [Letters and Diaries, Volume 14](#), p 385, Letter to Samuel Hinds, Anglican Bishop of Norwich, 11 October 1851)

{7}

... there was no Age of Miracles, after which miracles ceased ...

[Essays on Miracles](#), Essay II. The Miracles of Early Ecclesiastical History ..., p 100

{8}

Catholics believe that miracles happen in any age of the Church, though not for the same purposes, in the same number, or with the same evidence, as in Apostolic times. The Apostles wrought them in evidence of their divine mission; and with this object they have been sometimes wrought by Evangelists of countries since ... Hence we hear of them in the history of St. Gregory in Pontus, and St. Martin in Gaul; and in their case, as in that of the Apostles, they were both numerous and clear. As they are granted to Evangelists, so are they granted, though in less measure and evidence, to other holy men; and as holy men are not found equally at all times and in all places, therefore miracles are in some places and times more than in others. And since, generally, they are granted to faith and prayer, therefore in a country in which faith and prayer abound, they will be more likely to occur, than where and when faith and prayer are not; so that their occurrence is irregular. And further, as faith and prayer obtain miracles, so still more commonly do they gain from above the ordinary interventions of Providence; and, as it is often very difficult to distinguish between a providence and a miracle, and there will be more providences than miracles, hence it will happen that many occurrences will be called miraculous, which, strictly speaking, are not such, that is, not more than providential mercies, or what are sometimes called '*grazie*' or 'favours.'

Persons, who believe all this, in accordance with Catholic teaching, as I did and do, they, on the report of a miracle, will of necessity, the necessity of

good logic, be led to say, first, 'It *may* be,' and secondly, 'But I must have *good evidence* in order to believe it.'

[Apologia](#), Note B, pp 298-299

{9}

[From letter to W G Ward, 30 September 1849]

St Philip has lately done us a *grazia*—A poor factory girl, a convert of F. Ambrose's, who does not seem to have much faith in him, or any, and had had a severe illness, has been raised from extreme weakness, almost from death, by the application of his relics. She says she heard a voice within her say 'Dust and ashes, get up and walk.'

[Letters and Diaries, Volume 13](#), Jan 1849 to Jun 1850, p 266

{10}

I ask, why should the sight of a miracle make you better than you are? Do you doubt at all the being and power of God? No ... Do you doubt at all that the rain, for instance, and sunshine, come from Him? or that the fresh life of each year, as it comes, is His work, and that all nature bursts into beauty and richness at His bidding? You do not doubt it at all. Nor do you doubt, on the other hand, that it is your duty to obey Him who made the world and who made you. And yet, with the knowledge of all this, you find you cannot prevail upon yourselves to do what you know you should do. Knowledge is not what you want to make you obedient. You have knowledge enough already ...

But, you will say, a miracle would startle you; true: but would not the startling pass away? could you be startled forever? And what sort of a religion is that which consists in a state of fright and disturbance? Are you not continually startled by the accidents of life? ... Startling is not conversion, any more than knowledge is practice.

[Parochial and Plain Sermons, Volume 8](#), Sermon 6. Miracles no Remedy for Unbelief, pp 81-82

{11}

[From letter to Ulric Charlton, 4 September 1883]



I say then speaking under correction ... that we ought to be cautious about using the article of miracles as an argument for Catholicity. Of course true miracles *are* wrought and I firmly believe and have in print affirmed them.

But I think they are given, as answers to prayers are, far more commonly for the support and encouragement of believers, than for the conversion of unbelievers, and for personal eyewitnesses far more than for the general public. They are not put first by the Church even in her canonization of Saints, for, ... the supereminent virtues of the person whose process is in question must be proved on good evidence, before the account of his miracles is brought forward ...

[Letters and Diaries, Volume 30](#), Oct 1881 to Dec 1884, p 253

{12}

... we are really far more favoured than [the Jews] were; they had outward miracles; we too have miracles, but they are not outward but inward. Ours are not miracles of evidence, but of power and influence. They are secret, and more wonderful and efficacious because secret. Their miracles were wrought upon external nature; the sun stood still, and the sea parted. Ours are invisible, and are exercised upon the soul. They consist in the sacraments, and they just do that very thing which the Jewish miracles did not. They really touch the heart, though we so often resist their influence. If then we sin, as, alas! we do, if we do not love God more than the Jews did, if we have no heart for those 'good things which pass men's understanding,' we are not more excusable than they, but less so. For the supernatural works which God showed to them were wrought outwardly, not inwardly, and did not influence the will; they did but convey warnings; but the supernatural works which He does towards us are in the heart, and impart grace; and if we disobey, we are not disobeying His command only, but resisting His presence.

[Parochial and Plain Sermons, Volume 8](#), Sermon 6. Miracles no Remedy for Unbelief, pp 86-87

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## Mysteries in Religion

Our happiness consists in loving God. And we cannot love Him without knowing about Him. And we cannot know about Him, ever so little, without seeing that He is beyond our understanding, *i.e.* mysterious ... to be religious at all, to know and believe anything of God, we must believe what we cannot understand, *i.e.* mysteries.

[Sermon Notes](#), June, 1871 (Trinity Sunday), pp 208-209

{2}

There have been at all times men so ignorant of the object of Christ's coming, as to consider mysteries inconsistent with the light of the Gospel. They have thought ... Christianity to be, what they term, a 'rational religion.' And hence they have argued, that no doctrine which was *mysterious*, *i.e.* too deep for human reason, or inconsistent with their self-devised notions, could be contained in Scripture; as if it were honouring Christ to maintain that when He said a thing, He could not have meant what He said, because *they* would not have said it. Nicodemus, though a sincere inquirer, and (as the event shows) a true follower of Christ, yet at first was startled at the mysteries of the Gospel. He said to Christ, 'How can these things be?' He felt the temptation, and overcame it. But there are others who are altogether offended and fall away on being exposed to it; as those mentioned in the sixth chapter of St. John's Gospel, who went back and walked no more with Him.

The Feast of Trinity succeeds Pentecost; the light of the Gospel does not remove mysteries in religion.

[Parochial and Plain Sermons, Volume 1](#), Sermon 16. The Christian Mysteries, pp 204-205

{3}

Mysteries in religion are measured by the proud according to their own comprehension, by the humble, according to the power of God; the humble glorify God for them, the proud exalt themselves against them.

[Parochial and Plain Sermons, Volume 4](#), Sermon 19. The Mysteriousness of our Present Being, p 283

{4}

It has sometimes been scornfully said ... that the zeal of Christians, in the discussion of theological subjects, has increased with the mysteriousness of the doctrine in dispute. There is no reason why we should shrink from the avowal ... We desire to revere what we already love; and we seek for the materials of reverence in such parts of it, as exceed our intelligence or imagination.

[Arians of the Fourth Century](#), Chapter 4. Councils in the Reign of Constantius, Section 1. The Eusebians, p 273

{5}

Let it be recollected that a mystery in religion ... presupposes a particular intellect contemplating facts or truths, and it is an incidence of the imperfection of that given intellect ... As knowledge, so ignorance, so mysteriousness, is something relative to us. When we say that the Almighty is incomprehensible, we do not mean that incomprehensibility is, strictly speaking, an essential attribute of His nature, else He would not comprehend Himself; but we mean that, from the nature of the case, He cannot be comprehended *by any creature*.

[Letters and Diaries, Volume 19](#), Jan 1859 to Jun 1861, Appendix I, p 532  
[from article in [The Rambler, May 1859](#), p 107]

{6}

It would be strange, indeed, ... if any doctrine concerning God's infinite and eternal Nature were not mysterious. It would even be an objection to any professed doctrine concerning His Nature, if it were not mysterious. That the sacred doctrine, then, of the Trinity in Unity is mysterious, is no objection to it, but rather the contrary; the only objection that can plausibly be urged is, why, if so, should it be revealed? Why should we be told *anything* about God's Adorable Nature, if incomprehensible He is, and mysterious the doctrine about Him must be? This, it is true, we *may* ask; though can we ask it piously and reverently? how can we be judges what He will do on such a point? how can we, worms of the earth, and creatures of a day, pretend to determine what is most suitable to Him to tell, what is best for us to know, when He condescends to reveal Himself to us? Is it not enough for us that He speaks to us at all? and cannot we consent to leave Him (if I may so express myself) to speak to us in His own way? Whether, then, He will

reveal to us anything about His own Nature or no, our reason cannot determine; but this it can determine, that *if* He does, it will be mysterious.

[Parochial and Plain Sermons, Volume 6](#), Sermon 23. Faith without Demonstration, pp 333-334

{7}

Theology is occupied with supernatural matters, and is ever running into mysteries, which reason can neither explain nor adjust. Its lines of thought come to an abrupt termination, and to pursue them or to complete them is to plunge down the abyss. But logic blunders on, forcing its way, as it can, through thick darkness and ethereal mediums. The Arians went ahead with logic for their directing principle, and so lost the truth ...

[Anglican Difficulties, Volume 2](#), Letter to Pusey, p 81

{8}

I come then to this conclusion;—if I must submit my reason to mysteries, it is not much matter whether it is a mystery more or a mystery less, when faith anyhow is the very essence of all religion, when the main difficulty to an inquirer is firmly to hold that there is a Living God, in spite of the darkness which surrounds Him, the Creator, Witness, and Judge of men. When once the mind is broken in, as it must be, to the belief of a Power above it, when once it understands, that it is not itself the measure of all things in heaven and earth, it will have little difficulty in going forward.

[Discourses to Mixed Congregations](#), Discourse 13. Mysteries of Nature and of Grace, p 274

{9}

[From letter to George T Edwards, 15 April 1883]

I conceive that the Atonement is a 'mystery', a glorious 'mystery', to be gloried in *because* it is a mystery, to be received by a pure act of faith, inasmuch as reason does not *see how* the death of God Incarnate can stand instead of, can be a Vicarious Satisfaction for, the eternal death of his sinful brethren. And sad experience of the want of this faith in most men, (for which ordinarily a deep sense of sin is required, which the multitude of sinners have not, not to speak of the need of an initial love of God) was what made St Paul give utterance to his glorying in the Cross, which was to

the political Pharisee and Sadducee a stumbling block and to the proud, supercilious Greek foolishness. It was indeed the great proof and instance of God's love to man, but he gloried in it, not on this account, but because it was wisdom and love in a mystery, spoken against by the world, but the life of the believer.

[\*Letters and Diaries, Volume 30\*](#), Oct 1881 to Dec 1884, p 204

{10}

The mysteries of Revelation, the Catholic dogmas, inconceivable as they are, are most gracious, most loving, laden with mercy and consolation to us, not only sublime, but touching and winning;—such is the doctrine that God became man. Incomprehensible it is, and we can but adore, when we hear that the Almighty Being, of whom I have been speaking, 'who inhabiteth eternity,' has taken flesh and blood of a Virgin's veins, lain in a Virgin's womb, been suckled at a Virgin's breast, been obedient to human parents, worked at a humble trade, been despised by His own, been buffeted and scourged by His creatures, been nailed hand and foot to a Cross, and has died a malefactor's death; and that now, under the form of Bread, He should lie upon our Altars, and suffer Himself to be hidden in a small tabernacle!

Most incomprehensible, but still, while the thought overwhelms our imagination, it also overpowers our heart; it is the most subduing, affecting, piercing thought which can be pictured to us. It thrills through us, and draws our tears, and abases us, and melts us into love and affection, when we dwell upon it. O most tender and compassionate Lord!

[\*Discourses to Mixed Congregations\*](#), Discourse 13. Mysteries of Nature and of Grace, pp 267-268

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## God alone Sufficient

The unprofitableness and feebleness of the things of this world are forced upon our minds; they promise but cannot perform, they disappoint us. Or, if they do perform what they promise, still (so it is) they do not satisfy us. We still crave for something, we do not well know what; but we are sure it is

something which the world has not given us. And then its changes are so many, so sudden, so silent, so continual. It never leaves changing; it goes on to change, till we are quite sick at heart:—then it is that our reliance on it is broken. It is plain we cannot continue to depend upon it, unless we keep pace with it, and go on changing too; but this we cannot do. We feel that, while it changes, we are one and the same; and thus, under God's blessing, we come to have some glimpse of the meaning of our independence of things temporal, and our immortality.

[\*Parochial and Plain Sermons, Volume 1\*](#), Sermon 2. The Immortality of the Soul, pp 19-20

{2}

... remorse, or what the Apostle calls 'the sorrow of the world,' worketh death. Instead of coming to the Fount of life, to the God of all consolation, remorseful men feed on their own thoughts, without any confidant of their sorrow. They disburden themselves to no one: to God they will not, to the world they cannot confess. The world will not attend to their confession; it is a good associate, but it cannot be an intimate. It cannot approach us or stand by us in trouble; it is no Paraclete; it leaves all our feelings buried within us, either tumultuous, or, at best, dead: it leaves us gloomy or obdurate. Such is our state, while we live to the world, whether we be in sorrow or in joy. We are pent up within ourselves, and are therefore miserable. Perhaps we may not be able to analyse our misery, or even to realize it, as persons oftentimes who are in bodily sicknesses. We do not know, perhaps, what or where our pain is; we are so used to it that we do not call it pain. Still so it is; we need a relief to our hearts, that they may be dark and sullen no longer, or that they may not go on feeding upon themselves; we need to escape from ourselves to something beyond; and much as we may wish it otherwise, and may try to make idols to ourselves, nothing short of God's presence is our true refuge; everything else is either a mockery, or but an expedient useful for its season or in its measure. How miserable then is he, who does not practically know this great truth!

[\*Parochial and Plain Sermons, Volume 5\*](#), Sermon 22. The Thought of God, the Stay of the Soul, pp 324-325

{3}

"Every man is in that state which you confess of yourself. We have no love for Him who alone lasts. We love those things which do not last, but come to an end. Things being thus, He whom we ought to love has determined to win us back to Him. With this object He has come into His own world, in the form of one of us men. And in that human form He opens His arms and woos us to return to Him, our Maker. This is our Worship, this is our Love, Callista."

...

"There is but one Lover of souls, ... and He loves each one of us, as though there were no one else to love. He died for each one of us, as if there were no one else to die for. He died on the shameful cross ... The love which he inspires lasts, for it is the love of the Unchangeable. It satisfies, for He is inexhaustible. The nearer we draw to Him, the more triumphantly does He enter into us; the longer He dwells in us, the more intimately have we possession of Him. It is an espousal for eternity."

[Callista](#), Chapter 19. A Passage of Arms, pp 221-222

{4}

Life passes, riches fly away, popularity is fickle, the senses decay, the world changes, friends die. One alone is constant; One alone is true to us; One alone can be true; One alone can be all things to us; One alone can supply our needs; One alone can train us up to our full perfection; One alone can give a meaning to our complex and intricate nature; ... One alone can form and possess us ... Has He really made us His children, and taken possession of us by His Holy Spirit? Are we still in His kingdom of grace, in spite of our sins? The question is not whether we should go, but whether He will receive. And we trust, that, in spite of our sins, He will receive us still, every one of us, if we seek His face in love unfeigned, and holy fear. Let us then do our part, as He has done His, and much more. Let us say with the Psalmist, "Whom have I in heaven but Thee? and there is none upon earth I desire in comparison of Thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." [Ps. lxxiii. 25, 26]

[Parochial and Plain Sermons, Volume 5](#), Sermon 22. The Thought of God, the Stay of the Soul, p 326

{5}

[From letter to John Rickards Mozley, after the death of his mother, Newman's sister, Jemima, 26 February 1880]

Looking beyond this life, my first prayer, aim, and hope is that I may see God. The thought of being blest with the sight of earthly friends pales before that thought. I believe that I shall never die; this awful prospect would crush me, were it not that I trusted and prayed that it would be an eternity in God's Presence. How is eternity a boon, unless He goes with it?

And for others dear to me, my one prayer is that they may see God.

It is the thought of God, His Presence, His strength which makes up, which repairs all bereavements.

[\*Letters and Diaries, Volume 29\*](#), Jan 1879 to Sep 1881, p 241

{6}

This is our real and true bliss, not to know, or to affect, or to pursue; but to love, to hope, to joy, to admire, to revere, to adore. Our real and true bliss lies in the possession of those objects on which our hearts may rest and be satisfied.

Now, if this be so, here is at once a reason for saying that the thought of God, and nothing short of it, is the happiness of man; for though there is much besides to serve as subject of knowledge, or motive for action, or means of excitement, yet the affections require a something more vast and more enduring than anything created. What is novel and sudden excites, but does not influence; what is pleasurable or useful raises no awe; self moves no reverence, and mere knowledge kindles no love. He alone is sufficient for the heart who made it.

[\*Parochial and Plain Sermons, Volume 5\*](#), Sermon 22. The Thought of God, the Stay of the Soul, p 316

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Heaven, preparation for

A careless, a sensual, an unbelieving mind, a mind destitute of the love and fear of God, with narrow views and earthly aims, a low standard of duty, and



a benighted conscience, a mind contented with itself, and unresigned to God's will, would feel as little pleasure, at the last day, at the words, 'Enter into the joy of thy Lord,' as it does now at the words, 'Let us pray.' Nay, much less, because, while we are in a church, we may turn our thoughts to other subjects, and contrive to forget that God is looking on us; but that will not be possible in heaven.

[Parochial and Plain Sermons, Volume 1](#), Sermon 1. Holiness Necessary for Future Blessedness, pp 6-7

{2}

... if you have not even thought about your real state, nor even know how little you know of yourselves, how can you in good earnest be purifying yourselves for the next world, or be walking in the narrow way?

[Parochial and Plain Sermons, Volume 1](#), Sermon 4. Secret Faults, p 49

{3}

[From letter to Isy Froude, 9 April 1873]

Amid the multitude of errors in to which the mind falls on the subject of religion, who is likely to go right, if left to himself?

This is the very meaning of Revelation. It is made to *teach* us something, which otherwise we should not know,—for our soul's good, for the education of our soul—for our preparation for heaven—It teaches us how to please God.

[Letters and Diaries, Volume 26](#), Jan 1872 to Dec 1873, pp 287-288

{4}

You know how things look when the sun's beams are on it,—the very air then appears full of impurities, which, before it came out, were not seen. So is it with our souls. We are full of stains and corruptions, we see them not, they are like the air before the sun shines; but though we see them not, God sees them: He pervades us as the sunbeam. Our souls, in His view, are full of things which offend, things which must be repented of, forgiven, and put away.

[Parochial and Plain Sermons, Volume 5](#), Sermon 16. Sincerity and Hypocrisy, p 235

{5}

As regards the past indeed, since it cannot literally be undone, a dispensation or pardon is all that can be given us; but for the present and future, if a gift is to be vouchsafed us, and we may anticipate what it should be, *this* is what we have to pray for,—not to have the Holy Law taken away, not to be merely accounted to do what we do not do, not a nominal change, a nominal righteousness, an external blessing, but one penetrating inwards into our heart and spirit, joints and marrow, pervading us with a real efficacy, and wrapping us round in its fulness; not a change merely in God's dealings towards us, like the pale and wan sunshine of a winter's day, but (if we may seek it) the possession of Himself, of His substantial grace to touch and heal the root of the evil, the fountain of our misery, our bitter heart and its inbred corruption. As we can conceive God blessing nothing but what is holy, so all our notions of blessing centre in holiness as a necessary foundation. Holiness is the thing, the internal state, because of which blessing comes. He may bless, He may curse, according to His mercy or our deserts; but if He blesses, surely it is by making holy; if He counts righteous, it is by making righteous; if He justifies, it is by renewing; if He reconciles us to Himself, it is not by annihilating the Law, but by creating in us new wills and new powers for the observance of it.

[Lectures on Justification](#), Lecture 2, pp 33-34

{6}

There are ten thousand ways of looking at this world, but only one right way. The man of pleasure has his way, the man of gain his, and the man of intellect his. Poor men and rich men, governors and governed, prosperous and discontented, learned and unlearned, each has his own way of looking at the things which come before him, and each has a wrong way. There is but one right way; it is the way in which God looks at the world. Aim at looking at it in God's way. Aim at seeing things as God sees them. Aim at forming judgments about persons, events, ranks, fortunes, changes, objects, such as God forms. Aim at looking at this life as God looks at it. Aim at looking at the life to come, and the world unseen, as God does. Aim at 'seeing the King in his beauty.' All things that we see are but shadows to us and delusions, unless we enter into what they really mean.

[Parochial and Plain Sermons, Volume 5](#), Sermon 3. Unreal Words, p 44

{7}

... many a man seems to have no grasp at all of doctrinal truth. He cannot get himself to think it of importance what a man believes, and what not. He tries to do so; for a time he does; he does for a time think that a certain faith is necessary for salvation, that certain doctrines are to be put forth and maintained in charity to the souls of men. Yet though he thinks so one day, he changes the next; he holds the truth, and then lets it go again ... Why? Because the next world is not a reality to him; it only exists in his mind in the form of certain conclusions from certain reasonings. It is but an inference; and never can be more, never can be present to his mind, until he acts, instead of arguing. Let him but act as if the next world were before him; let him but give himself to such devotional exercises as we ought to observe in the presence of an Almighty, All-holy, and All-merciful God, and it will be a rare case indeed if his difficulties do not vanish.

[\*Parochial and Plain Sermons, Volume 4\*](#), Sermon 15. Moral Effects of Communion with God, p 231

{8}

I want a man on the one hand to confess his immortality with his lips, and on the other, to live as if he tried to understand his own words, and then he is in the way of salvation; he is in the way towards heaven, even though he has not yet fully emancipated himself from the fetters of this world.

[\*Parochial and Plain Sermons, Volume 1\*](#), Sermon 2. The Immortality of the Soul, pp 24-25

{9}

To put off idle hopes of earthly good, to be sick of flattery and the world's praise, to see the emptiness of temporal greatness, and to be watchful against self-indulgence,—these are but the beginnings of religion; these are but the preparation of heart, which religious earnestness implies; without a good share of them, how can a Christian move a step?

[\*Parochial and Plain Sermons, Volume 1\*](#), Sermon 26. Christian Manhood, p 343

{10}

... let us not be religious by halves ...

[Essays on Miracles](#), Essay II. The Miracles of Early Ecclesiastical History ..., p 112

{11}

... it should be recollected that the employments of this world, though not themselves heavenly, are, after all, the way to heaven—though not the fruit, are the seed of immortality—and are valuable, though not in themselves, yet for that to which they lead: but it is difficult to realize this. It is difficult to realize both truths at once, and to connect both truths together; steadily to contemplate the life to come, yet to act in this. Those who meditate, are likely to neglect those active duties which are, in fact, incumbent on them, and to dwell upon the thought of God's glory, till they forget to act to His glory. This state of mind is chided in figure in the words of the holy Angels to the Apostles, when they say, 'Ye men of Galilee, why stand ye gazing up into heaven?' [Acts i. 11.]

[Parochial and Plain Sermons, Volume 8](#), Sermon 11. Doing Glory to God in Pursuits of the World, pp 154-155

{12}

What the Apostle says of Abraham is a description of all true faith; it goes out not knowing *whither* it goes. It does not crave or bargain to see the end of the journey; it does not argue with St. Thomas, in the days of his ignorance, 'we know not whither, and how can we know the way?' it is persuaded that it has quite enough light to walk by, far more than sinful man has a right to expect, if it sees one step in advance; and it leaves all knowledge of the country over which it is journeying, to Him who calls it on.

[Parochial and Plain Sermons, Volume 2](#), Sermon 2. Faith without Sight, p 22

{13}

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.

[Verses on Various Occasions](#), 90. The Pillar of the Cloud, p 156

[Quoted by Pope Saint John Paul II on [bicentennial of Newman's birth](#)]

{14}

The servant who hid his lord's talent, seems to have had some such thoughts about fairness and justice, as the natural man so often indulges in now,—some idea of being quits and even with him, if he left his gift alone,—as if he could wash his hands (as it is said) of the whole business, and venture neither the gain nor the loss; feeling that it was a delicate matter that was put upon him, that there was great risk of failing, that his lord was an austere kind of man, hard to please, having his own views of right and duty, and unreasonable; and that, consequently, it was safest to keep aloof, to have no cares on any score, and so escape the danger. But here again this selfish reasoner is met by the same stern necessity, so to call it. The law of his nature is urged upon him, by the Creator of that law; a sort of uncontrollable destiny is represented as encompassing him; the destiny of accountableness, the fate of being free, the unalienable prerogative of choosing between life and death, the inevitable prospect of heaven and hell.

[Parochial and Plain Sermons, Volume 4](#), Sermon 4. Acceptance of Religious Privileges Compulsory, p 53

{15}

If our hearts are by nature set on the world for its own sake, and the world is one day to pass away, what are they to be set on, what to delight in, then? Say, how will the soul feel when, stripped of its present attire, which the world bestows, it stands naked and shuddering before the pure, tranquil, and severe majesty of the Lord its God, its most merciful, yet dishonoured Maker and Saviour? What are to be the pleasures of the soul in another life? Can they be the same as they are here? They cannot; Scripture tells us they cannot; the world passeth away—now what is there left to love and enjoy through a long eternity? What a dark, forlorn, miserable eternity that will be!

It is then plain enough, though Scripture said not a word on the subject, that if we would be happy in the world to come, we must make us new hearts, and begin to love the things we naturally do not love. Viewing it as a practical point, the end of the whole matter is this, we must be changed; for we cannot, we cannot expect the system of the universe to come over to us; the inhabitants of heaven, the numberless creations of Angels, the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble

army of Martyrs, the holy Church universal, the Will and Attributes of God, these are fixed. We must go over to them.

[\*Parochial and Plain Sermons, Volume 7\*](#), Sermon 2. Religion a Weariness to the Natural Man, pp 24-25

{16}

The *end* is the proof of the matter. When the sun shines, this earth pleases; but let us look towards that eventide and the cool of the day, when the Lord of the vineyard will walk amid the trees of His garden, and say unto His steward, 'Call the labourers, and give them their hire, beginning from the last unto the first.' That evening will be the trial: when the heat, and fever, and noise of the noon-tide are over, and the light fades, and the prospect saddens, and the shades lengthen, and the busy world is still ... May that day and that hour ever be in our thoughts!

[\*Sermons on Subjects of the Day\*](#), Sermon 1. The Work of the Christian, pp 11-12

{17}

Let us then put aside vain excuses; and, instead of looking for outward events to change our course of life, be sure of this, that if our course of life is to be changed, it must be from within. God's grace moves us from within, so does our own will. External circumstances have no real power over us. If we do not love God, it is because we have not wished to love Him, tried to love Him, prayed to love Him. We have not borne the idea and the wish in our mind day by day, we have not had it before us in the little matters of the day, we have not lamented that we loved Him not, we have been too indolent, sluggish, carnal, to attempt to love Him in little things, and begin at the beginning; we have shrunk from the effort of moving from within; we have been like persons who cannot get themselves to rise in the morning; and we have desired and waited for a thing impossible,—to be changed once and for all, all at once, by some great excitement from without, or some great event, or some special season ...

Let us rouse ourselves, and act as reasonable men, before it is too late; let us understand, as a first truth in religion, that *love* of heaven is the only way to heaven.

[\*Parochial and Plain Sermons, Volume 8\*](#), Sermon 6. Miracles no Remedy for Unbelief, pp 88-89

{18}

O happy soul, who hast loved neither the world nor the things of the world apart from God! Happy soul, who, amid the world's toil, hast chosen the one thing needful, that better part which can never be taken away! Happy soul, who ... hast ever depended simply, as a little child, on the grace of thy God and the merits and strength of thy Redeemer! Happy soul, who hast so thrown thyself into the views and interests of other men, so prosecuted their ends, and associated thyself in their labours, as never to forget still that there is one Holy Catholic Roman Church, one Fold of Christ and Ark of salvation, and never to neglect her ordinances or to trifle with her word! ... Happy soul, who, by thy assiduous preparation for death, and the long penance of sickness, weariness, and delay, has, as we trust, discharged the debt that lay against thee, and art already passing from penal purification to the light and liberty of heaven above!

[\*Sermons Preached on Various Occasions\*](#), Sermon 14. In the World, but not of the World, pp 279-280

[Preached 5 May 1873 at the funeral of James Robert Hope-Scott]

{19}

[From letter to his good friend John William Bowden, whose sister had died, 18 December 1834]

What a blessed thing it is to have died, if prepared.

[\*Letters and Diaries, Volume 4\*](#), Jul 1833 to Dec 1834, p 379

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## Purity

... what is love but a delight in God, a devotion to Him, a surrender of the whole self to Him? what is impurity, on the other hand, but the turning to something of this world, something sinful, as the object of our affections instead of God? What is it but a deliberate abandonment of the Creator for the creature, and seeking pleasure in the shadow of death, not in the all-blissful Presence of light and holiness? The impure then cannot love God; and those who are without love of God cannot really be pure. Purity prepares the soul for love, and love confirms the soul in purity. The flame of love will not be bright unless the substance which feeds it be pure and unadulterate; and the most dazzling purity is but as iciness and desolation unless it draws its life from fervent love.

[\*Discourses to Mixed Congregations\*](#), Discourse 4. Purity and Love, pp 62-63

{2}

There is a famous instance of a holy man of old time, who, before his conversion, felt indeed the excellence of purity, but could not get himself to say more in prayer than 'Give me chastity, but not yet.' ... We hear much in this day of the impossibility of heavenly purity;—far be it from me to say that every one has not his proper gift from God, one after this manner another after that;—but, O ye men of the world, when ye talk, as ye do, so much of the impossibility of this or that supernatural grace, when you disbelieve in the existence of severe self-rule, when you scoff at holy resolutions, and affix a slur on those who make them, are you sure that the impossibility which you insist upon does not lie, not in nature, but in the will? Let us but will, and our nature is changed, 'according to the power that worketh in us.' Say not, in excuse for others or for yourselves, that you cannot be other than Adam made you; you have never brought yourselves to will it,—you cannot bear to will it. You cannot bear to be other than you are. Life would seem a blank to you, were you other; yet what you are from not desiring a gift, this you make an excuse for not possessing it.

[\*Parochial and Plain Sermons, Volume 5\*](#). Sermon 24. The Power of the Will, pp 349-350

{3}



Alas! who shall sound the depths of that evil whose wages is death? O what a dreadful sight to look on is this fallen world, specious and fair outside, plausible in its professions, ashamed of its own sins and hiding them, yet a mass of corruption under the surface! Ashamed of its sins, yet not confessing to itself that they are sins, but defending them if conscience upbraids, and perhaps boldly saying, or at least implying, that, if an impulse be allowable in itself, it must be always right in an individual, nay, that self-gratification is its own warrant, and that temptation is the voice of God. Why should I attempt to analyze the intermingling influences, or to describe the combined power, of pride and lust,—lust exploring a way to evil, and pride fortifying the road ... No, I have intended nothing more than to put wretched nature upon its course, as I may call it, and there to leave it, my brethren, to your reflections, to that individual comment which each of you may be able to put on this faint delineation, realising in your own mind and your own conscience what no words can duly set forth.

[\*Discourses to Mixed Congregations\*](#), Discourse 1. The Salvation of the Hearer the Motive of the Preacher, pp 12-13

{4}

Behold here the true origin and fountain-head of the warfare between the Church and the world; here they join issue, and diverge from each other. The Church is built upon the doctrine that impurity is hateful to God, and that concupiscence is its root; with the Prince of the Apostles, her visible Head, she denounces 'the corruption of concupiscence which is in the world,' ... whereas the corrupt world defends, nay, I may even say, sanctifies that very concupiscence which is the world's corruption ... Like the proud spirit in the beginning, it wishes to find its supreme good in its own itself, and nothing above it; it undertakes to be sufficient for its own happiness ...

[\*Discourses to Mixed Congregations\*](#), Discourse 8. Nature and Grace, pp 149-150

{5}

Above all, let us imitate her purity, who, rather than relinquish her virginity, was willing to lose Him for a Son. O my dear children, young men and young women, what need have you of the intercession of the Virgin-mother, of her help, of her pattern, in this respect! What shall bring you forward in the

narrow way, if you live in the world, but the thought and patronage of Mary? What shall seal your senses, what shall tranquillise your heart, when sights and sounds of danger are around you, but Mary? What shall give you patience and endurance, when you are wearied out with the length of the conflict with evil, with the unceasing necessity of precautions, with the irksomeness of observing them, with the tediousness of their repetition, with the strain upon your mind, with your forlorn and cheerless condition, but a loving communion with her! She will comfort you in your discouragements, solace you in your fatigues, raise you after your falls, reward you for your successes. She will show you her Son, your God and your all. When your spirit within you is excited, or relaxed, or depressed, when it loses its balance, when it is restless and wayward, when it is sick of what it has, and hankers after what it has not, when your eye is solicited with evil and your mortal frame trembles under the shadow of the tempter, what will bring you to yourselves, to peace and to health, but the cool breath of the Immaculate and the fragrance of the Rose of Sharon? It is the boast of the Catholic Religion, that it has the gift of making the young heart chaste; and why is this, but that it gives us Jesus Christ for our food, and Mary for our nursing Mother?

[\*Discourses to Mixed Congregations\*](#), Discourse 18. On the Fitness of the Glories of Mary, pp 375-376

{6}

[From letter to Richard Holt Hutton, 16 February 1870]

I may most confidently say, that I have never had a doubt, it has never occurred to me to have a doubt. I could not, without a cruel effort which would be as painful to me as a sin of impurity, ... get myself to doubt in the divinity of the Catholic Roman Church and the truth of its doctrines.

[\*Letters and Diaries, Volume 25\*](#), Jan 1870 to Dec 1871, p 32

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## Sin, Sinners, Satan

O my God, ... whenever I am left to myself, I go wrong. As sure as a stone falls down to the earth if it be let go, so surely my heart and spirit fall down hopelessly if they are let go by Thee ... all my natural tendencies are towards sloth, towards excess, towards neglect of religion, towards neglect of prayer, towards love of the world, not towards love of Thee, or love of sanctity, or love of self-governance ... O what a tyranny is sin! It is a heavy weight which cripples me—and what will be the end of it? By Thy all-precious merits, by Thy Almighty power, I intreat Thee, O my Lord, to give me life and sanctity and strength!

[\*Meditations and Devotions\*](#), Part III, IV. Sin, pp 343-344

{2}

... let us suppose a child, under God's blessing, profiting by his teacher's guidance, and trying to do his duty and please God. He will perceive that there is much in him which ought not to be in him. His own natural sense of right and wrong tells him that peevishness, sullenness, deceit, and self-will, are tempers and principles of which he has cause to be ashamed, and he feels that these bad tempers and principles are in his heart. As he grows older, he will understand this more and more. Wishing, then, and striving to act up to the law of conscience, he will yet find that, with his utmost efforts, and after his most earnest prayers, he still falls short of what he knows to be right, and what he aims at. Conscience, however, being respected, will become a more powerful and enlightened guide than before; it will become more refined and hard to please; and he will understand and perceive more clearly the distance that exists between his own conduct and thoughts, and perfection. He will admire and take pleasure in the holy law of God, of which he reads in Scripture; but he will be humbled withal, as understanding himself to be a continual transgressor against it. Thus he will learn from experience the doctrine of original sin, before he knows the actual name of it.

[\*Parochial and Plain Sermons, Volume 8\*](#), Sermon 8. Inward Witness to the Truth of the Gospel, pp 116-117

{3}

To consider the world in its length and breadth, its various history, the many races of man, their starts, their fortunes, their mutual alienation, their conflicts ... the greatness and littleness of man, his far-reaching aims, his short duration, the curtain hung over his futurity, the disappointments of life, the defeat of good, the success of evil, physical pain, mental anguish, the prevalence and intensity of sin, the pervading idolatries, the corruptions, the dreary hopeless irreligion, that condition of the whole race, so fearfully yet exactly described in the Apostle's words, 'having no hope and without God in the world,'—all this is a vision to dizzy and appal; and inflicts upon the mind the sense of a profound mystery, which is absolutely beyond human solution.

What shall be said to this heart-piercing, reason-bewildering fact? I can only answer, that either there is no Creator, or this living society of men is in a true sense discarded from His presence ... And so I argue about the world;—*if* there be a God, *since* there is a God, the human race is implicated in some terrible aboriginal calamity. It is out of joint with the purposes of its Creator. This is a fact, a fact as true as the fact of its existence; and thus the doctrine of what is theologically called original sin becomes to me almost as certain as that the world exists, and as the existence of God.

[Apologia](#), Chapter 5, pp 241-243

{4}

Religion, it has been well observed, is something *relative to us*; a system of commands and promises from God *towards* us. But how are we concerned with the sun, moon, and stars? or with the laws of the universe? how will they teach us our *duty*? how will they speak to *sinners*? They do not speak to sinners at all. They were created *before* Adam fell. They 'declare the *glory* of God,' but not His *will*. They are all perfect, all harmonious; but that brightness and excellence which they exhibit in their own creation, and the Divine benevolence therein seen, are of little moment to fallen man. We see nothing there of God's *wrath*, of which the conscience of a sinner loudly speaks. So that there cannot be a more dangerous (though a common) device of Satan, than to carry us off from our own secret thoughts, to make us forget our own hearts, which tell us of a God of justice and holiness, and to fix our attention merely on the God who made the heavens; who is *our*

God indeed, but not God as manifested to us sinners, but as He shines forth to His Angels, and to His elect hereafter.

[Parochial and Plain Sermons, Volume 1](#), Sermon 24. The Religion of the Day, pp 317-318

{5}

Natural Religion is based upon the sense of sin; it recognizes the disease, but it cannot find, it does but look out for the remedy. That remedy, both for guilt and for moral impotence, is found in the central doctrine of Revelation, the Mediation of Christ ...

Thus it is that Christianity is the fulfilment of the promise made to Abraham, and of the Mosaic revelations; this is how it has been able from the first to occupy the world and gain a hold on every class of human society to which its preachers reached ... It has with it that gift of staunching and healing the one deep wound of human nature, which avails more for its success than a full encyclopedia of scientific knowledge and a whole library of controversy, and therefore it must last while human nature lasts. It is a living truth which never can grow old.

[Grammar of Assent](#), Chapter 10, Section 2. Revealed Religion, p 487

{6}

I suppose great numbers of men think that it is slavish and despicable to go on in that narrow way in which they are brought up as children, without experience of the world. It *is* the narrow way, and they call it narrow in contumely. They fret at the restraints of their father's roof, and wish to judge and act for themselves. They think it manly to taste the pleasures of sin; they think it manly to know what sin is before condemning it. They think they are then better judges, when they are not blindly led by others, but have taken upon them, by their own act, the yoke of evil. They think it a fine thing to curse and swear, and to revel, and to ridicule God's sacred truth, and to profess themselves the devil's scholars ... This is one kind of knowledge, and most miserable doubtless, which we have gained by the fall, to know sin by experience;—not to gaze at it with awe as the Angels do, or as children when they wonder how there can be wicked men in the world, but to admit it into our hearts.

[Parochial and Plain Sermons, Volume 5](#), Sermon 8. The State of Innocence, pp 110-111

{7}

[Stations of the Cross, the Seventh Station: Jesus falls a second time]

The pain of His wounds and the loss of blood increasing at every step of His way, again His limbs fail Him, and He falls on the ground. What has He done to deserve all this? ... I know what to answer. He falls because *I* have fallen. I have fallen again.

[Meditations and Devotions](#), Meditations on the Stations of the Cross, p 139

{8}

[Stations of the Cross, the Ninth Station: Jesus falls a third time]

He was thinking of me all the time He dragged Himself along, up the Hill of Calvary. He saw that I should fall again in spite of all former warnings and former assistance. He saw that I should become secure and self-confident, and that my enemy would then assail me with some new temptation, to which I never thought I should be exposed. I thought my weakness lay all on one particular side which I knew. I had not a dream that I was not strong on the other. And so Satan came down on my unguarded side, and got the better of me from my self-trust and self-satisfaction.

[Meditations and Devotions](#), Meditations on the Stations of the Cross, pp 142-143

{9}

We indulge our reason, we indulge our passions, we indulge our ambition, our vanity, our love of power; we throw ourselves into the society of bad, worldly, or careless men; and all the while we think that, after having acquired this miserable knowledge of good and evil, we can return to our duty, and continue where we left off; merely going aside a moment to shake ourselves, as Samson did, and with an ignorance like his, that our true heavenly strength is departed from us.

Now this delusion arises from Satan's craft, the father of lies, who knows well that if he can get us once to sin, he can easily make us sin twice and thrice, till at length we are taken captive at his will [2 Tim. ii. 26.]. He sees

that curiosity is man's great and first snare, as it was in paradise; and he knows that, if he can but force a way into his heart by this chief and exciting temptation, those temptations of other kinds, which follow in life, will easily prevail over us; and, on the other hand, that if we resist the beginnings of sin, there is every prospect through God's grace that we shall continue in a religious way.

[\*Parochial and Plain Sermons, Volume 8\*](#), Sermon 5. Curiosity a Temptation to Sin, pp 64-65

{10}

My dear Lord and Saviour, how can I make light of that which has had such consequences! Henceforth I will, through Thy grace, have deeper views of sin than before. Fools make jest of sin, but I will view things in their true light. My suffering Lord, I have made Thee suffer. Thou art most beautiful in Thy eternal nature, O my Lord; Thou art most beautiful in Thy sufferings! Thy adorable attributes are not dimmed, but increased to us as we gaze on Thy humiliation. Thou art more beautiful to us than before. But still I will never forget that it was man's sin, my sin, which made that humiliation necessary. *Amor meus crucifixus est*— 'my Love is crucified,' but by none other than me.

[\*Meditations and Devotions\*](#), Part III, IV.5. The Heinousness of Sin, pp 341-342

[Latin quotation from Ignatius of Antioch, also quoted in *Grammar of Assent*, p 479]

{11}

O my dear Lord, how should I myself feel, what should I say of myself, if I were to strike some revered superior on earth? if I were violently to deal a blow upon someone as revered as a father, or a priest; if I were to strike them on the face? I cannot bear even to think of such a thing—yet what is this compared with lifting up my hand against Thee? and what is sin but this? To sin is to insult Thee in the grossest of all conceivable ways. This then, O my soul! is what the sinfulness of sin consists in. It is lifting up my hand against my Infinite Benefactor, against my Almighty Creator, Preserver and Judge—against Him in whom all majesty and glory and beauty and reverence and sanctity centre; against the one only God.

[\*Meditations and Devotions\*](#), Part III, IV.2 Against Thee only have I Sinned, p 335

{12}

Now all of us are sinners, all of us have need to come to God as the Publican did; every one, if he does but search his heart, and watch his conduct, and try to do his duty, will find himself to be full of sins which provoke God's wrath. I do not mean to say that all men are equally sinners; some are wilful sinners, and of them there is no hope, till they repent; others sin, but they try to avoid sinning, pray to God to make them better, and come to Church to be made better; but all men are quite sinners enough to make it their duty to behave as the Publican. Every one ought to come into Church as the Publican did, to say in his heart, 'Lord, I am not worthy to enter this sacred place; my only plea for coming is the merits of Jesus Christ my Saviour.'

[\*Parochial and Plain Sermons, Volume 8\*](#), Sermon 1. Reverence in Worship, p 7

{13}

Eye of man hath not seen the face of God; and heart of man could never have conceived or invented so wonderful a manifestation, as the Gospel contains, of His ineffable, overwhelming Attributes ... I adore a truth, which, though patent to all who look for it, yet, to be seen in its consistency and symmetry, *has* to be looked for. And further, I glory in it, for I see in it the most awful antagonism to the very idea and essence of sin, whether as existing in Angels or in men. For what was the sin of Lucifer, but the resolve to be his own master? What was the sin of Adam, but impatience of subjection, and a desire to be his own god? What is the sin of all his children, but the movement, not of passion merely, not of selfishness, not of unbelief, but of pride, of the heart rising against the law of God, and set on being emancipated from its trammels?

[\*Sermons Preached on Various Occasions\*](#), Sermon 6. Omnipotence in Bonds, pp 88-89

{14}

Surely, there is at this day a confederacy of evil, marshalling its hosts from all parts of the world, organizing itself, taking its measures, enclosing the Church of Christ as in a net, and preparing the way for a general Apostasy



from it ... Far be it from any of us to be of those simple ones who are taken in that snare which is circling around us! Far be it from us to be seduced with the fair promises in which Satan is sure to hide his poison! Do you think he is so unskilful in his craft, as to ask you openly and plainly to join him in his warfare against the Truth? No; he offers you baits to tempt you. He promises you civil liberty; he promises you equality; he promises you trade and wealth ... he tempts you to rail against your rulers and superiors; he does so himself, and induces you to imitate him; or he promises you illumination,—he offers you knowledge, science, philosophy, enlargement of mind. He scoffs at times gone by; he scoffs at every institution which reveres them. He prompts you what to say, and then listens to you, and praises you, and encourages you. He bids you mount aloft. He shows you how to become as gods. Then he laughs and jokes with you, and gets intimate with you; he takes your hand, and gets his fingers between yours, and grasps them, and then you are his.

[\*Discussions and Arguments\*](#), II. The Patristical Idea of Antichrist, Lecture 1, pp 60-61

{15}

All Religion, so far as it is genuine, is a blessing, Natural as well as Revealed. I have insisted on its severe aspect in the first place, because, from the circumstances of human nature, though not by the fault of Religion, such is the shape in which we first encounter it. Its large and deep foundation is the sense of sin and guilt, and without this sense there is for man, as he is, no genuine religion.

[\*Grammar of Assent\*](#), Chapter 10, Section 1. Natural Religion, p 400

{16}

The Church aims, not at making a show, but at doing a work. She regards this world, and all that is in it, as a mere shadow, as dust and ashes, compared with the value of one single soul. She holds that, unless she can, in her own way, do good to souls, it is no use her doing anything; she holds that it were better for sun and moon to drop from heaven, for the earth to fail, and for all the many millions who are upon it to die of starvation in extremest agony, so far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, though it harmed no one, or steal one poor farthing

without excuse. She considers the action of this world and the action of the soul simply incommensurate, viewed in their respective spheres; she would rather save the soul of one single wild bandit of Calabria, or whining beggar of Palermo, than draw a hundred lines of railroad through the length and breadth of Italy, or carry out a sanitary reform, in its fullest details, in every city of Sicily, except so far as these great national works tended to some spiritual good beyond them.

[Anglican Difficulties, Volume 1](#), Lecture 8. The Social State of Catholic Countries No Prejudice to the Sanctity of the Church, pp 239-240

{17}

... the one object of the Church, to which every other object is second, is that of reconciling the soul to God. She cannot disguise from herself, that, with whatever advantages her children commence their course, in spite of their baptism, in spite of their most careful education and training, still the great multitude of them require her present and continual succour to keep them or rescue them from a state of mortal sin.

[Anglican Difficulties, Volume 1](#), Lecture 8, pp 242-243

{18}

Let not your past sins keep you from Him. Whatever they be, they cannot interfere with His grace stored up for all who come to Him for it. If you have in past years neglected Him, perchance you will have to suffer for it; but fear not; He will give you grace and strength to bear such punishment as He may be pleased to inflict. Let not the thought of His just severity keep you at a distance. He can make even pain pleasant to you. Keeping from Him is not to escape from His power, only from His love. Surrender yourselves to him in faith and holy fear.

[Parochial and Plain Sermons, Volume 4](#), Sermon 12. The Church a Home for the Lonely, p 199

{19}

True faith is not shown here below in peace, but rather in conflict; and it is no proof that a man is not in a state of grace that he continually sins, provided such sins do not remain on him as what I may call ultimate results, but are ever passing on into something beyond and unlike themselves, into truth and righteousness. As we gain happiness through suffering, so do we

arrive at holiness through infirmity, because man's very condition is a fallen one, and in passing out of the country of sin, he necessarily passes through it.

[Parochial and Plain Sermons, Volume 5](#), Sermon 15. Sins of Infirmity, p 210 [partial quote from Office of Readings, 9 October, [England and Wales](#), p 6]

{20}

... the Catholic Church ... does not teach that human nature is irreclaimable, else wherefore should she be sent? not, that it is to be shattered and reversed, but to be extricated, purified, and restored; not, that it is a mere mass of hopeless evil, but that it has the promise upon it of great things, and even now, in its present state of disorder and excess, has a virtue and a praise proper to itself. But in the next place she knows and she preaches that such a restoration, as she aims at effecting in it, must be brought about, not simply through certain outward provisions of preaching and teaching, even though they be her own, but from an inward spiritual power or grace imparted directly from above, and of which she is the channel.

[Apologia](#), Chapter 5, p 247

{21}

If there is a heavenly idea in the Catholic Church, looking at it simply as an idea, surely, next after the Blessed Sacrament, Confession is such. And such is it ever found in fact,—the very act of kneeling, the low and contrite voice, the sign of the cross hanging, so to say, over the head bowed low, and the words of peace and blessing. Oh what a soothing charm is there, which the world can neither give nor take away! Oh what piercing, heart-subduing tranquility, provoking tears of joy, is poured, almost substantially and physically upon the soul, the oil of gladness, as Scripture calls it, when the penitent at length rises, his God reconciled to him, his sins rolled away forever! This is confession as it is in fact; as those bear witness to it who know it by experience ...

[Present Position of Catholics in England](#), Lecture 8, pp 351-352

{22}

I ask, does death, which is supposed to terminate the punishment of the penitent, terminate the consequences of his sins upon others? Are not these consequences continued long after his death, even to the end of time? ... A

man publishes an irreligious or immoral book; afterwards he repents, and dies. What does Reason, arguing from the visible course of things, suggest concerning the efficacy of that repentance? The sin of the penitent lives; it continues to disseminate evil; it corrupts multitudes. *They* die, many of them, *without* repenting; many more receive permanent, though not fatal injury to their souls, from the perusal. Surely no evidence is here, in the course of Divine Government, of the efficacy of repentance. Shall he be now dwelling in Abraham's bosom, who hears on the other side of the gulf the voices of those who curse his memory as being the victims of his sin?

[Oxford University Sermons](#), Sermon 6. On Justice, as a Principle of Divine Governance, p 113

{23}

How different is the feeling with which the loving soul, on its separation from the body, approaches the judgment-seat of its Redeemer! It knows how great a debt of punishment remains upon it, though it has for many years been reconciled to Him; it knows that purgatory lies before it, and that the best it can reasonably hope for is to be sent there. But to see His face, though for a moment! to hear His voice, to hear Him speak, though it be to punish! O Saviour of men, it says, I come to Thee, though it be in order to be at once remanded from Thee; I come to Thee who art my Life and my All ... I have seen Thee this day face to face, and it sufficeth; I have seen Thee, and that glance of Thine is sufficient for a century of sorrow, in the nether prison. I will live on that look of Thine, though I see Thee not, till I see Thee again, never to part from Thee. That eye of Thine shall be sunshine and comfort to my weary, longing soul; that voice of Thine shall be everlasting music in my ears. Nothing can harm me, nothing shall discompose me: I will bear the appointed years, till the end comes, bravely and sweetly ... And then at length 'God shall wipe away every tear from my eyes, and death shall be no longer, nor mourning, nor crying, nor pain any more, for the former things are passed away'.

[Discourses to Mixed Congregations](#), Discourse 6. Purity and Love, pp 81-82

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## Incarnation

It is the Incarnation of the Son of God rather than any doctrine drawn from a partial view of Scripture (however true and momentous it may be) which is the article of a standing or a falling Church. 'Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; ... this is that spirit of anti-Christ;' [1 John 4:3] ... And hence the Apostles' speeches in the book of Acts and the primitive Creeds insist almost exclusively upon the history, not the doctrines, of Christianity ...

[\*Oxford University Sermons\*](#), Sermon 2. The Influence of Natural and Revealed Religion Respectively, p 35

{2}

And now that I have set before you, my brethren, in human language, some of the attributes of the Adorable God, perhaps you are tempted to complain that, instead of winning you to the All-glorious and All-good, I have but repelled you from Him. You are tempted to exclaim,—He is so far above us that the thought of Him does but frighten me; I cannot believe that He cares for me. I believe firmly that He is infinite perfection; and I love that perfection, not so much indeed as I could wish, still in my measure I love it for its own sake, and I wish to love it above all things, and I well understand that there is no creature but must love it in his measure, unless he has fallen from grace ... I know that He is loving towards all His works, but how am I to believe that He gives to me personally a thought, and cares for me for my own sake? I am beneath His love; He looks on me as an atom in a vast universe. He acts by general laws, and if He is kind to me it is, not for my sake, but because it is according to His nature to be kind ... I shall fall back on myself, and grovel in my nothingness, till He looks down from heaven, till He calls me, till He takes interest in me. It is a want in my nature to have one who can weep with me, and rejoice with me, and in a way minister to me; and this would be presumption in me, and worse, to hope to find in the Infinite and Eternal God.

This is what you may be tempted to say, my brethren, not without impatience, while you contemplate the Almighty God, as conscience portrays Him, and as reason concludes about Him, and as creation witnesses of Him; and I have dwelt on it, in order, by way of contrast, to set before you, as I

proposed when I began, how your complaint is answered in the great mystery of the Incarnation.

[\*Discourses to Mixed Congregations\*](#), Discourse 14. The Mystery of Divine Condescension, pp 292-294

{3}

He, indeed, when man fell, might have remained in the glory which He had with the Father before the world was. But that unsearchable Love, which showed itself in our original creation, rested not content with a frustrated work, but brought Him down again from His Father's bosom to do His will, and repair the evil which sin had caused. And with a wonderful condescension He came, not as before in power, but in weakness, in the form of a servant, in the likeness of that fallen creature whom He purposed to restore. So He humbled Himself; suffering all the infirmities of our nature in the likeness of sinful flesh, all but a sinner,—pure from all sin, yet subjected to all temptation,—and at length becoming obedient unto death, even the death of the cross.

[\*Parochial and Plain Sermons, Volume 2\*](#), Sermon 3. The Incarnation, p 30

{4}

He who had seen the Lord Jesus with a pure mind, attending Him from the Lake of Gennesareth to Calvary, and from the Sepulchre to Mount Olivet, where He left this scene of His humiliation; he who had been put in charge with His Virgin Mother, and heard from her what she alone could tell of the Mystery to which she had ministered; and they who had heard it from his mouth, and those again whom these had taught, the first generations of the Church, needed no explicit declarations concerning His Sacred Person. Sight and hearing superseded the multitude of words; faith dispensed with the aid of lengthened Creeds and Confessions. There was silence. 'The Word was made flesh;' 'I believe in Jesus Christ His only Son our Lord;' sentences such as these conveyed everything, yet were officious in nothing. But when the light of His advent faded, and love waxed cold, then there was an opening for objection and discussion, and a difficulty in answering. Then misconceptions had to be explained, doubts allayed, questions set at rest, innovators silenced. Christians were forced to speak against their will, lest heretics should speak instead of them.

{5}

When the Eternal Word decreed to come on earth, He did not purpose, He did not work, by halves; but He came to be a man like any of us, to take a human soul and body, and to make them His own. He did not come in a mere apparent or accidental form, as Angels appear to men; nor did He merely over-shadow an existing man, as He overshadows His saints, and call Him by the name of God; but He 'was made flesh'. He attached to Himself a manhood, and became as really and truly man as He was God, so that henceforth He was both God and man, or, in other words, He was One Person in two natures, divine and human. This is a mystery so marvellous, so difficult, that faith alone firmly receives it; the natural man may receive it for a while, may think he receives it, but never really receives it; begins, as soon as he has professed it, secretly to rebel against it, evades it, or revolts from it. This he has done from the first; even in the lifetime of the beloved disciple men arose who said that our Lord had no body at all, or a body framed in the heavens, or that He did not suffer, but another suffered in His stead, or that He was but for a time possessed of the human form which was born and which suffered, coming into it at its baptism, and leaving it before its crucifixion, or, again, that He was a mere man. That 'in the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us,' was too hard a thing for the unregenerate reason.

[\*Discourses to Mixed Congregations\*](#), Discourse 17. The Glories of Mary for the Sake of Her Son, pp 344-345

{6}

... the revealed doctrine of the Incarnation exerted a stronger and a broader influence on Christians, as they more and more apprehended and mastered its meaning and its bearings. It is contained in the brief and simple declaration of St. John, 'The Word was made flesh;' but it required century after century to spread it out in its fulness, and to imprint it energetically on the worship and practice of the Catholic people as well as on their faith. Athanasius was the first and the great teacher of it. He collected together the inspired notices scattered through David, Isaias, St. Paul, and St. John, and he engraved indelibly upon the imaginations of the faithful, as had never

been before, that man is God, and God is man, that in Mary they meet, and that in this sense Mary is the centre of all things. He added nothing to what was known before, nothing to the popular and zealous faith that her Son was God; he has left behind him in his works no such definite passages about her as those of St. Irenæus or St. Epiphanius; but he brought the circumstances of the Incarnation home to men's minds, by the multiform evolutions of his analysis, and thereby secured it to us forever from perversion.

[Anglican Difficulties, Volume 2](#), Letter to Pusey, p 87

{7}

Sometimes an attempt is made to determine the 'leading idea,' as it has been called, of Christianity, an ambitious essay as employed on a supernatural work, when, even as regards the visible creation and the inventions of man, such a task is beyond us. Thus its one idea has been said by some to be the restoration of our fallen race, by others philanthropy, by others the tidings of immortality, or the spirituality of true religious service, or the salvation of the elect, or mental liberty, or the union of the soul with God. If, indeed, it is only thereby meant to use one or other of these as a central idea for convenience, in order to group others around it, no fault can be found with such a proceeding: and in this sense I should myself call the Incarnation the central aspect of Christianity, out of which the three main aspects of its teaching take their rise, the sacramental, the hierarchical, and the ascetic. But one aspect of Revelation must not be allowed to exclude or to obscure another; and Christianity is dogmatical, devotional, practical all at once; it is esoteric and exoteric; it is indulgent and strict; it is light and dark; it is love, and it is fear.

[Development of Christian Doctrine](#), Chapter 1, pp 35-36

{8}

Catholics, then, hold the mystery of the Incarnation; and the Incarnation is the most stupendous event which ever can take place on earth; and after it and henceforth, I do not see how we can scruple at any miracle on the mere ground of its being unlikely to happen. No miracle can be so great as that which took place in the Holy House of Nazareth; it is indefinitely more difficult to believe than all the miracles of the Breviary, of the Martyrology, of Saints' lives, of legends, of local traditions, put together; and there is the grossest inconsistency on the very face of the matter, for any one so to



strain out the gnat and to swallow the camel, as to profess what is inconceivable, yet to protest against what is surely within the limits of intelligible hypothesis. If, through divine grace, we once are able to accept the solemn truth that the Supreme Being was born of a mortal woman, what is there to be imagined which can offend us on the ground of its marvellousness?

[Present Position of Catholics in England](#), Lecture 7, p 305

{9}

The doctrine of the Incarnation is the announcement of a divine gift conveyed in a material and visible medium, it being thus that heaven and earth are in the Incarnation united. That is, it establishes in the very idea of Christianity the *sacramental* principle as its characteristic ...

Also by the fact of an Incarnation we are taught that matter is an essential part of us, and, as well as mind, is *capable of sanctification*.

[Development of Christian Doctrine](#), Chapter 7, pp 325-326

{10}

May each Christmas, as it comes, find us more and more like Him, who as at this time became a little child for our sake, more simple-minded, more humble, more holy, more affectionate, more resigned, more happy, more full of God.

[Parochial and Plain Sermons, Volume 5](#), Sermon 7. The Mystery of Godliness, p 98

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## Passion, Cross

Now I bid you consider that that Face, so ruthlessly smitten, was the Face of God Himself; the Brows bloody with the thorns, the sacred Body exposed to view and lacerated with the scourge, the Hands nailed to the Cross, and, afterwards, the Side pierced with the spear; it was the Blood, and the sacred

Flesh, and the Hands, and the Temples, and the Side, and the Feet of God Himself, which the frenzied multitude then gazed upon.

[Parochial and Plain Sermons, Volume 6](#), Sermon 6. The Incarnate Son, a Sufferer and Sacrifice, p 74

{2}

As the solemn days proceed, we shall be especially called on, my brethren, to consider His sufferings in the body ... They are all summed up in the Crucifix itself, as it meets our eyes; they are represented all at once on His sacred flesh, as it hangs up before us—and meditation is made easy by the spectacle. It is otherwise with the sufferings of His soul; they cannot be painted for us, nor can they even be duly investigated: they are beyond both sense and thought; and yet they anticipated His bodily sufferings. The agony, a pain of the soul, not of the body, was the first act of His tremendous sacrifice; 'My soul is sorrowful even unto death,' He said; nay; if He suffered in the body, it really was in the soul, for the body did but convey the infliction on to that which was the true recipient and seat of the suffering ... you see, my brethren, had our Lord only suffered in the body, and in it not so much as other men, still as regards the pain, He would have really suffered indefinitely more, because pain is to be measured by the power of realising it. God was the sufferer; God suffered in His human nature; the sufferings belonged to God, and were drunk up, were drained out to the bottom of the chalice, because God drank them ...

[Discourses to Mixed Congregations](#), Discourse 16. Mental Sufferings of Our Lord in His Passion, pp 325, 331

{3}

Now, let me ask, what *is* the real key, what is the Christian interpretation of this world? ... The event of this season,—the Crucifixion of the Son of God. It is the death of the Eternal Word of God made flesh, which is our great lesson how to think and how to speak of this world. His Cross has put its due value upon everything which we see, upon all fortunes, all advantages, all ranks, all dignities, all pleasures; upon the lust of the flesh, and the lust of the eyes, and the pride of life.

[Parochial and Plain Sermons, Volume 6](#), Sermon 7. The Cross of Christ the Measure of the World, p 84

{4}

... the Maker of man, the Wisdom of God, has come, not in strength, but in weakness. He has come, not to assert a claim, but to pay a debt. Instead of wealth, He has come poor; instead of honour, He has come in ignominy; instead of blessedness, He has come to suffer. He has been delivered over from His birth to pain and contempt; His delicate frame is worn down by cold and heat, by hunger and sleeplessness; His hands are rough and bruised with a mechanic's toil; His eyes are dimmed with weeping; His Name is cast out as evil. He is flung amid the throng of men; He wanders from place to place; He is the companion of sinners. He is followed by a mixed multitude, who care more for meat and drink than for His teaching, or by a city's populace which deserts Him in the day of trial. And at length 'the Brightness of God's Glory and the Image of His Substance' is fettered, haled to and fro, buffeted, spit upon, mocked, cursed, scourged, and tortured. 'He hath no beauty nor comeliness; He is despised and the most abject of men, a Man of sorrows and acquainted with infirmity;' nay, He is a 'leper, and smitten of God, and afflicted'. And so His clothes are torn off, and He is lifted up upon the bitter Cross, and there He hangs, a spectacle for profane, impure, and savage eyes, and a mockery for the evil spirit whom He had cast down into hell.

[Discourses to Mixed Congregations](#), Discourse 14. The Mystery of Divine Condescension, pp 301-302

{5}

If we will not acknowledge that this world has been made miserable by sin, from the sight of Him on whom our sins were laid, we shall experience it to be miserable by the recoil of those sins upon ourselves.

[Parochial and Plain Sermons, Volume 6](#), Sermon 7. The Cross of Christ the Measure of the World, p 88

{6}

Oh, wayward man! discontented first that thy God is far from thee, discontented again when He has drawn near,—complaining first that He is

high, complaining next that He is low!—unhumbled being, when wilt thou cease to make thyself thine own centre, and learn that God is infinite in all He does, infinite when He reigns in heaven, infinite when He serves on earth, exacting our homage in the midst of His Angels, and winning homage from us in the midst of sinners? Adorable He is in His eternal rest, adorable in the glory of His court, adorable in the beauty of His works, most adorable of all, most royal, most persuasive in His deformity. Think you not, my brethren, that to Mary, when she held Him in her maternal arms, when she gazed on the pale countenance and the dislocated limbs of her God, when she traced the wandering lines of blood, when she counted the weals, the bruises, and the wounds, which dishonoured that virginal flesh, think you not that to her eyes it was more beautiful than when she first worshipped it, pure, radiant, and fragrant, on the night of His nativity?

[\*Discourses to Mixed Congregations\*](#), Discourse 14. The Mystery of Divine Condescension, pp 302-303

{7}

The doctrine of the Cross, it may be said, disarranges two parts of a system which seem made for each other; it severs the fruit from the eater, the enjoyment from the enjoyer. How does this solve a problem? does it not rather itself create one? I answer, first, that whatever force this objection may have, surely it is merely a repetition of that which Eve felt and Satan urged in Eden; for did not the woman see that the forbidden tree was 'good for food,' and 'a tree to be *desired*'? Well, then, is it wonderful that we too, the descendants of the first pair, should still be in a world where there is a forbidden fruit, and that our trials should lie in being within reach of it, and our happiness in abstaining from it?

[\*Parochial and Plain Sermons, Volume 6\*](#), Sermon 7. The Cross of Christ the Measure of the World, pp 86-87

{8}

'A man is not justified by the works of the Law, but by the faith of Christ.' [Gal. ii. 16, 20.] Do we conceive this to be a light and pleasant doctrine, and justification to be given without pain and discomfort on our part? so freely given as to be given easily,—so fully as to be lavishly? fully and freely doubtless, yet conferring fully what man does not take freely. He

proceeds;— 'I am *crucified with Christ*, nevertheless I live; yet not I, but Christ liveth in me.' O easy and indulgent doctrine, to have the bloody Cross reared within us, and our heart transfixed, and our arms stretched out upon it, and the sin of our nature slaughtered and cast out!

Again; in the same Epistle, 'They that are Christ's have crucified the flesh with the affections and lusts.' [Gal. v. 24.] It is remarkable that these three passages are from that Epistle in which the Apostle peculiarly insists on justification being through faith, not through the Law. It is plain he never thought of mere faith as the direct and absolute instrument of it. It should be observed how coincident this doctrine is with our Saviour's command to His disciples to '*take up their Cross* and follow Him.' Our crosses are the lengthened shadow of the Cross on Calvary.

[Lectures on Justification](#), Lecture 7, pp 176-177

{9}

Christ showed His love in deed, not in word, and you will be touched by the thought of His cross far more by bearing it after Him, than by glowing accounts of it.

[Parochial and Plain Sermons, Volume 5](#), Sermon 23. Love, the One Thing needful, p 338

{10}

We, my, brethren, every one of us, shall one day rise from our graves, and see Jesus Christ; we shall see Him who hung on the cross, we shall see His wounds, we shall see the marks in His hands, and in His feet, and in His side. Do we wish to be of those, then, who wail and lament, or of those who rejoice? If we would not lament at the sight of Him then, we must lament at the thought of Him now. Let us prepare to meet our God; let us come into His Presence whenever we can; let us try to fancy as if we saw the Cross and Him upon it; let us draw near to it; let us beg Him to look on us as He did on the penitent thief, and let us say to Him, 'Lord remember me when Thou comest in Thy kingdom.' [Luke xxiii. 42.]

[Parochial and Plain Sermons, Volume 7](#), Sermon 10. The Crucifixion, p 144

{11}

Fifth Choir of Angelicals

Praise to the Holiest in the height  
And in the depth be praise:  
In all His words most wonderful;  
Most sure in all His ways! ...

O generous love! that He who smote  
In man for man the foe,  
The double agony in man  
For man should undergo;

And in the garden secretly,  
And on the cross on high,  
Should teach His brethren and inspire  
To suffer and to die.

[\*Verses on Various Occasions\*](#), 177. The Dream of Gerontius, pp 363-364

[First verse quoted by Pope Benedict in [homily at Mass for Beatification](#)]

{12}

... the great and awful doctrine of the Cross of Christ, which we now commemorate, may fitly be called, in the language of figure, the *heart* of religion. The heart may be considered as the seat of life ... It sustains the man in his powers and faculties; it enables the brain to think; and when it is touched, man dies. And in like manner the sacred doctrine of Christ's Atoning Sacrifice is the vital principle on which the Christian lives, and without which Christianity is not. Without it no other doctrine is held profitably; to believe in Christ's divinity, or in His manhood, or in the Holy Trinity, or in a judgment to come, or in the resurrection of the dead, is an untrue belief, not Christian faith, unless we receive also the doctrine of Christ's sacrifice. On the other hand, to receive it presupposes the reception of other high truths of the Gospel besides; it involves the belief in Christ's true divinity, in His true incarnation, and in man's sinful state by nature; and it prepares the way to belief in the sacred Eucharistic feast, in which He who was once crucified is ever given to our souls and bodies, verily and indeed, in His Body and in His Blood.

[\*Parochial and Plain Sermons, Volume 6\*](#), Sermon 7. The Cross of Christ the Measure of the World, pp 89-90

{13}

Our Lord not only offered Himself as a Sacrifice on the Cross, but He makes Himself a perpetual, a daily sacrifice, to the end of time. In the Holy Mass that One Sacrifice on the Cross once offered is renewed, continued, applied to our benefit. He seems to say, My Cross was raised up 1800 years ago, and only for a few hours—and very few of my servants were present there—but I intend to bring millions into my Church. For their sakes then I will perpetuate my Sacrifice, that each of them may be as though they had severally been present on Calvary. I will offer Myself up day by day to the Father, that every one of my followers may have the opportunity to offer his petitions to Him, sanctified and recommended by the all-meritorious virtue of my Passion. Thus I will be a Priest for ever, after the order of Melchisedech—My priests shall stand at the Altar—but not they, but I rather, will offer. I will not let them offer mere bread and wine, but I myself will be present upon the Altar instead, and I will offer up myself invisibly, while they perform the outward rite.

[\*Meditations and Devotions\*](#), Part II, Jesus our Daily Sacrifice, p 203

{14}

Thou wast one of those for whom Christ offered up His last prayer, and sealed it with His precious blood. What a thought is this, a thought almost too great for our faith! Scarce can we refrain from acting Sarah's part, when we bring it before us, so as to 'laugh' from amazement and perplexity. What is man, what are we, what am I, that the Son of God should be so mindful of me?

[\*Parochial and Plain Sermons, Volume 3\*](#), Sermon 9. A Particular Providence as Revealed in the Gospel, pp 125-126

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## Suffering, Sorrow

[From letter to Mrs. J W Bowden, 30 March 1854]

Don't doubt, nor do you, that you will be supported through every thing. Recollect when God gives faith, and strength, He tries them. He does not give them for nothing, or, as it were, for ornaments, but for use. It is the solemn privilege of those who have more gifts, that they have more suffering.

[Letters and Diaries, Volume 16](#), Jan 1854 to Sep 1855, p 96

{2}

[From letter to Sister Mary Imelda Poole, regarding his trial for libel, 25 November 1851]

When it flashed on my mind in the beginning of September that I might go to prison, I said 'May I come out a Saint!' I don't say that now when things are more real, but 'May it be accepted for my sins.' I have all my life been speaking about suffering for Truth,—now it has come upon me.

[Letters and Diaries, Volume 14](#), Jul 1850 to Dec 1851, p 438

{3}

[From letter to Mrs. Bowden, whose son John had died, 14 December 1874]

I know there is only One who can comfort you in your present great suffering. All those mercies which you have had shown you more than other Mothers, that you have had so much of his company up to the very last, and spent a life with him, and that you have for so many years had him in charge and lived for him, and your recollections of him at so many different ages, and that sweet serenity and peace which his dear Father used to talk to me of, when he was an Eton boy, and the picture of him which you must bear about with you in your mind, all these mercies now only make the trial greater. But in a little time they will come to you as mercies again, when you are able to bear them. And they will enable you almost to touch that heaven, to which so innocent and blameless a life has, one cannot doubt, already carried him.

What can you desire more than to have given a soul to God?

[Letters and Diaries, Volume 27](#), Jan 1874 to Dec 1875, p 172

{4}

Let us pass on to another great fact of experience, bearing on Religion, which confirms this testimony both of conscience and of the forms of worship which prevail among mankind;—I mean, the amount of suffering, bodily and mental, which is our portion in this life ... Let us say there are a thousand millions of men on the earth at this time; who can weigh and measure the aggregate of pain which this one generation has endured and will endure from birth to death? Then add to this all the pain which has fallen



and will fall upon our race through centuries past and to come. Is there not then some great gulf fixed between us and the good God? ... The real mystery is, not that evil should never have an end, but that it should ever have had a beginning. Even a universal restitution could not undo what had been, or account for evil being the necessary condition of good. How are we to explain it, the existence of God being taken for granted, except by saying that another will, besides His, has had a part in the disposition of His work, that there is a quarrel without remedy, a chronic alienation, between God and man?

[Grammar of Assent](#), Chapter 10, Section 1. Natural Religion, pp 398-399

{5}

St Paul says that his Lord comforted him in all his tribulations, that he also might be able to comfort them who are in distress, by the encouragement which he received from God. This is the secret of true consolation: those are able to comfort others who, in their own case, have been much tried, and have felt the need of consolation, and have received it.

[Meditations and Devotions](#), Part I, III. Our Lady's Dolours, 5. Consoler of the Afflicted, p 56

{6}

Nothing short of suffering, except in rare cases, makes us what we should be; gentle instead of harsh, meek instead of violent, conceding instead of arrogant, lowly instead of proud, pure-hearted instead of sensual, sensitive of sin instead of carnal. This is the especial object which is set before us, to become holy as He who has called us is holy, and to discipline and chasten ourselves in order that we may become so ... Of course Satan will try to turn all our attempts to his own purposes. He will try to make us think too much of ourselves for what we do; he would fain make us despise others; he will try to ensnare us in other ways. Of course he turns all things to evil, as far as he can; all our crosses may become temptations: illness, affliction, bereavement, pain, loss of worldly prospects, anxiety, all may be instruments of evil; so likewise may all methods of self-chastisement, but they ought not to be, and need not. And their legitimate effect, through the grace of the Holy Spirit, is to make us like Him who suffered all pain, physical and moral, sin excepted, in its fulness.

[Parochial and Plain Sermons, Volume 7](#), Sermon 8. The Yoke of Christ, pp 109-110

{7}

... the Gospel, which has shed light in so many ways upon the state of this world, has aided especially our view of the *sufferings* to which human nature is subjected; turning a punishment into a privilege, in the case of all pain, and especially of bodily pain, which is the most mysterious of all. Sorrow, anxiety, and disappointment are more or less connected with sin and sinners; but bodily pain is involuntary for the most part, stretching over the world by some external irresistible law, reaching to children who have never actually sinned, and to the brute animals, who are strangers to Adam's nature, while in its manifestations it is far more piteous and distressing than any other suffering. It is the lot of all of us, sooner or later; and that, perhaps in a measure which it would be appalling and wrong to anticipate, whether from disease, or from the casualties of life ...

But Christians may bear to look at it without undue apprehension; for this very infliction, which most touches the heart and imagination, has ... been invested by Almighty God with a new and comfortable light, as being the medium of His choicest mercies towards us. Pain is no longer a curse, a necessary evil to be undergone with a dry submission or passive endurance—it may be considered even as a blessing of the Gospel, and being a blessing, admits of being met well or ill ... now that 'Christ hath suffered in the flesh,' we are bound 'to arm ourselves with the same mind,' and to obey, as He did, amid suffering.

[Parochial and Plain Sermons, Volume 3](#), Sermon 11. Bodily Suffering, pp 142-143

{8}

Let us, then, determine with cheerful hearts to sacrifice unto the Lord our God our comforts and pleasures, however innocent, when He calls for them, whether for the purposes of His Church, or in His own inscrutable Providence. Let us lend to Him a few short hours of present ease, and we shall receive our own with abundant usury in the day of His coming. There is a Treasury in heaven stored with such offerings as the natural man abhors; with sighs and tears, wounds and blood, torture and death. The Martyrs first

began the contribution, and we all may follow them; all of us, for every suffering, great or little, may, like the widow's mite, be sacrificed in faith to Him who sent it. Christ gave us the words of consecration, when He for an ensample said, 'Thy will be done.' Henceforth, as the Apostle speaks, we may 'glory in tribulation,' as the seed of future glory.

[Parochial and Plain Sermons, Volume 3](#), Sermon 11. Bodily Suffering, pp 154-155

{9}

[From letter to Sister Mary Gabriel Du Boulay, 18 August 1861]

Now excuse my folly in speaking. Thirty years have passed since I have been a sort of target for a shot, when any one wished to try his hand, and had nothing better to do ... I have very seldom *replied*; if so, for the sake of others, or of our cause ... Gross misrepresentations remain of me to this day, and even now they bring up what I did 20 years ago, knowing that *they* can speak, and *I* cannot ...

These are little and ridiculous things taken separately, but they form an atmosphere of *flies*—one can't enjoy a walk without this fidget on the nerves of the mind. They are nothing in the eye of reason, but they weary ...

I have tried to do works for God year after year, and for thirty years, so far forth as they were works, they have all failed. My first sermon as an Anglican, was on the text 'Man goes forth to his work and to his labour until the evening;' [Psalm 103:23] and now the evening is come and I have done nothing ... I know that it is better for me to seem to have done nothing—but still it is most difficult to go on working in the face of thirty years disappointment. And so it is—every thing seems to crumble under my hands, as if one were making ropes of sand.

[Letters and Diaries, Volume 20](#), Jul 1861 to Dec 1863, pp 29-30

{10}

... the heavenly hosts, who see what is going on upon earth, well understand, even from having seen it often, what is the course of a soul travelling from hell to heaven. They have seen, again and again, in numberless instances, that suffering is the path to peace; that they that sow in tears shall reap in joy; and that what was true of Christ is fulfilled in a measure in His followers ...

Now it is our turn; and all ministering spirits keep silence and look on. O let not your foot slip, or your eye be false, or your ear dull, or your attention flagging! Be not dispirited; be not afraid; keep a good heart; be bold; draw not back;—you will be carried through. Whatever troubles come on you, of mind, body, or estate; from within or from without; from chance or from intent; from friends or foes;—what ever your trouble be, though you be lonely, O children of a heavenly Father, be not afraid! quit you like men in your day; and when it is over, Christ will receive you to Himself, and your heart shall rejoice, and your joy no man taketh from you.

[Parochial and Plain Sermons, Volume 6](#), Sermon 16. Warfare the Condition of Victory, pp 229-231

{11}

O my dear Lord, though I am so very weak that I am not fit to ask Thee for suffering as a gift, and have not strength to do so, at least I will beg of Thee grace to meet suffering well, when Thou in Thy love and wisdom dost bring it upon me. Let me bear pain, reproach, disappointment, slander, anxiety, suspense, as Thou wouldest have me, O my Jesu, and as Thou by Thy own suffering hast taught me, when it comes. And I promise too, with Thy grace, that I will never set myself up, never seek pre-eminence, never court any great thing of the world, never prefer myself to others. I wish to bear insult meekly, and to return good for evil. I wish to humble myself in all things, and to be silent when I am ill-used, and to be patient when sorrow or pain is prolonged, and all for the love of Thee, and Thy Cross, knowing that in this way I shall gain the promise both of this life and of the next.

[Meditations and Devotions](#), Part III, V. The Power of the Cross, pp 348-349

{12}

[From the first sermon Fr Newman preached after the death of his dear friend, Fr Ambrose St John, fellow Oratorian]

"In times of great trouble, when you think everything is gone from you, if you have with you our Lord in the Blessed Sacrament you have still everything—whatever you have lost, if you have not lost Him, you have lost nothing. Believe me, it is so, my dear children;" then after a pause, in a low impressive voice, "*I know it.*"

[The Loyalty of Cardinal Newman](#)," *The Month*, Volume 70, Nov 1890, p 306

Here we are in a state of uncertainty: we do not know what is to happen. The Church suffers; her goodly portion, and her choice inheritance suffer; the vineyard is laid waste; there is persecution and war; and Satan rages and afflicts when he cannot destroy. But all this will be set right in the world to come, and if St. Peter could say at the Transfiguration "It is good to be here," much more shall we have cause to say so when we see the face of God ... Then we shall look back upon this world, and the trials, and temptations which are past, and what thankfulness, what joy will not rise within us—and we shall look forward; and this one thought will be upon us that this blessedness is to last for ever ... for ever and ever shall we be as we are, for our happiness and our peace will be founded in the infinite blessedness and peace of God, and as He is eternal and happy, so shall we be.

[\*Faith and Prejudice and Other Unpublished Sermons\*](#), Sermon 6. The World and Sin, pp 83-84

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## Easter, Resurrection

"Why seek ye the living among the dead?" ... Such is the triumphant question with which the Holy Angels put to flight the sadness of the women on the morning of Christ's resurrection ... "He is not here, but is risen!"

These were deeds done and words spoken eighteen hundred years since; so long ago, that in the world's thought they are as though they never had been; yet they hold good to this day. Christ is to us now, just what He was in all His glorious Attributes on the morning of the Resurrection; and we are blessed in knowing it, even more than the women to whom the Angels spoke, according to His own assurance, "Blessed are they that have not seen, and yet have believed."

[\*Parochial and Plain Sermons, Volume 2\*](#), Sermon 13. Christ, a Quickening Spirit, p 139

Here, then, Revelation meets us with simple and distinct *facts* and *actions*, not with painful inductions from existing phenomena, not with generalized laws or metaphysical conjectures, but with *Jesus and the Resurrection* ...

[Oxford University Sermons](#), Sermon 2. The Influence of Natural and Revealed Religion Respectively, p 27

{3}

O blessed day of the Resurrection, which of old time was called the Queen of Festivals, and raised among Christians an anxious, nay contentious diligence duly to honour it! Blessed day, once only passed in sorrow, when the Lord actually rose, and the disciples believed not; but ever since a day of joy to the faith and love of the Church! In ancient times, Christians all over the world began it with a morning salutation. Each man said to his neighbour, "Christ is risen;" and his neighbour answered him, "Christ is risen indeed, and hath appeared unto Simon." Even to Simon, the coward disciple who denied Him thrice, Christ is risen; even to us, who long ago vowed to obey Him, and have yet so often denied Him before men, so often taken part with sin, and followed the world, when Christ called us another way. "Christ is risen indeed, and hath appeared to Simon!" to Simon Peter the favoured Apostle, on whom the Church is built, Christ has appeared. He has appeared to His Holy Church first of all, and in the Church He dispenses blessings, such as the world knows not of. Blessed are they if they knew their blessedness ...

[Parochial and Plain Sermons, Volume 2](#), Sermon 13. Christ, a Quickening Spirit, pp 147-148

{4}

... we Christians, though born in our very infancy into the kingdom of God, and chosen above all other men to be heirs of heaven and witnesses to the world, and though knowing and believing this truth entirely, yet have very great difficulty and pass many years in learning our privilege ... And here we are, even on this great Day, this Day of days, on which Christ arose from the dead,—here are we, on this very Day as infants, lying helpless and senseless on the ground, without eyes to see or heart to comprehend who we are ...

While then we feel keenly, as we ought, that we do not honour this Blessed Day with that lively and earnest joy which is its due, yet let us not be discouraged, let us not despond at this ... If we have duly improved the sacred season which is now past; if we have in good earnest, and without trifling with ourselves, denied ourselves in meat and drink, and other indulgences, according to our strength; if we have been frequent in prayers according to our opportunities; it cannot be but that a blessing has come upon us, and is upon us now.

[\*Parochial and Plain Sermons, Volume 6\*](#), Sermon 8. Difficulty of Realizing Sacred Privileges, pp 96, 101

{5}

At Christmas we joy with the natural, unmixed joy of children, but at Easter our joy is highly wrought and refined in its character. It is not the spontaneous and inartificial outbreak which the news of Redemption might occasion, but it is thoughtful; it has a long history before it, and has run through a long course of feelings before it becomes what it is. It is a last feeling and not a first ... And yet, though the long season of sorrow which ushers in this Blessed Day, in some sense sobers and quells the keenness of our enjoyment, yet without such preparatory season, let us be sure we shall not rejoice at all. None rejoice in Easter-tide less than those who have not grieved in Lent.

[\*Parochial and Plain Sermons, Volume 4\*](#), Sermon 23. Keeping Fast and Festival, pp 334, 337

{6}

[From letter to Helen Church, 19 April 1876]

May the day come for all of us, of which Easter is the promise ...

[\*Letters and Diaries, Volume 28\*](#), Jan 1876 to Dec 1878, p 53

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## Obedience

... all of us here assembled, who hear the word of life continually, know it, admire it, do all but obey it. Is it not so? is not Scripture altogether pleasant except in its strictness? do not we try to persuade ourselves, that to *feel* religiously, to confess our love of religion, and to be able to talk of religion, will stand in the place of careful obedience, of that *self-denial* which is the very substance of true practical religion? Alas! that religion which is so delightful as a vision, should be so distasteful as a reality.

[Parochial and Plain Sermons, Volume 1](#), Sermon 3. Knowledge of God's Will without Obedience, p 29-30

{2}

Balaam obeyed God from a sense of its being right to do so, but not from a *desire to please Him*, not from *fear and love*. He had other ends, aims, wishes of his own, distinct from God's will and purpose, and he would have effected these if he could ... This surely is no uncommon character ... if we may judge of men in general by what we see,—that they make this world the first object in their minds, and use religion as a corrective, a restraint, upon *too much* attachment to the world. They think that religion is a negative thing, a sort of moderate love of the world, a moderate luxury, a moderate avarice, a moderate ambition, and a moderate selfishness. You see this in numberless ways. You see it in the course of trade, of public life, of literature, in all matters where men have objects to pursue. Nay you see it in religious exertions; of which it too commonly happens that the chief aim is, to attain *any how* a certain definite end, religious indeed, but of man's own choosing ...

[Parochial and Plain Sermons, Volume 4](#), Sermon 2. Obedience without Love, as Instanced in the Character of Balaam, pp 28-29

{3}

Is there then such a duty at all as obedience to ecclesiastical authority now? or is it one of those obsolete ideas, which are swept away, as unsightly cobwebs, by the New Civilization? Scripture says, 'Remember them which have the *rule* over you, who have spoken unto you the word of God, whose faith follow.' And, '*Obey* them that have the *rule* over you, and *submit yourselves*; for they watch *for your souls*, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for



you.' [Heb. xiii. 7, 17] ... Now Mr. Gladstone dislikes our way of fulfilling this precept, whether as regards our choice of ruler and leader, or our 'Absolute Obedience' to him; but he does not give us his own ... Can we be blamed, if, arguing from those texts which say that ecclesiastical authority comes from above, we obey it in that one form in which alone we find it on earth, in that one person who, of all the notabilities of this nineteenth century into which we have been born, alone claims it of us? ... If we give him up, to whom shall we go? Can we dress up any civil functionary in the vestments of divine authority? ... Catholics have 'done what they could,' [cf. Mark xiv. 8]—all that any one could: and it should be Mr. Gladstone's business, before telling us that we are slaves, because we obey the Pope, first of all to tear away those texts from the Bible.

[\*Anglican Difficulties, Volume 2\*](#), Letter to the Duke of Norfolk, pp 225-226

See also: on [absolute obedience](#) (Infallibility {13})

{4}

[From letter to Bishop Ullathorne, 30 December 1862]

I felt and feel that no good ever came of resisting the appointed Pastors of the flock. It is they who are the guardians of doctrine; they who have to give an account of souls; they who are answerable, if the Church suffers. I will never be so rash as not to leave them their responsibility, pure and simple, having this duty only in regard to it, viz to help them with my prayers.

[\*Letters and Diaries, Volume 20\*](#), Jul 1861 to Dec 1863, pp 378-379

{5}

Such is the way of mankind, ever contriving to slip by their duty, and fall into one or other extreme of error. Idle or busy, they are in both cases wrong: idle, and so neglecting their duties towards man; busy, and so neglecting their duties towards God.

[\*Parochial and Plain Sermons, Volume 2\*](#), Sermon 32. Use of Saints' Days, p 395

{6}

In truth, nothing is more easy to the imagination than duty in the abstract, that is, duty in name and not in reality. It is when it assumes a definite and actual shape, when it comes upon us under circumstances (and it is obvious

it can come in no other way), then it is difficult and troublesome. Circumstances are the very trial of obedience. Yet, plain as this is, it is very common to fancy our particular condition peculiarly hard, and that we should be better and happier men in any other.

Thus, for instance, opportunity, which is the means of temptation in the case of various sins, is converted into an excuse for them.

[\*Oxford University Sermons\*](#), Sermon 8. Human Responsibility, as Independent of Circumstance, p 141

{7}

He who does one little deed of obedience, whether he denies himself some comfort to relieve the sick and needy, or curbs his temper, or forgives an enemy, or asks forgiveness for an offence committed by him, or resists the clamour or ridicule of the world—such an one (as far as we are given to judge) evinces more true faith than could be shown by the most fluent religious conversation, the most intimate knowledge of Scripture doctrine, or the most remarkable agitation and change of religious sentiments. Yet how many are there who sit still with folded hands, dreaming, doing nothing at all, thinking they have done everything, or need do nothing, when they merely have had these good thoughts, which will save no one.

[\*Parochial and Plain Sermons, Volume 1\*](#), Sermon 13. Promising without Doing, p 172

{8}

Past sacrifices, past labours, past victories over yourselves,—these, my brethren, are the tokens of the like in store, and doubtless of greater in store; for the path of the just is as the shining, growing light [Prov. iv. 18.]. But trust nothing short of these. 'Deeds, not words and wishes,' this must be the watchword of your warfare and the ground of your assurance.

[\*Parochial and Plain Sermons, Volume 1\*](#), Sermon 13. Promising without Doing, p 168

{9}

To all those who are perplexed in any way soever, who wish for light but cannot find it, one precept must be given,—*obey*. It is obedience which

brings a man into the right path; it is obedience keeps him there and strengthens him in it. Under all circumstances, whatever be the cause of his distress,—obey. In the words of the text, 'Wait on the Lord, and keep His way, and He shall exalt thee.'

[Parochial and Plain Sermons, Volume 1](#), Sermon 18. Obedience the Remedy for Religious Perplexity, p 230

{10}

The very best that can be said of the fallen and redeemed race of Adam is, that they confess their fall, and condemn themselves for it, and try to recover themselves. And this state of mind, which is in fact the only possible religion left to sinners, is represented to us in the parable of the Prodigal Son, who is described as receiving, then abusing, and then losing God's blessings, suffering from their loss, and brought to himself by the experience of suffering. A poor service indeed to offer, but the best we can offer, to make obedience our second choice when the world deserts us, when that is dead and lost to us wherein we were held!

[Parochial and Plain Sermons, Volume 3](#), Sermon 7. Christian Repentance, p 90

{11}

Outward acts, done on principle, create inward habits. I repeat, the separate acts of obedience to the will of God, good works as they are called, are of service to us, as gradually severing us from this world of sense, and impressing our hearts with a heavenly character.

[Parochial and Plain Sermons, Volume 1](#), Sermon 1. Holiness Necessary for Future Blessedness, p 9

{12}

'If any man will come after Me, let him deny himself, and take up his cross *daily*, and follow Me.' [Luke ix. 23.] ... Accordingly, it seems that Christian obedience does not consist merely in a few occasional efforts, a few accidental good deeds, or certain seasons of repentance, prayer, and activity ... Again, the word *daily* implies, that the self-denial which is pleasing to Christ consists in little things. This is plain, for opportunity for great self-denials does not come every day. Thus to take up the cross of Christ is no

great action done once for all, it consists in the continual practice of small duties which are distasteful to us.

[Parochial and Plain Sermons, Volume 1](#), Sermon 5. Self-Denial the Test of Religious Earnestness, p 67

{13}

We see then how absurd it is, when writers ... talk magnificently about loving the whole human race with a comprehensive affection, of being the friends of all mankind, and the like. Such vaunting professions, what do they come to? that such men have certain benevolent *feelings* towards the world,—feelings and nothing more ... The real love of man *must* depend on practice, and therefore, must begin by exercising itself on our friends around us, otherwise it will have no existence. By trying to love our relations and friends, by submitting to their wishes, though contrary to our own, by bearing with their infirmities, by overcoming their occasional waywardness by kindness, by dwelling on their excellences, and trying to copy them, thus it is that we form in our hearts that root of charity, which, though small at first, may, like the mustard seed, at last even overshadow the earth.

[Parochial and Plain Sermons, Volume 2](#), Sermon 5. Love of Relations and Friends, pp 54-55

{14}

'If thou wilt enter into life, keep the commandments.' Matt. xix. 17.

Let a plain man read the Gospels with a serious and humble mind, and as in God's presence, and I suppose he would be in no perplexity at all about the meaning of these words. They are clear as the day at first reading, and the rest of our Saviour's teaching does but corroborate their obvious meaning. I conceive that if such a man, after reading them and the other similar passages which occur in the Gospels, were told that he had not mastered the sense of them, and that in matter of fact to attempt to enter into life by keeping the commandments, to attempt to keep the commandments in order to enter into life, were suspicious and dangerous modes of expression, and that the use of them showed an ignorance of the real spirit of Christ's doctrine, he would in despair say, 'Then truly Scripture is not a book for the multitude, but for those only who have educated and refined

understandings, so as to see things in a sense different from their obvious meaning.'

[Parochial and Plain Sermons, Volume 3](#), Sermon 6. Faith and Obedience, p 77

{15}

St. John says, 'Hereby do we know that we know Him, if we keep His commandments.' ... Thus the whole duty and work of a Christian is made up of these two parts, Faith and Obedience; 'looking unto Jesus,' the Divine Object as well as Author of our faith, and acting according to His will ... I conceive that we are in danger, in this day, of insisting on neither of these as we ought; regarding all true and careful consideration of the Object of faith, as barren orthodoxy, technical subtlety, and the like, and all due earnestness about good works as a mere cold and formal morality; and, instead, making religion, or rather (for this is the point) making the test of our being religious, to consist in our having what is called a spiritual state of heart, to the comparative neglect of the Object from which it must arise, and the works in which it should issue.

[Parochial and Plain Sermons, Volume 2](#), Sermon 14. Saving Knowledge, pp 153-154

[Quoted in part by Cardinal Ratzinger on Centennial of Newman's death; Vatican website]

{16}

[From letter to Br Francis Knox, 13 February 1849]

Let us learn by everything we do short of perfection to go on to perfection, and thus have cause to praise Him more and more who trains in love and obedience, not only by His holy teaching, but by our own infirmities.

[Letters and Diaries, Volume 13](#), Jan 1849 to Jun 1850, p 46

{17}

... to use a familiar illustration, obedience is the *road* to heaven, and faith the *gate*. Those who attempt to be saved simply without works, are like persons who should attempt to travel to a place, not along the road, but

across the fields. If we wish to get to our journey's end, we shall keep to the road ...

[Parochial and Plain Sermons, Volume 5](#), Sermon 12. The New Works of the Gospel, p 166

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## Pope, Papacy

[From letter to Anna Whitty, 9 September 1870]

If I understand you, if it were not for the Pope's position in the Church, you would find peace and consolation in it. You find peace in the Sacraments—you take a religious pleasure in the Mass—it is a relief and comfort to come before the Blessed Sacrament—you are supported and edified by the doctrines of the Church—you feel a satisfaction in the grandeur of the idea of a Church indefectible and universal—and in the sanctity of its appointments and its great heroes ... but then there is this encroaching, grasping, worldly principle, to put every thing wrong, which is embodied in the Roman See ...

Now I will not at all deny there is a good deal of truth in what you say ... I detest many things historically connected with the Popes as much as you can;—but what I feel is this, that a Universal Church cannot, by the laws of human society, be held together without a head ... If then it was in the designs of Providence to establish a spiritual Kingdom or universal Empire, it was in His designs to have a Pope, unless all was to be carried on by miracle ... And in matter of fact what has kept the religion together with the same faith, worship, and observances, is the Roman See ...

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, pp 203-204

See, regarding comments on Pope: [human side of Church](#) (Church, Scandal {8})

{2}

But there is nothing of special courage, nothing of personal magnanimity, in a Catholic's making light of the world, and beginning to preach to it, though it turn its face from him. He knows the nature and habits of the world; and it is his immemorial way of dealing with it; he does but act according to his

vocation; he would not be a Catholic, did he act otherwise. He knows whose vessel he has entered; it is the bark of Peter. When the greatest of the Romans was in an open boat on the Adriatic, and the sea rose, he said to the terrified boatman, *Cæsarem vehis et fortunam Cæsaris*—'Caesar is your freight and Caesar's fortune.' What he said in presumption, we, my dear brethren, can repeat in faith, of that boat, in which Christ once sat and preached. We have not chosen it to have fear about it; we have not entered it to escape out of it; no, but to go forth in it upon the flood of sin and unbelief, which would sink any other craft.

[Discourses to Mixed Congregations](#), Discourse 12. Prospects of the Catholic Missioner, p 245

{3}

[From letter to Mrs. William Froude, 5 April 1844]

In the summer of 1839, I was led in the course of my regular reading (which is a point on which some stress might be laid) to the Monophysite controversy, and to the Council of Chalcedon and St Leo's works inclusively ...

Eutyches was condemned then, who said there was but one nature in Our Lord ... I found the Eastern Church under the superintendence (as I may call it) of Pope Leo. I found that *he* had made the Fathers of the Council unsay their decree and pass another, so that (humanly speaking) we owe it to Pope Leo at this day that the Catholic Church holds the true doctrine. I found that Pope Leo based his authority upon St Peter. I found the Fathers of the Council crying out 'Peter hath spoken by the mouth of Leo', when they altered their decree.

[Letters and Diaries, Volume 10](#), Nov 1843 to 6 Oct 1845, pp 196-197

[The Council of Chalcedon, the fourth Ecumenical Council, was held in 452 AD]

{4}

If then there is now a form of Christianity such, that it extends throughout the world, though with varying measures of prominence or prosperity in separate places;—that it lies under the power of sovereigns and magistrates, in various ways alien to its faith;—that flourishing nations and great empires, professing or tolerating the Christian name, lie over against it as

antagonists;—that schools of philosophy and learning are supporting theories, and following out conclusions, hostile to it, and establishing an exegetical system subversive of its Scriptures;—that it has lost whole Churches by schism, and is now opposed by powerful communions once part of itself;—that it has been altogether or almost driven from some countries;—that in others its line of teachers is overlaid, its flocks oppressed, its Churches occupied, its property held by what may be called a duplicate succession;—that in others its members are degenerate and corrupt, and are surpassed in conscientiousness and in virtue, as in gifts of intellect, by the very heretics whom it condemns;—that heresies are rife and bishops negligent within its own pale;—and that amid its disorders and its fears there is but one Voice for whose decisions the peoples wait with trust, one Name and one See to which they look with hope, and that name Peter, and that see Rome;—such a religion is not unlike the Christianity of the fifth and sixth Centuries.

[\*Development of Christian Doctrine\*](#), Chapter 6, Section 3, pp 321-322

{5}

I cannot forget that, at a time when Celt and Saxon were alike savage, it was the See of Peter that gave both of them, first faith, then civilization; and then again bound them together in one by the seal of a joint commission to convert and illuminate in their turn the pagan continent ... how Augustine was sent to us by Gregory; how he fainted in the way at the tidings of our fierceness, and, but for the Pope, would have shrunk as from an impossible expedition; how he was forced on 'in weakness and in fear and in much trembling,' until he had achieved the conquest of the island to Christ. Nor, again, how it came to pass that, when Augustine died and his work slackened, another Pope, unwearied still, sent three saints from Rome, to ennoble and refine the people Augustine had converted. Three holy men set out for England together, of different nations: Theodore, an Asiatic Greek, from Tarsus; Adrian, an African; Bennett alone a Saxon, for Peter knows no distinction of races in his ecumenical work.

[\*Idea of a University\*](#), Part 1. University Teaching, Discourse 1. Introductory, pp 15-16

{6}



Another question ... is, whether or not the Church of Rome is 'the mother of harlots,' and the Pope St. Paul's 'man of sin.' ... How those divines who hold the Apostolical Succession can maintain the affirmative, passes my comprehension; for in holding the one and other point at once, they are in fact proclaiming to the world that they come from 'the synagogue of Satan,' and (if I may so speak) have the devil's orders. I know that highly revered persons have so thought; perhaps they considered that the fatal apostasy took place at Trent, that is, *since* the date of our derivation from Rome; yet if in 'the seven hills,' in certain doctrines 'about the souls of men,' in what you consider 'blasphemous titles,' and in 'lying wonders,' lies, as you maintain, the proper evidence that the Bishop of Rome is Antichrist, then the great Gregory, to whom we Saxons owe our conversion, was Antichrist, for in him and in his times were those tokens of apostasy fulfilled, and our Church and its Sees are in no small measure the very work of the 'Man of Sin.'

And the dissenting bodies among us seem to understand this well; for they respond to our attack upon Rome, by briskly returning it on ourselves. They know none of those subtle distinctions by which we distinguish in this matter between ourselves and our ancient Mother, but they apply at once to our actual state what we confess of our original descent.

[Via Media, Volume 2](#), IV. Letter ... on Mr. R. H. Froude's Statements on the Holy Eucharist, 1838, p 219

{7}

There is on the whole then but one issue in the controversy about the Church, and that a very plain and simple one. Its children and its enemies both understand that the Church professes to act for God, but the one party says *rightfully*, the other *wrongfully* ... If we believe she has a commission, we shall be Catholics, and call her holy: if we make our inward light, or our reason, or our feelings, our guide, and set up Antichrist within us, then, with Gnostics, Montanists, Novatians, Manichees, Donatists, Paulicians, Albigenses, Calvinists, and Brownists, we shall, in mere self-defence and mere consistency, call her Babylon, Sodom, sorceress, harlot, Jezebel, Beelzebub, and Antichrist. A sacerdotal order is historically the essence of the Church ... And thus we answer a gibe, we believe of Baxter's, which at first sight is not without its force. He said that 'If the Pope was not

Antichrist, he had bad luck to be so like him.' Not 'bad luck;' but sheer necessity. Since Antichrist simulates Christ, and bishops are images of Christ, Antichrist is like a bishop, and a bishop is like Antichrist. And what is the Pope but a bishop?

[\*Essays Critical and Historical, Volume 2\*](#), Essay XI. The Protestant idea of Antichrist, pp 172-173 ([\*British Critic\*](#), Oct. 1840)

{8}

[From letter to E B Pusey, 21 July 1867]

It is no trouble to believe, when the Church has spoken; the real trouble is when a number of little Popes start up, laymen often, and preach against Bishops and Priests, and make their own opinions the faith, and frighten simple-minded devout people and drive back inquirers.

[\*Letters and Diaries, Volume 23\*](#), Jan to Dec 1867, p 272

{9}

As external enemies do not prove a state to be weak till they prevail over it, so rebellions from within may but prove its strength, if they are smitten down and extinguished. Now, the disorders which have afflicted the Church have just had this office assigned them in the designs of Providence, and teach us this lesson. They have but assayed what may be called the unitive and integrating virtue of the See of St. Peter, in contrast to such counterfeits as the Anglican Church, which, set up in unconditional surrender to the nation, has never been able to resist the tyranny or caprice of the national will. The Establishment, having no internal principle of individuality, except what it borrows from the nation, can neither expel what is foreign to itself, nor heal its own wounds; the Church, a living body, when she becomes the seat of a malady or disorder, tends from the first to its eradication, which is but a matter of time.

[\*Anglican Difficulties, Volume 1\*](#), Lecture 10. Differences Among Catholics No Prejudice to the Unity of the Church, p 315

{10}

St. Paul says, 'the gifts and the calling of God are without repentance.' His Church then, in all necessary matters, is as unchangeable as He. Its framework, its polity, its ranks, its offices, its creed, its privileges, the promises made to it, its fortunes in the world, are ever what they have been.

Therefore, as it was *in* the world, but not *of* the world, in the Apostles' time, so it is now:—as it was 'in honour and dishonour, in evil report and good report, as chastised but not killed, as having nothing and possessing all things,' in the Apostles' times, so it is now:—as then it taught the truth, so it does now; as then it had the sacraments of grace, so has it now; as then it had a hierarchy or holy government of Bishops, priests, and deacons, so has it now; and as it had a Head then, so must it have a head now. Who is that visible Head now? who is now the vicar of Christ? who has now the keys of the kingdom of heaven, as St. Peter had then? Who is it now who binds and looses on earth, that our Lord may bind and loose in heaven? Who, I say, if a successor to St. Peter there must be, who is that successor in his sovereign authority over the Church? It is he who sits in St. Peter's chair: it is the Bishop of Rome.

[\*Sermons Preached on Various Occasions\*](#), Sermon 15. The Pope and the Revolution, pp 284-285

{11}

There are kings of the earth who have despotic authority, which their subjects obey indeed but disown in their hearts; but we must never murmur at that absolute rule which the Sovereign Pontiff has over us, because it is given to him by Christ, and, in obeying him, we are obeying his Lord. We must never suffer ourselves to doubt, that, in his government of the Church, he is guided by an intelligence more than human. His yoke is the yoke of Christ, *he* has the responsibility of his own acts, not we; and to his *Lord* must he render account, not to us. Even in secular matters it is ever safe to be on his side, dangerous to be on the side of his enemies. Our duty is,—not indeed to mix up Christ's Vicar with this or that party of men, because he in his high station is above all parties,—but to look at his formal deeds, and to follow him whither he goeth, and never to desert him, however we may be tried, but to defend him at all hazards, and against all comers, as a son

would a father, and as a wife a husband, knowing that his cause is the cause of God.

[\*Sermons Preached on Various Occasions\*](#), Sermon 15. The Pope and the Revolution, pp 286-287

{12}

[From letter to John Rickards Mozley, son of Newman's sister Jemima, 4 April 1875]

You say that at least the Popes ought publicly to confess, when it is proved they have gone wrong; does Queen Victoria confess the sins of George iv.? ... No party can be kept together, if there is no reticence. But in fact, except among controversialists, there is no want of candour and frankness among us; witness the fact that Protestant attacks on us generally are drawn from the admissions of Catholics. Baronius, writing under the Pope's eye, speaks in the strongest terms of the evil state of the Popedom in the dark age; Rinaldus, his continuator, speaks against Alexander vi.; St. Bernard, St. Thomas, and many others speak against the conduct of the Roman See in their own times ... So do holy women in their writings, such as St. Bridget.

[\*Letters and Diaries, Volume 27\*](#), Jan 1874 to Dec 1875, p 265

{13}

... we cannot take as much as we please, and no more, of an institution which has a monadic existence. We must either give up the belief in the Church as a divine institution altogether, or we must recognize it at this day in that communion of which the Pope is the head. With him alone and round about him are found the claims, the prerogatives, and duties which we identify with the kingdom set up by Christ. We must take things as they are; to believe in a Church, is to believe in the Pope. And thus this belief in the Pope and his attributes, which seems so monstrous to Protestants, is bound up with our being Catholics at all; as our Catholicism is bound up with our Christianity.

[\*Anglican Difficulties, Volume 2\*](#), Letter to the Duke of Norfolk, Section 3. The Papal Church, pp 207-208

{14}

[Letter to John Rickards Mozley, 4 April 1875]

A large society, such as the Church, is necessarily a political power, and to touch politics is to touch pitch. A private Catholic is not answerable for the Pope's political errors, any more than the shareholder in a railway in 1875 is answerable for the railway's accidents in 1860, nay, or in 1875.

[Letters and Diaries, Volume 27](#), Jan 1874 to Dec 1875, p 265

{15}

[From letter to Prime Minister William Ewart Gladstone, 23 December 1881]

I think you overrate the Pope's power in political and social matters. It is absolute in questions of theology, but not so in practical matters ... local power and influence is often more than a match for Roman right.

I learned this at Rome in 1847, when I was asking the Pope's sanction for introducing the Oratory into England. Besides what we asked for, he gave us the Oratory at Malta with its Church and Library, the Malta community having died out ... Ultimately we declined to accept it; but, when I first talked the proposal over, an ecclesiastical friend at Rome said to me, 'The Pope of course is acting within his right, but don't fancy you have got the House because he has given it. Everything will depend on the Bishop of Malta. Do you know *him*?' I have had experience, that my friend's words were only [too] true, all through my Catholic life. The Pope's right keeps things together, it checks extravagancies, and at length prevails, but not without a fight. Its exercise is a matter of great prudence, and depends upon times and circumstances.

[Letters and Diaries, Volume 30](#), Oct 1881 to Dec 1884, p 37

{16}

[From letter to A J Hanmer, 21 November 1849]

It is unreasonable to expect that a doctrine (such as the centrality and infallibility of the Holy See) should not create opposition on the one hand, and involve the necessity of temporizing on the part of the Supreme authority in itself. To suppose that subordinates, though saints, should never resist, and Popes should never, from policy or weakness or charity, give way, is unreasonable. Take the case of a schoolmaster, or of a Religious Superior—he is obliged to wink at many things, to concede others against his judgment, which it would be most unfair to bring against him as precedents. Yet schoolboys often say, 'You allowed so and so to do it.' St

Philip Neri, my own Father's, maxim is, 'The secret of government is to command seldom'—This especially applies to a rule of love.

[Letters and Diaries, Volume 13](#), Jan 1849 to Jun 1850, p 300

{17}

... did the Pope speak against Conscience in the true sense of the word, he would commit a suicidal act. He would be cutting the ground from under his feet. His very mission is to proclaim the moral law, and to protect and strengthen that 'Light which enlighteneth every man that cometh into the world.' On the law of conscience and its sacredness are founded both his authority in theory and his power in fact. Whether this or that particular Pope in this bad world always kept this great truth in view in all he did, it is for history to tell. I am considering here the Papacy in its office and its duties, and in reference to those who acknowledge its claims. They are not bound by the Pope's personal character or private acts, but by his formal teaching. Thus viewing his position, we shall find that it is by the universal sense of right and wrong, the consciousness of transgression, the pangs of guilt, and the dread of retribution, as first principles deeply lodged in the hearts of men, it is thus and only thus, that he has gained his footing in the world and achieved his success. It is his claim to come from the Divine Lawgiver, in order to elicit, protect, and enforce those truths which the Lawgiver has sown in our very nature, it is this and this only that is the explanation of his length of life more than antediluvian. The championship of the Moral Law and of conscience is his *raison d'être*.

[Anglican Difficulties, Volume 2](#), Letter to the Duke of Norfolk, Section 5. Conscience, pp 252-253

[Last sentence quoted by Cardinal Ratzinger (Pope Benedict XVI) on [centennial of Newman's death](#)]

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See also: [toast to Pope and conscience](#) (Conscience {14})

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## Infallibility

St. Paul says in one place that his Apostolical power is given him to edification, and not to destruction. There can be no better account of the Infallibility of the Church. It is a supply for a need, and it does not go beyond that need. Its object is, and its effect also, not to enfeeble the freedom or vigour of human thought in religious speculation, but to resist and control its extravagance ...

Infallibility cannot act outside of a definite circle of thought, and it must in all its decisions, or *definitions*, as they are called, profess to be keeping within it. The great truths of the moral law, of natural religion, and of Apostolical faith, are both its boundary and its foundation. It must not go beyond them, and it must ever appeal to them. Both its subject-matter, and its articles in that subject-matter, are fixed. And it must ever profess to be guided by Scripture and by tradition. It must refer to the particular Apostolic truth which it is enforcing, or (what is called) *defining*. Nothing, then, can be presented to me, in time to come, as part of the faith, but what I ought already to have received, and hitherto have been kept from receiving, (if so,) merely because it has not been brought home to me.

[Apologia](#), Chapter 5, p 253

{2}

Where the Church speaks, there is knowledge; where not as yet, there is opinion, and it is opinion that varies.

... the subtle and curious intellect of her theologians has investigated and determined innumerable questions, not with infallible accuracy, but each in his own way, and often in opposition to each other, still with incalculable advantage to religion. The result has been a wide knowledge of Revelation and a large freedom of thought, a flood of illustration on existing dogmas, and a store of material which, as human means, are at the service of the Infallible Church, when she is called upon to decide a controversy and to formulate some new definition of faith.

[Via Media, Volume 1](#), Lecture 3. Doctrine of Infallibility Morally Considered, Notes pp 90-91

{3}

[From letter to J H Willis Nevins, 25 Jun 1874]

You ask—'Must not the idea or doctrine that Ecumenical Councils were to be inspired or infallible, have been taught by our Lord to his Apostles?' I answer—No, it need not ...

It is ... a doctrine derived from, a consequence of, an Apostolical and Divine doctrine, viz., that the Church is the authoritative teacher. She cannot teach without infallibility—that is the first deduction—a General Council is an act of her teaching—this is a second deduction. This is what is often called development of doctrine ... I don't think we get a right view of infallibility (as negative far more than positive) till we begin with the idea of teaching.

[\*Letters and Diaries, volume 27\*](#), Jan 1874 to Dec 1875, p 84

{4}

[From a confidential letter to his Bishop, William Ullathorne, which was leaked to the public, concerning proceedings of the first Vatican Council on Papal Infallibility, 28 January 1870]

Rome ought to be a name to lighten the heart at all times, and a Council's proper office is, when some great heresy or other evil impends, to inspire the faithful with hope and confidence; but now we have the greatest meeting which ever has been, and that at Rome, infusing into us by the accredited organs of Rome and its partizans ... little else than fear and dismay. When we are all at rest, and have no doubts, and at least practically, not to say doctrinally, hold the Holy Father to be infallible, suddenly there is thunder in the clear sky, and we are told to prepare for something we know not what to try our faith we know not how. No impending danger is to be averted, but a great difficulty is to be created. Is this the proper work for an Ecumenical Council? As to myself personally, please God, I do not expect any trial at all; but I cannot help suffering with the various souls which are suffering, ... When has definition of doctrine de fide been a luxury of devotion, and not a stern painful necessity? Why should an aggressive insolent faction be allowed to 'make the heart of the just to mourn, whom the Lord hath not made sorrowful?' ... I assure you, my dear Lord, some of the truest minds are driven one way and another, and do not know where to rest their feet; one day determining to give up all



theology as a bad job, and recklessly to believe henceforth almost that the Pope is impeccable; ... then again angry with the Holy See for listening to the flattery of a clique ...

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, pp 18-19

{5}

... first, He told them to 'teach' His revealed Truth; next, 'to the consummation of all things;' thirdly, for their encouragement, He said that He would be with them 'all days,' all along, on every emergency or occasion, until that consummation. They had a duty put upon them of teaching their Master's words, a duty which they could not fulfil in the perfection which fidelity required, without His help; therefore came His promise to be with them in their performance of it. Nor did that promise of supernatural help end with the Apostles personally, for He adds, 'to the consummation of the world,' implying that the Apostles would have successors, and engaging that He would be with those successors as He had been with them ... This is how Catholics understand the Scripture record, nor does it appear how it can otherwise be understood; but, when we have got as far as this, and look back, we find that we have by implication made profession of a further doctrine. For, if the Church, initiated in the Apostles and continued in their successors, has been set up for the direct object of protecting, preserving, and declaring the Revelation, and that, by means of the Guardianship and Providence of its Divine Author, we are led on to perceive that, in asserting this, we are in other words asserting, that, so far as the message entrusted to it is concerned, the Church is infallible; for what is meant by infallibility in teaching but that the teacher in his teaching is secured from error? and how can fallible man be thus secured except by a supernatural infallible guidance? And what can have been the object of the words, 'I am with you all along to the end,' but to give thereby an answer by anticipation to the spontaneous, silent alarm of the feeble company of fishermen and labourers, to whom they were addressed, on their finding themselves laden with superhuman duties and responsibilities?

Such then being, in its simple outline, the infallibility of the Church, such too will be the Pope's infallibility, as the Vatican Fathers have defined it.

[Anglican Difficulties, Volume 2](#). Letter to the Duke of Norfolk, Section 9. The Vatican Definition, pp 322-324

{6}

[From letter to Georges Darboy, Archbishop of Paris, end of 1870]

The doctrine of infallibility has now been more than sufficiently promulgated. Personally I have never had a shadow of a doubt that the very essence of religion is protection from error, for a revelation that could stultify itself would be no revelation at all ... When Rome spoke on this subject every misgiving vanished; for, if by some fiction those who love me will have it that I am a teacher of the faithful, I am above all a disciple of the Church, *doctor fidelium, discipulus ecclesiae*.

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, p 259

{7}

[From letter to William Froude, 29 April 1879]

There were circumstances in the mode of conducting the Vatican Council which I could not like, but its definition of the Pope's Infallibility was nothing short of the upshot of numberless historical facts looking that way, and of the multitudinous mind of theologians acting upon them.

[Letters and Diaries, Volume 29](#), Jan 1879 to Sep 1881, p 118

{8}

[From letter to the Editor of *The Times*, 9 September 1872, regarding Pope Gregory xiii and the St Bartholomew's Day Massacre]

No Pope can make evil good. No Pope has any power over those eternal moral principles which God has imprinted on our hearts and consciences. If any Pope has, with his eyes open, approved of treachery or cruelty, let those defend that Pope, who can. If any Pope at any time has had his mind so occupied with the desirableness of the Church's triumph over her enemies, as to be dead to the treacherous and savage acts by which that triumph was achieved, let those who feel disposed say that in such conduct he acted up to his high office of maintaining justice and showing mercy ...

Whether, in matter of fact, Pope Gregory xiii had a share in the guilt of the St Bartholomew massacre, must be proved to me, before I believe it. It is commonly said in his defence, that he had an untrue, one-sided account of

the matter presented to him, and acted on misinformation. This involves a question of fact, which historians must decide. But, even if they decide against the Pope, his infallibility is in no respect compromised. Infallibility is not impeccability.

[Letters and Diaries, Volume 26](#), Jan 1872 to Dec 1873, pp 163-164

{9}

[From letter to *The Guardian*, 12 September 1872, in response to Capes' letter claiming that Newman all along had considered the doctrine of Papal Infallibility to be contradicted by the facts of Church history, and that, after the Vatican Council, had forced himself to fancy believing what in his heart he could not and did not believe]

I could say much and quote much from what I have written, in comment upon this nasty view of me. But, not to take up too much of your room, I will ... quote one out of various passages, in which long before the Vatican Council was dreamed of, at least by me, I enunciated absolutely the doctrine of the Pope's Infallibility. It is in my [Discourse on University Education](#), delivered in Dublin in 1852 (page 22). It runs as follows:—

'Deeply do I feel, ever will I protest, *for I can appeal to the ample testimony of history to bear me out*, that, in questions of right and wrong, there is nothing really strong in the whole world, nothing decisive and operative, but the voice of him, to whom have been committed the keys of the kingdom and the oversight of Christ's flock. That voice is now, as ever it has been, a real authority, *infallible* when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province, adding certainty to what is probable and persuasion to what is certain. Before [it] speaks, the most saintly may mistake; and after it has spoken, the most gifted must obey ...'

[Letters and Diaries, Volume 26](#), Jan 1872 to Dec 1873, p 167

[Newman omitted this quotation and other portions of the 1852 Discourse as not germane when he later included the Discourse in *Idea of a University*.]

{10}

[From letter to Mrs. William Froude, 5 March 1871]

As to your friend's question, certainly the Pope is not infallible beyond the Deposit of Faith originally given ...

And this will just illustrate what is meant by the gift of infallibility—as Balaam wished to curse, but opened his mouth with blessings, so a Pope may all his life be in error, but if he attempts to put it forth, he will be cut off, or be deterred, or find himself saying what he did not mean to say ...

A Pope is not *inspired*; he has no inherent gift of divine knowledge, but when he speaks *ex Cathedrâ*, he may say little or much, but he is simply protected from saying what is untrue. I know you will find flatterers and partizani such as those whom St Francis de Sales calls 'the Pope's lackies', who say much more than this, but they may enjoy their own opinion, they cannot bind the faith of Catholics.

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, pp 297, 299

{11}

[From letter to Arthur Arnold, 20 Sep 1872]

... the subject matter of the Pope's infallibility is a truth, and truth in the province of religion and morals. The Pope is not infallible in his acts or his commands ... Revelation, in its very idea, is a revelation of truth—and it is a revelation not for the first century alone, but for all times. Who is its keeper and interpreter, or oracle, in centuries 2, 3, 4 as the Apostles were in the first? We do not want, nor do we recognise in St. Peter, an impeccable man, but a sure teacher of the truth. The Popes take his place ... We can blame a Pope's actions, while we believe in his formal enunciations of Christian doctrine.

[Letters and Diaries, volume 26](#), Jan 1872 to Dec 1873, p 173

{12}

It is astonishing to me how any one can fancy that Liberius, in subscribing the Arian confession, promulgated it *ex cathedrâ*, considering he was not his own master when he signed it, and it was not his drawing up ... Surely for an *ex cathedrâ* decision of the Pope is required his formal initiation of it, his virtual authorship in its wording, and his utterance amid his court, with solemnities parallel to those of an Ecumenical Council. It is not a transaction that can be done in his travelling dress, in some road-side inn, or town-tavern, or imperial servants'-hall.

[Historical Sketches, Volume 2](#), III. Trials of Theodoret, Section 7, p 340,  
Note

{13}

[Response to W E Gladstone, who had claimed in a [pamphlet](#) that Papal Infallibility meant that "Absolute obedience ... is due to the Pope, at the peril of salvation, not alone in faith, in morals, but in all things which concern the discipline and government of the Church." (p 41)]

When then, Mr. Gladstone asks Catholics how they can obey the Queen and yet obey the Pope, since it may happen that the commands of the two authorities may clash, I answer, that it is my *rule*, both to obey the one and to obey the other, but that there is no rule in this world without exceptions, and if either the Pope or the Queen demanded of me an "Absolute Obedience," he or she would be transgressing the laws of human society. I give an absolute obedience to neither. Further, if ever this double allegiance pulled me in contrary ways, which in this age of the world I think it never will, then I should decide according to the particular case, which is beyond all rule, and must be decided on its own merits. I should look to see what theologians could do for me, what the Bishops and clergy around me, what my confessor; what friends whom I revered: and if, after all, I could not take their view of the matter, then I must rule myself by my own judgment and my own conscience.

[Anglican Difficulties, Volume 2](#), Letter to the Duke of Norfolk, pp 243-244

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Blessed Virgin Mary

[From sermon preached 25 March 1832]

Who can estimate the holiness and perfection of her, who was chosen to be the Mother of Christ? If to him that hath, more is given, and holiness and Divine favour go together (and this we are expressly told), what must have been the transcendent purity of her, whom the Creator Spirit condescended to overshadow with His miraculous presence? What must have been her gifts, who was chosen to be the only near earthly relative of the Son of God, the only one whom He was bound by nature to revere and look up to; the

one appointed to train and educate Him, to instruct Him day by day, as He grew in wisdom and in stature? This contemplation runs to a higher subject, did we dare follow it; for what, think you, was the sanctified state of that human nature, of which God formed His sinless Son; knowing as we do, 'that which is born of the flesh is flesh,' and that 'none can bring a clean thing out of an unclean?' [1 John iii. 6. Job xiv. 4.]

[Parochial and Plain Sermons, Volume 2](#), Sermon 12. The Reverence Due to the Virgin Mary, pp 131-132

{2}

[From letter to E. B. Pusey on his birthday, 22 August 1867]

I always remember your birthday, ...and this morning I have been saying Mass with the prayer that God will teach you and all yours His Blessed Will in all things ... and it was also the day on which in 1845 I saw my way clear to put a miraculous medal around my neck.

[Letters and Diaries, Volume 23](#), Jan to Dec 1867, p 318; see also [Letters and Diaries, Volume 10](#), p 750, diary note for 22 August 1845: 'medal'

[The medal bears the words: *O Mary, conceived without sin, pray for us who have recourse to thee*; the first such medals were produced in Paris in 1832]

{3}

[From letter to Sir Frederick Rogers, 2 February 1868]

I chose the Purification for the foundation of the English Oratory—because it was our foundation day at Oriel. I have now been 46 years under the shadow of Maria Purificans.

[Letters and Diaries, Volume 24](#), Jan 1868 to Dec 1869, p 25

[Newman was awarded his fellowship to Oriel College in 1822.]

{4}

This simply is the point which I shall insist on—disputable indeed by aliens from the Church, but most clear to her children—that the glories of Mary are for the sake of Jesus; and that we praise and bless her as the first of creatures, that we may confess Him as our sole Creator.

[Discourses to Mixed Congregations](#), Discourse 17. The Glories of Mary for the Sake of Her Son, p 344

{5}

I say then, when once we have mastered the idea, that Mary bore, suckled, and handled the Eternal in the form of a child, what limit is conceivable to the rush and flood of thoughts which such a doctrine involves? What awe and surprise must attend upon the knowledge, that a creature has been brought so close to the Divine Essence? It was the creation of a new idea and of a new sympathy, of a new faith and worship, when the holy Apostles announced that God had become incarnate; then a supreme love and devotion to Him became possible, which seemed hopeless before that revelation ... But, besides this, a second range of thoughts was opened on mankind, unknown before, and unlike any other, as soon as it was understood that that Incarnate God had a mother. The second idea is perfectly distinct from the former, and does not interfere with it. He is God made low, she is a woman made high.

[Anglican Difficulties, Volume 2](#), Letter to Pusey, 4. Belief of Catholics concerning the Blessed Virgin, as coloured by their Devotion to her, pp 82-83

{6}

Mary's faith did not end in a mere acquiescence in Divine providences and revelations, ... she 'pondered' them. When the shepherds came, and told of the vision of Angels which they had seen at the time of the Nativity, and how one of them announced that the Infant in her arms was 'the Saviour, which is Christ the Lord,' while others did but wonder, 'Mary kept all these things, and pondered them in her heart.' Again, when her Son and Saviour had come to the age of twelve years, and had left her for a while for His Father's service, and had been found, to her surprise, in the Temple, ... and had, on her addressing Him, vouchsafed to justify His conduct, we are told, 'His mother kept all these sayings in her heart.' ...

Thus St. Mary is our pattern of Faith, both in the reception and in the study of Divine Truth. She does not think it enough to accept, she dwells upon it; not enough to possess, she uses it; not enough to assent, she develops it; not enough to submit the Reason, she reasons upon it; not indeed reasoning first, and believing afterwards, with Zacharias, yet first believing without

reasoning, next from love and reverence, reasoning after believing. And thus she symbolizes to us, not only the faith of the unlearned, but of the doctors of the Church also, who have to investigate, and weigh, and define, as well as to profess the Gospel ...

[Oxford University Sermons](#), Sermon 15. The Theory of Development in Religious Doctrine, pp 312-313

{7}

... if you would bring out distinctly and beyond mistake and evasion, the simple idea of the Catholic Church that God is man, could you do it better than by laying down in St. John's words that 'God *became* man'? and again could you express this more emphatically and unequivocally than by declaring that He was *born* a man, or that He had a *Mother*? The world allows that God *is* man; the admission costs it little, for God is everywhere, and (as it may say) is everything; but it shrinks from confessing that God is the Son of Mary. It shrinks, for it is at once confronted with a severe fact, which violates and shatters its own unbelieving view of things; the revealed doctrine forthwith takes its true shape, and receives an historical reality; and the Almighty is introduced into His own world at a certain time and in a definite way. Dreams are broken and shadows depart; the Divine truth is no longer a poetical expression, or a devotional exaggeration, or a mystical economy ... And the confession that Mary is *Deipara*, or the Mother of God, is that safeguard wherewith we seal up and secure the doctrine of the Apostle from all evasion ...

[Discourses to Mixed Congregations](#), Discourse 17. The Glories of Mary for the Sake of Her Son, pp 346-347

{8}

[On St. Justin Martyr, St. Irenæus and Tertullian]

Now, what is especially noticeable in these three writers, is, that they do not speak of the Blessed Virgin merely as the physical instrument of our Lord's taking flesh, but as an intelligent, responsible cause of it; her faith and obedience being accessories to the Incarnation, and gaining it as her reward. As Eve failed in these virtues, and thereby brought on the fall of the race in Adam, so Mary by means of the same had a part in its restoration ... that, as Eve forfeited privileges by sin, so Mary earned privileges by the fruits of



grace; that, as Eve was disobedient and unbelieving, so Mary was obedient and believing; that, as Eve was a cause of ruin to all, Mary was a cause of salvation to all; that as Eve made room for Adam's fall, so Mary made room for our Lord's reparation of it; and thus, whereas the free gift was not as the offence, but much greater, it follows that, as Eve co-operated in effecting a great evil, Mary co-operated in effecting a much greater good.

[Anglican Difficulties, Volume 2](#). Letter to Pusey, pp 35-36

{9}

I ask you, have you any intention to deny that Mary was as fully endowed as Eve? is it any violent inference, that she, who was to co-operate in the redemption of the world, at least was not less endowed with power from on high, than she who, given as a help-mate to her husband, did in the event but cooperate with him for its ruin? If Eve was raised above human nature by that indwelling moral gift which we call grace, is it rash to say that Mary had even a greater grace? And this consideration gives significance to the Angel's salutation of her as 'full of grace,'—an interpretation of the original word which is undoubtedly the right one, as soon as we resist the common Protestant assumption that grace is a mere external approbation or acceptance, answering to the word 'favour,' whereas it is, as the Fathers teach, a real inward condition or superadded quality of soul. And if Eve had this supernatural inward gift given her from the first moment of her personal existence, is it possible to deny that Mary too had this gift from the very first moment of her personal existence? I do not know how to resist this inference:—well, this is simply and literally the doctrine of the Immaculate Conception. I say the doctrine of the Immaculate Conception is in its substance this, and nothing more or less than this (putting aside the question of degrees of grace); and it really does seem to me bound up in the doctrine of the Fathers, that Mary is the second Eve.

[Anglican Difficulties, Volume 2](#). Letter to Pusey, pp 45-46

{10}

[From letter to William Wilberforce, 9 December 1860]

Our doctrine of original sin is *not* that of Protestants. We do *not* hold *infection of nature*—but we place original sin in the *absence* of *supernatural*

grace. Now we say, that the Blessed Virgin had from the first moment of creation the *presence or gift* of grace—AS ADAM HAD—and we only say that she was restored (for the sake of the Atonement which was to come) to *Adam's* state, and never was in any other state. This is the doctrine which the Pope six years ago declared to have been from the beginning of Christianity. I think there is much (in the way of *existing documents*) to show that it *was* ... As to the opposition made to the doctrine in former ages, as by St Bernard etc., it is not an article of faith with us *in the sense* in which they objected to it, but in the sense which I have declared above.

[Letters and Diaries, Volume 19](#), Jan 1859 to Jun 1861, p 438

{11}

[From memorandum for R I Wilberforce to help him meet objections of some Protestant friends against the doctrine of the Immaculate Conception]

It is so difficult for me to enter into the feelings of a person who *understands* the doctrine of the Immaculate Conception, and yet objects to it, that I am diffident about attempting to speak on the subject ... Does not the objector consider that *Eve* was created, or born, *without* original sin? Why does not *this* shock him? Would he have been inclined to *worship* Eve in that first estate of hers? Why, then, Mary? ... *All* we say is, that grace was given her from the first moment of her existence ...

We do not say that she did not owe her salvation to the death of her Son. Just the contrary, we say that she, of all mere children of Adam, is in the truest sense the fruit and the purchase of His Passion. He has done for her more than for anyone else ...

There is no difference in *kind* between her and us, though an inconceivable difference of *degree*. She and we are both simply saved by the grace of Christ.

[Meditations and Devotions](#), Memorandum on the Immaculate Conception, pp 79-81

{12}

[From letter to Lady Chatterton, 29 March 1866]

And so far from the teaching of the Church concerning the Blessed Virgin being a burden, it seems to me the greatest of privileges and honours to be admitted into the very family of God. So we think on earth, when great people ask us into their most intimate circle. This it is, and nothing short of it, to be allowed to hold intercourse with Mary and Joseph; and, so far from its hindering our communion with our Lord, and our faith in Him, it is all that we should have had without it, and so much more over and above. As He comes near us in His Sacrament of love, so does He bring us near to Him by giving us an introduction (as I may say) to His Mother. In speaking to her, we are honouring Him; as He likes to be petitioned by His chosen ones, so does He especially love the petitions which she offers Him; and in asking her to intercede for us, we are pleasing both her and Him.

[Letters and Diaries, Volume 22](#), Jul 1865 to Dec 1866, p 194

{13}

[From letter to the Marquise De Salvo, 11 June 1848]

You know perfectly well that *devotion* to the Most Blessed Mother of God is not imperatively required of all. It is a gift which God gives to those whom He will. I do not see therefore that a person ought to force himself into the use of particular manuals or exercises which do not come natural to him. I do not see how this remark applies to the Rosary—and to my own feelings nothing is more delightful than the contemplation of the Mysteries of the Incarnation, under the invocation, so to call it, of her who was the human instrument of it—so that she who ministered to the Gracious Dispensation itself, should minister also to our adoring thought of it.

[Letters and Diaries, Volume 12](#), Jan 1847 to Dec 1848, p 217

{14}

He who charges us with making Mary a divinity, is thereby denying the divinity of Jesus. Such a man does not know what divinity is. Our Lord cannot pray for us, as a creature prays, as Mary prays; He cannot inspire those feelings which a creature inspires. To her belongs, as being a creature, a natural claim on our sympathy and familiarity, in that she is nothing else than our fellow ... We look to her without any fear, any remorse, any consciousness that she is able to read us, judge us, punish us. Our heart yearns towards that pure Virgin, that gentle Mother, and our congratulations

follow her, as she rises from Nazareth and Ephesus, through the choirs of angels, to her throne on high, so weak, yet so strong; so delicate, yet so glorious; so modest and yet so mighty. She has sketched for us her own portrait in the Magnificat ... And did not the All-wise know the human heart when He took to Himself a Mother?

[Anglican Difficulties, Volume 2](#), Letter to Pusey, pp 85-86

{15}

Depend upon it, the way to enter into the sufferings of the Son, is to enter into the sufferings of the Mother. Place yourselves at the foot of the Cross, see Mary standing there, looking up and pierced with the sword. Imagine her feelings, make them your own. Let her be your great pattern. Feel what she felt and you will worthily mourn over the death and passion of your and her Saviour. Have her simple faith, and you will believe well. Pray to be filled with the grace given to her.

[Faith and Prejudice and Other Unpublished Sermons](#), Sermon 7. Our Lady in the Gospel, p 95

{16}

If we have faith to admit the Incarnation itself, we must admit it in its fulness; why then should we start at the gracious appointments which arise out of it, or are necessary to it, or are included in it? If the Creator comes on earth in the form of a servant and a creature, why may not His Mother, on the other hand, rise to be the Queen of heaven, and be clothed with the sun, and have the moon under her feet?

[Discourses to Mixed Congregations](#), Discourse 17. The Glories of Mary for the Sake of Her Son, p 355

{17}

I knew a lady, who on her deathbed was visited by an excellent Protestant friend. The latter, with great tenderness for her soul's welfare, asked her whether her prayers to the Blessed Virgin did not, at that awful hour, lead to forgetfulness of her Saviour. 'Forget Him?' she replied with surprise, 'Why, He was just now here.' She had been receiving Him in communion.

[Anglican Difficulties, Volume 2](#), Letter to Pusey, p 96

{18}

Such art thou, Holy Mother, in the creed and in the worship of the Church, the defence of many truths, the grace and smiling light of every devotion. In thee, O Mary, is fulfilled, as we can bear it, an original purpose of the Most High. He once had meant to come on earth in heavenly glory, but we sinned; and then He could not safely visit us, except with a shrouded radiance and a bedimmed Majesty, for He was God. So He came Himself in weakness, not in power; and He sent thee, a creature, in His stead, with a creature's comeliness and lustre suited to our state. And now thy very face and form, dear Mother, speak to us of the Eternal; not like earthly beauty, dangerous to look upon, but like the morning star, which is thy emblem, bright and musical, breathing purity, telling of heaven, and infusing peace. O harbinger of day! O hope of the pilgrim! lead us still as thou hast led; in the dark night, across the bleak wilderness, guide us on to our Lord Jesus, guide us home.

[Discourses to Mixed Congregations](#), Discourse 17. The Glories of Mary for the Sake of Her Son, pp 358-359

{19}

There was a divine music in all she said and did—in her mien, her air, her deportment, that charmed every true heart that came near her. Her innocence, her humility and modesty, her simplicity, sincerity, and truthfulness, her unselfishness, her unaffected interest in everyone who came to her, her purity ... and were we to see her now, neither our first thought nor our second thought would be, what she could do for us with her Son (though she can do so much), but our first thought would be, "Oh, how beautiful!"

[Meditations and Devotions](#), On the Immaculate Conception, Mary is the "*Mater Amabilis*," pp 18-19

{20}

Have you not been touching us on a very tender point in a very rude way? is it not the effect of what you have said to expose her to scorn and obloquy, who is dearer to us than any other creature? Have you even hinted that our love for her is anything else than an abuse? ... in truth, the honour of our Lady is dearer to [us] than the conversion of England.

[Anglican Difficulties, Volume 2](#), Letter to Pusey, 5. Anglican Misconceptions and Catholic Excesses in Devotion to the Blessed Virgin, p 116

{21}

May that bright and gentle Lady, the Blessed Virgin Mary, overcome you with her sweetness, and revenge herself on her foes by interceding effectually for their conversion!

[Anglican Difficulties, Volume 2](#), Letter to Pusey, p 118

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## Saints, Communion of Saints

The Saints are the glad and complete specimens of the new creation which our Lord brought into the moral world, and as 'the heavens declare the glory of God' as Creator, so are the Saints the proper and true evidence of the God of Christianity, and tell out into all lands the power and grace of Him who made them. What the existence of the Church itself is to the learned and philosophical, such are the Saints to the multitude. They are the popular evidence of Christianity, and the most complete and logical evidence while the most popular.

[Letters and Diaries, Volume 12](#), Jan 1847 to Dec 1848, Appendix 5, p 399

{2}

[From letter to Mrs Pearson, 1 April 1881]

... the soul is by Divine Grace made so large that it can love, not only God supremely, but all the children of God, as being his supernatural creations.

As the love of father on earth does not interfere with love of mother, and the love of mother leaves us capable of loving brother and sister so a Catholic loves the Blessed Virgin and the Saints without any harm to the sovereign love and devotion which fills him towards the Holy Trinity in Unity.

[Letters and Diaries, Volume 32](#), Supplement, p 427

{3}

Very various are the Saints, their very variety is a token of God's workmanship; but however various, and whatever was their special line of duty, they have been heroes in it; they have attained such noble self-command, they have so crucified the flesh, they have so renounced the

world; they are so meek, so gentle, so tender-hearted, so merciful, so sweet, so cheerful, so full of prayer, so diligent, so forgetful of injuries; they have sustained such great and continued pains, they have persevered in such vast labours, they have made such valiant confessions, they have wrought such abundant miracles, they have been blessed with such strange successes, that they have been the means of setting up a standard before us of truth, of magnanimity, of holiness, of love ... though not always our examples, they are always our standard of right and good; they are raised up to be monuments and lessons, they remind us of God, they introduce us into the unseen world, they teach us what Christ loves, they track out for us the way which leads heavenward. They are to us who see them, what wealth, notoriety, rank, and name are to the multitude of men who live in darkness,—objects of our veneration and of our homage.

[\*Discourses to Mixed Congregations\*](#), Discourse 5. Saintliness the Standard of Christian Principle, pp 101-102

{4}

[From letter to an unknown correspondent, 6 November 1869]

There are two kinds of worship—divine and human. As to the divine, the characteristic rite of it is sacrifice. Much as we honour the saints, we never offer sacrifice to them ... No one comes to God, but by Jesus Xt, as you truly say—but still you would not think it against the Gospel, I suppose, to ask for yourself the prayers of a good man on earth. Why then should you scruple to ask his prayers, when, having left this world and gone to God, he has become possessed of a far greater power.

[\*Letters and Diaries, Volume 32\*](#), Supplement, pp 302-303

{5}

... look through such manuals of prayers as the *Raccolta*, and you at once will see both the number and the variety of devotions, which are open to individual Catholics to choose from, according to their religious taste and prospect of personal edification ...

The first of these sacred observances ... were the devotions paid to the Apostles, then those which were paid to the Martyrs; yet there were Saints nearer to our Lord than either Martyrs or Apostles; but, as if these sacred persons were immersed and lost in the effulgence of His glory, and because

they did not manifest themselves, when in the body, in external works separate from Him, it happened that for a long while they were less dwelt upon ... St. Joseph furnishes the most striking instance of this remark ... Who, from his prerogatives and the testimony on which they come to us, had a greater claim to receive an early recognition among the faithful than he? A Saint of Scripture, the foster-father of our Lord, he was an object of the universal and absolute faith of the Christian world from the first, yet the devotion to him is comparatively of late date. When once it began, men seemed surprised that it had not been thought of before; and now, they hold him next to the Blessed Virgin in their religious affection and veneration.

[\*Anglican Difficulties, Volume 2\*](#), Letter to Pusey, pp 29-31

{6}

... no irreligious man can know anything concerning the hidden saints. Next, no one, religious or not, can detect them without attentive study of them. But, after all, say they are few, such high Christians; and what follows? They are enough to carry on God's noiseless work. The Apostles were such men; others might be named, in their several generations, as successors to their holiness. These communicate their light to a number of lesser luminaries, by whom, in its turn, it is distributed through the world; the first sources of illumination being all the while unseen, even by the majority of sincere Christians,—unseen as is that Supreme Author of Light and Truth, from whom all good primarily proceeds. A few highly-endowed men will rescue the world for centuries to come.

[\*Oxford University Sermons\*](#), Sermon 5. Personal Influence, the Means of Propagating the Truth, pp 96-97

{7}

[From letter to Miss Munro, 11 February 1850]

I have nothing of a Saint about me as every one knows, and it is a severe (and salutary) mortification to be thought next door to one. I may have a high view of many things, but it is the consequence of education and of a peculiar cast of intellect—but this is very different from being what I admire. I have no tendency to be a saint—it is a sad thing to say. Saints are not literary men, they do not love the classics, they do not write Tales. I may be well enough in my way, but it is not the 'high line.' People ought to feel this, most people do. But those who are at a distance have fee-fa-fum notions



about one. It is enough for me to black the saints' shoes—if St Philip uses blacking, in heaven.

[\*Letters and Diaries, Volume 13\*](#), Jan 1849 to Jun 1850, p 419

{8}

I confess to a delight in reading the lives, and dwelling on the characters and actions, of the Saints of the first ages, such as I receive from none besides them; and for this reason, because we know so much more about them than about most of the Saints who come after them. People are variously constituted; what influences one does not influence another. There are persons of warm imaginations, who can easily picture to themselves what they never saw ... I am not one of such; I am touched by my five senses, by what my eyes behold and my ears hear. I am touched by what I read about, not by what I myself create. As faith need not lead to practice, so in me mere imagination does not lead to devotion ... I do not say that my way is better than another's; but it is my way, and an allowable way.

[\*Historical Sketches, Volume 2\*](#), II. St. Chrysostom, pp 217-218

{9}

... let us go by the judgment of that line of Saints, from the Apostles' times downwards, who were ever spoken against in their generation, ever honoured afterwards,—singular in each point of time as it came, but continuous and the same in the line of their history,—ever protesting against the many, ever agreeing with each other. And, in proportion as we attain to their judgment of things, let us pray God to make it live in us; so that at the Last Day, when all veils are removed, we may be found among those who are inwardly what they seem outwardly,—who with Enoch, and Noah, and Abraham, and Moses, and Joshua, and Caleb, and Phineas, and Samuel, and Elijah, and Jeremiah, and Ezekiel, and the Baptist, and St. Paul, have 'borne and had patience, and for His Name-sake laboured and not fainted,' watched in all things, done the work of an Evangelist, fought a good fight, finished their course, kept the faith.

[\*Parochial and Plain Sermons, Volume 5\*](#), Sermon 18. Many Called, Few Chosen, pp 268-269

{10}

So is it with the souls of holy men. They have a well of peace springing up within them unfathomable; and though the accidents of the hour may make them seem agitated, yet in their hearts they are not so ... the Christian has a deep, silent, hidden peace, which the world sees not,—like some well in a retired and shady place, difficult of access ... The Christian is cheerful, easy, kind, gentle, courteous, candid, unassuming; has no pretence, no affectation, no ambition, no singularity; because he has neither hope nor fear about this world. He is serious, sober, discreet, grave, moderate, mild, with so little that is unusual or striking in his bearing, that he may easily be taken at first sight for an ordinary man.

[\*Parochial and Plain Sermons, Volume 5\*](#), Sermon 5. Equanimity, pp 69-71

[Quoted by Pope Francis at Newman canonization]

{11}

I SAW thee once and nought discern'd  
For stranger to admire;  
A serious aspect, but it burn'd  
With no unearthly fire.

Again I saw, and I confess'd  
Thy speech was rare and high;  
And yet it vex'd my burden'd breast,  
And scared, I knew not why.

I saw once more, and awe-struck gazed  
On face, and form, and air;  
God's living glory round thee blazed—  
A Saint—a Saint was there!

[\*Verses on Various Occasions\*](#), 57. Transfiguration, p 110

{12}

I soon found ... that the grounds on which alone Anglicanism was defensible formed an impregnable stronghold for the primitive heresies, and that the justification of the Primitive Councils was as cogent an apology for the Council of Trent. It was difficult to make out how the Eutychians or Monophysites were heretics, unless Protestants and Anglicans were heretics also; difficult to find arguments against the Tridentine Fathers which did not tell against the Fathers of Chalcedon; difficult to condemn the Popes of the

sixteenth century, without condemning the Popes of the fifth ... The shadow of the fifth century was on the sixteenth. It was like a spirit rising from the troubled waters of the Old World with the shape and lineaments of the new. The Church then, as now, might be called peremptory and stern, resolute, overbearing, and relentless; and heretics were shifting, changeable, reserved, and deceitful, ever courting the civil power, and never agreeing together, except by its aid; and the civil power was ever aiming at comprehensions, trying to put the invisible out of view, and to substitute expediency for faith. What was the use of continuing the controversy, or defending my position, if, after all, I was but forging arguments for Arius or Eutyches, and turning devil's advocate against the much-enduring Athanasius and the majestic Leo? Be my soul with the Saints!

[Anglican Difficulties, Volume 1](#), Lecture 12, pp 387-388

{13}

A tedious journey seems shorter when gone in company, yet, be the travellers many or few, each goes over the same ground. Such is the Christian's feeling towards all Saints, but it is especially excited by the Church of Christ and by all that belong to it. For what is that Church but a pledge and proof of God's never-dying love and power from age to age?

[Parochial and Plain Sermons, Volume 3](#), Sermon 17. The Visible Church an Encouragement to Faith, p 246

{14}

Men of this world spread each other's fame—they vaunt loudly;—you see in every street the names and the statues of the children of men, you hear of their exploits in speeches and histories; yet you care not to know concerning those to whom you are indebted for the light of Gospel truth.

[Parochial and Plain Sermons, Volume 3](#), Sermon 17. The Visible Church an Encouragement to Faith, p 249

{15}

[From letter to Henry Wilberforce from Milan, 24 September 1846]

And then to go into St Ambrose's Church—where the body of the Saint lies—and to kneel at those relics, which have been so powerful, and whom I have heard and read of more than other saints from a boy. It is 30 years this very month, as I may say, since God made me religious, and St Ambrose in Milner's history was one of the first objects of my veneration. And St Augustine too—and *here* he was converted! and here came St Monica seeking him. Here too came the great Athanasius to meet the Emperor, in his exile. I never have been in a city, which moved me more ...

[Letters and Diaries, Volume 11](#), Oct 1845 to Dec 1846, pp 252-253

{16}

[From letter to Edward Berdon, 2 October 1865]

Before a person is a judge, whether our devotions to the Blessed Virgin and the Saints are idolatrous or not, he must place himself in the position towards them in which, as a matter of faith, we hold ourselves to be. We believe in a family of God, of which the Saints are the heavenly members and we the earthly—yet one family embracing earth and heaven. We believe we have access to the heavenly members, and are at liberty to converse with them—and that we can ask them for benefits and they can gain them for us. We believe at the same time that they are so different from us, and so much above us, that our *natural* feelings toward them would be awe, fear and dismay ... these feelings being changed into loving admiration and familiar devotion, by our belief in the Communion of Saints.

[Letters and Diaries, Volume 22](#), Jul 1865 to Dec 1866, p 64

{17}

[From Letter to Mrs. William Froude, 8 March 1853]

Moses, when he saw, as far as flesh can see, the face of God, had revealed to him what was going on at the foot of the mount. Much more than can the Blessed Virgin and the Saints, who actually enjoy the beatific vision, receive from the Omnipresent, Omniscient God, such information about things on earth, as He thinks fit to communicate.

The remarkable circumstance in the case of Moses, is, that the Almighty informs him of the sin of his people *in order that he might intercede for*

*them*—which is just the object for which Catholics say the prayers of the faithful are revealed by Him to the saints.

[Letters and Diaries, Volume 15](#), Jan 1852 to Dec 1853, p 328

{18}

[From letter to Lady Chatterton, 16 June 1863]

While private judgment is forbidden to Catholics in matters of divine revelation, it is fully accorded to them in matters of devotion ... Catholics may choose *their own* saints to be devout to. They may honor this one, they may pass over that. They have their own 'special devotions.' And as they choose the object or the matter to which they are specially devout, so (under ... rational limits) they choose the manner. I can easily fancy that the dolls you speak of would offend me much—but it is what the populations, where they are found, delight in, and one should do nothing but mischief, if one were to begin preaching against them. There are far more important things in religion, than to decide whether the Blessed Virgin should be painted by a Rafaele or a sign painter, should be arrayed in medieval or modern millinery.

[Letters and Diaries, Volume 20](#), Jul 1861 to Dec 1863, p 471

{19}

An ordinary kind of religion, praiseworthy and respectable in its way, may exist under many systems; but saints are creations of the Gospel and the Church. Not that such a one need in his lifetime seem to be more than other well-living men, for his graces lie deep, and are not known and understood till after his death, even if then. But then, it may be, he 'shines forth as the sun in the kingdom of his Father,' figuring in his memory on earth what will be fulfilled in soul and body in heaven. And hence we are not accustomed to give to living men the *title* of saints, since we cannot well know, while they are among us, who have lived up to their calling and who have not. But in process of time, after death, their excellence perhaps gets abroad; and then they become a witness, a specimen of what the Gospel can do, and a sample and a pledge of all those other high creations of God, His saints in full number, who die and are never known.

There are many reasons why God's saints cannot be known all at once;—first, as I have said, their good deeds are done in secret. Next, good men

are often slandered, ridiculed, ill-treated in their lifetime; they are mistaken by those, whom they offend by their holiness and strictness, and perhaps they are obliged to withstand sin in their day, and this raises about them a cloud of prejudice and dislike, which in time indeed, but not till after a time, goes off. Then again their intentions and aims are misunderstood; and some of their excellent deeds or noble traits of character are known to some men, others to others, not all to all. This is the case in their lifetime; but after their death, when envy and anger have died away, and men talk together about them, and compare what each knows, their good and holy deeds are added up; and while they evidence their fruitfulness, also clear up or vindicate their motives, and strike the mind of survivors with astonishment and fear; and the Church honours them, thanks God for them, and 'glorifies God in' [Gal. i. 24.] them ... if I am asked to state more fully how such a one differs from an ordinary religious man, I say in this,—that he sets before him as the one object of life, to please and obey God; that he ever aims to submit his will to God's will; that he earnestly follows after holiness; and that he is habitually striving to have a closer resemblance to Christ in all things.

[\*Parochial and Plain Sermons, Volume 4\*](#), Sermon 10, The Visible Church for the Sake of the Elect, pp 157-158

{20}

Cast your thoughts back on the time when our ancient buildings were first reared. Consider the Churches all around us; how many generations have past since stone was put upon stone till the whole edifice was finished! The first movers and instruments of its erection, the minds that planned it, and the limbs that wrought at it, the pious hands that contributed to it, and the holy lips that consecrated it, have long, long ago, been taken away; yet we benefit by their good deed. Does it not seem a very strange thing that we should be fed, and lodged, and clothed in spiritual things, by persons we never saw or heard of, and who never saw us, or could think of us, hundreds of years ago? Does it not seem strange that men should be able, not merely by acting on others, not by a continued influence carried on through many minds in a long succession, but by one simple and direct act, to come into contact with us, and as if with their own hand to benefit us, who live centuries later? What a visible, palpable specimen this, of the communion of saints!

[Parochial and Plain Sermons, Volume 6](#), Sermon 19. The Gospel Palaces, pp 273-274

{21}

[From letter to Pope Leo XIII, 2 May 1880]

How many people have I received asking me in these days to write a letter to your Holiness that you may deign to look kindly on the cause of our Martyrs ... well-nigh first among them is John Fisher, Cardinal Priest of the Holy Roman Church, on which most lofty peak it recently seemed good to your Holiness to place my unworthiness, that of the least of Englishmen ... I urgently beg and pray you, Most Blessed Father, not to disdain my prayers, and to sign the Cause of our Martyrs at the first opportunity.

[Letters and Diaries, Volume 32](#), Supplement, p 410

[Pope Leo signed a decree of beatification in 1886 for 54 English Martyrs, including John Fisher, Thomas More and 52 other Catholics who had been executed between 1535 and 1583.]

{22}

[From letter to Cardinal Parocchi, in support of the cause of Fr Dominic Barberi, CP, 2 Oct 1889]

Fr Dominic of the Mother of God was a most striking missionary and preacher and he had a great part in my own conversion and in that of others. His very look had a holy aspect which when his figure came in sight in my circle most singularly affected me, and his remarkable *bonhomie* in the midst of his sanctity was in itself a real and holy preaching. No wonder, then, I became his convert and penitent. He was a great lover of England.

I grieved at his sudden death, and I thought and hoped he would receive from Rome the aureole of a Saint as is now to be.

[Letters and Diaries, Volume 31](#), Jan 1885 to Aug 1890, pp 277-278

[In 1945, on the occasion of the centenary of Newman's conversion, the Hierarchies of England, Ireland, Canada and Australia petitioned Pius XII to raise the Venerable Dominic Barberi to the Altars of the Church; Fr Dominic (1792-1849) was beatified by Pope Paul VI in 1963]

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## Angels

Lost spirits do not know good. Angels do not know evil. Beings like ourselves, fallen beings, fallen yet not cast away, know good and evil; evil not external to them, nor yet one with them; but in them, yet not simply of them. Such was the fruit of the forbidden tree, as it remains in us to this day.

We do not know in what the duty and happiness of other beings consist; but at least this seems to have been man's happiness in Paradise, not to think about himself or to be conscious of himself ... Such, too, seems to be the state of those orders of Angels whose life is said to consist in contemplation—for what is contemplation but a resting in the thought of God to the forgetfulness of self?

[Parochial and Plain Sermons, Volume 8](#), Sermon 18. Ignorance of Evil, pp 258-259

{2}

Men think that they are lords of the world, and may do as they will. They think this earth their property, and its movements in their power; whereas it has other lords besides them, and is the scene of a higher conflict than they are capable of conceiving. It contains Christ's little ones whom they despise, and His Angels whom they disbelieve; and these at length shall take possession of it and be manifested ... When the Angels appeared to the shepherds, it was a sudden appearance,—'*Suddenly* there was with the Angel a multitude of the heavenly host.' How wonderful a sight! The night had before that seemed just like any other night ... They were keeping watch over their sheep; they were watching the night as it passed. The stars moved on,—it was midnight. They had no idea of such a thing when the Angel appeared. Such are the power and virtue hidden in things which are seen, and at God's will they are manifested. They were manifested for a moment to Jacob, for a moment to Elisha's servant, for a moment to the shepherds. They will be manifested for ever when Christ comes at the Last Day 'in the glory of His Father with the holy Angels.' Then this world will fade away and the other world will shine forth.



[Parochial and Plain Sermons, Volume 4](#), Sermon 13. The Invisible World, pp 208-209

{3}

Surely we are not told in Scripture about the Angels for nothing, but for practical purposes; nor can I conceive a use of our knowledge more practical than to make it connect the sight of this world with the thought of another. Nor one more consolatory; for surely it is a great comfort to reflect that, wherever we go, we have those about us, who are ministering to all the heirs of salvation, though we see them not. Nor one more easily to be understood and felt by all men ... Nor are these thoughts without their direct influence on our faith in God and His Son; for the more we can enlarge our view of the next world, the better. When we survey Almighty God surrounded by His Holy Angels, His thousand thousands of ministering Spirits, and ten thousand times ten thousand standing before Him, the idea of His awful Majesty rises before us more powerfully and impressively. We begin to see how little we are, how altogether mean and worthless in ourselves, and how high He is, and fearful. The very lowest of His Angels is indefinitely above us in this our present state; how high then must be the Lord of Angels! The very Seraphim hide their faces before His glory, while they praise Him; how shamefaced then should sinners be, when they come into His presence!

[Parochial and Plain Sermons, Volume 2](#), Sermon 29. The Powers of Nature, pp 365-366

[Preached on the Feast of St. Michael and All Angels]

{4}

[From letter to Margaret Dunn, 30 September 1878]

You have a severe trial—but it will turn out well—as you will understand when this life is over. I mean to say Mass for you and your sister tomorrow ... My intention for you shall be that God may comfort and guide you ... The Blessed Virgin will not be unmindful of you, and your Guardian Angel is the most faithful of all friends. Don't forget that He is always with you, and invoke him continually.

[Letters and Diaries, Volume 28](#), Jan 1876 to Dec 1878, p 401

{5}

My oldest friend, mine from the hour  
When first I drew my breath;  
My faithful friend, that shall be mine,  
Unfailing, till my death;

Thou hast been ever at my side;  
My Maker to thy trust  
Consign'd my soul, what time He framed  
The infant child of dust ...

Nor patron Saint, nor Mary's love,  
The dearest and the best,  
Has known my being, as thou hast known,  
And blest, as thou hast blest ...

And mine, O Brother of my soul,  
When my release shall come;  
Thy gentle arms shall lift me then,  
Thy wings shall waft me home.

[\*Verses on Various Occasions\*](#), 167. Guardian Angel, pp 300, 302 (The Oratory, 1853)

{6}

[From letter to John Keble, 15 August 1863]

... we came back by Aix la Chapelle. I had a bad accident there, with (thank God and my guardian Angel) no harm whatever. I had a bag in one hand and clokes in the other, and turning round sharp at the top of a staircase, was sent down two flights headlong ...

[\*Letters and Diaries, Volume 20\*](#), Jul 1861 to Dec 1863, p 503

{7}

[From letter to John Thomas Walford, SJ, 1 April 1873]

I am highly grateful to you for your prayers, and think myself very lucky to have gained them by anything I have written. It is all my Guardian Angel's doing, who I always think is the best Angel any man ever had.

{8}

Well then, on this day's Festival, may we sing the hymn of those Three Holy Children whom Nebuchadnezzar cast into the fiery furnace. The Angels were bid to change the nature of the flame, and make it harmless to them; and they in turn called on all the creatures of God, on the Angels especially, to glorify Him. Though many hundreds of years have passed since that time, and the world now vainly thinks it knows more than it did, and that it has found the real causes of the things it sees, still may we say, with grateful and simple hearts, 'O all ye works of the Lord, O ye Angels of the Lord, O ye sun and moon, stars of heaven, showers and dew, winds of God, light and darkness, mountains and hills, green things upon the earth, bless ye the Lord, praise Him, and magnify Him for ever.' Thus, whenever we look abroad, we are reminded of those most gracious and holy Beings, the servants of the Holiest, who deign to minister to the heirs of salvation. Every breath of air and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the waving of the robes of those whose faces see God in heaven.

[Parochial and Plain Sermons, Volume 2](#), Sermon 29. The Powers of Nature, pp 361-362 [Preached on the Feast of St. Michael and All Angels]

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## Faith and politics

It is the present fashion to call Zeal by the name of intolerance, and to account intolerance the chief of sins; that is, any earnestness for one opinion above another concerning God's nature, will, and dealings with man,—or, in other words, any earnestness for the Faith once delivered to the Saints.

[Parochial and Plain Sermons, Volume 2](#), Sermon 31. Christian Zeal, p 384

{2}

... the Church of Christ doubtless is in high estate everywhere, and so must be, for it is written, 'I will give Thee the heathen for Thine inheritance, and

the uttermost parts of the earth for Thy possession.' Yet that while she maintains her ground, she ever suffers *in* maintaining it; she has to fight the good fight, in order to maintain it: she fights and she suffers, in proportion as she plays her part well; and if she is without suffering, it is because she is slumbering. Her doctrines and precepts never can be palatable to the world; and if the world does not persecute, it is because she does not preach.

[Parochial and Plain Sermons, Volume 5](#), Sermon 20. Endurance the Christian's Portion, p 297

{3}

... I am speaking against an avowed doctrine maintained in this day, that religion has nothing to do with political matters; which will not be true till it is true that God does not govern the world, for as God rules in human affairs, so must His servants obey in them. And what we have to fear more than anything else at this time is, that persons who are sound on this point, and do believe that the concerns of the nation ought to be carried on on religious principles, should be afraid to avow it, and should ally themselves, *without protesting*, with those who deny it.

[Parochial and Plain Sermons, Volume 3](#), Sermon 15. Contest between Truth and Falsehood in the Church, pp 214-215

{4}

[From Letter to Samuel Francis Wood, 4 September 1832]

Now, I fear, nothing but the reality of severe suffering will bring us to a right estimate of what we are—and rouse us from this indolent contemplation of our advances in the useful arts and the experimental sciences, to the thought and practice of our duties as immortal beings. The country seems to me to be in a dream—being drugged with this fallacious notion of its superiority to other countries and times.—And I think from this another mistake follows. Men see that those parts of the national system, (and those, of course, far the most important and comprehensive) which really depend on personal and private virtue do not work well—and, not seeing [where] the deficiency lies, viz. in want of personal virtue, they imagine they can put things right by applying their scientific knowledge to the improvement of the existing system—Hence political economy is to supersede morality ... I will state a principle, which seems to be most

important and most neglected—that the difference between this and that system is as nothing compared with the effects of human will upon them ...

[Letters and Diaries, Volume 3](#), Jan 1832 to Jun 1833, p 90

{5}

To pray for the triumph of religion was, in time past, to pray for the success in political and civil matters of certain sovereigns, governments, parties, nations ... But those times are gone. Catholics do not now depend for the success of their religion on the patronage of sovereigns—at least, in England—and it would not help them much if they gained it ... I think the best favour which sovereigns, parliaments, municipalities, and other political powers can do us is to let us alone.

[Sayings of Cardinal Newman](#), On the Conversion of England, pp 64-65

{6}

Have not the wisest and holiest of men been Christians? and have not unbelievers, on the contrary, been very generally signal instances of pride, discontent, and profligacy? Again, are not the principles of unbelief certain to dissolve human society? and is not this plain fact, candidly considered, enough to show that unbelief cannot be a right condition of our nature? for who can believe that we were intended to live in anarchy?

[Parochial and Plain Sermons, Volume 8](#), Sermon 8. Inward Witness to the Truth of the Gospel, pp 111-112

{7}

I do not mean to say that you are not bound to cultivate peace with all men, and to do them all the offices of charity in your power. Of course you are, and if they respect, esteem, and love you, it redounds to your praise and will gain you a reward; but I mean more than this; I mean they do *not* respect you, but they like you, because they think of you as of themselves, they see no difference between themselves and you ... we have much cause to be ashamed, and much cause to be anxious what God thinks of us, if we gain their support by giving them a false impression in our persons of what the Catholic Church is and what Catholics are bound to be, what bound to believe, and to do; and is not this the case often, my brethren, that the world takes up your interests, because you share its sins?

[Discourses to Mixed Congregations](#), Discourse 8. Nature and Grace, pp 164-165

{8}

[From letter to Samuel Rickards, 4 July 1831]

When statesmen are bad men, as private characters, we must in private society deal with them as such and avoid them in private—yet professing good principles in their public capacity, we may recognize them in public as men after God's heart and cooperate with them as 'religious and gracious'—but what shall be said when they openly support bad principles, uphold institutions adverse to the Church, and (though in the general calling themselves churchmen) yet in detail avowing heathen sentiments. O my soul, come not into their secret!

[Letters and Diaries, Volume 2](#), Jan 1827 to Dec 1831, p 341

{9}

A man says, 'I have a right to do this or that; I have a right to give my vote here or there; I have a right to further this or that measure.' Doubtless, you *have* a right—you have the right of freewill—you have from your birth the birthright of being a free agent, of doing right or wrong, of saving yourself or ruining yourself; you have the right, that is, you have the power—(to speak plainly) the power to damn yourself; but (alas!) a poor consolation will it be to you in the next world, to know that your ruin was all your own fault, as brought upon you by yourself—for what you have said comes to nothing more than this; and be quite sure, men do not lose their souls by some one extraordinary act, but by a course of acts; and the careless, or rather, the self-sufficient and haughty-minded use of your political power, this way or that, at your pleasure, which is now so common, is among those acts by which men save or lose them.

[Parochial and Plain Sermons, Volume 3](#), Sermon 15. Contest between Truth and Falsehood in the Church, p 217

{10}

... going on to the principles which the Pope's enemies lay down as so very certain, who, that has any pretension to be a religious man, will grant to them that progress in temporal prosperity is the greatest of goods, and that

everything else, however sacred, must give way before it? On the contrary, health, long life, security, liberty, knowledge, are certainly great goods, but the possession of heaven is a far greater good than all of them together. With all the progress in worldly happiness which we possibly could make, we could not make ourselves immortal,—death must come; that will be a time when riches and worldly knowledge will avail us nothing, and true faith, and divine love, and a past life of obedience will be all in all to us. If we were driven to choose between the two, it would be a hundred times better to be Lazarus in this world, than to be Dives in the next.

[\*Sermons Preached on Various Occasions\*](#), Sermon 15. The Pope and the Revolution, p 294

{11}

[From draft letter to J G Cazenove, who had published a review of Newman's sermon, "The Pope and the Revolution," 2 January 1866]

To say that religion and politics sometimes conflict, is only to admit a difficulty in one branch of moral duty, which every one is accustomed to admit as regards all branches ... As to the judgment to be pronounced on those, who have had in their own persons to reconcile in conduct conflicting duties, the decision is with the great Judge of all and of every one of us ...

In the sanctuary, I had simply to put forth the pure religious view, whatever might be the political and social; and the religious is more necessary for us, both because religion is higher than politics, and because it is more likely to be forgotten. It is much forgotten in this day that Satan is god of this world; it is slurred over that the changes taking place in Italy have been effected in no slight degree, from Garibaldi downwards, by unbelievers, and accompanied by large manifestations of impiety and immorality. The rights of "progress" are not forgotten or slurred over; the evil are.

[\*Letters and Diaries, Volume 23\*](#), Jan to Dec 1867, pp 6-7

{12}

Liberality is always popular, whatever be the subject of it, and excites a glow of pleasure and self-approbation in the giver, even though it involves no sacrifice, nay, is exercised upon the property of others.

[Parochial and Plain Sermons, Volume 2](#), Sermon 23. Tolerance of Religious Error, p 282

{13}

It is sometimes said, in familiar language, that a clergyman should have nothing to do with politics. This is true, if it be meant that he should not aim at secular objects, should not side with a political party as such, should not be ambitious of popular applause, or the favour of great men, ... But if it means that he should not express an opinion and exert an influence one way rather than another, it is plainly unscriptural. Did not the Apostles, with all their reverence for the temporal power, whether Jewish or Roman, and all their separation from worldly ambition, did they not still denounce their rulers as wicked men, who had crucified and slain the Lord's Christ? ... if (as is the case) what happens in *nations* must affect the cause of *religion* in those nations, since the Church may be seduced and corrupted by the world, and in the world there are myriads of souls to be converted and saved, ... therefore it is our duty to stand as a beacon on a hill, to cry aloud and spare not, to lift up our voice like a trumpet, and show the people their transgression, and the house of Jacob their sins [Isaiah 58:1] ... We need not be angry nor use contentious words, and yet may firmly give our opinion, in proportion as we have the means of forming one, and be zealous towards God in all active good service, and scrupulously and pointedly keep aloof from the bad men whose evil arts we fear.

[Parochial and Plain Sermons, Volume 1](#), Sermon 12. Profession without Ostentation, p 158

{14}

... the long and stubborn struggle in the Empire for and against Arianism, which is so deplorable a phenomenon in the midst of the contemporaneous triumph of Christianity over Paganism, is nothing less than one passage in the history of the perpetual conflict, which ever has been waged, and which ever will be waged, between the Church and the secular power; and was that particular stage of it, which followed in natural course on the termination of the persecutions—the secular power, when, foiled in its efforts to subdue the Church from without, next attempting, by entering her pale, to master her from within. It was a new thing in Greece and Rome that religion should be independent of state authority, and the same principle of Government which led the emperors to denounce Christianity, while they



were pagans, led them to dictate to its bishops, when they had become Christians.

[Tracts Theological and Ecclesiastical](#), III. Causes of the Rise and Successes of Arianism, p 142

{15}

In truth, the Church was framed for the express purpose of interfering, or (as irreligious men will say) meddling with the world. It is the plain duty of its members, not only to associate internally, but also to develop that internal union in an external warfare with the spirit of evil, whether in Kings' courts or among the mixed multitude; and, if they can do nothing else, at least they can suffer for the truth, and remind men of it, by inflicting on them the task of persecution.

[Arians of the Fourth Century](#), Chapter 3, Section 2. Consequences of the Nicene Council, pp 258-259

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## Church, Scandal

Our Lord expressly said that the Church was to be like a net, which gathered of every kind, not only of the good, but of the bad too. Such was *His* Church; it does not prove then that we are *not* His Church, because we are *like* His Church; rather our being *like* the Primitive Christian body, is a reason for concluding that we are *one* with it. We cannot make His Church better than He made her; we must be content with her as He made her, or not pretend to follow Him.

[Present Position of Catholics in England](#), 4. True Testimony Insufficient for the Protestant View, p 130

{2}

Do not think I am speaking of one or two men, when I speak of the scandal which a Christian's inconsistency brings upon his cause. The Christian world, so called, what is it practically, but a witness for Satan rather than a witness for Christ? Rightly understood, doubtless the very disobedience of Christians

witnesses for Him who will overcome whenever He is judged. But is there any antecedent prejudice against religion so great as that which is occasioned by the lives of its professors? Let us ever remember, that all who follow God with but a half heart, strengthen the hands of His enemies, give cause of exultation to wicked men, perplex inquirers after truth, and bring reproach upon their Saviour's name.

[\*Parochial and Plain Sermons, Volume 1\*](#), Sermon 10. Profession without Practice, p 136

{3}

[From letter to John Rickards Mozley, son of Newman's sister Jemima, 19 April 1874]

... it was one of the first great controversies of the Christian Church, issuing in the Novatian schism, whether extraordinary means should or should not be taken to keep the Church pure—and it was decided in the negative, as (in fact) a thing impossible. Now when this is once allowed, considering how evil in its own nature flaunts itself and is loud, and how true virtue is both in itself a matter of the heart and in its nature retiring and unostentatious, it is very difficult to manage to make a 'Note of the Church' out of the conduct of Catholics viewed as a visible body. Besides it must be recollected that the Church is a militant body, and its work lies quite as much in rescuing souls from the dominion of sin as in leading them on to any height of moral excellence.

[\*Letters and Diaries, Volume 27\*](#), Jan 1874 to Dec 1875, p 55

{4}

... in truth the whole course of Christianity from the first, when we come to examine it, is but one series of troubles and disorders. Every century is like every other, and to those who live in it seems worse than all times before it. The Church is ever ailing, and lingers on in weakness, 'always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in her body.' Religion seems ever expiring, schisms dominant, the light of Truth dim, its adherents scattered. The cause of Christ is ever in its last agony, as though it were but a question of time whether it fails finally this day or another ... Such is God's will, gathering in His elect,

first one and then another, by little and little, in the intervals of sunshine between storm and storm, or snatching them from the surge of evil, even when the waters rage most furiously ... God alone knows the day and the hour when that will at length be, which He is ever threatening; meanwhile, thus much of comfort do we gain from what has been hitherto,—not to despond, not to be dismayed, not to be anxious, at the troubles which encompass us. They have ever been; they ever shall be; they are our portion.

[Via Media, Volume 1](#), Lecture 14. On the Fortunes of the Church, pp 354-355

{5}

... It is not what the Catholic Church imposes, but what human nature prompts, which leads any portion of her ecclesiastics into sin. Human nature will break out, like some wild and raging element, under any system; it bursts out under the Protestant system; it bursts out under the Catholic; passion will carry away the married clergyman as well as the unmarried priest ... It is the world, the flesh, and the devil, not celibacy, which is the ruin of those who fall.

[Present Position of Catholics in England](#), Lecture 4, p 136

{6}

My Brethren, she has scandals, she has a reproach, she has a shame: no Catholic will deny it. She has ever had the reproach and shame of being the mother of children unworthy of her. She has good children;—she has many more bad. Such is the will of God, as declared from the beginning. He might have formed a pure Church; but He has expressly predicted that the cockle, sown by the enemy, shall remain with the wheat, even to the harvest at the end of the world. He pronounced that His Church should be like a fisher's net, gathering of every kind, and not examined till the evening. Nay, more than this, He declared that the bad and imperfect should far surpass the good. 'Many are called,' He said, 'but few are chosen'; ... There is ever, then, an abundance of materials in the lives and the histories of Catholics; ready to the use of those opponents who, starting with the notion that the Holy Church is the work of the devil, wish to have some corroboration of their leading idea. Her very prerogative gives special opportunity for it; I mean, that she is the Church of all lands and of all times. If there was a Judas among the Apostles, ... why should we be surprised that in the course of

eighteen hundred years, there should be flagrant instances of cruelty, of unfaithfulness, of hypocrisy, or of profligacy, and that not only in the Catholic people, but in high places, in royal palaces, in bishops' households, nay, in the seat of St. Peter itself?

[\*Sermons Preached on Various Occasions\*](#), Sermon 9-2. Christ upon the Waters—Part 2, pp 144-145

{7}

[From letter to Mrs Helbert, 10 September 1869]

As to the scandalous lives of some Popes, to which you refer, we not only allow but glory in, as showing the Divine Care of the Church, that, even in the case of those very men, the See of Peter spoke truth, not falsehood—As in Balaam, as in Eli, as in Caiaphas, as in Judas, God was glorified, so has He been glorified, in that respect in which the Pope is His appointed teacher, in Alexander VI and Leo Tenth.

[\*Letters and Diaries, Volume 24\*](#), Jan 1868 to Dec 1869, pp 328-329

{8}

[From letter to John Rickards Mozley, son of Newman's sister Jemima, 21 April 1875]

You now ask me whether I agree or disagree with your judgment 'that the Church of Rome, as a society, has sometimes done, more often sanctioned, actions, which were wrong and injurious to mankind.' I find no difficulty in answering you. I should say that the Church has two sides, a human and a divine, and that everything that is human is liable to error. Whether, so considered, it has in matter of fact erred must be determined by history, and, for the very reason that it is human as well as divine, I am disposed to believe it has, even before the fact has been proved to me from history ... I have no difficulty in supposing that Popes have erred, or Councils have erred, or populations have erred, in human aspects, because, as St. Paul says, 'We have this treasure in earthly vessels,' speaking of the Apostles themselves. No one is impeccable, and no collection of men.

I grant that the Church's teaching, which in its formal exhibitions is divine, has been at times perverted by its officials, representatives, subjects, who are human. I grant that it has not done so much good as it might have done. I grant that in its action, which is human, it is a fair mark for criticism or

blame. But what I maintain is, that it has done an incalculable amount of good, that it has done good of a special kind, such as no other historical polity or teaching or worship has done, and that that good has come from its professed principles, and that its shortcomings and omissions have come from a neglect or an interruption of its principles.

[Letters and Diaries, Volume 27](#), Jan 1874 to Dec 1875, pp 282-283

{9}

... that temporal prosperity should frequently be withheld from the Church, that she should be often hated and despised, that she should be defaced by 'spot and wrinkle,' that she should be to many a stumbling-block,—all this seems to me nothing more than what we might be led to expect.

1st. Because she is the body of a Head crowned with thorns.

[Letters and Diaries, Volume 19](#), Jan 1859 to Jun 1861, Appendix, p 540 ('Temporal Prosperity, whether a Note of the Church,' [Rambler, July 1859](#))

{10}

[From letter to Albert Smith, 8 January 1868]

... in those things which are *not* of faith, there has been considerable difference of opinion, among Catholics, and often serious and bitter quarrels. I have treated of the subject in the 10th Lecture of my volume on 'Anglican Difficulties.' Religion is so deeply interesting and sovereign a matter, and so possesses the whole man, when it once gains its due entrance into the mind, that it is not wonderful, that, as worldly men quarrel fiercely about worldly things, so, through the weakness of human nature, particular theologians have had unchristian disputes about Christian truths.

[Letters and Diaries, Volume 24](#), Jan 1868 to Dec 1869, pp 5-6

{11}

... in all subjects and respects whatever, whether in that range of opinion and of action which the Church has claimed to herself, and where she has superseded what is private and individual, or, on the other hand, in those larger regions of thought and of conduct, as to which she has not spoken, though she might speak, the natural tendency of the children of the Church, as men, is to resist her authority. Each mind naturally is self-willed, self-

dependent, self-satisfied; and except so far as grace has subdued it, its first impulse is to rebel. Now this tendency, through the influence of grace, is not often exhibited in matters of faith; ... but in matters of conduct, of ritual, of discipline, of politics, of social life, in the ten thousand questions which the Church has not formally answered, even though she may have intimated her judgment, there is a constant rising of the human mind against the authority of the Church, and of superiors, and that, in proportion as each individual is removed from perfection ...

[Anglican Difficulties, Volume 1](#), Lecture 10. Differences Among Catholics No Prejudice to the Unity of the Church, pp 302-303

{12}

A people's religion is ever a corrupt religion, in spite of the provisions of Holy Church. If she is to be Catholic, you must admit within her net fish of every kind, guests good and bad, vessels of gold, vessels of earth. You may beat religion out of men, if you will, and then their excesses will take a different direction; but if you make use of religion to improve them, they will make use of religion to corrupt it. And then you will have effected that compromise of which our countrymen report so unfavourably from abroad:—a high grand faith and worship which compels their admiration, and puerile absurdities among the people which excite their contempt.

[Anglican Difficulties, Volume 2](#), Letter to Pusey, 4. Belief of Catholics concerning the Blessed Virgin, as coloured by their Devotion to her, p 81

{13}

... a poor Neapolitan crone, who chatters to the crucifix, refers that crucifix in her deep mental consciousness to an original who once hung upon a cross in flesh and blood; but if, nevertheless she is puzzle-headed enough to assign virtue to it in itself, she does no more than the woman in the Gospel, who preferred to rely for a cure on a bit of cloth, which was our Lord's, to directly and honestly addressing Him [Mark 5: 28]. Yet He praised her before the multitude, praised her for what might, not without reason, be called an idolatrous act; for in His new law He was opening the meaning of the word 'idolatry,' and applying it to various sins, to the adoration paid to rich men, to the thirst after gain, to ambition, and the pride of life, idolatries worse in His judgment than the idolatry of ignorance, but not commonly startling or shocking to educated minds.

[Via Media, Volume 1](#), Preface to the Third Edition, p Ixviii

{14}

The Church is ever militant; sometimes she gains, sometimes she loses; and more often she is at once gaining and losing in different parts of her territory. What is ecclesiastical history but a record of the ever-doubtful fortune of the battle, though its issue is not doubtful? Scarcely are we singing *Te Deum*, when we have to turn to our *Misereres*: scarcely are we in peace, when we are in persecution: scarcely have we gained a triumph, when we are visited by a scandal. Nay, we make progress by means of reverses; our griefs are our consolations; we lose Stephen, to gain Paul, and Matthias replaces the traitor Judas.

[Historical Sketches, Volume 2](#), I. The Church of the Fathers, Introduction, p 1

{15}

What a strange, what a striking anomaly is this! All is perfect, all is heavenly, all is glorious, in the Dispensation which Christ has vouchsafed us, except the persons of His Ministers ... but not strange, when you consider it is the appointment of an all-merciful God ... The priests of the New Law are men, in order that they may 'condole with those who are in ignorance and error, because they too are compassed with infirmity'. Had Angels been your Priests, my brethren, they could not have condoled with you, sympathised with you, have had compassion on you, felt tenderly for you, and made allowances for you, as we can; they could not have been your patterns and guides, and have led you on from your old selves into a new life, as they can who come from the midst of you, who have been led on themselves as you are to be led ...

[Discourses to Mixed Congregations](#), Discourse 3. Men, not Angels, the Priests of the Gospel, pp 46-48

[Quoted by Pope Benedict in [homily at Mass for Beatification](#)]

{16}

There is an immense store of curiosity directed upon us in this country, and in great measure an unkind, a malicious curiosity. If there ever was a time

when one priest will be a spectacle to men and angels it is in the age now opening upon us.

[\*Faith and Prejudice and Other Unpublished Sermons\*](#), Sermon 9. Infidelity of the Future, p 121

{17}

[From letter to Robert Charles Jenkins, 24 July 1876]

... the Catholic (i.e. the Catholic Roman) Church presents a continuous history of fearful falls and as strange and successful recoveries. We have a series of catastrophes each unlike the others, and that diversity is the pledge that the present ordeal, though different from any of the preceding, will be overcome, in God's good time, also ... we may have centuries of confusion—but the Church has steadily worked her way out of overwhelming misfortunes in time past, and will by God's mercy, again.

[\*Letters and Diaries, Volume 28\*](#), Jan 1876 to Dec 1878, p 91

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## Private Judgment

There is this obvious, undeniable difficulty in the attempt to form a theory of Private Judgment, in the choice of a religion, that Private Judgment leads different minds in such different directions. If, indeed, there be no religious truth, or at least no sufficient means of arriving at it, then the difficulty vanishes: for where there is nothing to find, there can be no rules for seeking, and contradiction in the result is but a *reductio ad absurdum* of the attempt. But such a conclusion is intolerable to those who search, else they would not search; and therefore on them the obligation lies to explain, if they can, how it comes to pass, that Private Judgment is a duty, and an advantage, and a success, considering it leads the way not only to their own faith, whatever it may be, but to opinions which are diametrically opposite to it; considering it not only leads them right, but others wrong ...

[\*Essays Critical and Historical, Volume 2\*](#), Essay XIV. Private Judgment, p 336

{2}



Poor wand'ers, ye are sore distress'd  
To find that path which Christ has bless'd,  
Track'd by His saintly throng;  
Each claims to trust his own weak will,  
Blind idol!—so ye languish still,  
All wranglers and all wrong.

[\*Verses on Various Occasions\*](#), 35. Private Judgment, p 78 (1832)

{3}

... nothing without faith as its foundation [Heb. xi. 6; Eph. ii. 8]; faith implies an external message [Rom. x. 14; 1 Thess. ii. 13]. Yet, ... it is impossible to go into the world without seeing that the idea of taking one's doctrine from an external authority does not enter into their minds. It is always 'I think.'

[\*Sermon Notes\*](#), 29 May 1859 [Faith III], p 326

{4}

If a staunch Protestant's daughter turns Roman, and betakes herself to a convent, why does he not exult in the occurrence? Why does he not give a public breakfast, or hold a meeting, or erect a memorial, or write a pamphlet in honour of her, and of the great undying principle she has so gloriously vindicated? Why is he in this base, disloyal style muttering about priests, and Jesuits, and the horrors of nunneries, in solution of the phenomenon, when he has the fair and ample form of Private Judgment rising before his eyes, and pleading with him, and bidding him impute good motives, not bad, and in very charity ascribe to the influence of a high and holy principle, to a right and a duty of every member of the family of man, what his poor human instincts are fain to set down as a folly or a sin. All this would lead us to suspect that the doctrine of private judgment, in its simplicity, purity, and integrity,—private judgment, all private judgment, and nothing but private judgment,—is held by very few persons indeed; and that the great mass of the population are either stark unbelievers in it, or deplorably dark about it; and that even the minority who are in a manner faithful to it, have glossed and corrupted the true sense of it by a miserably faulty reading, and hold, not the right of private judgment, but the private right of judgment; in other words, their own private right, and no one's else.

[Essays Critical and Historical, Volume 2](#), Essay XIV. Private Judgment, pp 340-341

{5}

[From letter to William Pope, who had asked: 'Am I following private judgment in becoming a Catholic?' 15 April 1853]

As to Private Judgment, I suppose it is our only way of getting at truth by *nature*—but so far forth as Revelation is given, it supersedes it ... And so in morals and religion, till the soul hears the voice of God coming to it by His Prophet, it inquires and judges by its own resources; but when it recognises a Prophet, it gives over its own work, as unnecessary ... fix your mind on this principle steadily, that, if God has spoken, He must have His organ or Prophet ...

The question then is brought to this: *is there* a Prophet of God on earth now? or, in other words, is there a Church? ... go back into past history for 1800 years; and it is a matter, not of private judgment, but of public fact, that the immense majority of Christians have ever said that there *is* a Church, that there *is* a Prophet of God ... Which is most like Private Judgment, to deny it or to affirm it?

[Letters and Diaries, Volume 15](#), Jan 1852 to Dec 1853, pp 348-350

{6}

And here we see what is meant when a person says that the Catholic system comes home to his mind, fulfils his ideas of religion, satisfies his sympathies, and the like; and thereupon becomes a Catholic. Such a person is often said to go by private judgment, to be choosing his religion by his own standard of what a religion ought to be. Now it need not be denied that those who are external to the Church must begin with private judgment; they use it in order ultimately to supersede it; as a man out of doors uses a lamp in a dark night, and puts it out when he gets home ... There is no absurdity, then, or inconsistency in a person first using his private judgment and then denouncing its use. Circumstances change duties.

[Loss and Gain](#), Chapter 2-6, pp 203-204

{7}

[From letter to Mrs. Helbert, 30 August 1869]

I have not read Archbishop Manning's [book]. There are very false opinions about the Catholic Church—it is thought it does not allow of private judgment, but it allows of a great deal—and this is the reason you are perplexed by hearing different Catholics say different things. If you want to know what we believe, go to our standard authoritative books—if you wish to hear what individuals think, go to pamphlets, reviews, and the like. The archbishop is a deeply religious man, but he, like other men, exercises his private judgment and has his own views. He puts forth what he believes himself, and what in conscience he thinks good for other people. I should do the same of course. When a man is perplexed by a difference between different teachers, if he cannot solve the difficulty at once, it his duty to say 'I believe what the Church holds and teaches.' He cannot go wrong in that ...

[\*Letters and Diaries, Volume 24\*](#), Jan 1868 to Dec 1869, p 324

{8}

It is the custom with Protestant writers to consider that, whereas there are two great principles in action in the history of religion, Authority and Private Judgment, they have all the Private Judgment to themselves, and we have the full inheritance and the superincumbent oppression of Authority. But this is not so; it is the vast Catholic body itself, and it only, which affords an arena for both combatants in that awful, never-dying duel. It is necessary for the very life of religion, viewed in its large operations and its history, that the warfare should be incessantly carried on. Every exercise of Infallibility is brought out into act by an intense and varied operation of the Reason, both as its ally and as its opponent, and provokes again, when it has done its work, a re-action of Reason against it ... Catholic Christendom is no simple exhibition of religious absolutism, but presents a continuous picture of Authority and Private Judgment alternately advancing and retreating as the ebb and flow of the tide;—it is a vast assemblage of human beings with wilful intellects and wild passions, brought together into one by the beauty and the Majesty of a Superhuman Power ...

[\*Apologia\*](#), Chapter 5, p 252

{9}

Yet after all, which is the more likely to be right,—he who has given years, perhaps, to the search of truth, who has habitually prayed for guidance, and has taken all the means in his power to secure it, or they, 'the gentlemen of England who sit at home at ease'? No, no, they may talk of seeking the truth, of private judgment, as a duty, but they have never sought, they have never judged; they are where they are, not because it is true, but because they find themselves there, because it is their 'providential position,' and a pleasant one into the bargain.

[Loss and Gain](#), Chapter 3-5, p 369

{10}

God has promised us light and knowledge in the Gospel, but in His way, not in *our* way.

[Parochial and Plain Sermons, Volume 7](#), Sermon 16. Infant Baptism, p 221

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## Bigotry, anti-Catholic

Bigotry is the imposition of private reason,—that is, of our own views and theories of our own First Principles, as if they were the absolute truth, and the standard of all argument, investigation, and judgment. If there are any men in the world who ought to abstain from bigotry, it is Protestants. They, whose very badge is the right of private judgment, should give as well as take, should allow others what they claim themselves; but I am sorry to say ... there is very little of the spirit of reciprocity among them; they monopolize a liberty which, when they set out, they professed was to be for the benefit of all parties. Not even the intellectual, not even the candid-minded among them, are free from inconsistency here. They begin by setting up principles of thought and action for themselves; then, not content with applying them to their own thoughts and actions, they make them the rule for criticizing and condemning our thoughts and actions too; this, I repeat, is Bigotry. Bigotry is the infliction of our own unproved First Principles on others, and the treating others with scorn or hatred for not accepting them.

[Present Position of Catholics in England](#), Lecture 2, pp 291-292

{2}

... observe, that nothing I have said, or shall say, is levelled at the matter or the rites of Protestant worship. I am concerned with Protestants themselves; moreover not with Protestants quiescent and peaceable, but with Protestants malevolent, belligerent, busy, and zealous in an aggression upon our character and conduct ... our only vengeance, surely it is not a great one, is to make a careful analysis of that treatment.

[\*Present Position of Catholics in England\*](#), Lecture 6, p 236

{3}

If, for instance, a person cannot open a door, or get a key into a lock, which he has done a hundred times before, you know how apt he is to shake, and to rattle, and to force it, as if some great insult was offered him by its resistance: you know how surprised a wasp, or other large insect is, that he cannot get through a window-pane; such is the feeling of the Prejudiced Man, when we urge our objections—not softened by them at all, but exasperated the more; for what is the use of even incontrovertible arguments against a conclusion which he already considers to be infallible?

[\*Present Position of Catholics in England\*](#), Lecture 6, p 240

{4}

Those persons, surely, are precluded, if they would be consistent, from using their principles as authoritative, who proclaim that they made them for themselves. Protestants, then, if any men alive, are, on their own showing, bigots, if they set up their First Principles as oracles and as standards of all truth.

[\*Present Position of Catholics in England\*](#), Lecture 2, p 293

{5}

... in spite of their manifesting, every day of their lives, an intense desire to do us all the harm in their power, wonderful to say, they go on to reproach us with ingratitude. We evince no gratitude, say the Protestant Bishops, for the favours which have been shown us. Gratitude for what? What favours have we received? the Frenchman's good fortune, and nothing else. When he boasted the king had spoken to him, he was naturally asked what the

king had said: and he answered that his Majesty had most graciously cried out to him, 'Fellow, stand out of the way.'

[\*Present Position of Catholics in England\*](#), Lecture 5. Logical Inconsistency of the Protestant View, p 194

{6}

Have Catholics nothing to say for themselves? yes, a great deal, but we have no opportunity of saying it. The public will not recognize us; it interrupts and puts us down ... This was the subject of my foregoing or eighth Lecture, in which I had not time to say nearly as much as I had intended. I could have shown you, how first, Protestants got rid of Catholicism from the kingdom as a worship; how next the Catholics who remained they put under crushing laws; how every priest who said mass or exercised any function on English ground was liable to perpetual imprisonment, and any foreign priest, who was subject to the crown of England, coming into England, was guilty of high treason, and all who harboured him, of felony. I could have told you how that converting or being converted to Catholicism was high treason; how no Catholic was allowed to inherit or purchase land; no Catholic could hear mass without fine and imprisonment; no Catholic might keep school under pain of imprisonment for life; nor might, in default of schools at home, send a child abroad for education, without forfeiting all his estates, goods, and chattels, and incurring a civil outlawry; moreover, how, if a Catholic did not attend the established worship, he was not allowed to come within ten miles of London, nor could travel five miles from home, or bring any action at law; and how he might not be married or buried, or have his children baptized, by any but ministers of the Established Church ... You see, the Protestant Tradition had it all its own way; Elizabeth, and her great men, and her preachers, killed and drove away all the Catholics they could; knocked down the remainder, and then at their leisure proved unanswerably and triumphantly the absurdity of Popery, and the heavenly beauty and perfection of Protestantism. Never did we undergo so utter and complete a refutation; we had not one word to utter in our defence.

[\*Present Position of Catholics in England\*](#), Lecture 9. Duties of Catholics Towards the Protestant View, pp 367-368

{7}

... our opponents ... not only spurn our creed and our worship themselves, but they are (as they think) in a condition to maintain that we too in our hearts despise both the one and the other as really as they. They will not believe that educated men can sincerely accept either; *they* do not hold them, therefore no one else can hold them. They conclude, therefore, that we *disbelieve* what we teach and practise; and in consequence, that we are *hypocrites*, as professing one thing, and thinking another. Next they come to a third conclusion, that since no one acts without motives, we must have a motive in professing without believing, and it must be a *bad motive*; for instance, gain or power: accordingly we are, first, unbelievers; secondly, liars; thirdly, cheats and robbers. And thus you have full-blown Priestcraft; here you have Popery simply detected and uncloaked: and observe the course of the argument;—Catholic Priests are infidels, are hypocrites, are rogues, why? simply, because Protestants think Catholic doctrine and Catholic worship irrational.

[Present Position of Catholics in England](#), Lecture 7, pp 273-274

{8}

There is a maxim commonly accepted, that 'Everyone is to be trusted in his own art;' from which it would follow, that, as Frenchmen are the best masters of French, and pilots the best steersmen on the river, Catholics ought to know Catholicism better than other men ... Yet anyone is thought qualified to attack or to instruct a Catholic in matters of his religion; a country gentleman, a navy captain, a half-pay officer, with time on his hands, never having seen a Catholic, or a Catholic ceremonial, or a Catholic treatise, in his life, is competent, by means of one or two periodicals and tracts, and a set of Protestant extracts against Popery, to teach the Pope in his own religion, and refute a Council ... Suarez, Vasquez, de Lugo, Lambertini, St. Thomas, St. Buonaventura, a goodly succession of folios on our shelves! You would think the doctrine would take some time to master, which has occupied the lives and elicited the genius of some of the greatest masters of thought whom the world has known. Our Protestant, however, is sure there must be very little in such works, because they are so voluminous. He has not studied our doctrines, he has not learned our terms; he calls our theological language jargon, and he thinks the whole matter lies in a nutshell. He is ever mistaking one thing for another, and thinks it does

not signify. Ignorance in his case is the mother, not certainly of devotion, but of inconceivable conceit and preternatural injustice.

[\*Present Position of Catholics in England\*](#), Lecture 8. Ignorance Concerning Catholics the Protection of the Protestant View, pp 329-330

{9}

... a lie is a lie just as much the tenth time it is told as the first; or rather more, it is ten lies instead of one; but it gains in rhetorical influence. Let it be repeated again and again; it matters not; the utterer has only to go on steadily proclaiming it, and first one, then another, will begin to believe it, and at length it will assume the shape of a very respectable fact or opinion, which is held by a considerable number of well-informed persons ... And if even one pertinacious slanderer has the prospect of such success in his slander, ... what must be the effect when vast multitudes of men are incessantly crying out to each other, with unwearied and sleepless energy, fables and fallacies against the Catholic Religion? ... and thus the meetings and preachings which are ever going on against us on all sides, though they may have no argumentative force whatever, are still immense factories for the creation of prejudice,—an article, by means of these exertions, more carefully elaborated, and more lasting in its texture, than any specimens of hardware, or other material productions, which are the boast of a town such as this is.

[\*Present Position of Catholics in England\*](#), Lecture 6. Prejudice the Life of the Protestant View, pp 230-231

{10}

... believe in a host of invisible traitors prowling about and disseminating doctrine adverse to your own, believe us to be liars and deceivers, men of blood, ministers of hell, rather than turn your minds, by way of solving the problem, to the possibility of our being what we say we are, the children and servants of the true Church. There never was a more successful artifice than this, which the author of evil has devised against his Maker, that God's work is not God's but his own. He has spread this abroad in the world, as thieves in a crowd escape by giving the alarm; and men, in their simplicity, run away from Christ as if Christ were he, and run into his arms as if he were Christ.



[\*Sermons Preached on Various Occasions\*](#), Sermon 9-2. Christ upon the Waters—Part 2, pp 143-144

{11}

So it was, my Brethren, that our Saviour was not allowed to point to His miracles as His warrant, but was thought the worse of for them; and it cannot startle us that we too have to suffer the like in our day. The Sinless was called Beelzebub, much more His sinful servants. And what happened to Him then, is our protection as well as our warning now: for that must be a poor argument, which is available, not only against us, but against Him.

[\*Sermons Preached on Various Occasions\*](#), Sermon 9-2. Christ upon the Waters—Part 2, p 140

{12}

To Protestantism False Witness is the principle of propagation. There are indeed able men who can make a striking case out of anything or nothing, as great painters give a meaning and a unity to the commonest bush, and pond, and paling and stile: genius can do without facts, as well as create them; but few possess the gift. Taking things as they are, and judging of them by the long run, one may securely say, that the anti-Catholic Tradition could not be kept alive, would die of exhaustion, without a continual supply of fable.

I repeat, not everything which is said to our disadvantage is without foundation in fact; but it is not the true that tells against us in the controversy, but the false.

[\*Present Position of Catholics in England\*](#), Lecture 4, pp 128-129

{13}

... the more I think of it, the more intimately does this prejudice seem to me to corrupt the soul, even beyond those sins which are commonly called most deadly ... And why? because, ... it argues so astonishing a want of mere natural charity or love of our kind. It is piercing enough to think what little faith there is in the country; but it is quite heartrending to witness so utter a deficiency in mere natural virtue. Oh, is it possible, that so many, many men, and women too, good and kind otherwise, should take such delight in being quite sure that millions of men have the sign and seal of the Evil One

upon them! Oh, is it conceivable that they can be considerate in all matters of this life, friendly in social intercourse, indulgent to the wayward, charitable to the poor and outcast, merciful towards criminals, nay, kind towards the inferior creation, towards their cows, and horses, and swine; yet, as regards us, who bear the same form, speak the same tongue, breathe the same air, and walk the same streets, ruthless, relentless, believing ill of us, and wishing to believe it. I repeat it, they wish us to be what they believe us to be; what a portentous fact!

[\*Present Position of Catholics in England\*](#), Lecture 6. Prejudice the Life of the Protestant View, pp 262-263

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## Protestantism, Protestants

Even when I was a boy, my thoughts were turned to the early Church, and especially to the early Fathers, by the perusal of the Calvinist John Milner's Church History, and I have never lost, I never have suffered a suspension of the impression, deep and most pleasurable, which his sketches of St. Ambrose and St. Augustine left on my mind ... When years afterwards (1828) I first began to read their works with attention and on system, I busied myself much in analysing them, and in cataloguing their doctrines and principles; but, when I had thus proceeded very carefully and minutely for some space of time, I found, on looking back on what I had done, that I had scarcely done anything at all; I found that I had gained very little from them, and I came to the conclusion that the Fathers I had been reading, which were exclusively those of the ante-Nicene period, had very little in them. At the time I did not discover the reason of this result, though, on the retrospect, it was plain enough: I had read them simply on Protestant ideas, analysed and catalogued them on Protestant principles of division, and hunted for Protestant doctrines and usages in them. My headings ran, 'Justification by faith only,' 'Sanctification,' and the like. I knew not what to look for in them; I sought what was not there, I missed what was there; I laboured through the night and caught nothing.

[\*Anglican Difficulties, Volume 1\*](#), Lecture 12, p 370-371

And this one thing at least is certain; whatever history teaches, whatever it omits, whatever it exaggerates or extenuates, whatever it says and unsays, at least the Christianity of history is not Protestantism ... Protestantism, as a whole, feels it, and has felt it. This is shown in the determination already referred to of dispensing with historical Christianity altogether, and of forming a Christianity from the Bible alone: men never would have put it aside, unless they had despaired of it ... To be deep in history is to cease to be a Protestant.

[Development of Christian Doctrine](#), Introduction, pp 7-8

{3}

True faith is what may be called colourless, like air or water; it is but the medium through which the soul sees Christ; and the soul as little really rests upon it and contemplates it, as the eye can see the air. When, then, men are bent on holding it (as it were) in their hands, curiously inspecting, analyzing, and so aiming at it, they are obliged to colour and thicken it, that it may be seen and touched. That is, they substitute for it something or other, a feeling, notion, sentiment, conviction, or act of reason, which they may hang over, and doat upon. They rather aim at experiences (as they are called) within them, than at Him that is without them. They are led to enlarge upon the signs of conversion, the variations of their feelings, their aspirations and longings, and to tell all this to others;—to tell others how they fear, and hope, and sin, and rejoice, and renounce themselves, and rest in Christ only; how conscious they are that their best deeds are but "filthy rags," and all is of grace, till in fact they have little time left them to guard against what they are condemning, and to exercise what they think they are so full of ... And this being the difference between true faith and self-contemplation, no wonder that where the thought of self obscures the thought of God, prayer and praise languish, and only preaching flourishes.

[Lectures on Justification](#), Lecture 13. On Preaching the Gospel, pp 336-337

{4}

St. Austin doubtless was but a fallible man, and, if in any point he opposed the voice of the Catholic Church, so far he is not to be followed; yet others may be more fallible than he; and when it is a question of difference of opinion between one mind and another, the holy Austin will weigh more,

even with ordinarily humble men, than their own speculations. St. Austin contemplates the whole of Scripture, and harmonizes it into one consistent doctrine; the Protestants, like the Arians, entrench themselves in a few favourite texts. Luther and the rest, men of original minds, spoke as no one spoke before them; St. Austin, with no less originality, was contented to minister to the promulgation of what he had received. They have been founders of sects; St. Austin is a Father in the Holy Apostolic Church.

[Lectures on Justification](#), Lecture 2, pp 60-61

[Austin: Augustine]

{5}

'Christianity is an universal gift; why then limit its possession to one set of men and one kind of Church government, instead of allowing all who choose to take it to themselves in any way they please?'

Now surely those who thus speak should begin with answering Scripture, not questioning us; for Scripture certainly recognizes but 'one body' of Christians as explicitly as 'one Spirit, one faith, one Lord, and one God and Father of all.' [Eph. iv. 4-6.] As far as the text of Scripture goes, it is as direct a contradiction of it to speak of more than one body as to speak of more than one Spirit. On the other hand, Scripture altogether contemplates the *existence* of persuasions, as they are fitly called, round about this one body, for it speaks of them; but it does not hint ever so faintly that, because they exist, therefore they must be acknowledged. So much the contrary, that it says, 'There must be heresies,' that is private persuasions, self-formed bodies, 'among you, that they which are approved may be made manifest among you.' Again, 'A man that is a heretic,' that is, one who adopts some opinion of his own in religious matters, and gets about him followers, 'after the first and second admonition, reject.' And again, 'Mark them which cause divisions, and avoid them.' [1 Cor. xi. 19. Tit. iii. 10. Rom. xvi. 17.]

[Parochial and Plain Sermons, Volume 3](#), Sermon 14. Submission to Church Authority, pp 192-193

{6}

Luther's words are his own, reasoned out from Scripture, which every one of us has equal right to do. If I receive the doctrine of the Church Catholic as divine, it is as guaranteed by many concordant witnesses, which converge to one place and one time, the day of Pentecost, when the Apostles were with one accord assembled in one place. And if I bow to some individual teacher, as Irenæus or Augustine, it is not from a notion of his infallibility, but on the ground of his representing the whole Church, or from a sense of the authority of men of holy and mortified lives in questions of religion. But what binds me to yield a submission to the sixteenth century, which I withhold even from the second? why must I measure spiritual discernment in myself and others, by our apprehension, not of Scripture, but of comparatively modern treatises, and accept terms and distinctions which, over and above their human origin, have no internal consistence,—no external proof,—no part or lot in Antiquity; which, in short, have but a praiseworthy object for their excuse, the overthrow, as they think, of Roman error?

[\*Lectures on Justification\*](#), Lecture 8, pp 179-180

{7}

... if I have here or elsewhere spoken freely of Luther and Calvin, I will observe, that those who spoke as they did of all who went before them, have no claim on the reverence of those who come after.

[\*Lectures on Justification\*](#), Appendix 1, p 366

{8}

[From letter to William Robert Brownlow, 25 October 1863]

Would the Protestants knew more of our doctrines! Then they would not find difficulties when there come really none in their way.

On the other hand, I will say too. Would that Catholics who have never been Protestants knew us better. A convert like myself has the advantage of both knowing Catholic doctrine and having Protestant experience—but he is too often looked at with suspicion by the Protestant because he has become a Catholic and by the Catholic because he has been a Protestant. I will candidly say that, from the circumstances of their position, numbers of Catholics are narrowminded, they have no notion what a good Protestant is, and they are suspicious of any one who tells them. We cannot help all this intolerance and bigotry; it does not belong to the Church herself, but, if the

Church is intended, as she is, to gather in all men, good and bad, it is not wonderful that she has inclusively numbers who are weak or illogical, or at least simply ignorant, just as Protestants are of Catholics.

[Letters and Diaries, Volume 20](#), Jul 1861 to Dec 1863, pp 543-544

{9}

If they believe in consubstantiation with Luther, or in the absolute predestination of individuals, with Calvin, they have very few texts to produce which, in argument, will appear even specious. And still more plainly have these religionists strong texts actually against them, whatever be their sect or persuasion. If they be Lutherans, they have to encounter St. James's declaration, that 'by works a man is justified, and not by faith only;' [James ii. 24.] if Calvinists, God's solemn declaration, that 'as He liveth, He willeth not the death of a sinner, but rather that he should live;' if a Wesleyan, St. Paul's precept to 'obey them that have the rule over you, and submit yourselves;' [Heb. xiii. 7.] if Independents, the same Apostle's declaration concerning the Church's being 'the pillar and ground of the Truth;' ... if maintainers of the ordinary secular Christianity, what they make of the woe denounced against riches, and the praise bestowed on celibacy. Hence, none of these sects and persuasions has any right to ask the question of which they are so fond, 'Where in the Bible are the Church doctrines to be found? *Where* in Scripture, for instance, is Apostolical Succession, or the Christian Priesthood, or the power of Absolution?' This is with them a favourite mode of dealing with us; and I in return ask them, *Where* are we told that the Bible contains all that is necessary to salvation? Where are we told that the New Testament is inspired? Where are we told that justification is by faith only? Where are we told that every individual who is elected is saved? Where are we told that we may leave the Church, if we think its ministers do not preach the Gospel? or, Where are we told that we may make ministers for ourselves?

[Discussions and Arguments](#), III. Holy Scripture in its Relation to the Catholic Creed, Lecture 3, pp 143-144

{10}

This is what comes of fighting God's battles in our own way, of extending truths beyond their measure, of anxiety after a teaching more compact, clear, and spiritual, than the Creed of the Apostles. Thus the Pharisees were

more careful of their Law than God who gave it; thus Saul saved the cattle he was bid destroy, 'to sacrifice to the Lord;' thus Judas was concerned at the waste of the ointment, which might have been given to the poor. In these cases bad men professed to be more zealous for God's honour, more devotional, or more charitable, than the servants of God; and in a parallel way Protestants would be more spiritual. Let us be sure things are going wrong with us, when we see doctrines more clearly, and carry them out more boldly, than they are taught us in Revelation.

[Lectures on Justification](#), Lecture 13. On Preaching the Gospel, pp 340-341

{11}

'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' Here salvation is, as it were, put in our own power; to *hear* the invitation is our sufficient title for coming; to *pray* for the gift is the sure and certain means of receiving it. Most true; but does the word *seek* imply one act, and one only? does it imply that we gain at once what we ask for? The contrary: we are elsewhere told to '*strive* to enter in at the strait gate, for many will *seek* to enter in,' that is, *seek without* striving, 'and shall not be able.' [Luke xiii. 24.]

[Parochial and Plain Sermons, Volume 6](#), Sermon 12. Faith the Title for Justification, p 163

{12}

... they determine to be their own masters in matters of thought, about which they know so little; they consider their own reason better than any one's else; they will not admit that any one comes from God who contradicts their own view of truth. What! is none their equal in wisdom anywhere? is there none other whose word is to be taken on religion? is there none to wrest from them their ultimate appeal to themselves? Have they in no possible way the occasion or opportunity of faith? Is it a virtue, which, in consequence of their transcendent sagacity, their prerogative of omniscience, they must give up hope of exercising? If the pretensions of the Catholic Church do not satisfy them, let them go somewhere else, if they can. If they are so fastidious that they cannot trust her as the oracle of God, let them find another more certainly from Him than the House of His own institution, which has ever been called by His name, has ever maintained the same claims, has ever taught one substance of doctrine, and has triumphed

over those who preached any other. Since Apostolic faith was in the beginning reliance on man's word, as being God's word, since what faith was then such it is now, since faith is necessary for salvation, let them attempt to exercise it towards another, if they will not accept the Bride of the Lamb.

[\*Discourses to Mixed Congregations\*](#), Discourse 10. Faith and Private Judgment, pp 210-211

{13}

... bad as it is for a man to take the State for his guide and master in religion, ... it is worse still to become a Sectarian, that is, to be his own Doctor and his own Pope.

[\*Anglican Difficulties\*](#), Volume 1, Lecture 7, p 197

{14}

[From letter to Ambrose Phillipps de Lisle, 15 September 1864]

The mixture of good and bad, which makes up the Protestantism of England, is a great mystery; He alone, whose infinite Intelligence can understand the union of the two, can also dissolve it, and set the truth and the right free; but, if any human agency is to be much His instrument in any part of this work, surely it must begin by acknowledging, not denying, what Protestants have that is good and true, and honoring it in them as coming from the one source of all light and holiness. Certainly, to my own mind one of the most affecting and discouraging elements in the action of Catholicism just now on English Society, is the scorn with which some of us treat proceedings and works among Protestants which it is but Christian charity to ascribe to the influence of divine grace.

[\*Letters and Diaries, Volume 21\*](#), Jan 1864 to Jun 1865, p 228

{15}

[From letter to unidentified Protestant, 25 July 1880]

It was pleasant to me to receive a letter so kindly worded as yours—but you do not understand us, or you would see that we cannot come nearer to Protestants than we do, much as we may wish it. We have duties which hinder it.

We read in Scripture that the Church is the "Pillar and ground of the truth" ... from the first it was marked out, that there might be no mistake, by a



special name—it was called the "Catholic Church." It has *ever* been known by that name ... it was put into the *Creed*—and it was said in the Creed to be the "one Catholic Church." People now a days wish to have, and believe, there is a great *number* of Churches, but the Christian teachers and clergy that came after the Apostles said there was but *one* Church, and they warned their people, if they had occasion to go to a strange city, not to ask for "the Church" but to be sure to ask for the "Catholic" Church ...

Now if God has given us so great a blessing, as "a pillar and ground of the truth," and told us to join all of us in "the Apostles' fellowship", how can I, in gratitude do, how can I in love to the souls of men, be content to let them, to let you, be as sheep without a shepherd, and hold communion with you, as you are, as if God did not call you to come to the Spiritual Home which He has provided for you? That is, to the Catholic Church.

[NINS Digital Collections](#)

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[From letter to Sophie Ryder, 4 September 1862]

We know perfectly well, and hold with all our hearts that the Catholic Church is the sole communion in which there is salvation. But we know too, that there is such a state of mind as invincible ignorance, and the present Pope in one of his Allocutions has expressly recognized it. He has said too, if my memory is correct, that no one can decide who is in invincible ignorance and who is not ...

I certainly do not consider, speaking under correction, that in order to be in invincible ignorance one must be out of sight and hearing of Catholicism; and that to be near Catholics is incompatible with such an ignorance. Habit, formation of mind, prejudice, reliance and faith in others, may be as real walls of separation as mountains ... And, if we once get so far as to feel the possibility of this, then we may take comfort to our selves and believe, that all those tokens of sincerity and devotion which we see in our Protestant friends, are not mere appearances and pretences, but real evidence that their ignorance was *not* vincible, and their separation from the Church not voluntary.

Till then I am called by the voice of the Church to think otherwise, I shall think hopefully, where others who have no means of judging, rashly despair.

## Scripture

[From Letter to John Marriott, 15 August 1830]

I am persuaded we do not sufficiently study our Savior's character and mode of teaching. Surely he is our pattern as *pastors* as well as *private* Christians. It must be our duty to imitate the *chief* shepherd. And, again, the persons he addresses were so numerous and various, and the scenes He went through—and moreover the circumstances in which He was placed bore so great a resemblance to ours at the present day, that (putting aside all thoughts of His dignity) His example must be preferable to St Paul's who *wrote* not *conversed* (i.e. we have only his *writings*), and addressed (for the most part) *confirmed* Christians not the confused mass ... I should advise your *mastering* the four gospels ... observing the *order* of our Savior's teaching—His various answers to various persons—and seeing what instruction may be gained from it.—The epistles are to be received for the purpose for which they were given—not to *supersede* Christ's declarations or to *explain them away*, but as interpreting them;—not as containing *new* truths, but the *development* of truths contained in His words.

[Letters and Diaries, Volume 32](#), Supplement, pp 3-4

{2}

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." [2 Tim. 3:16]

It is quite evident that this passage furnishes no argument whatever that the S[acred] Scripture, without Tradition, is the *sole rule of faith*; for, although S Scripture is *profitable* for these four ends, still it is not said to be *sufficient*. The Apostle requires the aid of Tradition (2 Thess. 2:15). Moreover, the Apostle here refers to the Scriptures which Timothy was taught in his infancy. Now, a good part of the New Testament was not written in his boyhood: some of the Catholic Epistles were not written even when St. Paul wrote this, and none of the Books of the New Testament were then placed on the canon of the Scripture books. He refers, then, to the Scriptures of the

*Old Testament*, and if the argument from this passage proved anything, it would prove too much, viz., that the Scriptures of the *New Testament* were not necessary for a rule of faith.

[\*Stray Essays\*](#), Essay I, Note, p 35

{3}

Surely the Sacred Volume was never intended, and is not adapted, to teach us our creed; however certain it is that we can prove our creed from it, when it has once been taught us, and in spite of individual producible exceptions to the general rule. From the very first, that rule has been, as a matter of fact, that the Church should teach the truth, and then should appeal to Scripture in vindication of its own teaching. And from the first, it has been the error of heretics to neglect the information thus provided for them, and to attempt of themselves a work to which they are unequal, the eliciting a systematic doctrine from the scattered notices of the truth which Scripture contains.

[\*Arians of the Fourth Century\*](#), Chapter 1, Section 3. The Church of Alexandria, p 50

{4}

*At what time* in our life are we to be baptized, or made disciples of Christ? ... for fifteen hundred years there was no dispute or difficulty in answering this question all over the Christian world; none who acknowledged the duty of baptizing at all, but administered the rite to infants, as we do at present. But about three hundred years ago strange opinions were set afloat, and sects arose, ... and among these new sects there was one which maintained that Infant Baptism was a mistake, and that, mainly upon this short argument,—that it was nowhere commanded in Scripture.

Let us, then, consider this subject: and first, it is but fair and right to acknowledge at once that Scripture does *not* bid us baptize children. This, however, is no very serious admission; for Scripture does not name *any* time at all for Baptism; yet it orders us to be baptized at some age or other. It is plain, then, whatever age we fix upon, we shall be going beyond the letter of Scripture.

{5}

Here is the especial use of the Fathers as expositors of Scripture; they do what no examination of the particular context can do satisfactorily, acquaint us with the *things* Scripture speaks of. They tell us not what words mean in their etymological, or philosophical, or classical, or scholastic sense, but what they do mean actually, what they do mean in the Christian Church and in theology. It is an objection frequently made to the orthodox interpretation of certain passages, that they *need* not mean what they are said to mean, as far as the wording goes; that there is nothing in the passage itself to force such a meaning upon it. For instance, when Christ is called the Son of God, this (it is objected) does not *prove* His divinity, because we are sons also; and when He declares that 'He and the Father are one,' this *need* only refer to unity of will, as Paul and Apollos were 'one;' ... and when He says, that He gives us 'His flesh to eat,' this *admits* of being figuratively taken for the benefits of His death generally ... Let us grant all this for argument's sake;—certainly such objections would tell against our proof, if we professed to argue merely from the context; they might prove we were bad reasoners;—but is there not also a further question, and one more to the point, not what the sacred text *may* mean, but what it *does* mean? ... words ... may mean more than they need mean grammatically or logically; and what they do mean may be determinable historically, that is, by the records of antiquity, as we do explain words and statements when they relate to matters of this world. If no word is to be taken to mean more than its logical definition, we shall never get beyond abstract knowledge, for it cannot possibly carry its own explanation with it. They who wish to dispense with Antiquity, should, in consistency, go further, and attempt to learn a language without a dictionary.

{6}

God spoke to Moses in the burning bush, and called Himself the 'God of Abraham;' and Christ tells us, that in this simple announcement was contained the promise that Abraham should rise again from the dead. In

truth, if we may say it with reverence, the All-wise, All-knowing God cannot speak without meaning many things at once. He sees the end from the beginning; He understands the numberless connexions and relations of all things one with another. Every word of His is full of instruction, looking many ways; and though it is not often given to us to know these various senses, and we are not at liberty to attempt lightly to imagine them, yet, as far as they are told us, and as far as we may reasonably infer them, we must thankfully accept them. Look at Christ's words, and this same character of them will strike you; whatever He says is fruitful in meaning, and refers to many things. It is well to keep this in mind when we read Scripture; for it may hinder us from self-conceit, from studying it in an arrogant critical temper, and from *giving over* reading it, as if we had got from it all that can be learned.

[Parochial and Plain Sermons, Volume 1](#), Sermon 21. The Resurrection of the Body, pp 271-272

{7}

... though it is a sin, as it surely is, to infer that Christ is not God, because Scripture calls the Father the *only* God, yet it is no sin to argue that works cannot justify, because Luther, not Scripture, says that faith only justifies. Surely, all this is very arbitrary; and though not so intended by the multitude of persons who give in to it, yet in itself very disrespectful (to say the least) to the sacred text. It goes in fact far beyond what is claimed by the most strenuous advocate of the right of private judgment; being nothing less than the attempt to subject Scripture to a previously-formed system; for no one can maintain that such a system is really gained from Scripture. It is to make Scripture not a volume of instruction to which we must reverently draw near, but at best a magazine of texts in behalf of our own opinions ...

[Lectures on Justification](#), Lecture 5, pp 117-118

{8}

[From letter to C Hussey Walsh, regarding an accusation by Walsh's friend, 22 April 1870]

... he accuses me of allowing, or of having, no *experimental* knowledge of Scripture, because I say we receive it from the early Church. How strange he should not see that we receive it *both* from within and without! He should recollect the words of the Samaritans 'Now we believe, *not for thy saying*, for we ourselves have heard Him, and know that this is indeed the Saviour of the world.' John iv, 42. Yet a few verses before it is said 'Of that city many of the Samaritans believed in Him, *for the word of the woman* giving testimony, He told me all things whatsoever I have done.' In like manner the Church, (as the woman) is our original witness—and, as we act upon her word, and receive the gospel doctrine through her, whether in Scripture or by tradition, (for the doctrine is powerful in either channel, through which it comes to us) we gain an experimental knowledge of its truth, but we *begin* with the Church. This again is another incidental omission of your friend's, as if the doctrines of religion did not convert the heart whether they come to us through reading Scripture or the teaching, preaching, tradition, of missionaries, priests, and fellow Christians. He should recollect that the first conversions were made before the New Testament was written, and, even, after it was written, still without its aid.

[Letters and Diaries, Volume 25](#), Jan 1870 to Dec 1871, p 109

{9}

When we consider the Old Testament as written by divine inspiration, and preserved, beyond the time of its own Dispensation, for us Christians,—as acknowledged and delivered over to us by Christ Himself, and pronounced by St. Paul to be 'profitable for doctrine, reproof, correction, and instruction in righteousness,' [2 Tim. iii. 16.] —we ought not surely to read any portion of it with indifference, nay, without great and anxious interest. 'Lord, what wilt Thou have me to do?' is the sort of inquiry which spontaneously arises in the serious mind ... We profess indeed to revere the Old Testament; yet, for some reason or other, at least one considerable part of it, the historical, is regarded by the mass, even of men who think about religion, as merely historical, as a relation of facts, as antiquities; not in its divine characters, not in its practical bearings, not in reference to themselves. The notion that God speaks in it to them personally, the question, '*What* does He say?' 'What must I *do*?' does not occur to them ... they do not consider it in its fulness, and in its literal sense, as a collection of deep moral lessons, such as are not vouchsafed in the New, though St. Paul expressly says that it is 'profitable for instruction in righteousness.'

[\*Parochial and Plain Sermons, Volume 4\*](#), Sermon 2. Obedience without Love, as instanced in the Character of Balaam, pp 18-19

{10}

To the devout and spiritual, the Divine Word speaks of things, not merely of notions. And, again, to the disconsolate, the tempted, the perplexed, the suffering, there comes, by means of their very trials, an enlargement of thought, which enables them to see in it what they never saw before ... Hence the practice of meditation on the Sacred Text, so highly thought of by Catholics. Reading, as we do, the Gospels from our youth up, we are in danger of becoming so familiar with them as to be dead to their force, and to view them as a mere history. The purpose, then, of meditation is to realize them; to make the facts which they relate stand out before our minds as objects, such as may be appropriated by a faith as living as the imagination which apprehends them.

[\*Grammar of Assent\*](#), Chapter 4, Section 2. Real Assents, p 79

{11}

Scripture ..., though written under a supernatural guidance, is, from the nature of the case, from the defect of human language, and the infirmity of the recipient, unable by itself to convey the real mind of its writers to all who read it. Instead of its forcing its meaning upon the reader, the reader forces his own meaning upon it, colours it with his own thoughts and distorts it to his own purposes; so that something is evidently needed besides it, such as the teaching of the Church, to protect it from the false private judgment of the individual. And if this be true when the New Testament, as a whole, is contemplated, how much more certainly will it take place when Protestants contract their reading professedly to only a part of it, as to St. Paul's Epistles; and then again out of St. Paul, select the two Epistles to the Romans and Galatians; and still further, as is so common, confine themselves to one or two sentences, which constitute practically the whole of the Protestant written word! Why, of course, it is very easy to put what sense they please on one or two verses; and thus the Religion of the Apostles may come in the event to mean anything or nothing.

[\*Present Position of Catholics in England\*](#), Lecture 8, p 321

{12}

If we refuse, not to modify, but even to complete one text of Scripture by another,—if we will not admit the second, merely because we prefer an interpretation of the first which contradicts it,—if we will not hold two doctrines at once, merely because the text that declares the one does not also declare the other,—... if we will demand that the whole of the Gospel should be brought out into form in a single text,—then surely we ought to hold that Baptism is sufficient for salvation, because St. Peter says it "saves us,"—or hope sufficient, because St. Paul says "we are saved by hope,"—... or that faith does not save, because St. James asks, "Can faith save him?" ... [1 Peter 3:21, Romans 8:24, James 2:14]

[Lectures on Justification](#), Lecture 12, pp 279-280

{13}

[From letter to A Lisle Phillips, 16 March 1855]

It is important, over and above the sound views you put forth, that Catholics should handle the Apocalypse. Protestants are too apt to think that we *give it up* into their hands, as if confessedly their weapon, not our property;—as Dr Pusey's low Church friend, who, when P quoted some text of St Paul in expounding the Catholic view of baptism, said 'Stop, stop, you have got hold of one of *our* texts;' just as if he had taken off a friend's hat or umbrella ...

[Letters and Diaries, Volume 16](#), Jan 1854 to Sep 1855, p 416

{14}

'Bible Religion' is both the recognized title and the best description of English religion.

It consists, not in rites or creeds, but mainly in having the Bible read in Church, in the family, and in private. Now I am far indeed from undervaluing that mere knowledge of Scripture which is imparted to the population thus promiscuously. At least in England, it has to a certain point made up for great and grievous losses in its Christianity. The reiteration again and again, in fixed course in the public service, of the words of inspired teachers under both Covenants, and that in grave majestic English, has in matter of fact been to our people a vast benefit. It has attuned their minds to religious thoughts; it has given them a high moral standard; it has served them in associating religion with compositions which, even humanly considered, are among the most sublime and beautiful ever written; especially, it has



impressed upon them the series of Divine Providences in behalf of man from his creation to his end, and, above all, the words, deeds, and sacred sufferings of Him in whom all the Providences of God centre.

[Grammar of Assent](#), Chapter 4, Section 1. Notional Assents, pp 56-57

{15}

By the Church we mean what Scripture means, 'the pillar and ground of the truth;' a power out of whose mouth the Word and the Spirit are never to fail, and whom whoso refuses to hear becomes thereupon to all his brethren a heathen man and a publican ... We hear much of Bible Christians, Bible Religion, Bible preaching; it would be well if we heard a little of the Bible Church also; we venture to say, that Dissenting Churches would vanish thereupon at once, for, since it is their fundamental principle that they are not a pillar or ground of truth, but voluntary societies, without authority and without gifts, the Bible Church they cannot be. If the serious persons who are in dissent would really imitate the simple-minded Ethiopian, or the noble Bereans, let them ask themselves, 'Of whom speaketh' the Apostle, or the Prophet, such great things?—Where is the 'pillar and ground'?—Who is it that is appointed to lead us to Christ?—Where are those teachers which were never to be removed into a corner any more, but which were ever to be before our eyes and in our ears? Whoever is right, or whoever is wrong, they cannot be right, who profess not to have found, not to look out for, not to believe in, that Ordinance to which Apostles and prophets give their testimony.

[Essays Critical and Historical, Volume 2](#), Essay XIV. Private Judgment, pp 356-357

{16}

I ask this again: Is there any reason that we, who have not heard Christ speak, should have a clearer apprehension of the meaning of His recorded discourses on a given point, than the Apostles who did? and if it be said that we have now the gift of the Holy Spirit, which the Apostles had not during our Lord's earthly ministry, then I ask again, where is there any promise that we, as individuals, should be brought by His gracious influences into the perfect truth by merely employing ourselves on the text of Scripture by ourselves?

[\*Discussions and Arguments\*](#), III. Holy Scripture in its relation to the Catholic Creed, Lecture 5, p 188

{17}

Experience proves surely that the Bible does not answer a purpose for which it was never intended. It may be accidentally the means of the conversion of individuals; but a book, after all, cannot make a stand against the wild living intellect of man ...

[\*Apologia\*](#), Chapter 5, pp 244-245

{18}

... suppose that a novel opinion about Scripture or its contents is well grounded, and that a received opinion is open to doubt, in a case in which the Church has hitherto decided nothing, so that a new question needs a new answer: here, to profess the new opinion may be abstractedly permissible, but it is not always permissible in practice. The novelty may be so startling as to require a full certainty that it is true; it may be so strange as to raise the question whether it will not unsettle ill-educated minds,—that is, though the statement is not an offence against faith, still it may be an offence against charity. It need not be heretical, yet at a particular time or place it may be so contrary to the prevalent opinion of the Catholic body, as in Galileo's case, that zeal for the supremacy of the Divine Word, deference to existing authorities, charity towards the weak and ignorant, and distrust of self, should keep a man from being impetuous or careless in circulating what nevertheless he holds to be true, and what, if indeed asked about, he cannot deny. The household of God has claims upon our tenderness in such matters which criticism and history have not ... For myself, I have no call or wish at all to write in behalf of such persons as think it a love of truth to have no 'love of the brethren.'

[\*Stray Essays\*](#), Essay I. Inspiration in its Relation to Revelation, pp 5-6

{19}

... if the revelations and lessons in Scripture are addressed to us personally and practically, the presence among us of a formal judge and standing expositor of its words, is imperative. It is antecedently unreasonable to

suppose that a book so complex, so unsystematic, in parts so obscure, the outcome of so many minds, times, and places, should be given us from above without the safeguard of some authority; as if it could possibly, from the nature of the case, interpret itself. Its inspiration does but guarantee its truth, not its interpretation. How are private readers satisfactorily to distinguish what is didactic and what is historical, what is fact and what is vision, what is allegorical and what is literal, what is idiomatic and what is grammatical, what is enunciated formally and what occurs *obiter*, what is only of temporary and what is of lasting obligation? Such is our natural anticipation, and it is only too exactly justified in the events of the last three centuries, in the many countries where private judgment on the text of Scripture has prevailed. The gift of inspiration requires as its complement the gift of infallibility.

Where then is this gift lodged, which is so necessary for the due use of the written word of God? Thus we are introduced to the second dogma in respect to Holy Scripture taught by the Catholic religion. The first is that Scripture is inspired, the second that the Church is the infallible interpreter of that inspiration.

["On the Inspiration of Scripture,"](#) *The Nineteenth Century*, Vol. 15, No. 84, Feb. 1884, p 190

{20}

*Obiter dictum* means, as I understand it, a phrase or sentence which, whether a statement of literal fact or not, is not from the circumstances binding on our faith ... take one of the instances with which Scripture may be said to provide us. St Paul speaks of 'the cloak which he left at Troas with Carpus.' Would St Timothy, to whom he wrote, think this an infallible utterance? And supposing it had been discovered, on most plausible evidence, that the Apostle left his cloak with Eutychus, not with Carpus, would St Timothy, would Catholics now, make themselves unhappy, because St Paul had committed what the Professor calls 'a falsehood'? Would Christians declare that they had no longer any confidence in Paul after he had so clearly shown that he 'had' *not* 'the Spirit of God'? Would they feel that he had put the whole Apostolic system into confusion, and by mistaking Eutychus for Carpus he had deprived them henceforth of reading with any comfort his Epistle to the Romans or to the Ephesians? ... May I ask an

urgent, important question without profaneness? Could St Paul say, 'Thus saith the Lord, Send the penula', etc., etc.?

[Postscript](#) to "On the Inspiration of Scripture," pp 15-16

[From Newman's response to criticism of his original article by a Catholic theology professor. Penula: cloak.]

{21}

Sectaries commonly give up the Church doctrines, and go by the Church's Bible; but if the doctrines cannot be proved true, neither can the Bible; they stand or fall together. If we begin, we must soon make an end. On what consistent principle can I give up part and keep the rest? ... The burden of proof surely is on the other side. I will accept her doctrines, and her rites, and her Bible,—not one, and not the other, but all ... I love all that belong to her,—I love her Bible, her doctrines, her rites, and therefore I believe.

[Discussions and Arguments](#), III. Holy Scripture in its Relation to the Catholic Creed, Lecture 8, pp 252-253

{22}

... great questions exist in the subject-matter of which Scripture treats, which Scripture does not solve; questions too so real, so practical, that they must be answered, and, unless we suppose a new revelation, answered by means of the revelation which we have, that is, by development. Such is the question of the Canon of Scripture and its inspiration: that is, whether Christianity depends upon a written document as Judaism;—if so, on what writings and how many;—whether that document is self-interpreting, or requires a comment, and whether any authoritative comment or commentator is provided;—whether the revelation and the document are commensurate, or the one outruns the other;—all these questions surely find no solution on the surface of Scripture, nor indeed under the surface in the case of most men, however long and diligent might be their study of it.

[Development of Christian Doctrine](#), Chapter 2, p 60

{23}

You sometimes hear ... of Catholics falling away, who will tell you it arose from reading the Scriptures, which opened their eyes to the 'unscripturalness,' so they speak, of the Church of the Living God. No;

Scripture did not make them disbelieve (impossible!); they disbelieved *when* they opened the Bible ...

[Discourses to Mixed Congregations](#), Discourse 11. Faith and Doubt, p 217

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See also: [plain man and Scripture](#) (Obedience {14})

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## Emotions, Religious

We do not affect people by *telling* them to weep or laugh; let us preach Christ, and leave the effect to God, to prosper it or not. ... Now that no effect follows upon such representations I am very far from saying; experience shows the contrary. But for the most part it will be produced by sympathy, and will consist in imitation. Men will feel this and that, because they are told to feel it, because they think they ought to feel it, because others say they feel it themselves; not spontaneously, as the consequence of the objects presented to them. And hence the absence of nature, composure, unobtrusiveness, healthy and unstudied feeling, variety and ease of language, among those who are thus converted, even when that conversion is sincere. Convulsions are in their view the only real manifestation of spiritual life and strength.

[Lectures on Justification](#), Lecture 13. On Preaching the Gospel, pp 327-328

{2}

... whenever we fall into sin, (and how often is this the case!) the truer our faith is, the more we shall for the time be distressed, perhaps agitated. No doubt; yet it would be a strange procedure to make much of this disquietude. Though it is a bad sign if we do not feel it (according to our mental temperament), yet if we do, what then? It argues no high Christian excellence; I repeat it, it is but the virtue of a very imperfect state. Bad is the best offering we can offer to God after sinning. On the other hand, the more consistent our habitual obedience, the less we shall be subject to such feelings.

[Parochial and Plain Sermons, Volume 1](#), Sermon 14. Religious Emotion, p 183

{3}

My brethren, bear this in mind (and I may say this generally,—not confining myself to the excitement which attends repentance,—of all that natural emotion prompting us to do good, which we involuntarily feel on various occasions), it is given you in order that you may find it easy to obey at starting. Therefore obey *promptly*; make use of it whilst it lasts; it waits for no man.

[Parochial and Plain Sermons, Volume 1](#), Sermon 9. The Religious Use of Excited Feelings, pp 116-117

{4}

... how do men usually conduct themselves in matter of fact, when under visitings of conscience for their past sinful lives? ... They look upon the turbid zeal and feverish devotion which attend their repentance, not as in part the corrupt offspring of their own previously corrupt state of mind, and partly a gracious natural provision, only temporary, to encourage them to set about their reformation, but as the substance and real excellence of religion. They think that to be thus agitated is to be religious; they indulge themselves in these warm feelings for their own sake, resting in them as if they were then engaged in a religious exercise, and boasting of them as if they were an evidence of their own exalted spiritual state; not *using them* (the one only thing they ought to do), using them as an incitement to *deeds* of love, mercy, truth, meekness, holiness. After they have indulged this luxury of feeling for some time, the excitement of course ceases; they do not feel as they did before ...

But let us suppose, that when they first detect this declension (as they consider it), they are alarmed, and look around for a means of recovering themselves. What do they do? ... they seek for potent stimulants to sustain their minds in that state of excitement which they have been taught to consider the essence of a religious life, and which they cannot produce by the means which before excited them. They have recourse to new doctrines, or follow strange teachers, in order that they may dream on in this their artificial devotion ... [but] there is a limit to the tumults and swellings of the

heart, foster them as we will; and, when that time comes, the poor, mis-used soul is left exhausted and resourceless.

[Parochial and Plain Sermons, Volume 1](#), Sermon 9. The Religious Use of Excited Feelings, pp 118-120

{5}

[From letter to Emily Fortey, who was to be received into the Church the next day, 3 October 1884]

I thank God with my whole heart for His goodness to you, and gladly send you my blessing ...

You must not suppose your present state of peace and joy will always continue. It is God's mercy to bring us over difficulties. As time goes on, you may be cast down to find that your warmth of feeling does not last as it once was, and instead of it you may have trials of various kinds. Never mind; be brave; make acts of faith, hope, and charity: put yourself into God's hands, and thank Him for all that he sends you, pleasant or painful. The Psalms and Saint Paul's Epistles will be your great and abiding consolation.

'Rejoice with trembling.' I say all this, not as dissuading you from enjoying your present joy and peace, but that you may enjoy them religiously.

[Letters and Diaries, Volume 30](#), Oct 1881 to Dec 1884, p 404

{6}

I know quite well, and wish you, my brethren, never to forget, that feeling is not enough; that it is not enough merely to feel and nothing more; that to feel grief for Christ's sufferings, and yet not to go on to obey him, is not true love, but a mockery. True love both feels right, and acts right; but at the same time as warm feelings without religious conduct are a kind of hypocrisy, so, on the other hand, right conduct, when unattended with deep feelings, is at best a very imperfect sort of religion. And at this time of year especially are we called upon to raise our hearts to Christ, and to have keen feelings and piercing thoughts of sorrow and shame, of compunction and of gratitude, of love and tender affection and horror and anguish, at the review of those awful sufferings whereby our salvation has been purchased.

[Parochial and Plain Sermons, Volume 7](#), Sermon 10. The Crucifixion, p 134

[Sermon preached during Passiontide]

{7}

It is not enough to bid you to serve Christ in faith, fear, love, and gratitude; care must be taken that it is the faith, fear, love, and gratitude of a sound mind. That vehement tumult of zeal which St. Peter felt before his trial failed him under it. That open-mouthed admiration of the populace at our Saviour's miracle was suddenly changed to blasphemy. This may happen now as then; and it often happens in a way distressing to the Christian teacher. He finds it is far easier to interest men in the subject of religion (hard though this be), than to rule the spirit which he has excited. His hearers, when their attention is gained, soon begin to think he does not go far enough; then they seek means which he will not supply, of encouraging and indulging their mere feelings to the neglect of humble practical efforts to serve God. After a time, like the multitude, they suddenly turn round to the world, abjuring Christ altogether, or denying Him with Peter, or gradually sinking into a mere form of obedience, while they still think themselves true Christians, and secure of the favour of Almighty God. For these reasons I think it is as important to warn men against impetuous feelings in religion, as to urge them to give their heart to it.

[Parochial and Plain Sermons, Volume 1](#), Sermon 14. Religious Emotion, pp 179-180

{8}

Some men have ardent imaginations and strong feelings; and adopt, as a matter of course, a vehement mode of expressing themselves. No doubt it is impossible to make all men think and feel alike. Such men of course may possess deep-rooted principle. All I would maintain is, that their ardour does not of itself make their faith deeper and more genuine; that they must not think themselves better than others on account of it; that they must be aware of considering it a proof of their real earnestness, instead of narrowly searching into their conduct for the satisfactory *fruits* of faith.

[Parochial and Plain Sermons, Volume 1](#), Sermon 14. Religious Emotion, pp 181-182



{9}

Knowledge must ever precede the exercise of the affections. We feel gratitude and love, we feel indignation and dislike, when we have the informations actually put before us which are to kindle those several emotions. We love our parents, as our parents, when we know them to be our parents; we must know concerning God, before we can feel love, fear, hope, or trust towards Him. Devotion must have its objects; those objects, as being supernatural, when not represented to our senses by material symbols, must be set before the mind in propositions. The formula, which embodies a dogma for the theologian, readily suggests an object for the worshipper. It seems a truism to say, yet it is all that I have been saying, that in religion the imagination and affections should always be under the control of reason. Theology may stand as a substantive science, though it be without the life of religion; but religion cannot maintain its ground at all without theology. Sentiment, whether imaginative or emotional, falls back upon the intellect for its stay, when sense cannot be called into exercise; and it is in this way that devotion falls back upon dogma.

[\*Grammar of Assent\*](#), Chapter 5, Section 1. Belief in one God, pp 120-121

{10}

I make one remark, which is perhaps the great moral of the history of Protestantism. Luther found in the Church great moral corruptions countenanced by its highest authorities; he felt them; but instead of meeting them with divine weapons, he used one of his own. He adopted a doctrine original, specious, fascinating, persuasive, powerful against Rome, and wonderfully adapted, as if prophetically, to the genius of the times which were to follow. He found Christians in bondage to their works and observances; he released them by his doctrine of faith; and he left them in bondage to their feelings. He weaned them from seeking assurance of salvation in standing ordinances, at the cost of teaching them that a personal consciousness of it was promised to every one who believed. For outward signs of grace he substituted inward; for reverence towards the Church contemplation of self.

[\*Lectures on Justification\*](#), Lecture 13. On Preaching the Gospel, pp 339-340

{11}

When persons say that frequent communions would lead them not to be so earnest as they are without them, does not this objection savour of this idea, viz that the main use of the Sacred Rite consists in the sort of feelings which are upon us at the time? ... but even supposing the more vivid and keen emotion were lost, yet this would be no reason why the grace of the Sacrament should not be vouchsafed to us. God does not give according to our emotions—if we come *once* with a mind sensitively awake, we do well—if we come ten times, but with a composed and subdued awe, then too we do well—but in the latter case we gain ten blessings—in the former one. Our feelings vanish with the moment—but the blessing remains—So that it has been given, what matters it, the particular degree and kind of feeling on our part *under* which it was given?

*John Henry Newman Sermons 1824-1843*, Volume 1, Sermon 18, pp 132-133 [Preached 1837 and 1840; not on Internet]

{12}

... are these feelings of fear and awe Christian feelings or not? A very few words will surely be sufficient to decide the question. I say this, then, which I think no one can reasonably dispute. They are the class of feelings we *should* have,—yes, have in an intense degree—if we literally had the sight of Almighty God; therefore they are the class of feelings which we shall have, *if* we realize His presence. In proportion as we believe that He is present, we shall have them; and not to have them, is not to realize, not to believe that He is present.

[\*Parochial and Plain Sermons, Volume 5\*](#), Sermon 2. Reverence, a Belief in God's Presence, pp 21-22

[Quoted in §2144 of Catechism of the Catholic Church]

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## Public Opinion

Most men in this country like opinions to be brought to them, rather than to be at the pains to go out and seek for them ... As great men have their

slaves or their body-servants for every need of the day, so, in an age like this, when every one reads and has a voice in public matters, it is indispensable that they should have persons to provide them with their ideas, the clothing of their mind, and that of the best fashion. Hence the extreme influence of periodical publications at this day ...; these teach the multitude of men what to think and what to say. And thus is it that, in this age, everyone is, intellectually, a sort of absolute king, though his realm is confined to himself or to his family; for at least he can think and say, though he cannot do, what he will, and that with no trouble at all, because he has plenty of intellectual servants to wait on him. Is it to be supposed that a man is to take the trouble of finding out truth himself, when he can pay for it? So his only object is to have cheap knowledge; that he may have his views of revelation, and dogma, and policy, and conduct,—in short, of right and wrong,—ready to hand, as he has his table-cloth laid for his breakfast, and the materials provided for the meal.

[\*Sermons Preached on Various Occasions\*](#), Sermon 9. Christ upon the Waters—Part 2, p 149

{2}

What happens to the ignorant and hotheaded, will take place in the case of every person whose education or pursuits are contracted, whether they be merely professional, merely scientific, or of whatever other peculiar complexion. Men, whose life lies in the cultivation of one science, or the exercise of one method of thought, have no more right, though they have often more ambition, to generalize upon the basis of their own pursuit but beyond its range, than the schoolboy or the ploughman to judge of a Prime Minister. But they must have something to say on every subject; habit, fashion, the public require it of them: and, if so, they can only give sentence according to their knowledge. You might think this ought to make such a person modest in his enunciations; not so: too often it happens that, in proportion to the narrowness of his knowledge, is, not his distrust of it, but the deep hold it has upon him, his absolute conviction of his own conclusions, and his positiveness in maintaining them. He has the obstinacy of the bigot, whom he scorns, without the bigot's apology, that he has been taught, as he thinks, his doctrine from heaven.

[\*Idea of a University\*](#), Part 1. University Teaching, Discourse 4. Bearing of Other Knowledge on Theology, pp 76-77

{3}

Wealth is one idol of the day, and notoriety is a second. I am not speaking, I repeat, of what men actually pursue, but of what they look up to, what they revere ... Never could notoriety exist as it does now, in any former age of the world; now that the news of the hour from all parts of the world, private news as well as public, is brought day by day to every individual ... And hence notoriety, or the making a noise in the world, has come to be considered a great good in itself, and a ground of veneration.

[\*Discourses to Mixed Congregations\*](#), Discourse 5. Saintliness the Standard of Christian Principle, p 90

[Quoted in §1723 of Catechism of the Catholic Church]

{4}

The authority, which in former times was lodged in Universities, now resides in very great measure in that literary world, as it is called, to which I have been referring. This is not satisfactory, if, as no one can deny, its teaching be so offhand, so ambitious, so changeable. It increases the seriousness of the mischief, that so very large a portion of its writers are anonymous, for irresponsible power never can be anything but a great evil; and, moreover, that, even when they are known, they can give no better guarantee for the philosophical truth of their principles than their popularity at the moment, and their happy conformity in ethical character to the age which admires them.

[\*Idea of a University\*](#), Preface, p xxii

{5}

If the multitude of men are ever in the broad way 'that leadeth to destruction,' there is no ground for maintaining that, in order to be right in our religious views, we must agree with the many; rather, if such as persons are, their opinions are also, it would seem to be certain that those opinions which are popular will ever be mistaken and dangerous as being popular opinions. Those who serve God faithfully must ever look to be accounted, in

their generation, singular, intemperate, and extreme. They are not so; they must guard against becoming so ...

[Parochial and Plain Sermons, Volume 5](#), Sermon 18. Many Called, Few Chosen, p 265

{6}

I am not so irrational as to despise Public Opinion; I have no thought of making light of a tribunal established in the conditions and necessities of human nature. It has its place in the very constitution of society; it ever has existed, it ever will exist, whether in the commonwealth of nations, or in the humble and secluded village. But wholesome as it is as a principle, it has, in common with all things human, great imperfections, and makes many mistakes. Too often it is nothing else than what the whole world opines, and no one in particular. Your neighbour assures you that everyone is of one way of thinking; that there is but one opinion on the subject; and while he claims not to be answerable for it, he does not hesitate to propound and spread it. In such cases, everyone is appealing to everyone else; and the constituent members of a community one by one think it their duty to defer and succumb to the voice of that same community as a whole ... Public Opinion especially acts upon the imagination; it does not convince, but it impresses; it has the force of authority, rather than of reason; and concurrence in it is, not an intelligent decision, but a submission or belief.

[Historical Sketches, Volume 3](#), I. The Rise and Progress of Universities, 1. Introductory, pp 3-4

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Gentleman

St. Paul ... gives us a pattern of evangelical perfection; he draws the Christian character in its most graceful form, and its most beautiful hues. He discourses of that charity which is patient and meek, humble and single-minded, disinterested, contented, and persevering. He tells us to prefer each the other before himself, to give way to each other, to abstain from rude words and evil speech, to avoid self-conceit, to be calm and grave, to be

cheerful and happy, to observe peace with all men, truth and justice, courtesy and gentleness, all that is modest, amiable, virtuous, and of good repute. Such is St. Paul's exemplar of the Christian in his external relations; and ... the school of the world seems to send out living copies of this typical excellence with greater success than the Church. At this day the 'gentleman' is the creation, not of Christianity, but of civilization. But the reason is obvious. The world is content with setting right the surface of things; the Church aims at regenerating the very depths of the heart ...

[Idea of a University](#), Part 1. University Teaching, Discourse 8. Knowledge viewed in relation to Religious Duty, p 203

{2}

[On Lord Shaftesbury's idea of moral perfection]

Lord Shaftesbury ... will have a difficulty in proving that any real conversion follows from a doctrine which makes virtue a mere point of good taste, and vice vulgar and ungentlemanlike.

Such a doctrine is essentially superficial, and such will be its effects. It has no better measure of right and wrong than that of visible beauty and tangible fitness ... if we will make light of what is deepest within us, nothing is left but to pay homage to what is more upon the surface. To *seem* becomes to *be*; what looks fair will be good, what causes offence will be evil; virtue will be what pleases, vice what pains.

[Idea of a University](#), Part 1. University Teaching, Discourse 8. Knowledge Viewed in relation to Religious Duty, pp 200-201

{3}

... it is almost a definition of a gentleman to say he is one who never inflicts pain ...

He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend ... If he engages in controversy of any kind, his disciplined intellect preserves him from the

blundering discourtesy of better, perhaps, but less educated minds; who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved than they find it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candour, consideration, indulgence: he throws himself into the minds of his opponents, he accounts for their mistakes. He knows the weakness of human reason as well as its strength, its province and its limits.

[Idea of a University](#), Part 1. University Teaching, Discourse 8. Knowledge viewed in relation to Religious Duty, pp 208-210

{4}

In proportion as our intellectual horizon recedes, and we mount up in the knowledge of men and things, so do we make progress in those qualities and that character of mind which we denote by the word 'gentleman;' and, if this applies in its measure to the case of all men, whatever their religious principles, much more is it true of a Catholic. Your opponents, my Brothers, are too often emphatically *not* gentlemen: but it will be for you, in spite of whatever provocations you may meet with, to be manly and noble in your bearing towards them; to be straightforward in your dealings with them; to show candour, generosity, honourable feeling, good sense, and forbearance, in spite of provocation; to refrain from taking unfair or small advantages over them; to meet them half way, if they show relentings; not to fret at insults, to bear imputations, and to interpret the actions of all in the best sense you possibly can. It is not only more religious, not only more becoming, not only happier, to have these excellent dispositions of mind, but it is far the most likely way, in the long run, to persuade and succeed.

[Present Position of Catholics in England](#), Lecture 9, p 392

{5}

But Mr. Kingsley re-assures me: "We are both gentlemen," he says: "I have done as much as one English gentleman can expect from another."

I begin to see: He thought me a gentleman at the very time that he said I taught lying on system. After all, it is not I, but it is Mr. Kingsley who did not mean what he said.

[Mr. Kingsley and Dr. Newman: a correspondence on the question whether Dr. Newman teaches that truth is no virtue?](#) p 33 (also, [Letters and Diaries, Volume 21](#), p 38)

{6}

You think it the sign of a gentleman to set yourselves above religion, to criticise the religious and professors of religion, to look at Catholic and Methodist with impartial contempt, to gain a smattering of knowledge on a number of subjects, to dip into a number of frivolous publications, if they are popular, to have read the latest novel, to have heard the singer and seen the actor of the day, to be well up with the news, to know the names and, if so be, the persons of public men, to be able to bow to them, to walk up and down the street with your heads on high, and to stare at whatever meets you; and to say and do worse things, of which these outward extravagances are but the symbol. And this is what you conceive you have come upon earth for! The Creator made you, it seems, O my children, for this work and office, to be a bad imitation of polished ungodliness ... No calling of life but is honourable; no one is ridiculous who acts suitably to his calling and estate; no one, who has good sense and humility, but may, in any station of life, be truly well-bred and refined; but ostentation, affectation, and ambitious efforts are, in every station of life, high or low, nothing but vulgarities. Put them aside, despise them yourselves, O my very dear sons, whom I love, and whom I would fain serve;—oh! that you could feel that you have souls! oh, that you would have mercy on your souls! oh, that, before it is too late, you would betake yourselves to Him who is the Source of all that is truly high and magnificent and beautiful, all that is bright and pleasant, and secure what you ignorantly seek, in Him whom you so wilfully, so awfully despise!

[Discourses to Mixed Congregations](#), Discourse 6. God's Will the End of Life, pp 114-116

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## The World, Worldliness

By the world, then, is meant this course of things which we see carried on by means of human agency, with all its duties and pursuits. It is not necessarily



a sinful system; rather it is framed, as I have said, by God Himself, and therefore cannot be otherwise than good. And yet even thus considering it, we are bid not to love the world: even in this sense the world is an enemy of our souls; and for this reason, because the love of it is dangerous to beings circumstanced as we are,—things in themselves good being not good to us sinners. And this state of things which we see, fair and excellent in itself, is very likely (for the very reason that it is seen, and because the spiritual and future world is not seen) to seduce our wayward hearts from our true and eternal good.

[\*Parochial and Plain Sermons, Volume 7\*](#), Sermon 3. The World Our Enemy, pp 29-30

{2}

Are we tempted to neglect the worship of God for some temporal object? this is of the world, and not to be admitted. Are we ridiculed for our conscientious conduct? this again is a trial of the world, and to be withstood. Are we tempted to give too much time to our recreations; to be idling when we should be working; reading or talking when we should be busy in our temporal calling; hoping for impossibilities, or fancying ourselves in some different state of life from our own; over anxious of the good opinion of others; bent upon getting the credit of industry, honesty, and prudence? all these are temptations of this world. Are we discontented with our lot, or are we over attached to it, and fretful and desponding when God recalls the good He has given? This is to be worldly-minded. Look not about for the world as some vast and gigantic evil far off—its temptations are close to you, apt and ready, suddenly offered and subtle in their address. Try to bring down the words of Scripture to common life, and to recognize the evil in which this world lies, in your own hearts.

[\*Parochial and Plain Sermons, Volume 7\*](#), Sermon 3. The World Our Enemy, pp 39-40

{3}

The most obvious danger which worldly possessions present to our spiritual welfare is, that they become practically a substitute in our hearts for that One Object to which our supreme devotion is due. They are present; God is unseen. They are means at hand of effecting what we want: whether God

will hear our petitions for those wants is uncertain; or rather I may say, certain in the negative. Thus they minister to the corrupt inclinations of our nature; they promise and are able to be gods to us, and such gods too as require no service, but, like dumb idols, exalt the worshipper, impressing him with a notion of his own power and security.

[Parochial and Plain Sermons, Volume 2](#), Sermon 28. The Danger of Riches, p 347

{4}

The world believes in the world's ends as the greatest of goods; it wishes society to be governed simply and entirely for the sake of this world. Provided it could gain one little islet in the ocean, one foot upon the coast, if it could cheapen tea by sixpence a pound, or make its flag respected among the Esquimaux or Otaheitans, at the cost of a hundred lives and a hundred souls, it would think it a very good bargain. What does it know of hell? it disbelieves it; it spits upon, it abominates, it curses its very name and notion. Next, as to the devil, it does not believe in him either. We next come to the flesh, and it is 'free to confess' that it does not think there is any great harm in following the instincts of that nature which, perhaps it goes on to say, God has given. How could it be otherwise? who ever heard of the world fighting against the flesh and the devil? Well, then, what is its notion of evil? Evil, says the world, is whatever is an offence to me, whatever obscures my majesty, whatever disturbs my peace.

[Anglican Difficulties, Volume 1](#), Lecture 8, p 235

{5}

There is a story in the Gospels of a man who was taken out of this life before he had turned his thoughts heaven-ward, and in another world he lift up his eyes being in torments. Be quite sure that every one of us, even the poorest and the most dull and insensible, is far more attached to this world than he can possibly imagine. We get used to the things about us, and forget they are necessary for our comfort. Every one, when taken out of this world, would miss a great deal that he was used to depend on, and would in consequence be in great discomfort and sorrow in his new abode, as a stranger in an unknown place; every one, that is, who had not, while on

earth, made God his Father and Protector,—that Great God who alone will there be found.

[\*Parochial and Plain Sermons, Volume 1\*](#), Sermon 25. Scripture a Record of Human Sorrow, p 332

{6}

... a number of reflections crowd upon the mind in surveying the face of society, as at present constituted. The present open resistance to constituted power, and (what is more to the purpose) the indulgent toleration of it, the irreverence towards Antiquity, the unscrupulous and wanton violation of the commands and usages of our forefathers, the undoing of their benefactions, ... the general irritable state of mind, which is every where to be witnessed, and craving for change in all things; what do all these symptoms show, but that the spirit of Saul still lives?—that wilfulness, which is the antagonist principle to the zeal of David ... And with Saul's sin, Saul's portion awaits his followers,—distraction, aberration; the hiding of God's countenance; imbecility, rashness, and changeableness in their counsels; judicial blindness, fear of the multitude; alienation from good men and faithful friends; subserviency to their worst foes ...

[\*Oxford University Sermons\*](#), Sermon 9. Wilfulness, the Sin of Saul, pp 174-175

{7}

He who believes in a Maker and Governor believes that he is Maker and Governor of others besides himself; and ... he who regards Him who made, regards them also who are made by Him. And, moreover, in a world of sin, the current of which runs strongly against the voice of conscience, and the high but delicate instincts of truth and purity, human nature, conscious of its weakness, will ever, in mere self-defence, look out for sympathy and co-operation in its arduous duty of maintaining what is unseen against what is seen.

When then men talk of religion being a secret thing between each man and his Maker, ... they are either letting their words outrun their ideas or they are mere sceptics and men of the world, catching at any excuse which offers and promises well, in order to get rid of a subject they do not like.

[\*British Critic\*](#), Random Recollections of Exeter Hall, Volume XXIV, 1838, p 190

{8}

Only think of this one thing—of the eagerness of the great mass of men after matters of time, after engagements of this world, after gain, after national aggrandizement, after speculations which promise public or private advantage; and having thought of this, turn back to the contemplation of Christ's Cross, and then say, as candid men, whether the world, and all that is in the world, is not as unbelieving now as when Christ came. Does there not seem too great cause to fear that this nation, in spite of its having been baptized into the Cross of Christ, is in so unholy a state, that, did Christ come among us as He came among the Jews, we should, except a small remnant, reject Him as well as they? May we not be sure that men now-a-days, had they been alive when He came, would have disbelieved and derided the holy and mysterious doctrines which He brought? Alas! is there any doubt at all, that they would have fulfilled St. John's words,— 'the darkness comprehended it not?'

[\*Parochial and Plain Sermons, Volume 6\*](#), Sermon 6. The Incarnate Son, a Sufferer and Sacrifice, pp 80-81

{9}

Did the world admire what God admires; did it account humility, for instance, a great virtue, and pride a great sin; did it condemn that spirit of self-importance and sensitiveness of disgrace, which calls itself a love of honour; did it think little of temporal prosperity, wealth, rank, grandeur, and power; did it condemn arrogant and irreverent disputing, the noisy, turbulent spirit of ambition, the love of war and conquest, and the perverse temper which leads to jealousy and hatred; did it prefer goodness and truth to gifts of the intellect; did it think little of quickness, wit, shrewdness, power of speech and general acquirements, and much of patience, meekness, gentleness, firmness, faith, conscientiousness, purity, forgiveness of injuries,—then there would be no sin in our seeking the world's praise; and though we still ought to love God's praise above all, yet we might love the praise of the world in its degree, for it would be nothing more nor less than the praise of good men. But since, alas! the contrary is the case, since the world (as Scripture tells us) 'lieth in wickedness,' and the principles and practices which prevail on all sides of us are not those which the All-holy

God sanctions, we cannot lawfully seek the world's praise. We cannot serve two masters who are enemies the one to the other. We are forbidden to love the world or anything that is of the world, for it is not of the Father, but passeth away.

[Parochial and Plain Sermons, Volume 7](#), Sermon 4. The Praise of Men, pp 44-45

{10}

The world likes you, all but your professed creed; distinguishes you from your creed in its judgment of you, and would fain separate you from it in fact. Men say, "These persons are better than their Church; we have not a word to say for their Church; but Catholics are not what they were, they are very much like other men now. Their Creed certainly is bigoted and cruel, but what would you have of them? You cannot expect them to confess this; let them change quietly, no one changes in public,—be satisfied that they are changed. They are as fond of the world as we are ... Catholics think for themselves and judge for themselves, just as we do ..."

Such is the judgment of the world, and you, my brethren, are shocked to hear it;—but may it not be, that the world knows more about you than you know about yourselves?

[Discourses to Mixed Congregations](#), Discourse 8. Nature and Grace, pp 165-166

{11}

What is the world's religion now? It has taken the brighter side of the Gospel,—its tidings of comfort, its precepts of love; all darker, deeper views of man's condition and prospects being comparatively forgotten ... here is an existing teaching, only partially evangelical, built upon worldly principle, yet pretending to be the Gospel, dropping one whole side of the Gospel, its austere character, and considering it enough to be benevolent, courteous, candid, correct in conduct, delicate,—though it includes no true fear of God, no fervent zeal for His honour, no deep hatred of sin, no horror at the sight of sinners, no indignation and compassion at the blasphemies of heretics, no jealous adherence to doctrinal truth, no especial sensitiveness about the particular means of gaining ends, provided the ends be good, no loyalty to the Holy Apostolic Church, of which the Creed speaks, no sense of the

authority of religion as external to the mind: in a word, no seriousness,—and therefore is neither hot nor cold, but (in Scripture language) *lukewarm*. Thus the present age is the very contrary to what are commonly called the dark ages; and together with the faults of those ages we have lost their virtues. I say their virtues; for even the errors then prevalent, a persecuting spirit, for instance, fear of religious inquiry, bigotry, these were, after all, but perversions and excesses of *real virtues*, such as zeal and reverence; and we, instead of limiting and purifying them, have taken them away root and branch. Why? because we have not acted from a love of the Truth, but from the influence of the Age.

[Parochial and Plain Sermons, Volume 1](#), Sermon 24. The Religion of the Day, p 311, 313-314

{12}

Surely, if Christians are to be saved, they must have carefully unlearned the love of this world's pleasures, comforts, luxuries, honours. No one, surely, can really be a Christian, who makes his worldly interests his chief end of action. A man may be, in a measure, ill-tempered, resentful, proud, cruel, or sensual, and yet be a Christian. For passions belong to our inferior nature; they are irrational, rise spontaneously, are to be subdued by our governing principle, and (through God's grace) are ultimately, though gradually, subdued. But what shall be said when the reasoning and ruling faculty, the power that wills and controls, is turned earthward? 'If the light that is in thee be darkness, how great is that darkness!' [Matt. vi. 23.]

[Parochial and Plain Sermons, Volume 3](#), Sermon 1. Abraham and Lot, pp 14-15

{13}

... the world is no fit judge of the work, or the kind of work, really done by the Church in any age ... She makes secondary what the world considers indispensable; she places first what the world does not even recognise, or undervalues, or dislikes, or thinks impossible; and not being able, taking mankind as it is found, to do everything, she is often obliged to give up altogether what she thinks of great indeed, but of only secondary moment, in a particular age or a particular country, instead of effecting at all risks that extirpation of social evils, which, in the world's eyes, is so necessary,

that it thinks nothing really is done till it is secured ... The world, in consequence, thinks, that because she has not done the world's work, she has not fulfilled her Master's purpose; and imputes to her the enormity of having put eternity before time.

And next, let it be observed that she has undertaken the more difficult work; it is difficult, certainly, to enlighten the savage, to make him peaceable, orderly, and self-denying; to persuade him to dress like a European, to make him prefer a feather-bed to the heather or the cave, and to appreciate the comforts of the fireside and the tea-table; but it is indefinitely more difficult, even with the supernatural powers given to the Church, to make the most refined, accomplished, amiable of men, chaste or humble; to bring, not only his outward actions, but his thoughts, imaginations, and aims, into conformity to a law which is naturally distasteful to him. It is not wonderful, then, if the Church does not do so much in the Church's way, as the world does in the world's way. The world has nature as an ally, and the Church, on the whole, and as things are, has nature as an enemy.

[Anglican Difficulties, Volume 1](#), Lecture 9, pp 262-264

{14}

I bear my own testimony to what has been brought home to me most closely and vividly as a matter of fact since I have been a Catholic; viz., that that mighty world-wide Church, like her Divine Author, regards, consults for, labours for the individual soul; she looks at the souls for whom Christ died, and who are made over to her; and her one object, for which everything is sacrificed ... Her one duty is to bring forward the elect to salvation, and to make them as many as she can ... Oh, most tender loving Mother, ill-judged by the world, which thinks she is, like itself, always minding the main chance; on the contrary, it is her keen view of things spiritual, and her love for the soul, which hampers her in her negotiations and her measures, on this hard cold earth, which is her place of sojourning. How easy would her course be, at least for a while, could she give up this or that point of faith, or connive at some innovation or irregularity in the administration of the Sacraments! ... No, my dear brethren, it is this supernatural sight and supernatural aim, which is the folly and the feebleness of the Church in the eyes of the world, and would be failure but for the providence of God.

[\*Anglican Difficulties, Volume 1\*](#), Lecture 8, pp 236-237

{15}

... it is an encouragement to us to think how much may be done in way of protest and teaching, by the mere example of those who endeavour to serve God faithfully. In this way we may use against the world its own weapons; and, as its success lies in the mere boldness of assertion with which it maintains that evil is good, so by the counter-assertions of a strict life and a resolute profession of the truth, we may retort upon the imaginations of men, that religious obedience is not impracticable, and that scripture has its persuasives. A martyr or a confessor is a fact, and has its witness in itself; and, while it disarranges the theories of human wisdom, it also breaks in upon that security and seclusion into which men of the world would fain retire from the thought of religion. One prophet against four hundred disturbed the serenity of Ahab, King of Israel.

[\*Oxford University Sermons\*](#), Sermon 7. Contest between Faith and Sight, p 134

(16)

We have to guard against ... the mistake of supposing that the world's despising us is a proof that we are particularly religious; for this, too, is often supposed. Frequently it happens that we encumber our religion with extravagances, perversions, or mistakes, with which religion itself has no necessary connexion, and these, and not religion, excite the contempt of the world. So much is this the case, that the censure of numbers, or of the sober-minded, or of various and distinct classes of men, or censure consistently urged, or continued consistently, ought always to lead a man to be very watchful as to what he considers right to say or do in the line of duty, to lead him to examine his principles; to lead him, however thoroughly he adheres to these after all, to be unaffectedly humble about himself, and to convince him in matter of fact (what he might be quite sure of beforehand, from the nature of the case), that, however good his principles are in themselves, he is mixing up with them the alloy of his own frail and corrupt nature.

[\*Parochial and Plain Sermons, Volume 7\*](#), Sermon 4. The Praise of Men, pp 52-53

{17}



It is harder to resist the world's smiles than the world's frowns.

[Historical Sketches, Volume 2](#), I. The Church of the Fathers, 10. Martin and Maximus, p 191

{18}

Here then Christ finds us, weary of that world in which we are obliged to live and act, whether as willing or unwilling slaves to it ... It has no substance in it, but is like a shade or phantom; when you pursue it, when you try to grasp it, it escapes from you, or it is malicious, and does you a mischief. We need something which the world cannot give: this is what we need, and this it is which the Gospel has supplied.

I say, that our Lord Jesus Christ, after dying for our sins on the Cross, and ascending on high, left not the world as He found it, but left a blessing behind Him. He left in the world what before was not in it,—a secret home, for faith and love to enjoy, wherever found, in spite of the world around us. This is the Church of God, which is our true home of God's providing ...

[Parochial and Plain Sermons, Volume 4](#), Sermon 12. The Church a Home for the Lonely, p 189-190

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## Liturgy, Architecture

The services and ordinances of the Church are the outward form in which religion has been for ages represented to the world, and has ever been known to us. Places consecrated to God's honour, clergy carefully set apart for His service, the Lord's-day piously observed, the public forms of prayer, the decencies of worship, these things, viewed as a whole, are *sacred* relatively to us, even if they were not, as they are, divinely sanctioned. Rites which the Church has appointed, and with reason,—for the Church's authority is from Christ,—being long used, cannot be disused without harm to our souls.

[Parochial and Plain Sermons, Volume 2](#), Sermon 7. Ceremonies of the Church, pp 77-78

{2}

Religion must be realized in particular acts, in order to its continuing alive ... There is no such thing as abstract religion. When persons attempt to worship in this (what they call) more spiritual manner, they end, in fact, in not worshipping at all ... no one can really respect religion, and insult its forms. Granting that the forms are not immediately from God, still long use has made them divine *to us*; for the spirit of religion has so penetrated and quickened them, that to destroy them is, in respect to the multitude of men, to unsettle and dislodge the religious principle itself ... Till we have given some attention to the peculiarities of human nature, whether from watching our own hearts, or from experience of life, we can scarcely form a correct estimate how intimately great and little matters are connected together in all cases; how the circumstances and accidents (as they might seem) of our habits are almost conditions of those habits themselves ... Consider the sudden changes in opinion and profession, religious or secular, which occur in life, the proverbial fickleness of the multitude, the influence of watchwords and badges upon the fortunes of political parties, the surprising falls which sometimes overtake well-meaning and really respectable men, the inconsistencies of even the holiest and most perfect, and you will have some insight into the danger of practising on the externals of faith and devotion. Precious doctrines are strung, like jewels, upon slender threads.

[Parochial and Plain Sermons, Volume 2](#), Sermon 7. Ceremonies of the Church, pp 74-75

{3}

A man takes some one partial view of his duty ... he enters into it with all his might, he opens his heart to its influence, and allows himself to be sent forward on its current. This is not difficult: there is no anxious vigilance or self-denial in it. On the contrary, there is a pleasure often in thus sweeping along in one way; and especially in matters of giving and conceding ... Thus in the sacred province of religion, men are led on,—without any bad principle, without that utter dislike or ignorance of the Truth, or that self-conceit, which are chief instruments of Satan at this day, nor again from mere cowardice or worldliness, but from thoughtlessness, a sanguine temper, the excitement of the moment, the love of making others happy, susceptibility of flattery, and the habit of looking only one way,—led on to give up Gospel Truths, to consent to open the Church to the various

denominations of error which abound among us, or to alter our Services so as to please the scoffer, the lukewarm, or the vicious. To be kind is their one principle of action; and, when they find offence taken at the Church's creed, they begin to think how they may modify or curtail it, under the same sort of feeling as would lead them to be generous in a money transaction, or to accommodate another at the price of personal inconvenience. Not understanding that their religious privileges are a trust to be handed on to posterity, a sacred property entailed upon the Christian family, and their own in enjoyment rather than in possession, they act the spendthrift, and are lavish of the goods of others.

[Parochial and Plain Sermons, Volume 2](#), Sermon 23. Tolerance of Religious Error, pp 282-283

{4}

In these times especially, we should be on our guard against those who hope, by inducing us to lay aside our forms, at length to make us lay aside our Christian hope altogether. This is why the Church itself is attacked, because it is the living form, the visible body of religion; and shrewd men know that when it goes, religion will go too. This is why they rail at so many usages as superstitious; or propose alterations and changes, a measure especially calculated to shake the faith of the multitude.

[Parochial and Plain Sermons, Volume 2](#), Sermon 7. Ceremonies of the Church, p 77

{5}

... open the Missal, read the minute directions given for the celebration of Mass,—what are the fit dispositions under which the Priest prepares for it, how he is to arrange his every action, movement, gesture, utterance, during the course of it, and what is to be done in case of a variety of supposable accidents. What a mockery would all this be, if the rite meant nothing! But if it be a fact that God the Son is there offered up in human flesh and blood by the hands of man, why, it is plain that no rite whatever, however anxious and elaborate, is equal to the depth of the overwhelming thoughts which are borne in upon the mind by such an action. Thus the usages and ordinances of the Church do not exist for their own sake; they do not stand of themselves; they are not sufficient for themselves; they do not fight against the State their own battle; they are not appointed as ultimate ends; but they

are dependent on an inward substance; they protect a mystery; they defend a dogma; they represent an idea; they preach good tidings; they are the channels of grace. They are the outward shape of an inward reality or fact, which no Catholic doubts, which is assumed as a first principle, which is not an inference of reason, but the object of a spiritual sense.

[Anglican Difficulties, Volume 1](#), Lecture 7, pp 215-216

{6}

Persons who put aside gravity and comeliness in the worship of God, that they may pray more spiritually, forget that God is a Maker of *all* things, *visible* as well as invisible; that He is the Lord of our bodies as well as of our souls; that He is to be worshipped in public as well as in secret ... We must not give up this visible world, as if it came of the evil one. It is our duty to change it into the kingdom of heaven. We must manifest the kingdom of heaven upon earth. The light of Divine truth must proceed *from* our hearts, and shine out *upon* everything we are, and everything we do. It must bring the *whole* man, soul and body, into captivity to Christ. They who are holy in spirit, are holy in body. They who submit their wills to Christ, bow their bodies; they who offer the heart, bow the knee; they who have faith in His Name, bow the head; they who honour His cross inwardly, are not ashamed of it before men. They who rejoice *with* their brethren in their common salvation, and desire to worship together, *build a place* to worship in, and they build it as the *expression* of their feelings, of their mutual love, of their common reverence. They build a building which will, as it were, speak; which will profess and confess Christ their Saviour; which will herald forth His death and passion at first sight; which will remind all who enter that we are saved by His cross, and must bear our Cross after Him. They will build what may tell out their deepest and most sacred thoughts, which they dare not utter in word: not a misshapen building, not a sordid building, but a noble dwelling, a palace all-glorious within; unfit, indeed, for God's high Majesty, whom even the heaven of heavens cannot contain, but fit to express the feelings of the builders,—a monument which may stand and (as it were) preach to all the world while the world lasts; which may show how they desire to praise, bless, and glorify their eternal Benefactor; how they desire to get others to praise Him also ...

[Parochial and Plain Sermons, Volume 6](#), Sermon 21. Offerings for the Sanctuary, pp 304-306

{7}

... let it be observed, in making much of our own appearance, we are contemplating ourselves; but in making much of the ceremonial of religion, we are contemplating another, and Him our Maker and Redeemer ... it is the way of the world to be most sensitively jealous of over-embellishment in the worship of God, while it has no scruples or misgivings whatever at an excess of splendour and magnificence in its own apparel, houses, furniture, equipages, and establishments.

[\*Parochial and Plain Sermons, Volume 6\*](#), Sermon 21. Offerings for the Sanctuary, pp 306-307

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## Preaching, Sermons

What is so powerful an incentive to preaching as the sure belief that it is the preaching of the truth?

[\*Discourses to Mixed Congregations\*](#), Discourse 1. The Salvation of the Hearer the Motive of the Preacher, p 18

{2}

... what is so grandly original in Christianity is, that on its broad field of conflict its preachers were to be simply unarmed, and to suffer, but to prevail. If we were not so familiar with our Lord's words, I think they would astonish us. 'Behold, I send you as sheep in the midst of wolves.'

[\*Grammar of Assent\*](#), Chapter 10, Section 2. Revealed Religion, p 452

{3}

[Letter to Lady Paget, 4 January 1879]

I have just published a Selection from my Oxford Sermons in one Volume, and have chosen such as can without inconsistency, being a Catholic, give away, while they are still such as friends, who are not Catholics, can be so kind as to accept from me.

[Letters and Diaries, Volume 29](#), Jan 1879 to Sep 1881, p 3

[This was a selection from Newman's eight volumes of *Parochial and Plain Sermons*; available at [Newman Reader](#) and [Internet Archive](#) (downloadable PDF)]

{4}

... I would go on to lay down a precept, which I trust is not extravagant ... It is, that preachers should neglect everything whatever besides devotion to their one object, and earnestness in pursuing it ... Talent, logic, learning, words, manner, voice, action, all are required for the perfection of a preacher; but 'one thing is necessary,'—an intense perception and appreciation of the end for which he preaches, and that is, to be the minister of some definite spiritual good to those who hear him.

[Idea of a University](#), Part 2. University Subjects, Chapter 6. University Preaching, p 408

{5}

... the more exact and precise is the subject which he treats, the more impressive and practical will he be; whereas no one will carry off much from a discourse which is on the general subject of virtue, or vaguely and feebly entertains the question of the desirableness of attaining Heaven, or the rashness of incurring eternal ruin. As a distinct image before the mind makes the preacher earnest, so it will give him something which it is worthwhile to communicate to others. Mere sympathy, it is true, is able ... to transfer an emotion or sentiment from mind to mind, but it is not able to fix it there. He must aim at imprinting on the heart what will never leave it, and this he cannot do unless he employ himself on some definite subject, which he has to handle and weigh, and then, as it were, to hand over from himself to others ... I would go the length of recommending a preacher to place a distinct categorical proposition before him, such as he can write down in a form of words, and to guide and limit his preparation by it, and to aim in all he says to bring it out, and nothing else.

[Idea of a University](#), Part 2. University Subjects, Chapter 6. University Preaching, pp 410-412

{6}

As, then, the Christian Preacher aims at the Divine Glory, not in any vague and general way, but definitely by the enunciation of some article or passage of the Revealed Word, so further, he enunciates it, not for the instruction of the whole world, but directly for the sake of those very persons who are before him. He is, when in the pulpit, instructing, enlightening, informing, advancing, sanctifying, not all nations, nor all classes, nor all callings, but those particular ranks, professions, states, ages, characters, which have gathered around him. Proof indeed is the same all over the earth; but he has not only to prove, but to persuade;—*Whom?* A hearer, then, is included in the very idea of preaching; and we cannot determine how in detail we ought to preach, till we know whom we are to address.

[\*Idea of a University\*](#), Part 2. University Subjects, Chapter 6. University Preaching, p 415

{7}

Study and meditation being imperative, can it be denied that one of the most effectual means by which we are able to ascertain our understanding of a subject, to bring out our thoughts upon it, to clear our meaning, to enlarge our views of its relations to other subjects, and to develop it generally, is to write down carefully all we have to say about it? People indeed differ in matters of this kind, but I think that writing is a stimulus to the mental faculties, to the logical talent, to originality, to the power of illustration, to the arrangement of topics, second to none. Till a man begins to put down his thoughts about a subject on paper he will not ascertain what he knows and what he does not know; and still less will he be able to express what he does know. Such a formal preparation of course cannot be required of a parish priest, burdened, as he may be, with other duties, and preaching on elementary subjects, and supported by the systematic order and the suggestions of the Catechism; but in occasional sermons the case is otherwise. In these it is both possible and generally necessary; and the fuller the sketch, and the more clear and continuous the thread of the discourse, the more the preacher will find himself at home when the time of delivery arrives.

[\*Idea of a University\*](#), Part 2. University Subjects, Chapter 6. University Preaching, p 422

{8}

... the prophets have ordinarily not only gifts but graces; they are not only inspired to know and to teach God's will, but inwardly converted to obey it. For surely those only can preach the truth duly who feel it personally; those only transmit it fully from God to man, who have in the transmission made it their own.

[Discourses to Mixed Congregations](#), Discourse 18. On the Fitness of the Glories of Mary, p 364

{9}

The plain and simple reason for our preaching and preserving the Faith, is because we have been told to do so. It is an act of mere obedience to Him who has 'put us in trust with the Gospel.' Our one great concern as regards it, is to deliver it over safe ... Hence then the force of the words addressed to Timothy: 'Hold fast,' 'keep;' 'This charge I commit unto thee;' 'continue thou in the things entrusted thee;' 'put the brethren in remembrance;' 'commit thou the same to faithful men;' ... Till we feel that we *have* a trust, a treasure to transmit, for the safety of which we are answerable, we have missed one chief peculiarity in our actual position.

[Parochial and Plain Sermons, Volume 2](#), Sermon 22. The Gospel, a Trust Committed to Us, pp 266-267

{10}

[Newman memorandum, 16 September 1824]

Those who make comfort the great subject of their preaching seem to mistake the end of their ministry. *Holiness* is the great end. There must be a struggle and a toil here. Comfort is a cordial, but no one drinks cordials from morning to night.

[Letters and Correspondence of John Henry Newman](#), Volume 1, Edited by Anne Mozley, p 76

{11}

Men allow us Ministers of Christ to proceed in our preaching, while we confine ourselves to general truths, until they see that they themselves are implicated in them, and have to act upon them; and then they suddenly come to a stand; they collect themselves and draw back, and say, 'They do



not see *this*—or do not admit *that*'—and though they are quite unable to say *why* that should not follow from what they already allow, which we show *must* follow, still they persist in saying, that they do not see that it does follow; and they look about for excuses, and they say we carry things too far, and that we are extravagant, and that we ought to limit and modify what we say, that we do not take into account times, and seasons, and the like. This is what they pretend; and well has it been said, 'where there is a will there is a way;' for there is no truth, however overpoweringly clear, but men may escape from it by shutting their eyes; there is no duty, however urgent, but they may find ten thousand good reasons against it, in their own case. And they are sure to say we carry things too far, when we carry them home to themselves.

[Parochial and Plain Sermons, Volume 4](#), Sermon 20. The Ventures of Faith, pp 299-300

{12}

[From letter to Henry Bellairs, 27 November 1879]

I am engaged to preach, not to the world, but to Christians—I am to deliver Sermons in a Church—I am not taking part in controversy, but preaching Advent discourses. If so, I must not 'spare to declare to my people the whole counsel of God.' [Acts 20:27] I presuppose faith, I am eliciting repentance. Is not the doctrine of eternal punishment one of the *most prominent* in Scripture? Am I not giving a most defective view of the motives of repentance, and the attributes of God, if I leave it out?

... while I must exert all care not to exaggerate the awful truth, I must preach the truth and nothing else.

[Letters and Diaries, Volume 29](#), Jan 1879 to Sep 1881, p 205

{13}

A Deliverer of the human race through the Jewish nation had been promised from time immemorial. The day came when He was to appear, and He was eagerly expected; moreover, One actually did make His appearance at that date in Palestine, and claimed to be He. He left the earth without apparently doing much for the object of His coming. But when He was gone, His disciples took upon themselves to go forth to preach to all parts of the earth with the object of preaching *Him*, and collecting converts *in His Name*. After

a little while they are found wonderfully to have succeeded ... All this is historical fact. Now, we want to know the farther historical fact, viz. the cause of their conversion; in other words, what were the topics of that preaching which was so effective? If we believe what is told us by the preachers and their converts, the answer is plain. They 'preached Christ;' they called on men to believe, hope, and place their affections, in that Deliverer who had come and gone; and the moral instrument by which they persuaded them to do so, was a description of the life, character, mission, and power of that Deliverer, a promise of His invisible Presence and Protection here, and of the Vision and Fruition of Him hereafter. From first to last to Christians, as to Abraham, He Himself is the centre and fulness of the dispensation. They, as Abraham, 'see His day, and are glad.'

[Grammar of Assent](#), Chapter 10, Section 2. Revealed Religion, pp 463-464

{14}

The true preaching of the Gospel is to preach Christ. But the fashion of the day has been, instead of this, to preach conversion; to attempt to convert by insisting on conversion; to exhort men to undergo a change; to tell them to be sure they look at Christ, instead of simply holding up Christ to them; to tell them to have faith, rather than to supply its Object; to lead them to stir up and work up their minds, instead of impressing on them the thought of Him who can savingly work in them; to bid them take care that their faith is justifying, not dead, formal, self-righteous, and merely moral, whereas the image of Christ fully delineated of itself destroys deadness, formality, and self-righteousness; to rely on words, vehemence, eloquence, and the like, rather than to aim at conveying the one great evangelical idea whether in words or not. And thus faith and (what is called) spiritual-mindedness are dwelt on as *ends*, and obstruct the view of Christ ...

[Lectures on Justification](#), Lecture 13. On Preaching the Gospel, pp 325-326

{15}

... this, it may be argued, is the great advantage of considering preaching as the ordinary means of regeneration and conversion, that it obviates the possibility of an invariable condition, and the formality consequent thereupon. Preaching ... is not of a permanent and uniform character. Preachers rise and fall, come and go; no two are alike; no two speak in the same way; they allow us the liberty of judging for ourselves concerning

them, and of depending on our own convictions. They do but stimulate and feed our mind,—they do not oppress it with a yoke of bondage. They are amenable to their flocks; and are honoured, not for their office-sake, but for their usefulness; whereas the ministers and rites of the Church are idols, worse than pagan, because the worshipper cannot break them at his will.

[Lectures on Justification](#), Lecture 13. On Preaching the Gospel, p 321

{16}

... if a preacher, who kept apart from the Church, were said to do much good to the souls of others, I should very much rejoice to hear the report of it, but I should pause and require many things to be decided first, before I could be sure that good really was done; or, if so, that it was his doing. What seems good, is often not good. Persons who hear preaching often take up a serious life for a time, and then get tired of it. Or they profess a great deal more than they feel, and think themselves more in earnest than they are; or they take that to be true religion which is not; or they change one bad state of mind for another, and account certain feelings, or tempers, or opinions, or doings to be pleasing to God, which are not so. For all these reasons it is not at all an easy matter to determine that the self-appointed preachers in question do really convert the hearts of men ...

[Parochial and Plain Sermons, Volume 6](#), Sermon 14. The Fellowship of the Apostles, p 193

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## Worship

Men sometimes ask, Why need they *profess* religion? Why need they go to church? Why need they observe certain rites and ceremonies? Why need they watch, pray, fast, and meditate? Why is it not enough to be just, honest, sober, benevolent, and otherwise virtuous? Is not this the true and real worship of God? Is not activity in mind and conduct the most acceptable way of approaching Him? How can they please Him by submitting to certain religious forms, and taking part in certain religious acts? Or if they must do so, why may they not choose their own? Why must they come to church for them? Why must they be partakers in what the Church calls Sacraments? I

answer, they must do so, first of all and especially, because God tells them so to do. But besides this, I observe that we see this plain reason why, that they are one day to change their state of being. They are not to be here forever. Direct intercourse with God on their part now, prayer and the like, may be necessary to their meeting Him suitably hereafter: and direct intercourse on His part with them, or what we call sacramental communion, may be necessary in some incomprehensible way, even for preparing their very nature to bear the sight of Him.

Let us then take this view of religious service; it is 'going out to meet the Bridegroom,' who, if not seen 'in His beauty,' will appear in consuming fire.

[Parochial and Plain Sermons, Volume 5](#), Sermon 1. Worship, a Preparation for Christ's Coming, pp 7-8

{2}

Why have you come hither to-day, my brethren?—not as a matter of course, I will hope; not merely because friends or superiors told you to come. I will suppose you have come to church as a *religious* act; but beware of supposing that all is done and over by the act of coming. It is not enough to be *present* here; though many men act as if they forgot they must attend to what is going on, as well as come. It is not enough to listen to what is preached; though many think they have gone a great way when they do this. You *must pray*; now this is very hard in itself to anyone who tries (and this is the reason why so many men prefer the sermon to the prayers, because the former is merely the getting *knowledge*, and the latter is to do a *deed* of obedience): you must *pray*; and this I say is very difficult, because our thoughts are so apt to wander. But even this is not all;—you must, as you pray, really intend to *try to practise* what you pray for. When you say, 'Lead us not into temptation,' you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from. When you say, 'Deliver us from evil,' you must mean to struggle against that evil in your hearts, which you are conscious of, and which you pray to be forgiven. This is difficult; still more is behind. You must actually carry your good intentions into effect during the week, and in truth and reality war against the world, the flesh, and the devil. And anyone here present who falls short of this, that is, who thinks it enough to come to church to *learn* God's will, but does not bear in mind to do it in his daily conduct, be he high

or be he low, know he mysteries and all knowledge, or be he unlettered and busily occupied in active life, he is a fool in His sight, who maketh the wisdom of this world foolishness. Surely, he is but a trifler, as substituting a formal outward service for the religion of the heart; and he reverses our Lord's words in the text, 'because he knows these things, most unhappy is he, because he does them not.'

[Parochial and Plain Sermons, Volume 1](#), Sermon 3. Knowledge of God's Will without Obedience, pp 33-34

{3}

I come then to church, because I am an heir of heaven. It is my desire and hope one day to take possession of my inheritance: and I come to make myself ready for it, and I would not see heaven yet, for I could not bear to see it. I am allowed to be in it without seeing it, that I may learn to see it. And by psalm and sacred song, by confession and by praise, I learn my part.

And what is true of the ordinary services of religion, public and private, holds in a still higher or rather in a special way, as regards the sacramental ordinances of the Church. In these is manifested in greater or less degree, according to the measure of each, that Incarnate Saviour, who is one day to be our Judge, and who is enabling us to bear His presence then, by imparting it to us in measure now.

[Parochial and Plain Sermons, Volume 5](#), Sermon 1. Worship, a Preparation for Christ's Coming, p 10

{4}

From letter to Mrs. Henry Wilberforce, 21 October 1873]

We believe our Lord is *One Person*: there is One Lord, One Christ, One Emmanuel. And, since He has two natures, divine and human ... when we worship the Eternal Word Incarnate, we cannot *help* by one and the same act worshipping His human nature, as being one with Him, not separate; else, we should not be worshipping Him at all; for we must worship Him *as He is* ... we cannot divide Him into two, or worship Him at all, without at the same time worshipping His manhood and all that appertains to His manhood ...

when we say that we worship that manhood, we really mean that we worship His Divine Person *through* His manhood—in order to plead with Him His gracious incarnation. And, when we worship His Body and Blood in the Holy Eucharist, we worship His person *through* His Body and Blood, in order to plead His sufferings in our behalf ... And if we worship His Divine Heart, still it is the Second Person of the Holy Trinity that we worship, *through* that Heart which is one with Him, and which is the Symbol of that ever-flowing compassion towards us which is human while it is divine.

[Letters and Diaries, Volume 26](#), Jan 1872 to Dec 1873, pp 378-379

{5}

I recollect years ago, hearing an acquaintance, not a Catholic, speak of a work of devotion, written as Catholics usually write, with wonder and perplexity, because (he said) the author wrote as if he had 'a sort of personal attachment to our Lord'; 'it was as if he had seen Him, known Him, lived with Him, instead of merely professing and believing the great doctrine of the Atonement.' It is this same phenomenon which strikes those who are not Catholics, when they enter our churches ... But you know, my Brethren, mere duty, a sense of propriety, and good behaviour, these are not the ruling principles present in the minds of our worshippers. Wherefore, on the contrary, those spontaneous postures of devotion? why those unstudied gestures? why those abstracted countenances? why that heedlessness of the presence of others? ... The spectator sees the effect; he cannot understand the cause of it. *Why* is this simple earnestness of worship? *We* have no difficulty in answering. It is because the Incarnate Saviour is present in the tabernacle ...

[Sermons Preached on Various Occasions](#), Sermon 3. Waiting for Christ, pp 42-43

{6}

[From letter to Lady Chatterton, 29 March 1866]

Why, what exercise of devotion is there, which equals that of going before the Blessed Sacrament, before our Lord Jesus really present, though unseen? To kneel before Him, to put oneself into His hands, to ask His grace, and to rejoice in the hope of seeing Him in heaven! In the Catholic Church alone is the great gift to be found. You may go through the length

and breadth of England, and see beautiful prospects enough, such as you speak of, the work of the God of nature, but there is no benediction from earth or sky which falls upon us like that which comes to us from the Blessed Sacrament, which is Himself.

[Letters and Diaries, Volume 22](#), Jul 1865 to Dec 1866, p 194

{7}

[Willis:] ... to me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses forever and not be tired. It is not a mere form of words,—it is a great action, the greatest action that can be on earth. It is, not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble. This is that awful event which is the scope, and is the interpretation, of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice.

[Loss and Gain](#), Chapter 20, pp 327-328

{8}

He has shown us, that to come to Him for life is a literal bodily action; not a mere figure, not a mere movement of the heart towards Him, but an action of the visible limbs; not a mere secret faith, but a coming to church, a passing on along the aisle to His holy table, a kneeling down there before Him, and a receiving of the gift of eternal life in the form of bread and wine. There can be no mistaking His own appointment. He said indeed, 'He that cometh to Me shall never hunger;' but then He explained what this coming was, by adding, 'He that eateth Me, even he shall live by Me.' If then a man does not seek Him where He is, there is no profit in seeking Him where He is not. What is the good of sitting at home seeking Him, when His Presence is in the holy Eucharist? ...

Observe how plain and cogent is the proof of what I have been saying. Our Lord declares, 'Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you:' no life, life being the gift He offers in the text; also He says of the bread which He had broken, '*This* is My Body;' and of the

cup, 'This is My Blood;' is it not very plain, then, that if we refuse to eat that Bread, and drink that Cup, we are refusing to come unto Him that we may have life?

[Parochial and Plain Sermons, Volume 7](#), Sermon 11. Attendance on Holy Communion, pp 149-150

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## In Conclusion

I say there is only one Oracle of God, the Holy Catholic Church and the Pope as her head. To her teaching I have ever desired all my thoughts, all my words to be conformed; to her judgment I submit what I have now written, what I have ever written, not only as regards its truth, but as to its prudence, its suitableness, and its expedience. I think I have not pursued any end of my own in anything that I have published, but I know well, that, in matters not of faith, I may have spoken, when I ought to have been silent.

[Anglican Difficulties, Volume 2](#), Letter to the Duke of Norfolk, Section 10. Conclusion, pp 346-347

{2}

One only among the sons of men has carried out a perfect work, and satisfied and exhausted the mission on which He came. One alone has with His last breath said 'Consummatum est.' But all who set about their duties in faith and hope and love, with a resolute heart and a devoted will, are able, weak though they be, to do what, though incomplete, is imperishable. Even their failures become successes, as being necessary steps in a course, and as terms (so to say) in a long series, which will at length fulfil the object which they propose. And they will unite themselves in spirit, in their humble degree, with those real heroes of Holy Writ and ecclesiastical history, Moses, Elias, and David, Basil, Athanasius, and Chrysostom, Gregory the Seventh, St. Thomas of Canterbury, and many others, who did most when they fancied themselves least prosperous, and died without being permitted to see the fruit of their labours.



[Idea of a University](#), Part 2. University Subjects, Chapter 1. Christianity and Letters, p 267

{3}

At all events, my dear brethren, I hope I may be at least considered to be showing my goodwill and kindness towards you, if nothing else, and my desire to be of use to you. All is vanity but what is done to the glory of God. It glitters and it fades away; it makes a noise and is gone. If I shall not do you or others good, I have done nothing. Yet a little while and the end will come, and all will be made manifest, and error will fail, and truth will prevail. Yet a little while, and 'the fire shall try every man's work of what sort it is.' May you and I live in this prospect; and may the Eternal God, Father, Son, and Spirit, Three in One, may His Ever-blessed Mother, may St. Philip, my dear father and master, the great Saints Athanasius and Ambrose, and St. Leo, pope and confessor, who have brought me thus far, be the hope, and help, and reward of you and me, all through this weary life, and in the day of account, and in glory everlasting!

[Anglican Difficulties, Volume 1](#), Lecture 12, p 400

{4}

And now, dear Reader, time is short, eternity is long. Put not from you what you have here found; regard it not as mere matter of present controversy; set not out resolved to refute it, and looking about for the best way of doing so; seduce not yourself with the imagination that it comes of disappointment, or disgust, or restlessness, or wounded feeling, or undue sensibility, or other weakness. Wrap not yourself round in the associations of years past, nor determine that to be truth which you wish to be so, nor make an idol of cherished anticipations. Time is short, eternity is long.

[Development of Christian Doctrine](#), Conclusion, p 443

{5}

Here I end my specimens, among the many which might be given, of the arguments adducible for Christianity ... Christianity ... addresses [minds] both through the intellect and through the imagination; creating a certitude of its truth by arguments too various for direct enumeration, too personal and deep for words, too powerful and concurrent for refutation. Nor need reason come first and faith second (though this is the logical order), but one

and the same teaching is in different aspects both object and proof, and elicits one complex act both of inference and of assent. It speaks to us one by one, and it is received by us one by one, as the counterpart, so to say, of ourselves, and is real as we are real.

In the sacred words of its Divine Author and Object concerning Himself, "I am the Good Shepherd, and I know Mine, and Mine know Me. My sheep hear My voice, and I know them, and they follow Me. And I give them everlasting life ... and no man shall pluck them out of My hand."

[Grammar of Assent](#), Chapter 10, Section 2. Revealed Religion, pp 491-492

{6}

[From letter To the Boys of the Oratory School, 12 March 1884]

And now I give you my blessing; it is the blessing of an old man who is soon to go. Your Life is opening;—May God be with you, as He has been with me! and He will be with all who seek Him.

Yours affectionately John H. Card. Newman

[Letters and Diaries, Volume 30](#), Oct 1881 to Dec 1884, p 323

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## Part II. Prayers

From Letters and Addresses

[Prayer to be led into the Truth]

[From Letter to Henry Wilberforce, 28 December 1850]

O my God, I am in darkness—but I wish to be led into the truth—deny me not the truth *at any sacrifice*—I will go through all things for it.

[Letters and Diaries, Volume 14](#), Jul 1850 to Dec 1851, p 182

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[Prayer to be made what one ought to be]

[From letter to William Robert Brownlow, 25 October 1863]

... with a sincere heart abandon your own will and throw yourself at our Lord's feet, and beg Him to take you as you are, and make you what He sees you ought to be.

[Letters and Diaries, Volume 20](#), Jul 1861 to Dec 1863, p 545

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[Prayer for an old man]

[From letter to Jesuit community at St Beuno's, 22 February 1879]

Do you in your charity, my dear Friends, pray for me, that I, an old man, may not fail Him Who has never failed me, that I may not by my wilfulness and ingratitude lose His Divine Presence, His sovereign protection, His love; and that, having been carried on by His undeserved mercy almost to the brink of eternity, I may be carried on safely into it.

[Letters and Diaries, Volume 29](#), Jan 1879 to Sep 1881, p 35

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[Prayer for growth of the Catholic Church in England]

... for the conversion of individuals, and for a great many of them, and out of all ranks and classes, and those especially who are, in faith and devotion, nearest to the Church, and seem, if they do not themselves defeat it, to be the objects of God's election, for a removal from the public mind of all prejudices about us, for better understanding of what we hold and what we do not hold, for a feeling of goodwill and respectful bearing in the population towards our Bishops and priests, for a growing capacity in the educated classes of entering into a just appreciation of our characteristic opinions, sentiments, ways, and principles; and in order to effect all this, for a blessing upon our controversialists, that they may be gifted with an abundant measure of prudence, self-command, tact, knowledge of men and things, good sense, candour, and straightforwardness, that their reputation may be high, and their influence wide and deep, and as a special means, and most necessary for our success, for a larger increase in the Catholic body of brotherly love, mutual sympathy, unanimity, and high principle, rectitude of conduct, purity of life.

[Sayings of Cardinal Newman](#), Address to the Catholic Union, pp 67-68

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## From Sermons

### [Prayer to know God's will]

God grant that we may not be of those who 'justify themselves before men,' and 'deride' those who preach the severe doctrine of the Cross! God grant that, if we have any misgivings about the corruptions and defects of the religion now so popular among us, we may have the grace forthwith to desire honestly to know God's will! God grant that we may not attempt to deceive our consciences, and to reconcile together, by some artifice or other, the service of this world and of God! God grant that we may not pervert and dilute His holy Word, put upon it the false interpretations of men, reason ourselves out of its strictness, and reduce religion to an ordinary commonplace matter—instead of thinking it what it is, a mysterious and supernatural subject, as distinct from anything that lies on the surface of this world, as day is from night and heaven from earth!

[\*Parochial and Plain Sermons, Volume 6\*](#), Sermon 6. The Incarnate Son, a Sufferer and Sacrifice, p 82

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### [Prayer for reunion in Heaven]

May we grow in grace, and in the knowledge of our Lord and Saviour, season after season, year after year, till He takes to Himself, first one, then another, in the order He thinks fit, to be separated from each other for a little while, to be united together for ever, in the kingdom of His Father and our Father, His God and our God.

[\*Parochial and Plain Sermons, Volume 6\*](#), Sermon 8. Difficulty of Realizing Sacred Privileges, pp 103-104

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### [Prayer for mercy]

Let us pray Him, by the merits of His cross and passion, to have mercy on us, to have mercy on all we love, on all the Church; to pardon us, to reveal to us our sins, to give us repentance and amendment of life, to give us

present grace, and to bestow on us, according to the riches of His love, future blessedness in His eternal kingdom.

[\*Parochial and Plain Sermons, Volume 4\*](#), Sermon 3. Moral Consequences of Single Sins, p 51

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[Prayer for peace at the last]

... let us beg of our Divine Lord to take to Him His great power, and manifest Himself more and more, and reign both in our hearts and in the world. Let us beg of Him to stand by us in trouble, and guide us on our dangerous way. May He, as of old, choose 'the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty!' May He support us all the day long, till the shades lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done! Then in His mercy may He give us safe lodging, and a holy rest, and peace at the last!

[\*Sermons on Subjects of the Day\*](#), Sermon 20. Wisdom and Innocence, p 307

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[Prayer for a happy death]

O my Lord and Saviour, support me in that hour in the strong arms of Thy Sacraments, and by the fresh fragrance of Thy consolations. Let the absolving words be said over me, and the holy oil sign and seal me, and Thy own Body be my food, and Thy Blood my sprinkling; and let my sweet Mother Mary breathe on me, and my Angel whisper peace to me, and my glorious Saints, and my own dear Father, Philip, smile on me; that in them all, and through them all, I may receive the gift of perseverance, and die, as I desire to live, in Thy faith, in Thy Church, in Thy service, and in Thy love.

[\*Discourses to Mixed Congregations\*](#), Discourse 6. God's Will the End of Life, p 123

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### [Prayer for intercession of St. Monica]

Look down then upon us from Heaven, O blessed Monica, for we are engaged in supplying that very want which called for thy prayers, and gained for thee thy crown. Thou who didst obtain thy son's conversion by the merit of thy intercession, continue that intercession for us, that we may be blest, as human instruments, in the use of those human means by which ordinarily the Holy Cross is raised aloft, and religion commands the world. Gain for us, first, that we may intensely feel that God's grace is all in all, and that we are nothing; next, that, for His greater glory, and for the honour of Holy Church, and for the good of man, we may be 'zealous for all the better gifts,' and may excel in intellect as we excel in virtue.

[\*Sermons Preached on Various Occasions\*](#), Sermon 1. Intellect, the Instrument of Religious Training, p 14

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### [A sinner's prayer]

Let us thank Him for all that He has done for us, for what He is doing by us; but let nothing that we know or that we can do, keep us from a personal, individual adoption of the great Apostle's words, 'Christ Jesus came into this world to save sinners, of whom I am the chief.'

[\*Sermons Preached on Various Occasions\*](#), Sermon 2. The Religion of the Pharisee, the Religion of Mankind, p 30

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### [Prayer to see things as God sees them]

Let us ever make it our prayer and our endeavour, that we may know the whole counsel of God and grow unto the measure of the stature of the fulness of Christ; that all prejudice, and self-confidence, and hollowness, and unreality, and positiveness, and partisanship, may be put away from us under the light of Wisdom, and the fire of Faith and Love; till we see things as God sees them, with the judgment of His Spirit, and according to the mind of Christ.

[\*Oxford University Sermons\*](#), Sermon 14. Wisdom, as Contrasted with Faith and with Bigotry, p 311

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[Prayer for intercession of St. Paul]

... may this glorious Apostle, this sweetest of inspired writers, this most touching and winning of teachers, may he do me some good turn, who have ever felt a special devotion towards him! May this great Saint, this man of large mind, of various sympathies, of affectionate heart, have a kind thought for every one of us here according to our respective needs! He has carried his human thoughts and feelings with him to his throne above; and, though he sees the Infinite and Eternal Essence, he still remembers well that troublous, restless ocean below, of hopes and fears, of impulses and aspirations, of efforts and failures, which is now what it was when he was here. Let us beg him to intercede for us with the Majesty on high, that we too may have some portion of that tenderness, compassion, mutual affection, love of brotherhood, abhorrence of strife and division, in which he excelled ...

[\*Sermons Preached on Various Occasions\*](#), Sermon 7. St. Paul's Characteristic Gift, pp 104-105

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[Prayer for perseverance]

Pray that we may not come short of that destiny to which God calls us; that we may be visited by His effectual grace, enabling us to break the bonds of luke-warmness and sloth, to command our will, to rule our actions through the day, to grow continually in devotion and fervour of spirit, and, while our natural vigour decays, to feel that keener energy which comes from heaven.

[\*Sermons Preached on Various Occasions\*](#), Sermon 9-2. Christ upon the Waters, p 162

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[Prayer to the Sacred Heart]

O Heart of Jesus, all Love, I offer Thee these humble prayers for myself, and for all those who unite themselves with me in Spirit to adore Thee. O holiest Heart of Jesus most lovely, I intend to renew and to offer to Thee these acts of adoration and these prayers, for myself a wretched sinner, and for all those who are associated with me in Thy adoration, through all moments

while I breathe, even to the end of my life. I recommend to Thee, O my Jesus, Holy Church, Thy dear spouse and our true Mother, all just souls and all poor sinners, the afflicted, the dying, and all mankind. Let not Thy Blood be shed for them in vain. Finally, deign to apply it in relief of the souls in Purgatory, of those in particular who have practised in the course of their life this holy devotion of adoring Thee.

[\*Discourses to Mixed Congregations\*](#), Discourse 16. Mental Sufferings of Our Lord in His Passion, p 341

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From Meditations and Devotions

[Prayer for intercession of St. Philip Neri]

Philip, my glorious Advocate, who didst ever follow the precepts and example of the Apostle St. Paul in rejoicing always in all things, gain for me the grace of perfect resignation to God's will, of indifference to matters of this world, and a constant sight of Heaven; so that I may never be disappointed at the Divine providences, never desponding, never sad, never fretful; that my countenance may always be open and cheerful, and my words kind and pleasant, as becomes those who, in whatever state of life they are, have the greatest of all goods, the favour of God and the prospect of eternal bliss.

[\*Meditations and Devotions\*](#), Part I, Novena of St. Philip Neri, Day 6. Philip's Cheerfulness, pp 107-108

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[Prayer for unbelievers and false teachers]

*Let us pray for all the scorers, scoffers, and unbelievers, all false teachers and opposers of the truth, who are to be found in this land.*

O Lord Jesus Christ, upon the Cross Thou didst say: 'Father, forgive them, for they know not what they do.' And this surely, O my God, is the condition of vast multitudes among us now; they know not what they might have known, or they have forgotten what once they knew. They deny that there is a God, but they know not what they are doing. They laugh at the joys of



heaven and the pains of hell, but they know not what they are doing. They renounce all faith in Thee, the Saviour of man, they despise Thy Word and Sacraments, they revile and slander Thy Holy Church and her Priests, but they know not what they are doing. They mislead the wandering, they frighten the weak, they corrupt the young, but they know not what they do. Others, again, have a wish to be religious, but mistake error for truth—they go after fancies of their own, and they seduce others and keep them from Thee. They know not what they are doing, but Thou canst make them know. O Lord, we urge Thee by Thy own dear words, 'Lord and Father, forgive them, for they know not what they do.' Teach them now, open their eyes here, before the future comes; give them faith in what they must see hereafter, if they will not believe in it here. Give them full and saving faith here; destroy their dreadful delusions, and give them to drink of that living water, which whoso hath shall not thirst again.

[Meditations and Devotions](#), Part II, Twelve Meditations and Intercessions for Good Friday, (4) Jesus the Author and Finisher of Faith, pp 183-184

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[Prayer for Church unity]

*Let us pray for the unity of the Church and the reconciliation and peace of all Christians.*

O Lord Jesus Christ, who, when Thou wast about to suffer, didst pray for Thy disciples to the end of time that they might all be one, as Thou art in the Father, and the Father in Thee, look down in pity on the manifold divisions among those who profess Thy faith, and heal the many wounds which the pride of man and the craft of Satan have inflicted upon Thy people. Break down the walls of separation which divide one party and denomination of Christians from another. Look with compassion on the souls who have been born in one or other of these various communions which not Thou, but man hath made. Set free the prisoners from these unauthorised forms of worship, and bring them all into that one communion which thou didst set up in the beginning, the One Holy Catholic and Apostolic Church. Teach all men that the see of St. Peter, the Holy Church of Rome, is the foundation, centre, and instrument of unity. Open their hearts to the long-forgotten truth that our Holy Father, the Pope, is thy Vicar and Representative; and that in obeying

Him in matters of religion, they are obeying Thee, so that as there is but one holy company in heaven above, so likewise there may be but one communion, confessing and glorifying Thy holy Name here below.

[\*Meditations and Devotions\*](#), Part II, Twelve Meditations and Intercessions for Good Friday, (6) Jesus the Only Begotten Son, p 189

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[Prayer for the Pope and all Bishops]

*Let us pray for our Holy Father the Pope, and all Rulers in the Church.*

O Emmanuel, God with us, who art the Light that enlighteneth all men, who from the time when Thou camest upon earth, hast never left it to itself, who, after teaching Thy Apostles, gave them to teach others to succeed them, and didst especially leave St. Peter and his successors, Bishops of Rome, to take Thy place towards us, and to guide and rule us in Thy stead age after age, till the end come; Thou hast sent grievous trials for many years upon the Holy See of Rome. We believe and confess, O Lord, without any hesitation at all, that Thou hast promised a continuous duration to Thy Church while the world lasts—and we confess before Thee, that we are in no doubt or trouble whatever, we have not a shadow of misgiving as to the permanence and the spiritual well-being either of Thy Church itself or of its rulers. Nor do we know what is best for Thy Church, and for the interests of the Catholic faith, and for the Pope, or the bishops throughout the world at this time. We leave the event entirely to Thee; we do so without any anxiety, knowing that everything must turn to the prosperity of Thy ransomed possession, even though things may look threatening for a season. Only we earnestly entreat that Thou wouldest give Thy own servant and representative, the Pope Leo, true wisdom and courage, and fortitude, and the consolations of Thy grace in this life, and a glorious immortal crown in the life to come.

[\*Meditations and Devotions\*](#), Part II, Twelve Meditations and Intercessions for Good Friday, (7) Jesus the Eternal King, pp 191-192

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### [Prayer for intercession of Holy Mother Mary at Mass]

O Holy Mother, stand by me now at Mass time, when Christ comes to me, as thou didst minister to Thy infant Lord—as Thou didst hang upon His words when He grew up, as Thou wast found under His cross. Stand by me, Holy Mother, that I may gain somewhat of thy purity, thy innocence, thy faith, and He may be the one object of my love and my adoration, as He was of thine.

[\*Meditations and Devotions\*](#), Part III, pp 317-318

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### [Prayer for the Faithful Departed]

O God of the Spirits of all flesh, O Jesu, Lover of souls, we recommend unto Thee the souls of all those Thy servants, who have departed with the sign of faith and sleep the sleep of peace. We beseech Thee, O Lord and Saviour, that, as in Thy mercy to them Thou becamest man, so now Thou wouldest hasten the time, and admit them to Thy presence above. Remember, O Lord, that they are Thy creatures, not made by strange gods, but by Thee, the only Living and True God; for there is no other God but Thou, and none that can equal Thy works. Let their souls rejoice in Thy light, and impute not to them their former iniquities, which they committed through the violence of passion, or the corrupt habits of their fallen nature. For, although they have sinned, yet they always firmly believed in the Father, Son, and Holy Ghost; and before they died, they reconciled themselves to Thee by true contrition and the Sacraments of Thy Church.

O Gracious Lord, we beseech Thee, remember not against them the sins of their youth and their ignorances; but according to Thy great mercy, be mindful of them in Thy heavenly glory. May the heavens be opened to them, and the Angels rejoice with them. May the Archangel St. Michael conduct them to Thee. May Thy holy Angels come forth to meet them, and carry them to the city of the heavenly Jerusalem. May St. Peter, to whom Thou gavest the keys of the kingdom of heaven, receive them. May St. Paul, the vessel of election, stand by them. May St. John, the beloved disciple, who had the revelation of the secrets of heaven, intercede for them. May all the Holy Apostles, who received from Thee the power of binding and loosing, pray for them. May all the Saints and elect of God, who in this world suffered

torments for Thy Name, befriend them; that, being freed from the prison beneath, they may be admitted into the glories of that kingdom, where with the Father and the Holy Ghost Thou livest and reignest one God, world without end.

Come to their assistance, all ye Saints of God; gain for them deliverance from their place of punishment; meet them, all ye Angels; receive these holy souls, and present them before the Lord. Eternal rest give to them, O Lord. And may perpetual light shine on them.

May they rest in peace. Amen

[\*Meditations and Devotions\*](#), Part II. Prayer for the Faithful Departed, pp 205-206

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### A Short Visit to the Blessed Sacrament before Meditation

*In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

I place myself in the presence of Him, in whose Incarnate Presence I am before I place myself there.

I adore Thee, O my Saviour, present here as God and man, in soul and body, in true flesh and blood.

I acknowledge and confess that I kneel before that Sacred Humanity, which was conceived in Mary's womb, and lay in Mary's bosom; which grew up to man's estate, and by the Sea of Galilee called the Twelve, wrought miracles, and spoke words of wisdom and peace; which in due season hung on the cross, lay in the tomb, rose from the dead, and now reigns in heaven.

I praise, and bless, and give myself wholly to Him, who is the true Bread of my soul, and my everlasting joy.

[\*Meditations and Devotions\*](#), Part III. Meditations on Christian Doctrine, p 293

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## [My Greatest Good]

1. God has created all things for good; all things for their greatest good; everything for its own good. What is the good of one is not the good of another; what makes one man happy would make another unhappy. God has determined, unless I interfere with His plan, that I should reach that which will be my greatest happiness. He looks on me individually, He calls me by my name, He knows what I can do, what I can best be, what is my greatest happiness, and He means to give it me.

2. God knows what is my greatest happiness, but I do not. There is no rule about what is happy and good; what suits one would not suit another. And the ways by which perfection is reached vary very much; the medicines necessary for our souls are very different from each other. Thus God leads us by strange ways; we know He wills our happiness, but we neither know what our happiness is, nor the way. We are blind; left to ourselves we should take the wrong way; we must leave it to Him.

3. Let us put ourselves into His hands, and not be startled though He leads us by a strange way, a *mirabilis via*, as the Church speaks. Let us be sure He will lead us right, that He will bring us to that which is, not indeed what we think best, nor what is best for another, but what is best for us.

*Colloquy.* O, my God, I will put myself without reserve into Thy hands. Wealth or woe, joy or sorrow, friends or bereavement, honour or humiliation, good report or ill report, comfort or discomfort, Thy presence or the hiding of Thy countenance, all is good if it comes from Thee. Thou art wisdom and Thou art love—what can I desire more? Thou hast led me in Thy counsel, and with glory hast Thou received me. What have I in heaven, and apart from Thee what want I upon earth? My flesh and my heart faileth: but God is the God of my heart, and my portion for ever.

[\*Meditations and Devotions\*](#), Part III. Meditations on Christian Doctrine, I. Hope in God—Creator, pp 299-300

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## [God's Plan for Me]

1. God was all-complete, all-blessed in Himself; but it was His will to create a world for His glory. He is Almighty, and might have done all things Himself, but it has been His will to bring about His purposes by the beings He has created. We are all created to His glory—we are created to do His will. I am created to do something or to be something for which no one else is created; I have a place in God's counsels, in God's world, which no one else has; whether I be rich or poor, despised or esteemed by man, God knows me and calls me by my name.

2. God has created me to do Him some definite service; He has committed some work to me which He has not committed to another. I have my mission—I never may know it in this life, but I shall be told it in the next. Somehow, I am necessary for His purposes, as necessary in my place as an Archangel in his—if, indeed, I fail, He can raise another, as He could make the stones children of Abraham. Yet I have a part in this great work; I am a link in a chain, a bond of connexion between persons. He has not created me for naught. I shall do good, I shall do His work; I shall be an angel of peace, a preacher of truth in my own place, while not intending it, if I do but keep His commandments and serve Him in my calling.

3. Therefore I will trust Him. Whatever, wherever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him; in perplexity, my perplexity may serve Him; if I am in sorrow, my sorrow may serve Him. My sickness, or perplexity, or sorrow may be necessary causes of some great end, which is quite beyond us. He does nothing in vain; He may prolong my life, He may shorten it; He knows what He is about. He may take away my friends, He may throw me among strangers, He may make me feel desolate, make my spirits sink, hide the future from me—still He knows what He is about.

O Adonai, O Ruler of Israel, Thou that guidest Joseph like a flock, O Emmanuel, O Sapientia, I give myself to Thee. I trust Thee wholly. Thou art wiser than I—more loving to me than I myself. Deign to fulfil Thy high purposes in me whatever they be—work in and through me. I am born to serve Thee, to be Thine, to be Thy instrument. Let me be Thy blind instrument. I ask not to see—I ask not to know—I ask simply to be used.

## Jesus the Light of the Soul

1. I adore Thee, O my God, as the true and only Light! From Eternity to Eternity, before any creature was, when Thou wast alone, alone but not solitary, for Thou hast ever been Three in One, Thou wast the Infinite Light. There was none to see Thee but Thyself. The Father saw that Light in the Son, and the Son in the Father. Such as Thou wast in the beginning, such Thou art now. Most separate from all creatures in this Thy uncreated Brightness. Most glorious, most beautiful. Thy attributes are so many separate and resplendent colours, each as perfect in its own purity and grace as if it were the sole and highest perfection. Nothing created is more than the very shadow of Thee. Bright as are the Angels, they are poor and most unworthy shadows of Thee. They pale and look dim and gather blackness before Thee. They are so feeble beside Thee, that they are unable to gaze upon Thee. The highest Seraphim veil their eyes, by deed as well as by word proclaiming Thy unutterable glory. For me, I cannot even look upon the sun, and what is this but a base material emblem of Thee? How should I endure to look even on an Angel? and how could I look upon Thee and live? If I were placed in the illumination of Thy countenance, I should shrink up like the grass. O most gracious God, who shall approach Thee, being so glorious, yet how can I keep from Thee?

2. How can I keep from Thee? For Thou, who art the Light of Angels, art the only Light of my soul. Thou enlightenest every man that cometh into this world. I am utterly dark, as dark as hell, without Thee. I droop and shrink when Thou art away. I revive only in proportion as Thou dawnest upon me. Thou comest and goest at Thy will. O my God, I cannot keep Thee! I can only beg of Thee to stay. 'Mane nobiscum, Domine, quoniam advesperascit.' Remain till morning, and then go not without giving me a blessing. Remain with me till death in this dark valley, when the darkness will end. Remain, O Light of my soul, *jam advesperascit!* The gloom, which is not Thine, falls over me. I am nothing. I have little command of myself. I cannot do what I would. I am disconsolate and sad. I want something, I know not what. It is Thou that I want, though I so little understand this. I say it and take it on

faith; I partially understand it, but very poorly. Shine on me, *O Ignis semper ardens et nunquam deficiens!*— 'O fire ever burning and never failing'—and I shall begin, through and in Thy Light, to see Light, and to recognise Thee truly, as the Source of Light. *Mane nobiscum;* stay, sweet Jesus, stay for ever. In this decay of nature, give more grace.

3. Stay with me, and then I shall begin to shine as Thou shinest: so to shine as to be a light to others. The light, O Jesus, will be all from Thee. None of it will be mine. No merit to me. It will be Thou who shinest through me upon others. O let me thus praise Thee, in the way which Thou dost love best, by shining on all those around me. Give light to them as well as to me; light them

with me, through me. Teach me to show forth Thy praise, Thy truth, Thy will. Make me preach Thee without preaching—not by words, but by my example and by the catching force, the sympathetic influence, of what I do—by my visible resemblance to Thy saints, and the evident fulness of the love which my heart bears to Thee.

[\*Meditations and Devotions\*](#), Part III., VII. God with Us, pp 363-365

[St. Teresa of Calcutta incorporated the third paragraph of this meditation (edited) into a favourite prayer of the Missionaries of Charity, known as "[Radiating Christ](#)"; Pope Francis quoted from it at Newman's canonization]

#### Radiating Christ

Dear Jesus,  
Help me to spread Your fragrance wherever I go. Flood my soul with Your spirit and Your life. Penetrate and possess my whole being so utterly, that my life may only be a radiance of Yours. Shine through me, and be so in me that every soul I come in contact with may feel Your presence in my soul. Let them look up and see no longer me, but only Jesus!

Stay with me and then I shall begin to shine as You shine, so to shine as to be a light to others. The light, O Jesus, will be all from You; none of it will be mine. It will be you, shining on others through me. Let me thus praise You the way You love best, by shining on those around me. Let me preach You without preaching, not by words but by my example, by the catching force of the sympathetic influence of what I do, the evident fullness of the love my heart bears to You.

Amen



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# Appendices

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- 1801 Born in London February 21
- 1816 First conversion
- 1817 To Trinity College, Oxford
- 1822 Fellow, Oriel College
- 1825 Ordained Anglican priest
- 1828-43 Vicar, St. Mary the Virgin
- 1845 Received into Catholic Church
- 1847 Ordained Catholic priest in Rome
- 1848 Founded Oratory of St. Philip Neri in England
- 1851 Received Doctor of Divinity from Pope Pius IX
- 1854-58 Rector, Catholic University of Ireland
- 1859 Opened Oratory School
- 1864 Published *Apologia*
- 1879 Created Cardinal by Pope Leo XIII
- 1885 Published last article
- 1888 Preached last sermon January 1
- 1889 Said last Mass on Christmas Day
- 1890 Died in Birmingham August 11
- 1958 Cause for sainthood opened
- 1991 Declared Venerable by Pope John Paul II
- 2010 Beatified by Pope Benedict XVI
- 2019 Canonized by Pope Francis

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## A2. Popes and others on Newman

Frederick Rogers

Defense of Newman against censure by Oxford Convocation (1845)

Drs. Faussett and Ellerton, with 474 other gentlemen, have recommended, and sixteen Heads of Houses require of Convocation a censure of the alleged offense, now four years old, committed by Mr. Newman, in the publication of Tract 90.

... those who have been ever honoured by Mr. Newman's friendship ... must speak; for no one else can appreciate it as truly as they do. When they see the person whom they have been accustomed to revere as few men are revered,—whose labours, whose greatness, whose tenderness, whose singleness and holiness of purpose they have been permitted to know intimately—not allowed even the poor privilege of satisfying, by silence and retirement—by the relinquishment of preferment, position, and influence—the persevering hostility of persons whom they cannot help comparing with him—not permitted even to submit in peace to these irregular censures, ... but dragged forth to suffer an oblique and tardy condemnation; called again to account for matters now long ago accounted for; on which a judgment has been pronounced, which, whatever others may think of it, he at least has accepted as conclusive—when they contrast his merits, his submission, his treatment, which they see or know, with the merits, the bearing, and the fortunes of those who are doggedly pursuing him, it does become very difficult to speak without sullyng what it is a kind of pleasure to feel is *his* cause by using hard words, or betraying it by not using them.

*Letters and Diaries*, Volume 10, 1 Nov 1843 to 6 Oct 1845, pp 857, 860 ['A Short Appeal to Members of Convocation, upon the Proposed Censure of No. 90. by Frederick Rogers, Fellow of Oriel,' 1845]

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Blessed Dominic Barberi, CP

From letter to the Superior General of his Congregation, October 1845

I left Aston on the 8th, and reached Oxford at ten o'clock that night. I was in a pitiful state with all the rain that had poured down for four or five hours

continuously ... We arrived at Littlemore about an hour before midnight. I went to the fire to dry myself. But what a sight met my eyes when I saw Mr. Newman on his knees at my feet, asking me to hear his confession and to admit him into the Catholic Church.

There beside the fireside, he began his general confession, with extraordinary humility and devotion.

The following morning, when I had gone to Oxford to say Mass in a Catholic chapel and had returned to Littlemore, in pouring rain, I terminated Mr. Newman's confession. After that, I heard the confession of two other gentlemen who were there ... Then on the evening of the 9th, at about six o'clock, I received the profession of faith of all three gentlemen. Afterwards, I administered baptism *sub conditione*, and then completed the confession of the three of them with sacramental absolution.

The following morning, the Feast of St Francis Borgia, I said Mass for the first time in their private oratory, as a good priest had lent me all that was necessary. I gave Holy Communion to Mr. Newman and his four companions, who had been Protestants and who are now very fervent Catholics ... Mr. Newman is reputed to be the most learned man in England. In my opinion, he is the most humble and likable man that I ever met in my life. I hope the results of such conversions will be incalculable.

Quoted by Philip Boyce in *Teresianum*, Volume 46 (2), 1995, pp 522-523 [from *Dominic Barbari in England: A New Series of Letters*. Translated and edited by Father Urban Young, CP. London: Burns Oates & Washbourne, 1935]

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## Blessed Pope Pius IX

Apostolic Brief of Pope Pius IX establishing the Congregation of the Oratory of St Philip Neri in England, 26 November 1847

It has always been our firm and joyful expectation, that the time would come when we could, with a view to spreading and consolidating the Catholic Religion in the powerful and thriving Kingdom of England, establish and authorise a society of men, outstanding in learning and holiness, who would themselves be Englishmen. It was our opinion that nothing could be imagined more suitable or better adapted for effecting so grand a purpose. We considered that from such a society a continual stream of gifted men

would come, who would labour uninterruptedly and with zeal to fulfil the noble task set before them. While we were turning this over in our mind, and often praying to the almighty and good God that this plan for men's salvation might be realised, we rejoiced to find a way suddenly opened for its accomplishment. Among the many distinguished men who in recent years have abandoned ancient error and returned to the faith of the Catholic Church, John Henry Newman has, in the estimation of all, been pre-eminent on account of his learning and virtue in the University of Oxford, and he is thus the very person to carry into effect what we so ardently desire. For, with a number of others from the same university who have embraced the Catholic faith, he has come with eagerness to Rome, in order to prove his reverence for Us and for the Chair of St Peter. At Our Command, he and some of his companions were warmly welcomed in the College of Propaganda, where, after a happy stay of several months, and after receiving Minor and Sacred Orders and the Priesthood, he has petitioned us to approve the foundation of the Congregation of the Oratory of St Philip Neri in England. There is no need to say how pleased We were at this proposal, nor with what joy We learned as well that there were several other Englishmen, who had been stirred by his teaching and example to return to the Catholic Church after a careful study of the religious question, and who had decided to follow and imitate him also in setting up the English Congregation of the Oratory ...

Taking everything into consideration, therefore, and remembering the great benefits we hope from it for the promotion of religion in England: by Our Apostolic authority we establish and declare to be established, the Congregation of the Oratory of St Philip Neri in England, on the model of the Congregation of the Oratory in Rome. And so that this important work may be started as soon as possible, we approve, in the meantime, as Newman petitions in his letter, that a House of the Congregation of the Oratory be erected in the centre of England, near the city of Birmingham, at Maryvale, which house is to form one family under the government of the same superior, with another house of the Congregation of the Oratory, to be erected later in the city of Birmingham itself. By Our authority we appoint John Henry Newman superior of this House of the Oratory at Maryvale and of the one to be erected in the city of Birmingham ...

*Newman the Oratorian: his unpublished Oratory papers*, Edited by Placid Murray, OSB, pp 422-428

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Pope Leo XIII

Offer of Cardinalate, through Cardinal Nina, 15 March 1879

Very Rev. Father,

The Holy Father deeply appreciating the genius and learning which distinguish you, your piety, the zeal displayed by you in the exercise of the Holy Ministry, your devotion and filial attachment to the Holy Apostolic See, and the signal services you have for long years rendered to religion, has decided on giving you a public and solemn proof of his esteem and good-will. And to this end he will deign to raise you to the honours of the Sacred Purple, in the next Consistory ...

*Addresses to Cardinal Newman with His Replies*, preface, pxxi

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Bishop William Bernard Ullathorne

18 August 1887

I have been visiting Cardinal Newman today. He is much wasted, but very cheerful ... We had a long and cheery talk, but as I was rising to leave an action of his caused a scene I shall never forget, for its sublime lesson to myself. He said in low and humble accents, "My dear Lord, will you do me a great favour?" "What is it?" I asked. He glided down on his knees, bent down his venerable head, and said, "Give me your blessing." What could I do with him before me in such a posture? I could not refuse without giving him great embarrassment. So I laid my hand on his head and said: "My dear Lord Cardinal, notwithstanding all laws to the contrary, I pray God to bless you, and that His Holy Spirit may be full in your heart." As I walked to the door, refusing to put on his biretta as he went with me, he said: "I have been indoors all my life, whilst you have battled for the Church in the world." I felt annihilated in his presence; there is a Saint in that man!

*Letters of Archbishop Ullathorne*, William Bernard Ullathorne, Burns & Oates 1892, pp 511-512 (Upon retirement as Bishop of Birmingham in 1888 he received the honorary title of Archbishop from Pope Leo XIII)

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## Pope Saint Pius X

To Edward Thomas O'Dwyer, Bishop of Limerick, thanking him for defending Newman from claims of Modernists (1908)

Regarding the large number of books of great importance and influence which he wrote as a Catholic, it is hardly necessary to exonerate them from any connection with this present heresy. And indeed, in the domain of England, it is common knowledge that Henry Newman pleaded the cause of the Catholic faith in his prolific literary output so effectively that his work was both highly beneficial to its citizens and greatly appreciated by Our Predecessors: and so he is held worthy of office whom Leo XIII, undoubtedly a shrewd judge of men and affairs, appointed Cardinal ...

Would that they should follow Newman the author faithfully by studying his books without, to be sure, being addicted to their own prejudices, and let them not with wicked cunning conjure anything up from them or declare that their own opinions are confirmed in them; but instead let them understand his pure and whole principles, his lessons and inspiration which they contain. They will learn many excellent things from such a great teacher: in the first place, to regard the Magisterium of the Church as sacred, to defend the doctrine handed down inviolately by the Fathers and, what is of highest importance to the safeguarding of Catholic truth, to follow and obey the Successor of St. Peter with the greatest faith.

Given in Rome at St. Peter's, on 10 March 1908, in the fifth year of Our Pontificate. Pius PP. X (Latin) [Bishop O'Dwyer's book](#).

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## Fr Joseph Rickaby, SJ

From sermon preached at opening of Newman Memorial Church, The Oratory, Birmingham, December 1909

How come I to have the confidence, the audacity, to address you on this occasion? I answer, love makes bold. Because I do love John Henry Newman, am enthusiastic on his behalf and jealous of his honour—because for years I have made him one of my private patrons with God, and have daily invoked his intercession—because to me he is as a Father and Doctor of the Church, raised up by God to perpetuate the line of Fathers and Doctors in these latter times, therefore have I made bold to set aside all considerations of capacity or incapacity, and to speak his praises with the

confidence of love. But love should be borne out by knowledge. My personal knowledge of the Cardinal was limited to an audience of ten minutes, during which he struck me as singularly child-like, warm-hearted, simple and truthful. But I have read his writings nearly all through. I have copied him out and written about him: I have meditated on him and endeavoured to imbibe his spirit; and I have been told by those who long enjoyed his familiarity that I have not altogether misunderstood him ...

You, my Fathers of the Oratory, are witnesses—and more than witnesses, your affectionate care secured it, that the venerable Cardinal was not cast off in the time of age, nor forsaken when his strength failed him. You bore him up, and a generation of boys grew around the old man, looked into his face, and loved him. And further, and further still, in this Church and Oratory, to every generation that is for to come shall be told the might of God's arm revealed in John Henry Newman, his wonderful conversion, the power of his preaching and writings, the example of his long, laborious and holy life. And not in vain shall it be told, but as Samson's dying feat was to the destruction of the Philistines, so shall the memory and the word of Newman be to the conversion of Englishmen: dead, he shall bring more souls to the Faith than he converted in the days when he wrought the deeds of a strong man in Israel. Amen.

*Newman Memorial Sermons*, Longmans, Green, and Co., pp 7-8, 25-26, 1910 (Fr Rickaby published an index to Newman's works in 1914)

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## Pope Pius XI

Encyclical on Saint Augustine, *Ad Salutem* (1930)

When our saint, therefore, in refutation of the Donatists who dared to confine the true Church of Christ within the narrow bounds of a corner of Africa, maintained the universality or "catholicity" of a Church in which all men may find the help and protection of the aids of Divine grace, he rightly closed his reasoning with these solemn words: "The decision is sure in which the world concurs." The reading of this phrase, not so very long ago, influenced to such a degree a man of high fame and noble nature, that he did not tarry long in entering the one Fold of Christ. [Footnote 25: J. H. Newman, "Apologia," pp. 116-117. (London, 1890.)]

*Acta Apostolicae Sedis*, vol. 22, 1930, p 211 (Latin); *Papal Encyclicals Online* (English)

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## Venerable Pope Pius XII

To Archbishop of Westminster on centenary of Newman's conversion (1945)

One quality especially seems to Us to call for close attention and study in the career of the great man whose happy return to the Christian fold you are commemorating. He "gave up his whole life to the truth" (Juvenal. Sat. iv. 91); all his efforts, all his untiring labours, were dedicated to that end. A time came when the beauty of Catholic teaching revealed itself clearly to his longing eyes; with that, no obstacle of any kind—his old prejudices, loss of prospects, the protests of his friends—could hold him back; nothing must stand between him and full adherence to the truth he had now mastered. He held to it ever afterwards with unshaken consistency, made it the guiding principle of his whole life, found in it, as in nothing else, full contentment of mind.

Beyond question, Worshipful Brother, among the many important gifts which will make a later posterity honour the greatness of John Henry Newman, this is his chief title to fame.

*Acta Apostolicae Sedis*, vol. 37, pp 184-186 (Latin) and *The Tablet*, 13 October 1945, vol. 186

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## Msgr. Ronald A Knox

Preached in commemoration of centenary of Newman's conversion (1945)

Essentially, what the Protestant gives up in becoming a Catholic is not this or that doctrine which he believed, this or that doubt which he found congenial, but the privilege of having his own way, of choosing for himself. And for that reason I say that the conversion of John Henry Newman is not an event of remote ecclesiastical importance which we English Catholics feel we ought to commemorate somehow, for fear it should look as if converts weren't welcome. It is one of those breathless moments in history when a great soul has given up its hesitations and handed over the control of its destinies to



almighty God. There are only a few of those conversions that really catch the imagination: St Paul, St Augustine, St Francis, ... But we should never read the story of them, you and I, without stopping to think to ourselves: "Here a much greater man or woman than I stood once at the parting of the ways; had to decide whether a human will or a divine will should have the precedence. And grace triumphed. May grace always triumph in me! Speak, Lord, for thy servant heareth."

*Occasional sermons of Ronald A. Knox, Sermon 18. The Conversion of Newman: I, Sheed & Ward, 1960, pp 242-243 [Msgr. Knox himself was a convert from Anglicanism]*

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### Pope Saint John XXIII In first Encyclical (1959)

71. The Catholic Church, of course, leaves many questions open to the discussion of theologians. She does this to the extent that matters are not absolutely certain. Far from jeopardizing the Church's unity, controversies, as a noted English author, John Henry Cardinal Newman, has remarked, can actually pave the way for its attainment. For discussion can lead to fuller and deeper understanding of religious truths; when one idea strikes against another, there may be a spark.

29 June 1959, Encyclical *Ad Petri cathedram* (On Truth, Unity and Peace, in a Spirit of Charity)

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### Pope Saint Paul VI At beatification of Fr. Dominic Barberi, CP (1963)

"He had a great love for England". Thus did Newman write of this new Beatus, Father Dominic of the Mother of God ... Newman's phrase, if properly meditated upon, means that the love of the pious Religious, the Roman missionary, was directed to Newman himself, the promoter and representative of the Oxford Movement, which raised so many religious questions, and excited such great spiritual energies; to him who, in full consciousness of his mission—"I have a work to do"—and guided solely by love of the truth and fidelity to Christ, traced an itinerary, the most toilsome,

but also the greatest, the most meaningful, the most conclusive, that human thought ever travelled during the last century, indeed one might say during the modern era, to arrive at the fulness of wisdom and of peace.

27 October 1963 [*Acta Apostolicae Sedis*, vol. 55, 1963, p 1024]

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Fr. Vincent F Blehl, SJ

On the findings of the investigation of the Historical Commission, which Fr. Blehl headed, into the life, virtues and reputation for holiness of Cardinal Newman

Newman's spiritual influence is overwhelmingly testified to during his lifetime, at his death and since his death ... One recurring assertion cannot be forgotten: "I, like thousands of others, owe my soul under God to Newman." This has been affirmed by Catholics, non-Catholic, priests, religious and lay persons.

What were some of the particular facets of Newman's sanctity that struck his admirers? One was his otherworldliness. A contemporary of Newman pointed out that "no one has made us feel as he has done the detachment of the pilgrim from all earth's closest ties." Those who heard Newman preach were particularly struck by the feeling that he had a vivid perception of the invisible world, some even expressing the belief that he had been given a glimpse of heaven. This otherworldliness was combined, as many said, with an intense interest in the affairs of this world. Still others were struck by Newman's tremendous simplicity and forthrightness, his honesty and sense of justice, his deep and profound humility. The commission discovered that Newman was particularly reticent about his gifts of material help to the poor. There is hardly any mention of it in his letters and diaries, but it was remembered in Birmingham by the recipients of his charity and testified to by Father Neville.

"Prelude to the Making of a Saint," Vincent Ferrer Blehl, SJ, *America, The Jesuit Review*, March 11, 1989 (After the work of the Historical Commission was completed in 1986, Fr. Blehl was appointed Postulator of the Cause)

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## Pope Saint John Paul II

In encyclical Faith and Reason (1998)

74. The fruitfulness of this relationship is confirmed by the experience of great Christian theologians who also distinguished themselves as great philosophers, bequeathing to us writings of such high speculative value as to warrant comparison with the masters of ancient philosophy. This is true of both the Fathers of the Church, among whom at least Saint Gregory of Nazianzus and Saint Augustine should be mentioned, and the Medieval Doctors with the great triad of Saint Anselm, Saint Bonaventure and Saint Thomas Aquinas. We see the same fruitful relationship between philosophy and the word of God in the courageous research pursued by more recent thinkers, among whom I gladly mention, in a Western context, figures such as **John Henry Newman**, Antonio Rosmini, Jacques Maritain, Étienne Gilson and Edith Stein ...

14 September 1998 [Emphasis added]

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On centenary of Newman's birth (2001)

I gladly join you, your Brother Bishops of England and Wales, the priests of the Birmingham Oratory and a host of voices throughout the world in praising God for the gift of the great English Cardinal and for his enduring witness.

As Newman pondered the mysterious divine plan unfolding in his own life, he came to a deep and abiding sense that "God has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have my mission" (*Meditations and Devotions*). How true that thought now appears as we consider his long life and the influence which he has had beyond death. He was born at a particular time — 21 February 1801; in a particular place — London; and to a particular family — the first-born of John Newman and Jemima Fourdrinier. But the particular mission entrusted to him by God ensures that *John Henry Newman belongs to every time and place and people ...*

Newman's search was shot through with pain. Once he had come to that unshakeable sense of the mission entrusted to him by God, he declared: "Therefore, I will trust Him ... If I am in sickness, my sickness may serve Him, in perplexity, my perplexity may serve Him ... He does nothing in vain ... He may take away my friends. He may throw me among strangers. He may make me feel desolate, make my spirits sink, hide the future from me. Still, He knows what He is about" (*Meditations and Devotions*). All these trials he knew in his life; but rather than diminish or destroy him they paradoxically strengthened his faith in the God who had called him, and confirmed him in the conviction that God "does nothing in vain". In the end, therefore, what shines forth in Newman is *the mystery of the Lord's Cross*: this was the heart of his mission, the absolute truth which he contemplated, the "kindly light" which led him on.

22 January 2001

See also Letter to Archbishop of Birmingham on centenary of Newman's death (1990) [Vatican website](#)

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## Pope Benedict XVI

(Then Cardinal Ratzinger) on centennial of Newman's death (1990)

... perhaps it is meaningful if I tell a little about my own way to Newman, in which indeed something is reflected of the presence of this great English theologian in the intellectual and spiritual struggle of our time.

In January 1946, when I began my study of theology in the Seminary in Freising which had finally reopened after the confusion of the war, an older student was assigned as prefect to our group, who had begun to work on a dissertation on Newman's theology of conscience even before the beginning of the war. In all the years of his military service he had not lost sight of this theme, which he now turned to with new enthusiasm and energy.

We were soon bonded by a personal friendship, wholly centred on the great problems of philosophy and theology. Of course, Newman was always present. Alfred Läßle — the name of the above-mentioned prefect — published his dissertation in 1952 with the title: *Der Einzelne in der Kirche* (The Individual in the Church).

For us at that time, Newman's teaching on conscience became an important foundation for theological personalism, which was drawing us all in its sway. Our image of the human being as well as our image of the Church was permeated by this point of departure.

We had experienced the claim of a totalitarian party, which understood itself as the fulfilment of history and which negated the conscience of the individual. One of its leaders had said: "I have no conscience. My conscience is Adolf Hitler". The appalling devastation of humanity that followed was before our eyes.

So it was liberating and essential for us to know that the "we" of the Church does not rest on a cancellation of conscience, but that, exactly the opposite, it can only develop from conscience.

Precisely because Newman interpreted the existence of the human being from conscience, that is, from the relationship between God and the soul, was it clear that this personalism is not individualism, and that being bound by conscience does not mean being free to make random choices — the exact opposite is the case.

It was from Newman that we learned to understand the primacy of the Pope. Freedom of conscience, Newman told us, is not identical with the right "to dispense with conscience, to ignore a Lawgiver and Judge, to be independent of unseen obligations".

Thus, conscience in its true sense is the bedrock of Papal authority; its power comes from revelation that completes natural conscience, which is imperfectly enlightened, and "the championship of the Moral Law and of conscience is its *raison d'être*".

I certainly need not explicitly mention that this teaching on conscience has become ever more important for me in the continued development of the Church and the world. Ever more I see how it first opens in the context of the biography of the Cardinal ... Newman had become a convert as a man of conscience; it was his conscience that led him out of the old ties and securities into the world of Catholicism, which was difficult and strange for him. But this way of conscience is everything except a way of self-sufficient subjectivity: it is a way of obedience to objective truth ...

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## Homily at Beatification of Cardinal Newman (2010)

England has a long tradition of martyr saints, whose courageous witness has sustained and inspired the Catholic community here for centuries. Yet it is right and fitting that we should recognize today the holiness of a confessor, a son of this nation who, while not called to shed his blood for the Lord, nevertheless bore eloquent witness to him in the course of a long life devoted to the priestly ministry, and especially to preaching, teaching, and writing. He is worthy to take his place in a long line of saints and scholars from these islands, Saint Bede, Saint Hilda, Saint Aelred, Blessed Duns Scotus, to name but a few. In Blessed John Henry, that tradition of gentle scholarship, deep human wisdom and profound love for the Lord has borne rich fruit, as a sign of the abiding presence of the Holy Spirit deep within the heart of God's people, bringing forth abundant gifts of holiness ...

I would like to pay particular tribute to his vision for education, which has done so much to shape the ethos that is the driving force behind Catholic schools and colleges today. Firmly opposed to any reductive or utilitarian approach, he sought to achieve an educational environment in which intellectual training, moral discipline and religious commitment would come together ... the collection of discourses that he published as *The Idea of a University* holds up an ideal from which all those engaged in academic formation can continue to learn ...

While it is John Henry Newman's intellectual legacy that has understandably received most attention in the vast literature devoted to his life and work, I prefer on this occasion to conclude with a brief reflection on his life as a priest, a pastor of souls. The warmth and humanity underlying his appreciation of the pastoral ministry is beautifully expressed in another of his famous sermons: "Had Angels been your priests, my brethren, they could not have condoled with you, sympathized with you, have had compassion on you, felt tenderly for you, and made allowances for you, as we can; they could not have been your patterns and guides, and have led you on from your old selves into a new life, as they can who come from the midst of you" ("Men, not Angels: the Priests of the Gospel", *Discourses to Mixed Congregations*, 3). He lived out that profoundly human vision of priestly ministry in his devoted care for the people of Birmingham during the years that he spent at the Oratory he founded, visiting the sick and the

poor, comforting the bereaved, caring for those in prison. No wonder that on his death so many thousands of people lined the local streets as his body was taken to its place of burial not half a mile from here. One hundred and twenty years later, great crowds have assembled once again to rejoice in the Church's solemn recognition of the outstanding holiness of this much-loved father of souls.

19 September 2010

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## Pope Francis

Homily at Canonization of Cardinal Newman and others (2019)

Today we give thanks to the Lord for our new Saints. They walked by faith and now we invoke their intercession. Three of them were religious women; they show us that the consecrated life is a journey of love at the existential peripheries of the world. Saint Marguerite Bays, on the other hand, was a seamstress; she speaks to us of the power of simple prayer, enduring patience and silent self-giving. That is how the Lord made the splendour of Easter radiate in her life, in her humbleness. Such is the holiness of daily life, which **Saint John Henry Newman** described in these words: "The Christian has a deep, silent, hidden peace, which the world sees not... The Christian is cheerful, easy, kind, gentle, courteous, candid, unassuming; has no pretense... with so little that is unusual or striking in his bearing, that he may easily be taken at first sight for an ordinary man" (*Parochial and Plain Sermons*, V, 5).

Let us ask to be like that, "kindly lights" amid the encircling gloom. Jesus, "stay with me, and then I shall begin to shine as Thou shinest: so to shine as to be a light to others" (*Meditations on Christian Doctrine*, VII, 3). Amen.

13 October 2019 [Emphasis added]

Links to references for quotations in Appendix 2 are given [here](#).

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## A3. Links to Quotes from Catechism, Popes, and Others

### **Catechism**

[§157 – difficulties and doubt](#)

[§1723 - notoriety](#)

[§1778 – conscience](#)

[§2144 – fear of God](#)

### **Pope Saint John Paul II**

[Church prepared for converts](#)

[Conscience, Callista](#)

[Conscience. Obedience to](#)

[Conscience, rights and duties](#)

[Heaven and Kindly Light](#)

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### **Pope Benedict XVI**

[God alone](#)

[Obedience](#)

[Men Your Priests](#)

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### **Pope Francis**

[Holy Men](#)

[Jesus Light of the Soul](#)

### **St. Teresa of Calcutta**

[Jesus Light of the Soul](#)

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## A4. Bibliography

There have been many editions and printings of the works of Cardinal Newman. Dates are given below in the format date-of-first-edition (date-of-edition-used-in-this-book); e.g., 1834 (1875) for *Parochial and Plain Sermons*, Volume 1 (date-of-first-edition is taken from Rickaby's index, citation below). For collections of sermons or essays that were published by Newman at various times, the date given is the date of first publication as a collection. Since the launch of *Newman Reader* in 2000, digital copies of works by and about Newman have become available on the *Internet Archive* website (most can be downloaded in PDF format): links are provided below. Copies of the works, as well as all volumes of his Letters and Diaries, are available to view on the [NINS website](#).

### **Published by Newman**

*Arians of the Fourth Century*, John Henry Newman, Longmans, Green, and Co., 1833 (1890) [Internet Archive](#)

*Tracts for the Times*, Tract 1. Thoughts on the Ministerial Commission, respectfully addressed to the Clergy, John Henry Newman, 1833  
[Internet Archive](#)

*Parochial and Plain Sermons*, Volume 1, John Henry Newman, Longmans, Green, and Co., 1834 (1875) [Internet Archive](#)

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*Elucidations of Dr. Hampden's theological statements*, John Henry Newman, 1836 [Internet Archive](#)

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*Fifteen Sermons Preached before the University of Oxford*, John Henry Newman, Longmans, Green, and Co., 1843 (1872) [Oxford University Sermons] [Internet Archive](#)

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*An Essay on the Development of Christian Doctrine*, John Henry Newman, Longmans, Green, and Co., 1845 (1878) Internet Archive: [1845](#), [1878](#)

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*Certain Difficulties Felt by Anglicans in Catholic Teachings*, Volume 1, John Henry Newman, Longmans, Green, and Co., 1850 (1879) [Internet Archive](#)

*Lectures on the Present Position of Catholics in England*, John Henry Newman, Longmans, Green, and Co., 1851 (1880) [Internet Archive](#)

*Discourses on the Scope and Nature of University Education, addressed to the Catholics of Dublin*, John Henry Newman, James Duffy, 1852 [Internet Archive](#)

*Callista: A Sketch of the Third Century*, John Henry Newman, Longmans, Green, and Co., 1855 (1869) [Internet Archive](#)

*The Office and Work of Universities*, John Henry Newman, Longman, Brown, Green and Longmans, 1856 [Internet Archive](#)

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*Lectures and Essays on University Subjects*, John Henry Newman, Longmans, Green, and Co., 1859 [Internet Archive](#)

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*Letters and Correspondence of John Henry Newman*, Edited by Anne Mozley, Longmans, Green, and Co., 1890. Internet Archive: [Volume 1](#); [Volume 2](#)

*Correspondence of John Henry Newman with John Keble and others, 1839-1845*, Edited at Birmingham Oratory, Longmans, Green, and Co., 1917 [Internet Archive](#)

*Cardinal Newman and William Froude, F.R.S.; a correspondence*, Edited by Gordon Huntington Harper, Johns Hopkins Press, 1933 [Internet Archive](#)

*Newman Family Letters*, Edited by Dorothea Mozley, S P C K, 1962 [Internet Archive](#)

As of December 2021, all volumes of the *Letters and Diaries of John Henry Newman* (Volumes 1-32) have been available through the National Institute for Newman Studies at [NINS Digital Collections](#). The volumes are organized chronologically. Note that one must log in (free) to access these books since they are under copyright. A complete list of the volumes is given [here](#).

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## Note on finding a quotation

Here are some things to keep in mind when searching for a Newman quotation in one of the sources listed above:

- A quotation's *location* in a work can depend on the version of the work being searched

Example: Newman rearranged portions of *Development of Doctrine* in the definitive edition (in his words, "nearly turned it inside out, as far as arrangement goes"—[Letters and Diaries, Volume 28](#), pp 288-289)

- The *wording* also can change depending on the version

Newman sometimes made extensive editorial changes in later versions of his works

- A quotation can disappear in a later version

Example: what came to be known as "Cathedra Sempiterna," consisting of excerpts from *Scope and Nature of University Education* (1852), is not included in *Idea of a University*

- The quotation being searched for may have been edited or adapted by the person using it

Example: St Teresa of Calcutta's "Fragrance Prayer" or "Radiating Christ" is in its latter section an edited part of a Newman [meditation](#)

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## Editor's Note

Here is how this book came to be. I began collecting Newman quotations over 50 years ago when I read Newman's *Idea of a University* while thinking about liberal education in graduate school. About 15 years later, after I had entered the Catholic Church, I came upon an article in *Our Sunday Visitor* promoting the cause for sainthood of Cardinal Newman. I recognized the name, was taken with the story of his life, and began collecting and marking-up every Newman work I could obtain, starting with his *Parochial and Plain Sermons*.

In 1998 I was browsing the religion section of a university library and came upon the complete 40-volume edition of Newman's works. I had been studying website development, and at the end of the course the instructor had exhorted us to put something worthwhile on the Internet: I was struck immediately with the idea of making that whole Newman collection available to the world, and to that end launched the [NewmanReader.org](http://NewmanReader.org) website in 2000. Work on the website led me to begin collecting Newman-related comments and citations by Popes and others, an activity that I have continued to this day.

When work on the website was completed, I donated it to the recently-formed National Institute for Newman Studies (NINS), in order to ensure that the website had a lasting home and to help promote the fledgling organization. The website includes the following acknowledgement:

In 2003, Dr. Elder entrusted the care of Newman Reader to The National Institute for Newman Studies. NINS is grateful for this extraordinary gift to the Newman cause, and we deeply appreciate Dr. Elder's vision and dedication. It is an honor to be entrusted with the stewardship of such an important resource for Newman Studies. (See [This Site](#) under Dedications.)

The announcement of Blessed Newman's coming canonization in 2019 spurred me to make a survey of the Internet to see what had been added since the creation of *NewmanReader*. I found so much more available in the way of copies of original documents that I decided to create the website, [stjhnewman.guide](http://stjhnewman.guide), and this accompanying eBook, to promote access to the new resources. The final step came in 2021 when the NINS finished making available all 32 volumes of Newman's *Letters and Diaries* in their Digital Collections.

Newman materials have never been more readily available. I hope this book has helped you to access and to appreciate them, and him.

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20 December 2024