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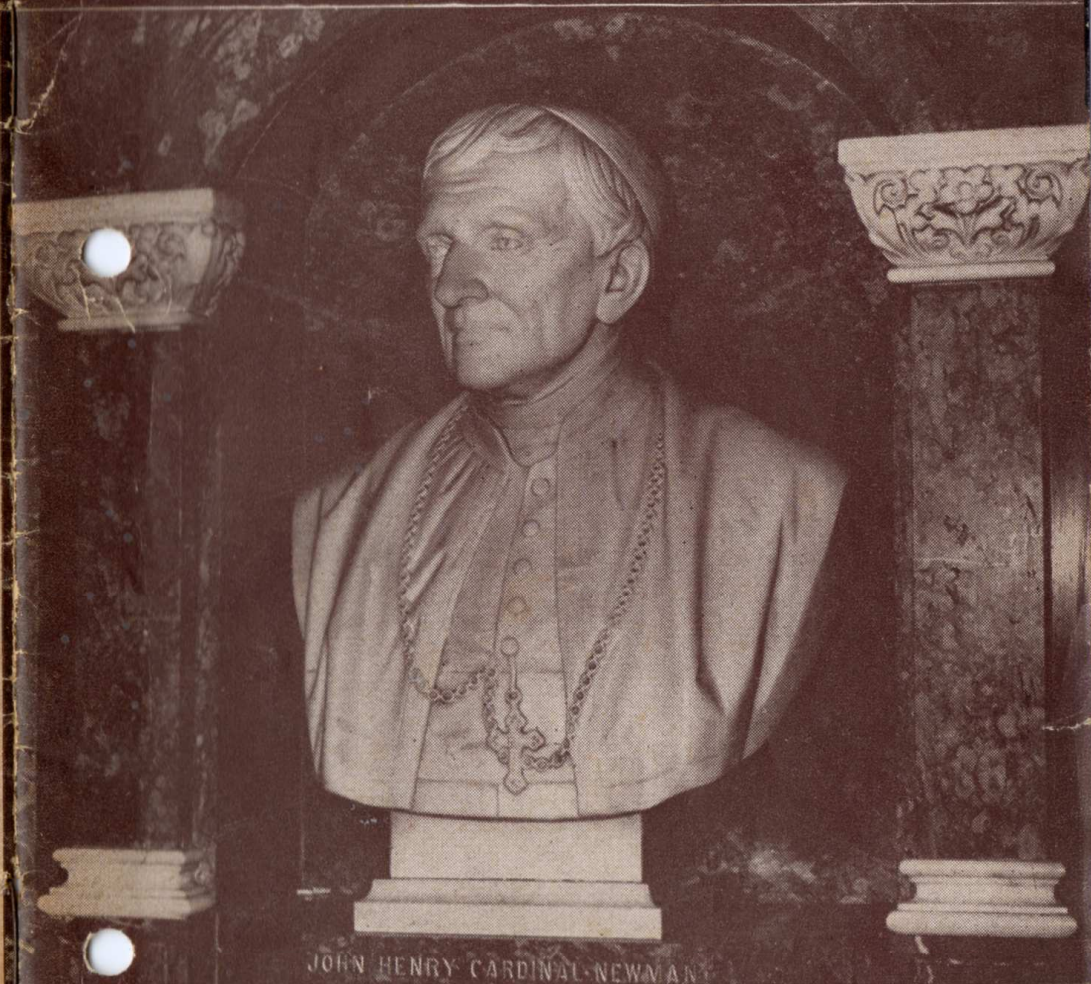
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# Cardinal Newman

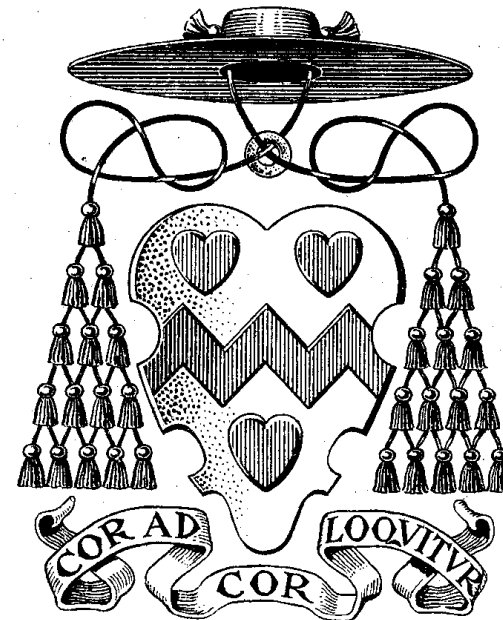


by Rev. J.J. Coyne

Birmingham: Catholic Truth Society

# JOHN HENRY CARDINAL NEWMAN

by Rev. J. J. COYNE



Cover :

*Bust of Cardinal Newman by Sir Thomas Farrell,  
in University Church, Dublin.*

BIRMINGHAM CATHOLIC TRUTH SOCIETY  
72 BATH STREET  
1957

## PRAYER

TO OBTAIN THE BEATIFICATION OF

**John Henry Cardinal Newman**

**O** LORD JESUS CHRIST, Who, by the working of miracles, hast deigned to honour Thy loving servants, we beseech Thee to glorify, through the intercession of Thy Immaculate Mother, Thy servant John Henry Newman by evident signs and wonders, so that, for the exaltation of Thy name and the salvation of souls, he may, by Thy power, be declared blessed. *Amen.*  
(Indulgence of 200 days)

*'As I came from Thee, as I am made through Thee, as I live in Thee, so, O my God, may I at last return to Thee, and be with Thee for ever and ever.'*

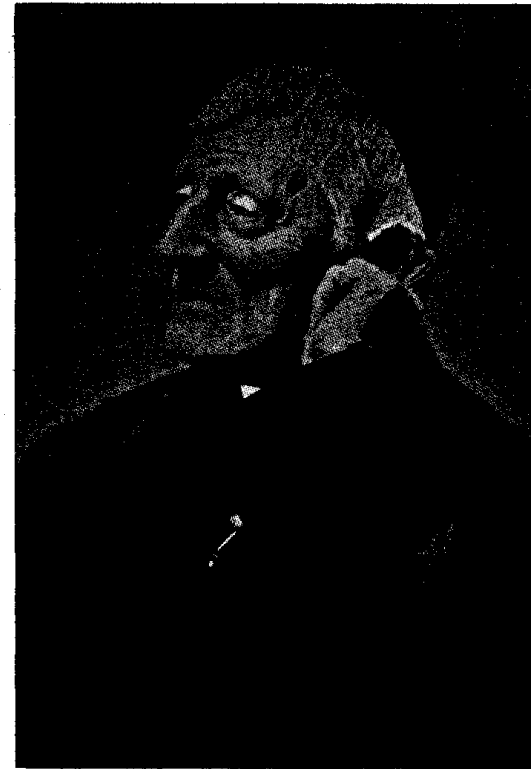
NEWMAN : Meditations and Devotions.

IMPRIMATUR

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November, 12th, 1952



1801 - 1890

*John H. Card. Newman*

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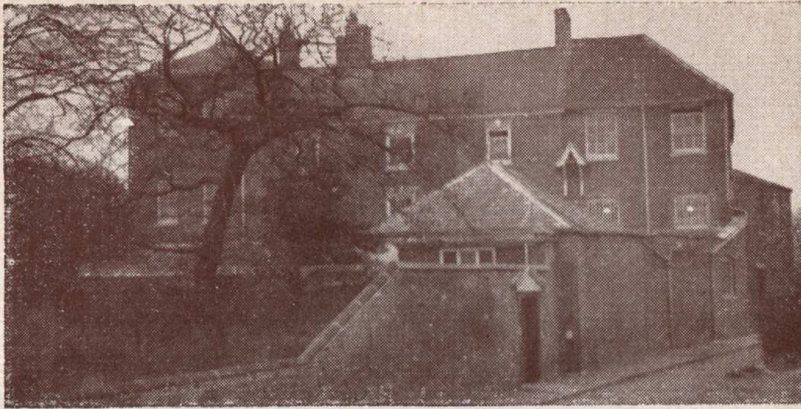
## JOHN HENRY CARDINAL NEWMAN

ON the 11 February 1957, feast of Our Lady of Lourdes, Dr. William Godfrey was enthroned as seventh archbishop of Westminster. Television, sound radio and newspaper articles like, all helped to make of it a national occasion in which non-Catholics showed almost as much appreciative interest as their Catholic brethren.

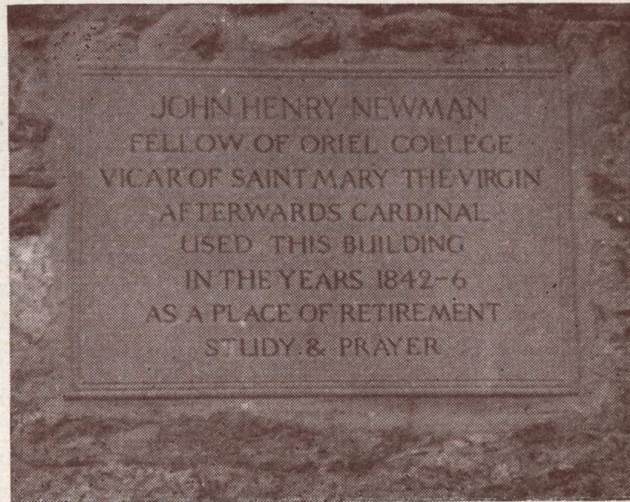
Fifty years ago, however, when Archbishop Godfrey's predecessor, the fourth archbishop of Westminster, was host to the nineteenth International Eucharistic Congress, non-Catholic interest in Catholic functions was largely hostile. In deference to the Government of the day, Archbishop Bourne cancelled the proposed Blessed Sacrament procession, and police were at hand to protect his distinguished guests from any possible insult.

Half a century before that, when Cardinal Wiseman came as first archbishop of Westminster, the restoration of the Catholic hierarchy was greeted with mob demonstrations. The Queen's minister publicly declaimed against the Cardinal's coming to London as a resident bishop, and a Bill was rushed through Parliament making it an offence for the new bishops to use their territorial titles.

And if we go back yet another fifty years, what of the attitude towards Catholics then, at the beginning of the nineteenth century? Emancipation was still almost a generation away. Catholics were few in number, their small and scattered congregations ruled by only four bishops who divided the country between them as Vicars Apostolic. They had no place in the public life of their country. To use Newman's own phrase, they were a people who shunned the light of day.



*Dr. Wiseman, after Cardinal Newman's reception into the Church, gave him as a temporary residence Old Oscott which the Cardinal renamed Maryvale. Here he founded the Oratory in 1848.*



*The inscription on the building at Littlemore.*

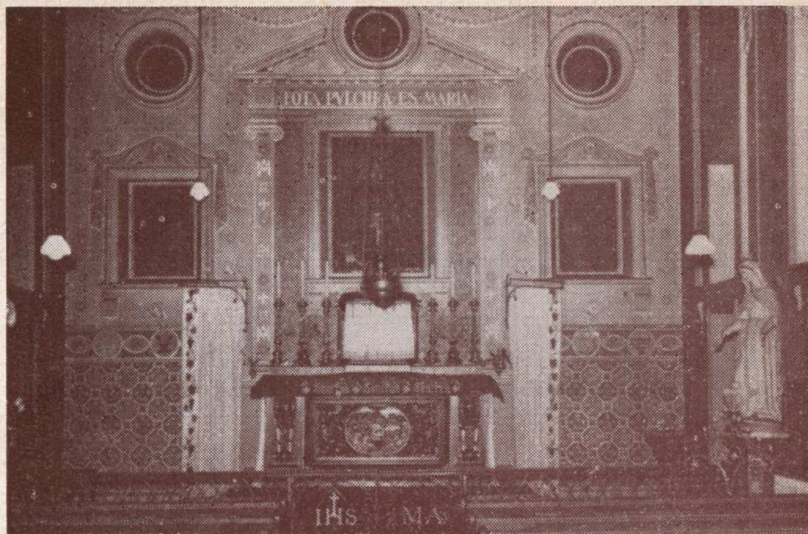
One bright hope was that England had warmly welcomed the refugee priests and religious who fled from France during the Revolution. Among these was a number of English communities, long exiled from their native land. There returned with them also the professors and students of Douai College, which for so long had continued to supply many of England's missionary priests. Douai was eventually resettled at Ushaw in the north and Ware in the south. At about the same time Oscott was founded in the midlands. The faith, almost extinguished in the eighteenth century, might be effectively rekindled in the nineteenth.

During the first years of the new century there were born four Englishmen whose names shall be forever linked together in the story of the Catholic Church in this country.

John Henry Newman was born in 1801 in the City of London, the eldest son of pious Anglican parents. In the following year in far distant Seville, was born Nicholas Patrick Wiseman, son of Irish exiles who had been married in London. Four years later, in Yorkshire, was born William Bernard Ullathorne, son of sturdy yeomanry, who could trace his descent from the martyr chancellor, St. Thomas More. Last of the four was Henry Edward Manning, like Newman the son of a banker and an Anglican, who was born in Hertfordshire in 1808.

These four men were to be the architects of the rebuilding of the Church in England in the nineteenth century. Three of them (Wiseman, Manning and Ullathorne) were to become bishops. Two would rule successively in England's new metropolitan see of Westminster (Wiseman and Manning). Three would wear what Newman in a memorable sermon was to describe as 'the royal dye of empire and of martyrdom', the scarlet of the cardinalial robes (Wiseman, Manning and Newman himself).

Cardinal Newman has left us an autobiographical memoir telling the story of his infancy and boyhood. He was born in Old Broad Street, London, but much of his childhood was passed at Grey's Court, Ham, near Richmond, 'a large square house with large square rooms', as Maisie Ward describes it in her *Young Mr. Newman*. Although he left Richmond before he was seven, he could still write some eighty years later, 'I dreamed about it



*The chapel at Maryvale.*

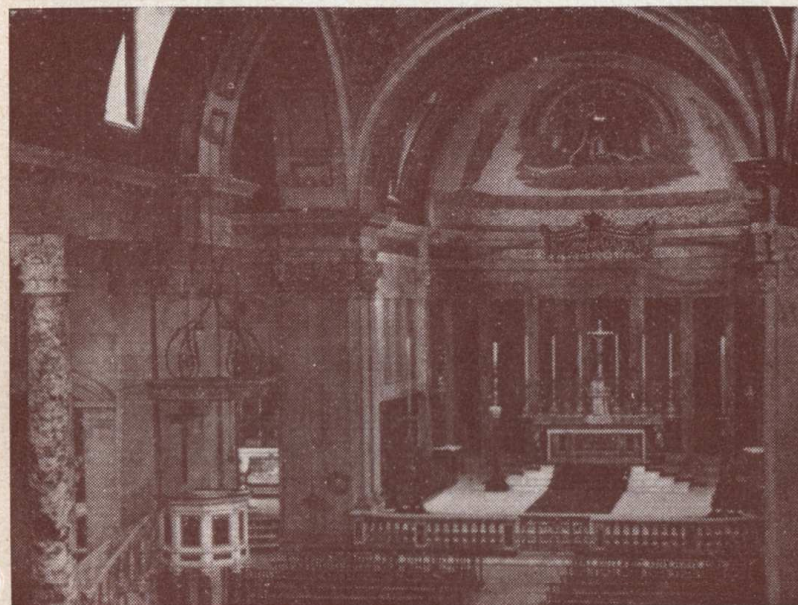
when a schoolboy as if it were paradise', and he added, 'it would be here where the angel faces appeared "loved long since but lost awhile"', a reference to the most famous of his hymns, *Lead Kindly Light*.

The family also had a town house in Southampton Street, and some time was spent with a grandmother in Fulham. The earliest houses, then, which the young Newman would remember, were all of that solid Georgian style which betokened respectability and an enduring quality of English-ness.

It was at the boy's own earnest request that he was not sent to Winchester to school. He remained therefore at the school in Ealing kept by Dr. Nicholas of Wadham College, to which he had been sent when seven years old. In another memoir written in 1874 for Fr. Ambrose St. John, the Cardinal tells how as a boy he was of a studious turn of mind and greatly attached to his headmaster. Dr. Nicholas used to say that no boy had gone through the school as rapidly as Newman. Even at that early age he was devoted to literary exercises and seemed to have little time for

games. In his last half year at school he fell under the influence of one of the classical masters, Rev. Walter Mayers, from whom he received lasting religious impressions of a mildly Calvinistic kind. Newman always regarded this his 'first conversion' as the spiritual crisis of his life, when his Christian Faith became a reality to him. He now gave himself to God, and tried to live in His Presence.

When John Henry was nearly sixteen, his father decided to send him to the University. The post-chaise was actually at the door before Newman senior made up his mind in favour of Oxford rather than Cambridge. Failing to find a vacancy in Exeter College (recommended by the curate of St. James, Piccadilly, a friend of the family), young Newman was entered as a commoner of Trinity on December 14, 1816, and elected scholar in 1818.



*The Newman Memorial Church at Edgbaston, Birmingham.*

Newman was not yet twenty when he entered for his final examinations. To his own confusion, and the surprise of his friends, he failed to secure the honours that had so confidently been predicted of him. The truth was that he had over-read himself and suffered in consequence an almost complete breakdown. In spite of this setback, he decided, by November, 1821, to stand for an Oriel Fellowship, the highest distinction in the Oxford of those days. An entry in his diary (for November 15) reads: 'Thou seest how fondly, and I fear idolatrously, my affections are set on succeeding at Oriel.' The sequel is well known. On Friday, April 12, 1822, the Provost's butler announced his election to Mr. Newman whom he found playing the violin. The new Fellow replied, 'Very well', and went on fiddling!

Newman's public career may be said to have begun with his election to the Fellowship at Oriel. He himself testifies how 'he ever felt this twelfth of April, 1822, to be the turning point of his life, and of all days most memorable. It raised him from obscurity and need to competency and reputation. He never wished anything better or higher . . . than to live and die a fellow of Oriel'.

We can so easily picture him at Oriel, his rooms 'ill carpeted and indifferently furnished' as Burgon tells us, and the new Fellow himself diffident and shy among his already famous colleagues. Two years after his election he received deacon's Orders and accepted a curacy at St. Clement's. 'It is necessary', he said, 'to get used to parochial duty early'. In 1826 he was appointed Tutor at Oriel. Within another two years he was Vicar of St. Mary's, from whose pulpit he captivated the young men of the University to an extent difficult for us to imagine. This quiet, scholarly, sensitive and ascetic young man had a personal following, the like of which had possibly never been known, nor would be known again. He was still strongly evangelical in outlook; strongly anti-Roman; but equally determined to fight that liberalism in religion which he rightly deemed its most powerful enemy.

And here we must say a word about his successive friendships. As a young man he was greatly influenced by his friends. In middle and old age he was himself to be a dominant influence



*The chapel of St. Mary's at Oscott, Birmingham, where the first post-Reformation Synod of the restored English Hierarchy took place in July, 1852. Cardinal Newman preached his celebrated sermon 'The Second Spring', from the pulpit on the left.*

among an ever widening circle.

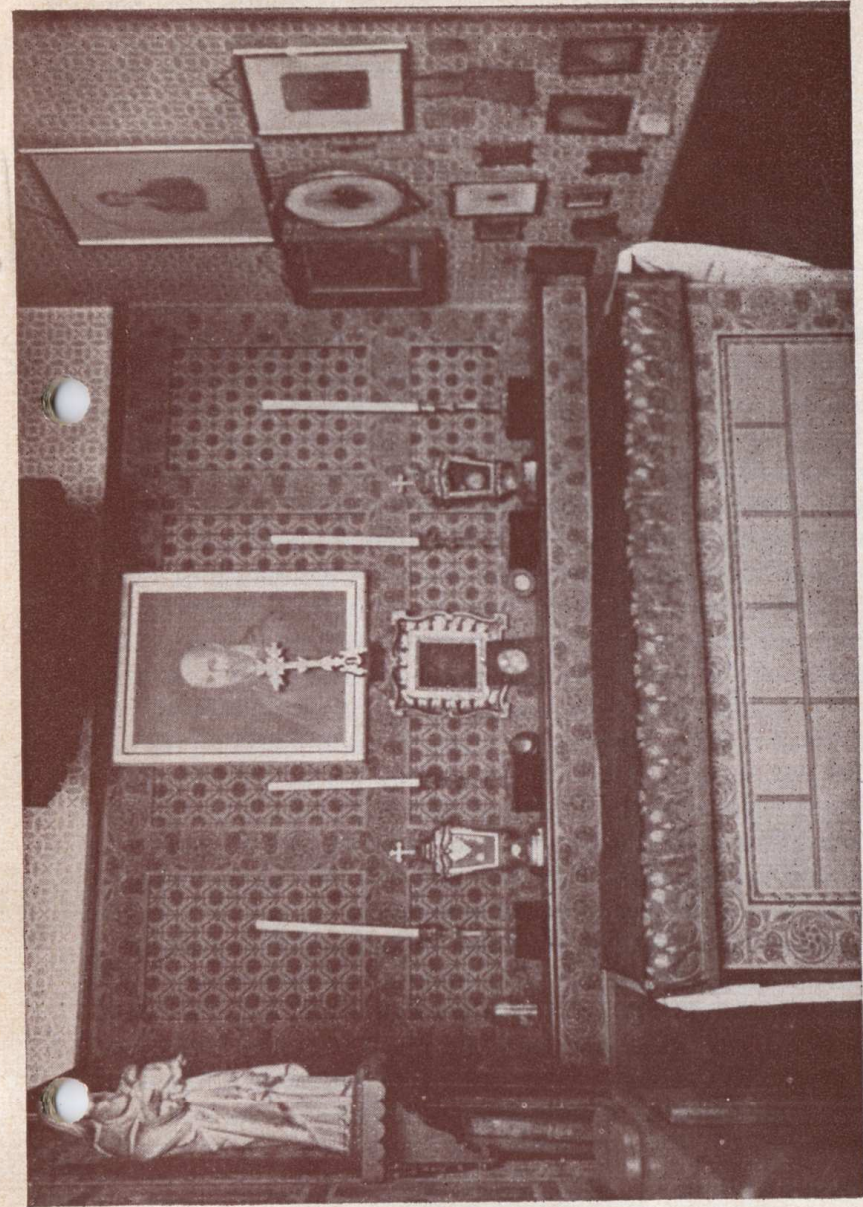
His first letters home after going into residence at Oxford tell of his good fortune, as he terms it, of making the acquaintance of another freshman like himself, John William Bowden. This chance meeting, to use his own words, 'ripened into a friendship so intimate . . . that the two youths (were) recognized as inseparables, and . . . the mutual attachment, thus formed at the University, was maintained between them unimpaired till Mr. Bowden's premature death in 1844'. This was no sentimental friendship, but one based on 'cordial agreement in ecclesiastical views and

academical politics, and by the interest with which they both entered into the Oxford Movement of 1833'.

Once a member of the Oriel Common Room, Newman became friendly with Whately, afterwards Protestant Archbishop of Dublin. Whately had the reputation of being singularly gracious to young men, and Newman, for his part, felt towards the older man 'the warmest admiration, much gratitude, and a deep affection'. Later they were to part because of religious differences, and it is rather sad that many years later, when Whately was archbishop, and Newman Rector of the Catholic University in Dublin, the younger man was informed from various quarters that a proposed visit 'would not be acceptable to the Archbishop'.

At the time of Newman's appointment as Vicar of St. Mary's, he became friendly with two men who, in religious outlook, were the very antithesis of Whately. Hurrell Froude, eldest son of Archdeacon Froude of Dartington, was two years younger than Newman. He was described by Thomas Mozley (later the Cardinal's brother-in-law) as 'a High Churchman of the uncompromising school', and very soon he became Newman's 'friend of friends'. Through Froude, Newman also became intimate with Keble. These three were to be the champions of the (Anglican) Church against the secularising influences of the day both within and without the University.

In 1829 the Catholic Emancipation Act became law. It was not so much a measure of true religious tolerance, as a yielding to political necessity. Newman regarded it as another example of the Government's indifference to religious issues, and boasted of the 'glorious victory' over Peel who was defeated in the ensuing election. For Newman the Church of England was part of the Catholic Church. He had to admit that the bishops were decidedly Protestant, but he thought of himself and his friends as a faithful minority who preserved the true faith despite this. In June, 1832, he finished his work on *The Arians in the Fourth Century*, and he convinced himself that as although in 360 many Catholic sees were occupied by Arians, yet the relatively few orthodox Catholics preserved the faith, so in the 1830's, the Protestant bishops were no argument against the preservation of that same faith by another small minority.



*In this private chapel, alongside his study in the Oratory, the Cardinal said his daily Mass in the declining years of his life.*



Exhausted by his labour on the *Arians*, he left England in the following December for a Mediterranean tour in company with the two Froudes, father and son. They visited Rome and called on Wiseman, then the young rector of the English College. But much as Newman loved Rome, 'what can I say, but that it is the first of cities?' he wrote, he still considered its religion to be 'a wretched perversion of the truth'. Leaving the Froudes for a visit to Sicily, he took seriously ill there. He made all preparations for death, but confessed that in spite of all, he considered God had a special task for him to accomplish. It was on his homeward journey that he wrote *Lead kindly Light*, and the following month (July, 1833) he landed once more in England.

Newman's return coincided with the suppression by the Government of ten Irish bishoprics. It appeared as if the whole of the Church of England might be disestablished. On July 14, Keble preached his sermon on *National Apostasy*, which Newman said he ever regarded as the commencement of the Oxford Movement. By September the first of the *Tracts for the Times* had appeared. The authors of the tracts were fighting to prove the apostolic succession in the Church of England, and to maintain its spiritual independence against outside influences, particularly that of the State. The movement grew in power. By 1836 the Tractarians were strong enough to procure the censure by Convocation of Dr. Hampden's appointment as Regius Professor of Divinity because of his unorthodox views. In the same year Newman began to edit English versions of the writings of the Fathers of the Church. He was committed to proving that the Church of England held a middle way (the *Via Media*) between the extremes of Popery and Protestantism.

It was in 1836 also that Hurrell Froude died. Two years later Newman and Keble published his memoirs. These made a great impression, and in January, 1839, Newman told a friend that the Tracts were selling faster than they could be printed. But it was in that very year that he first experienced doubts as to the position he was trying to establish for Anglicanism. An article by Wiseman in the *Dublin Review* had shown that there was no more to be said for the Anglicans in the nineteenth century than

for the Donatists in the fourth and fifth. The appeal to antiquity meant nothing without recognition from the Church.

The storm broke with the publication of Tract 90 which attempted to prove that the 39 Articles could be interpreted in a Catholic sense, and that they were opposed to the corruptions of Romanism, but not to Catholic dogmas as such. The bishops, the University, and clergy all over the country protested against this attack on the Protestant character of the Church of England. Events now moved rapidly. The tract had appeared on February 27, 1841. From that time on, successive Charges were delivered against the tracts in general by individual bishops. In Lord Coleridge's words, 'Tutors protested, doctors suspended, Hecdomadal Boards censured.' Not only the University, but the Church of England herself, looked upon the Tractarians as barely disguised Romans.

In April, 1842, Newman made Littlemore his residence rather than Oxford. On the September 24 of the following year he preached his last sermon at St. Mary's as vicar. The following day, in the little church which he had himself founded at Littlemore, he preached for the last time as an Anglican. His theme was 'The Parting of Friends'. In after years, Dean Gregory wrote how '... after the sermon Newman descended from the pulpit, took off his hood, and threw it over the altar rails, and it was felt by those present that this was to mark that he had ceased to be a teacher in the Church of England'.

He now remained in retirement at Littlemore where he and his companions spent their time in prayer and study. Meanwhile, his Anglican friends waited in pain and suspense for some word of enlightenment from him who was now called the Hermit of Littlemore. The Catholics were also waiting, notably Bishop Wiseman, now rector of Oscott. Eventually, quietly and without fuss, Newman was received into the Church by the saintly Passionist Father Dominic on October 9, 1845. On the feast of All Saints following, he was confirmed by Wiseman in the Oscott College chapel. Two days later he accepted the bishop's offer of Old Oscott as a temporary home. His career as an Anglican was ended. His life as a Catholic had begun.

I have a few little notes  
so badly that it reads upon my com-  
-position & my spelling. How odd  
this is! And it is true. I think not  
when I write, I cannot in the same  
way think which I speak. Some men  
are brilliant in conversation, others  
in public speaking - others find their  
minds act best, when they have a pen.

A specimen of Cardinal Newman's handwriting.

The Catholic counterpart of the Oxford Movement had its centre at Oscott where the brilliant Bishop Wiseman had been rector since 1840. Although Newman had been kindly received by Wiseman when in Rome, he refused to have dealings with him in England because of possible misunderstandings by either Catholics or Tractarians. It was only after his reception into the Church that he accepted Wiseman's invitation to Oscott, where as we have already seen, he was confirmed.

The college of New Oscott, begun in 1835 and opened in 1838, would recall to Newman the Oxford he had so recently left, for its frontage was not unlike that of Wadham, and its beautiful chapel might have been a medieval inheritance rather than a nineteenth century creation. It was the first Catholic college since the Reformation to look the part. Its predecessors were somewhat contemptuously dismissed by Pugin as 'priest factories', but it was not to the interest or safety of 18th century English Catholics to advertise their existence.

After the Emancipation Act of 1829, the Church in England could emerge once more into the open. New Oscott was among the first fruits of the more spacious days that lay ahead. Before the building was completed, the young convert Pugin had succeeded Potter as architect. It was Pugin, also, who helped direct the service of the consecration of the chapel in 1838, at a ceremony reputedly more splendid than any witnessed in England since the extinction of the old hierarchy some three centuries before. At the time of Newman's conversion, it still wanted five years until Pius IX should restore the hierarchy, and not even the optimistic Wiseman could then have dreamed of the splendour that was to mark the first Westminster Synod held in the college chapel in 1852. From the pulpit high on the north side of the choir, Newman would preach his *Second Spring*, telling in language of unsurpassed beauty the glories of the ancient hierarchy, and the hopes for their return in time to come.

All this, however, was still in the future. New Oscott would often welcome Newman in days to come, his host the grand old Benedictine Bishop Ullathorne, who after an astonishing career as sailor before the mast, young Vicar General in Australia, Vicar Apostolic in the Western District of England, would come

to Birmingham and be enthroned first bishop of that see in 1850.

But it was Old Oscott that was to become Newman's first Catholic home. Old Oscott had its roots far back in the 17th century. Father Andrew Bromwich owned a small property there, whence he was taken to Stafford Assizes and condemned to death for being a priest. Thrown into gaol to await execution, he was somehow overlooked, and eventually he returned to Oscott where he died in October, 1702. Fifty years later, Father Pierce Parry added what is now the oldest existing part of the buildings, and twenty-five years afterwards the present chapel, save for the sanctuary, was built. It was here that Newman, ordained priest in Rome in May, 1847, first established his Oratory.

Old Oscott had been dedicated to Our Lady by Bishop Milner in 1808. Newman re-affirmed that dedication by renaming the place Maryvale, and Maryvale it remains to this day, now a Convent of Mercy, and an orphanage for young children. The trees and hedges and vales have long since disappeared, and have given way to the streets and houses and factories that spell industrial progress.

It was on the feast of the Purification, 1848, that the Oratory was formerly set up at Maryvale. But it is of the essence of the Oratory that it be near the crowded centres of population. Maryvale of the mid-nineteenth century was not even a hamlet, just a cluster of buildings set amid the farms which then occupied that side of Birmingham. The Maryvale Oratory, in consequence, was closed at the end of the year, and the community took up temporary residence at St. Wilfrid's, now Cotton College, in North Staffordshire. On February 2 of the following year, Newman preached at the opening of the new Oratory in Alcester Street, Birmingham, which was to be his home for the next three years. Here he engaged in parish work in addition to the sermons and lectures he gave in Birmingham and elsewhere. Alcester Street, however, was not to be his permanent home. In 1852 he transferred to Edgbaston where the Birmingham Oratory has continued to this day.

Dr. Newman, as he had now become, moved to Hagley Road, Edgbaston, in April, 1852. The doctorate had been conferred by



*Cardinal Newman photographed at the desk in his room at the Birmingham Oratory.*

Pius IX in 1850 on the conclusion of a successful course of public lectures delivered at the London Oratory under the general title, 'The Difficulties of Anglicans'. In the following year a similar course was given on 'The Present Position of Catholics in England' in the Birmingham Corn Exchange. Newman had occasion during these lectures to refer to the scandalous statements made about Catholics by an ex-Dominican Friar, Achilli, which were so readily believed by English Protestants.

Achilli's morals would hardly bear investigation, but he was received in England as a martyr to truth and welcomed by no less a personage than Lord Palmerston, the Foreign Secretary. Wiseman had written a signed article telling the truth about Achilli's

unsavoury past, but the ex-friar had ignored this attack. The extra publicity which was given by Newman's public use of Wiseman's charges decided Achilli to sue the former in the courts. The trial took place in 1852, and its proceedings were characterised by the *Times* as 'indecorous in their nature, unsatisfactory in their result, and little calculated to increase the respect of the people for the administration of justice or the estimation by foreign nations of the English name and character'. The legal verdict went against Newman, but all unprejudiced and fair-minded men recognized that his was a moral victory. His popularity amongst Catholics increased tremendously, and the anxiety which the trial had occasioned was more than compensated for



*Cardinal Newman's desk in his room at the Birmingham Oratory.*

by the prompt way in which Catholics all over England and abroad paid his legal costs and expenses, and by the kindness of so many letters accompanying the offerings. It was from the surplus thus contributed, that he was in large measure able to build his University Church in Dublin.

Already in 1851, Newman had accepted Archbishop Cullen's offer of the rectorship of the proposed Catholic University in Dublin. Months passed without anything further being arranged, and the Rector had actually written his letter of resignation, when another letter came from Cullen, now archbishop of Dublin. As a result, Newman crossed to Ireland, and delivered his first lectures on 'The Scope and Nature of University Education' on five successive Mondays from May 10 to June 7 in the Rotunda. On their completion, he could write to Manning (whom he had wished to be his Vice-Rector), 'I have been prospered here in my lectures beyond my most sanguine expectations', and he was all eager now to begin the task before him. His disappointments in this regard are part of Catholic history, but apart altogether from the enduring influence of his lectures on Catholic thought, the University Church remains his monument in Ireland, as is the Oratory his monument in England.

The rectorship was of short duration. It began with the lectures in 1852, as we have noted, and ended with his resignation on November 14, 1858. Ward recounts how in a memorandum Newman enumerated the principal objects he tried to accomplish during his term of office. Significantly, the first reads: 'The foundation of a University Church as a centre of influence on the cultivated classes in Dublin as well as on the actual students of the University'. It was only in June, 1855, that the rector first committed his ideas to paper, but by April of the next year the shell of the building was complete. On the night of Wednesday April 30, 1856, the workmen toiled till midnight so that the solemn opening might take place next day. Newman spoke of the church in a letter to the architect, John Hungerford Pollen, as 'the most beautiful in the three kingdoms', and if this is pardonable exaggeration, it remains true that the University Church of Saints Peter and Paul is among the finest of its kind in either Ireland or England.

That he should choose to build 'a large barn and decorate it in the style of a basilica with Irish marbles and copies of standard pictures', might seem strange in one who spent so many years among the medieval glories of Oxford. But unlike his contemporary, Pugin, Newman was not a man of a single architectural style. He had known many types of beauty in the various places he had learned to call home, and ultimately his preference lay with the classical, rather than with what he once described in a letter as 'the extravagances of the ultra-Puginians'.

Always a lover of home, Newman was increasingly reluctant to leave his last home, his *nidulus*, or little nest, as he whimsically called it. This was not so much the result of natural temperament, but because he had freely chosen as his religious vocation to belong to a Congregation whose work was done at home. For this reason, also, his necessary absence from the Oratory during the time of his University rectorship had worried him. He travelled to and fro between the two places, but work away from home was not the vocation of the Oratorian.

In 1859 the Oratory School was founded. That was to be a continual source of satisfaction to Newman as long as he lived. But in the same year, editorship of the *Rambler* was to lead to misunderstandings in Rome which the unpractical and impulsive habits of Wiseman (already a sick man) failed to clear up as might so easily have been done.

Five years later, in 1864, Charles Kingsley, Professor of Modern History at Cambridge, reviewing Froude's *History of England* in *Macmillan's Magazine*, wrote that 'truth for its own sake, had never been a virtue with the Roman clergy', and he cited Newman as his authority for the principle that 'it need not, and on the whole, ought not to be'. Newman answered this attack, at once personal to himself, as well as a slur on the whole body of clergy, by the *Apologia Pro Vita Sua*. It appeared in weekly parts from April 21 to June 16 and enjoyed extraordinary and unprecedented success. This reception of his work encouraged Newman to take up his pen again, and there appeared successively his *Letter* in answer to Pusey's *Eirenicon* (in 1866); the *Grammar of Assent* in 1870; and the defence of Papal infallibility against Gladstone's pamphlet in the *Letter to the Duke of Norfolk* in 1875.

During the ten years before the Vatican Council, Newman was out of harmony with those English converts, Manning, Ward and Talbot, who claimed to represent English Catholic thought. They were extremists whose extravagant papalism upset good Catholics and alienated non-Catholics who were otherwise drawn to the Church. They did not hesitate to accuse Newman's writings of being unsound. But Newman was stoutly defended by his own bishop, Ullathorne, and Cullen (at the Pope's own request) reported most favourably and vouched for his complete orthodoxy. The result was that Newman received an invitation to attend the Council as a theologian, and certainly his *Letter to the Duke of Norfolk* was the most telling reply to Gladstone's attack on the definition, and on the loyalty of Catholics to their country.

This chapter in his life may read like a list of triumphs. But the whole story was not one of triumph, and Newman as a Catholic had many disappointments. The University scheme came to naught. He was refused permission to found an Oratory at Oxford. He was entrusted with a new English translation of the Scriptures, and then the whole project was allowed to lapse. He was told that the Pope intended to nominate him a titular bishop, and although the recipient of many congratulations, nothing more was heard of it. All these things tested his spirit. But they never for a moment disturbed his loyalty to ecclesiastical authority, nor his adherence to the Faith. At the end of his life he was able to write, in answer to suggestions that he had regretted his conversion, 'Who can have dared to say that I am disappointed in the Church of Rome?' If there was a sense of disappointment, it was only because his gifts might have been more used in the service of God. Was it a sense of this regret that caused him to say in his last sermon, preached on the occasion of Leo XIII's priestly jubilee, 'When we look back at the lives of holy men, it often seems wonderful that God has not employed them more fully?'

Already, however, in his own lifetime, Newman, like Leo, had been justified. In his room at the Oratory, now a very old man, his work as he imagined almost completed, he received the letter from Bishop Ullathorne, himself confined by the infirmities



*The building at Littlemore, near Oxford, where Newman lived during his last years as an Anglican.*

of age to his rooms at Oscott, which intimated that the new Pope Leo XIII desired to create him a Cardinal at his first consistory. 'The cloud is lifted from me for ever', he told his brethren. And so on the Wednesday in Easter Week, 1879, he set out for Rome to receive the Red Hat, only four years after Manning had received the like honour from Pius IX. The many ceremonies tired him, and he was unable to do much that he had planned. When it became evident that his health would only allow him to perform the most necessary tasks, he was eager to return home to his dear Oratory. On the morning of Tuesday, July 1, he at length came back to the home where his community and friends were assembled to receive him. And the burden of the address which he gave from this throne in the sanctuary was that he had come *home*, 'his long home, which he hoped might end in a blessed eternity'.

There were brief excursions, of course, from Birmingham. London honoured the new Cardinal at the Duke of Norfolk's town house. Trinity College, Oxford, of which he had been an honorary Fellow since 1877, entertained him in what was des-

cribed as semi-royal state. Oxford saw him on a private visit to the dying Mark Pattison. He even had thoughts of another visit to Rome, but the infirmities of increasing age made it impossible. Soon his old fingers became incapable of holding his pen, and letters had to be dictated. He preached his last sermon, as we have seen, in January, 1888. At Christmas, 1889, he said Mass for the last time. Failing eyesight made him fear lest he have an accident. Gradually his strength failed him. On August 10, 1890, he received the last Sacraments. Next evening he died, having been unconscious for most of the day. On the 19th he was buried at Rednal, going down to the grave that 'confessor, teacher and preacher whom the history of our land', as Manning said, 'would hereafter record as among the greatest of our people'.

His room at his beloved Oratory is just as he left it. There also is his Cardinal's private chapel with its touching mementoes of so many friends. In a wardrobe hang the hood and surplice of his Anglican days. In the library may be seen the red biretta of the Cardinal and the pectoral cross given him in expectation of the promised bishopric which never came his way. There was, indeed, much disappointment in his life, but with the honour of the Purple the clouds cleared away, and his last decade was one of serene content.

Today we rightly consider the date of his conversion as one of the most outstanding in the history of the Church in the nineteenth century. We may well ask why it is that one man should mean so much, when he never occupied a position of authority other than that given to him by his own life and writings.

Newman was a man of sterling intellectual honesty and of virile humility. By early upbringing an evangelical, and anti-Roman in outlook, he said many harsh things against Rome whilst yet an Anglican. And whilst yet an Anglican he withdrew them so soon as his further reading of history had convinced him he was wrong. His submission to authority was absolute, not conditioned. Outstanding among the intellectuals of the day, he was yet a man of exquisite sympathy and affection. His Cardinal's motto, *Cor ad cor loquitur*, heart speaketh unto heart, was a just description of the man. He was ever sympathetic with the needs of others, especially when their difficulties were in the intellectual

order. Hearing some of his fellow converts speak harshly of men who remained behind within the Church of England, even to the point of questioning their sincerity, he said: 'It is grievous that people are so hard'. Humility, often, is mistaken for weakness. That Newman was not weak in this sense is evident from his vigorous replies to those whom he considered had infringed the sacred canons of truth or the courtesies of common intercourse.

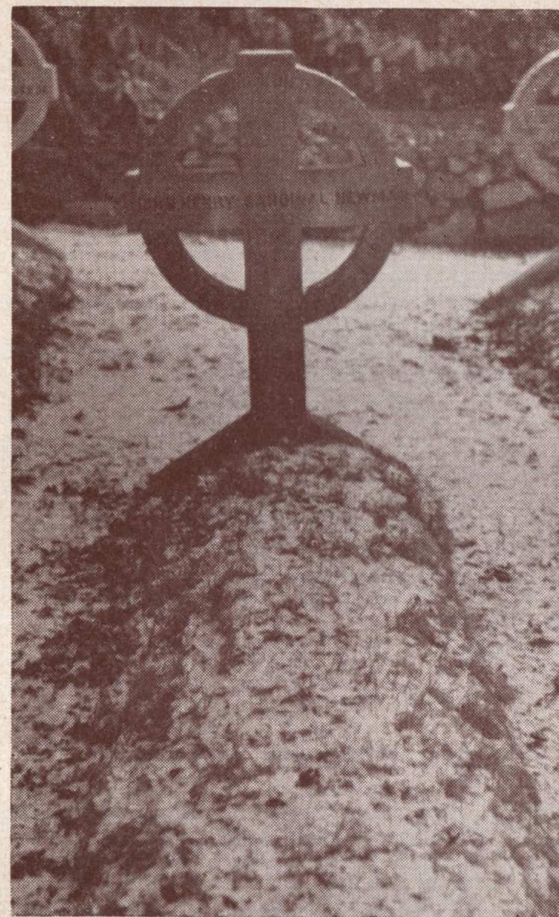
His life was dedicated to the cause of truth in religion. In his address on that day in 1879 when he was created Cardinal, he recalled how for fifty years he had fought liberalism in religion. That was the great struggle of his life. And as he fought to preserve revealed religion from the onslaught of liberalism and infidelity, so also he endeavoured to rouse his contemporaries to an appreciation of the true meaning of education. He spoke of the practical error of his own day which had resulted in distracting the mind with an unmeaning profusion of subjects, and he warned them against confusing education and amusement. The errors of his day are no less the errors of our own.

Cardinal Newman has provided us with weapons for fighting these dangers of our day. Through his works he remains what Cardinal Manning described him: confessor, teacher, preacher. Long ago he won the young men of Oxford by his charm of manner and the appeal of his eloquence. Before he died, he was recognized as one of the outstanding men of his age. He continues to win men by the classic quality of his writings and by the solid sanctity of his life. May he guide them all by his intercession to the vision of that blessed peace which he experienced for the first time on a winter's evening more than a century ago, and which, we may hope, is now his for evermore.

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Any statements concerning Cardinal Newman's sanctity contained in this pamphlet are subject to the judgement of the Church.

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*Cardinal Newman is buried in this humble grave in the Oratorian cemetery at Rednal, near Birmingham.*

## OUTLINE OF CARDINAL NEWMAN'S LIFE

- 1801 Newman born 21 February in the City of London.  
1816 First Conversion.  
1817 Entered Trinity College, Oxford.  
1822 Elected to a Fellowship at Oriel College, Oxford.  
1826 Preached his first university sermon.  
1828 Appointed Vicar of St. Mary's, Oxford.  
1832 Went on a Mediterranean voyage with Hurrell Froude, during which he wrote *Lead Kindly Light*.  
1833 Published *The Arians of the Fourth Century*.  
1833 Publication of the first of the *Tracts for the Times*.  
1841 Publication of *Tract Ninety*.  
1843 Resigned St. Mary's; and preached his last sermon as an Anglican, at Littlemore.  
1845 Received into the Catholic Church (October 9th). Published *The Development of Christian Doctrine*.  
1848 The Oratory established at Birmingham.  
1852 *The Idea of a University* published.  
1854 Installed Rector of the new Catholic University in Dublin.  
1858 Returned to Birmingham.  
1859 The Oratory School founded.  
1864 Published *Apologia pro Vita Sua*.  
1865 Published *The Dream of Gerontius*.  
1870 Published *The Grammar of Assent*.  
1875 Published *The Letter to the Duke of Norfolk*.  
1879 Made a Cardinal.  
1890 Died 11 August at the Birmingham Oratory.

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### FOR FURTHER READING

- Butler, Cuthbert, *The Life of Bishop Ullathorne*. (2 Volumes.)  
Flood, J. M. *Cardinal Newman and Oxford*.  
Hutton, R. H., *Cardinal Newman*.  
May, J. Lewis *Cardinal Newman*.  
Moody, J., *John Henry Newman*.  
Tristram, H., *Cardinal Newman and his Friends*.  
Ward, Maisie, *Young Mr. Newman*.  
Ward, Wilfrid, *The Life of John Henry Cardinal Newman*. (2 Volumes.)

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### CATHOLIC TRUTH SOCIETY PUBLICATIONS

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|------------------------------|--------------------------|----------|
| The Dream of Gerontius :     | Cardinal Newman          | 6d. D302 |
| The Second Spring :          | Cardinal Newman          | 4d. H85  |
| The Oxford Movement :        | Henry Browne, S.J., M.A. | 6d. H211 |
| Ven. Dominic Barberi, C.P. : | Urban Young, C.P.        | 3d. B380 |