Newman was multifarious in his literary endeavours; hence it is not easy to insert him into any class of writers. He had always claimed to be an ‘occasional’ writer, but in Newman there is the genius of a writer, and his thought had defined and illuminated problems which beset even our own times. He wrote for posterity rather than for his contemporaries (Cameron 7). The present day scholars have rediscovered him as a great man who lived the truth he eloquently expressed, and “as a great prophet who spoke to the problems of twentieth-century man” and thereafter (Connolly 11). John Moody acclaims him as a “superb master of English prose” (193). He possessed a great literary power, which is manifested in a style of such singular grace and charm. A poet and an artist always, the highest literary eminence was within his reach and he would have been a powerful literary figure if he had cared to devote himself to literature (Hutton 10).

He was a prolific and versatile writer and embraced various genres in his literary works. Even as a student he had shown great literary prowess. At school he was the editor of newspapers *Spy*, *Beholder*, *Anti-Spy* and *Portfolio* (Trevor 15). Later in his college days he collaborated with Bowden to produce a periodical, *The Undergraduate* and a narrative poem “St. Bartholomew’s Eve” (20). He matured as a literary genius and devoted his intellectual and literary gifts at the service of God and humanity. He interpreted for the world, spiritual truths through his writings.
(George 19). He was a seer and the poet of the invisible world, and demonstrated in his writings, the knowledge of a theologian, the fervour of a saint and a Shakespearean force of style (Barry 795). As a litterateur, he led his compatriots to a religious revival, to a culture of God-centredness, to an ability to transcend the immediate corporeality and to the searching of religious truth. His writings on theology, history, philosophy, education or on himself, often displayed elegance and power of the style. He combined idealism, sensitivity, urgency, urbanity, delicacy and wit in his writings (Wright 7).

According to William Barry the greatness of Newman as a writer consisted in “the union of originality, amounting to genius of the first rank, with a deep spiritual temper, the whole manifesting itself in language of perfect poise and rhythm” (795). There was energy, enthusiasm, persuasiveness, radiance and dedication injected into his writings by his very life. He wrote what he lived and lived what he wrote. There was quite a concordance between his life and works.

All of Newman’s books were books of occasion (Hollis 165), and were often written to answer a purpose or a call, like a pastoral need or an immediate religious purpose. Newman himself noted:

What I have written has been for the most part what may be called official, works done in some office I held or engagement I had made - all my Sermons are such, my Lectures on the Prophetical Office, on Justification, my Essays in the British Critic and translation of St. Athanasius – or has been from some special call, or invitation, or necessity, or emergency, as my Arians, Anglican Difficulties, Apologia or Tales. The Essay on Assent is nearly the only exception ...
had felt it on my conscience for years, that it would not do to quit the world without doing it (qtd. in Dessain 148).

The following discussion on his novels, prose pieces and poems is an attempt to discover and analyse those elements that indicate the Victorian Conflict. The various works of Newman are studied in the light of the Victorians' experience of religious doubt, materialism, and loss of faith, liberalism and utilitarianism.

a. Loss and Gain

The novel Loss and Gain, subtitled 'The Story of A Convert', is fundamentally autobiographical and therefore important as a fictional treatment of Newman's life. It is full of description of the manners and society in the early part of the nineteenth-century England, and has many dramatic and humorous passages. Newman conceived the idea of the novel as a reply to another novel From Oxford to Rome by Miss Harris, which was having a great success in England (Dessain 94). In her novel Miss Harris had ridiculed the Oxford converts and reported that they were full of remorse and contemplating their return to the Established Church. A copy of it was sent to Newman and he felt that a defence was necessary for their cause, so he set about to answer it with a novel of his own, his first, and his first book as a Catholic (Murphy, www.catholicfiction.net/). Newman also thought of the novel as a help to James Burns, a publisher who had become a Roman Catholic, to launch himself as a Catholic publisher (Sugg, Snapdragon 118-9). The novel was entitled as Loss and Gain with the subtitle The Story of a Convert. It came out directly after the Essay on the Development of Christian Doctrine to the surprise of many. It was reported that many of the serious Puseyites were heard saying that Newman had "sunk below Dickens" (Trevor 121).
The little novel was written in retrospect shortly after his conversion to Roman Catholicism, and is considered by people as essentially his own story, and also a more readable revelation of his struggles to overcome prejudices and to grasp the truth. The novel is full of the human interest of everyday kind and reflects Newman's life with all its struggles (Moody 145). The book was a product of his creative imagination and reproduces the atmosphere of Oxford. There are arguments about faith, conversion and the Church, which are made lively by humour and irony (Dessain 94). It is often a favourite with many for its admirable fidelity in sketching the young man's thoughts and difficulties, its happy irony, its perfect representation of the academic life and the religious tone at Oxford (Hutton 195).

In so far as the novel has some touch of a spiritual autobiography in a fictionalised form, it is often seen as a run-up to his masterpiece the Apologia Pro Vita Sua, published in 1864. In Loss and Gain, Newman employed the power of satire and invective, which he possessed so strongly but often kept it in abeyance. Meriol Trevor writes in her introduction to the novel:

The recreation of the past, like a dream, can reveal in images and symbols conflicts below and above the daylight of everyday reason. But Loss and Gain is set in this daylight country and is remembered by its readers for ironic observation, for the delightful nonsense of the quartet of super-Catholic young things who imagine themselves monks and nuns while they are falling in love with each other; for the pious discomfort of the evangelical tea-party and the dotty variations on the theme of religious cranks who invade Charles' seclusion in London; remembered too for the
glimpses of the Oxford Newman loved so much, seen through his eyes, and the sly references to himself as “Smith” – Smith, “who never speaks decidedly on difficult questions,” Smith, the subject of so many rumours, who is said – (“impossible!”) – to be “moving” (viii).

Loss and Gain was an account of conflicting loyalties in the mid-nineteenth-century Oxford and the religious opinions there (Sugg, Snapdragon 118). The novel is the conversion story of Charles Reding, an earnest religious-minded young student at Oxford in the 1840s, whose ecclesiastical views underwent a painful process of transformation in the height of the Oxford Movement. It was a process encompassing several years and ultimately ended in Charles Reding’s conversion. As the story proceeds unfolding the changes in the mind of Charles Reding, the reader gets a glimpse of the religious panorama so familiar to Newman (Murphy, www.catholicfiction.net). The novel explores the conflicts of personalities, minds, opinions and religious beliefs. The protagonist’s conflicting experiences at the psychological and interpersonal levels are the focal points of the novel.

Charles Reding experienced both psychological and interpersonal conflicts. He was the only son of a clergyman and was intended by his father to be a clergyman too. His father was much aware that he would always be much ignorant about the inner areas of his son and so secluding him was no guarantee for virtues. Therefore, intending to discipline and help him grow mature he sent him to a public school. At Eton fortunately Charles Reding found himself in the hands of an excellent tutor, who formed in his mind a religious impression, which helped him stand against the allurements of bad company, while at Eton and later at Oxford (Loss 2).
As a person, Reding was very sensitive and looked on all with kindness and love. He held the maxim “that we must measure people by what they are, and not by what they are not” (Loss 10). He did not like to get mixed up with any religious party and form any definite opinion. In this Reding differed from his friend Sheffield, who was fond of hunting for views, never satisfied intellectually with things as they are, critical, having tendency to reduce things to system and very fond of argument (12). However, both of them were not interested in the controversy about High and Low Church prevalent in the university and in the country as a whole. Sheffield was dissatisfied with the “fudge and humbug everywhere” and saw “shams everywhere” (13), but being interested in advancing himself in Oxford, steered clear of controversies and walked a different path. Reding on the other hand became inquisitive, with a mind assiduous in seeking the truth. He found himself in a quest for something beyond the Established Church, and began to realise that Sheffield’s views about realities and shams were making impression on him, as he became aware of a new truth. Although, the truth did not grow quickly, it was to pursue him later influencing his thought. He encountered contradictions in life, and discovered that both contradictions cannot be true; if one was true, the other was false (20).

Truth could never sleep in his mind. A new idea was never lost on him. Even if it was obscure or in conflict with his habitual view of things, it did not distress him. By a slow spontaneous action of the mind, he was willing to let the idea work its way and find its place, and shape itself within him. He was led to formulate some conclusions by the many conversations and the diversities of views he encountered at the University. They were; “first, that there are a great many opinions in the world on the most momentous subjects; secondly, that all are not equally
true; thirdly, that it is a duty to hold true opinions; and fourthly, that it is uncommonly difficult to get hold of them” (37).

A sermon by Rev. Dr. Brownside left Reding painfully perplexed. Dr. Browning suggested that “there was no truth or falsehood in the received dogmas in theology” and that there were many modes of expressing the everlasting truths. Reding marvelled at this and developed his two convictions; first that he could not take for gospel truth everything that was said even by the authorities of the place and divines of name; and secondly, that the former amiable feeling of his to consider everyone for what he was, a dangerous stance (41).

Reding’s association with Mr. Vincent, one of the junior tutors, persuaded him to seek the via media. Mr. Vincent was a “no party man” and “denounced parties and party-spirit” and sought the via media as being the truth, but lacked the intellect to pursue truth to its limits and the boldness to hold it (42). He persuaded Reding to “avoid parties” and not to waste himself in being absorbed in party (46). His policy was to “Avoid all extremes” (103). He advised Reding to avoid controversies and expressed his anxiety regarding Reding’s remarks and questions in the lecture which appeared to be pushing things too far and desiring to form a system. He recommended the reading of dead authors alone like the English divines, for they are safe and “had that depth, and power, and gravity, and fullness, and erudition” (47). Charles Reding found his aversion to parties confirmed by Mr. Vincent and so cautioned himself to remain aloof from party spirit. In the midst of controversies, Mr. Vincent was an epitome of tactfulness.

In the novel, much attention is given to the discussions on the contentions of the Anglicans and Roman Catholics. Newman’s intention was to plot the history of the religious views of the protagonist in the
context of the Oxford Movement, in an age when the Roman Catholics were frowned upon, but at the same time, exodus to Rome was also in the increase.

The religious discussion at the breakfast table in Bateman’s house is an instance of a conflict of views. Bateman had the peculiarity of bringing together people of contrary views. The breakfast’s discussion commenced with White observation about the beautiful custom of the Catholic making eggs the emblem of Easter. The discussion proceeded to image worship and then to baptism. Then a further controversy arose with Bateman’s statement; “Anglican and Roman are one.” It may be apt to relate the conversation that followed:

“One! Impossible,” observed Mr. Sheffield. “Much worse than impossible,” observed Mr. Freeborn. “I should make a distinction,” said Bateman; “I should say, they are one, except the corruptions of the Romish Church.” “That is, one except where they differ,” said Sheffield. “Precisely so,” said Bateman. “Rather, I should say,” objected Mr. Freeborn, “two except, where they agree.” “That’s just the issue,” said Sheffield; “Bateman says the Churches are one except where they are two; and Freeborn says that they are two except where they are one” (22).

Bateman held on to his view of the oneness of the Church of Rome and the Church of England. He tells Willis, Reding and Campbell that they are one, “In every sense but that of inter-communion.” He further reiterates; “There is only one visible Church, and therefore the English and Romish Churches are both parts of it” (170). However, Willis would tell Bateman later that “The idea of worship is different in the Catholic Church from the
idea of it in your Church; for, in truth, the religions are different…No, they differ in kind, not in degree; ours is one religion, yours another” (184).

In this novel, Newman presented the Oxford situation in the aftermath of the Oxford Movement. There were religious discussions and questions. Romanism was opposed vehemently, but there were many making their way to Rome. The breakfast discussion at Bateman’s also narrated one of such religious discussions. Mr. Freeborn was opposed to Catholicism; Sheffield was open but preferred to stick to Anglicanism; while Bateman was Catholic in outlook, but served faithfully the Established Church. On the other hand, there were people like White and Willis openly showing their leaning towards Catholicism; and Charles Reding was silently seeking for the truth.

Willis was the strong exponent of Catholicism to Reding. The whole discussion and controversies in the novel is centred on Catholicism and Anglicanism. The association of Reding with Willis confronted him with the Roman Catholic beliefs and practices. Essentially there was the animosity against the Roman Catholics in Reding whom he considered as dissenters. But Willis refuted him and affirmed that they were not dissenters. Reding’s contention with Willis indicated a conflict within himself. He was not really convinced of the Anglican ways, but had to follow it as a student at Oxford because of the oath he swore to keep the statutes of the University. He told Willis at one moment; “Your cap and gown; a university education; the chance of a scholarship, or fellowship. Give up these, and then plead, if you will, and lawfully, that you are quit of your engagement; but don’t sail under false colours: don’t take the benefit, and break the regulations” (51). This showed the convictions in Reding.
The differences of religious beliefs and views between Willis and Reding experienced a shock with Willis becoming a Catholic in reality. Willis surprised Reding when he said:

"Reding, I am a Catholic." Charles threw himself back in his chair, and turned pale. "My dear Reding, what is the matter with you? Why don't you speak to me?" Charles was still silent; at last stooping forward, with his elbows on his knees, and his head on his hands, he said in a low voice, "O Willis, what have you done!" "Done?" said Willis "what you should do, and half Oxford besides. O Reding, I'm so happy!" "Alas, alas!" said Charles; "but what is the good of my staying?-all good attend you, Willis; good-bye" (61)

Evidently there is so much passion and zeal in Willis for his newfound faith as much as in Reding for his. Willis is exuberant with happiness, while there was a struggle between conviction and motive going on in Reding's mind. Willis had an insight into this predicament and invited and encouraged him not to stand at the door, "but enter the great home of the soul, enter and adore" (63).

The conflict between Willis and Reding reflected the conflict between Catholicism and Anglicanism, emotion and reason. Reding viewed Willis' conversion as prompted by emotion. He asserted that it is God's will that they should be guided by reason, for although reason is not everything, it is at least something. However, Willis dreaded the idea of being in doubt, which he considered a state of peril. Willis confronted and pointed out directly to Reding that Reding has no faith in his Church (63). Reding in his own defence declared that he sought to act prudently, for he believed "that prudence was the divinely appointed means of coming at the
truth” (64). Willis believed in the affective move and in the “necessity of faith” (106).

Moreover, the conflict between Catholicism and Protestantism is seen in their differences. Reding held the view that in the inquiry for religious truth, the Catholics begin with faith, whereas, the Protestants begin with inquiry. The Protestants based themselves on private judgment (65), which means that individual has the interpretative authority. Furthermore, the contention between the Catholics and the Protestants is on the understanding of faith and justification. Freeborn in Loss and Gain explicated the Protestant’s claim of only faith, and asserted that “Faith is a divine gift, and is the instrument of our justification in God’s sight” (78). Hence the Protestants stance is justification by faith only, whereas, the Catholics advocated faith and good works as the means for justification. Freeborn detested the Catholic belief as anti-Gospel and anti-Christian. His antagonism against Catholicism is shown in the tea party he organised at his lodgings for Charles Reding and some few others, five or six men, all strangers to Reding. The men sat to condemn Catholicism with its Papacy, doctrines of purgatory, justification by faith and good works and baptismal regeneration (84-8). The prejudice against the Church of Rome was very strong. Mr. Campbell believed “that there is something bad, corrupt, perilous in the Church of Rome – that there is a spirit of Antichrist living in her, energizing in her, and ruling her” (157).

Reding’s encounter with various persons and opinions left him more perplexed and more in conflict within himself. He was confronted to determine his own choice. He was in doubt and declared; “I’d give two pence, if someone whom I could trust, would say to me: This is true; this is not true” (67-8). Being the son of an Anglican parson, he was compelled to hold on to the Anglican beliefs, but in the depth of his being there was
openness to something beyond his present beliefs. He was after religious truth, and was uncomfortable with many tenets of the Anglican faith. He had difficulties with The Thirty-nine Articles of Faith:

He saw that the profession of faith contained in the Articles was but a patchwork of bits of orthodoxy, Lutheranism, Calvinism, and Zwinglism; and this too on no principle; that it was but the work of accident, if there be such a thing as accident; that it had come down in the particular shape in which the English Church now received 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 (71).

He had real anxieties. He could not assent to the Articles because of the difficulty "to know whether, according to the Articles, divine truth was directly given us, or whether we had to seek it for ourselves from the Scripture" (72). Many other conflicting issues crept up in the inquisitive mind of Reding. Definitely, he was seeking something more. He had many queries: Are the anathemas of the Athanasian Creed applied to all its clauses? How are the grievous sins committed after baptism forgiven; what is meant by the Real Presence? He could not find definite answers in Oxford as he was "forward and captious in his inquiries" (72-3). Bateman would tell him; "You are not content with your day; you are reaching forward to five years hence" (74-5). Reding was indeed perplexed and wondered how he could sign the Articles without really assenting to it.

His anxieties and doubts are briefly dispelled after the death of his father. He understood the difference between reality and appearance:

All the doubts, inquiries, surmises, views, which had of late haunted him on theological subjects, seemed like so many
A mind seeking truth cannot peremptorily rest if he is to be true to himself. Although Reding had turned his mind away from religious controversies, his religious views were progressing. Unknown to him, he was professing many of "the Catholic doctrine and usages, of penance, purgatory, councils of perfection, mortification of self and clerical celibacy" (115). Destiny seems to guide him, just as his mother had said, but not in the way she would have dreamt. He could not escape his destiny of being the chosen one of God and in His time, ultimately to become a Catholic (117).

In the mind of Reding the difficulties connected with the Articles had come alive again. He confided to Carlton his difficulty of

shams, which fitted before him in sunbright hours, but had no roots in his inward nature, and fell from him, like the helpless December leaves, in the hour of his affliction. He felt now where his heart and his life lay. His birth, his parentage, his education, his home, were great realities; to these his being was united; out of these he grew. He felt he must be what Providence had made him. What is called the pursuit of truth seemed an idle dream. He had great tangible duties, to his father's memory, to his mother and sisters, to his position; he felt sick of all theories, as if they had taken him in; and he secretly resolved never more to have anything to do with them (90).

He decided to return to Oxford and attend to his books, uninvolved and disinterested in all other distractions. He felt the Church of England with her Articles, Bishops, preachers, and professors would suffice him. He decided to emulate his father's life of quietness in his life and death (91).

A mind seeking truth cannot peremptorily rest if he is to be true to himself. Although Reding had turned his mind away from religious controversies, his religious views were progressing. Unknown to him, he was professing many of "the Catholic doctrine and usages, of penance, purgatory, councils of perfection, mortification of self and clerical celibacy" (115). Destiny seems to guide him, just as his mother had said, but not in the way she would have dreamt. He could not escape his destiny of being the chosen one of God and in His time, ultimately to become a Catholic (117).

In the mind of Reding the difficulties connected with the Articles had come alive again. He confided to Carlton his difficulty of
understanding them. Carlton could only suggest that everything had their difficulties. Reding disclosed to Carlton that there is a Church above the Church of England which has a greater claim on them. Reding felt that signing them without understanding would tantamount to be blind submission which he could not do. He discovered inconsistencies between the Prayer-book and the Articles and declared:

[T]hey (Articles) distinctly receive the Lutheran doctrine of justification by faith only, which the Prayer-book virtually opposes in every one of its Offices. They refer to the Homilies as authority, yet the Homilies speak of the books of the Apocrypha as inspired, which the Articles implicitly deny. The Articles about Ordination are in their spirit contrary to the Ordination Service. One Article on the Sacraments speaks the doctrine of Melancthon, another that of Calvin. One Article speaks of the Church's authority in controversies of faith, yet another makes Scripture the ultimate appeal (126).

He discovered that the Church of Rome alone was consistent, systematic and prophetic because "it admits not rival, and anathemizes all doctrine counter to its own" (127). He also confessed that he loves his Church more than he trusts, whereas, the Church of Rome inspires him with confidence, and he feels he can trust her (128). His doubts and fears were numerous and he could not find anyone to definitively quell them.

Oxford of Reding's days sought to safeguard its Protestant nature and dominion and anything Roman Catholic was looked upon with suspicion and censured. He had been spied upon and reports of his papist leanings have been filed to the authorities. It was the duty of the Head of the house to keep a vigilant guard over the purity of the undergraduates. Reding was found wanting in purity of beliefs and was summoned before
the Principal and Vice-Principal and interrogated to ascertain his religious beliefs. Rev. Joshua Jennings probed Reding’s mind on the Thirty-nine Articles, justification, infallibility of the General Councils, and the intercession of Saints. The Rev. Jennings expressed his displeasure and pity that a young man like Reding should be guilty of being perverted. Dr. Bluett finally pronounced the banishment of Reding from the College so as not to corrupt the young minds (132-37). He was to be sent home.

At home his perplexities grew. He was depressed and confessed to Mary his sister the reason for being sent home. He poured out his heart and soul, but even his confidante Mary could not be of relief and he thought, “I can go nowhere for sympathy” (147). He was in a dilemma. Again at dinner with Bateman and Campbell the Roman question was discussed and Reding seemed to be jolted out of his dilemma, for Campbell emphatically stated “either go to Rome, or condemn Rome” (159). On his way back home from Bateman’s house, he came across a man kneeling near a cross and praying some form of devotion. He felt overcome with some emotion and expressed the anguish within:

Oh happy times when faith was one! O blessed penitent, whoever you are, who know what to believe, and how to gain pardon, and can begin where others end! Here am I, in my twenty-third year, uncertain about everything, because I have nothing to trust (164).

He went near the Cross took off his hat, knelt down and kissed the wood and prayed for the strength to endure the trial and follow God’s call and will. Later his conversation with Willis at Bateman’s place left him touched by the enthusiasm of his Catholic friend. Willis’ passionate plea was compelling and the friendly kiss sent into his soul the enthusiasm and he felt himself possessed strangely by a high superhuman power. Willis
had awakened in his soul a spring and he felt that he had found what he did not seek; he felt he was not alone. Unconsciously he exclaimed; "O mighty Mother! I come, O mighty Mother, I come; but I am far from home. Spare me a little; I come with what speed I may, but I am slow of foot, and not as others, O mighty Mother!" But he came to himself and cautioned his mind and declared; "Alas, I know where my heart is! But I must go by reason" (188).

No definitive intention to join the Church of Rome had emerged in him; however, he felt in anticipation a move towards Rome. Nevertheless, at the advice of Carlton he sat for the examination and came off second, but he was advised to defer his studies for degree. Carlton placed him under Campbell for a period of preparation for the orders and clearing his mind from all thoughts and ideas that were troubling him. Reding could not quieten the fire in his soul and soon Campbell discovered this and related to Miss Mary Reding that it would not be possible to change her brother's mind. Mary felt that this news would be a shock to her mother. No matter how persuasively Campbell tried to dissuade his move, he declared; "It is a conviction rooted in me; it endures against the prospect of loss of mother and sisters...My belief in the Church of Rome is part of myself; I cannot act against it without acting against God" (194-5). Reding made a definitive choice for Rome after much prayer, reflection, obedience and waiting. He had to pay a great price of home, mother, sisters and friends, but the call was too strong and he bid farewell to his mother and sisters and set out on an unknown path. He sought for Carlton and turned his journey towards Oxford. As he drew near he looked at his old Oxford with fond reminiscences:

Whatever he was to gain by becoming a Catholic, this he had lost; whatever he was to gain higher and better, at least this
and such as this he never could have again. He could not have another Oxford, he could not have the friends of his boyhood and youth in the choice of his manhood. He mounted the well-known gate on the left, and proceeded down into the plain. There was no one to greet him, to sympathize with him; there was no one to believe he needed sympathy; no one to believe he had given up anything; no one to take interest in him to feel tender towards him, to defend him. He had suffered much, but there was no one to believe that he had suffered (200-1).

When he entered Oxford and was waiting for Carlton he saw in the Oxford papers a paragraph on his defection. He had become the talk of the university. On meeting Carlton he disclosed his position and said, “Reason had gone first, faith is to follow” (207).

The journey of faith continued. He was on his way to London, in the company of a Roman ecclesiastic who encouraged him on his resolve. The priest informed Reding that there are enough evidences for a moral conviction to prove that the Roman Catholic Church alone is the voice of God and the only way to salvation. This conviction is “one only, steady, without rival conviction, or even reasonable doubt, present to him when he is most composed and in his hours of solitude, and flashing on him from time to time, as through clouds, when he is in the world” (218).

While in London, the news that Reding is to be lost to the Established Church is being circulated. He was emotionally exhausted and suffering the “slings and arrows of anti-Catholic prejudice – of having to give up Oxford, friends and even the love and respect of his family, in order to follow his conscience” (Murphy, http://www.catholicfiction.net). In such a emotionally fragile state he was confronted by a well-meaning
but insufferable procession of strangers representing all the religious shades and colours of the mid-Victorian England; the Irvingites, Plymouth Brethren, Jews, Truth society, members of Exeter Hall and the like, who came to dissuade him from turning Papist. He was exasperated and cried out, "Why can't I die out in peace" (*Loss*, 236). Mr. Malcolm also paid a visit to Reding and tried to reason with him to reconsider his decision. But he was deep in it, his "heart was full, but his head was wearied and confused, and his spirit sunk" (239). Finally, Reding made his way to the Passionist Monastery and with the help of Willis, who had become a Passionist priest, was received into the Catholic Church and the Passionist monastery. He was overwhelmed with joy and he exclaimed; "Too late have I known Thee, O Thou ancient Truth; too late have I found Thee, first and only Fair" (246). He was so happy that the past and the future ceased, only the bliss of the present mattered to him. He had responded to conflicting ideas and thoughts by giving his assent to the truth at the cost of his family and friends, security and name.

The novel depicted the conflict between reason and emotion. Freeborn considered religion as a matter of the heart. For Sheffield, "reasoning must be for the unconverted, not for the converted. It is the means of seeking." Moreover, Freeborn persisted that the reason of the unconverted was carnal. Reding, however, believed that reason was a general gift, while faith is a special gift. According to him, truth is to be arrived at by reason, as it is the means for men to seek truth (24). White contradicted him and affirmed that men "are led by their feelings, their affections, by the sense of the beautiful, and the good, and the holy. Religion is the beautiful; the clouds, sun, and sky, the fields and the woods are religion" (25). There was evidently the conflict of reason and emotion. Reason makes one cautious, prompting him/her to seek understanding and
In contrast to the Victorian tendency to numb the conscience to accommodate the compromise of science and religion, materialistic aggrandisement and ethics, the novel highlighted the importance of the concept of conscience. Mr. Morley confronted Reding affectionately with an invitation to listen to his conscience:

I feel very much for the struggle which is going on in your mind; and I am sure it is not for such as me to speak harshly or unkindly to you. The struggle between conviction and motives of this world is often long; may it have a happy termination in your case! Do not be offended if I suggest to you that the dearest and closest ties, such as your connection with the Protestant Church involves, may be on the side of the world in certain cases. It is a sort of martyrdom to have to

Newman himself had grappled with them in his life. In the wake of the controversy related to Tract 90, he expressed that he was a Roman in the heart, but that his reason had not caught up with the heart (Trevor 98). He was wearied of his condition, but deep inside was a conviction that the whole person with reason and emotion must move. He distrusted a mere emotional motive for the conversion (102). This was the experience of Charles Reding too. His association with Willis and the conversations and discussions he had made him say to himself; “What if, after all, the Roman Catholic Church is the true church? I wish I knew what to believe; I am so left to myself” (Loss 52-3). It was an expression of conflict within. The heart was directing him to Rome, but the intellect was not ready to give assent.

In contrast to the Victorian tendency to numb the conscience to accommodate the compromise of science and religion, materialistic aggrandisement and ethics, the novel highlighted the importance of the concept of conscience. Mr. Morley confronted Reding affectionately with an invitation to listen to his conscience:
Newman demonstrated in the novel the need to act according to conscience. Reding told Sheffield that Willis in becoming a Catholic was acting according to conscience and “one must respect a man who acts according to his conscience.” Sheffield however, blinded by prejudice, would deride the faculty of the conscience in Willis and scoff at the Catholics’ beliefs (67). Later, Reding in his conflict would confess that it “would simply be against his conscience” to join the Church of Rome (189).

In the novel we also get an idea about the materialistic life of the clergy of the Victorian era, as Reding relates:

Here are ministers of Christ with large incomes, living in finely furnished houses, with wives and families, and stately butlers and servants in livery, giving dinners all in the best style, condescending and gracious, waving their hands and mincing their words as if they were the cream of the earth, but without anything to make them clergymen but a black coat and a white tie. And then Bishops or Deans come with women tucked under their arm; and they can’t enter church but a fine powdered man runs first with a cushion for them to sit on, and a warm sheepskin to keep their feet from the stones (145).
Reding told Mary that there is worldliness in contrast to the spirit of the Gospels, and that they are shown to put the world and its pleasures before serving God. He felt that Oxford has too much the "worldly smell" and the immediate object of the dons is "to comfortable, to marry, to have fair income, station, and respectability, a convenient house, a pleasant country, a sociable neighbourhood" (146). This lack of the evangelical spirit of poverty and the worldliness were problems plaguing the Church of England in the Victorian days especially the clergy of the High Church.

Newman's sensitive rendering of the Oxford religious atmosphere, his perceptive and accurate observation of the human psychology, his ability to dramatize religious argument in Loss and Gain have earned him, so says Margaret Maison, the distinction "of being the only eminent Victorian who could write a confessional novel of spiritual autobiography in high spirits as well as high seriousness" (qtd. in Connolly 419). The novel is a quiet story of a soul undergoing a conversion. The conversion takes place at Oxford the seat of Anglican orthodoxy, at a time when the price of being a Roman Catholic was very high. It invites the reader of every age and place to a life of honest seeking for truth and for the courage to sacrifice everything for truth.

b. Callista: A Sketch of the Third Century

This novel depicting the Christianity of the third century was written in 1855 for a specifically Catholic audience (Brandon, http://branemrws.blogspot.com). It was not Newman's intention to convert a heathen or to bring back a heretic to the acknowledgment of the Pope; it was to teach his fellow-Catholics how to behave in times of persecutions (Duggan vi). It is a Christian Romance as well; as such it will find admiration and appeal in all readers who are ardently religious.
According to Alfred Duggan, often the historical romances about the early Christians follow a well-beaten path. They portray a beautiful maiden, fair in virtue and complexion, who is either a Christian or on the way of becoming one. She falls in love with a manly fellow-Christian and in the background there is a strongman who is unable to practice the faith always and comes to help in crisis. Besides, there are the martyrs and saints in the far background. Newman chose to tread the same path, but added something quite extraordinary. His novel is unique, astringent, remorseless and unforgettable like the mind of the creator (v). Callista expresses the depth of his spiritual passion, the singular wholeness, unity and steady concentration of purpose connecting all his thoughts, words and deed.

The novel is an exploration of the psychology of conversion (Connolly 419). In it, Newman sketches the movement of a soul in a seventeen year-old pagan Greek artisan in North Africa, who became a Christian and died a martyr during the Decian persecution of 250 A.D (Killough, http://www.patrickkillough.com). Newman wove an apology for the Catholic Church and for the Christian faith as a whole. In an age of materialism and secularism, when God and the religious beliefs have hardly a hold in society and in people, Newman proclaimed the relevance of God for all people in all places and centuries. What was true of the third century was true of the nineteenth century. Materialism and secularism often strangle belief out of the life of people, but the voice of God would continue to speak to the conscience.

The novel is a conflict between belief and unbelief, between a Christian and unbeliever (heathen). In the novel we come across different categories of people; the ardent Christians, nominal Christians, witches and seekers of truth. There is conflict between all the
between Christianity and paganism. *Callista* mirrors the perennial struggle with the Antichrist in the Church Militant (Ward 14). In the novel, people like Jucundus speaks disparagingly of the Christians. He considers Christians as filthy animals. When Juba stands up for the Christians, he says to him:

> Yes, go and be a Christian, my dear child, as your doting father went. Go, like him, to the priest of their mysteries; be spit on, stripped, dipped; feed on little boys’ marrow and brains; worship the ass; and learn all the foul magic of the sect. And then be delated, and taken up, and torn to shreds on the rack, or thrown to the lions (*Callista* 31).

Jucundus calls the Christians detestable names like vipers, scorpions, plague-flies, locusts and sorcerers. Aristo considers them as poor scarecrows (31-2). The Emperor Decius and his son constructed the Christians as impediment to the peace of the empire, and so promulgated an edict to exterminate them. The Christians were to be ordered to sacrifice, and those who comply were to be rewarded, whereas those who refused were to be “drowned, burned alive, exposed to the beasts, hung upon the trees, or otherwise put to death” (39). In fact, “the bigoted and ignorant majority, not only of the common people, but of the better classes, was steeped in a bitter prejudice, and an intense, though latent, hatred of Christianity” (41). Moreover, the pagans and Christians differed in their views of life and duty. Many were “attached to the established religion by habit, position, interest, or the prospect of advantage” (42). Hence the pagan interest of self-aggrandisement in economy and politics could create an impulse of persecution against the Christians, who might stand opposed to their values. Thus the novel concentrates on the conflict between
Christianity and Paganism, and endeavours to make all other conflicts revolve around this.

*Callista* echoes in Juba the Victorian denial of God and the stifling of the conscience in pursuit of material wellbeing and unrestrained knowledge. The conversation between Agellius and Juba highlights this:

"It is one thing to have conscience," answered Agellius, "another thing to act upon it. The conscience of these poor people is darkened. You had a conscience once."

"Conscience, conscience," said Juba. "Yes, certainly, once I had a conscience...I once on a time had a conscience. O yes, I have had many consciences before now, white, black, yellow, and green: they were all bad; but they are all gone, and now I have none" (*Callista* 20)

Juba also embodies the desire to be independent of religion. Juba in *Callista* is a parallel for the Victorian quest for individual freedom. Juba says; "I am my own master" (30). He wanted no limits to personal freedom and believed in his independence to resist Christianity, which seems to be inhibiting his brother Agellius. He denied belief in God, but in fact believes in anything. He carries 'some real good amulets' and 'a small metal idol', and in his fear he whispers charms. He stands for today's unbelievers in God who consult occult and horoscope and employ chakras for healing (Ward 15).

Agellius is a Christian in conflict who realised that; "There was no repose out of doors, and no relief within. He was lonely at home, lonely in the crowd" (*Callista* 15). His is a soul which cries out,"No one cares for me" (16), yet stands out stoically to say, "Many are my sins, but unbelief is not one of them" (20). However, Agellius would later strangle his conscience to compromise with Rome about marriage. He decided to court
Callista, whatever injury I may have unwillingly inflicted upon you, you at least have returned me good for evil, and have made yourself my benefactress. Certainly, I now know myself better than I did; and He who has made use of you as His instrument of mercy towards me, will not forget to reward you tenfold. One word will I say for myself; nay, not for myself, but for my Master. Do not for an instant suppose that what you thought of Christian religion is not true. It reveals a present God, who satisfies every affection of the heart, yet keeps it pure. ... I serve a Master whose love is stronger than created love... (74-75).

What Juba had said; "If I were a Christian, I'd be so in earnest; else I'd be an honest heathen" (19) was something he needed to give thought. In his illness, Aegillius found his God and declares:

Father, I mean to dedicate myself to God, simply, absolutely, with His grace. I will be His, and He shall be mine. No one shall come between us. But O this weak heart" (88).

Newman proposes to his readers that, God still counts. He challenges people and assures them that in spite of human weaknesses, God will still
lead kindly. It is a powerful message to his contemporaries who were scourged with materialism, agnosticism, and atheistic propaganda.

The relationship between Jucundus and Agellius was primarily affectionate, cordial and solicitous, essentially as uncle and nephew. Jucundus, having raised Agellius and Juba like his own sons, was attached to them even though both were quite independent of him and dissimilar in taste and attitudes. But beneath the seemingly cordiality there was an inherent conflict of beliefs, values and goals. Jucundus was a pagan and prospered in making idols and objects for temple worship and his main object was material prosperity with a cool conscience of serving the pagan gods and the emperor. With the emperor’s edict to be published soon, he hoped that Agellius will not expose himself and ruin his own reputation. He therefore, conceives a scheme of baiting his hook with Callista (43).

Agellius himself had thought the possibility of Callista being converted to make a good Christian wife. Jucundus plays with Agellius’ affection for Callista to compromise with his beliefs, with the hope that Callista would win Agellius back to paganism. Jucundus gently persuades Agellius to offer incense to Jove (55), and contrives a lived-in trial marriage with Callista (57). Agellius objects to these proposals displeasing his uncle. He is in conflict with keeping his belief and pleasing his uncle and therefore sought a middle way and to keep peace he ultimately conceded to his uncle’s proposal.

Callista is the triumph of the novel. She has passionate love of the Greek idealism, but beyond it, she has a vision of truth for which her heart yearns in vain (Hutton 221). According to Bernadette Waterman Ward:

More than a novelistic character, Callista herself is a sermon illustration: honesty with oneself and the consequent desire for God. Roman guards treat her oddly politely. Callista
becomes in turn righteous Paganism; severe charity; spousal longing for the divine Person; self-recognition of human inadequacy; and finally faith unto martyrdom (15).

In Callista there is the yearning for faith. When Agellius proves to prize her love above Christ’s, she feels that the Christianity of which she had learnt from her slave is only a dream (73). But there is the thirst for the truth. She is affected by Chione, Agellius, and Caecilius; she feels something extraordinary in them, that they possess something worth having. She has an intuition of God inwardly and a thirsting for faith, which only needed “to be convinced by Caecilius that there is an object which corresponds to her will to believe” (Wright 16). He tells her:

[I]f all your thoughts go one way; if you have needs, desires, aims, aspirations, all of which demand an Object, and imply, by their very existence, that such an Object does exist also; and if nothing here does satisfy them, and if there be a message which professes to come from that Object, of whom you already have the presentiment, and to teach you about Him, and to bring the remedy you crave; and if those who try that remedy say with one voice that the remedy answers; are you not bound, Callista, at least to look that way, to inquire into what you hear about it, and to ask for His help, if He be, to enable you to believe in him (123).

Callista’s conversion comes about gradually. It is only after being suspected for a Christian and cast into a prison that she actually becomes a Christian. She discovered that the more she thought of what she heard of Christianity, the closer she was drawn to it and the more her soul would approve of it, and it would seem to respond more to her needs and aspirations, and its truth became clearer (162). She begins to understand
now the sublime composure in Chione, Agellius and Caecilius, and
discovered that they were detached from earthly possessions, not because
they lacked them or had no love for them, but because they possessed
something higher, something greater which commanded their affection and
desire. She felt; “They had about them a simplicity, a truthfulness, a
decision, an elevation, a calmness, and a sanctity to which she was a
stranger, which spoke to her heart, and absolutely overcame her” (163).
Later, when Polemo and her brother tried to reason with her and draw her
back to her old self, she confidently says:

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 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. So you see, Polemo, 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 (174).
She has not found Him, and is willing to go all the way to find Him. When
she does find Him, she declares:
I will be a Christian: give me my place among them. Give me my place at the feet of Jesus, Son of Mary, my God. I wish to love Him. I think I can love Him. Make me His (Callista 192).

Callista receives Baptism, Confirmation and Communion from Caecilius and being confirmed in faith she goes out to bear witness to her faith with total commitment, sincerity and courage. She sacrifices present prosperity for an uncertain future. In becoming a Christian, she was leaving the known for the unknown (Wright 11).

Reading Callista can instil a fear of God within an individual. It is short and deceptively simple. It expresses the poetic and intuitive side of Newman’s nature. It is full of psychological insight and has touches of irony but essentially, it is the story of a human soul who finds life in giving her life for Christ, her heart made whole in his love (Trevor 160).

In Callista, Newman draws many parallels and similarities with Victorian England. The demon-ridden, locust-scorched third century of the Callista, damaged by human sin, resembles the century of Newman (Ward 15). Newman hints that the Victorian Anglicans were no better than the pagans were in Callista’s day. The reluctance of the pagans in accepting Christianity in Callista’s time has its parallel in the Protestant toleration of Catholicism after the ‘Catholic Emancipation’ Act of 1829 (Wright 10). In Callista we are told:

Whatever jealousy might be still cherished against the Christian name, nevertheless individual Christians were treated with civility, and recognized as citizens; though among the populace there would be occasions, at the time of the more solemn pagan feasts, when accidental outbursts
might be expected of the antipathy latent in the community (9).

T. R. Wright remarks that “Jucundus, the easy-going worldly uncle of the hero, Agellius, is typical of the ‘two-bottle orthodox’ or high and dry Anglicans of the nineteenth century. He questions the loyalty of his Christian nephew as Gladstone was to question the compatibility of a dual allegiance to the Pope and to the Queen” (10-11). In *Callista*, Jucundus found it difficult to comprehend that a person refusing to sacrifice to Jove and swear by the emperor could still claim to be loyal to the empire (136). The onslaught of secularism materialism that plagued the Victorians did the same to the Church of the third century. In *Callista* we are told:

Everyone was applying himself to the increase of wealth; ... The priests were wanting in religious devotedness, the ministers in entireness of faith; there was no mercy in works, no discipline in manners. ... Numerous bishops, who ought to be an encouragement and example to others, despising their sacred calling, engaged themselves in secular vocations, relinquished their sees, deserted their people, strayed among foreign provinces, hunted the markets for mercantile profits, and tried to amass large sums of money, while they had brethren starving within the Church (10).

Newman presents the loss of faith in *Callista*. He describes Sicca as a place with no bishop, no priest, and no deacon. There were however many who ought to be Catholics but who had become heretics, Gnostics or pagans on the asking (11).

The Victorian’s tendency to reduce everything to rationality at the expense of the affective faculty and faith is found in *Callista*. Aristo at one moment appeals Callista to listen to reason, but she refuses to listen to
The Apologia Pro Vita Sua of 1864 is an answer to a conflict that arose between Newman and Charles Kingsley. Kingsley had written a review for J. A. Froude's History of England, in Macmillan's Magazine of January, 1864. A portion of the review read; "Truth for its own sake has never been a virtue with the Roman clergy. Father Newman informs us that it need not be, and on the whole ought not to be" (qtd. in Moody 214). A series of letters flew back and forth. The result was the Apologia, one of the greatest confessions of all time (218). It has a status as literature in its own right, in virtue of the quiet luminosity of style and the personal and persuasive way in which he has put down his thought into writing. It is a kind of Newman's Spiritual autobiography, and perhaps the most significant of Newman's writings. As a revelation of a soul's history, and as a model of pure, simple, unaffected English, the Apologia, entirely apart from its doctrinal teaching, deserves a high place in the English prose literature (Long 556).

c. Apologia Pro Vita Sua

The Apologia Pro Vita Sua of 1864 is an answer to a conflict that arose between Newman and Charles Kingsley. Kingsley had written a review for J. A. Froude's History of England, in Macmillan's Magazine of January, 1864. A portion of the review read; "Truth for its own sake has never been a virtue with the Roman clergy. Father Newman informs us that it need not be, and on the whole ought not to be" (qtd. in Moody 214). A series of letters flew back and forth. The result was the Apologia, one of the greatest confessions of all time (218). It has a status as literature in its own right, in virtue of the quiet luminosity of style and the personal and persuasive way in which he has put down his thought into writing. It is a kind of Newman's Spiritual autobiography, and perhaps the most significant of Newman's writings. As a revelation of a soul's history, and as a model of pure, simple, unaffected English, the Apologia, entirely apart from its doctrinal teaching, deserves a high place in the English prose literature (Long 556).
It is a triumph far beyond the ephemeral charge on which it was founded (Chesterton 31). In it he does indeed vanquish, not his accuser, but his judges (Apologia 93). According to P. J. FitzPatrick, “The Apologia displays what life has cost a man and what it has taught him; it displays a man, and a great one; it can fascinate readers of any religious belief or of none at all” (28). Furthermore, he writes; “For those who read the Apologia, it fascinates because it exhibits, among so much else, so many tensions: the personal and the civic; the individual and the communal; the private and the observable” (36). In the Apologia, Newman pours out in the “grandest style the permanent sincerity of his belief in the Catholic Church as the supreme contrast to that world, the godlessness of which tore him with distress” (Sencourt 189). The Apologia is a story of a soul’s pilgrimage, and a spiritual autobiography, intensely human in its interests, and masterly in its expression (Dark 80).

The Apologia is a defence of truth, as Kingsley had charged Newman of Untruthfulness. Newman chose to confine himself to counter this charge of Untruthfulness among other things because it is more serious (Apologia 82). This is the point of conflict between them. Newman writes in the Apologia:

But I do not like to be called to my face a liar and a knave: nor should I be doing my duty to my faith or to my name, if I were to suffer it. I know I have done nothing to deserve such an insult; and if I prove this, as I hope to do, I must not care for such incidental annoyances as are involved in the process (95).

The Apologia is a history of Newman’s religious opinion up to 1845. He divided the progress of his religious opinions into four periods; from early years up to 1833; from 1833 up to 1839; from 1839 to 1841; and
from 1841 to 1845. After his conversion to Roman Catholicism he declared that he has no history of religious opinions to narrate, which meant that there were no more changes to record.

In the first period, Newman narrates the progress of his religious beliefs and the internal conflicts he endured from his early years till the launching of the Oxford Movement. The journey is one of faith in the quest of Truth. He did not have definite religious convictions till fifteen. His early trajectory of faith was a movement from a Bible religion of the evangelicals, to superstitions and to a sort of non-belief and scepticism, which was a result of reading Paine’s Tracts against the Old Testament, and the French verses of Voltaire’s against the immortality of the soul. At fifteen in 1816, he writes in the Apologia; “I fell under the influence of a definite Creed, and received into my intellect impressions of dogma, which, through God’s mercy, have never been effaced or obscured” (97). He came under the influence of the Calvinists, and his reading of Romaine’s made him convinced that he was “elected to eternal glory,” a conviction that remained till he was twenty-one. He also came to “rest in the thought of two and two only supreme and luminously self-evident beings, myself and my creator” (98). From thence, Newman’s faith journey was one of the conflict of mind as different beliefs confronted him.

His readings of various authors brought him into contact with diverse religious views and beliefs. Thomas Scott, to whom Newman almost owes his soul, inspired him with “his bold unworldliness and vigorous independence of mind” (98). Scott was a seeker of truth and taught Newman to believe in the doctrine of the Holy Trinity, and planted in him the “fundamental Truth of religion”. Newman was greatly influenced by Scott’s maxims, “Holiness before peace” and “Growth is the
only evidence of life.” Law’s *Serious Call* impressed upon him the Catholic doctrine of conflict “between the city of God and the powers of darkness” (99). While, reading Newton’s writings on Prophecies made him firmly convinced that the Pope was the Antichrist mentioned in Daniel, St. Paul and St. John; however, Joseph Milner’s Church History especially the extracts from St. Augustine, made him see Catholicism as the religion of the primitive Christians. He was in a conflict of mind and suffered an intellectual unrest (100).

As a Fellow of Oriel, he interacted with the ‘Noetics’ of Oriel Common room, and discovered new beliefs. He learned from Summer, the doctrine of Baptismal Regeneration (101), from Hawkins the doctrine of Tradition, and from Rev. William James the doctrine of Apostolic Succession (102). Whately opened his mind and taught him to think and use his reason (103). He found himself “beginning to prefer intellectual excellence to moral” and “drifting in the direction of liberalism” (105).

The influences that made a decisive mark on him at Oxford would be that of John Keble and Hurrell Froude. Keble implanted in him two intellectual truths (108). The first was the sacramental system, which taught that external things are both the types and instruments of real unseen things; and then the communion of saints and the Mysteries of faith. Secondly, Keble clarified the difficulty of Butler’s teaching on probability by suggesting that the firmness of assent which we give to religious doctrine is to be given “not to the probabilities which introduced it, but to the living power of faith and love which accepted it.” Love and faith give force to the probability and they are directed to an Object (109). Hurrell Froude made him look favourably upon the Church of Rome, and develop a dislike for the Reformation and scorn for Bible only religion of
The second period of the history of Newman’s religious opinions is from 1833 to 1839. It marks the period of the Oxford Movement when Newman was the undisputed leader and inspiration. The movement was a union of minds in opposition to Liberalism. He thought that if Liberalism gains footing in the Established Church, it was sure victory. He contemplated on an action to deal with it strongly. He felt the need for a second Reformation (119). He joined Froude for a Mediterranean holidays but his mind was in England. He was troubled by the success of the liberals and had fierce thoughts against them. Froude and Newman had borrowed Achilles saying, “You shall know the difference, now that I am back again” as their motto (120-1).

The second period of the history of Newman’s religious opinions is from 1833 to 1839. It marks the period of the Oxford Movement when Newman was the undisputed leader and inspiration. The movement was a union of minds in opposition to Liberalism. He definitively states in the Apologia that his “battle was with liberalism”. By liberalism he meant the “anti-dogmatic principle and its development” (132). Besides being in conflict with liberalism, he was also in conflict with the Roman Catholic Church. He believed the Church of England to be Apostolic Catholic Church in England and thus rejected the claims of Rome and believed her to be bound up with the cause of Antichrist (135). He felt it his duty to protest against the Roman Catholic Church.

Liberalism in religion was battering the old orthodoxy of Oxford and England. Newman and his fellows of the Oxford Movement felt impelled to stand up against this liberal tendency through their Tracts. Newman did more through his sermons from the pulpit of St. Marys. But the Tracts were looked upon with suspicions and a cry was heard on all sides that the
Tracts and the writings of the Fathers would lead the Tractarians to Rome. They were suspected of ‘popery’ (Apologia 143).

The writing and publication of Tract 90 brought Newman into conflict with the Established Church. It was received with universal indignation, and the author was denounced as traitor in all establishments. With such fierce opposition against the Tract, he realised that he had lost his self-confidence, his place in the Movement, and the public confidence in him (163).

In the third period of the history of Newman’s Religious Opinions which is from 1839 to 1841, the conflict is between the Anglican Via Media and the popular religion of Rome. Anglicanism stood for Antiquity or Apostolicity and the Roman Church stood upon Catholicity. Hence, the conflict of England and Rome was Antiquity versus Catholicity (176). Newman felt that the Via Media, was “a sort of remodelled and adapted Antiquity” (181). This section of the Apologia speaks of the internal conflict of Newman’s mind and the movement of his beliefs. He discovered in his readings of the Fathers that the Church of the Via Media was on the side of the heretics and in schism. The words of St. Augustine, “Securus judicat, orbis terrarum!” struck him. He writes; “By those great words of the ancient Father, the theory of the Via Media was absolutely pulverised” (185).

This fourth period of the history of his Religious Opinions ranging from 1841 to 1845 is considered as a moment on his deathbed with regard to the Anglican Church. In this section too, the controversy between the Anglican Church and the Roman Catholic Church is discussed. Newman had concluded that the Via Media was an impossible idea. Being defeated apparently, he retired to Littlemore for a quiet life, but his adversaries would not leave him in peace. He suffered their calumnies, malign, jeers,
suspicion, false accusations and jealousy. He had doubts about the Established Church, but could not make a move towards the Roman Catholic Church. He was in conflict of beliefs. He finally came to conclude that the Anglican Church was certainly wrong, and Rome was right (248). From thence, Newman tells us in Apologia that he took two important and significant steps; the formal retraction of all his anti-Roman writings and statements and the resignation of St. Mary’s including Littlemore. Eventually, he made his assent to the truth he had been seeking. He crossed over the Tiber to join the Church of Rome.

The Apologia concludes with a section on a General Answer to Mr. Kingsley, where he clearly states; “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 changes to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I never have had one doubt” (275). At least with regard to his beliefs he had found peace and happiness. G. K. Chesterton wrote:

Whatever else is right, the theory that Newman went over to Rome to find peace and an end to argument is quite unquestionably wrong. He had far more quarrels after he had gone over to Rome. But, though he had far more quarrels, he had fewer compromises: and he was of that temper which is tortured more by compromise than by quarrel (30).

Definitely, the Apologia of Newman is a journey of the soul in search of what he believed to be the truth. In an age of the decadence of religion, loss of faith, agnosticism, and materialism, Newman stood for God, holiness of life and the otherworldliness. He opposed liberalism to
The project of the Irish Catholic University was a wretched failure for Newman at least from the administrative point of view (Moody 192). But the effort of Newman was not entirely fruitless. He left two memorials; one the University church and the second is the monumental volume, *The Idea of the University* (Sugg, *Snapdragon* 145). The university was the desire of the Catholic Church in Ireland to counter the secularising threat posed by the Queen’s Colleges established by the British Government in the mid 1840’s. The Irish Bishops feared the corruption of the young Catholic minds with a mixed education. They got the sanction of the Pope in 1852, to establish the Catholic University in Dublin. Newman had been invited to initiate this project as the first Rector. He commenced his work by delivering a series of lectures to the prelates and educated Irish laity, which were published later in 1853 as *Discourses on the Scope and Nature of University Education*; and five years later, there appeared a second volume, *Lectures and Essays on University Subjects*, which explicated in a more specific way the general issues raised in the discourses. The two works were combined together to make a single work *The Idea of the University* (Gregor 22).

Newman had come to establish the Catholic University at a time when Oxford had turned liberal and secular, a time when men were feeling the influence of the claims of the biologists, the geologists, and the rationalist philosophers. It was a time when everyone was trying to reconstitute his mental and spiritual world. The strict orthodox feared and
rejected the scientific and liberal forces. It was in such a situation that Newman was planning a university in which theology and sciences would freely flourish. He was aware that there was no point in shielding students from the dangerous modern thought, and so dared to expose minds to face dangers which were inevitable. Therefore, he insisted that although he believes absolutely in the importance of religious education, the ecclesiastical supervision of scientific investigations or any narrowing of the conception of literature would not be entertained in the scheme of the university (Harrold 18). *The Idea of a University* showed that liberal education though useless from the point of professionalism and ecclesiasticism, is nevertheless a priceless aid in helping men to live with themselves and with their fellowmen (19).

This work of Newman discusses intellectual culture as something desirable, apart from religious and moral culture, and considers why and how it is so. It also provides a magnificent defence of a liberal education, which simply is the cultivation of the intellect as such and its object is nothing but intellectual excellence.

Here, Newman expounded his ideals and experiences of Oxford and gave to English literature a prose work of unmatched value. Martin J. Svaclic in his Introduction to the Rinehart Edition of *The Idea of the University*, names Newman “as one of the great masters of English prose”. He calls this work; “That eloquent defense of a liberal education which is perhaps the most timeless of all his books and certainly the one most intellectually accessible to readers of every faith and of none” (vii).

Some of the pertinent Victorian’s dilemmas and predicaments are treated in this work. *The Idea of the University* read in the perspective of the Victorian Conflict shows that it stands to propose counter ideas, beliefs and values to utilitarianism, fragmentation, secularism, and rationalism.
In the wake of secularism that endeavoured to exclude religious knowledge from higher education, to undermine religion and its practices, and to undervalue the Church’s importance and her role, Newman affirmed in his Preface to *The Idea of the University* that the Church is needed for the integrity of the University; for the Church steadies the University’s office of intellectual education (xxxvii). The purpose of a University is “to teach universal knowledge: Theology is surely a branch of knowledge” (*Idea* 14-5). According to Ian Gregor, Newman “spoke eloquently of the necessity of including theology within the university, not in a spirit of special pleading but in the same way that theology would appear as an entry in any worthwhile encyclopedia. For Newman, the university was such an encyclopedia given institutional form. To tolerate the exclusion of theology would be to act illiberally and with bias” (22). Hence, if an institution which professes to teach all knowledge, fails to teach about the Supreme Being, it fails in its objective. He writes:

The word God is a Theology in itself, indivisibly one, inexhaustibly various, from the vastness and the simplicity of its meaning. Admit God, and you introduce among the subjects of your knowledge, a fact encompassing, closing in upon, absorbing, every other fact conceivable. How can we investigate any part of any order of Knowledge, and stop short of that which enters into every order? All true principles run over with it, all phenomena converge to it; it is truly the First and the Last (*Idea* 19).

Newman pointed out that the Victorian religious world held the view that Religion consisted in feelings or sentiments and not in knowledge. The belief in the connection of faith with truth and knowledge was either forgotten or denied. The basis of Religion was taste and sentiment, and not
arguments. Religion was something short of intellectual exercises. It came about to supply a human need, and was based on many things, like custom, prejudice, law, education, habit, loyalty, feudalism, but not on reason (21-2). The whole endeavour of the nineteenth century English education had been to exclude Religion from its purview, because it regarded Religion as no knowledge and has no relation to knowledge, and that its concern is merely the cultivation of the taste, sentiment, opinions, feelings (24). The tendency of the system of the universal knowledge of the time had been to teach everything of the creature and creation except about the Creator, justifying their view by postulating unlimited knowledge about the creature, but impossibility and hopelessness with regard to the being, attributes and works of the Creator (25). Newman refuted such views and tendencies and postulated that “Religious doctrine is knowledge, in as full a sense as Newton’s doctrine is knowledge. University teaching without Theology is simply un-philosophical. Theology has at least as good a right to claim a place there as Astronomy” (31-2). In an atmosphere where theological considerations were in direct antagonism with the reforming efforts of the secular minds and knowledge was pursued for its own sake, Newman’s “general position throughout these discourses is, that Theology is essential to true University study, because it is a branch of true knowledge, since it harmonizes and connects all the other studies and science, and gives them their due subordination in relation to the purpose of life” (Hutton 217).

In the discourse on Bearing of Theology on Other Branches of Knowledge, Newman speaks of the great men of intellect who do not deny God’s existence, but simply exclude Him from their contemplation. These intellectuals argue:
There are other beings in the world besides the Supreme Being; theory business is with them. After all, creation is not the Creator, nor things secular religious. Theology and human science are two things, not one, and have their respective provinces, contiguous it may be and cognate to each other, but not identical. When we are contemplating earth, we are not contemplating heaven; and when we are contemplating heaven, we are not contemplating earth. Separate subjects should be treated separately. As division of labour, so division of thought is the only means of successful application. “Let us go our own way,” they say, “and you go yours. We do not pretend to lecture on Theology, and you have no claim to pronounce upon Science” (Idea 33).

They intend not to offend or interfere with the religion of others; they only desire a separation of Theology and other sciences. Newman, however, believes that Theology is a real science; the Science of Religion. Hence any one science, and Theology no exception, excluding any other science from its consideration, will be acting in prejudice to the truth of every kind. Newman speaks for the Science of Religion and tells those who argue for the exclusion of Theology from their purview; “When Newton can dispense with the metaphysician, then may you dispense with us” (39).

Theology is “the Science of God, or the truths we know about God put into system; just as we have a science of the stars, and call it astronomy, or of the crust of the earth, and call it geology” (46). God is the invisible soul of the universe, the eternal Supreme Good, in whom are “all wisdom, all truth, all justice, all love, all holiness, all beautifulness; who is omnipotent, omniscient, omnipresent; ineffably one, absolutely perfect”
Newman affirms the place of God in all sciences, for the purpose of the university education is the grasping of truth, and truth finds its end in God, and therefore without that end, which connects its beginning, there is no path to tread upon (Heiner, http://stephenheiner.blogspot.com). Theology being a branch of knowledge cannot be discarded without prejudice to the completeness of knowledge. To exclude it from university knowledge would be “to take the spring from out of the year” (Idea 53).

For Newman, education without Theology is simply incoherent. He considered theology as the keystone and cement in the edifice of knowledge. He definitively says:

Granting that divine truth differs in kind from human, so do human truths differ in kind one from another. If the knowledge of the Creator is in a different order from knowledge of the creature, so, in like manner, metaphysical science is in a different order from physical, physics from history, history from ethics. You will soon break up into fragments the whole circle of secular knowledge, if you begin the mutilation with the divine (19-20).

It is a common tendency, so observed Newman, to see a supposed opposition between secular science and the divine. However, he argues that education should lead to the possession of the whole truth, but no one science, “not even all secular sciences, is the whole truth.” The omission of one science from the purview of another will affect each other. Newman affirms that Revealed Religion supplies facts to other sciences, which they alone could not obtain; and it invalidates apparent facts, which they alone would not imagine. Hence, Catholics are to be proud of divine knowledge and think that the omission of any kind of knowledge, human or divine, is not knowledge but ignorance (54-5).
Newman’s contention is that “a refusal to recognize theological truth in a course of Universal Knowledge; - it is not only the loss of Theology, it is the perversion of other sciences” (58). From thence, he attempts a demonstration of the bearing of other sciences on theology. He considers Fine Arts, Painting, Sculpture, Architecture and Music as the “special attendants and handmaids of Religion,” but admits that unless restrained, they will aim at being principals and not the servants (59). He believes that other sciences can deflect from their courses and can usurp the place if Theology, if it is not present to defend its own boundaries and to prevent the encroachment (73). All sciences are interconnected and have their influences mutually upon each other, and it would be an impossibility to teach all of them thoroughly, unless they are considered as a whole, in which Theology is a part to complete and correct the others, while leading them to the truth. He asserts that even if Theology is not taught, it will be usurped by other sciences (74).

When Darwinism traced the origin of man to primate beings, and proposed the descent of man, the position of man in the hierarchy of creation was questioned. It somewhat undermined the nobility of man as the crown of creation. Newman however perceives man in higher plane and asserts; “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” (91). He further defines the purpose of knowledge and highlights the object of University’s education in the Preface to The Idea of the University:

...not science, art, professional skill, literature, the discovery of knowledge, but some benefit or other, to accrue, by means of literature and science, to his children; ...when the Church
founds a University, she is not cherishing talent, genius, or knowledge, for their own sake, but for the sake of her children, with a view to their spiritual welfare and their religious influence and usefulness, with the object of training them to fill their respective posts in life better, and of making them more intelligent, capable, active members of society (xxxviii-xxxix).

Newman defends the dignity and nobility of man: "Man is a being of genius, passion, intellect, conscience, power...Such is man: put him aside, keep him before you; but, whatever you do, do not take him for what he is not, for something more divine and sacred, for man regenerate" (174-5). In his discourse *Knowledge Viewed in Relation to Religion*, he expounds the definition of a gentleman who can either be a believer or non-believer. Newman opens his definition thus; "Hence it is that it is almost a definition of a gentleman to say he is one who never inflicts pain" (159). Newman’s gentleman is to be the product and not the raw material of the liberal education in the University (McCartney 93). According to Ian Gregor, the gentleman is one endowed with every virtue, and is the fine flower of the liberal education (25).

His discourse on *Knowledge Viewed in Relation to Professional Skill* is an attack on Utilitarianism, which insists that Education should result in definite work, which can be weighed and measured (*Idea* 115). They call this an effort to make "useful" the process of Education and Instruction and their watchword is "Utility" (116). Newman recalls the contribution of two great men of letters, Dr. Coplestone and Mr. Davison, who stood for Liberal Education as against the claim of Utilitarian philosophy at Oxford. He acknowledges their influence on him, and demonstrated his wish to maintain against the secularist and utilitarian
temper which had taken control of the English universities after the collapse of the Oxford Movement (Cameron 24).

John Locke had argued for the usefulness of education. He contended that reason would advise men of quality want their children’s time be spent on useful knowledge and not be bothered to be stuffed with trash. He distinctly limited utility in education to its influence on future trade or profession of the pupil and ridiculed the idea of education of the intellect. Locke’s opinion is that it is ridiculous an effort of a father to waste his money on engaging his son to learn the Roman language, while planning trade for him (Idea 120). He argued that instead of learning something he would not use, the child should be taught good handwriting and accounting which would prove useful to his trade. Locke’s modern disciples had also protested against education not based on the principle of utility. These proponents of utilitarian philosophy in education focussed on “the advancement of science as the supreme and real end of a University” (121). Furthermore, they attempted to dethrone the classics from the position of supremacy and to replace them with useful knowledge that leads to a trade or profession (Dulles, www.hccns.org). They claimed that “classical education cultivates the imagination a great deal too much, and other habits of mind a great deal too little, and trains up many young men in a style of elegant imbecility, utterly unworthy of the talents with which nature has endowed them” (Idea 122-3).

In the mind of Newman, liberal education is the cultivation of a mental culture. The proponents of utility in education had sought for the cultivation of understanding and the “talents for speculation and original inquiry.” He agrees that a principal portion of the liberal education is just these, therefore, what they meant as “useful” he means as “good” or “liberal” (123). He argues confidently for liberal education and shows that
Nevertheless, Newman is emphatically "against Professional or Scientific knowledge as the sufficient end of University Education" (125), and argues that the University does not teach a particular subject but all knowledge by teaching all the branches of knowledge. He protests against the proposition of Locke and disciples that a university education is useful only if teaches a mechanical art or a physical secret, and proposes:

[T]hat 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 great 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 (126).

The strong claim of Newman in defence of liberal education is that the study of the classics has the capacity to refine and enrich the intellect and far from being useless, liberal education would equip the student to enter many walks of life. Knowledge is for its own sake and has no utilitarian value. A liberal education will widen a person's perspective and interest. Professional Education in the opinion of Newman gives eminence and excellence to a person in that area of learning, but it could limit, fetter and insulate the intellect (131). However, when he says; "If then a practical
end must be assigned to a University course, I say it is that of training good members of society. Its art is the art of social life, and its end is fitness for the world” (132), according to Professor Culler, he seems to follow a good argument with a bad: “What Newman says is doubtless true, but it is rather like the preacher who tells his congregation to be virtuous even if it doesn’t pay, and then adds that they may be sure it will pay in the long run anyhow” (qtd. in Gregor 24).

Fragmentation was a threat to the education of the Victorian era. In the opinion of Avery Cardinal Dulles, Newman was alarmed by the increasing tendency to compartmentalise education. He was not opposed to the multiplication of disciplines. In fact in his Irish University he set up all kinds of schools; of arts and science, medicine and engineering, agriculture and made provision for a chemical laboratory and an astronomical observatory. Every one of these had their rightful place in the liberal university learning. However, with the multiplicity of disciplines, there was a need of a principle of order to govern the whole, in order to assist the students see each discipline in relation to the other. He proposed philosophy as the metadiscipline, as it is the exercise of reason upon knowledge and is unlimited in its scope. It embraces all truth and employs all methods to achieve it, and therefore, the study of it will overcome the threat of fragmentation (Dulles, www.hccns.org).

Rationalism which views “reason as opposed to, say, sense experience, divine revelation or reliance on institutional authority” (Markie 75) was making its presence felt in the educational institutions. It has many forms like philosophical and religious rationalism, but in all there is the “doctrinaire insistence on the sovereignty of reason” over the senses. Philosophical rationalism posits reason and not senses as the source of all knowledge and ultimate test of truth. In doing this it minimizes all other
human powers like sense, imagination, and free will (Gurr 90). Religious rationalism has a negative connotation and “stands for an antireligious and anticlerical movement of generally utilitarian outlook” (Williams 240).

According to Newman there are two injuries which Revelation may suffer at the hands of the rationalist, unless the Church performs her duty of protecting her sacred treasure which is in jeopardy. The first is the tendency to simply ignore Theological Truth completely, pleading ignorance of any differences of religious opinions, and the second is of a more subtle nature, which is recognition of Catholicism but in an adulterated spirit (Idea 166). He also speaks of a Religion of Reason, which is the religion of the “civilized times, of the cultivated intellect, of the philosopher, scholar, and gentleman” and is possible to conceive in a Catholic country, “as a spirit influencing men to a certain extent, for good or bad or for both” (138). However, in a non-Catholic environment the Religion of Reason which is an intellectual religion will show itself “in the insensibility of conscience, in the ignorance of the very idea of sin, in the contemplation of his own moral consistency, in the simple absence of fear, in the cloudless self-confidence, in the serene self-possession, in the cold self-satisfaction” (149).

The Religion of Philosophy or Reason holds no doctrine and shows truth only under one aspect and so is deficient; conscience is a moral sense, and vice is a deformity (152). In short the doctrine of this religion is most superficial and “makes virtue a mere point of good taste, and vice vulgar and un-gentlemanlike.” It views everything from a utilitarian perspective and mitigates the ferocity and sternness of reality. Newman illustrates the ethical temperament of a civilized age:

It is detection, not the sin, which is the crime; private life is sacred, and inquiry into it is intolerable; and decency is virtue.
Scandals, vulgarities, whatever shocks, whatever disgusts, are offences of the first order. Drinking and swearing, squalid poverty, improvidence, laziness, slovenly disorder, make up the idea of profligacy: poets may say any thing, however wicked, with impunity; works of genius may be read without danger or shame, whatever their principles; fashion, celebrity, the beautiful, the heroic, will suffice to force any evil upon the community. The splendour of a court, and the charms of good society, wit, imagination, taste, and high breeding, the *prestige* of rank, and the resources of wealth, are a screen, an instrument, and an apology for vice and irreligion (153).

Philosophy under the guidance of the Church does service to morality, but when it begins to aspire autonomy and becomes a rival to the Church as it “attempts to form a theory, and to lay down a principle, and to carry out a system of ethics, and undertakes the moral education of the man, then it does abet evils to which at first it seemed instinctively opposed” (154).

It is the contention of Newman that such religion of the intellect should be prevented from encroaching into the sacred portals of the university. The Church must exercise a wise control over the university; not hindering progress by assisting it to avoid falling prey to “the kinds of scepticism and unbelief that have plagued seats of learning since the time of Abelard. Because the university cannot fulfil its mission without revealed truth, and because the Church has full authority to teach the contents of revelation, the university must accept the Church’s guidance” (Dulles, www.hccns.org).

In the lecture on *A Form of Infidelity of the Day* he anticipated the notion of ‘modernism’. The infidelity of his time was the separation of
Science and Religion. The general tendency of the time was to divorce Religion from Science and consequently give rise to unbelief. He also discusses the struggle between truth and error. He believes that in his days of unbelief, Truth can speak out too, and if falsehood assails Truth, Truth can assail falsehood too (Idea 287). Although Reason and Revelation are apparently inconsistent, Newman insists that they are consistent in fact. A man should be allowed to devote his intellect and energy to the study of all sciences; astronomy, geology, physics, chemistry, antiquity, linguistics, psychology, economy and the like, and when he is saturated with them, let him turn round to peruse the inspired records, or listen to the authoritative teachings of Revelation, the book of Genesis, or the warnings and prophecies of the Gospels. He might experience a kind of a distressing revulsion of feelings as his imagination dictates a distance between faith and the sciences.

The effort of the men of sciences had been to exclude the teachers of Religion from the lecture-halls of science, so as to have a free hand to influence and produce infidels. Science which is concerned with the tangible, practical, novelties, discoveries being more attractive, would aim for popularity and power (302). And therefore, Newman remarks that the Sciences “look out for the day when they shall have put down Religion, not by shutting its schools, but by emptying them; not by disputing its tenets, but by the superior worth and persuasiveness of their own (303).

Speaking of the relation between Revelation with Physical Science, Newman contends that the supposedly antagonism between them does not really exist. It is a mistaken belief in people that Revelation is in conflict with Physical Science and vice versa, to the disadvantage of Revelation. This leads religious minds to be jealous and prejudiced to the findings of science, thereby leading to mutual contempt of each other (322). There are
two fields of Knowledge; the natural and the supernatural. According to Newman, these two intersect on two counts; first in as much as "the supernatural knowledge includes truths and facts of the natural world, and secondly as far as truths and facts of the natural world are on the other hand data for inferences about the supernatural" (323).

Obviously, Theology is just what Science is not. It begins not with the sensible facts or with nature, but with the Author of nature, with the invisible, unapproachable Cause and source of all things, with the infinite. Physical Science is occupied with contemplating the facts, while Theology gives the reasons for the facts. Newman says: "The Physicist... treats of efficient causes; the Theologian of final. The Physicist tells us of laws; the Theologian of the Author, Maintainer, and Controller of them; of their scope, of their suspension, if so be; of their beginning and their end" (326).

Physics is concerned with the sensible world, the phenomena we see, hear, and handle, in short with matter (324). Theology contemplates the world of the mind; "the Supreme Intelligence; souls and their destiny; conscience and duty; the past, present, and future dealings of the Creator with the creature" (326). The "methods of reasoning and inquiring used in Theology and Physics are contrary the one to the other" (331). Thus Newman tells us that "Physical Science is experimental, Theology traditional; Physical Science is the richer, Theology the more exact; Physics the bolder, Theology the surer; Physics progressive, Theology, in comparison, stationary; Theology is loyal to the past, Physics has visions of the future" (332).

Apparently the Theology and Physical Science seem to be in collision, prejudice and jealousy, without any point of agreement. There have been consternations between the Church and the progressive findings of secular science, because the Church had feared the growth of sciences.
Newman remarks that Theology need not fear Physical Science, because it deals with the supernatural (329). However, he denounces the Physical Theology, which employs the Argument from Design to prove the existence of the Supreme Being from the Universe (338). For him, the Physical Theology cannot be Christian; on the contrary it disposes the mind to be against Christianity. The God of Physical Theology is an idol, nothing more than a "Being of Power, Wisdom, and Goodness" as the God of the Pantheist (341-2).

It was Newman firm belief that sciences grafted on Theology proper would be proper and would result in religious science, thus illustrating the "awful, incomprehensible, adorable Fertility of the Divine Omnipotence; it will serve to prove the real miraculousness of the Revelation in its various parts, by impressing on the mind vividly what the laws of nature, and how immutable they are in their own order; and it will in other ways subserve theological truth" (342).

In another lecture on *Christianity and Scientific Investigation*, he protests against the needless antagonism between the advocates of Religion and Sciences. He held that theology is a deductive science, but physics and the like are inductive and therefore, collision between science and religion need not, and in fact did not occur at all (Barry, [http://www.newadvent.org/](http://www.newadvent.org/)). He requested all, the theologians, scientists, jurists, economists, historians, chemists, geologists and physiologists to work in harmony in their own respective lines of research and speculations, confident that though there may be momentary collisions, awkward appearances, and contradictions, they will ultimately become consistent with each other (*Idea* 350).

*The Idea of the University* is a defence of liberal education in which Religion and Sciences can co-exist without any antagonism, each
respecting the methods and field of the other. He demonstrated that Religion has a place in University’s education, because a liberal education which professes to teach all branches of knowledge does not include Theology in its perspective, would be prejudiced and biased and lacking in a vital branch of knowledge. Both Religion and Sciences in as much as their fields of contemplation are different may seem to be in conflict; sciences may at times question the veracity of the Christian doctrine, causing alarm to the religious mind. In such a conflicting situation, Avery Cardinal Dulles remarks, Newman “counseled patience and restraint on the part of hierarchical authorities and scientists alike. Both should proceed with the assurance that reconciliation can eventually be attained, for it is impossible that the truth of revelation could be contrary to that of reason and of science” (Dulles, www.hccns.org).

The study of The Idea of the University, teaches that the university education should not merely target the production of efficient work force, for a world job market which highly engaged in materialistic and consumerist endeavours of profiteering, at the expense of human dignity. It should not exalt the technical skills and proficiency over the spiritual. Newman pleaded for the universal humanism and a holistic and organic vision of reality. He decried the water-tight compartmentalisation of the branches of knowledge which does not favour a holistic human formation (Dulles, www.hccns.org).

A Catholic university should, therefore, be broad enough in perspective to embrace all truths, while maintaining its prerogative for the Christian Truth of the Revelation. Theologians, Scientists, Literary genius, Poets, Artists, Politicians should endeavour to respect each other and work for the good of humanity. Newman had thought out in paper, arguments to show to the Victorians and later generations that the conflict of Science
and Religion need not exist, but that both can co-exist contributing in their own ways to the good and progress of humanity.

e. *An Essay in Aid of a Grammar of Assent*

The major themes in *An Essay in Aid of a Grammar of Assent* were thoughts that had occupied Newman over a period of twenty years as a response to a controversy in which he was the focus or a personal crisis when he faced challenges to his religious convictions (Caiazza, [http://findarticles.com/](http://findarticles.com/)). He had felt in his conscience a kind of a compulsion to write. However, things were not falling in places, until he realised that he should not begin with certitude but begin by contrasting assent and inference. In composing the essay, he was not intending a scientific treatise, or a work of philosophy or theology (Tristam 234). His desire was to find an answer to a crucial problem - the problem of belief - and wanted “to justify men’s right to be certain, and especially their right to certitude in matters of religion” (Dessain 148).

There had been confusion about the word ‘reason’ in his works. In the opinion of Christopher Hollis:

Newman sometimes speaks very highly and sometimes very scathingly of reason. The truth was that he used the word in two quite different senses. What he condemned was the man who, having accepted the authority of Christ and the Church, then proceeded to criticise particular doctrines that Christ and the Church taught. Though he in places denounces this process as ‘reason’, his objection to it really is that it is ‘unreason’. If there is a voice of God it is absurd to question it (165).
In the words of Newman, “Rationalism is a certain abuse of reason; that is, a use of it for purposes for which it never was intended, and is unfitted...And thus a rationalistic spirit is the antagonist of faith, for faith is, in its very nature, the acceptance of what our reason cannot reach, simply and absolutely upon testimony” (Lilly 113). However, for Newman, as regards to Revealed Truth, it is not Rationalism to seek either what are attainable or not attainable by reason, or to define proofs to accept Revelation, or reject Revelation on the excuse of insufficient proofs, or question the conclusions defined by an authority once authority is accepted (Hollis 166). According to Newman:

... 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 scope of our own; to stumble at the partial knowledge which He may give us of them; to put aside what is obscure, as it had not been said at all; to accept one half of what has been told to us and not the other half; to assume that the contents of Revelation are also its proof; to frame some gratuitous hypothesis about them, to trim, clip and pare away and twist them in order to bring them into conformity with the idea to which we have subjected them (qtd. in Lilly 113).

Newman appeared to be against reason, but what he was really against was the secular rationalism, “the cocksure rationalism of the Enlightenment” (Reardon 46). He had always wished to go by reason and not by feeling. He did not discard reason in the journey of faith, but affirmed that “Faith is a process of the Reason” (N. U. S., 218). He was
The nature of belief and assent to faith were themes constantly reflected by Newman in his writings. In his Grammar, he lays down the fundamental principles underlying belief and justifies belief in God, in Natural Religion and in Revealed Religion, that is, Christianity (D'Cruz 498). It is a fine analysis of the mental processes involved in apprehension, inference, assent, and certitude. The attractive style and excellent illustrations give the work considerable merit as literature (Bowyer, and John 201). In this work, Newman develops his teaching on the relation between knowledge and belief in a systematic way.

The main object of the Grammar was to refute the fallacies of the prevalent philosophical argument of the day, which contended that we cannot believe what we cannot understand, and that nothing can be known in certainty about the unseen world. At the same time, he intended to show that there are modes of proof which the Creator gives for gaining religious truth, by which the mind is successively led on to the belief in God, in Christianity (D'Cruz 501). Newman told Edward Caswell on 3 December 1977 that the “Object of the book two fold. In the first part shows that you can believe what you cannot understand. In the second part that you can believe what you cannot absolutely prove” (qtd. in Dessain 148).

His mind showed admirable lucidity and insight in the development of his theme, but there is not much of a system. The Grammar lacks a proper schematic form. The point was that Newman was a mind which needed always a stimulus of an occasion to express itself vividly and logically. He confessed that he cannot write without a specific call. However, confronted with an issue, a problem, a situation, an argument, an
According to Sidney Dark, "The intention of the book was not to deride and denounce human reason, but to reconcile faith and reason, and incidentally to define the difference between faith and prejudice (104). The Grammar was intended to discuss the relation of Faith and Reason. In the light of the Victorian Conflict of Science and Religion, Newman sought to show that belief is possible, that faith and reason are related, and that God's existence need not be doubted. The focus of the discussion will be confined to elements indicating conflict.

The Grammar is Newman's attempt to explain religious belief in a logical but informal sense by transcending the use of syllogisms. It was Newman's stance to assert that "the human mind much more often reaches firm conclusions by multiple strands of thoughts and evidence, unique to the person himself" than by one single unbroken chain of formal proofs (Caiazza, http://findarticles.com/). It was Newman's object to show that "simple and uneducated minds could have rational grounds for belief in Christianity without knowledge of its scientific evidences" (Ward, W 246). The Grammar is divided into two major parts each consisting of five chapters: the first part on "Assent and Apprehension", deals with the different modes of holding and apprehending propositions; the second part on "Assent and Inference", deals with how we reason to the truth of doctrinal propositions (Caiazza, http://findarticles.com/).

In the Grammar, Newman attempts to address the issues of religious doubt, the denial of God's existence, and man's relationship to Him which is a perennial and fundamental existential problem (Karotemprel 23). He approached the problem of God through his personal and mankind's experience, thereby rejecting the artificial theories of Idealism and
Empiricism (12). Idealism is a “view that stresses the central role of the ideal or the spiritual in the interpretation of experience. It holds that the world or reality exists essentially as spirit or consciousness, that abstractions and laws are more fundamental in reality than sensory things, or, at least, that whatever exists is known in dimensions that are chiefly mental—through and as ideas” (Robinson, http://www.britannica.com/). Idealism proposes human reason as the source of all ideas and systems of thought.

Empiricism was a reaction against Idealism which was considered an abstract system. But the reaction took an extreme turn and came out as a “view that all concepts originate in experience, that all concepts are about or applicable to things that can be experienced, or that all rationally acceptable beliefs or propositions are justifiable or knowable only through experience” (Fumerton, http://www.britannica.com/). In epistemological term, Empiricism postulates a theory that “all human knowledge is derived exclusively from experience”. John Locke held that simple ideas are derived from external experience, which is sensation, and all compound ideas (modes, substances, relations) are derived from internal experience, that is reflection (Siegfried, http://www.newadvent.org/). For the empiricists, the only valid knowledge is the sense knowledge; hence, human knowledge does not go beyond the senses.

Newman’s thinking had its base on the facts of experience, but that was only a starting point from where reason rose to new knowledge (Karotemprel 15). He believed that there were many truths not logically or empirically verifiable but unconditionally accepted by all. For him, both internal and external experience exists as part of the human experience. Therefore, in his search for an answer to the problem of God, he appealed to the facts of experiences, personal and that of humankind (16).
His endeavour is not exactly "considering the question that there is a God, but rather what God is" (Grammar 99). For Newman God is the One, Personal, creator God of the theists and the Christians:

I speak then of the God of the Theist and of the Christian: a God who is numerically One, who is Personal; the Author, Sustainer, and Finisher of all things, the life of Law and Order, the Moral Governor; One who is Supreme and Sole; like Himself, unlike all things besides Himself which all are but His creatures; distinct from, independent of them all; One who is self-existing, absolutely infinite, who has ever been and ever will be, to whom nothing is past or future; who is all perfection, and the fullness and archetype of every possible excellence, the Truth Itself, Wisdom, Love, Justice, Holiness; One who is All-powerful, All-knowing, Omnipresent, Incomprehensible. These are some of the distinctive prerogatives which I ascribe unconditionally and unreservedly to the great Being whom I call God (101).

This concept of God is arrived at through intellectual exercises and acts of inferences, which Newman considers as an assent to a large development of predicates which we had never seen. Newman questions: "Can I believe as if I saw? ... how can I assent as if I saw, unless I have seen?" Undeniably, we can neither see God nor have a sensible experience of him. The only evidence of God is derived from the sensible phenomena which address themselves to our sense, and "our warrant for taking these for evidence is our instinctive certitude that they are evidence" (102).

The intellectual and moral objects are brought home to us through the senses, and our instinct tells is that they exist. In the same way, we come to know an author as a real being by reading his books. However,
God is not known instinctively, as he is not the object of our sense experience (103-4). Nonetheless, the empiricists of Newman’s day had drawn a conclusion that since God cannot be experienced by the senses, He is not within the reach of man’s knowledge. Hence, they argued that whatever is not experienced directly by the senses would amount to be figments of imagination, consequently having no existence.

Basically, as Bernard Reardon remarks, there are the “natural non-believer, the rationalist” and the “naturally pious”. For the rationalist, what is not known merely waits to be discovered by science, and the human reason alone decides the road to truth in any field. The rationalist believes that man is capable of working out his own salvation in this world or any other; his view being humanistic, his perspective being anthropocentric. The religious man senses that the ultimate reality is a mystery whose depth it will always remain unplumbed. He feels the need of divine grace. His outlook is Theo-centric and his criterion of judging all things is the will of God. Newman’s view is that the less intelligible standpoint of the religious man is the only truly reasonable, the natural and normal one. The rationalist’s view is comparatively abnormal and arises from the refusal to follow the spontaneous prompting and urging of the simple intelligence (47).

For Newman, the sense experience is not the whole human experience. Our knowledge is based on some kind of trust. As we trust in our senses for our knowledge of sensible things, we need to trust the experience of the conscience. Hence in order to arrive at the knowledge of God, as Newman asserted, we must take into account the entire range of our faculties and experiences. He did not limit himself only to the sense experiences but posited other experiences beyond the sensible (Karotemprefix 24-5). Just as the senses act with regards to the creation, the
phenomenon of the conscience acts as regards the Creator. The senses take us to the real apprehension of the external visible things, whereas the conscience intimates to us the image and attributes of the Supreme Being, and leads us to the real apprehension of His existence (Grammar 104). So, as the senses help us to acquire the knowledge of creation, the conscience assists us in the acquisition of the knowledge of God:

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. This being taken for granted, I shall attempt to show that 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 (105).

By conscience, Newman means the sanction of right conduct. It commands us to do good and avoid evil (106). It envisages two things – the moral sense and the sense of duty (105). Conscience informs us that there is right and wrong actions and individuals are capable of acting one way or other. It is ever forcing on us by commands, threats, promises, and approvals or condemnation, to follow the right and avoid the wrong:

Thus conscience has both a critical and a judicial office, and though its promptings, in the breasts of the millions of human beings to whom it is given, are not in all cases correct, that
does not necessarily interfere with the force of its testimony and of its sanction: its testimony that there is a right and a wrong, and its sanction to that testimony conveyed in the feelings which attend on right or wrong conduct. Here I have to speak of conscience in the latter point of view, not as supplying us, by means of its various acts, with the elements of morals, such as may be developed by the intellect into an ethical code, but simply as the dictate of an authoritative monitor bearing upon the details of conduct as they come before us, and complete in its several acts, one by one (106).

Conscience is concerned primarily with persons and their actions and with others indirectly. It reaches out vaguely to something beyond itself and discerns a sanction higher than self, and implies a responsibility and an obligation. Hence, we are inclined to speak of conscience as a living voice, “or the echo of a voice, imperative and constraining, like no other dictate in the whole of our experience” (107).

Another essential characteristic of conscience is its association with our affections and emotions, which arouse the sense of reverence, awe, hope and fear. Fear is particularly connected with conscience and is not part of the Moral sense or the sense of the beautiful. Conscience as being emotional implies the recognition of a living, personal object, which stirs our affection. Newman opines; “If, as is the case, we feel responsibility, are ashamed, are frightened, at transgressing the voice of conscience, this implies that there is One to whom we are responsible, before whom we are ashamed, whose claims upon us we fear” (109). The feelings in us require an intelligent being as their object, for we neither feel affection towards a stone nor feel shame before an animal, nor do we feel remorse on trespassing human laws. Only our conscience works up in us these
emotions which can be painful, condemning, confusing or peaceful, serene, hopeful, secure depending on our actions. Such emotions no visible thing can elicit. Hence Newman affirms:

If the cause of these emotions does not belong to this visible world, the Object to which his perception is directed must be Supernatural and Divine; and thus the phenomena of Conscience, as a dictate, avail to impress the imagination with the picture of a Supreme Governor, a Judge, holy, just, powerful, all-seeing, retributive, and is the creative principle of religion, as the Moral Sense is the principle of ethics (110).

Newman asserts that in the dictate and prompting of the conscience, without any previous experiences or analogical reasoning, a person is able to perceive gradually the voice of a living, personal, and sovereign Master (112). It is possible then for all men to reach spontaneously the unseen God. Even for a child, he argues that God is a real being, and not just a notion or a conclusion (Velez, http://www.catholiceducation.org/). A child naturally perceives the existence of the unseen Being with whom he feels close and familiar, and he feels loved, heard, cared and led by Him (Grammar 113). The child can apprehend this unseen Being as a Sovereign Lawgiver and Judge, someone outside of himself (114). By the help of his moral conscience, he develops an image of God, which is basic and dynamic, and very real even though it is possible to be dimmed or obliterated, later in life (Velez, http://www.catholiceducation.org/). "It is an image of the good God, good in Himself, good relatively to the child, with whatever incompleteness; an image, before it has been reflected on, and before it is recognized as a notion. Though he cannot explain or define the word “God,” when told to use it, his acts show that to him it is far more than a word" (Grammar 115). This can be applied to adults as well, for
even though they cannot explain religious truths, they know them because of the moral conscience that speaks to them of right and wrong, and of a Lawgiver and Judge (Velez, http://www.catholiceducation.org/). Conscience relates the creature with the Creator:

Thus conscience is a connecting principle between the creature and his Creator; and the firmest hold of theological truths is gained by habits of personal religion. When men begin all their works with the thought of God, acting for His sake, and to fulfil His will, when they ask His blessing on themselves and their life, pray to Him for the objects they desire, and see Him in the event, whether it be according to their prayers or not, they will find everything that happens tend to confirm them in the truths about Him which live in their imagination, varied and unearthly as those truths may be. Then they are brought into His presence as that of a Living Person, and are able to hold converse with Him, and that with a directness and simplicity, with a confidence and intimacy, mutatis mutandis, which we use towards an earthly superior; so that it is doubtful whether we realize the company of our fellow-men with greater keenness than these favoured minds are able to contemplate and adore the Unseen, Incomprehensible Creator (Grammar 117-8).

Newman maintains that the doctrine of the Holy Trinity, professed in the Creeds, which concerns the Father, from whom the Son and the Holy Spirit originate, deals with realities and not abstractions, and on these realities our spiritual life is built (Dessain 149). He expounds the doctrine that the One Personal God:
... at once is Father, is Son, is Holy Ghost, Each of whom is that One Personal God in the fulness of His Being and Attributes; so that the Father is all that is meant by the word "God," as if we knew nothing of Son, or of Spirit; and in like manner the Son and the Spirit are Each by Himself all that is meant by the word, as if the Other Two were unknown; moreover, that by the word "God" is meant nothing over and above what is meant by "the Father," or by "the Son," or by "the Holy Ghost;" and that the Father is in no sense the Son, nor the Son the Holy Ghost, nor the Holy Ghost the Father. Such is the prerogative of the Divine Infinitude, that that One and Single Personal Being, the Almighty God, is really Three, while He is absolutely One (Grammar 125).

In his opinion, there are no scientific terms in the exposition. Although the word 'Personal' cannot mean the same in its usage while referring to God and man, it is explained quite sufficiently by its ordinary use to allow being intelligently applied to the Divine Nature. Other terms like, Three, One, He, God, Father, Son and Spirit are popular to Theology. The spiritual life and devotion of the Christian is based on these terms taken one by one (127). The mystery aspect of the doctrine is not really intrinsic to it. It is only when the Christian begins to reflect on the propositions and try to combine them that the Doctrine becomes a Mystery. The mystery is only a notion, and for the devout mind the mysteriousness of God befits His Incomprehensibility (129). However, the doctrine of the Holy Trinity is never described as a mystery neither in the Scripture nor in the Creeds (132).

The dogma of the Holy Trinity is strongly presented in the New Testament, especially in the writings of St. John and St. Paul. They clearly
use the Three Divine Names along with their offices. The New Testament is “so real in its teaching, so luminous, so impressive, so constraining, so full of images, so sparing in mere notions” (138), because of its references to the dogma enunciating the objects of our worship. The same is true of the Rituals. They illustrate the power of the dogma. Newman sums up his discussion by distinguishing the works of Religion and Theology:

Religion has to do with the real, and the real is the particular; theology has to do with what is notional, and the notional is the general and systematic. Hence theology has to do with the Dogma of the Holy Trinity as a whole made up of many propositions; but Religion has to do with each of those separate propositions which compose it, and lives and thrives in the contemplation of them. In them it finds the motives for devotion and faithful obedience; while theology on the other hand forms and protects them by virtue of its function of regarding them, not merely one by one, but as a system of truth (140).

In the Grammar, Newman discusses the basic problem of certitude, particularly certitude in matters of religion. Newman was confronting rationalism in this work, and so he was attempting to demonstrate that faith was a reasonable act and was possible even when it is not strictly based on scientific proofs. He had two distinct groups to address; first the educated, high-minded Victorian agnostics and rationalists, and second the simple and the uneducated. The educated were taught to assent only after a proof, and to consider an offence to truth to accept more than what was demonstrated (Dessain 151). Newman’s contention was that life is too short, too concrete, too rich and too unbounded for a philosophy or religion of inferences (Harrold 16). He further states that nothing will ever be done:
... if we determine to begin with proof. We shall ever be laying our foundations; we shall turn theology into evidences, and divines into textuaries. We shall never get at our first principles. Resolve to believe nothing, and you must prove your proofs and analyze your elements, sinking farther and farther, and finding 'in the lowest depth a lower deep,' till you come to the broad bosom of scepticism. I would rather be bound to defend the reasonableness of assuming that Christianity is true, than to demonstrate a moral governance from the physical world. Life is for action. If we insist on proofs for everything, we shall never come to action: to act you must assume, and that assumption is faith (Grammar 95).

He feared the prospect of falling into the "broad bosom of skepticism." He believes that we cannot wait for proof always. To be too critical, inquisitive, probing, reasoning, testing and evaluating of everything at every stage will only do away certitude. Certitude on fundamentals is what is required, and faith not reason supplies it. Moreover, there are no degrees in certitude (Reardon 51).

Besides the educated agnostics, there were the simple minds that constituted the vast majority of humanity who firmly believed truths which they cannot explain or defend sufficiently and logically. It was necessary to defend their cause and show that they were justified in believing what they could not prove adequately. Newman proposed to defend the mass against the accusation of being fideists, and vindicate their right to assent to and have certitude about truths (Dessain 152-3). According to Charles Frederick Harrold, "In the religious faith, the simple and the unlettered have the advantage over the mere intellectual, if the latter does not qualify his explicit reasonings with the right moral disposition and with the
realization that faith involves the whole man and is never a matter of logic alone. Clarity of statement or even of thought is very often not essential at all for the recognition of a great truth. Thus the ignorant but inspired man may arrive at truths which only a logician could analyze or demonstrate” (16).

Newman argues that unlike in science, faith is not founded on evidences, but there is rationality of simple faith. However, the question about the certitude of the assent of faith remains to be answered (Velez, http://www.catholiceducation.org/). He postulated that certitude could be reached through the illative faculty or sense, which is the power or faculty of the mind to reason, to conclude and to believe spontaneously with success, without being assisted by explicit analysis (Harrold 17). He uses the term ‘sense’ in parallelism to the use of it in “good sense,” “common sense,” or a “sense of beauty” (Grammar 345). The Illative sense means our intellect, or reason, sharpened by experience and working unconsciously and implicitly and arriving at intellectual and reasonable conclusions. Newman termed it a solemn word for an ordinary thing. This Illative sense is a pure faculty of the intellect, and any exercise of judgment leading to a conclusion, as quite distinct from the passive attention is an exercise of the illative sense (Dessain 157).

In the opinion of Charles Frederick Harrold, Newman’s mind demonstrates that “individual reason transcends logic, and that corporate reason (as in the Church, the State, etc.) transcends the individual,” for no logical reason can supply proofs for all that thought or knowledge contain. He affirms the possibility of belief even for a man of reason if he is open to the spontaneous, concrete and unbounded character of his mind (17).
Newman defends the faith of the unlearned and justifies his right to believe with certitude what he cannot prove. He applauds the force of simple assent and invites all to look with admiration:

...the generous and uncalculating energy of faith as exemplified in the primitive Martyrs, in the youths who defied the pagan tyrant, or the maidens who were silent under his tortures. It is assent, pure and simple, which is the motive cause of great achievements; it is a confidence, growing out of instincts rather than arguments, stayed upon a vivid apprehension, and animated by a transcendent logic, more concentrated in will and in deed for the very reason that it has not been subjected to any intellectual development (Grammar 216).

It is the nature of man to reason naturally and implicitly and tries to attain certitude from many probabilities. It would be dangerous then to tamper the mind and multiply the prerequisites of certitude (Dessain 158). Newman himself says, “To meddle with the springs of thought and action is really to weaken them” (Grammar 217). In standing up for the right of the simple unlearned man to have certitude, he knew that he would have to face the wrath and opposition of the empiricists, the rationalists, the agnostics and the atheists.

Faith is a personal act, since a person can speak for himself but not for others. A man knows what satisfies him, and believes that if it has satisfied him, it can do so to others; if what he believes is the truth, and sure it is, it will be so for others too since there is only one truth. There will be great many who refuse to inquire or put religion aside or who are passive to the question of truth, or entertain doubt (385). In such situation, Newman proposes humility – a childlike spirit – as a necessary condition
for belief. Juan R. Vélez is of the opinion that without humility man is not able to believe in God. He will establish his own universe and closes himself to any supernatural reality. Pride will close him within the limited sphere of his rationality. It is imperative that when God reveals, man should act on God's terms, accepting with humility what He reveals (Velez, http://www.catholiceducation.org/).

In the final Chapter of Grammar, Newman shows that the “Gospel Revelation is divine, and that it carries with it the evidence of divinity” (386). In the words of J. D. Holmes, “Revelation taught religious truths historically, and in the Grammar of Assent Newman tried to show that there was sufficient historical evidence for an inquirer to believe in Christian revelation” (37). For Newman the Christian Revelation:

...is a definite message from God to man distinctly conveyed by His chosen instruments, and to be received as such a message; and therefore to be positively acknowledged, embraced, and maintained as true, on the ground of its being divine, not as true on intrinsic grounds, not as probably true, or partially true, but as absolutely certain knowledge, certain in a sense in which nothing else can be certain, because it comes from Him who neither can deceive nor be deceived (387).

He further says; “We find in Scripture our Lord and His Apostles always treating Christianity as the completion and supplement of Natural Religion, and of previous revelations” (Grammar 389). And Religion according to him is “the knowledge of God, of His Will, and of our duties towards Him; and here are three main channels which Nature furnishes for our acquiring this knowledge, viz. our own minds, the voice of mankind,
and the course of the world, that is, of human life and human affairs” (390).

At times doctrines are difficult to explain; and some do not know how to explain such teachings. However, obedience of faith will still help a believer to assent the existence of God, who reveals himself in various ways and continues to speak through the Church. Faith, unlike the theological propositions, is not a logical conclusion. It is a higher knowledge, which is not contrary to reason, but which admits of an order higher than that of science (Velez, http://www.catholiceducation.org/).

The Grammar is thus a defence of faith. Newman had exerted his genius to defend the faith of the educated and uneducated and demonstrated that faith is a legitimate product of rational human activity, and that assent or belief is not contrary to human nature. The Grammar had countered the claims of the Empiricists and the Rationalists and postulated in strong arguments the possibility of belief without relying on proofs. Newman affirms that God can be known apart from sense experience, and the conscience is also a valid means of knowing God. Faith goes beyond the senses and the simple minds that neither possess proofs nor have the intelligence, but firmly believe, can also reach certitude. The Grammar, shows the masterly skill and insight of the author, and inquires into the ways religious beliefs arise and are sustained. Newman had attempted to sustain believing minds, affording them sufficient causes for their faith, and keep them away from scepticism, atheism and agnosticism.

f. *Lead Kindly Light*

Newman made Religion his poetry. For him poetry exists independently of composition and implies Religion. Poetry is concerned
with the inner life; the inner religious life is the inner Christian life. In contrast to the belief that good poet should be a good man, Newman believed that a good man should be a good poet (Tillotson 189). He had a number of religious verses composed in his Mediterranean voyage, which were later published in the *Lyra Apostolica*. The poetical effort of Newman was a kind of an assertion that “Poetry and religion could flourish in the same field, even in an age assailed by doubt” (Tennyson 211). The poems in it provide a peep into the soul of Newman. Vincent F. Blehl tells us; "The verses . . . are significant in revealing the spiritual purification and development he underwent which gave meaning to the entire journey, ending in a conviction that God had a work for him to do in England" (114).

The inspiration for the poem “Lead, Kindly Light” came up on his return journey from Italy, when his boat was becalmed and in the weary waiting, and enforced quietness, he recollected and reflected upon his life’s deepest experiences (Sencourt 50). Inspired by the story of the Israelites who were led in the wilderness, a cloud by day and a fire by night, he wrote the poem “The Pillar of the Cloud,” which later came to be popularly known as “Lead Kindly Light,” and sung as a hymn (Sugg 13).

The poem is born from a situation of crisis and change (George, *Vibrations* 29), and expresses in a simple, beautiful and haunting manner, the supreme expression of spiritual surrender (Faber 332). Newman had learnt profound lessons in his illness at Sicily. He came to realise that everything in life would be well, if men would not trust false lights created by their pride and self-will; false and brilliant flashes of their own cleverness. He had learnt to be humble and in humility had gained confidence (Sugg, *Snapdragon* 61). Harold L. Weatherby recorded that Newman’s considered the sickness in Sicily, as a spiritual preparation for
the Oxford Movement, and “as God's way of teaching him to mortify his self-will and to be passive before the demands of grace” (124). Newman took the sickness as God's warning against presumption in the future, and an invitation to walk in His kindly light.

Robert Sencourt wrote that the poem is a record of a blessed peace, experienced by men who had conquered doubts and failures, in the surrender to the quiet light and unseen power. It is an act of faith, hope and love, set to bloom in the fertile soil of repentance (51). Newman was physically weak, but much more than this he was pained by the news of the liberal forces assaulting the Church at home. His mind was confused and he was uncertain about the ways to counter the liberalistic tendencies of the day and save the Church (George, Vibrations 29).

The life of Newman with all its experiences, doubts, anxieties, fears and failures are well summed up in the poem. The words are woven in strong design and taken together they "weave the ideas of uncertainty as encircling gloom, of youth's natural hopes as garish day, or the unfolding of time as the distant scene, with the serene abandonment to the guidance of the Holy Light" (Sencourt 51).

The theme of light contrasted with darkness is a powerful one. Light indicates the presence of guidance, transparency, serenity and confidence. The words "Lead, Kindly Light" is a prayer to God who is the "Kindly Light," indicative of an allusion to Jesus' claim, "I am the light of the world" (Jn 8:12). Newman believes that bathed only by the healing light of God, the gloom of his life can be destroyed. He pleads "Lead Thou me on" in total submission to God, because of the "encircling gloom," which had enveloped him as well as his compatriots. England was in gloom socially, politically and religiously. The fear of Liberalism in religion and the Church had cast a gloomy spell. The Victorians in as much as their faith
was concerned, were in the dark night of the soul “far from home”. To be in the dark and being far from home are existential and spiritual problems. Life is darkness if God does not lead, but if He leads there is the kindly light and all will be well. Joyce Sugg comments, "We are like the Israelites released from Egypt, struggling on through the wilderness toward the Promised Land, weary and homesick, but at peace because God is leading us" (Snapdragon 61). Like the Israelites, Newman finds himself far from home. Home suggests a dual connotation; it could refer to England or Heaven. Actually he is far from England, but much more than that, he believes that he was elected for heaven, and he is a pilgrim on this earth.

In contrast to the liberalising tendency and the refusal of scientific quest to admit God’s existence, Newman’s prayer is “Lead Thou me on.” This appears three times, and affirms the existence of the “Thou”, a personal God. When he requests God to lead him, he asks Him to keep his feet, which means to guide his steps. It is a confidence in the wise providence of God. Newman only asks to be led one step at a time, without being anxious about the future. He has no spiritual, political or literary ambition, but is satisfied by the blessings of today, the ‘daily bread’ of life. The second stanza indicates a retrospection of a life that had preferred intellectual excellence to moral excellence. The illuminating light of God penetrated his inner being to the extent that he cannot shield his life. He confesses that till his Sicilian illness, he had not “prayed that Thou / Shouldst lead me on”. The lines like “I loved to choose and see my path,” “I loved the garish day,” “Pride ruled my will,” reveal intellectual pride, self-sufficiency, and wilfulness. He had the vivid sense of living in God’s presence; however, by slow degree, complacency had crept into his life, but was now jolted back to its fervour. He came to realise that he had been chasing after fleeting lights away from the true Light. He decides to leave
behind the past to forge on a new path, and so he implores God to absolve his sins of the past.

Newman reposes faith in God again when he says; “So long Thy power hath blest me, sure it still / Will lead me on.” The providential presence of God is a surety to him, so he is ready to move into the unknown with confident hope. God will lead him “O’er moor and fen, o’er crag and torrent till/The night is gone.” This was the experience of the Sicilian journey. But the deeper connotations refer to the troubled time the Church of England was to pass, having being battered by the big guns of Liberalism, Materialism, Agnosticism and Atheism. Religious complacency and doubts and the compromises of life would leave the Victorians in the night of uncertainties. However, God will lead him on till “The night is gone. / And with the morn” new hope will dawn, and the joy of seeing “those Angel faces smile/Which I have loved long since, and lost awhile” will scatters the cloud of gloom. The lines suggest the idea that Newman was thinking about the garden of his first home at Ham, “where he thought that angel faces were all about him” (Sugg, Snapdragon 61). Louis Bouyer thinks that Newman had his sister Mary in mind when he wrote the last line (217).

“Lead, Kindly Light” is Newman’s “one immortal song” (Honan 92), and a sure guide not only to the Victorians lost in a spiritual wilderness but to all who regardless of caste, and creed differences set high value on spiritual guidance (George, 29). Even Queen Victoria is said to have been comforted by the poem, read to her on her deathbed, relishing the hope of meeting her beloved husband (George, Vibrations 34). The image of light beyond the darkness particularly appealed to the Victorian mind, which was perplexed and unsure about the Bible, afraid of the Marxist ideology, threatened by evolution and scientific aggrandisement,
and confronted by the problem of slums and exploitation. The words of the poem continue to evoke fervent devotion, and pour divine graces into the Christian souls as it had done to the wearied and confused soul of the author.

g. The Dream of Gerontius

In the opinion of J. M. Cameron, “The Dream of Gerontius”, is the most interesting of Newman’s poems. It was published in 1865 after the success of the Apologia (35), and possesses a strange power. At its publication critics and readers of his days received it with enthusiasm and warm accolade of praise (Gliebe 2). E. W. Gladstone said that the poem would take and hold its position among the literature of the world (qtd. in Gliebe 5). Its worth as a literary masterpiece is simply imperishable.

The poem containing “penetrating sincerity of feeling” and considered “the most poetical expression of Newman” (Meynell 116), was the product of his meditations on the realities of death, life after death and the experiences of the deaths of his loved ones. It is a poem on Christian death, and displays the belief in the reality of the other world, a sense of reality, that enables the possibility of relating the two worlds through miracles (Bowyer, and John 202). It describes the moment when the Christian soul exchanges this world for the world of the spirits and sets out on its journey to eternity (Hutton 245). The poem is in fact the vindication of all those lives lived in faithfulness to the inner voice that speaks from deep within (George, Vibrations 27). The concept of the soul’s purgation in purgatory is enunciated, as Newman could not conceive convincingly the idea of anyone in hell (Hollis 33). In his early days influenced by the Calvinist doctrine of predestination to heaven or to hell, he tended to classify people as the saved or condemned.
The poem is more than a poem on death. It gives us more impressions of the true core of the faith and life of Newman. According to Richard H. Hutton:

To my mind, *The Dream of Gerontius* is the poem of a man to whom the vision of the Christian revelation has at all times been more real, more potent to influence action, and more powerful to preoccupy the imagination, than all worldly interests put together – of a man whose horizon has been so taken up by revealed religion that his career embodies a statuesque unity and fixity of purpose, standing out against our confused modern world of highly complex and often extremely petty interests, like a lighthouse shining against blurred and lowering masses of town, and shore, and harbour, and sea, and sky (245).

Viewed from the perspective of the Victorian Conflict, the poem is definitely a counter against the age's materialistic, agnostic, rationalistic, atheistic and the secularist tendencies and mind's patterns. The “Dream” explores the religious beliefs of death, judgment and purgatory. It touches all the beliefs and hopes that had characterised the life of Newman, reveals to the readers his conviction of life as a Divine gift and its duration and mode of living held by will of God (Hutton 245).

The poem is a ritual rendered into the English verse. It is presented as a rite of passage, a commendation of a soul to the next world. The whole setting; the dying man, the priest and his assistants, the recitation of prayer, angels, demons etc, speaks of a religious ceremony. It opens with a prayer of Gerontius calling upon Jesus and Mary; Jesus to have mercy on him and Mary to pray for him. The awareness of death calls up fear, “chill at heart, this dampness on my brow”. Death even to the most faithful is a
dreadful reality, which leaves a person utterly helpless and reveals the fragility of life:

And drop from out the universal frame
Into that shapeless, scopeless, blank abyss,
That utter nothingness, of which I came;
This is it that has come to pass in me;
Oh, horror! This it is, my dearest, this (Connolly 450).

When his soul is at death’s door Gerontius manifests the belief in the communion of saints and requests, “Pray for me, O my friends,” and the Assistants respond by calling upon the saints of God to pray for the dying soul. He lies dying, comforted by the prayers and assistance of his friends and the priest, and so he makes his last confession of faith and surrenders his will fervently to the mercy and kindness of God:

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 each thought and deed unruly
Do to death, as He has died.

Simply to His grace and wholly
Light and life and strength belong,
And I love, supremely, solely,
Him the holy, Him the strong (Connolly 452).

This poem is thus Newman’s profession of a strong faith in the midst of religious decadence, scepticism, agnosticism and atheism that
have engulfed the Victorian life. As a poem of faith, the belief in the Trinity, the angels and the saints are also revealed.

Gerontius passes from life to judgement in a state of grace (Cameron 35), and his guardian angel comes to escort his soul. The angel declares the end of the soul's journey and the fulfilment of his task for it:

My work is done,
My task is o'er,
And so I come,
Taking it home,
For the crown is won,
Alleluia,
For evermore (Connolly 457).

The angel bears the soul of Gerontius to judgement, and they get into a conversation in which the he is told that in the immaterial world:

But intervals in their succession
Are measured by the living thought alone,
And grow or wane with its intensity (Connolly 460).

As he approached the throne of judgement, Gerontius becomes aware of the demons hungering after him and attempting to renew in him the earthly desires, temptations and sins. The angel tells him:

It is the restless panting of their being;
Like beasts of prey, who, caged within their bars,
In a deep hideous purring have their life,
And an incessant pacing to and fro (Connolly 463).

Newman describes the pain of the soul, the pain of "the fiery and purifying despair of love at finding itself so unworthy of God" (Hutton 248). The whole scene of redemption is displayed before Gerontius as the angelic choirs ring out the praise of God:
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 (Connolly 472).

Gerontius stands before the "veiled presence of God" and the Angel of the Agony intercedes on his behalf to shorten the penitent soul's hours of suffering in purgatory. His guardian angel inspires him to fly "to the dear feet of the Emmanuel" with the "energy of love". The poem virtually ends with Gerontius pleading:

Take me away, and in the lowest deep
There let me be,
And there in hope the lone night-watches keep,
Told out for me.

There, motionless and happy in my pain,
Lone, not forlorn,-
There will I sing my sad and perpetual strain,
Until the morn (Connolly 475).

The "Dream" demonstrates a summary of the ideals that have pervaded and moulded the life of Newman; a life that was deep in the conviction of the Divine Revelation, a life that had measured the depth of human doubt without being fascinated or frightened, and as Richard H. Hutton opines; "a life at once both severe and tender, both passionate and self-controlled, with more in it perhaps of an ascetic love of suffering than of actual suffering, more mortification than of unhappiness, more of sensibility and sensitiveness than of actual anguish, but still a lonely and sever and saintly life" (249-50). Alexander Whyte remarked that the "Dream", has solemnizing, ennobling and sanctifying power and recommends it as a poem for everyone at the hour of death (qtd. in Gliebe
72). In the opinion of William J. Long, the “Dream” is powerful and original both in its style and thought and worthy of attention. It is the revelation of a man who lived life intensely with a high spiritual purpose (557).

As the author did, the poem challenged the Victorian mind to belief, to asceticism, to the good moral life, to surrender to the one Supreme God. Newman conveyed his conviction and belief that holiness is worth any amount of sacrifice and suffering. Life in eternity is worth a goal of life and the price for such supernatural experience of eternal bliss is high but worthwhile.

h. Newman’s University Sermons

By nature Newman was a preacher, and his vocation as a priest and minister of God, added grace and obligation to preaching, which he considered a calling given by God (Boyce 35). For years he mounted the pulpit of St. Mary’s “as of a messenger from that invisible world,” revealing spiritual truths and “restored the supernatural life, the Sacraments, the Visible Church, the Communion of Saints”. He spoke of the opposition between the heaven and the world, between faith and reason (Sarolea 25). The beauty, depth and influence of his sermons have been attested with admiration by his contemporaries and others. Canon William Barry eulogises his sermons and says; “They can be read after all the years for their illustrations, their lucid English, their exquisite touches of pathos, their creative faculty, as real as Dante’s but altogether different...” (qtd. in Moody 52). Another testimony given by Francis Boyle who was a frequent listener to these sermons states; “... I have never heard such preaching since. ... The effect of these outbursts were irresistible, and carried his hearers beyond themselves at one” (qtd. in Moody 53). The testimony of
R. W. Church would confirm the veracity of the others. His opinion was that it was the “four o’clock sermons at St. Mary’s” by Newman that actually shaped the Oxford Movement. His hearers felt something different in those sermons, which were delivered in plain, direct and simple language (92-3).

Newman felt that as a minister of God he was commissioned to preach. He took upon preaching as a duty and never entertained the thought of name, fame or success. His desire was to convert his hearers from religious indifference and tepidity, and invite them to new life of conformity to Christ, so that they would work out their salvation, sanctification and the spiritual growth (Boyce 36). Whenever he ascended the pulpit, he was so absorbed in earnestness in the aura of the divine, and was so full of zeal to communicate his vision of truth, that he evoked the sense of the divine in his listeners, and left them captivated by his God inspired words (37).

The Newman’s University Sermons are collection of fifteen sermons preached before the University of Oxford between 1826 and 1843, and stand out as masterpieces in English on the important theological issue of the relationship between faith and reason (MacKinnon 9). Newman had always protested in his writings against the scientific tendency of relying only on evidences. He rejected the claim that faith was the result of historical or rational investigation. It is to be seen that his University Sermons is an attack on the evidential approaches of the schools of sciences. He was evidently wearied of the word ‘evidence’ as he wrote; “Evidences of Christianity, I am weary of the Word. Make a man feel the want of it; rouse him, if you can, to the self-knowledge of his need of it; and you can safely trust it to his own Evidence” (qtd. in Holmes 26).
The age in which Newman lived was experiencing a conflict between science and religion. The conflict arose because science and religion were thought to be treading on different grounds. Science was much concerned only with the physical causes without any moral considerations or the idea of God, which often tended towards agnosticism or atheism. Religion as a matter of revelation, on the other hand was concerned with the final causes, the supernatural elements which were beyond scientific observations. In themselves they could be consistent with each other, but the moment they began to encroach on each other field of operation, there was conflict (30-31). It was in such a time that the University Sermons were preached.

It had been the tendency of unbelievers to accuse Christianity of being hostile to the progress of philosophy and science, and discouraged the cultivation of literature. However, Newman says; “Christianity has always been a learned religion” (N. U. S., 1). Christianity had been conceived as an obstruction to improvement in politics, education or science, because of the conduct of the Christians who often “exalt the sentiment of former ages to the disparagement of the modern ideas” (3). There is a kind of jealousy and fear on witnessing the progress of scientific knowledge, giving the impression that science and Revelation are in conflict (4). Newman affirms that Christ will not forbid “lawful knowledge of any kind” (5), and in fact Christianity has always “conferred an intellectual as well as a spiritual benefit on the world” (7). Nevertheless, the erroneous perception that Christianity is a “slavish system prejudicial to the freedom of thought, the aspirations of genius, and the speculations of enterprise” continued to prevail, because the principles of science in the course of time become more fully developed and the philosophical schools often separate themselves from the Church (14).
Newman also argued that Natural Religion and the Revealed Religion are not in opposition but are related. The sense of the divine has been present even among the heathens:

The Creator has never left Himself without such witness as might anticipate the conclusion of Reason, and support a wavering conscience and perplexed faith. No people (to speak in general terms) has been denied a revelation from God, though a portion of the world has enjoyed an authenticated revelation (18).

The heathens can by means of the conscience attain knowledge of something exterior of his soul, who is superior to itself and possessing excellence. Religion being a system of relation between the human beings and a Supreme power, the religious experience of the heathen can be termed Natural Religion (18-9).

The philosophy of Natural Religion teaches “the infinite power and majesty, the wisdom and goodness, the presence, the moral governance, and, in one sense, the unity of the Deity; but it gives little or no information respecting what may be called His Personality” (22). The God of the heathen “was intelligible, but degraded by human conceptions” (24). The Revealed Religion offered to complete what was lacking in the Natural Religion and presented a Trinitarian God, the Father, Son and the Holy Spirit, a plurality of persons in the one Godhead, forming a Unity of Persons (32).

In the sermon “The Usurpations of Reason”, Newman says that the opposition between Faith and Reason arises when either of them encroaches into the area of the other (59). He felt that Reason had transgressed and trespassed against Faith. The usurpations of Reason dates back to the Reformation, when legitimate ecclesiastical authority was
overthrown, the supreme authority of the law of Conscience was rejected
(69).

Newman proposed arguments to distinguish Faith and Reason. Faith
has a certain moral temper; hence it is not “the same method of proof as
Reason”. Again Faith is a supernatural gift and therefore, higher than
Reason. Faith accepts testimony which is distinct from experience, so is
Faith distinct from Reason (180). However, Newman clearly admits that
Reason has a role to play in our acceptance of revelation, as it can analyse
and criticise all matters that concern our conduct (Karotemprel 84).
Newman writes; “As then, Conscience is a simple element in our nature,
yet its operations admit of being surveyed and scrutinized by Reason; so
may Faith be cognizable, and its acts be justifies, by Reason, without
therefore being, in matter of fact, dependent upon it” (N. U. S., 183).
Reason may be the judge of Faith but is never its origin (184). Faith is a
reasonable process, but is not founded on investigation, argument, or proof
(262). Newman believes that “we have a clear warrant, or rather an
injunction, to cast our religion into the form of Creed and Evidences”
(253). Hence we may conclude as Newman writes:

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 (239).

Thus Newman had countered the temper of the age that saw a
conflict between Faith and Reason. Apparently, there is a conflict between
them as they are contrasted; for Faith would mean easiness, and Reason the difficulty of conviction without proof. Faith and Reason are two principles opposed to one another in as much as “Faith is influenced by previous notices, prepossessions, and (in a good sense of the word) prejudices; but Reason, by direct and definite proof” (187). Conflict between them need not be there, if both Faith and Reason would only tread its respective path and perform its tasks. Reason is involved in Faith as an act or process, and Faith is certainly an exercise of Reason.

The discussion on the selected works of Newman had been to attempt a discovery and analysis of the concept of conflict seen against the backdrop of the Victorian horizon, particularly with regard to the conflict between Science and Religion, caused by the unprecedented growth in scientific explorations; materialism, ushered in by the Industrial Revolution; scepticism, introduced by the new criticisms on the Bible; Marxism that disparaged Religion; and other philosophical tendencies like Utilitarianism, Empiricism, Rationalism, Positivism etc. The works are selected in their respective classification as novels, prose pieces, poems and sermons; each of them indicating elements of conflict, which had been discussed in this chapter.

As a writer, Newman assumed the role of a poet, an essayist, a novelist, a teacher, a preacher and a mystic. There is the singleness of purpose, a profound intellect, deep convictions and strong decisions in his writings. His emotions were always subordinate to his intellect. He has emerged as a litterateur and a saint among the nineteenth century men of ideas and literature (George, Vibrations 18). His writings were accompanied by an active faith and a desire to do some genuine works in life. In his writings, he was able to appreciate the paralysing doubt and offer proofs for belief. He was active to the criticisms of the agnostics and
unbelievers, who belittle religion, and demonstrated a powerful and deep faith in his life and writings (Rickett 580).

The works of Newman are “so multifarious, so (on the whole) untechnical, and so much the product of occasions”, that to an apprentice reader of Newman, they may appear superficial, and dilettante (Harrold 2). To many he is a paradox, a mystery, a man out of his time. Charles Sarolea sums up his study of Newman’s personality in this way:

He is timid and aggressive. He love solitude, and yet no man in this century has drawn to himself so many hearts. Indeed, after having striven for ten years to solve the riddle of the sphinx, I am inclined to admit that the riddle is insoluble, and that the safest attitude with regard to Newman is to admire without trying to understand (59).

Newman was a versatile writer and held the opinion that beauty of thought and beauty of expression go together (D’Cruz 645). He had the ease to adapt his style to intensity of his thought and the matter to be discussed. His methods as a writer are characterised by three marks: “adaptation to the minds of those whom he is addressing, skilful workmanship which conceals all evidence of labor, and a breadth of handling which produced not only a striking singleness of effect but also innumerable passages of permanent and universal appeal” (Harrold 20).

Normally he employed a clear, definite and tangible style. His style is persuasive, pervasive and seductive at times. He injected his experiences, beliefs and convictions into his writings, as his literary works were in one way or other, outcomes of an experience, conviction, beliefs or a response to a criticism. There was always a purpose in his works and his ardent desire was to put his literary genius at the service of Church. When Kingsley accused him of being crafty and untruthful, he wrote the
Apologia to vindicate himself and lay bare his mind. Loss and Gain came as response to Elizabeth Harris’ novel, and Callista was written to encourage his fellow Catholics in England, during the tumultuous time following the re-establishment of the Roman Catholic hierarchy in England. The Idea of the University is an outcome of the Irish campaign.
WORKS CITED


-------. “The Scientific and Religious Temper of the Victorian Age: A


Vélez, Juan R. “Newman’s Assent of Faith.” 5 April, 2011.  


