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Chapter 2 : John Henry Newman: A Biography: Ian Ker: T&T Clark

'An excellent, very readable summary of Cardinal Newman's intellectual achievement - Ker's most original contribution lies in his attempt to credit Newman with an original theory of knowledge and enduring significance as a philosopher.'
--Library Journal.

Francis William Newman was a younger brother. He was, however, sent shortly to Trinity College, Oxford, where he studied widely. Desiring to remain in Oxford, Newman then took private pupils and read for a fellowship at Oriel, then "the acknowledged centre of Oxford intellectualism. Edward Bouverie Pusey was elected a fellow of the same college in Ten days later he preached his first sermon in Holy Trinity at Over Worton, near Banbury, Oxfordshire, when on a visit to his former teacher the Reverend Walter Mayers, who had been curate there since Richard Whately and Edward Copleston, Provost of Oriel, were leaders in the group of Oriel Noetics, a group of independently thinking dons with a strong belief in free debate. He attributed much of his "mental improvement" and partial conquest of his shyness at this time to Whately. Portrait of Newman, by George Richmond, [30] In Newman returned as a tutor to Oriel, and the same year Richard Hurrell Froude, described by Newman as "one of the acutest, cleverest and deepest men" he ever met, was elected fellow there. The two formed a high ideal of the tutorial office as clerical and pastoral rather than secular, which led to tensions in the college. Newman opposed Peel on personal grounds. In Newman was a preacher at Whitehall. This choice, he later commented,[citation needed] produced the Oxford Movement with all its consequences. At this date, though Newman was still nominally associated with the Evangelicals, his views were gradually assuming a higher ecclesiastical tone. George Herring considers that the death of his sister Mary in January had a major impact on Newman. In the middle part of the year he worked to read the Church Fathers thoroughly. This resulted in his being dismissed from the post on 8 March; and three months later Newman withdrew from the Bible Society, completing his move away from the Low Church group. In 1825 Newman became the "Select Preacher" before the University. In his difference with Hawkins as to the "substantially religious nature" of a college tutorship became acute and prompted his resignation. In a letter home he described Rome as "the most wonderful place on Earth", but the Roman Catholic Church as "polytheistic, degrading and idolatrous". He fell dangerously ill with gastric or typhoid fever at Leonforte, but recovered, with the conviction that God still had work for him to do in England. Newman saw this as his third providential illness. In June he left Palermo for Marseille in an orange boat, which was becalmed in the Strait of Bonifacio. Here, Newman wrote the verses "Lead, Kindly Light" which later became popular as a hymn. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. October Main article: In the words of Richard William Church, it was "Keble who inspired, Froude who gave the impetus, and Newman who took up the work"; but the first organisation of it was due to Hugh James Rose, editor of the British Magazine, who has been styled "the Cambridge originator of the Oxford Movement". Rose met Oxford Movement figures on a visit to Oxford looking for magazine contributors, and it was in his rectory house at Hadleigh, Suffolk, that a meeting of High Church clergy was held over 25–26 July Newman was not present, but Hurrell Froude, Arthur Philip Perceval, and William Palmer had gone to visit Rose, [35] at which it was resolved to fight for "the apostolical succession and the integrity of the Prayer Book. Its aim was to secure for the Church of England a definite basis of doctrine and discipline. In Pusey joined the movement, which, so far as concerned ritual observances, was later called "Puseyite". In the Tractarians appeared as an activist group, in united opposition to the appointment of Renn Dickson Hampden as Regius Professor of Divinity. At this date Newman became editor of the British Critic. Just then, however, his study of monophysitism caused him to doubt whether Anglican theology was consistent with the principles of ecclesiastical authority which he had come to accept. Newman later wrote of his reaction: For a mere sentence, the words of St Augustine struck me with a power which I never had felt from any words before. One plan that surfaced was to set up a religious community in Littlemore, outside the city of Oxford. Though this was not altogether new, Archibald Campbell Tait, with three other senior tutors, denounced it as "suggesting and opening a way by which men might violate their solemn engagements to the

university. At the request of Richard Bagot, the Bishop of Oxford, the publication of the Tracts came to an end. Retreat to Littlemore[edit] Newman also resigned the editorship of the British Critic and was thenceforth, as he later described it, "on his deathbed as regards membership with the Anglican Church". He now considered the position of Anglicans to be similar to that of the semi-Arians in the Arian controversy. The joint Anglican-Lutheran bishopric set up in Jerusalem was to him further evidence that the Church of England was not apostolic. The first to join him there was John Dobree Dalgairns. In February, Newman published, as an advertisement in the Oxford Conservative Journal, an anonymous but otherwise formal retraction of all the hard things he had said against Roman Catholicism. Lockhart became the first in the group to convert formally to Catholicism. The personal consequences for Newman of his conversion were great: Tractarian writings had a wide and continuing circulation after, well beyond the range of personal contacts with the main Oxford figures, and Tractarian clergy continued to be recruited into the Church of England in numbers. Finally he settled at Edgbaston, where spacious premises were built for the community, and where except for four years in Ireland he lived a secluded life for nearly forty years. Lectures on the position of Catholics in England[edit] Anti-Catholicism had been central to British culture since the sixteenth-century Protestant Reformation. Paz, anti-Catholicism was "an integral part of what it meant to be a Victorian". Catholic England has been restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and begins anew its course of regularly adjusted action round the centre of unity, the source of jurisdiction, of light and vigour. Led by The Times and Punch, the British press saw this as being an attempt by the Papacy to reclaim jurisdiction over England. This was dubbed the "Papal Aggression". The Prime Minister, Lord John Russell, wrote a public letter to the Bishop of Durham and denounced this "attempt to impose a foreign yoke upon our minds and consciences". This "No Popery" uproar led to violence with Catholic priests being pelted in the streets and Catholic churches being attacked. Newman was keen for lay people to be at the forefront of any public apologetics, writing that Catholics should "make the excuse of this persecution for getting up a great organization, going round the towns giving lectures, or making speeches. Due to ill-health, Capes had to stop them halfway through. Newman took the initiative and booked the Birmingham Corn Exchange for a series of public lectures. He decided to make their tone popular and provide cheap off-prints to those who attended. These lectures were his Lectures on the Present Position of Catholics in England and they were delivered weekly, beginning on 30 June and finishing on 1 September. In total there were nine lectures: Protestant view of the Catholic Church Tradition the sustaining power of the Protestant view Fable the basis of the Protestant view True testimony insufficient for the Protestant view Logical inconsistency of the Protestant view Prejudice the life of the Protestant view Assumed principles of the intellectual ground of the Protestant view Ignorance concerning Catholics the protection of the Protestant view Duties of Catholics towards the Protestant view which form the nine chapters of the published book. Following the first edition, a number of paragraphs were removed following the Achilli trial as "they were decided by a jury to constitute a libel, June 24, They were the first of their kind in English literature. Catholics greeted them with enthusiasm. A review in The Rambler, a Catholic periodical, saw them as "furnishing a key to the whole mystery of anti-Catholic hostility and as shewing the special point of attack upon which our controversial energies should be concentrated. Archdeacon Julius Hare said that Newman "is determined to say whatever he chooses, in despite of facts and reason". Giacinto Achilli, an ex-Dominican friar, was one such speaker. In Achilli, author of Dealings with the inquisition: He had been "rescued" from the Inquisition by a group of English ultra-Protestants as a hero six months before the Papal Aggression crisis broke. He was received by the Foreign Secretary, Lord Palmerston, greeted a public meeting at Exeter Hall with a specially written hymn, "Hail Roman prisoner, Hail" and given a chapel in London. His Dealings with the Inquisition was a best seller. In his public lectures, sponsored by the Evangelical Alliance, he professed to the errors of Catholicism and to be a sincere Protestant, and his exciting account of the cruelties of the Inquisition made him a credible and popular anti-Catholic speaker. Newman therefore assumed, after seeking legal advice, that he would be able to repeat the facts in his fifth lecture in his Lectures on the Present Position of Catholics in England. In these lectures, Newman denounced various anti-Catholic utterances. Newman emphasises the importance of responding to Achilli: For how, Brothers of the Oratory, can we possibly believe

a man like this [Achilli], in what he says about persons and facts, and conversations, and events, when he is of the stamp of Maria Monk, of Jeffreys, and of Theodore, and of others who have had their hour, and then been dropped by the indignation or the shame of mankind. I have been a Catholic and an infidel; I have been a Roman priest and a hypocrite; I have been a profligate under a cowl. I am that Father Achilli, who as early as , was deprived of my faculty to lecture, for an offence which my superiors did their best to conceal; and who in had already earned the reputation of a scandalous friar. I am that Achilli, who in the diocese of Viterbo in February, , robbed of her honour a young women of eighteen; who in September , was found guilty of a second such crime, in the case of a person of twenty-eight; and who perpetrated a third in July, , in the case of another aged twenty-four. I am he, who afterwards was found guilty of sins, similar or worse, in other towns of the neighbourhood. I am that son of St. Dominic who is known to have repeated the offence at Capua, in or ; and at Naples again, in , in the case of a child of fi[f]teen. I am he who chose the sacristy of the church for one of these crimes, and Good Friday for another. I am the Cavaliere Achilli, who then went to Corfu, made the wife of a tailor faithless to her husband, and lived publicly and travelled about with the wife of a chorus-singer. I am that Professor of the Protestant College at Malta, who with two others was dismissed from my post for offences which the authorities cannot get themselves to describe. And now attend to me, such as I am, and you shall see what you shall see about the barbarity and profligacy of the Inquisitors of Rome. You speak truly, O Achilli, and we cannot answer you a word. You are a Priest; you have been a Friar; you are, it is undeniable, the scandal of Catholicism, and the palmary argument of Protestants, by your extraordinary depravity. You have been, it is true, a profligate, an unbeliever, and a hypocrite. Not many years passed of your conventional life, and you were never in the choir, always in private houses, so that the laity observed you. You have put the crown on your offences, by as long as you could, denying them all; you have professed to seek after truth, when you were ravening after sin. Under English law , Newman needed to prove every single charge he had made against Achilli. Newman requested the documents that Wiseman had used for his article in the Dublin Review but he had mislaid them. He eventually found them but it was too late to prevent the trial. Newman and his defence committee needed to locate the victims and return them to England. A number of the victims were found and Maria Giberne, a friend of Newman, went to Italy to return with them to England. Achilli, on hearing that witnesses were being brought, arranged for the trial to be delayed. This put Newman under great strain as he had been invited to be the founding Rector of the proposed Catholic University in Dublin and was composing and delivering the lectures that would become The Idea of a University. On 21 June , the libel trial started and lasted three days.

Chapter 3 : Achievement of John Henry Newman by Ian Ker

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Newman's writing, as Ker points out at several places, was "occasional", and because of this it is difficult for the beginner to gain a sense of the author's work and thought calendrierdelascience.com's volume serves as a good.

Chapter 6 : CiNii Books - The achievement of John Henry Newman

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John Henry Newman, Cong. Orat. (21 February - 11 August) was a poet and theologian, first an Anglican priest and later a Catholic priest and cardinal, who was an important and controversial figure in the religious history of England in the 19th century.

Chapter 7 : The Thought of John Henry Newman

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Chapter 8 : John Henry Newman - Wikipedia

The Achievement of John Henry Newman. By Ian Ker. Notre Dame, Indiana, University of Notre Dame Press, Pp. x + \$ - Volume 48 Issue 3 - Gordon S. Wakefield.

Chapter 9 : John Henry Newman Biography - Facts, Childhood, Wiki, Family Life & Achievements

John Henry Newman: A Biography by Ian Ker, and: The Achievement of John Henry Newman by Ian Ker (review) Edward Jeremy Miller The Thomist: A Speculative Quarterly Review.