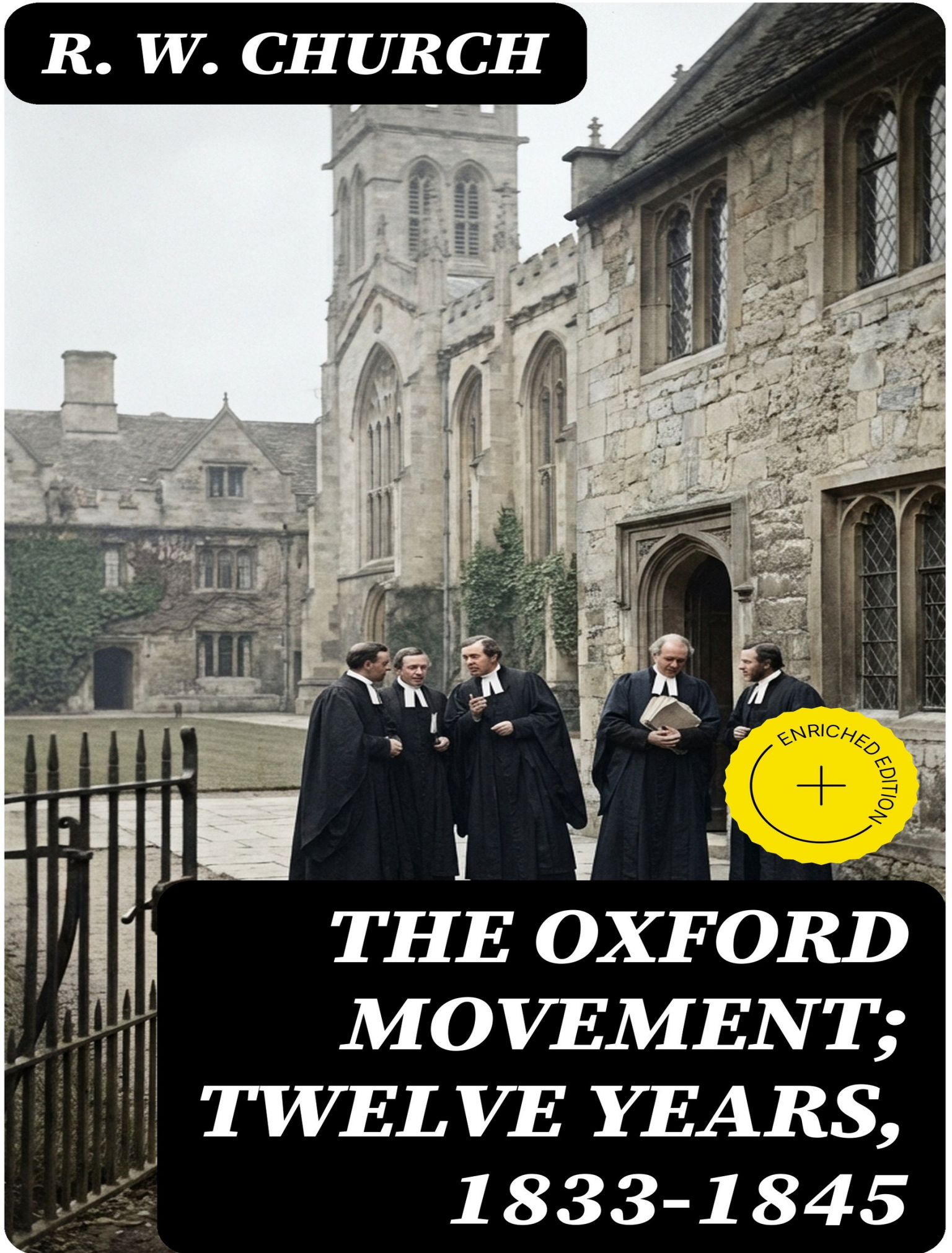


R. W. CHURCH



***THE OXFORD
MOVEMENT;
TWELVE YEARS,
1833-1845***

R. W. Church

The Oxford Movement; Twelve Years, 1833-1845

Enriched edition.

Introduction, Studies and Commentaries by Cooper Black

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PREFACE

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The following pages relate to that stage in the Church revival of this century which is familiarly known as the Oxford Movement, or, to use its nickname, the Tractarian Movement[1]. Various side influences and conditions affected it at its beginning and in its course; but the impelling and governing force was, throughout the years with which these pages are concerned, at Oxford. It was naturally and justly associated with Oxford, from which it received some of its most marked characteristics[1q]. Oxford men started it and guided it. At Oxford were raised its first hopes, and Oxford was the scene of its first successes. At Oxford were its deep disappointments, and its apparently fatal defeat. And it won and lost, as a champion of English theology and religion, a man of genius, whose name is among the illustrious names of his age, a name which will always be connected with modern Oxford, and is likely to be long remembered wherever the English language is studied.

We are sometimes told that enough has been written about the Oxford Movement, and that the world is rather tired of the subject. A good deal has certainly been both said and written about it, and more is probably still to come; and it is true that other interests, more immediate or more

attractive, have thrown into the background what is severed from us by the interval of half a century. Still that movement had a good deal to do with what is going on in everyday life among us now; and feelings both of hostility to it, and of sympathy with it, are still lively and keen among those to whom religion is a serious subject, and even among some who are neutral in the questions which it raised, but who find in it a study of thought and character. I myself doubt whether the interest of it is so exhausted as is sometimes assumed. If it is, these pages will soon find their appropriate resting-place. But I venture to present them, because, though a good many judgments upon the movement have been put forth, they have come mostly from those who have been more or less avowedly opposed to it.[1] The men of most account among those who were attracted by it and represented it have, with one illustrious exception, passed away. A survivor of the generation which it stirred so deeply may not have much that is new to tell about it. He may not be able to affect much the judgment which will finally be accepted about it. But the fact is not unimportant, that a number of able and earnest men, men who both intellectually and morally would have been counted at the moment as part of the promise of the coming time, were fascinated and absorbed by it. It turned and governed their lives, lifting them out of custom and convention to efforts after something higher, something worthier of what they were. It seemed worth while to exhibit the course of the movement as it looked to these men—as it seemed to them viewed from the inside. My excuse for adding to so much that has been already written is, that I was familiar with

many of the chief actors in the movement. And I do not like that the remembrance of friends and associates, men of singular purity of life and purpose, who raised the tone of living round them, and by their example, if not by their ideas, recalled both Oxford and the Church to a truer sense of their responsibilities, should, because no one would take the trouble to put things on record, "pass away like a dream."

The following pages were, for the most part, written, and put into printed shape, in 1884 and 1885. Since they were written, books have appeared, some of them important ones, going over most of the same ground; while yet more volumes may be expected. We have had ingenious theories of the genesis of the movement, and the filiation of its ideas. Attempts have been made to alter the proportions of the scene and of the several parts played upon it, and to reduce the common estimate of the weight and influence of some of the most prominent personages. The point of view of those who have thus written is not mine, and they tell their story (with a full right so to do) as I tell mine. But I do not purpose to compare and adjust our respective accounts—to attack theirs, or to defend my own. I have not gone through their books to find statements to except to, or to qualify. The task would be a tiresome and unprofitable one. I understand their point of view, though I do not accept it. I do not doubt their good faith, and I hope that they will allow mine.

Footnote

[1] It is hardly necessary to say that these and the following words were written before Dr. Newman's death, and the publication of his letters.

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THE OXFORD MOVEMENT

CHAPTER I

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THE CHURCH IN THE REFORM DAYS

What is called the Oxford or Tractarian movement began, without doubt, in a vigorous effort for the immediate defence of the Church against serious dangers, arising from the violent and threatening temper of the days of the Reform Bill. It was one of several and widely differing efforts. Viewed superficially it had its origin in the accident of an urgent necessity.[2] The Church was really at the moment imperilled amid the crude revolutionary projects of the Reform epoch;[3] and something bolder and more effective than the ordinary apologies for the Church was the call of the hour. The official leaders of the Church were almost stunned and bewildered by the fierce outbreak of popular hostility. The answers put forth on its behalf to the clamour for extensive and even destructive change were the work of men surprised in a moment of security. They scarcely recognised the difference between what was indefensible and what must be fought for to the death; they mistook subordinate or unimportant points for the key of their position: in their compromises or in their resistance they wanted the guidance of clear and adequate principles, and they were vacillating and ineffective. But stronger and

far-seeing minds perceived the need of a broad and intelligible basis on which to maintain the cause of the Church. For the air was full of new ideas; the temper of the time was bold and enterprising. It was felt by men who looked forward, that to hold their own they must have something more to show than custom or alleged expediency—they must sound the depths of their own convictions, and not be afraid to assert the claims of these convictions on men's reason and imagination as well as on their associations and feelings. The same dangers and necessities acted differently on different minds; but among those who were awakened by them to the presence of a great crisis were the first movers in what came to be known as the Tractarian movement. The stir around them, the perils which seemed to threaten, were a call to them to examine afresh the meaning of their familiar words and professions.

For the Church, as it had been in the quiet days of the eighteenth century, was scarcely adapted to the needs of more stirring times. The idea of clerical life had certainly sunk, both in fact and in the popular estimate of it. The disproportion between the purposes for which the Church with its ministry was founded and the actual tone of feeling among those responsible for its service had become too great. Men were afraid of principles; the one thing they most shrank from was the suspicion of enthusiasm. Bishop Lavington wrote a book to hold up to scorn the enthusiasm of Methodists and Papists; and what would have seemed reasonable and natural in matters of religion and worship in the age of Cranmer, in the age of Hooker, in the age of

Andrewes, or in the age of Ken, seemed extravagant in the age which reflected the spirit of Tillotson and Secker, and even Porteus. The typical clergyman in English pictures of the manners of the day, in the *Vicar of Wakefield*, in Miss Austen's novels, in Crabbe's *Parish Register*, is represented, often quite unsuspectingly, as a kindly and respectable person, but certainly not alive to the greatness of his calling. He was often much, very much, to the society round him. When communication was so difficult and infrequent, he filled a place in the country life of England which no one else could fill. He was often the patriarch of his parish, its ruler, its doctor, its lawyer, its magistrate, as well as its teacher, before whom vice trembled and rebellion dared not show itself. The idea of the priest was not quite forgotten; but there was much—much even of what was good and useful—to obscure it. The beauty of the English Church in this time was its family life of purity and simplicity; its blot was quiet worldliness. It has sometimes been the fashion in later days of strife and disquiet to regret that unpretending estimate of clerical duty and those easy-going days; as it has sometimes been the fashion to regret the pomp and dignity with which well-born or scholarly bishops, furnished with ample leisure and splendid revenues, presided in unapproachable state over their clergy and held their own among the great county families. Most things have a side for which something can be said; and we may truthfully and thankfully recall that among the clergy of those days there were not a few but many instances, not only of gentle manners, and warm benevolence, and cultivated intelligence, but of simple piety and holy life.[4] But the

fortunes of the Church are not safe in the hands of a clergy, of which a great part take their obligations easily. It was slumbering and sleeping when the visitation of days of change and trouble came upon it.

Against this state of things the Oxford movement was a determined revolt[2q]; but, as has been said, it was not the only one, nor the first. A profound discontent at the state of religion in England had taken possession of many powerful and serious minds in the generation which was rising into manhood at the close of the first quarter of the century; and others besides the leaders of the movement were feeling their way to firmer ground. Other writers of very different principles, and with different objects, had become alive, among other things, to the importance of true ideas about the Church, impatient at the ignorance and shallowness of the current views of it, and alarmed at the dangers which menaced it. Two Oxford teachers who commanded much attention by their force and boldness—Dr. Whately[2] and Dr. Arnold[3]—had developed their theories about the nature, constitution, and functions of the Church. They were dissatisfied with the general stagnation of religious opinion, on this as on other subjects. They agreed in resenting the unintelligent shortsightedness which relegated such a matter to a third or fourth rank in the scale of religious teaching. They agreed also in seizing the spiritual aspect of the Church, and in raising the idea of it above the level of the poor and worldly conceptions on the assumption of which questions relating to it were popularly discussed. But in their fundamental principles they were far apart. I assume, on the authority of Cardinal Newman, what was

widely believed in Oxford, and never apparently denied, that the volume entitled *Letters of an Episcopalian*^[4],^[5] 1826, was, in some sense at least, the work of Dr. Whately. In it is sketched forth the conception of an organised body, introduced into the world by Christ Himself, endowed with definite spiritual powers and with no other, and, whether connected with the State or not, having an independent existence and inalienable claims, with its own objects and laws, with its own moral standard and spirit and character. From this book Cardinal Newman tells us that he learnt his theory of the Church, though it was, after all, but the theory received from the first appearance of Christian history; and he records also the deep impression which it made on others. Dr. Arnold's view was a much simpler one. He divided the world into Christians and non-Christians: Christians were all who professed to believe in Christ as a Divine Person and to worship Him,^[6] and the brotherhood, the "Societas" of Christians, was all that was meant by "the Church" in the New Testament. It mattered, of course, to the conscience of each Christian what he had made up his mind to believe, but to no one else. Church organisation was, according to circumstances, partly inevitable or expedient, partly mischievous, but in no case of divine authority. Teaching, ministering the word, was a thing of divine appointment, but not so the mode of exercising it, either as to persons, forms, or methods. Sacraments there were, signs and pledges of divine love and help, in every action of life, in every sight of nature, and eminently two most touching ones, recommended to Christians by the Redeemer Himself; but except as a matter of mere order, one man

might deal with these as lawfully as another. Church history there was, fruitful in interest, instruction, and warning; for it was the record of the long struggle of the true idea of the Church against the false, and of the fatal disappearance of the true before the forces of blindness and wickedness.[7] Dr. Arnold's was a passionate attempt to place the true idea in the light. Of the difficulties of his theory he made light account. There was the vivid central truth which glowed through his soul and quickened all his thoughts. He became its champion and militant apostle. These doctrines, combined with his strong political liberalism, made the Midlands hot for Dr. Arnold. But he liked the fighting, as he thought, against the narrow and frightened orthodoxy round him. And he was in the thick of this fighting when another set of ideas about the Church—the ideas on which alone it seemed to a number of earnest and anxious minds that the cause of the Church could be maintained—the ideas which were the beginning of the Oxford movement, crossed his path. It was the old orthodox tradition of the Church, with fresh life put into it, which he flattered himself that he had so triumphantly demolished. This intrusion of a despised rival to his own teaching about the Church—teaching in which he believed with deep and fervent conviction—profoundly irritated him; all the more that it came from men who had been among his friends, and who, he thought, should have known better.[8]

But neither Dr. Whately's nor Dr. Arnold's attempts to put the old subject of the Church in a new light gained much hold on the public mind. One was too abstract; the other too unhistorical and revolutionary. Both in Oxford and in the

country were men whose hearts burned within them for something less speculative and vague, something more reverent and less individual, more in sympathy with the inherited spirit of the Church. It did not need much searching to find in the facts and history of the Church ample evidence of principles distinct and inspiring, which, however long latent, or overlaid by superficial accretions, were as well fitted as they ever were to animate its defenders in the struggle with the unfriendly opinion of the day. They could not open their Prayer-Books, and think of what they read there, without seeing that on the face of it the Church claimed to be something very different from what it was assumed to be in the current controversies of the time, very different from a mere institution of the State, from a vague collection of Christian professions from one form or denomination of religion among many, distinguished by larger privileges and larger revenues. They could not help seeing that it claimed an origin not short of the Apostles of Christ, and took for granted that it was to speak and teach with their authority and that of their Master. These were theological commonplaces; but now, the pressure of events and of competing ideas made them to be felt as real and momentous truths. Amid the confusions and inconsistencies of the semi-political controversy on Church reform, and on the defects and rights of the Church, which was going on in Parliament, in the press, and in pamphlets, the deeper thoughts of those who were interested in its fortunes were turned to what was intrinsic and characteristic in its constitution: and while these thoughts in some

instances only issued in theory and argument, in others they led to practical resolves to act upon them and enforce them.

At the end of the first quarter of the century, say about 1825-30, two characteristic forms of Church of England Christianity were popularly recognised. One inherited the traditions of a learned and sober Anglicanism, claiming as the authorities for its theology the great line of English divines from Hooker to Waterland, finding its patterns of devotion in Bishop Wilson, Bishop Horne, and the "Whole Duty of Man," but not forgetful of Andrewes, Jeremy Taylor, and Ken,—preaching, without passion or excitement, scholarlike, careful, wise, often vigorously reasoned discourses on the capital points of faith and morals, and exhibiting in its adherents, who were many and important, all the varieties of a great and far-descended school, which claimed for itself rightful possession of the ground which it held. There was nothing effeminate about it, as there was nothing fanatical; there was nothing extreme or foolish about it; it was a manly school, distrustful of high-wrought feelings and professions, cultivating self-command and shy of display, and setting up as its mark, in contrast to what seemed to it sentimental weakness, a reasonable and serious idea of duty. The divinity which it propounded, though it rested on learning, was rather that of strong common sense than of the schools of erudition. Its better members were highly cultivated, benevolent men, intolerant of irregularities both of doctrine and life, whose lives were governed by an unostentatious but solid and unfaltering piety, ready to burst forth on occasion into fervid devotion. Its worse members were jobbers and hunters after

preferment, pluralists who built fortunes and endowed families out of the Church, or country gentlemen in orders, who rode to hounds and shot and danced and farmed, and often did worse things. Its average was what naturally in England would be the average, in a state of things in which great religious institutions have been for a long time settled and unmolested—kindly, helpful, respectable, sociable persons of good sense and character, workers rather in a fashion of routine which no one thought of breaking, sometimes keeping up their University learning, and apt to employ it in odd and not very profitable inquiries; apt, too, to value themselves on their cheerfulness and quick wit; but often dull and dogmatic and quarrelsome, often insufferably pompous. The custom of daily service and even of fasting was kept up more widely than is commonly supposed. The Eucharist, though sparingly administered, and though it had been profaned by the operation of the Test Acts, was approached by religious people with deep reverence. But besides the better, and the worse, and the average members of this, which called itself the Church party, there stood out a number of men of active and original minds, who, starting from the traditions of the party, were in advance of it in thought and knowledge, or in the desire to carry principles into action. At the Universities learning was still represented by distinguished names. At Oxford, Dr. Routh was still living and at work, and Van Mildert was not forgotten. Bishop Lloyd, if he had lived, would have played a considerable part; and a young man of vast industry and great Oriental learning, Mr. Pusey, was coming on the scene. Davison, in an age which had gone mad about the study of

prophecy, had taught a more intelligent and sober way of regarding it; and Mr. John Miller's Bampton Lectures, now probably only remembered by a striking sentence, quoted in a note to the *Christian Year*^[5],^[9] had impressed his readers with a deeper sense of the uses of Scripture. Cambridge, besides scholars like Bishop Kaye, and accomplished writers like Mr. Le Bas and Mr. Lyall, could boast of Mr. Hugh James Rose, the most eminent person of his generation as a divine. But the influence of this learned theology was at the time not equal to its value. Sound requires atmosphere; and there was as yet no atmosphere in the public mind in which the voice of this theology could be heard. The person who first gave body and force to Church theology, not to be mistaken or ignored, was Dr. Hook. His massive and thorough Churchmanship was the independent growth of his own thoughts and reading. Resolute, through good report and evil report, rough but very generous, stern both against Popery and Puritanism, he had become a power in the Midlands and the North, and first Coventry, then Leeds, were the centres of a new influence. He was the apostle of the Church to the great middle class.

These were the orthodox Churchmen, whom their rivals, and not their rivals only,^[10] denounced as dry, unspiritual, formal, unevangelical, self-righteous; teachers of mere morality at their best, allies and servants of the world at their worst. In the party which at this time had come to be looked upon popularly as best entitled to be the *religious* party, whether they were admired as Evangelicals, or abused as Calvinists, or laughed at as the Saints, were

inheritors not of Anglican traditions, but of those which had grown up among the zealous clergymen and laymen who had sympathised with the great Methodist revival, and whose theology and life had been profoundly affected by it. It was the second or third generation of those whose religious ideas had been formed and governed by the influence of teachers like Hervey, Romaine, Cecil, Venn, Fletcher, Newton, and Thomas Scott. The fathers of the Evangelical school were men of naturally strong and vigorous understandings, robust and rugged, and sometimes eccentric, but quite able to cope with the controversialists, like Bishop Tomline, who attacked them. These High Church controversialists were too half-hearted and too shallow, and understood their own principles too imperfectly, to be a match for antagonists who were in deadly earnest, and put them to shame by their zeal and courage. But Newton and Romaine and the Milners were too limited and narrow in their compass of ideas to found a powerful theology. They undoubtedly often quickened conscience. But their system was a one-sided and unnatural one, indeed in the hands of some of its expounders threatening morality and soundness of character.[11] It had none of the sweep which carried the justification doctrines of Luther, or the systematic predestinarianism of Calvin, or the "platform of discipline" of John Knox and the Puritans. It had to deal with a society which laid stress on what was "reasonable," or "polite," or "ingenious," or "genteel," and unconsciously it had come to have respect to these requirements. The one thing by which its preachers carried disciples with them was their undoubted and serious piety,

and their brave, though often fantastic and inconsistent, protest against the world. They won consideration and belief by the mild persecution which this protest brought on them—by being proscribed as enthusiasts by comfortable dignitaries, and mocked as "Methodists" and "Saints" by wits and worldlings. But the austere spirit of Newton and Thomas Scott had, between 1820 and 1830, given way a good deal to the influence of increasing popularity. The profession of Evangelical religion had been made more than respectable by the adhesion of men of position and weight. Preached in the pulpits of fashionable chapels, this religion proved to be no more exacting than its "High and Dry" rival. It gave a gentle stimulus to tempers which required to be excited by novelty. It recommended itself by gifts of flowing words or high-pitched rhetoric to those who expected *some* demands to be made on them, so that these demands were not too strict. Yet Evangelical religion had not been unfruitful, especially in public results. It had led Howard and Elizabeth Fry to assail the brutalities of the prisons. It had led Clarkson and Wilberforce to overthrow the slave trade, and ultimately slavery itself. It had created great Missionary Societies. It had given motive and impetus to countless philanthropic schemes. What it failed in was the education and development of character; and this was the result of the increasing meagreness of its writing and preaching. There were still Evangelical preachers of force and eloquence—Robert Hall, Edward Irving, Chalmers, Jay of Bath—but they were not Churchmen. The circle of themes dwelt on by this school in the Church was a contracted one, and no one had found the way of enlarging it. It shrank, in its fear of mere

moralising, in its horror of the idea of merit or of the value of good works, from coming into contact with the manifold realities of the spirit of man: it never seemed to get beyond the "first beginnings" of Christian teaching, the call to repent, the assurance of forgiveness: it had nothing to say to the long and varied process of building up the new life of truth and goodness: it was nervously afraid of departing from the consecrated phrases of its school, and in the perpetual iteration of them it lost hold of the meaning they may once have had. It too often found its guarantee for faithfulness in jealous suspicions, and in fierce bigotries, and at length it presented all the characteristics of an exhausted teaching and a spent enthusiasm. Claiming to be exclusively spiritual, fervent, unworldly, the sole announcer of the free grace of God amid self-righteousness and sin, it had come, in fact, to be on very easy terms with the world. Yet it kept its hold on numbers of spiritually-minded persons, for in truth there seemed to be nothing better for those who saw in the affections the main field of religion. But even of these good men, the monotonous language sounded to all but themselves inconceivably hollow and wearisome; and in the hands of the average teachers of the school, the idea of religion was becoming poor and thin and unreal.

But besides these two great parties, each of them claiming to represent the authentic and unchanging mind of the Church, there were independent thinkers who took their place with neither and criticised both. Paley had still his disciples at Cambridge, or if not disciples, yet representatives of his masculine but not very profound and reverent way of thinking; and a critical school, represented

by names afterwards famous, Connop Thirlwall and Julius Hare, strongly influenced by German speculation, both in theology and history, began to attract attention. And at Cambridge was growing, slowly and out of sight, a mind and an influence which were to be at once the counterpart and the rival of the Oxford movement, its ally for a short moment, and then its earnest and often bitter enemy. In spite of the dominant teaching identified with the name of Mr. Simeon, Frederic Maurice, with John Sterling and other members of the Apostles' Club, was feeling for something truer and nobler than the conventionalities of the religious world.[12] In Oxford, mostly in a different way, more dry, more dialectical, and, perhaps it may be said, more sober, definite, and ambitious of clearness, the same spirit was at work. There was a certain drift towards Dissent among the warmer spirits. Under the leading of Whately, questions were asked about what was supposed to be beyond dispute with both Churchmen and Evangelicals. Current phrases, the keynotes of many a sermon, were fearlessly taken to pieces. Men were challenged to examine the meaning of their words. They were cautioned or ridiculed as the case might be, on the score of "confusion of thought" and "inaccuracy of mind"; they were convicted of great logical sins, *ignoratio elenchi*, or *undistributed middle terms*; and bold theories began to make their appearance about religious principles and teaching, which did not easily accommodate themselves to popular conceptions. In very different ways and degrees, Davison, Copleston, Whately, Hawkins, Milman, and not least, a brilliant naturalised Spaniard who sowed the seeds of doubt around him, Blanco White, had

broken through a number of accepted opinions, and had presented some startling ideas to men who had thought that all religious questions lay between the orthodoxy of Lambeth and the orthodoxy of Clapham and Islington. And thus the foundation was laid, at least, at Oxford of what was then called the Liberal School of Theology. Its theories and paradoxes, then commonly associated with the "*Noetic*[\[7\]](#)" character of one college, Oriel, were thought startling and venturesome when discussed in steady-going common-rooms and country parsonages; but they were still cautious and old-fashioned compared with what was to come after them. The distance is indeed great between those early disturbers of lecture-rooms and University pulpits, and their successors.

While this was going on within the Church, there was a great movement of thought going on in the country. It was the time when Bentham's utilitarianism had at length made its way into prominence and importance. It had gained a hold on a number of powerful minds in society and political life. It was threatening to become the dominant and popular philosophy. It began, in some ways beneficially, to affect and even control legislation. It made desperate attempts to take possession of the whole province of morals. It forced those who saw through its mischief, who hated and feared it, to seek a reason, and a solid and strong one, for the faith which was in them as to the reality of conscience and the mysterious distinction between right and wrong. And it entered into a close alliance with science, which was beginning to assert its claims, since then risen so high, to a new and undefined supremacy, not only in the general

concerns of the world, but specially in education. It was the day of Holland House. It was the time when a Society of which Lord Brougham was the soul, and which comprised a great number of important political and important scientific names, was definitely formed for the *Diffusion of Useful Knowledge*[\[6\]](#). Their labours are hardly remembered now in the great changes for which they paved the way; but the Society was the means of getting written and of publishing at a cheap rate a number of original and excellent books on science, biography, and history. It was the time of the *Library of Useful Knowledge*, and its companion, the *Library of Entertaining Knowledge*; of the *Penny Magazine*, and its Church rival, the *Saturday Magazine*, of the *Penny Cyclopaedia*, and *Lardner's Cabinet Cyclopaedia*, and *Murray's Family Library*: popular series, which contained much of the work of the ablest men of the day, and which, though for the most part superseded now, were full of interest then. Another creation of this epoch, and an unmistakable indication of its tendencies, was the British Association for the Advancement of Science, which met for the first time at Oxford in June 1832, not without a good deal of jealousy and misgiving, partly unreasonable, partly not unfounded, among men in whose hearts the cause and fortunes of religion were supreme.

Thus the time was ripe for great collisions of principles and aims; for the decomposition of elements which had been hitherto united; for sifting them out of their old combinations, and regrouping them according to their more natural affinities. It was a time for the formation and development of unexpected novelties in teaching and

28 An influential anonymous pamphlet (later attributed to John Henry Newman) that compiled and criticised passages from Dr. Hampden's Bampton Lectures and helped to focus opposition to Hampden's theology.

29 Refers to the series 'Tracts for the Times' (published 1833–1841), short theological pamphlets written by Oxford Movement authors like John Henry Newman, Edward Bouverie Pusey, and John Keble advocating a return to older Anglican and catholic traditions.

30 A Latin phrase meaning 'middle way', used to describe the Anglican position as a path between Roman Catholicism and continental Protestantism, emphasising a balance of authority, tradition, and scripture.

31 Short for John Henry Newman's *Apologia Pro Vita Sua*, his autobiographical defence of his religious opinions (published 1864), often cited by contemporaries when referring to his personal account of theological development.

32 A public dispute in the 1830s over the orthodoxy of theologian Renn Dickson Hampden, whose alleged heterodox views provoked complaints from Evangelicals and became a significant ecclesiastical controversy at Oxford.

33 A Gothic monument in Oxford erected in the 19th century to commemorate Reformation figures Thomas Cranmer, Nicholas Ridley, and Hugh Latimer; its construction (in the late 1830s–early 1840s) was politically and theologically charged.

34 A collection of poetry and literary pieces associated with early Tractarian writers in the 1830s, used to promote the sensibilities and religious ideas of the Oxford Movement.

35 An early Christian sect (primarily 4th–5th century North Africa) who held that the validity of sacraments depended on the moral purity of clergy; St Augustine wrote influential refutations of their position.

36 A follower of the Oxford Movement (also called the Tractarian movement) in early 19th-century Anglicanism, who sought to revive the Church of England's catholic doctrine, liturgy, and authority.

37 A Latin phrase meaning 'discipline of the secret,' originally referring to early Christian practices of restricting certain teachings or rites; opponents used the term to allege secrecy or concealment by Tractarian writers.

38 John Henry Newman (1801–1890), a leading figure in the Oxford Movement who authored important Tracts and later converted to Roman Catholicism and became a cardinal; his theological writings (e.g. *Grammar of Assent*) were highly influential.

39 A collection of writings by the 19th-century historian and writer J. A. Froude whose publication (under the title 'Remains' in the period) provoked strong public controversy about the movement and its tone.

40 A Latin-titled 17th-century work cited here (edition 1671) in which the referenced 'Advertisement touching the Controversies of the Church of England' was printed; the citation signals an older historical source rather than a modern periodical.

41 An ancient Greek phrase quoted in the text (cited to Plato, *Republic* iii.390) meaning roughly 'impertinences of irresponsible juniors towards superiors,' translated in the passage to explain student disrespect to authorities.

42 A specific and controversial pamphlet in the Tracts for the Times (published in 1841) by J. H. Newman that argued for a particular legalistic interpretation of the Thirty-nine Articles and provoked intense debate and official censure.

43 Refers to Tract 90 in the Tracts for the Times (published 1841) by John Henry Newman, which argued that the Church of England's Thirty-Nine Articles could be read in a more 'Catholic' sense and provoked major controversy at Oxford.

44 Name given to adherents of the Oxford Movement (also called the Tracts for the Times group), a 1830s–1840s movement within Anglicanism advocating High Church and more 'Catholic' forms of doctrine and worship.

45 A senior administrative governing body of the University of Oxford in the 19th century responsible for academic and disciplinary decisions; it played a prominent role in disputes with the Tractarian party.

46 Latin phrase meaning 'The Lord is my light', traditionally the motto of the University of Oxford.

47 Literally 'chains'; in theological usage, collections or chains of patristic quotations and authorities cited together to support doctrinal arguments, often used by High Church writers and criticised as 'ponderous' by opponents.

48 An older legal/academic term meaning formally reported or accused to an authority; in this context Dr. Faussett is said to have 'delated' (reported) Dr. Pusey's sermon to the Vice-Chancellor.

49 Latin for 'pray for us', a formula of invocation addressed to saints in Roman Catholic practice that was a point of contention in Protestant-Catholic controversies.

50 An endowed annual series of theological lectures at the University of Oxford (founded by John Bampton); publications from these lectures often provoked theological debate, as in the censure of Dr. Hampden's 1836 lectures.

51 Allusion to the French flagship L'Orient, which dramatically blew up at the Battle of the Nile (1798); here used as a historical image of a sudden, silencing catastrophe.

52 The Thirty-nine Articles of Religion are the historic doctrinal statements of the Church of England (established in the 16th century), long used as a subscription test of clerical orthodoxy.

53 A 19th-century Anglican theological and literary review associated with high-church and Oxford Movement writers, to which figures like W. G. Ward and Oakeley contributed.

54 A lengthy and controversial 1844 book by W. G. Ward that argued the Roman Church best realized the 'ideal' Christian Church and criticized the English Church's practices.

55 A Latin phrase traditionally associated with Martin Luther, often rendered "sin boldly," which in context alludes to a debated saying about trusting God's grace despite human failing.

56 A Latin formula meaning "it does not please us, the proctors," used by university proctors to signal a formal veto or objection to a motion in Convocation.

57 A Latin legal/university term meaning "in the state of a pupil," here describing reduction to undergraduate status as a form of academic degradation or penalty.