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NEWMAN'S SERMONS AFTER 1850:
A STUDY OF THE FORM AND CONTENT
OF
SERMONS PREACHED ON VARIOUS OCCASIONS

BY

Francis Dermott Rabaut, S. J.

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN LOYOLA UNIVERSITY.

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Vita Auctoris

Francis Dermott Rabaut, S. J. was born June 13, 1912 in Detroit, Michigan. He received the greater part of his primary education at St. Paul's Parochial School, Grosse Pointe Farms, Michigan. Thereafter he attended the University of Detroit High School from which he was graduated in 1926. After completing Freshman year at the University of Detroit, he entered Milford Novitiate, Milford, Ohio, September 1931. In 1935 he received the degree of Bachelor of Literature from Xavier University, Cincinnati, and in the fall of the same year was enrolled in the graduate school of Loyola University.

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CHAPTER I

INTRODUCTORY

Cardinal Newman is universally recognized as one of the most "Eminent Victorians." The clarity of his expression, the smooth and melodious flow of his periods, and the luminous and profound thought which they clothe, have won high praise from his critics and have given him an enviable position among the English prose writers of all time. Well over a half century has elapsed since Newman penned the lectures, sermons, historical sketches, and controversial tracts which exercised such a patent influence upon the England of his day. Through the years which have followed his books have continued to fascinate men, to extend their author's influence even more widely, and to win for him increasing fame.

Personal as well as objective reasons have guided the present writer not only in the choice but also in the limitation of the subject-matter of this thesis. The personal element which tipped the scale in this case to Newman's sermons was an interest in sacred oratory. It narrowed the field considerably, but nevertheless insufficiently, for Newman's sermon writings are voluminous. It seemed that a collection of sermons preached under varying circumstances and to quite different types of audience would

be an ideal volume for study. Such a collection would give evidence of Newman's versatility in sermon writing. For one or both of the above reasons the Parochial and Plain Sermons,[1] the Fifteen Sermons Preached before the University of Oxford, the Sermons Bearing upon Subjects of the Day,[2] and the Discourses Addressed to Mixed Congregations[3] were excluded. There remained but one volume, the Sermons Preached on Various Occasions[4] and happily it fulfilled all the desired requirements. The sermons of the collection were given on dissimilar occasions. Eight of them were preached before the Catholic University of Ireland; two at St. Chad's in Birmingham, the first on the occasion of Dr. Ulathorne's installation as the first bishop of that See, the second at the first Diocesan Synod of Birmingham; two in St. Mary's Oscott, the first at the first Provincial Synod of Westminster, and the second at the funeral of Right Reverend H. Weedall, D. D.; two from the pulpit of the Oratory, Birmingham, the first on the occasion of its first anniversary, and the second during the troublous days for the Pope in Italy; and finally a sermon in the church of the Jesuit Fathers, London, at the funeral of James R. Hope Scott, Esq., Q. C. These sermons, also, were delivered before different types of audience; the majority, it is true, before intellectual groups, but, at least, two and possibly four were given to a rather ordinary Catholic gathering.[5]

In light of the above, further justification of this choice is hardly needed. However we shall cite a few additional reasons. Joseph J. Reilly writes

> In the third division of Newman's sermons belong those written after he had become a Catholic, To Mixed Congregations, and On Various Occasions. It has been well said that Newman's titles are unfortunate. They suggest so little the rich stores they hold, and threaten rather to repel than attract the reader. From the commonplace titles of these volumes one would never suspect that like Portia's leaden casket they contain jewels of rich beauty. In the one we have "Divine Calls and Warnings," "The Mental Sufferings of Our Lord," and "Purity and Love"; in the other, "Christ Upon the Waters," "The Mission of St. Philip" and the "Second Spring"; and the entire range of English sermons, regarded as literature, cannot disclose their equal. They need neither the silver tones nor the subtle magnetism of the speaker; they abide by virtue of their imaginative appeal and their perfect style.[6]

Literary works which command such high praise are worthy of study.

Moreover critics look upon the collection, On Various Occasions as most characteristic of Newman's Catholic pulpit utterances.[7] The sermons of this collection were not only the last to appear in print, but are indicative of the final turn which Newman gave to his sermon style.[8] It does not seem rash to say that he placed them among the most representative of his Catholic sermons. Certainly he had a reason for publishing these rather than other Catholic sermons delivered after 1850, and it is reasonable to suspect that their objective worth guided his choice. For

these reasons the Sermons Preached on Various Occasions will be the basis for the present study.

This thesis, then, seeks an answer to the question: what are the stylistic characteristics of the Occasional Sermons? There is every reason to suspect that many qualities of Newman's prose to which critics have called attention will manifest themselves in this volume. Insofar as this thesis makes note of their presence it will validate their general observations, and will make patent that the Occasional Sermons are no exception to the general rule.

In spite of the fact that these sermons are indicative of Newman's final manner in sermon writing, no detailed study has been made of them. F. P. Donnelly, S. J. has edited the "Second Spring" with notes, and his introduction contains several excellent observations. There are, too, general studies of Newman's literary genius, such as William Barry: Cardinal Newman, and Joseph J. Reilly: Newman as a Man of Letters. The latter has a chapter devoted to "Newman as Preacher." This study, of course, is wider in scope than the matter of F. P. Donnelly's introduction, and narrower and more detailed than that of the general studies.

The subject lends itself to a seven-fold division. After this introductory chapter a summary of Newman's ideas on preaching will be made; for in general practice should

not run counter to theory. The third chapter will be devoted to Newman's sermon-structure in broad outline. Since in his theory of preaching Newman makes much of definiteness the fourth chapter will be reserved to the consideration of this quality as it is manifested in the sermons. It will be followed by a study of Newman's thought trends. The treatment of the characteristics which pertain to the sermons as wholes or which have to do, at least, with passages of length having been dealt with in the three chapters just mentioned, the sixth will be concerned with the details of Newman's sermon style. The seventh and final chapter will be allotted to conclusions based on the foregoing chapters. The division can be clearly and briefly indicated in the following manner: 1. Introductory, 2. Newman's ideas on preaching, 3. The structure of the sermons in broad outline, 4. Newman's definiteness, 5. Thought trends in Newman, 6. Certain characteristics of expression, 7. Conclusion.

Footnotes to Chapter I

1. The Parochial and Plain Sermons, 8 vol. were all preached at St. Mary's to rather highly cultured audiences.

2. These sermons were delivered in Newman's parish at Littlemore.

3. A collection of sermons delivered in the early years of Newman's Catholic ministry to mixed gatherings, i. e. Catholics and non-Catholics. The sermons were given at Birmingham.

4. John Henry, Cardinal Newman, Sermons Preached On Various Occasions (new edition; London: Longmans, Green, and Co., 1898). References in the thesis will be to this edition. The sermons: "The Tree beside the Waters," "In the World, but not of the World," and "The Pope and the Revolution" had not been written at the time of the first edition. The first and third of these were added in the third edition (1870) and the second in the fourth edition (1874).

5. The four sermons are: "The Mission of St. Philip Neri," "The Pope and the Revolution," "The Tree beside the Waters," and "In the World, but not of the World."

6. Joseph J. Reilly, Newman As a Man of Letters (New York: Macmillan Co., 1932), p. 73.

7. Most of Newman's Catholic sermons were never published. His Sermon Notes 1849-78 edited by the Fathers of the Birmingham Oratory after his death are evidence for this statement. The Sermons on Various Occasions are considered to be characteristic of these many sermons of which we have only the notes.

8. Joseph J. Reilly, op. cit., p. 74.

CHAPTER II

NEWMAN'S IDEAS ON PREACHING

The purpose of this thesis demands that the efforts of the writer for the most part be devoted to an analysis of Newman's sermons themselves.[1] Since in general practice should not run counter to theory, a summary of Newman's ideas on preaching is apropos at the inception of this study. The aim, therefore, in this chapter is to present briefly, but without detriment to essentials, Newman's rules for preaching.

The advantages which will accrue from this study are desirable. Though the reader could refer to Newman's works themselves, a summary of their pertinent matter here will be to his convenience. With this summary before him he will be better qualified to judge whether or not Newman observes his own principles. To the same end it will serve in the concluding chapter. Finally, if the thesis is to be a complete unit, the Cardinal's own views on preaching seem to require treatment at some point in the study, and the fact that they will indicate the characteristics to be expected and looked for in Newman's sermons is ample justification for their treatment here.

In 1855 Newman delivered a lecture on "University

Preaching."[2] This excellent treatise, the primary source of Newman's theory of preaching was occasioned by requests from distinguished men whom Newman in his capacity as Rector of the University of Dublin had invited to preach in its church. In accepting the invitation several inquired how they might best acquit themselves of the task; and in deference to their wishes Newman penned his theory on university preaching.

At the beginning of the lecture Newman informs the audience that his remarks for the most part will lie within the boundaries already explored by the great teachers of the pastoral office who have written on Christian preaching, but that the particular phase of sacred oratory which he has been requested to expound will in certain instances demand an exploration of uncultivated ground.

After his introduction Newman with the insight of a philosopher states the end of preaching, which is none other than the spiritual welfare of the hearer. Of course, the question which immediately arises is, how can this be accomplished? Newman answers: be earnest, i. e. neglect everything but devotion to this one object: to be the minister of some definite good to the hearer. This end must be kept in mind; all that the preacher does must be directed to the accomplishment of this high purpose. This does not mean that a preacher should aim at earnestness as an end in

itself, but he should aim at the goal of all his efforts, the imparting of a definite spiritual good to men. If he has a vivid sense of the realities of which he speaks, and if his faith is firm and his love strong, he will possess this prime requisite of earnestness, and inevitably impress his hearers.

Therefore, the preacher should aim to impart "not some fortuitous unpremeditated benefit, but some definite spiritual good."[3] To this end exactness and preciseness in treatment of a subject are great helps. Since the speaker should purpose to effect a lasting impression, he should appeal to the intellect, and seek to convince as well as persuade.

This principle of definiteness with its ramifications implies that the preacher has the courage to reject all matter foreign to his categorical proposition, regardless of its seeming beauty, or the opportunity it affords for a manifestation of eloquence. Hence, according to Newman, all true eloquence, all beauty of expression, and sonorous periods should be but the by-products of the preacher's desire to give expression to that definite subject which he realizes deeply and purposes to impart to his hearers. Let Newman speak for himself in this matter.

Summing up, then, ... I observe that . . . .

> definiteness of object is in various ways the one virtue of the preacher;--and this means that he should set out with the intention of conveying to others some spiritual benefit; that, with a view to this, and as the only ordinary way to it, he should select some distinct fact or scene, some passage in history, some truth, ... should study it well . . . . so as to be able to use it for the occasion from an habitual understanding of it; and that then he should employ himself, as the one business of his discourse, to bring home to others, and to leave deep within them, what he has, before he began to speak to them, brought home to himself. What he feels himself, and feels deeply, he has to make others feel deeply; and in proportion as he comprehends this, he will rise above the temptation of introducing collateral matters, and will have no taste, no heart for going aside after flowers of oratory, fine figures, tuneful periods, which are worth nothing, unless they come to him spontaneously, and are spoken "out of the abundance of the heart."[4]

What has been stated thus far is applicable to Christian preaching in general; Newman now comes to what is peculiar to university preaching. He quotes the general maxim of St. Gregory Theologus to justify the distinct treatment. An exhortation having as its complement a hearer "is not suitable for all hearers; for all have not the same disposition of mind, and what profits these is hurtful to those."[5] However, it is well to remember that, since all men are children of God, since all have a human nature, and all who attend the sermons at the University are members of the Catholic Church, in the more important aspects their needs are common one to another, and what is suitable for this hearer is suitable for another. Hence those topics which are appropriate for delivery in a parish church are equally suitable for delivery from a university pulpit.

Still a university audience has a hue peculiar to itself. Since it is composed of men, not women; of young men with trained minds, not old sires nor illiterates, certain subjects and methods of treatment are especially suitable.

First, then, as to the matter. Newman excludes lectures on theological points, polemical discussions, panegyrical orations, discourses on special occasions, funeral sermons, and the like from his discussion.[6] But positively he lists two subjects particularly appropriate. These are determined by the temptations which commonly disturb university men, namely: those contrary to faith and virtue. Two cautions must be appended to these suggestions. The first is that the preacher must be sure that he understands the people he is addressing before venturing to speak on what he thinks to be their ethical condition; for if he errs he can do much harm. If he be not sure of his ground let him take a more general subject. The second caution is that the speaker's attack on these vices should be carried on covertly, i. e. the surface of his discourse should not show what he is driving at. To this end subjects which tend to touch the heart and conscience, or which "suggest trains of thought to the intellect without proclaiming the main reason why they have been chosen,"[7] will be servicable.

As to the method of treatment. It should be more exact than that of a merely popular exhortation, though it should remain unpretending. Great stress should be laid on the preparation of a sermon, which may even amount to a writing out of the composition in extenso. Speaking generally, a person ascertains what he knows and what he does not know only when he attempts to put his thoughts to paper. Writing, too, is a great stimulus to thought.

As a counterpart to this idea of preparation Newman prefers that the speaker refrain from taking this manuscript into the pulpit; and if he does take it, he should conceal it as much as possible, for "preaching is not reading, and reading is not preaching."[8]

> There is something personal in preaching; people are drawn and moved, not simply by what is said, but by how it is said, and who says it. The same things said by one man are not the same as when said by another. The same things when read are not the same as when they are preached.[9]

Such in brief summary are Newman's ideas on preaching, as formulated in his lecture on "University Preaching." He puts the essence of his ideas in a nut-shell toward the close of the lecture, and to quote his words here may help to crystalize the whole matter. "Definiteness is the life of preaching. A definite hearer, not the whole world; a definite topic, not the whole evangelical tradition; and,

in like manner, a definite speaker."[10] [Italics not in the original]

The same reasons given for making a summary of the "University Preaching" justify a presentation of Newman's views on sermon writing conveyed in certain notes dated 1868. The lecture of 1855 tackled a phase of preaching, i. e. university preaching; these rules are for sermon writing in general.

1. A man should be in earnest, by which I mean he should write not for the sake of writing, but to bring out his thoughts.

2. He should never aim at being eloquent.

3. He should keep his idea in view, and should write sentences over and over again till he has expressed his meaning accurately, forcibly, and in few words.

4. He should aim at being understood by his hearers or readers.

5. He should use words which are likely to be understood. Ornament and amplification will come spontaneously in due time, but he should never seek them.

6. He must creep before he can fly, by which I mean that humility which is a great Christian virtue has a place in literary composition.

7. He who is ambitious will never write well, but he who tries to say simply what he feels, what religion demands, what faith teaches, what the Gospel promises, will be eloquent without intending it, and will write better English than if he made a study of English literature.[11]

To speak of the rhetorical qualities or characteristics of sermons is to speak of their style. Hence, Newman's ideas on style, though expressed in a lecture on literature, which "from the derivation of the word, implies," according to Newman, "writing, not speaking," is pertinent here.[12] The main point at issue in the entire lecture is, what is literature? Is it synonymous with composition? Is it limited to books written with attention to style? to fine writing? to studied and artificial writing? Newman's thesis is that "Literature expresses, not objective truth, as it is called, but subjective; not things, but thoughts."[13] Hence it is personal, and in the expression of these thoughts there is a personal use or exercise of language. The form that this personal use of language takes is determined by the mental attitude of the writer. In other words, Newman holds that a man's expression, his style, is the outward manifestation of his mental attitude.

> Thought and speech are inseparable from each other. Matter and expression are parts of one: style is a thinking out into language. This is what I have been laying down, and this is literature; not things, not the verbal symbols of things; not on the other hand mere words; but thoughts expressed in language.[14]

Hence style is not some accident super-imposed upon the thought content of the matter treated; rather it is the overflow of beautiful thoughts which demand an artistic mould to give them outward form, i. e. expression. "It is

the fire within the author's breast which overflows in the torrent of his burning, irresistible eloquence."[15]

Does this mean that a great author never has to re-write? Certainly not. He may have to compose, erase, modify, re-arrange his expressions again and again, but he will always do so with a view to giving more complete and accurate expression to that which he has conceived.

> I wish you to observe, that what I have admitted about literary workmanship differs from the doctrine which I am opposing in this,--that the mere dealer in words cares little or nothing for the subject which he is embellishing, but can paint and gild anything whatever to order; whereas the artist whom I am acknowledging, has his great and rich visions before him, and his only aim is to bring out what he thinks or what he feels in a way adequate to the thing spoken of, and appropriate to the speaker.[16]

That this was Newman's procedure in writing we have on his own testimony. In a letter to the Reverend John Hayes, vicar of Colebrookdale of April 13, 1869 Newman wrote:

> However, I may truly say that I never have been in the practice since I was a boy of attempting to write well, or to form an elegant style. I think I never have written for writing sake: but my one and single desire and aim has been to do what is so difficult--viz. to express clearly and exactly my meaning; this has been the motive principle of all my corrections and re-writings. When I have read over a passage which I had written a few days before, I have found it so obscure to myself that I have either put it altogether aside or fiercely corrected it; but I don't get any better for practice. I am as much obliged to correct and re-write as I was thirty years ago.[17]

Newman, however, does acknowledge, that in the formation of his prose style, he was influenced by one of the greatest prose-writers of all time. In the same letter from which we have just quoted, he says:

> As to patterns for imitation, the only master of style I have ever had (which is strange considering the differences of the languages) is Cicero. I think I owe a great deal to him, and as far as I know to no one else. His great mastery of Latin is shown especially in his clearness.[18]

For Newman, Cicero was pre-eminently the master of the two-fold Logos, one who possesses in the highest degree "the faculty of expression."[19] More specifically Newman tells us that

> his [Cicero's] great art lies in the application of existing materials, in converting the very disadvantages of the language into beauties, in enriching it with circumlocutions and metaphors, in pruning it of harsh and uncouth expressions, in systematizing the structure of a sentence. This is that copia dicendi which gained Cicero the high esteem of Caesar to his inventive powers, and which, we may add, constitutes him the greatest master of composition that the world has seen.[20]

This significant passage on the qualities of style which Newman especially admired in the writings of Cicero brings this chapter to completion. We have seen the principles which Newman formulated for sermon-writing and for writing in general, and we have stated the qualities of style he especially admired. We are now prepared to

begin our study of the sermons themselves.

Footnotes to Chapter II

1. In this thesis unless otherwise stated the words, "Newman's sermons" will mean those sermons which comprise the volume, Sermons Preached on Various Occasions.

2. John Henry Cardinal Newman, The Idea of a University (new edition, London: Longmans, Green and Co., 1893), pp. 405-27. Many sermons of the collection we are about to study were delivered within a few years of this lecture on the theory of university preaching. Though Newman, as the title of the lecture indicates, was attempting to lay down principles for university preaching, mutatis mutandis the principles stated are fundamental to all preaching. Newman himself says that his remarks for the greater part are based upon the precepts for preaching delivered from time to time by great teachers of the pastoral office. What Newman states in pages 406-14 concerns preaching in general. In the remaining pages Newman is especially concerned with university preaching. Some of these principles will require modification if the preacher is writing for a non-university audience.

3. Ibid., p. 410.

4. Ibid., pp. 412-13.

5. Ibid., p. 414.

6. Newman is here dealing with the principles of university preaching. The reader should note these principles; for eight sermons of the collection, Sermons Preached on Various Occasions, were given at the University of Dublin. No one of them is a lecture on a theological point, a polemical discussion, a panegyric, a discourse for a special occasion or a funeral sermon, though some of these types will be found among other sermons in the volume just mentioned.

7. Ibid., p. 419.

8. Ibid., p. 424.

9. Ibid., p. 425.

10. Ibid., p. 426.

11. Wilfred Ward, The Life of John Henry Cardinal Newman (London: Longmans, Green and Co., 1912), vol. II, pp. 335-36.

12. John Henry Cardinal Newman, The Idea of a University (new edition, London: Longmans, Green and Co., 1893), pp. 272-73.

13. Ibid., p. 274.

14. Ibid., p. 276.

15. Ibid., p. 279.

16. Ibid., p. 285.

17. Anne Mozley, editor, Letters and Correspondence of John Henry Newman (London: Longmans, Green and Co., 1920), vol. II, p. 427.

18. Loc. Cit.

19. John Henry Cardinal Newman, The Idea of a University (new edition; London: Longmans, Green and Co., 1893), p. 291.

20. John Henry Cardinal Newman, Historical Sketches (London: Longmans, Green, and Co., 1906), vol. I, p. 297. For the qualities of style Newman admired in Cicero see especially pages 291-97.

CHAPTER III

NEWMAN'S SERMON-STRUCTURE IN BROAD OUTLINE

In this chapter we purpose to analyze Newman's sermon-structure in broad outline. The chapter, therefore, falls into three sections: a treatment of the beginning, of the middle, and of the end of the sermons. In order to bring out the salient traits of these sermons of Newman, we shall contrast their structure with that of the traditional classical oration. Such an oration, then, according to the time-honored tenets of rhetoricians, should comprise six parts:

I. Introduction (exordium), designed to win the favorable attention of the audience; often considered of two kinds:--
   a. The Opening (principium), preliminary remarks.
   b. The Ingratiating (insinuatio), intended by a skilful use of language to remove prejudices and put the audience into a receptive mood.

II. Statement of the case (narratio), a summary of the facts leading up to the point at issue.

III. Division (partitio, or divisio), indicating the treatment of the theme proposed, or the point to be proved.

IV. Proof, or affirmative argument (confirmatio), setting forth the arguments on the speaker's side of the case.

V. Rebuttal (refutatio, or reprehensio), refuting the arguments of the opposite side.

VI. Peroration, or Conclusion (peroratio, or conclusio), bringing the address to an impressive close;

frequently divided into three parts:--

a. Summary (enumeratio), a brief recapitulation of the speaker's points.
b. Outburst (indignatio), a burst of anger, designed to excite the indignation of the audience against the opposite side.
c. Appeal (conquestio), an appeal to the sympathies of the audience.

. . . . . .

We are not to suppose that orators held rigidly to the outline given; yet it was regarded as the norm, or type, from which wide deviation was exceptional.[1]

In our division the beginning corresponds to the classical introduction; the middle to the statement of the case, the division, the proof, and the rebuttal; the end to the peroration.

It is frequently stated and, if properly understood, correctly stated that Newman is Ciceronic. In the build of his paragraphs and sentences, in the copiousness of his language, the great prose writer of the nineteenth century did imitate the master of Rome; but in the general structure of his speeches he is not Ciceronic at all. Cicero constructs his speeches according to the so-called classical model--indeed, he provided the model. But Newman avoids the classical exordium altogether and, though he employs a paragraph, sometimes very short, in bringing his sermon to an end, he can hardly be said to use a peroration as the classical school understood that term.

This is the opening paragraph of Cicero's "Milo:"

> Etsi vereor, iudices, ne turpe sit pro fortissimo viro dicere incipientem timere, minimeque deceat, cum T. Annius ipse magis de rei publicae salute quam de sua perturbetur, me ad eius causam parem animi magnitudinem afferre non posse, tamen haec novi iudicii nova forma terret oculos, qui quocumque inciderunt, veterem consuetudinem fori et pristinum morem iudiciorum requirunt. (2) Non enim corona consessus vester cinctus est ut solebat, non usitata frequentia stipati sumus, non illa praesidia quae pro templis omnibus cernitis, etsi contra vim collocata sunt, non afferunt tamen oratori aliquid, ut in foro et in judicio, quamquam praesidiis salutaribus et necessariis saepti sumus, tamen ne non timere quidem sine aliquo timore possimus. Quae si opposita Miloni putarem, cederem tempori, iudices; nec enim inter tantam vim armorum existimarem esse orationi locum. Sed me recreat et reficit Cn. Pompei sapientissimi et iustissimi viri consilium, qui profecto nec iustitiae suae putaret esse quem reum sententiis iudicum tradidisset, eundem telis militum dedere, nec sapientiae temeritatem concitatae multitudinis auctoritate publica armare. Quamobrem illa arma centuriones cohortes non periculum nobis, sed praesidium denuntiant, neque solum ut quieto, sed etiam ut magno animo simus hortantur, nec auxilium modo defensioni meae, verum etiam silentium pollicentur.[2]

In the following paragraph Cicero states that he does not fear other members of the audience; for good men are favorable to Milo, only the lawless oppose him. Then, in an effort to dispose the judges favorably to his client he makes out that Milo is a good man, one devoted to the state, and one who, though he faces many perils in political life, expects no harm from good men officiating in Court.

One searches almost in vain for beginnings of similar tenor in the sermons of John Henry Cardinal Newman. This is

not surprising, at least, not extremely so, for Newman's field was sacred oratory, Cicero's secular oratory. When the priest of God steps into the pulpit, the very end of the exordium is an accomplished fact. The Catholic audience expects the priest to speak on some phase of Christian perfection or dogma. To them he is God's envoy; therefore, he need make no excuses for his appearance, he need make no defense of his personal integrity. His words are accepted as coming from Christ Jesus; hence the priest rarely has need to resort to the device of an exordium.[3]

In light of the above it is not surprising that Newman avoids the classical exordium. However, it is significant that he should do so when an exordium would have been in perfect harmony with the subject and circumstances of the sermons. In two of the sermons under discussion, passages closely akin to exordiums are denied their usual place, i. e. the opening paragraphs.

In the "Second Spring," after completing his powerful development of the theme, that the Catholic Church is blooming forth in a second spring by the re-establishment of the hierarchy, Newman penned the following epilogue.

> My Fathers, my Brothers, one word more. It may seem as if I were going out of my way in thus addressing you; but I have some sort of plea to urge in extenuation. When the English College at Rome was set up by the solicitude of a great Pontiff in the beginning of England's sorrows, and missionaries were trained there

> for confessorship and martyrdom here, who was it that saluted the fair Saxon youths as they passed by him in the streets of the great city, with the salutation, "Salvete flores martyrum"? And when the time came for each in turn to leave that peaceful home, and to go forth to the conflict, to whom did they betake themselves before leaving Rome, to receive a blessing which might nerve them for their work? They went for a Saint's blessing . . . . who had longed indeed to die for Christ . . . . but who had been fixed as if a sentinel in the holy city, and walked up and down for fifty years on one beat, while his brethren were in the battle. . . . . One by one . . . . those youthful soldiers came to the old man; and one by one they persevered and gained the crown and the palm,--all but one, who had not gone, and would not go, for the salutary blessing.
>
> My Fathers, my Brothers, that old man was my own St. Philip. Bear with me for his sake. If I have spoken too seriously, his sweet smile shall temper it. As he was with you three centuries ago in Rome, when our Temple fell, so now surely when it is rising, it is a pleasant token that he should have even set out on his travels to you; and that, as if remembering how he interceded for you at home, and recognizing the relations he then formed with you, he should now be wishing to have a name among you, and be loved by you, and perchance to do you a service, here in your own land.[4]

On that note the sermon ends. It has all the qualifications of a classical exordium, yet it is placed last. From this it is not to be inferred that the oration would be improved by moving the epilogue up to the beginning. Such a transposition might even mar the beauty and perfection of the masterpiece. But the observation does bear weight in the point at issue, that in large outline Newman's sermons are not Ciceronic, that in mustering his matter Newman has a plan different from Cicero's.

A study of "The Tree beside the Waters," the eulogy

delivered at the funeral of the Right Reverend H. Weedall, D. D., will reveal that Newman began with an analogy culled from Holy Scripture, which images the good man as a "thriving tree in the garden of God's planting."[5] Such is his opening. He will eventually apply the analogy to Dr. Weedall. But before doing so, he breaks out into these words:

> There is but one consideration, my Reverend Brethren, which makes such a line of thought unsuitable on this occasion; and that is, the consideration of the person who is bringing it before you. There is no need to say that I feel deeply, what every one here must understand quite well, that I am not the person who has any right, or any power, to refer back to the history of Catholicism in these parts, or to attempt to trace the connexion of the dear and venerated priest, of whom we are now taking leave, with that history. . . . .
>
> All that I can say for my own encouragement, in speaking to you, my Reverend Brethren, in such disadvantageous circumstances, is this:--first, that his Lordship would not have asked me in his own and your name to undertake duties, which I was not likely on the whole to discharge in a manner honourable and reverential to the memory of our common friend; and next, that an external judgment, such as mine must be, is sometimes useful, whether by confirming the view which would be taken by friends, or by contributing something additional to their testimony. These considerations are my support in the duty which has been laid upon me.[6]

This is part of an exordium which covers about two pages. It is sandwiched between a long developed analogy and its analogue. Put the matter into a classical mold and the apology for speaking would become a top layer.

Of course, most of Newman's sermons do not have a

section which by re-arrangement could readily become an exordium, but the two examples noted above bear witness to the fact that he marshaled his matter so as to avoid the classical exordium, even in sermons where it would have been quite appropriate. As to the opening paragraphs themselves, a study will reveal that in matter and structure they pertain to the narratio, partitio or confirmatio of the classical school. They are not exordia. With these opening paragraphs we shall now deal.

The quite marvelously constructed sermon, "Intellect, the Instrument of Religious Training" begins with a reference to St. Monica, and to her son, St. Augustine, sinner and saint for whom she prayed. As Newman proceeds it becomes evident that the lives of these saints serve in the capacity of an analogy, St. Monica representing the Church bewailing the loss of Her children and caring for them insofar as She is able, and St. Augustine imaging the wayward child. "Waiting for Christ" opens with a statement of the spirit which the Church would implant and nourish in the faithful as the season of Advent approaches, that of watching for Christ's second coming. It indicates the theme of the entire sermon. In "Christ upon the Waters" the truth expressed in the first words of the sermon, "the earth is full of the marvels of divine power,"[7] finds exemplification in the miracle of Christ's walking on the

waters and quieting the wind and the sea. This miraculous incident will serve, also, in the development of the main topic, the restoration of the hierarchy in England, called by Newman the outstanding modern example of divine power. Here, then, are three examples in which the Cardinal plunges into the heart of his matter. Quite evidently they are not exordia. In but one sermon does he deviate from this method of procedure.

On May 5, 1873 Newman delivered a funeral oration on James R. Hope Scott, esq., Q. C., an old and intimate friend. He was much affected by the passing of this great soul whom he had known for thirty-five years, whom he had sought out as an adviser, and in whose judgment he had the utmost confidence. The emotional tone of the entire sermon is higher than that of any other in the collection. Perhaps, this emotion explains Newman's deviation from his customary course. We quote a section of the passage.

> I have been asked by those whose wish at such a moment is a command, to say a few words on the subject of the sorrowful, the joyful solemnity, which has this morning brought us together. A few words are all that is necessary, all that is possible;--just so many as are sufficient to unite the separate thoughts, the separate memories, the separate stirrings of affection, which are awakened in us by the presence, in our midst, of what remains on earth of the dear friend, of the great soul, whom we have lost.
>
> . . . . . .
>
> It is plain, without my saying it, that there are those who knew him far better than I could know him. How can I be the interpreter of their knowledge or their

> feelings? How can I hope by any words of mine to do a service to those, who knew so well the depths of his rare excellence by a continuous daily intercourse with him, and by the recurring special opportunities given to them of its manifestation.
>
> I only know what he was to me. I only know what his loss is to me. . . . . But I have never lived with him, or travelled with him. . . . . I have known him enough to love him very much, and to sorrow very much, that here I shall not see him again. But when I reflect, if I, who do not know him as he might be known, suffer as I do, what must be their sufferings who knew him so well?[8]

Of the fifteen Sermons on Various Occasions this is exceptional not only in its beginning but in its entirety. One exception in fifteen cannot endanger the general statement, that one of Newman's characteristics is his avoidance of the classical exordium.

We have seen that Newman's opening paragraphs are not introductory in the classical sense. For the most part their matter pertains to what would be called the "affirmative argument." We must now proceed with a study of the middle or body of the sermons as a whole. Generally speaking, the body of Newman's sermon falls into two sections. Sometimes these sections are of equal length, sometimes one receives but slight attention, the other a thorough development.

> His Catholic sermons, at least in their larger outlines, consist of two parts: a law and its application; a law and its exception; a problem and its solution; a mystery and its exemplification; and an analogy and its analogue.[9]

We shall give an example of each type. In "The Secret Power

of Divine Grace" Newman states the law that the kingdom of God comes without observation, proves the law from facts of history, contrasts it with the law which dominates the kingdoms of the world, and finally (the second part) in his closing paragraph applies it to the faculty of a university.

> And therefore, applying this great truth to our own circumstances, let us ever bear in mind, my Brethren, that we in this place are only then really strong, when we are more than we seem to be. It is not our attainments or our talents, it is not philosophy or science, letters or arts, which will make us dear to God. . . . . A great University is a great power, and can do great things; but, unless it be something more than human, it is but foolishness and vanity in the sight and in comparison of the little ones of Christ. It is really dead, though it seems to live, unless it be grafted upon the True Vine, and is partaker of the secret supernatural life which circulates through the undecaying branches.[10]

The first section of "The Second Spring" states the law that in the moral order there is only one spring, the second points to an exception, namely, "the Church in England has died, and the Church lives again."[11] At times the two sections take form in the statement of a problem and its solution, as in "The Mission of St. Philip Neri."

> Let us, then, inquire what St. Philip's times were, and what place he holds in them; what he was raised up to do, how he did it, and how we, my Fathers of the Oratory, may make his work and his way of doing it a pattern for ourselves in this day.[12]

Of course, most of the sermon is taken up with the second part, the answers to these questions. The fourth type is exemplified in "Christ Upon the Waters," the opening sentence

of which reads, "the earth is full of the marvels of divine power."[13] The proposition is verified by examples culled from Holy Scripture and from history, and finally by the leading modern example, the restoration of the hierarchy in England. Finally, we have the analogy-analogue type as in "Intellect, the Instrument of Religious Training," upon which we commented above.[14]

Newman seemed to delight in beginning with a general statement, and to proceed by delineating its various facets. He seldom enunciated a proposition in the strict sense of the term, except one prefaced by much reasoning and analysis of the more general aspect. The seeming devious paths of thought, which engage our attention before the explicit announcement of the proposition, in "Intellect, the Instrument of Religious Training" are indicative of this tendency. The proposition which Newman ultimately states is:

> The object of the Holy See and the Catholic Church in setting up universities . . . . is to reunite things which were in the beginning joined together by God, and have been put asunder by man.[15]

In brief summary the progress of thought prefacing this explicit statement is as follows: the story of St. Monica and St. Augustine, and their counterpart in the New Testament, the widow of Naim and her son; the Church and Her wayward children who are imaged in St. Monica and St. Augustine respectively; the university, a true "Alma Mater," also,

imaged in St. Monica; an analysis of the human mind, and of youth's desire to know the why and wherefore of things, (or youth's craving for a philosophy of life); and a description of the gradual fall of a youth into scepticism if this demand go unsatisfied, this last exemplified in the life of St. Augustine. All these mental roads lead to the proposition, all in some way or other bear upon it, add to it, clarify it. The audience must have experienced some of that uncertainty which an automobile-driver senses as he travels a back road of unknown country. Whither the narrow track leads the driver does not know, but it has a destination. Whither the paths of thought were leading the audience did not know, but gradually their destination became evident, even most evident in the explicit proposition,--the end of the road.

A similar observation can be made in regard to "The Secret Power of Divine Grace." Newman opens with the general law, that the kingdom of God comes without observation. He contrasts God's methods in constructing a kingdom with the pompous, violent methods of the world, and the truth of this law he exemplifies from historical facts, the conversion of large numbers to Christianity in the time of Constantine to the surprise of the world, and the Church's influence in Newman's day after her late trials at the close of the preceding century. These thoughts, logically meshed into a unified whole, culminate in the proposition that a university

is only really strong, when it is grafted on the True Vine of Christ Jesus, "and is partaker of the secret supernatural life which circulates through the undecaying branches."[16]

So too, with "St. Paul's Gift of Sympathy" and "Christ upon the Waters." The first begins, "there is no one who has loved the world so well as He who made it";[17] and the second, "the earth is full of the marvels of divine power."[18] Both declare a general truth, a problem to be solved. One thought arises from another, creating the impression that Newman is working out the problem here and now with you. The following statement of William Barry, though in need of qualifications, emphasizes this point.

> It will be seen that Newman, for all his unfathomable thoughts concerning the world of spirit, was no mystic dreamer, absorbed in self-contemplation. He possessed, in speech as in writing, a gift that De Quincey ascribes to Burke's conversation, of which he remarks, "one thought rose upon the suggestion, or more properly upon the impulse, of what went before." You could never tell--but neither could he--how, as he followed the idea, his journeying would lead him, for he did not begin with a thesis, but was inspired by the light within; therefore he sought as an inquirer that which, when found, he recognized to be his own.[19]

When Newman stepped into the pulpit, he certainly knew what he was going to talk about. He had carefully worked out the logical procedure of the thought, and he knew its terminus. In other words, he prepared his sermons; their unity excludes the possibility of their creation on momentary impulses.

But Newman, having worked out the problem in private, re-worked it when he entered the rostrum. Thus he created the impression of solving a problem here and now with you.

From these observations it is evident that Newman employed suspense, at times maintaining it through a fourth, yea, even a third of the sermon, as in "The Second Spring" and "Intellect, the Instrument of Religious Training." He has been censured for this. Francis P. Donnelly, S. J. in the introduction to his edition of The Second Spring writes:

> The Second Spring is characteristic for its definiteness and it is characteristic for a drawback that often accompanies Newman's definiteness. On reading and reflection we are conscious of the unity and the singleness of aim in this as well as others of Newman's sermons. But on its first delivery it is doubtful whether that aim was apparent soon enough for a good speech. . . . . Suspense is often effective and desirable, but to carry it so far in the spoken word where the mind cannot go back and pick up the connection is against the practice and teaching of all speakers.[20]

The objection pertains to definiteness, with which we shall deal in our next chapter. It is cited here to confirm the observation, that Newman employs suspense.

This characteristic of seldom making an explicit proposition at the beginning of his discussion differentiates Newman's method from Cicero's in another aspect. After the exordium Cicero in his "Defense of Milo" divides his matter and makes his proposition.

> Quamquam in hac causa, iudices, T. Anni tribunatu rebusque omnibus pro salute rei publicae gestis ad huius criminis defensionem non abutemur. Nisi oculis videritis, insidias Miloni a Clodio factas, nec deprecaturi sumus ut crimen hoc nobis propter multa praeclara in rem publicam merita condonetis, nec postulaturi ut si mors P. Clodi salus vestra fuerit, idcirco eam virtuti Milonis potium quam populi Romani felicitati assignetis. Sin illius insidiae clariores hac luce fuerint, tum denique obsecrabo obtestaborque vos, iudices, si cetera amisimus, hoc nobis saltem ut relinquatur, vitam ab inimicorum audacia telisque ut impune liceat defendere.[21]

Now this is characteristic of Cicero; it is not characteristic of Newman. Only two sermons of the collection have a passage similar to the one above. An explanation for this deviation will be found in the following chapter on Definiteness. The passages are quoted below.

> Let us, then, inquire, [writes Newman in the third paragraph of his sermon on "The Mission of St. Philip Neri,"] what St. Philip's times were, and what place he holds in them; what he was raised up to do, how he did it, and how we, my Fathers of the Oratory, may make his work and his way of doing it a pattern for ourselves in this day.[22]

And the third paragraph of "The Pope and the Revolution" reads:

> Then he [His Lordship, our Bishop] adds: "In the Sermon at the Mass of the Festival, it is our wish that the preacher should instruct the faithful on their obligations to the Holy See, and on the duty especially incumbent on us at this time of praying for the Pope."[23]

In each sermon Newman proceeds to develop the topics outlined.

As we have intimated, Newman does not divide his speeches into smaller units. Accompanying this characteristic is a certain unity in the emotional tone. He exemplifies, describes, and explains with but slight variation in his style. Though he soars a little here and there, his paragraphs, taken as wholes, run along evenly. It is only at the close of his sermon that Newman wings his way to the heights. Sometimes the climb is accomplished by a series of exclamations, sometimes by the rapid fire of oratorical questions, or propositions in parallel structure, sometimes by combinations of these rhetorical devices. In this capping structure the solemn words of Scripture frequently find a fitting place. Six-sevenths of "The Religion of the Pharisee, the Religion of Mankind" has been delivered, when Newman breaks forth in this powerful strain.

> It is the vision of Him in His infinite gloriousness, the All-holy, the All-beautiful, the All-perfect, which makes us sink into the earth with self-contempt and self-abhorrence. We are contented with ourselves till we contemplate Him. Why is it, I say, that the moral code of the world is so precise and well-defined? Why is the worship of reason so calm? Why was the religion of classic heathenism so joyous? Why is the framework of civilized society all so graceful and so correct? Why, on the other hand, is there so much of emotion, so much of conflicting and alternating feeling, so much that is high, so much that is abased, in the devotion of Christianity? It is because the Christian, and the Christian alone, has a revelation of God; it is because he has upon his mind, in his heart, on his conscience, the idea of one who is Self-dependent, who is from Everlasting, who is Incommunicable. He knows that One alone is holy, and that His own creatures are so frail in comparison of Him, that they would dwindle and melt away in His presence, did He not uphold them by His

power. . . . .

> Ah! what has he to pride in now, when he looks back upon himself? Where has fled all that comeliness which heretofore he thought embellished Him? What is he but some vile reptile, which ought to shrink aside out of the light of day? This was the feeling of St. Peter, when he first gained a glimpse of the greatness of his Master, and cried out, almost beside himself, "Depart from me, for I am a sinful man, O Lord!" It was the feeling of holy Job, though he had served God for so many years, and had been so perfected in virtue, when the Almighty answered him from the whirlwind: "With the hearing of the ear I have heard Thee," he said; "but now my eye seeth Thee; therefore I reprove myself, and do penance in dust and ashes." . . . . It is because created natures, high and low, are all on a level in the sight and in comparison of the Creator, and so all of them have one speech, and one only, whether it be the thief on the cross, Magdalen at the feast, or St. Paul before his martyrdom:--not that one of them may not have, what another has not, but that one and all have nothing but what comes from Him, and are as nothing before Him, who is all in all.[24]

At about the same place in the sermon, "Omnipotence in Bonds" the style quickens in its emotional tone.

> And now surely, my Brethren, we are come to the end of these wonders. He tore open the solid rock; He rose from the tomb; He ascended on high; He is far off from the earth; He is safe from profanation; and the soul and body, which He assumed, partake of course, as far as created nature allows, of the Sovereign Freedom and the Independence of Omnipotence. It is not so: He is indeed beyond the reach of suffering; but you anticipate, my Brethren, what I have yet to say. Is He then so enamoured of the prison, that He should purpose to revisit earth again, in order that, as far as possible, He may undergo it still? Does He set such a value on subjection to His creatures, that, before He goes away, on the very eve of His betrayal, He must actually make provision, after death, for perpetuating His captivity to the end of the world? My Brethren, the great truth is daily before our eyes: He has ordained the standing miracle of His Body and Blood under visible symbols, that He may secure thereby the standing mystery of Omnipotence in bonds.

> He took bread, and blessed, and made it His Body; He took wine, and gave thanks, and made it His Blood; and He gave His priests the power to do what He had done. Henceforth, He is in the hands of sinners once more. Frail, ignorant, sinful man, by the sacerdotal power given to him, compels the presence of the Highest; he lays Him up in a small tabernacle; he dispenses Him to a sinful people. Those who are only just now cleansed from mortal sin, open their lips for Him; those who are soon to return to mortal sin, receive Him into their breasts; those who are polluted with vanity and selfishness and ambition and pride, presume to make Him their guest; the frivolous, the tepid, the worldly-minded, fear not to welcome Him. Alas! alas! even those who wish to be more in earnest, entertain Him with cold and wandering thoughts, and quench that Love which would inflame them with Its own fire, did they but open to It. Such are the best of us; and then for the worst? O my Brethren, what shall we say of sacrilege? of His reception into hearts polluted with mortal, unforsaken sin? of those further nameless profanations, which from time to time occur, when unbelief dares to present itself at the Holy Altar, and blasphemously gains possession of Him?[25]

F. P. Donnelly, S. J. points out that this characteristic differentiates Newman from the great Roman in another respect. Cicero according to Father Donnelly breaks up his explanation into smaller sections. Toward the end of his introduction there is a rise in the emotional tone; then, he glides down to his explanation and proofs, soaring here and there in the onward flow of his argument, till it culminates on the heights by the emotional enforcement of his point in the peroration.[26]

And now, to our last point, Newman's close. It is not the classical peroration. Usually it consists of a few paragraphs in which Newman comes down from the heights. In

tone it is calm and gentle. Newman counted upon the general impression of his sermon to carry his point with the audience. This is the short closing paragraph of "Intellect, the Instrument of Religious Training."

> Look down then upon us from Heaven, O Blessed Monica, for we are engaged in supplying that very want which called for thy prayers, and gained for thee thy crown. Thou who didst obtain thy son's conversion by the merit of thy intercession, continue that intercession for us, that we may be blest, as human instruments, in the use of those human means by which ordinarily the Holy Cross is raised aloft, and religion commands the world. Gain for us, first, that we may intensely feel that God's grace is all in all, and that we are nothing; next, that, for His greater glory, and for the honour of Holy Church, and for the good of man, we may be "zealous for all the better gifts," and may excel in intellect as we excel in virtue.[27]

The conclusion of "Waiting for Christ," in length one paragraph, calls the hearer's attention to the fact that those "who are in easy circumstances, or in a whirl of business or in a labyrinth of cares"[28] are the very ones most apt to neglect the important injunction to watch for Christ's coming. An application of the truth upon which he has been dwelling serves for a conclusion to "The Secret Power of Divine Grace." "Dispositions for Faith" ends with a declaration of the appropriateness of the topic, and the respective value and cogency of methods other than Newman's.

Though some of his sermons have rather lengthy conclusions as "Christ upon the Waters," and "Order, the Witness and Instrument of Unity," only two can be said to

employ the classical peroration: "The Tree beside the Waters." and "In the World, but not of the World." Both are funeral orations; the exceptional structure of the latter was mentioned above. After the life-deeds of the men have been narrated, and their characters analyzed, Newman takes leave with a brief recapitulation and an application to the audience. In both the emotional tone of the concluding paragraphs, at least in part, runs high.

Speaking generally, Newman expected his sermons as wholes to effect that which he purposed. He did not trust his cause to a peroration. Since he aimed to impart a permanent spiritual good to his hearers, this is not surprising. If a speaker purpose to rouse his hearers to immediate action of some sort, he can trust in an appeal which stirs the emotions of his auditors to bring his wishes to happy fruition. But, if he purposes to mold the structure of a soul unto Godliness, he must trust more to an intellectual appeal. Emotion will be of help; but emotions are quickly stirred, and they quickly die. Now Cicero purposed immediate action, e. g. the condemnation of this culprit, the acquittal of this innocent man. Hence he plays on the emotions. Newman purposed, as we have said, a permanent supernatural good. Hence, intellect came into prominence.

This brings the study of Newman's sermon-structure

in broad outline to completion. In conclusion a brief summary of the characteristics of this sermon-structure are here listed.

1. Newman does not employ an exordium, but plunges immediately into his subject-matter.
2. His sermons fall into two sections: a law, its application; a law, its exception; a problem, its solution; a mystery, its exemplification; an analogy, its analogue.
3. He seldom divides up his subject-matter, and rarely makes an explicit proposition at the opening of his argument.
4. H_e describes, narrates, argues with slight variations in style and emotional tone, till he approaches the close of his argument, at which point he wings his way to the heights.
5. He does not employ a peroration, but in the closing paragraph or paragraphs glides down from the heights of emotion, and takes his leave.
6. Hence, Newman is not classical in the structure of his sermons; hence, in this regard he is not Ciceronic.

Footnotes to Chapter III

1. Francis W. Kelsey, Select Orations and Letters of Cicero (Boston: Allyn and Bacon, 1892 and 1905), pp. 15-16.

2. Francis P. Donnelly, S. J., Cicero's Milo (New York: The Bruce Publishing Co., 1935) pp. 21-22.

3. Under certain circumstances a priest may find it helpful, even necessary, to employ an exordium; for, if he is about to speak on a topic which is unacceptable to certain of his hearers, he must needs make them docile. The exordium is one of the means by which he may achieve this end.

4. John Henry, Cardinal Newman, Sermons On Various Occasions (new edition; London: Longmans, Green, and Co., 1898) pp. 181-82.

5. Ibid., p. 243.

6. Ibid., pp. 249-52.

7. Ibid., p. 121.

8. Ibid., pp. 263-65.

9. Francis P. Donnelly, S. J., editor, The Second Spring (New York: Longmans, Green and Co., 1934) p. 14.

10. John Henry, Cardinal Newman, Sermons On Various Occasions (new edition; London: Longmans, Green, and Co., 1898) pp. 58-59.

11. Ibid., p. 178.

12. Ibid., p. 201.

13. Ibid., p. 121.

14. Cf. p. 26 of thesis.

15. John Henry, Cardinal Newman, Sermons On Various Occasions (new edition; London: Longmans, Green, and Co., 1898) pp. 12-13.

16. Ibid., pp. 58-59.

17. Ibid., p. 106.

18. Ibid., p. 121.

19. William Barry, D. D., Cardinal Newman (London: Hodder and Stoughton, n. d.) pp. 101-02.

20. Francis P. Donnelly, S. J., editor, The Second Spring (New York: Longmans, Green and Co., 1934) p. 8.

21. Francis P. Donnelly, S. J., editor, Cicero's Milo (New York: The Bruce Publishing Co., 1935) p. 23.

22. John Henry, Cardinal Newman, Sermons On Various Occasions (new edition; London: Longmans, Green, and Co., 1898) p. 201.

23. Ibid., p. 282.

24. Ibid., pp. 27-29.

25. Ibid., pp. 86-87.

26. Francis P. Donnelly, S. J., editor, The Second Spring (New York: Longmans, Green, and Co., 1934) p. 15.

27. John Henry, Cardinal Newman, Sermons On Various Occasions (new edition; London: Longmans, Green, and Co., 1898) p. 14.

28. Ibid., pp. 45-46.

CHAPTER IV

NEWMAN'S DEFINITENESS

From the summary of Newman's ideas on preaching given in Chapter II it is evident that he placed great stress upon the quality of definiteness.

> Definiteness is the life of preaching. A definite hearer, not the whole world, a definite topic, not the whole evangelical tradition; and, in like manner, a definite speaker.[1]

Hence, it seems that a chapter should be devoted to this quality, as it is found in his sermons. Since definiteness extends to the entire sermon, the chapter logically follows the discussion of Newman's sermon-structure in broad outline. The quotation above indicates three aspects involved in the question. A definite hearer, however, implies a definite occasion, and, at times, definite circumstances. Hence, for the sake of clearness, the division of our matter will be five-fold rather than three-fold: a definite occasion, definite circumstances, a definite hearer, a definite topic, and a definite speaker. The chapter will consist of a detailed study of "Intellect, the Instrument of Religious Training" in relation to these five points on definiteness, followed by a less comprehensive study of other sermons of the volume, in so far as these bear testimony to Newman's definiteness.

"Intellect, the Instrument of Religious Training" is an excellent example of Newman's theory of definiteness in practice. Since in the sermon Newman had to deal with certain prejudices of his hearers, the practice of directing his words to a particular hearer will readily stand out. The speech, therefore, is especially apt for the study proposed in this chapter. If the reader is to pass judgment on the definiteness of this sermon, he must be in possession of certain facts which form its background. For the convenience of the reader the facts are herewith given.

Newman prepared the sermon with the intention of delivering it on the Sunday after the Ascension, 1856, which was also the feast of St. Monica. With a knowledge of the following circumstances he pointed its matter. Newman knew that at the request of his Holiness, Pope Pius IX the Catholic Hierarchy of Ireland had taken steps for the foundation of a seat of higher Catholic learning within their domains. He had been invited in July 1851, Dr. Cullen sending the invitation, to become the University's first rector, and though skeptical of the happy conclusion of the venture, Newman acceded to the request, throwing himself immediately into the work with energy. At this time he could number among his achievements, the establishment of a church at the University in which, on the feast of St. Monica, he was to speak to university students and members of the upper

classes of Dublin.

He knew that many Irishmen were taking an indifferent, some even an antagonistic, attitude to the whole project undertaken by him at the invitation of the Irish hierarchy.[2] There is an explanation for this attitude of mind. Ireland was just emerging from the crushing and high-handed methods of a conquering nation. For years her people, rather than sacrifice their Faith, sacrificed their all. Ireland would be Catholic in spite of any action England should see fit to take. If to keep the Faith it was necessary to be illiterate, to forego higher education, by far the majority of Irishmen would choose to be illiterate, just as they would rather die of hunger than have their larders filled to overflowing if the latter entailed a denial of Catholicism. The truth is that England had forced just such a condition upon the majority of Irishmen, and as a consequence the Irish, in 1850, were to a large extent uneducated. True, some families among the upper classes did educate their children abroad. But these were exceptional cases; not the rule. England's action had brought learning into ill-repute; the Irishman did not want higher education. He had gotten along without it for many years; it smacked of England, of what he considered infidelity. A house of learning was an object of suspicion. These were the circumstances which faced Newman at the time of writing. In stating them the prejudices of

the audience have also been indicated. Newman purposed to waylay the fears indicated above, to destroy this mental attitude, to prove the necessity of higher education for the Catholic, its place in the Catholic scheme of things, its serviceableness in the preservation of Faith. This was his definite topic.

Briefly then, the occasion was the Sunday after the Ascension, 1856, which was, also, the feast of St. Monica; the circumstances were the newly established University and the indifference, even antipathy of many toward its objectives; the auditors were members of the upper classes of Dublin, and undergraduates of the University; the topic of the speech was that Ireland needed a Catholic university; the speaker was John Henry Newman, rector of the University. An analysis of the sermon will show how careful Newman was to keep all these factors before him as he penned his speech.

In the opening Newman notes that it is the feast of St. Monica, mother of St. Augustine. He finds in the gospel of the day on the widow of Naim a counterpart of St. Monica as well as a contrast, for both bewailed the death of a son, one the physical death, the other the spiritual death. In this beginning Newman seems far afield from the topic he intends to propound. But he will weave the matter into the fabric; it will prove to be one of the bright figures in the tapestry, subserving the main conception. The point to make

note of here is that Newman's beginning is in keeping with the occasion. He proceeds to weave it into the fabric, and to impress his hearers with the necessity of a Catholic university, an institution whose purpose "is to reunite things which were in the beginning joined together by God, and have been put asunder by man."[3]

The story of St. Augustine and St. Monica serves as an analogy. St. Monica represents the Church bewailing the loss of her children and caring for them to the best of Her capacity, St. Augustine the wayward child. But the Church can provide for Her children as Monica could not provide for her son. The Catholic university is a dear mother because it cares for those "whom father and mother can keep no longer,"[4] for young men like Augustine who crave intellectual development. Newman has woven his beginning into the fabric of the sermon. At last he indicates his topic with some explicitness. He announces that the special function of a Catholic university is to

> put right those who would set knowledge against itself, and would make truth contradict truth, and would persuade the world that, to be religious, you must be ignorant, and to be intellectual, you must be unbelieving.[5]

Then follows an analysis of man, of his intellect with its double function, intellectual and moral; and of his other faculties, each striving for a dominant position. Since it is easier to excel in one phase of human activity than in

many, it follows that some people are virtuous who are narrow and unintellectual, and some are intellectual who are unprincipled. It is just this lamentable fact, that some virtuous people are dull, that gives the devil a handle for a severe assault upon human kind when boyhood is past and youth is opening. Duty and religion are admirable, the chief of sophists says, but somehow religious people are dull, uninteresting.

The stage is set for Newman to press home the salient point. He does so with a rare intellectual insight, which sweeps away all objections and carries his proposition to glorious triumph. With consummate skill Newman accurately traces the gradual evolution of a young man's moral state from his indulgence in wrong curiosity to the expression in words of that which was wrongly apprehended, to listening to bad language of others to the doing of evil; "for from bad thoughts and bad words proceed bad deeds."[6] Bad company instils an aversion for good; little by little the young man loses his interest in the family circle. His taste for the innocent joys of home life, which not long ago delighted him, has been blunted. His curiosity takes a new turn: he listens to those who expound views inconsistent with fundamental religious or philosophical truths. Before he realizes it, he is touched with scepticism; he begins to criticize religious men; and finally he wakes up to the fact that he

is an unbeliever. He is startled; he bemoans the loss of his former undoubting faith; then he experiences a sense of expansion, a new freedom, and "he begins to form his own ideas of things."[7] Ultimately they do not satisfy him; he turns to others, and to still others; but in vain. Finally, either he gives up the search altogether and becomes a confirmed sceptic, or he continues, as in the case of St. Augustine, to wander about "walking through dry places, seeking rest, and finding none."[8] The dreadful change has occurred; it has reached its terminus.

Certainly Newman had a definite audience in mind when he penned this sketch of a young man's need of a philosophy of life, and the evil consequences if it were denied him. He certainly was cognizant of the prejudices of older members in the audience towards the university scheme, and sought to deal with those prejudices in an effective manner. He was mindful, too, of the undergraduates, for by exposing the wiles of the evil spirit he armed them with effective weapons, to offset Satan's attack on their faith and morals. To be forewarned is to be forearmed. Note that Newman does not make a direct attack, rather it is a flank movement. He first develops his analogy, St. Monica and St. Augustine, and then his analogue, the Catholic Church and Her children. Thereafter, he makes an analysis of youth's intellectual needs, stressing the alarming situation which will result if

these needs are unsatisfied. When he has thus labored to overcome the opposition of his hearers, he states his proposition with complete openness, namely, that the object of the Holy See in setting up a Catholic university in Ireland "is to reunite things which were in the beginning joined together by God, and have been put asunder by man."[9] He now explains his meaning with greater clearness. He desires the same spots to be centers of philosophy and of devotion; he wants "the same roof to contain both the intellectual and moral discipline."[10] Implicitly he says, Ireland needs a Catholic university for its young men. Thus does he attempt to win over the opposition to his cause; thus does he attempt to remove the indifference of some, the antipathy of others to the university project. The speaker directed his words to a definite audience.

The analysis of the sermon above also establishes the fact that Newman had a definite topic, and that he rejected all matter foreign to it. The definite speaker, of course, is John Henry Newman. Nothing in the sermon is out of harmony with his position. His experience and ability would lend weight to his words, though he makes no formal appeal to them in establishing his case. Hence, "Intellect, the Instrument of Religious Training" exemplifies Newman's theory of definiteness in all five aspects.

"Intellect, the Instrument of Religious Training" has been studied in detail to demonstrate Newman's definiteness, a quality which runs through all his sermons. In a memorandum of October 14, 1874 he observes that he cannot write without a stimulus, a special call.

> 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 especial call, or invitation, or necessity, or emergency, as my Arians, Anglican Difficulties, "Apologia" or Tales. The Essay on Assent is nearly the only exception.[11]

The very fact that he wrote his sermons because of some office he held or some engagement he had made would tend to make them very definite. It is obvious that the Sermons Preached on Various Occasions arose under such circumstances. The first eight were given during his rectorship of the Catholic University of Dublin; the next three in the stormy weather of the hierarchy's restoration in England; two of the remaining four at funerals, one at the request of "his Lordship," the other at the instigation of "those whose wish at such a moment is a command."[12] The remaining two were given to the parishioners of the Oratory, Birmingham.

What has been said, then, of the definiteness of "Intellect, the Instrument of Religious Training" can be verified in general in the remaining sermons which the great

Cardinal "Preached on Various Occasions." In them we have a definite occasion, definite circumstances, a definite audience, and a definite topic. First, therefore, we shall speak of the "various occasions" of these sermons.

All but one of them are connected in some way or other with the liturgical season or with the particular occasion at which they were delivered. In the first group are seven of the eight sermons given at the University Church, Dublin. These Newman built around the liturgy: the saint of the day, the special spirit of the season, the gospel or epistle assigned to the feast. For example, "Waiting for Christ" was delivered shortly before the season of Advent, when men prepare for the feast of Christmas, the day of Christ's first coming. Newman's theme is that man should watch and prepare for Christ's second coming on the last day. It is a timely, appropriate subject. His sermon on "St. Paul's Characteristic Gift" was delivered on the feast of the Saint's conversion. In the second class there are such sermons as: "Christ upon the Waters," "The Second Spring," "Order, the Witness and Instrument of Unity," and the two funeral orations.

The one exception is "St. Paul's Gift of Sympathy," delivered on Sexagesima Sunday, 1857, and an explanation lies in his sermon of the third Sunday after Epiphany, 1857 on "St. Paul's Characteristic Gift" in which a concluding

paragraph reads:

> And now, my Brethren, my time is out, before I have well begun my subject. For how can I be said yet to have entered upon the great Apostle, when I have not yet touched upon his Christian affections, and his bearing towards the children of God? As yet I have chiefly spoken of his sympathy with human nature unassisted and unregenerate; not of that yearning of his heart, as it showed itself in action under the grace of the Redeemer. But perhaps it is most suitable on the feast of his Conversion, to stop at that point at which the day leaves him; and perhaps too it will be permitted to me on a future occasion to attempt, if it be not presumption, to speak of him again.[13] [Italics not in the original]

The above confirms the statement that Newman wrote for a definite occasion. Further evidence to the effect that he kept the prejudices of his auditors and the circumstances of the occasion in the foreground of his mental consciousness, as he wrote his sermons, is here presented. After he has dwelt at length on the incomprehensible truth that the Second Person of the Blessed Trinity took to Himself a human nature, and walked among men, he writes:

> One word more before I conclude. Some persons may consider that a thought, such as that I have been enlarging on, is a difficulty to faith. Every one has his own trials and his own scandals: I grant it. For me, my Brethren, I can only say that its effect on myself lies just in the very opposite direction, and, awful as it is, it does but suggest an incentive, as for adoration, so for faith also. What human teacher could thus open for us an insight into the infinitude of the Divine Counsels? Eye of man hath not seen the face of God; and heart of man could never have conceived or invented so wonderful a manifestation, as the Gospel contains, of His ineffable, overwhelming Attributes. I believe the infinite condescension of the Highest to be true, because it has been imagined.[14]

The days of the first Provincial Synod of Westminster were anything but quiet for the Catholic Church. A storm of protest swept England when the Holy Father re-established the hierarchy in that country. Here is a passage in which Newman alludes to the adverse circumstances.

> One thing alone I know,--that according to our need, so will be our strength. One thing I am sure of, that the more the enemy rages against us, so much the more will the Saints in Heaven plead for us; the more fearful are our trials from the world, the more present to us will be our Mother Mary, and our good Patrons and Angel Guardians; the more malicious are the devices of men against us, the louder cry of supplication will ascend from the bosom of the whole Church to God for us. We shall not be left orphans; we shall have within us the strength of the Paraclete, promised to the Church and to every member of it. My Fathers, my Brothers in the priesthood, I speak from my heart when I declare my conviction, that there is no one among you here present but, if God so willed, would readily become a martyr for His sake. I do not say you would wish it; I do not say that the natural will would not pray that that chalice might pass away; I do not speak of what you can do by any strength of yours;--but in the strength of God, in the grace of the Spirit, in the armour of justice, by the consolations and peace of the Church, by the blessing of the Apostles Peter and Paul, and in the name of Christ, you would do what nature cannot do.[15]

Passages in "Christ upon the Waters" and "Order, the Witness and Instrument of Unity" show evidence of Newman's cognizance of these same circumstances.

In the previous chapter we quoted Fr. Donnelly, S. J. to the effect that Newman employed suspense beyond proper limits. The difficulty, as Father Donnelly himself indicates, is partially solved by the type of audience before whom the

sermons were delivered. All the sermons with the exception of two or possibly three were delivered to people of high intellectual capacity, the upper classes of Dublin or the hierarchy and clergy of England. Hence he could expect more intellectual activity from them than from an ordinary man of the street. But, when this has been stated, one must concede, it appears to the writer, that Newman would have been more effective if he had disclosed his topic earlier in his sermons. The two sermons delivered to an average Catholic congregation throw further light on Newman's concern for his auditors and explain his deviation in these sermons from his characteristic beginnings which have been noted. In these sermons he sets his hearers on the general trend of his thought more immediately, and with greater definiteness than in sermons delivered to cultured classes. In "The Mission of St. Philip" his third paragraph, a summation of his second, reads:

> Let us, then, inquire what St. Philip's times were, and what place he holds in them; what he was raised up to do, how he did it, and how we, my Fathers of the Oratory, may make his work and his way of doing it a pattern for ourselves in this day.[16]

The matter will be of interest to the parishioners for it will make them conversant with the objects and aims of the Oratorian Fathers who serve them. He takes up each point in succession, devoting part one of his sermon to St.

Philip's times and part two to the remaining points and the conclusions to which they lead.

The same is true of "The Pope and the Revolution." In the beginning he specifies the general topic by quoting from his Lordship's letter:

> In the Sermon at the Mass of the Festival, it is our wish that the preacher should instruct the faithful on their obligations to the Holy See, and on the duty especially incumbent on us at this time of praying for the Pope.[17]

As in "The Mission of St. Philip" he proceeds by treating each topic in the order indicated.

A careful reading of the sermons will show that Newman had a definite subject in each, and that he excluded all matter which did not pertain to it. It is impossible to make a study of each of the sermons to show how all is directed to one definite proposition. But we have already seen this definiteness of purpose in "Intellect, the Instrument of Religious Training." If the reader desires further confirmation of this point he may confer Fr. Donnelly's edition of The Second Spring in which he gives a tabular analysis of that well known sermon. For our own part in confirmation we give a paragraph outline of "The Secret Power of Divine Grace."

I. The kingdoms of men progress with observation but not so the kingdom of Christ.

II. The Jews believed that Christ's kingdom would come with outward show, though He assured them of the contrary.

III. Christ's conquest "could not be otherwise, because it was a conquest, not of the body, but of the heart."[18]

IV. Hence, in His Own good time voices broke out in His praise, "in the East and in the West, in the North and in the South."[19]

V. He effected this marvel through the instrumentality of grace, for He implanted in the hearts of men a craving for happiness which all men seek in some form or other.

VI. When the True Life was offered to men again in its fullness, they were persuaded to accept it.

VII. The Church, even, is oftentimes surprised at the miraculous multiplication of her children, as in the first century and in the days of Constantine.

VIII. "The needs of human nature and the virtue of that grace, which works secretly, round about the Church, without observation"[20] have through the centuries and even in our own day won new subjects for the Church.

IX. Men sometimes consider us as mere political followers, the Church as a political structure, but our consideration reminds us of the true view of the matter.

> The Church is a collection of souls, brought together in one by God's secret grace, though that grace comes to them through visible instruments, and unites them to a visible hierarchy.[21]

X. "And therefore, applying this great truth to our own circumstances, ... we in this place are only then really strong, when we are more than we seem to be."[22]

And so this chapter may be summed up in the words, Newman was definite. He exemplifies his own theory, for

> definiteness is the life of preaching. A definite hearer, not the whole world; a definite topic, not the whole evangelical tradition; and, in like manner, a definite speaker.[23]

Footnotes to Chapter IV

1. John Henry Cardinal Newman, The Idea of a University (new edition; London: Longmans, Green, and Co., 1893) p. 426.

2. Wilfred Ward, The Life of John Henry Cardinal Newman (London: Longmans, Green and Co., 1912) vol. I, pp. 319-320. For information on the difficulties Newman encountered in his attempt to found a Catholic University in Ireland see vol. I, chap. XI and XII.

3. John Henry, Cardinal Newman, Sermons Preached on Various Occasions (new edition, London: Longmans, Green, and Co., 1898) p. 13.

4. Ibid., pp. 4-5.

5. Ibid., p. 5.

6. Ibid., p. 10.

7. Ibid., p. 11.

8. Quoted Ibid., p. 12.

9. Ibid., p. 13.

10. Loc. Cit.

11. Wilfred Ward, The Life of John Henry, Cardinal Newman (London: Longmans, Green and Co., 1912) vol. II, p. 400.

12. John Henry, Cardinal Newman, Sermons Preached on Various Occasions (new edition; London: Longmans, Green, and Co., 1898) p. 263.

13. Ibid., p. 104.

14. Ibid., p. 88.

15. Ibid., p. 180.

16. Ibid., p. 201.

17. Ibid., p. 282.

18. Ibid., p. 49.

19. Ibid., p. 50.

20. Ibid., p. 56.

21. Ibid., p. 57.

22. Ibid., p. 58.

23. John Henry Cardinal Newman, The Idea of a University (new edition; London: Longmans, Green, and Co., 1893) p. 426.

CHAPTER V

INTELLECTUAL BACKGROUND OF THE PREACHER

There are three fields of scientific inquiry to which Newman devoted his talents: history, philosophy, and theology. His Historical Sketches, his Essay in Aid of a Grammar of Assent, and his Essay on the Development of Christian Doctrine are indicative of his wide interest in intellectual matters and are examples of his work in the respective sciences listed. In this connection, however, the statement of Wilfred Ward in his Last Lectures must be borne in mind. He says:

> For the most part he [Newman] did not isolate problems of philosophy, history, or theology for discussion with the specialists on their own merits, but discussed them as they stood in the complicated skein of his own elaborate theological theory.[1]

It is not surprising, then, to find that the sermons bear witness to the fact that Newman was an historian, philosopher, and theologian. The sermons are, as Newman himself observes, polemical and hortatory, rather than dogmatic.[2] If, at times material from dogmatic theology could be used to advantage, Newman did not hesitate to employ it. So, too, with matters historical.

There is nothing strange in this procedure, for all books on oratory emphasize the necessity of wide learning if one wishes to be a good speaker. But wide learning is of no

account unless the speaker unifies it, directs it to his end. In the previous chapter it was demonstrated that Newman marshalled his matter to the definite point he chose to discuss. The purpose of this chapter is to prove that in writing his sermons Newman drew upon the vast store of intellectual riches which were his. The end of this chapter is not to prove that Newman unified this knowledge; this has already been done. The question now under discussion is: what general thought trends can be observed in the sermons?

The historian comes to the fore in "Christ upon the Waters." In this sermon Newman traces the vicissitudes of the Catholic Church in England from the time of the missionary efforts in the fifth century down to the hour at which he was speaking.

> Time was, my Brethren, when the forefathers of our race were a savage tribe, inhabiting a wild district beyond the limits of this quarter of the earth. Whatever brought them thither, they had no local attachments there or political settlement; they were a restless people, and whether urged forward by enemies or by desire of plunder, they left their place . . . . invaded Europe[3]

and Germany, and finally, crossed over to Britain. The word of truth came among them, flourished, "till one and all, the Anglo-Saxon people were converted by it."[4]

> It was the Catholic faith which that vigorous young race heard and embraced. . . . . It grew with their growth, and strengthened with their strength, till a sight was seen,--one of the most beautiful which ever has been given to man to see,--what was great in the natural order, made

greater by its elevation into the supernatural.[5]

But a change at length came; the "people grew tired of the heavenly stranger who sojourned among them."[6] Henry VIII cut England off from communion with the Holy See at Rome; and after years of persecution only a hand full of faithful followers of the old religion remained. The few scattered priests cared for their decimated flocks, in so far as they were able. Then came a period of re-awakening, and the old Church, which to all appearances was dead, like Her Master before Her, rose from the dead. One by one souls

> drifted in till all could see at length that surely the stone was rolled away, and that Christ was risen and abroad. . . . . The Church is coming out of prison as collected in her teaching, as precise in her action, as when she went into it.[7]

Such is Newman's use of history in "Christ upon the Waters."

Other sermons which give evidence of thought trends in the field of history are: "The Mission of St. Philip Neri" in which he paints the conditions in Florence in the time of Savonarola, inorder to give a background for the work of Saint Philip Neri; and "The Pope and the Revolution" in which he finds it apropos to trace in broad outline the facts which have led to the crisis of 1866. Thus it is seen that Newman's sermons give evidence of the author's interest in history, and of his ability to draw upon his knowledge of that field in composing his sermons.

Newman's statement to the effect that the sermons are polemical and hortatory rather than dogmatic was cited above. Though there are passages of a polemical nature, it seems to the writer that the sermons are, for the greater part, hortatory. Newman's purpose in them was to drive home a particular moral lesson in a manner that would move the hearts of his hearers to the practice of it. Matter presented in Chapters III and IV substantiate the above statements. Hence, all the sermons bear witness to Newman as a moral philosopher, and this point in the discussion needs, in light of the previous chapters, no further development.

The writer does not consider himself sufficiently competent to discuss Newman's knowledge of theology. What he would like to stress, however, is the Cardinal's singular ability to make a happy use of such knowledge in his sermons, and to express theological truths, the most profound and abstruse, in clear and elegant language. Examples of this ability are to be found in "Omnipotence in Bonds" wherein he makes a study of the Divine Being and the attribute of Omnipotence, contrasting it with the lowliness and subjection of the Second Person of the Blessed Trinity made man. A few more instances will suffice. In "The Secret Power of Divine Grace" he writes:

> The Church is a collection of souls, brought together in one by God's secret grace, though that grace comes to

> them through visible instruments, and unites them to a visible hierarchy.[8]

In "Waiting for Christ":

> The substance of religion consists in faith, hope, and charity; and the qualification for eternal life is to be in a state of grace and free from mortal sin; yet, when we come to the question, how we are to preserve ourselves in a state of grace, and gain the gift of perseverance in it, then a number of observances have claims upon us, over and above those duties in which the substance of religion lies, as being its safeguard and protection. And these same observances, as being of a nature to catch the eye of the world, become the badges of the Christian, as contrasted with other men; whereas faith, hope, and charity are lodged deep in the breast, and are not seen. Now, one of these characteristics of a Christian spirit, springing from the three theological virtues, and then in turn defending and strengthening them, is that habit of waiting and watching [for Christ's second coming].[9]

Moreover, Newman had an intimate knowledge of Holy Scripture, the revealed word of God--a knowledge fundamental to all theological studies. His use of the miracle performed at the gates of Naim in "Intellect, the Instrument of Religious Training"; of the passages in Scripture which foretell the last judgment, and the physical perturbations which will precede the second coming of the Christ, and the injunction "To serve the living and true God" in "Waiting for Christ"; of the Scriptural image of the good man as a mighty tree growing beside the running waters in "The Tree beside the Waters"; and of Christ's walking upon the waters in "Christ upon the Waters" have already been noted in connection with other matters. His two sermons on St. Paul testify to his

thorough knowledge of that zealous Apostle's epistles, and his ability to draw upon them in sketching a portrait of Christ's emissary to the Gentile world. "The Religion of the Pharisee, the Religion of Mankind" is built round the story of the publican and the pharisee who entered the temple to pray, the former bowing low and saying, "O God, be merciful to me, a sinner," the latter professing "to pay thanks to God," but hardly apprehending "any direct duties on his part towards his Maker."[10] There is a copious use of Holy Scripture in "Dispositions for Faith." Among other facts cited there are: the work of St. John the Baptist, who was to plant the necessary dispositions in the hearts of men, so that when Christ came they would be ready to accept Him; the incredulity of St. Thomas and our blessed Lord's words of encouragement to future generations, "Blessed are they that have not seen, and have believed"; and the message of the angels on Christmas night, "Peace to men of good will." Similarly in "Omnipotence in Bonds" Newman draws heavily upon Holy Scripture.

All our examples thus far have been from the New Testament. His use of the Old Testament is exemplified in "Order, the Witness and Instrument of Unity" where he quotes God's words to Moses to prove that not only are God's creatures bound but that God binds Himself through His decrees.[11] And again in "The Pope and the Revolution" in which he compares "the rule exercised over the chosen people,

the Israelites, by Moses, Josue, Gideon, Eli and Samuel" with the rule of the Pope, and the rejection of that rule by the Israelites with the assault upon the Pope and the Papal States.[12]

Footnotes to Chapter V

1. Wilfred Ward, Last Lectures (New York: Longmans, Green and Co., 1918) pp. 20-21.
2. John Henry, Cardinal Newman, Sermons Preached on Various Occasions (London: Longmans, Green, and Co., 1898) p. vi.
3. Ibid., pp. 124-25.
4. Ibid., p. 127.
5. Ibid., pp. 129-30.
6. Ibid., p. 131.
7. Ibid., p. 137.
8. Ibid., p. 57.
9. Ibid., pp. 32-33.
10. Ibid., p. 22.
11. Ibid., p. 187.
12. Ibid., p. 295.

CHAPTER VI

CERTAIN CHARACTERISTICS OF EXPRESSION

The preceeding chapters have dealt with characteristics which pertain to the sermons as wholes, or which have to do, at least, with passages of length. The details of Newman's sermon style must now receive consideration. The copious and harmonious flow of his language, his deep feeling and his utter sincerity demand attention, as well as the academic coloring thrown over the sermons by his fine distinctions, by his learned allusions and subtle analogies, and finally by his impersonal attitude.

Newman's sermons give evidence of the "habit and way of a lofty intellect"[1] as described by him in his lecture on "Literature."

> Aristotle, in his sketch of the magnanimous man, tells us that his voice is deep, his motions slow, and his stature commanding. In like manner, the elocution of a great intellect is great. His language expresses, not only his great thoughts, but his great self. Certainly he might use fewer words than he uses; but he fertilizes his simplest ideas, and germinates into a multitude of details, and prolongs the march of his sentences, and sweeps round to the full diapason of his harmony, as if *κύδει γαίων*, rejoicing in his own vigour and richness of resource. I say, a narrow critic will call it verbiage, when really it is a sort of fulness of heart, parallel to that which makes the merry boy whistle as he walks, or the strong man, like the smith in the novel, flourish his club when there is no one to fight with.[2]

A reader can open Newman's sermons almost at random, and come

upon a passage, the offspring of a simple idea, which has been "expanded into a many-membered period,"[3] and which trips along like the sweet melody of a bird. The sentence structure is varied, the cadences are wide-ranging and diversified, so that there is no sing-song to the prose. F. P. Donnelly, S. J. says:

> The reader who will pick out and place side by side or rather read in close connection the longer periods of The Second Spring will find a variety that no other English writer offers and to which he can find a parallel only in Cicero. No purple patches either, but everything woven into the web of his discourse without any startling discrepancy of color or design.[4]

And Joseph J. Reilly:

> There is not a single authentic device which this master moulder of sentences does not know and press into service. An admirable textbook might be compiled without ever turning to another author. Here are the skillful interweaving of comparisons with contrasts; the most adroit accumulation of substantives, descriptive phrases, or what you will; repetition employed for emphasis or for retarding the flow of the sentence or for contrast or for any other of a half dozen purposes; inexhaustible variation in the length of clauses; climactic moments when the sense must be driven home inexorably; telling antitheses which have the merit, as Coleridge said of Junius, of presenting an opposition of ideas and not merely of words.[5]

In the following passage note how Newman developed the simple idea that in some saints the supernatural builds on the natural rather than supersedes it.

> On the other hand, there are those, and of the highest order of sanctity too, as far as our eyes can see, in whom the supernatural combines with nature, instead

> of superseding it,--invigorating it, elevating it, ennobling it; and who are not the less men, because they are saints. They do not put away their natural endowments, but use them to the glory of the Giver; they do not act beside them, but through them; they do not eclipse them by the brightness of divine grace, but only transfigure them. They are versed in human knowledge; they are busy in human society; they understand the human heart; they can throw themselves into the minds of other men; and all this in consequence of natural gifts and secular education. While they themselves stand secure in the blessedness of purity and peace, they can follow in imagination the ten thousand aberrations of pride, passion and remorse. The world is to them a book, to which they are drawn for its own sake, which they read fluently, which interests them naturally,--though, by the reason of the grace which dwells within them, they study it and hold converse with it for the glory of God and the salvation of souls. Thus they have the thoughts, feelings, frames of mind, attractions, sympathies, antipathies of other men, so far as these are not sinful, only they have these properties of human nature purified, sanctified, and exalted; and they are only made more eloquent, more poetical, more profound, more intellectual, by reason of their being more holy. In this latter class I may perhaps without presumption place many of the early Fathers, St. Chrysostom, St. Gregory Nazianzen, St. Athanasius, and above all, the great Saint of this day, St. Paul the Apostle.[6]

The paragraph is, also, characteristic of the varied sentence structure by which Newman attains a musical flow in his periods. The passage has several parallel structures, interspersed with antithetical, causal, restrictive, and relative clauses. This variety of sentence structure, this harmonious flow of language, this copia verborum is manifest on every page of the sermons.

Even the casual reader of Newman's sermons is impressed by the deep feeling and absolute sincerity Newman reveals therein. His eulogy on Hope-Scott is laden with a profound

pathos, and a sense of personal loss which gives place to Christian resignation in God's will. The sermon gives a view of the great heart of Newman. In the other sermons the depth of Newman's feeling appears to best advantage toward the close of the "middle" or "body" of the sermons. It is at this point that the emotional tone enlivens. The reader is referred to the section in Chapter III, where passages of this nature were quoted and commented on.[7]

One of Newman's most admirable traits as a man was his utter sincerity. By reason of the Apologia the degrading epithet of "insincere" can never besmirch the name of John Henry Cardinal Newman. This very sincerity, joined with the academic tendency of his nature, led him in developing the argumentation of his sermons to unduly qualify and distinguish his statements.

It has been indicated in a previous chapter that Newman's theory on preaching might be summed up in the words, "be definite." Chapter IV offered evidence to prove that Newman carried his theory of preaching into practice in this regard. But in writing his own sermons adherence to a definite subject was not enough; the thoughts which constituted the structure of the sermon had to be expressed clearly, and as he had conceived them. Till he had depicted every shade of the mental picture begotten in his mind, Newman could not rest. This effort to be accurate, to make his

meaning crystal clear to all, along with his sincerity, drove him to concede, deny, distinguish even simple statements. Here, too, is a harking back to his copiousness of expression, but under a particular aspect which it sometimes takes. In effect this tendency to make fine distinctions renders Newman's sermons highly, perhaps at times too highly, intellectual.

In "Intellect, the Instrument of Religious Training" a simple denial of the proposition, held by some, that the powers of the soul have so long been separated that they cannot be harmoniously re-united does not satisfy Newman. He must grant as much as he can to the opposition. Hence he concedes that a separation does exist, but he denies its necessity. Lest he should be misunderstood, however, he will exemplify the point he is granting. And so he proceeds.[8] The rather subtle analogy he employs in "The Pope and the Revolution," in which he likens the rejection of the Pope by the people of Rome to the rejection of Moses, the man appointed directly by God to rule over the Jews, forces ultimately from him a series of denials and affirmations.[9]

Newman's academic tendency reveals itself in other traits, e. g. in learned allusions, quotations, and subtle analogies. He will refer to the annals of Wesleyanism or the Independency, to the tenets of Irving and of Swedenborg.[10] He does not scruple to quote a heathen poet in the original,

though he favors his auditors with a translation,[11] and in "Crder, the Witness and Instrument of Unity" he quotes at length from the letters of the glorious martyr, St. Ignatius of Antioch.[12]

Then, too, there are his subtle analogies as that referred to above in "The Pope and the Revolution." The giant powers of his mind went out beyond the orbit in which ordinary intellects function, and discovered hidden similarities in things quite dissimilar to one who eyes them superficially. So, too, he perceived dissimilarities and difficulties which would never cross the intellect of an ordinary man. This intellectual power is admirably manifested in "Intellect, the Instrument of Religious Training" previously analyzed and in the analogies employed therein.

And finally, Newman the academic, Newman at heart the student, betrays himself by an impersonal attitude. Despite the fact that one of the rules of oratory is to make the audience participate in the working out of the problem, or in the development of the thought, through an intimate contact of speaker's mind with hearer's mind, usually attained by the use of the first and second person pronouns, there are numerous instances in which Newman from the outset employs the third person, rarely referring directly to his auditors. Frequently he seems to be at pains to revert to the impersonal, or to refrain from the personal, as in his sermon

on "The Pope and the Revolution" he says:

> Next, let it be considered, that kingdom, which our Lord set up with St. Peter at its head, was decreed in the counsels of God to last to the end of all things, according to the words I have just quoted, "The gates of hell shall not prevail against it."[13]

Note that Newman does not say: Next, let us consider, but "Next let it be considered." In "Dispositions for Faith" he writes: "It is observable too, that, on the same day, just the fifth day before Christmas, we are accustomed to celebrate the feast of St. Thomas."[14] He does not say: Let us observe too, my Brethren, that, on the same etc.

Over a third of his sermon "The Sacred Power of Divine Grace" was delivered before Newman addressed his hearers in the endearing terms "my Brethren," and his use of the first and second person is most sparing until five sixths of the whole has been completed. It is at this point that the personal note comes at long last into prominence. The beginning to "St. Paul's Characteristic Gift" bears further evidence to this trait. Newman begins with the third person.

> All the Saints, from the beginning of history to the end, resemble each other in this, that their excellence is supernatural, their deeds heroic, their merits extraordinary and prevailing. They all are choice patterns of the theological virtues; they all are blessed with a rare and special union with their Maker and Lord; they all lead lives of penance; and when they leave this world, they are spared that torment, which the multitude of holy souls are allotted, between earth and heaven, death and eternal glory. But, with all these various tokens of their belonging to one and the same celestial

> family, they may still be divided, in their external aspect, into two classes.[15]

The second paragraph maintains the third person till its close, and Newman's characteristic address to the congregation "my Brethren" does not fall upon their ears till a fifth of the sermon has been delivered. This impersonal attitude is also maintained in the opening paragraphs of "Order, the Witness and Instrument of Unity," and in a less measure, but still in a notable degree of "The Tree beside the Waters" and "The Second Spring."

At times, however, Newman is very personal. A striking instance of this is the beginning of "In the World, but not of the World." The closing paragraph of practically every sermon is quite personal, and passages in the body of the sermons themselves cannot be overlooked. To quote but one from "The Secret Power of Divine Grace."

> My Brethren, there are those who imagine that, when we use great words of the Church, invest her with heavenly privileges, and apply to her the evangelical promises, we speak merely of some external and political structure. They think that we mean to spend our devotion upon a human cause, and that we toil for an object of human ambition. They think that we should acknowledge, if cross-examined, that our ultimate purpose was the success of persons and parties, to whom we were bound in honour, or by interest, or by gratitude; and that, if we looked to objects above the world or beyond the grave, we did so with very secondary aims and faint perceptions.[16]

So the passage runs on; certainly in tone most personal. But

despite a number of paragraphs of this nature the sermons as wholes are definitely tinged with a certain aloofness--an indirect method of treatment characteristic of scholarly treatises.

In this chapter observations were made on the details of Newman's sermon style. But not less important than the observations made is the truth to which they seem to point. Newman had a great intellect; he possessed, too, a sensitive nature; he was studiously inclined, and indeed lived the life of a scholar. Now, Newman maintained that "the style is the man." The observations made in this chapter, along with those of the previous chapter, seem to demonstrate the truth of this statement in the case of John Henry, Cardinal Newman. He was copious and harmonious in his language because his ideas were great; he made fine distinctions and employed subtle analogies because his intellectual powers were profound; he moved his hearers because he felt deeply, and by reason of his absolute sincerity they were forced to take him at his word; he made learned allusions because he possessed a rich store of facts; he was impersonal by reason of his scholarly habits of mind. "The style is the man."

Footnotes to Chapter VI

1. John Henry Cardinal Newman, The Idea of a University (new edition; London: Longmans, Green and Co., 1893), p. 280.

2. Loc. Cit.

3. Loc. Cit.

4. Francis P. Donnelly, S. J., editor, The Second Spring (New York: Longmans, Green and Co., 1934), p. 11.

5. Joseph J. Reilly, Newman as a Man of Letters (New York: Macmillan Company, 1932), pp. 284-85.

6. John Henry, Cardinal Newman, Sermons Preached on Various Occasions (new edition; London: Longmans, Green and Co., 1898), pp. 92-93.

7. pp. 35-36-37 of thesis.

8. John Henry, Cardinal Newman, Sermons Preached on Various Occasions (new edition; London: Longmans, and Co., 1898), pp. 7-8.

9. Ibid., pp. 302-04.

10. Ibid., p. 146.

11. Ibid., p. 95.

12. Ibid., pp. 193-94.

13. Ibid., p. 283.

14. Ibid., p. 61.

15. Ibid., p. 91.

16. Ibid., pp. 56-57.

CHAPTER VII

CONCLUSION

We have completed our study of the Sermons Preached on Various Occasions, and now we need only summarize briefly what has been stated in the preceeding pages. As we have noted, in Newman's theory of preaching the principle of definiteness is of major importance. To use the Cardinal's own words,

> definiteness of object is in various ways the one virtue of the preacher;--and this means that he should set out with the intention of conveying to others some spiritual benefit; . . . . and that . . . . he should employ himself, as the one business of his discourse, to bring home to others, and to leave deep within them, what he has, before he began to speak to them, brought home to himself. What he feels himself, and feels deeply, he has to make others feel deeply; and in proportion as he comprehends this, he will rise above the temptation of introducing collateral matters, and will have no taste, no heart, for going aside after flowers of oratory, fine figures, tuneful periods, which are worth nothing, unless they come to him spontaneously, and are spoken "out of the abundance of the heart."[1]

It is evident that Newman in his sermons seriously devoted all his attention to one categorical proposition. His method of presentation proves that he marshalled his ideas in a manner which would not only convince his auditors of the truth of that proposition, but would also persuade them to act in accord with it. Hence, he conscientiously sought and used means to impart some permanent spiritual good to

his hearers. True, he clothes his ideas in colorful language and sonorous periods, but these are by-products of his desire to give expression to that definite subject which he realized deeply and purposed to impart to his hearers. In other words, Newman's sermons ring clear with genuine eloquence.

Whether intellect predominated too much over emotion in his sermons is a point that can be disputed. The academic cast of his mind which caused him to make fine distinctions, learned allusions, and subtle analogies, and to treat his subject in an impersonal manner may, perhaps, have rendered his sermons at times too intellectual for popular appeal. But for the most part the Sermons Preached on Various Occasions were not intended for ordinary gatherings; they were given before select groups, members of the intellectual aristocracy. It is unfair to condemn Newman for not preaching in a more popular manner before such audiences. Moreover Newman did not live in America or in the twentieth century. In his day and country, there were no automobiles, radios or high pressure salesmanship. The people relished what we would consider a decidedly cold address. Even today the British lean more toward a deliberative style of oratory than Americans. Finally, let it be said in Newman's defense that for the imparting of a permanent spiritual good to the auditor there must be an

appeal to the intellect; mere emotional appeal will never effect a lasting reform. Therefore, in appealing to the intellect Newman was fundamentally correct.

Hence, it is no exaggeration to say that Newman carried his theory of preaching into practice, that he sought only to give accurate and clear expression to the ideas he had conceived. His loyalty and devotion to purpose were so great that "the style is the man." And what a style it is! By reason of the clearness of his expression, his flowing and musical periods, his orderly paragraphs, images, profound outlook and deep thought, and by reason as well of the warmth and nobility of his feeling John Henry Newman must be ranked among the great stylists and sermon-writers of all time.

Footnotes to Chapter VII

1. John Henry Cardinal Newman, The Idea of a University (new edition; London: Longmans, Green, and Co., 1893), pp. 412-13.

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Rev. Burke O'Neil, S.J. May 4, 1939

Rev. Louis A. Falley, S.J. May 4, 1939