

During the last months of his life it was my privilege, at that time little esteemed, to serve Father Neville's Mass in the Cardinal's room. How clearly I can picture it as I write. The shrunken figure crouched over his priedieu, the very pictures on the walls, in particular a memorial card to one, Robert Coffin, of whom I am ashamed to say I then knew nothing. One day as I was putting things away and passed the venerable old man making his thanksgiving, he put out a shaking hand and gave me a medal. I would have liked him to say a word, but did not dare ask him.

Then came the end. Those who witnessed the scenes in the church, those who saw Bishop Clifford break down in his sermon and weep unashamedly, those who stood amazed at the crowds who lined the eight mile route to Rednall, where John Henry Newman was laid to rest in the same grave with the beloved Ambrose St. John, those whose memories carried them back to the 'forties' and 'fifties', to the struggles at Oxford and at Littlemore, and the immortal sermon at Oscott on *The Second Spring*, must have felt that the wheel had at length come full circle and that one of England's greatest sons had passed—as he himself expressed it *ex umbris et imaginibus* to the light of Eternal Glory and—though of less account—to his true place in the estimation of his fellowmen.

HUGH POPE, O.P.

A NEWMAN POSTSCRIPT.

It is not generally known that Cardinal Newman was, in 1870, invited to take part in the Revised Version of the New Testament. A letter from the Bishop of Gloucester and Bristol (Dr. Ellicott) to Newman is as follows:—

2 Portland Place, W.
28 May 1870.

My dear Sir,

I am requested by the Chairman and Committee to forward to you the enclosed and to express to you the very sincere hope that you may feel able to join us.

Very faithfully yours,

C.J. Glouc. & Bristol.

(Note—The "enclosed" consisted of (i) Resolutions and Rules adopted at the first meeting of the Committee appointed for the Revision of the Authorised Version of the Old and New Testaments by the Convocation of Canterbury. Newman appears among "Scholars and Divines invited to join the New Testament Com-pany". No name occurs in *both* the Old Testament and the New

Testament lists. (ii) Notice of Meeting. "The New Testament Company will meet at 12 o'clock on June 22 and 23 at the Jerusalem Chamber, Cloisters, Westminster. Portion for Revision: St. Matthew, chapters 1—4".)

A Draft Reply (among the Newman papers at the Birmingham Oratory) to this letter runs:—

My dear Lord,

I feel the high compliment which the Chairman and Committee appointed for the revision of the Authorized Version of the Holy Scripture have done me in asking my co-operation in their work, but while I thank them for it, I must beg them to allow me to decline it.

I might assign many serious reasons for my so doing; however, they will perhaps consider it sufficient if I say I have never employed myself on a critical study of the sacred text and in consequence feel myself unfitted to take part in labours to which such a study is a necessary preliminary.

(J. H. N.).

It would seem that Newman's actual letter (now lost) was more cordial than the Draft just quoted indicates. Or it may be that there was another letter from him of which there is no record. Otherwise it seems difficult to account for the effusive tone of the Bishop's second letter:—

2 Portland Place, W.

2 June 1870

My Dear Sir,

I cannot leave your most kind reply to my note unanswered.

We all feel the friendly kindness of your reply, and regret all the more that we shall not have you with us.

I venture to think that you will not feel sorry to hear that the undertaking thus far seems prospered.

We have sustained two great losses—yourself and Dr. Pusey (who wishes to have more time for finishing his own great works). Nearly the whole of the rest have joined: some with very hearty expressions.

Permit me to conclude with renewed thanks to you for your friendly words, and with every hearty good wish to remain

Very faithfully yours

C. J. Glouc: & Bristol.

(These letters are printed in **BLACKFRIARS** through the kind offices of Fr. Henry Tristram, of the Birmingham Oratory, and of Fr. Hugh Pope, O.P. I.E.).