

Historical Notes
on
The Tractarian Movement
(1833-1845).

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“No history of the Church of England in the first half of the nineteenth century . . . can pretend to any completeness, which does not give an account of the origin, rise, and progress of what is commonly called the ‘Tractarian’ Movement.”

Rev. A. Blomfield’s *Life of Bishop Blomfield*.

London:
Longman, Green, Longman, Roberts, & Green.
1865.

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Historical Notes on the Tractarian Movement

To
The Very Reverend
John Henry Newman, D.D.

Priest and Superior of the Oratory of St. Philip Neri

This Volume is Inscribed

In Token of

Deep and Grateful Reverence.

Advertisement.

The following series of Historical Papers is reprinted from the *Dublin Review*, in which it had the advantage of appearing between July 1863 and July 1864. The three former parts were published and the fourth was in type before the literary want, in a sense of which the undertaking originated, was supplied by the only man in England who is capable of doing perfect justice to the subject. Had the *Apologia*¹ appeared a year earlier, or could it have been even anticipated before these Papers were begun, the idea of writing them would never have entered my mind, or, at any rate, would have found its expression in some other form.

The same unwillingness to encroach upon a province to which the author of the *Apologia* may be said to have an almost sacred right would equally have discouraged the reproduction of the present series but for two considerations, which I have adopted in deference to the judgment of a friend. It has been suggested to me, and I think with some reason, that so far as these Papers travel over the same ground with the *Apologia*, they may have a certain interest in the eyes of the public in the way of undesigned coincidence and independent testimony; and that, so far as they relate to a department of the Tractarian Movement which did not happen to fall under Dr. Newman's personal observation, they may be taken as furnishing a supplement, however unworthy, to his great work. With reference to the former point, it is important to add that I have had no communication whatever with Dr. Newman on the subject of these Papers, and that Dr. Newman had not even read them when the *Apologia* was written. But, on the other hand, where Dr. Newman's narrative is found to differ from mine, I wish to make an unqualified resignation of my testimony in his favour.

It only remains for me to apologise to the several eminent persons yet living with whose names the very nature of my undertaking has compelled me to take what they may feel to be liberties. All I can say in my defence is, that if an historical sketch of the Tractarian Movement be a desirable contribution to our literature, as seems to be generally admitted, the free use of those names is to be excused on the ground of necessity; and, if so, the circumstance of their owners being alive seems to me to

lessen, and not to increase, the disadvantage incident to that necessity. To myself, again, it is no small relief to feel, on a review of my little work, that although I was writing not a panegyric but a history, I have found it impossible, in the interests of truth, to say anything of anyone among the persons in question which does not tell to his honour.

F.O.

St. John's, Islington: *October 9th, 1864.*

Note

1. John Henry Newman, *Apologia Pro Vita Sua: Being, A History of His Religious Opinions* (London: Longmans, Green, and Co., 1864). *Ed.*

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