

# Drawing Aside the Purple Curtain

*The Papal System Today: an Analysis of the News*



## Rome Triumphs Over Canterbury Again: *John Henry Newman Made a “Saint”*

by Shaun Willcock

### *Bible Saints and Romish “Saints”*

John Henry Newman was canonised (“made a saint”) by Francis I, pope of Rome, on 13 October 2019.

The Bible says that *all* true *living* Christians are the Lord’s saints (e.g. Acts 9:32,41; Rom. 1:7; 15:25; 1 Cor. 1:2; 14:33; etc.). But according to Rome, the only “saints” are certain dead Papists whom Rome officially pronounces to be so. Papists are permitted to pray to them, seeking their aid and intercession with God, which is heretical as the Lord Jesus Christ alone is the only Mediator between God and men (Jn. 14:6; 1 Tim. 2:5). This is the evil and ancient practice of praying to the dead, forbidden in Scripture, for only God can hear and answer prayer (Deut. 18:10-12)! It is nothing but the ancient heathen belief in demigods, but under a “Christian” name. It is rank heathenism with no basis in the Bible.

Newman said of himself that he had “nothing of a saint about me as everyone knows”, and “I have no tendency to be a saint.”<sup>1</sup> He was right that he was no saint in the true biblical sense, for biblically a saint is any true Christian; and as for having no tendency to be a “saint” in the Roman Catholic sense, how ironic, then, that Rome has seen fit to “make” him one!

But Rome will always do whatever suits her plans. And officially pronouncing that the long-dead John Henry Newman, a deceitful man, a liar, Jesuitical at heart, subtle and cunning, is a “saint”, to whom Papists are now able to pray as if he possesses god-like powers to answer prayers, well suits the purposes of Popery for Anglicanism and for the United Kingdom.

The reason the Papacy so badly wanted to canonise Newman was because he did so much to turn Britain Romeward, and the Papacy wants to celebrate that and encourage the further re-Romanisation of Britain. Creating a “saint” out of such a man, who worked to return Britain to Romanism, will greatly promote this Vatican goal.

### *The Oxford Movement and Newman*

Newman was a founder and leading light of the so-called Oxford Movement. This is a large and important subject which needs to be carefully studied and understood by the Lord’s people, for it has

had a massive and profound effect on the ecumenical age in which we live. I recommend the classic examination and exposé by Walter Walsh, *The Secret History of the Oxford Movement*,<sup>2</sup> for a full revelation of this insidious and spiritually deadly movement.

It was a movement of Anglicans who were Anglo-Catholics at heart. Most of them were members of Oxford University. A far better name for the Oxford Movement would be the “Romeward Movement” within Anglicanism, for its purpose was to reverse the Reformation and return the Anglican institution, and England itself, to Rome. “One of Rome’s primary objectives has been the conquest of England. To achieve this it was necessary to destroy the Anglican denomination, the so-called ‘Church of England’. The Jesuits did their work well: the ‘Romeward Movement’ within Anglicanism gained momentum through the 19th century, and into the 20th”.<sup>3</sup> It is also known as Puseyism, after one of its leaders, and as the “Tractarian Movement”, so called because of a series of tracts which were written in support of Anglicanism becoming increasingly pro-Roman Catholic. John Henry Newman was at the centre of it, although by no means was he the only one.

Rome, of course, sees the Oxford Movement very differently. It airily declares that it “aimed to help the Church of England return to its Catholic roots.”<sup>4</sup> This hides the real, sinister purpose behind it.

Newman was an Anglican priest. He stated that the start of the Movement, as far as he was concerned, was 14 July 1833, “where secrecy and duplicity played an important part, and he affirmed that these secret doctrines were not learnt from the Scriptures.”<sup>5</sup>

Newman, possessing great powers of persuasion, convinced Anglican priests of the “High Church” persuasion (i.e. committed to a ritualistic, sacramental, Popish version of Anglicanism) that Roman Catholicism was far superior to Anglicanism. They began to look with longing eyes towards Rome, from which the “Church of England” had separated itself at the Reformation. Newman “managed to persuade Anglican ministers... to look with affection and even reverence on the corrupt Roman system which their predecessors in the Anglican ministry had given their lives to oppose.”<sup>6</sup> This was the start of the Anglican Romeward movement which would continue to gain momentum in the years that followed. It was a thinly disguised “web of deceit and intrigue”<sup>7</sup> and has the stamp of the Jesuit Order all over it.

### *Newman’s Jesuitical Subtlety and Deceit*

In 1833 Newman sought to join the Roman Catholic institution while on a visit to Rome. “Newman’s subsequent activities while still in the Church of England were bent towards making this submission national rather than merely personal.”<sup>8</sup> In other words, he devoted his energies to bringing all of England back within the fold of Rome.

Newman and those who worked with him were very subtle, with the subtlety of the serpent himself. They worked to insinuate Romish doctrines and practices into the “Church of England”. He wrote many tracts in favour of various Roman Catholic doctrines, such as the “sacrifice” of the mass, purgatory, image worship and saint worship, claiming the Anglican institution did not condemn these. With Jesuitical subtlety, he also wrote *against* Roman Catholicism, to throw Protestants off the scent of what was really being planned. He even went so far as to write, “Their [i.e. Papists’] communion is infected with heresy; we are bound to flee it as a pestilence”. Yet all the time he was working to return the “Church of England” to Rome! And years later he *admitted* that these anti-Papist statements were written deliberately to throw Protestants off the scent!

He and his co-conspirators were secret Papists pretending to be Anglicans. They were liars and deceivers, working for the Vatican, but doing so from *within* the Anglican “Church” as secret agents for the pope of Rome.

Finally, when he felt it was opportune to do so, Newman made official what he had in fact believed for many years secretly: he converted (perverted) to Roman Catholicism in 1845, and most of the others who were part of the Oxford Movement did the same, following his lead. As a reward for his secret services while still operating as a Popish agent within the Anglican “Church”, he was elevated to

the position of a cardinal of Rome.

Newman has been praised by Papists and Anglo-Catholics, as well as many who should know better. Instead of being exposed for the wolf in sheep's clothing which he was, the subtle secret agent for Rome, he is generally "seen as a gentle man of integrity, a martyr to conscience, who made the great sacrifice of leaving his beloved Anglican Church in order to venture out through the encircling gloom to reach the haven of the Roman Catholic Church. But Newman had no love for the Church of England and he says as much in his writings."<sup>9</sup>

Newman died in 1890. There is good reason for believing that he was a homosexual. He was buried with the man he openly said he loved more than anyone else in the world, a priest named Ambrose St John. As far back as 1933, author Geoffrey Faber wrote of Newman's "characteristically feminine nature", and stated that Newman's Oxford Movement was "homo-erotic."<sup>10</sup>

### ***The Jesuit Puppet-Masters Guiding the Oxford Movement and Newman***

Was the Oxford Movement, and Newman himself, under secret *Jesuit* control? There can be no doubt about it, given the fanatical hatred of the Jesuit Order at all times for England and for English Protestants, their ceaseless plots to bring England back under Rome<sup>11</sup> and destroy English Protestantism, and given what is known of the Oxford Movement and of Newman himself.

The greatest book ever written against the Oxford Movement was *The Secret History of the Oxford Movement*, by Walter Walsh, in the 19th century. This meticulous author was convinced that the Jesuits had their fingers deep in the Oxford Movement. The following quotation is from the book (italics added):

"But I certainly am inclined to attach a good deal of importance to the revelations made by the late Rev. Dr. Desanctis, formerly parish priest of the Madallena, Rome, Professor of Theology, Official Theological Censor of the Inquisition, and subsequently Minister of the Reformed Italian Church at Geneva. Desanctis was a man of high personal character, and from the offices he held while at Rome was enabled to obtain an intimate acquaintance with the inner workings of Romanism and Jesuitism. In his work on *Popery and Jesuitism in Rome in the Nineteenth Century*, a translation of which was published in London, in 1852, he gives a great deal of valuable information concerning the secret and inner working of Tractarianism, which, at that period, was popularly known in England and abroad as Puseyism. 'My Jesuit Confessor,' says Dr. Desanctis, 'was Secretary to the French Father Assistant [of the Jesuit Order], and as he esteemed me much, and accounted me an affiliated member of the Society, he made many disclosures to me.' Amongst these disclosures were the following:—

'Despite all the persecution they [the Jesuits] have met with, they have not abandoned England, where there are a greater number of Jesuits than in Italy; that there are Jesuits in all classes of society; in Parliament; *among the English clergy*; among the Protestant laity, even in the higher stations. I could not comprehend how a Jesuit could be a Protestant priest, or how a Protestant priest could be a Jesuit; but my Confessor silenced my scruples by telling me, *omnia munda mundis*, and that St. Paul became as a Jew that he might save the Jews; it was no wonder, therefore, if a Jesuit should feign himself a Protestant, for the conversion of Protestants. But pay attention, I intreat you, to my discoveries concerning the nature of the religious movement in England termed Puseyism [Newman's movement!].

'The English clergy [i.e. those in the Anglican priesthood] were formerly too much attached to their Articles of Faith to be shaken from them. You might have employed in vain all the machines set in motion by Bossuet and the Jansenists of France to reunite them to the Romish Church; and so the Jesuits of England tried another plan. This was to demonstrate from history and ecclesiastical antiquity the legitimacy of the usages of the English Church, whence, *through the exertions of the Jesuits concealed among its [Anglican] clergy*, might arise a studious attention to Christian antiquity. This was designed to occupy the clergy in long, laborious, and abstruse investigation, and to alienate them from their Bibles.'

"On another occasion [writes Walsh] a Roman priest was asked by Desanctis:— 'But do you not think

it would be for the greater glory of God, that all the Puseyites should become Catholics?’ The reply to this question was:–

‘No, my son, the Puseyite movement must be let alone that it may bring forth fruit. If all the Puseyites were to declare themselves Catholics, the Movement would be at an end. Protestants would be alarmed, and the whole gain of the Catholic Church would be reduced to some million of individuals and no more. From time to time it is as well that one of the Puseyite leaders should become a Catholic [i.e. openly admit to what he was secretly before, which is precisely what Newman did!], in order that, under our instructions, the Movement may be better conducted; but it would not be desirable for many of them to come over to Catholicism. Puseyism is a living testimony to the necessity of Catholicism in the midst of our enemies; it is a worm at the root which, skilfully nourished by our exertions, will waste Protestantism till it is destroyed.’”<sup>12</sup>

As yet further evidence of the Jesuit control of the Oxford Movement: the man who succeeded Newman as leader of the Tractarians, William George Ward, another Anglican priest, diligently studied Roman Catholic works of theology; and his son wrote of him, “Both in ascetics and in dogmatics, the Jesuits were his favourite reading”! As author Walsh correctly states: “We need not wonder at this now, though at the time it was kept strictly secret. What an excitement it would have caused in 1840, had it been publicly known that the favourite study of one of the leaders of the Tractarians was the writings of the Jesuits! That kind of study is far more common now [when Walsh wrote his book in 1896] amongst modern Ritualists than it was fifty-six years since, and the Romeward Movement is now far more under Jesuitical influence than ever it has been hitherto. Mr. James R. Hope-Scott [Newman’s friend in the movement]... frequently visited the Jesuits at Rome, and in his now published letters shows how any feeling which he may have entertained against them gradually wore itself away. On March 27th, 1841, he wrote to his brother:– ‘The General of the Jesuits I continue to visit, and am grown very fond of him.’”<sup>13</sup>

Pusey, another Tractarian leader, praised the Jesuit founder, Ignatius Loyola, in his own publications.<sup>14</sup>

As for Newman himself, he believed that there were times when to lie was perfectly acceptable! “For myself,” he wrote, “I can fancy myself thinking it was allowable in extreme cases for me to lie, but never to equivocate”; and that under certain circumstances when driven into a corner, “I should have a right to say an untruth.”<sup>15</sup> This reveals Newman’s Jesuitical subtlety, and indicates the hand of the diabolical Jesuits upon Newman and the Oxford Movement. Indeed, another Tractarian, Isaac Williams, wrote: “I have lately heard it stated from one of Newman’s oldest friends, Dr. Jelf, that *his mind was always essentially Jesuitical.*”<sup>16</sup>

### ***The Success of Newman and the Oxford Movement Evident in Anglicanism and the UK Today***

Were Newman and his co-conspirators successful? Oh, they certainly were – to a remarkable and tragic degree. Just take a look at Anglicanism today: it was never a true Christian church, was never thoroughly scriptural; but today? Today it is a total disaster, a disgrace, a blight upon England and the world. It is stuffed with terrible, heretical doctrine and utterly un-Christian practices. I have written about this in detail before.<sup>17</sup> Truly, “Newman... stood the Church of England [i.e. the Anglican institution] on its head. Churchpeople [i.e. Anglicans] today quite calmly talk about the ‘altar’ in an Anglican church. Ministers are referred to as ‘Father’ and masses and confessions are blatantly proclaimed in the churches of an allegedly Reformed communion. Newman’s hymn, *Lead, Kindly Light*, a poem of apostasy, is found in many Evangelical hymnbooks alongside his hymn *Praise to the Holiest in the height*, which is from his *Dream of Gerontius*, which is a poem about Purgatory.”<sup>18</sup>

Yes, Roman Catholic doctrines and practices are rife, now, throughout Anglicanism. And that is just a part of the spiritual confusion and heresy of this false-named Christian church!

We can see the evidence for the tremendous success of the Oxford Movement everywhere: in the doctrinal confusion prevalent within Anglicanism, with its ordination of homosexuals and women, the

denial of fundamental Christian doctrines by so many of its leaders, etc.; in the many Popish teachings and practices so totally accepted within Anglicanism; in the massive shedding of membership occurring within Anglicanism; in the acceptance, by so many Anglicans, of the pope of Rome's offer for a "home" for Anglicans who move over to Rome; and in many other ways.<sup>19</sup>

The following summary of Newman's evil legacy, written by Maurice G. Bowler, is absolutely correct: "Newman's legacy in our day is a nightmare reversal of values in the understanding of religious history. Roman Catholicism, the most bigoted and cruel regime of corruption and terror that the world has ever seen, is presented as the champion of tolerance and righteousness. The Protestant cause, which, under God, brought Europe and especially this country [England] out of a thousand years of darkness into light, which set it free to worship and serve God in the light of a newly-opened Bible, is vilified as narrow and outdated, a hindrance to progress and freedom."<sup>20</sup>

And the Romanizing change within the UK can also be seen, not just within the Anglican institution but on the population of the UK at large. Even an English secular historian like David Starkey saw it, and wrote about it in the London *Sunday Times*.<sup>21</sup> How true his statements:

"During the 20th century the ritual and ceremonial aspect of the faith flourished: the church [i.e. Anglicanism] evolved into a national fest of English respectability, church on Sundays, prayers during assembly. The courtly display at the coronation of Elizabeth II was the defining moment of this English kind of Shinto.

"[A]nd then, disaster.... Instead of [the "Church of England"] being a national institution, it degenerated into a disunited collection of quarrelling Christian sects.... And Britain had changed, too. Out had gone the Protestant stiff upper lip. In had come 'Dianafication': the advent of mass emotion, outpourings of hysteria. The Strictly Come Dancing generation is all smells and bells in a soft, fluffy, Blairite world, a world that is superficially, as the Blairs themselves demonstrate, sympathetic towards Catholicism...

"Today the [Anglican] Church is a shadow of what it used to be, rotten from within."

Astoundingly, Starkey discerned what so many gullible, naive Anglicans and Protestants just cannot or will not see: the true face of Roman Catholicism. He concluded by stating:

"But perhaps they [those sympathetic towards Romanism] have not tasted the hard edge of the faith. They have not encountered its magisterium, the power to impose doctrine at will, papal infallibility. Up till now, Rome has been handling Anglicanism with the velvet glove. Traditionally, however, it has a very iron hand.... Eventually, the noose will tighten."

### ***Vatican Victory: Newman's Canonisation***

And so it came to pass that on 13 October 2019, John Henry Newman became a Roman Catholic "saint", when the Roman pope, Francis I, "canonised" him before an audience of some 50 000 in St Peter's Square in the Vatican (along with a few other dead people, whose canonisation at the same time was utterly overshadowed by Newman's). Francis happily greeted an official Anglican delegation who came to witness the canonisation. Think about this: one of their own had converted to Romanism, yet here they were, smiling and rejoicing to be there to watch this sorry spectacle!

By canonising Newman, the Roman pope has done two major things. He has canonised a man who started out as an Anglican and then became a Papist, thereby encouraging many other Anglicans today to take the same step, to convert to Rome. And he has canonised a man who worked with subtlety and dishonesty to undermine the Anglican institution and turn it Romeward in its doctrine and practice, thereby preparing it for eventual return to the Roman fold. By canonising such a man at this time, the Antichrist has sent a clear message to England's Anglicans and even to England's political leaders: it is time for you to return to Rome.

## *Prince Charles Heaps Praise on Newman*

Among those present for the ceremony were various official delegations and even royals – including Britain’s Prince Charles. The British Embassy to the “Holy See” even put on an exhibition entitled “John Henry Newman: A Saint in Rome.” British ambassador to the Vatican, Sally Axworthy, along with Westminster’s Roman Catholic cardinal, Vincent Nichols, co-hosted in the Vatican “Cardinal Newman: a Celebration.”<sup>22</sup> This was the depth to which the British government sank!

Prince Charles, well known for his utter spiritual confusion and his strong attraction to all things mystical and New Agey, including the mystical aspects of Roman Catholicism, actually wrote a column praising Newman! This man, if he ever becomes king, will swear to uphold the Protestant faith as part of his oath (we do not believe any earthly monarch should unite State and “Church” this way, and in becoming head of the “Church of England” he will not be the head of a true Christian church in any sense; we simply point out the fact of what will happen when he is crowned); and yet here he was, an Anglican, heaping praise on an Anglican pervert to Romanism, who by his deceitful teachings did so much to undermine the Anglican institution and prepare it for being taken Romeward.

Charles’ article was published in no less than the Vatican’s own *L’Osservatore Romano*, the Jesuit-run Vatican newspaper, on 12 October. It was in fact published as the paper’s *editorial* for that day! The Jesuits must have been gloating over and exulting in the stupidity of the future king of England.

Charles wrote: “When Pope Francis’ canonizes Cardinal John Henry Newman tomorrow... it will be a cause of celebration not merely in the United Kingdom, and not merely for Catholics, but for all who cherish the values by which he was inspired.”<sup>23</sup>

Does Charles have any idea of what he is doing? Oh how the Papacy and its Jesuits must have been laughing and mocking, to see him praising the very man who did so much to destroy Charles’ own country and “church”! They are literally watching the English Reformation unravelling before their eyes.

Charles praised Newman’s ecumenism, and what he saw as Newman’s contribution to the interfaith movement. He also pointedly stated that Newman was a leader of his Roman Catholic “Church” during the era of Roman Catholic emancipation in England – making it sound as if the poor Roman Catholics had suffered greatly in England prior to their emancipation. Not a word about the centuries of Papal persecution of Protestants in England and throughout the world.

In fact, Charles wrote: “[Newman] gave the Catholic Church renewed confidence as it re-established itself in a land in which it had once been uprooted.” Not a word about *why* Roman Catholicism had been uprooted; not a word about its centuries of corruption, greed, rape, murder, witchcraft, political power and intrigue, persecution unto death of all those who disagreed with it, and all the rest. No: instead the prince went further still, writing: “The Catholic community in Britain today owes an incalculable debt to [Newman’s] tireless work, even as British society has cause for gratitude to that community for its immeasurably valuable contribution to our country’s life.” What a shocking statement and an outright falsification of history! The contribution of the Roman Catholic institution to British society can be seen in the records of history: persecution, fire and sword, murder, plots against the monarchs and the government, burnings at the stake of men, women and children.

And then he wrote this: “As an Anglican, *he [Newman] guided that church back to its Catholic roots, and as a Catholic, he was ready to learn from the Anglican tradition.*” Do we have, here, a statement from Prince Charles of his own belief – that Anglicanism, being essentially Roman Catholic, should therefore return to Rome? I think we can safely say this is precisely what he was meaning. *This* is what the future king of England would like. If Charles is not yet a secret Papist already, he soon will be if he carries on like this.

## *The Anglican Archbishop of Canterbury Heaps Praise on Newman*

The Anglican archbishop of Canterbury, Justin Welby, spiritual leader of the world's Anglicans, waffled on about Newman a few days after the canonisation, at a service in celebration of the canonisation. He realised how strange the whole thing looked! For he said, "So what does a modern archbishop of Canterbury make of being invited to preach at this service?"<sup>24</sup> Well, we could tell him, but he wouldn't listen! He said some might argue that it was like "asking a party leader to welcome one of his own who had crossed the floor in the worst of circumstances. Or... like asking Queen Victoria to release one of her shrewdest military tacticians to take up a command in an enemy army." These analogies would be excellent – *if* Anglicanism was in any way Christian. But it is not, it is a spiritual daughter of the Mother Harlot, and therefore his next words were true: "How wrong can analogy be? For we [Romanists and Anglicans] are not enemies, nor are we opponents, nor even rivals." Anglicanism is a weak, wimpish, washed-up, wasted religious harlot, only too willing to find any way possible to return to her mother on the seven hills.

Welby went on: "We are more like a family that had a very bitter dispute, a divorce in the past... For all that we are still family". Precisely. Anglicanism was the creation of King Henry VIII and his henchmen – it was not a Christian church then, and it is not one now. It was nothing but Romanism without the pope. It was a divorce from Rome because Henry wanted a divorce from his wife. And now the relationship is almost healed.

Welby then said: "This is where St John Henry comes in, for he is the saint of this age as well as of his own, and thus we rejoice both at his canonisation, more appropriately we learn from his life and seek his intercession." And: "St John Henry reminds us that there is only one flock of Christ."

Oh, the Jesuits must love Justin! This blind hireling in a dress, this archbishop of Canterbury, blabbers on, *rejoicing* over the Papist canonisation of an *ex-Anglican* who did his best to destroy Anglicanism! Have you ever heard anything so pathetic? And then to "seek his intercessions" – i.e. to make like the Papists and *pray* to Newman! Truly, Welby is a Papist already, at least at heart. He just doesn't have the honesty to come out openly and admit it.

### *Conclusion*

As I wrote at the conclusion of a previous article: as far as the Vatican is concerned, its victory over the United Kingdom, and over the "Church of England", is almost complete. Four and a half centuries of Papist intrigue, it feels certain, are soon to pay off. These are momentous times, and it becomes the Lord's true people to be much in prayer as they watch these things unfold, to understand the times, to witness for Christ and preach His glorious Gospel of grace, and to cleave to His Word, the Bible, so as not to be deceived by all that is taking place.<sup>25</sup>

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**Shaun Willcock is a minister, author and researcher. He runs Bible Based Ministries. For other articles (which may be downloaded and printed), as well as details about his books, audio messages, pamphlets, etc., please visit the Bible Based Ministries website; or write to the address below. If you would like to be on Bible Based Ministries' email list, to receive all future articles, please send your details.**

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[info@biblebasedministries.co.uk](mailto:info@biblebasedministries.co.uk)

[www.biblebasedministries.co.uk](http://www.biblebasedministries.co.uk)

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## WORLDWIDE CONTACT FOR BIBLE BASED MINISTRIES:

### Contending for the Faith Ministries

695 Kentons Run Ave

Henderson, NV 89052

United States of America

[BBMUSAorders@gmail.com](mailto:BBMUSAorders@gmail.com)

#### ENDNOTES:

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- 8.. *The Legacy of John Henry Newman*, pg.5.
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10. *The Independent*, July 5, 2010.
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- 15..*The Secret History of the Oxford Movement*, pg. 265.
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17. Shaun Willcock, *The Anglican Institution Continues to unravel – and Rome Benefits*. Bible Based Ministries, 2008. This article may be read on our website: [www.biblebasedministries.co.uk](http://www.biblebasedministries.co.uk).
18. *The Legacy of John Henry Newman*.
19. See the following articles at the Bible Based Ministries website, all by Shaun Willcock: *Rome Still Claims to be the One True Church*; *The Anglican Institution Continues to Unravel – and Rome Benefits*; *From the Thames to the Tiber: Rome Builds a Bridge for Anglicans to Cross Over*.
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