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Nota di contenuto	Frontmatter -- Contents -- Acknowledgments -- Introduction -- Chapter 1. The Evangelical Impulse -- Chapter 2. Men in Motion: John Keble, Richard Hurrell Froude, Edward Bouverie Pusey -- Chapter 3.

John Henry Newman and the Call to Obedience -- Chapter 4. What the Early Tracts Said -- Chapter 5. The Hampden Case -- Chapter 6. The Assault on the Protestant -- Chapter 7. The Pursuit of the Catholic -- Chapter 8. Proving Cannon -- Chapter 9. In Schism with All Christendom -- Chapter 10. Monks, Miracles, and Popery -- Chapter 11. Endgame -- Chapter 12. Paths Taken and Not -- Abbreviations -- Notes -- Index

Sommario/riassunto

One of the most controversial religious figures of the nineteenth century, John Henry Newman (1801-1890) began his career as a priest in the Church of England but converted to the Roman Catholic Church in 1845. He became a cardinal in 1879. Between 1833 and 1845 Newman, now best known for his autobiographical *Apologia Pro Vita Sua* and *The Idea of a University*, was the aggressive leader of the Tractarian Movement within Oxford University. Newman, along with John Keble, Richard Hurrell Froude, and E. B. Pusey, launched an uncompromising battle against the dominance of evangelicalism in early Victorian religious life. By 1845 Newman's radically outspoken views had earned him censure from Oxford authorities and sharp criticism from the English bishops. Departing from previous interpretations, Turner portrays Newman as a disruptive and confused schismatic conducting a radical religious experiment. Turner demonstrates that Newman's passage to Rome largely resulted from family quarrels, thwarted university ambitions, the inability to control his followers, and his desire to live in a community of celibate males.
