

hold sound in themselves, but to regard those who think differently as their intellectual inferiors. Keble was incapable of vanity in the vulgar sense. But there was a subtle self-sufficiency in him which has come out more distinctly in his school.

I remember an instance of Keble's narrowness extremely characteristic of him. A member of a family with which he had been intimate had adopted Liberal opinions in theology. Keble probably did not know what those opinions were, but regarded this person as an apostate who had sinned against light. He came to call one day when the erring brother happened to be at home; and learning that he was in the house, he refused to enter, and remained sitting in the porch. St. John is reported to have fled out of a bath at Ephesus on hearing that the heretic Cerinthus was under the roof. Keble, I presume, remembered the story, and acted like the apostle.

The inability to appreciate the force of arguments which he did not like saved him from Rome, but did not save him from Roman doctrine. It would, perhaps, have been better if he had left the Church of England, instead of remaining there to shelter behind his high authority a revolution in its teaching. The mass has crept back among us with