

Scriptures and in the traditions of the early church. They did not stop here. Christ not only established a church, but He endowed it with a certain form of government. That form was the Episcopal system. They made much of a certain sentence quoted from one of the Fathers, St. Ignatius, martyr: "a man does not deceive that Bishop whom he sees, but he practises rather with the Bishop invisible, and so the question is not with flesh but with God, who knows the secret heart." We may expect—as in reality it was—that the Tractarians had a deep reverence and a ready obedience for their bishops. So much was the case with Newman that, when he made his submission to the church of Rome he could find no stronger reason to couch his humility than to declare that he would obey the Pope as he had obeyed the Anglican Bishop of Oxford.

The third fundamental point of the tracts--it had no logical connection with its predecessors--was anti-Romanism. In this respect Newman quite outstripped his associates. At that time Pusey and Keble were comparatively moderate in their views and in their language, whilst Hurrell Froude could not feel it in his heart to say anything unkind against the ancient church. But Newman was unable to find words filled with sufficient bitterness to make his complaint. In his eagerness to protect himself against "no-Popery" he employed the subtlety of his genius and the power of his language to pour forth volumes of refined abuse. When people turned up their eyes in dismay and said that these young Oxonians were but Romanists in disguise, Newman replied "True, we seem to be making straight for it, but go on awhile and you will come to a deep chasm across the path, which makes real approximation impossible."

If any one is in search of objections against Rome he can find them in abundance in all of Newman's earlier works, but especially in his *Via Media*; yet let him bear this in mind, that if Newman, in his Anglo-catholicism uncorrupted