

ward the close of 1834, Pusey, a professor and canon of Christ Church, Oxford, joined the movement. The tracts grew into heavier and more exhaustive treatises. A translation of the early Fathers was begun. Thus under the leadership of Newman, Keble and Pusey the movement gathered great strength and met with unexpected success. Newman abandoned the anti-Roman basis of the *Via Media*, began to look towards Rome and finally became unsettled. In 1839 his sympathies were strongly Roman Catholic. Still the movement went on with no signs of failure. But with the publication of tract ninety, matters reached a climax and there came a marked change. Written by Newman, it was an attempt to show that the articles were not necessarily Anti-Roman. With the appearance of this obnoxious tract the Protestantism of England flew to arms. The tracts were discontinued and Newman withdrew from Oxford to Lettlemore. In 1845 Newman transferred his allegiance from the Anglican to the Latin church. A number of illustrious Anglican clergymen sought refuge in the Roman Catholic communion, the foremost of whom was Manning. The movement widened and went on. New parishes were formed, new churches were built; interest was aroused in foreign missions.

It is indisputable that the movement counts for much in the marvelous change which has taken place in religious thought and work since the middle of the 19th century. When the number of converts included, Cardinals Manning and Newman, seven members of Privy Council, thirty-three peers, doctors, lawyers, etc., the Catholic church secured a very creditable social standing in England.

Among the results of the movement may be placed the restoration of order and dignity to public worship; a more diligent ministration to the poor and distressed; the raising of the standard of clerical work; the foundation of religious communities for both men and women; and the multiplication and maintenance of educational faculties.

A. L. CAMERON, '11.

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Old tunes are sweetest, and old friends surest.