

Articles was a severe shock, and appeared conclusive proof of the Romanizing aim of the Tractarians. Tractarianism was henceforth considered a masterpiece of Satan. Newman was quite unprepared for the storm of indignation that the Tract aroused. However, he tells us that on the whole his feeling was one of relief because it showed him to be unfit to direct the progress of the movement. But the position of an intellectual and religious leader is not so easily given up, and willing or unwilling, Newman was the chief of Tractarianism until the day of his conversion. After the appearance of this last Tract of Newman's the Tractarian party was disrupted into two branches; one looking askance at his view of the Articles, the other, in which was G. W. Ward who a few years afterwards brought the movement to a catastrophe by his *Ideal of a Christian Church*, going even further than Newman had gone in the famous Tract. This second party was the true continuation of the old Tractarians, and with it Newman's lot was cast. The popular displeasure with which Tract 90 was received was a source of deep pain to its writer, but what affected him even more than this was the manner in which the Tract was treated in the Bishops' charges of a few months later. Their censures were, to his mind, nothing other than a plain disavowal of the doctrines and practices which he had held to be Catholic and sacred. Immediately following the Bishops' charges, as if to show more forcibly the connection of Anglicanism and heresy, came the establishment of the Bishopric of Jerusalem. An Anglican bishop was to occupy this see and his jurisdiction was to extend to Protestants of any denomination whatsoever who were willing to submit to his authority. To Newman's mind this appeared an actual repudiation of Church doctrine on the part of Anglicanism, and gave him the blow which shattered his faith in the Established Church.

In 1841 began the agony of mind which he has aptly likened to that of a death-bed. The following year, feeling that his place at the head of the movement was no longer tenable, he retired to Littlemore, a living situated at a short distance from the University. He intended to fall gradually into the laity but the thought of leaving the Establishment does not seem to have entered his mind, for he considered it impossible to belong to a