

to his attention by a friend and he realized their full depth, they kept ringing in his ears like the *tolle, lege—tolle, lege* that converted St. Augustine. He saw that they went beyond the Donatists, that they applied to the Monophysites whose similarity to the Anglicans had startled him before. By these words it was revealed to him that "the drama of religion, and the combat of truth and error were ever one and the same," that the Church had never changed in her treatment of heretics. Looking back into the past, he saw that in condemning the Donatists and Monophysites he condemned at the same time the Anglican body of the 13th century. By the words of St. Augustine, *securus judicat orbis terrarum*, the *Via Media* tumbled into nothingness.

Previous to 1839 Newman based his position on antiquity, but when the *Via Media* collapsed, he shifted to the position held by most Protestants, a merely negative position which consists in bringing charges against the Roman Church or declaring it impossible to join a Church which has tolerated so many corruptions as they suppose Rome to have done. Thus placed, Newman tells us that he was "very nearly a pure Protestant"—a name, which, above all others, he despised.

We now come to the turning point of the Movement, the publication, in 1841, of the famous Tract 90. The Tractarians, following out the spirit of Keble's *Christian Year*, wished to invest the Anglican Church with the beauties of Catholicism. As well might they have tried to clothe a bear in linen and silk. That she would have none of these ornaments the Anglican Church clearly showed by her reception of Tract 90.

The occasion of this Tract was the impetuosity of some of the advanced followers of Newman, pre-eminent among whom was William George Ward. These men declared that the only condition on which they could remain Anglicans, was that it should be shown to them that their acceptance of the Thirty-nine Articles was not inconsistent with their sympathy for Roman Catholicism. Newman had been enjoined by his bishop to keep these men in order, hence he considered it his duty to meet and overcome their objection to the Articles. This was the primary object of the Tract, but besides this he had a secondary motive, the finding and removing, as much as possible, the divergence between the creeds