

ness, it had but one equal during the 19th century—some years later when Pope Pius IX reestablished the Catholic Hierarchy in England and the whole country went into a frenzy, burning His Holiness and Cardinal Wiseman in effigy. Tract 90 was from every standpoint an admirable structure. The followers of the Tractarians had by 1841 grown largely in numbers, and, as is not unusual, the pupils in doctrine had outstripped their masters. They were in a state of "restlessness, active and prospective," because they could not regard themselves as stationary—they "were moving towards something and *most unhappily* the one religious community in possession of this something was the Church of Rome." Above all they could not see how with their Catholic views they could subscribe to the Thirty-nine Articles which were essentially Protestant. Newman undertook to show that the articles were "patient, though not ambitious of a Catholic interpretation." In any case according to Bishop Bramhall, the Articles were "only pious opinions fitted for the preservation of unity;" not obliging any man "to believe them, but only not to contradict them." If they were founded on compromise and purposely by their framer couched in ambiguous language, they were surely intended to be elastic. It was a bold attempt, to show that a man might hold a great many of the doctrines usually distinctive of Roman Catholics, and still remain a member of the Anglican Church. It was to be a severe test for the Thirty-nine Articles. Newman himself compares it to the "anxious period during the testing of a cannon, it remained to be seen whether the gun would burst under the operation."

He commenced by making an ingenious distinction. It was the popular belief that "Roman doctrines" were condemned by the articles. He admitted and denied it. By Roman doctrines might be meant three things: firstly, the Catholic teaching of primitive Christianity; secondly, the