

prepare an explanation of the relation in which Tractarianism stood with "Romanism" on the one side and popular Protestantism on the other. And this he has given in *The Prophetical Office of the Church*, which was an attempt to establish in a positive, living form the religion which he believed to be founded on the doctrines of the primitive Church and to which he gave the name *Via Media*. The *Via Media* was to be a third system cutting between Protestantism and Roman Catholicism. It was a goodly edifice, but like all religious systems that owe their origin to man, was destined to topple over. Some religious sects have succeeded in prolonging their existence through several centuries. Not so, however, was it to be with the creature of Newman's brain.

During the summer of 1839 he was engaged in the study of the Monophysite heresy of the fifth century when he was struck with the first doubt of the tenableness of Anglicanism. The *Via Media* began to shake.

It was just about this time also that an article on "*The Donatist Schism*" from the pen of Mgr. Wiseman appeared in the *Dublin Review*. Going back to the fifth century Wiseman found an exact prototype of the Anglican Church of the 19th century. The Donatists, a schismatic sect of Africa, claimed to hold the true faith and declared the rest of the Church to be in error. Such was the claim of the *Via Media* in the 19th century. Having established the parity between the Donatists and the Anglicans, Wiseman applied to the latter the principle by which the former were condemned. This principle so necessary for the existence of the church was expressed by St. Augustine in the words: "*Quapropter securus judicat orbis terrarum, bonos non esse qui se dividunt ab orbe terrarum, in quacumque parte orbis terrarum.*" The prime requisite for membership in the Church, is recognition by the rest of the Catholic world. In a word, membership in the Church supposes communion with the Roman see. To dwell on the parallel between the different points of the Donatist and Anglican positions, would, though perhaps interesting, be superfluous and foreign to the purpose of this paper. Suffice it to say that the article was of wonderful significance and made a powerful impression. At first reading, Newman missed the keynote of the article, *securus judicat orbis terrarum*. But when these words were called