

tical authority as alone capable of determining doctrinal truth and, waxing "desperate with imagination," he pursued it whithersoever it might lead. He addressed himself to the study of the Monophysite Controversy of the fifth century to find that the principle upon which controversies were decided was Catholic Unity, that is, the majority of Christians determined what was doctrinal truth. In this connection the words of Augustine came to him like a voice from the clouds: "Securus judicat orbis terrarum." For a time he doubted whether this confidence he was beginning to attribute to antiquity in deciding Christian truth was not a suggestion from beneath rather than from above. But this salutary questioning, like every other, was swallowed down in his burning thirst to have definite dogma as the only convenient antidote to quench the fever of doubt which had risen within him in consequence of the perverse working of a subtle reason and a wanton imagination. This worship of the idol of antiquity was the beginning of the end which saw him land in the Romish Communion, towards which he had for years been insensibly but surely gravitating. Now came the question, how can one hold the relation he did to Romish doctrine and yet consistently subscribe to the Articles of the Church of England? To answer this question the famous 90th Tract was written. He held that the Thirty-Nine Articles of the Anglican Church were drawn up not to exclude Romish doctrine, but to condemn Papal supremacy. In a word the articles aimed to deal not with the doctrines but the politics of the church. To advocate such a function for the articles of his church exhibits at once the misleading bent and sophisticated subtlety of Newman's mind. One need not wonder the famous 90th Tract met with the indignant opposition it did.

In February, 1843, while living at Littlemore, a village some two miles from Oxford, he retracted all he said against Mariolatry and other Romish doctrines. He accepted all the doctrines of Rome not found in Primitive Christianity on the principle of development. Rome had projected simply on a larger ground the primitive doctrines. Here his ill-fated imagination deluded him into the belief of error. He conceived that "the whole scene of pale, faint, distant, Apostolic Christianity was seen in Rome as through a telescope." Rome, to his mind, simply magnified the idea of the Blessed Virgin as she did that of the Eu-