panied Hurrell Froude on a visit to the Mediterranean. He had ample opportunity to witness the operations of Catholicity in minds noted for their docility and in regions over which the Church of Rome held complete sway. Yet a Catholic service he describes as "a more poetical, but not less jading stimulus than a pouring-forth in a Baptist Church." Even the magnificent churches in many instances did not give him unalloyed pleasure. "It is fearful" he declares "to have before ones eyes the perversion of all the best, the holiest, the most exalted feelings of human nature. Everything in St. John's Church (*i. e.* the Catholic Church at Malta) is admirable if it did not go too far ; it is a beautiful flower run to seed." The strange feelings however that quite subdued him at sight of Rome do as much credit to his sincerity(while it betokens his prejudices)as to his powers of description. "And what can I say of Rome " he writes "but that it is the first of cities and that all I ever saw are but as dust (even dear Oxford inclusive) compared with its majesty and glory. Is it possible that so serene and lofty a place is the cage of unclean creatures. What mingled feelings come upon one—you are in the place of martyrdom and burial of apostles and saints, you have about you the buildings and the sights they saw and you are in the city to which England owes the blessing of the Gospel. But then, on the other hand the superstitions or what is far worse, the solemn reception of them as an essential part of Christianity."

The tracts built upon these three points were published at irregular periods and continued from 1833 down to the feast of the Conversion of St. Paul in 1841. The first numbers were anonymous but when Dr. Pusey joined the Party and wrote his treatise on "Fasting," he attached his initials to it Thereupon the practice became almost universal.

In 1841 appeared the last of the tracts, the famous Tract 90, written by Newman himself. A storm of indignation burst over the land. With due credit to fair-minded-