

Church History

Senior § 10

stress on the high church, its ritual, its formalism, the importance of getting back to the fathers to find out Christianity was and putting great stress on all those statements of the fathers which seemed to him to emphasize ritual and form and ceremony, and Newman, with a very attractive personality, gathered a group of young men about him and began issuing a series of tracts for the times, as he called them, in which he presented his constant stress that what the church needed was more emphasis on liturgy, more emphasis on its forms, more emphasis on the fact that the Church of England was not, he said, a protestant church, but was a catholic church, a part of the holy catholic church, and in 1840 he published his famous tract No. 90, in which he attempts to show that the Roman catholic church had been right in its viewpoint except in the matter of the authority of the pope. That he said was definitely wrong, but otherwise he said, it was right, and it raised such a storm of protest that Newman left Oxford in 1840, but in 1845 he entered the Roman Catholic Church. He entered the Roman Catholic Church in 1845 but he had many enemies in that church. Pope Pius had no use for him and the leading men in Pope Pius' offices in Rome had no use for him. Newman had said things against the authority of the pope, and so he was not looked on with particular favor during the next thirty years by the Roman church but he kept on in England writing books and articles in support of the Roman church even against the general coldness toward him of the Roman catholic archbishop under whose jurisdiction he was and eventually Pope Pius IX died and in 1879 the new pope, Leo XIII invited him to Rome and there made him a cardinal deacon. He was only a deacon in the church, but he was a cardinal deacon. He was the first foreigner in centuries who was not an outstanding bishop or leader in the church to be made a cardinal, and so he is now commonly spoken of as Cardinal Newman and his influence was great in extending Roman catholicism in England. It's interesting, these two movements, one coming from Oxford and one coming from Cambridge, and his movement is called the Oxford movement, consequently because it began in Oxford, and it led a good many brilliant men