

bishoprics. Newman always regarded that day as the beginning of the movement. He immediately suggested the idea of tracts and the first one appeared on Sept. 9th of the same year. It was written by Newman himself under the pseudonym of "Presbyter" and had for title "Thoughts on the Ministerial Commission respectfully addressed to the Clergy." The avowed object of the tract was "to rouse the clergy to inculcate the Apostolical succession and to defend the liturgy." They stood upon three fundamental points. The first was that religion had underlying its very structure not sentiment but dogma; and by dogma they did not mean "a theological opinion formally insisted on," but something very akin to the "*quod de fide credendum*" of the scholastics. They started out to oppose liberalism and by liberalism they understood a party, the members of which were actuated by anti-dogmatic principles. Their first basic principle naturally led to the second—a belief in the sacramental system. A religion without dogma is as contradictory and impossible as a religion without God. If you acknowledge the existence of a Supreme Being as the foundation of religious worship, surely that existence must be believed before man can render a rational homage. The existence of God therefore is a dogmatic truth. But why should we stop here? If we have sufficient proof why should we not believe that the Second Person of the Blessed Trinity became incarnate to redeem us: that the method of redemption was through personal sacrifice and through blood? Why, if divinely declared, should we not believe that to perpetuate that redemption, Christ instituted a visible body called the Church and that He elected to give his grace unto men by visible signs called sacraments. Why, even if you do not wish to minimize the work of God, should not this belief be exacted, under the penalty of damnation? This was the sort of argument followed by the Tractarians. The sufficient proof, the divine declaration they found in the