

which defied our humanitarian progress at a distance of fifteen centuries. Let us hear the philosophical challenge of that theologian, so dogmatically exact: What! it may perhaps be said, 'there is, then, no progress in the Church of Christ.' There is progress in it, and very great progress; but it is indeed *progress*, and not *change*; for, by progress, a thing increases, remaining still itself; whereas, by change, it is transformed into something else." And after having shown how the human body passes through all the phases of its development, while still retaining its identity, "even so," he continues, "must the Christian dogma, following the laws of a similar progress, strengthen with years, increase with time, rise with age, yet still incorruptible and unalterable in its integrity." And if it be asked what the holy Church meant by the dogmatical decrees of her Councils, the philosophic theologian replies: "She meant that what antiquity had simply believed, should be thenceforward believed with more precision, and that ancestral inheritance which she had received from the hands of tradition she would charge the Scripture to transmit to posterity, containing in a few words a great quantity of matter; and for the further enlightenment of mind, most frequently designating by a new word a faith which was not new."¹

¹ Forsitan dicet aliquis: Nullus-ne ergo in Ecclesiâ Christi pro-