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the following extract from a Pastoral address by the Bishop of Newport, which accidentally I saw reported in *The Tablet*, shows that the danger is not wholly imaginary, if unwise opinions are pressed to their logical practical issue :—

“If the formulas of modern science contradict the science of Catholic dogma, it is the former that must be altered, not the latter.”¹

¹ In case it is unfair to wrench a sentence like this from its context, I quote the larger portion of that instructive report in this note :—

Extract from “The Tablet,” Aug. 27th, 1904—An Address by the Bishop of Newport.

“If the Abbé Loisy has followers within the Church, as we are informed he has, it cannot be doubted that the danger for Catholics is by no means imaginary. For Loisy teaches that the dogmatic definitions of the Church [on the Incarnation], although the best that could be given at the time and under the circumstances, are only a most inadequate expression of the real truth, which they represent merely relatively and imperfectly. These definitions, he says, should now be stated afresh, because the traditional formula no longer corresponds to the way in which the mystery is regarded by contemporary thought. In his view, our present knowledge of the universe should suggest to the Church a new examination of the dogma of Creation; our knowledge of history should make her revise her ideas of revelation; and our progress in psychology and moral philosophy should suggest to her to re-state her theology of the Incarnation. Every one can see that there is a