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*IMMUTABILITY OF TRUTH.*

**I**N the essay now before you, I will endeavor to prove the immutability of truth, and to establish the truth and immutability of our Catholic doctrine as a natural consequence.

Truth in its logical acceptance, as we are all aware, is the adequation or the conformity of our intellect with the thing known; but in its metaphysical acceptance it consists in this, that the entity of objects, or rather that the objects of our knowledge correspond with the ideas that God has of them.

However before entering into the development proper of the subject, I beg to state in opposition to some modern philosophers, amongst whom Kant ranks prominently, that the truth of objects does not depend on our created intellect, but that this noble faculty of ours serves only to know the truth, by its connection with the objects, and furthermore that our very intellects are measured in their logical truth by the existing beings themselves. Therefore truth does not depend on our limited intellectual faculty, but on the supreme and eternal intellect of the Almighty; and since it reposes on the wisest, most perfect, and most powerful mind, can it be mutable?

Before answering let me recall to mind that truth is objective, and stated as already is not a mere conception resting upon the caprices and inclinations of our created intellect.

The architect before he traces and works out his plan, previously conceives an idea of it in his mind, and afterwards directs all his endeavors to the realization of his architectural conceptions. The same proceedings happen with regard to the truth of objects, for they depend really and essentially on the Divine intellect.

Because, before creating anything God had original and eternal ideas of what he was to create; and his creative acts were in accordance with these ideas.

Nay more, the essences of objects which constitute their truth depend and flow directly from God's intellect, and therefore we cannot doubt of the truth of things, since they are the realization of ideas which previously existed in God, or in truth itself.

But can truth be mutable?

It is mutable if we admit and prove that God himself, or rather that his Divine intellect is mutable; and surely no sane and intelligent man would dare come forward and endeavor to prove that his very Creator, that the Maker of everything that exists, of everything that is logically possible, that the most perfect and most supreme Being, that He who exists from eternity, and will live and be adored for eternity, in fine that truth in its most perfect form can change.

But an adversary may perhaps bring forward the objection that the ideas of the