

contain those truths, which may be called the primary truths of Catholic dogma. Such are, in general, the propositions which express the mysteries of the birth, life, and death of our Saviour, and all the truths formally enunciated in the Holy Scriptures. But there are also truths in the depository of revelation which we would seek in vain under their strict terms; and yet they are in it: but how are they in it? *Implicitly*, say the theologians: that is to say, they are in it, as the conclusion is in its principle; or else they are in it of themselves, as truths of *immediate* revelation, but in a sort of latent condition, living in shade and silence, till uplifting the veil which covered them, and emerging by degrees from a certain primitive obscurity, they one day appear in the light derived from the motion of things. Then the truth is marked out, it is perceived, and manifesting itself thus openly before the error which denies it, the Church recognizes it as her thought, and says, on beholding it: *That is my faith; I never believed otherwise.* Can a truth so circumstanced rank with articles of faith?

The question thus laid down has long since received an affirmative solution from theologians of the first order. Bellarmine, Vasquez, Melchior Cano, Suarez, Petau, are here in perfect harmony. Some words from that famous man who summed up, in his own person, the theological school of the sixteenth century, will suffice to indicate the