

Such is the profound yet simple theology of Vincent de Lerins; such is still the Catholic doctrine regarding development and the stability of dogma. And thus it happens to the theory of progress, as it does to every other anti-Christian doctrine: what it pursued with toil and trouble, is found in the bosom of Catholicity. In leaving us, philosophy may carry off a *word*, the *thing* remains with us. In vain does the activity of man stir up an idea that comes from us, demanding of it an unknown perfection and felicity. Whilst his wisdom perishes in the midst of his abortive works, old reality continues ever blooming in the heart of Catholicity, and calmly pursues that upward course which is to terminate in God.

fectus habebitur religionis? Habeatur planè, et maximus
sed ità tamen ut verè profectus sit ille, fidei non permutatio.
Siquidem ad profectum pertinet, ut in semetipsum unaquæque res
amplificetur; ad permutationem verò ut aliquid ex alio in aliud
transvertatur

. . . Ità etiam christianæ religionis dogma sequatur has decet
profectum regulas, ut annis scilicet consolidetur, dilatetur tem-
pore, sublimetur ætate, incorruptum tamen, illibatumque perma-
neat.

. . . Quid unquam aliud conciliorum decretis enisa est, nisi ut
quod antea simpliciter credebatur, hoc idem postea diligentius
crederetur . . . nisi ut quod prius à majoribus solà traditione
susceperat, hoc deindè posteris per scripturæ chirographum con-
signaret, magnam rerum summam paucis litteris comprehendendo,
et plerumque propter intelligentiæ lucem, non novum fidei sensum
novæ appellationis proprietate signando. (Vincent. Lirin. Com.
monit. c. XXIII.)