

it dispels the lingering shadows of the past from a truth which is to illumine the future. Now it begets at the appointed time the conclusions which spring from its eternally fruitful principles, according as the assaults of error urge it on to the development of its divine seeds. Thus dogma goes on increasing without, brightening with all the truths which God raises over his Church, growing larger and clearer in the minds of men, but never changing, never transformed. And thereby, it solves the grand problem: *Progress in immutability, and stability in motion.*

There is nothing in this theory to alarm enlightened orthodoxy. Suarez laid its solid foundations. Discussing the subject now before us, that great doctor proposes this question: "Has faith progressed in the Church, as regards certain truths which are now of faith, and in former times were not so?"¹ And after a profound examination of the truths successively added to the Catholic creed, the learned theologian concludes thus: "Thus, therefore, can the Church progress with a certainty of faith."² Moreover, Suarez is here but a faithful echo of Catholic antiquity. Vincent de Lerins professed that doctrine with a rigor and a boldness

¹ Una superest expedienda difficultas, an scilicet in Ecclesiâ Catholicâ creverit fides, quoad aliquas propositiones credendas de fide posteriori tempore, quæ antea non credebantur tanquàm de fide.

² Itâ ergo potest Ecclesia proficere etiam cum certitudine fidei.