

“Heresy is in the understanding, not in the Scripture, and the fault is in the meaning, not in the words.” and S. Augustine: \* “Heresies arise simply from this, that good Scriptures are ill-understood, and what is ill-understood in them is also rashly and presumptuously given forth.” It is a true Michol’s game; it is to cover a statue, made expressly, with the clothes of David (1 Kings xix.) He who looks at it thinks he has seen David, but he is deceived, David is not there. Heresy covers up, in the bed of its brain, the statue of its own opinion in the clothes of Holy Scripture. He who sees this doctrine thinks he has seen the Holy Word of God, but he is mistaken; it is not there. The words are there, but not the meaning. “The Scriptures,” says S. Jerome, † “consist not in the reading but in the understanding:” that is, faith is not in the knowing the words but the sense. And it is here that I think I have thoroughly proved that we have need of another rule for our faith, besides the rule of Holy Scripture. “If the world last long (said Luther once by good hap ‡) it will be again necessary, on account of the different interpretations of Scripture which now exist, that to preserve the unity of the faith we should receive the Councils and decrees and fly to them for refuge.” He acknowledges that formerly they were received, and that afterwards they will have to be.

I have dwelt on this at length, but when it is well understood, we have no small means of determining a most holy deliberation.

I say as much of Traditions; for if each one will

\* In Joan. Tr. xviii, 1.

† Adv. Lucif. 28.

‡ Contr. Zuing. et Œcol.