

century passes and the French monarchy, though, during that period, it might boast the outward unity of its subjects, falls under the weight of those financial difficulties, which, undoubtedly, were aggravated, if not created by the loss of trade and commerce that followed that fatal Edict of Revocation. And who is there that does not read, in that subsequent history, the retribution that has followed on that great crime? The Bourbons and the great and wealthy Church, that then conspired to extirpate Protestantism, are proscribed and driven from France, and if again restored, restored to an uncertain and precarious dominion. The so-called heresy, supposed to be extirpated, still flourishes. And if the promise so often arrogated by the Church of Rome, that the gates of hell shall not prevail against her, be indeed intended for any visible church, who can put forward a stronger claim to the fulfilment of that promise than that persecuted Church which has outlived the massacre of St. Bartholomew, the dragonnades of 1681, the proscription of 1685, the persecution of a century, and still numbers its members by hundreds of thousands, and can show, amongst its professors, many of the most distinguished names in France.

THE INDEX EXPURGATORIUS.*

WE showed in our number for October, 1853, vol. II., page 110, column 3, what a vast and comprehensive system of tribunals the Roman Church, for three hundred years past, has provided for judging of books.

The duties of those tribunals are, as we then showed—

1. To condemn and prohibit such books as they will not permit to be read at all.

2. To correct books which they may think capable of being corrected, by blotting out and altering whatever they think fit.

3. To give a formal sanction, on the part of the Church, to such books as they think fit to be read.

Hence we have—1. The Index Prohibitorius, or list of books that are not to be read at all.

2. The Index Expurgatorius, or list of passages to be corrected in books before they may be read.

3. The approbation prefixed to each book published in countries where these laws of the Church of Rome can be enforced.

We then undertook to show what kind of things the Church of Rome sends forth to be read with the express approbation of those tribunals. This, of course, is to be shown from the "approbation" printed in the beginning of the books published.

We undertook also to show what sort of things the Church of Rome condemns, and will not allow to be published and read, when she can stop it.

This may be shown either from the list of prohibited books, or the list of expurgated books. But it is best to show it from the latter list; for this reason: if we take a passage from a prohibited book, and say "The Church of Rome forbids this," Roman Catholics may fairly say, "The Church forbids the book, but does not say for what particular things she forbids it; and it may be that it was not for this particular passage that she forbid it, but for some other heretical things contained in it;" and this might be true enough. But in expurgated books the matter is made plain, because the Index Expurgatorius expressly points out the very passages that are to be blotted out or altered; and these are, of course, the passages that the Church of Rome considers heretical, or dangerous to faith or morals; and we, therefore, find here exactly what she condemns.

There is, however, a difficulty in choosing the Index Expurgatorius. For while the Index Prohibitorius, or list of forbidden books, was always published freely to the world, the Index Expurgatorius was as carefully concealed. The reason is evident. It was desirable that every one should know what books were forbidden; but when the books of some great man were altered, by cutting out some passages, and changing others to an opposite meaning, it was not desirable that every one should know that; it was thought much better that people should not know that the Church of Rome had found occasion to alter his writings; but that they should think they had the real opinions of that great man, when in fact they only had the opinions which the correctors permitted him to give, or put into his mouth for him. Hence, the Index Expurgatorius was carefully kept secret. It is true, they had to print it, in order that all those who had to see that books were corrected, might know how to do it; but all these persons were strictly required to keep the printed index quite secret. It was only by accident that copies were at first discovered, and it is possible that there are many such lists of expurgated books not yet published or known.

When the first Index Expurgatorius was discovered, this was found on the back of the title page—"By the decree and command of the Duke of Alba, let care be taken that no one, except the king's head printer, should print this Index; nor that he, nor any other, should publicly or privately sell it, or have it, without permission from the ordinaries" (i.e., the bishops). A diploma of Philip the Second, King of Spain, forbids copies of the Index to be given to any but the examiners of books, who were not

to lend it, nor let any one take a copy of it. Gretzer, the Jesuit, says, this Index was not made "that it should be read and made common by everybody, but by those only to whom the duty of correcting and expurgating books was committed."—De Jure et More prohib. libr. p. 17. And he asks—"What was that Index to other people?" (p. 11.) However, notwithstanding all precautions that could be taken, copies of some lists came to light, and were published; which we shall use from time to time.

We can, in this number, give but one or two instances; but more will follow hereafter.

We take as our first instance of the things which the Church of Rome wishes to blot out, the Bible of Vatablus. Of course the correctors could not think of blotting passages out of the Bible itself; but they would think notes on the Bible a fair subject; and the Bible then most used by the learned, was the Bible which had the notes of Vatablus in it.

We extract the following account of this book from the learned Roman Catholic, Du Pin.* Vatablus, who was a Roman Catholic, was the most learned man of his time in the Hebrew language. The French King, Francis I., made choice of him to be Regius Professor of Hebrew. He made so learned lectures on the Sacred Scriptures that people came from all parts to hear them. He spoke his lectures, and did not write them. His hearers took down in writing many of his notes on the Old Testament. Robert Stephens, a famous printer in Paris, got these notes collected, and printed them in a Bible. Du Pin says of these notes—"These notes are very useful for the understanding of the text; because there are few difficult passages but what he explains in a few words, according to the most natural sense." However, as the printer was a Protestant, the book got a bad name, and was condemned by the University of Paris, who, as Du Pin says, "were not sufficiently acquainted with the Hebrew tongue." However, "the doctors of the university of Salamanca (in Spain) were more favourable to this work (though Roman Catholics also), and caused the text and the notes of Vatablus's Bible to be printed in Spain, with approbation. Stephens defended them against the censures of the divines of Paris, and since that time they have been almost generally received, and approved of by men of learning."

Such a commentary on the Bible, of course, attracted particular notice, and it is expressly mentioned in the 3rd of the Ten Rules, drawn up by the committee of the Council of Trent, and sanctioned by Pope Pius IV. "But if any notes are circulated with versions of this kind which are permitted, or with the Vulgate edition, SUSPECTED PLACES HAVING BEEN EXPUNGED by the faculty of theology of any Catholic university, or by the general Inquisition, they (the notes) may be permitted to those persons, to whom the versions are permitted; upon which conditions the whole volume of the Bible, which is commonly called the Bible of Vatablus, or parts of it, may be conceded to pious and learned men."†

Of course a book which was of such importance as to be specially mentioned in this rule, would be corrected with more than ordinary care. It was accordingly corrected by the master of the Pope's Palace, who, as our readers have seen in our number for October (vol. II., p. 111, col. 1), was the person whose duty it was to correct books at Rome. A copy of that Vatican Index has been published,‡ and there we find what corrections were thought necessary.

On the 18th chapter of Exodus, Vatablus's Bible had this note—"Moyses secundum leges Dei judicat lites populi;" that is—"Moses judges the people according to the laws of God."—See verse 16. On this the Index Expurgatorius says—"Deleantur illa verba"—"let those words be blotted out!" Now, really it is hard to see what harm there could be in that note. Every one must admit that what the note says is quite true; but, perhaps, the note might have put it into some one's head to think, that if Moses in old times went by the laws of God, the priests ought to do so now.

In the 26th chapter of Leviticus, the Bible of Vatablus had this note on the margin, or edge of the page—"Sculptilia prohibet fieri"—"he forbids graven things to be made;" and on this the Index says—"deleatur illud"—"let that be blotted out!" Well, now, really this precaution might seem almost useless; for the very same thing is found in the very first verse of the chapter itself. In the Latin Bible itself, which the Council of Trent pronounced authentic, the first verse has this in it—"Non facietis vobis idolum et Sculptile"—"you shall not make to yourselves any idol or graven thing."—Douay translation. Now, what great harm was it to put a note on the edge of the page beside this verse—"He forbids graven things to be made?" Was this note any worse than the word of God itself? Yet the master of the Pope's palace tells the book-sellers at Rome that they shall never sell a copy till that note is blotted out! But some one will ask, what great use could there be in blotting out the note, when they dare not blot the words out of the Bible itself? We answer; the use of putting a note beside a verse in the Bible, is to call people's attention to that verse: the use of blotting out the note is to prevent people's attention being called to that verse. Surely it was bad enough to have those words in

the Bible, without having people's attention called to them in that way.

Again, in the 4th chapter of Deuteronomy, these two notes were, in like manner, placed in the margin—"Exhortation against any similitude to be adored"—"that images should not be made which might be adored." "Let that be blotted out," says the Index, of each! Now, considering that the Douay Bible itself thus translates verse 16, of that chapter—"Lest perhaps being deceived you might make you a graven similitude, or image of male or female," those notes do not seem more worthy of being blotted out than the words of the Bible itself. The offence of those notes was, that they called people's attention to what was in the Bible.

Again in the seventh chapter of the 1st Book of Kings,* there was this note in the margin—"Servendum soli Deo"—"God only is to be served;" and, of course, the Index says as before, "Let those words be blotted out!" Now the Douay Bible itself translates the third verse of that chapter thus:—"..... prepare your hearts unto the Lord, and serve him only....." What harm then to put this note beside that verse, "God only is to be served?" Why blot out these notes, except it be that calling people's attention to these verses of God's word strikes terror into the hearts of the Pope and tribunals and officers of the Church of Rome?

Again, the first verse of the 66th chapter of Isaiah stands thus in the Douay Bible—"Thus saith the Lord, Heaven is my throne, and the earth my footstool; what is this house that you will build to me, and what is this place of my rest?" Beside this verse the Bible of Vatablus had this note—"God dwelleth not in temples made by hand." Now, it so happens that this note was not made by Vatablus: it was made by the Martyr St. Stephen, speaking by the inspiration of the Holy Ghost; so we read in the Douay Bible, Acts vii. 48—"The Most High dwelleth not in houses made by hand, AS THE PROPHET SAITH, Heaven is my throne, and the earth my footstool, &c." So it was the Martyr St. Stephen that made that comment on that verse of Isaiah, the Holy Ghost inspiring him to do so; and all that poor Vatablus did, was to take that note, and place it beside the verse to which the Holy Ghost applied it. But this was more than the master of the sacred palace could stand; so he put his thumb upon that—"LET THAT BE BLOTTED OUT."

What reason could there be but this, that if the note of St. Stephen on that verse of Isaiah be true, the consecrated wafer cannot be the Lord Jesus Christ, and transubstantiation is false?

Now, let the reader turn back for a moment to that third rule of the Council of Trent, which directed how the notes in the Bible of Vatablus were to be corrected—"Suspected places having been expunged:" what was there to suspect in these notes? What design could have been suspected in them, except a design to call attention to what is in the word of God? That, then, was the object of "suspicion" at Rome.

We might give many more instances from this book; but we must be brief. Still we cannot pass by the Index; for the Church of Rome corrects the Index of a book too, for fear it should help people to find what is dangerous to faith or morals. Rule V. provides expressly for this; and in that Vatican Index Expurgatorius we find the following direction about the Index in the Bible of Vatablus:—"In the indexes of these books of the Old and New Testaments, let the subjoined propositions be blotted out as SUSPECTED." We give here two or three of the suspected propositions in italics, (and marked thus: Prop.) placing after each, the verse of the Bible to which it may be supposed to refer.

Prop.—*He who believes in Christ shall not die eternally.*

Verse—"God so loved the world, as to give his only begotten Son; that whosoever believeth in him may not perish, but may have life everlasting."—John iii. 16, Douay Bible; see also chapter v. 24, and chapter xi. 26.

Prop.—*Hearts are purified by faith.*

Verse—"Purifying their hearts by faith."—Acts xv. 9, Douay Bible.

Our readers now see what things Rome suspects, and wishes to blot out, by means of the tribunals and the laws which she has established for judging of books.

Now for what she sanctions and approves by those same tribunals; and here for the present we must be very brief.

Our readers may remember a paper quoted by us, in our last article on this subject (vol. II., p. 110, col. 3), from Azorius—"The image is to be worshipped with the same honour and worship with which we worship those whose image it is."—Instit. Moral. p. 1, l. 9. c. 6). The sanction of the tribunals of the Church of Rome has been given to the works of Azorius, and it is printed in them; and the tribunals never thought it necessary to blot out that. Let Roman Catholics compare this fact with the notes above given about worshipping images, which they have blotted out.

We stated in our number for August (vol. II., p. 91, col. 3), that the great Pascal, himself a Roman Catholic, has collected these opinions, among others, out of the works of the Jesuits—"That it is lawful for a gentleman to kill on the spot any one who strikes him a blow, in order to preserve his honour; that it is lawful to fight a duel, to preserve his honour; that it is lawful for servants to steal, if they

* History of Eccl. writers, vol. iii., p. 399. Ed. Dublin, 1733.

† Rule III., printed at the end of the Council of Trent.

‡ We take it from an exact reprint, published by the Rev. R. Gibbings. Dublin, 1837

* Called the First Book of Samuel in the Protestant Bible.

* This paper would have appeared before as promised, and has actually been in type for several months, but want of room obliged us to postpone it.—Ed. C. L.

think their wages too small; that priests or monks may lawfully kill those who injure them or their order; that it is lawful to kill those who speak ill of us, if we cannot stop them in any other way; that it is lawful to circulate false slanders against those who we fear may hurt us; that it is not the duty of Christians to avoid immediate occasions of sin, if their doing so should give a handle for people talking or be inconvenient to them;" also (in p. 92, col. 1), that "the command is not so much to love God as not to hate him."

All these horrible opinions Pascal found in books approved and sanctioned by the authorized tribunals of the Church of Rome!* Those tribunals had not thought it necessary to blot out any of those things! The books of the Jesuits pass easily; not like the Bible of Vatablus. The Jesuits are "safe men"—they will never teach that "images are not to be worshipped," or that "God alone is to be served," or that "hearts are purified by faith," or that "he who believes in the Lord Jesus Christ shall not die eternally;" and, therefore, the Jesuits are not objects of suspicion at Rome, and the Church of Rome does not think it necessary to blot out the greatest idolatries and impieties that they can publish in their books.

We shall return to this subject again; and in the mean time our readers may learn, from the examples we have given, something of the real object and practical working of that vast system which the Church of Rome has established of forbidding, correcting, and approving of books by her authorized tribunals. They may see as in a glass what doctrines the Church of Rome wishes to blot out from the minds of her members, and what doctrines she is willing to circulate among them.

TALK OF THE ROAD—NO. XXIII.

"Jem," said Pat, "do you mind the talk we had about the 'Glories of Mary?'"

"I do, well, Pat," said Jem, "that won't be forgotten easily."

"Well, Jem," said Pat, "I have got a match for it anyway."

"And what is it, Pat?" said Jem.

"Why, then, it's the 'Glories of Joseph,' the husband of Mary," said Pat.

"Ay," said Jem, "and had he glories too?"

"Why, you know, in course Jem," said Pat, "sure a man wouldn't be behind his wife, you know."

"Well, but Pat," said Jem, "it isn't the same; for sure the Blessed Virgin was the real mother of Jesus Christ, but Joseph wasn't his father."

"Well, Jem, here's the book," said Pat, pulling a little book out of his pocket, with "The Glories of St. Joseph"† printed in big letters on it.

"Sure enough, there it is," said Jem; "what's coming now at all?"

Perhaps our readers are saying just the same; and if they read on they will know.

"Why, just listen to the sense of this, Jem," said Pat, "doesn't the book make Joseph as great as the Blessed Virgin herself? Just read this, man;" and so Jem read, "If, therefore, she be a princess, he is a prince; and he is also king wherever she is queen"—p. 15. "And now, Jem," said Pat, "isn't she the queen of heaven; and isn't it plain by the book that Joseph is the king of heaven?"

"Well, Pat, there's a big IF in that," said Jem.

"Sure there is, Jem," said Pat, "and don't I just want you to take the big IF along with you all through? If she is the Queen of heaven sure her husband be to be the King."

"Well, Pat, I see it now," said Jem, "and sure enough there's more reason in you nor in the book; it's a great IF entirely."

"And in course, Jem," said Pat, "there's more follows on that; read this here;" so Jem read—"O rich Joseph, to whom God himself becomes a beggar!"—p. 16.

"Well, Pat," said Jem, "that does beat all; I wonder how any living man durst write it!"

"Well, Jem," said Pat, "sure it follows quite natural, out of the big IF: will you read this now." So Jem read—"God helps us in all necessities by St. Joseph, as by his plenipotentiary, to let us understand, that as he was subject to him in all things upon earth as to a father, so he was the same in heaven, granting whatever he asked"—p. 47. "Now," said Pat, "isn't Joseph king in heaven, if God himself is subject to Joseph there?"

"Oh, Pat," said Jem, "it's too bad entirely for any Christian to listen to: I wonder the Irish people does not rise up at once again such things."

"Maybe the people is waiting for the priests and bishops to rise up again such things," said Pat; "sure, it is the bishops and priests that ought to put down books that teaches such shocking things again the Christian faith."

* Some propositions from the writings of the Jesuits were condemned at various periods subsequent to the year 1650; which condemnations we may probably have to refer to again; and the order itself was abolished in 1772. But as the propositions quoted by Pascal were all taken from books formally approved by the Church of Rome, and as the order itself has been restored to the highest favour and power in the Church of Rome, we feel at liberty to use the approbations actually given to them. The variations of the indexes, sometimes approving and sometimes condemning the very same things, will be shown hereafter.

† CATHOLIC LAYMAN, vol. I., page 40. 1852.

‡ Glories of St. Joseph, from the French of Father Paul Barrie. Printed by Richard Grace, Catholic Bookseller, Dublin, 1843.

"Well, Pat, that's past waiting for. Sure, don't I see here in the first page, that it's printed by Grace, the great Catholic bookseller, and sure, the Bishops would have only to say the word to stop it at once."

"But who ever heard the bishop or the priests say one word against such books as that, Jem?" said Pat. "Sure they keep all that for the Bible. And, sure, look here at the end; here's all the indulgences that the popes give to every one that stands up for Joseph. Why, here's one that gives an indulgence of 300 days in purgatory to every one for every time that he prays to *Jesus, Mary, and Joseph*, all together. Why, how could the priests or the bishops go again that?"

"That's plain, Pat," said Jem; "we must quit all they say and do, to keep to Christ alone."

"Well, there's more things in it, Jem," said Pat, "sure *Jesus, Mary, and Joseph* is the Trinity on earth! (pages 17 and 26); and Joseph was the handsomest man at all; why wouldn't he? Sure the book says *Jesus Christ* wouldn't take an ugly man to be his father, but one as handsome as himself."—page 20.

"Stop there, Pat," said Jem, "till I find what the Bible says about *Jesus Christ*." So Jem found it in Isaiah liii. 2.—"There is no beauty in him, nor comeliness, and there was no sightliness that we should be desirous of him." "So you see, Pat," said Jem, "the book is only inventing lies."

"Well, Jem," said Pat, "here's a place to tell how easy devotion to St. Joseph is; it's just the easiest thing at all; only a picture, or a bit of a prayer or two. 'Deed he doesn't ask much for all he does.'"

"And what does he do at all?" said Jem.

"A deal of things," said Pat. "If there's anything lost, it's only to go to St. Joseph (p. 84), and he'll look till he finds it; and, sure, that would keep him busy in Ireland itself, let alone the rest of the world. Or if there's a match to be made between a boy and a girl, only get St. Joseph at it, and it's done (p. 127); and he can put his hand to anything; for if a girl is in love, it's only to go to St. Joseph, and he'll put that out of her head in nine days (p. 108); and if a couple want children, Joseph's the man, though he had none of his own (p. 128); and he's the best man-midwife at all (p. 127); and for saving the agents from the ribbonmen he beats the scapular all out;* for see here's a story of a man that was shot with a blunderbuss, with thirty slugs in it, and every slug went into his body, and three of them staid in his belly, and one of them was beat flat on his nose, and he wasn't a hair the worse; and sure the man that wrote the book says, that the man that was shot told him the story himself"—p. 132.

"Well, Pat," said Jem, "I'm thinking one or other of them was a mighty great liar, and no mistake."

"Well, Jem," said Pat, "there was a convent, and no nuns going into it, and St. Joseph got them a young lady, with a good fortune, and the book says 'which favour will never be forgotten by that community.' Sure enough it's girls with fortunes they take in, and not poor unfortunate creatures that it would be the place for."

But, Jem, here's something that is good; it's about the interior or spiritual life in the soul,† it makes out this spiritual life is faith, hope, charity, religious adoration, thanksgiving, humiliation—p. 95.

"Well, Pat," said Jem, "I think that's as true as if it was in the Bible."

"So it is, Jem," said Pat. "But see here, Jem, what the book says next." So Jem read (p. 99), "in a community of three score *religious*‡ you will scarce find six true interior persons; and amongst a hundred religious men, or five hundred *seculars*,‡ it would be hard to find ten such as we speak of, who are eminent in their interior life, and make their desire of perfection their chief endeavour."

"Well, Pat," said Jem, "that's the sorest thing I heard yet again the convents and the priests; I wonder how did it get into the book at all."

"Well maybe it isn't easy to write a book, and let no word of truth get into it at all," said Pat; "but there it's down in the book, however it got in."

So Pat went on—"Well, Jem, here's quare things; there's a great day for St. Joseph every year in Canada, and just read the story." So Jem read (p. 73)—"Also many dozens of great rockets, twelve at a time, resting somewhere between each dozen. At the close of the evening the governor of Quebec (accompanied with all his officers, in sight of a great number of savages who live round the country come to see the solemnity) puts fire to these machines; the wonderful sight whereof gives great occasion to the savages to honour and esteem St. Joseph, for whom they perceive the Christians have so great a veneration."

"Well," said Jem, "that beats all ways ever I heard of making Christians of savages; but I never heard tell of it in any of the letters the people wrote home."

"Well, I suppose it's an old story now," said Pat; "and sure if all the savages is converted, there would be no more call for rockets. But here's a story as quare, about a lady called Margeret de Chateau, who had a

great regard for *Jesus, Mary, and Joseph*; and now read that, Jem," said Pat. So Jem read—"After she was dead, she was opened, and in her heart they found three precious stones, on which were engraved the three objects of her love."—page 53. "Now, Jem," said Pat, "do you believe there ever was a woman that had her heart full of little stones, just like the gizzard of an old fowl?"

"Well, 'deed, Pat," said Jem, "I don't believe *Go Almighty* ever made a woman with a gizzard instead of heart. But what will the Catholic books come to at all?"

"Well, Jem," said Pat, "hear the advice that the Blessed Virgin gives, however the book got at it." So Jem read (page 129)—"Wherefore if we desire her to advise us *what is best* to SECURE OUR SALVATION, we can not doubt but she will say, 'be devout to St. Joseph; love my dear spouse, St. Joseph.'"

"Oh, stop, stop, Pat," said Jem, "I can't stand it any more; to think us poor Irish is let to read such books, to set us so far astray about our salvation, and the Word of the living God kept off us. Oh, doesn't it cry out against them that allows it? Will there never be no light no knowledge from God, to them that's kept in darkness and the shadow of death?"

"Well, Jem," said Pat, "it's enough to give one: heartscauld again the Church of Rome, sure enough; but I'll only look out one thing more: here's a whole chapter to explain why the worship of St. Joseph was so late getting into the Church. Why, the book says that, 'in the primitive ages no mention is made of any particular devotion to this saint' (p. 29); and it says, *I cannot, therefore, but own that this marked devotion towards St. Joseph is only of late standing*' (p. 29); and the book makes out that no one did worship Joseph for 1,400 years after Christ (p. 30), and that was all 'for St. Joseph's greater honour' (p. 35); and it allows that St. Teresa 'was the first who set up the standard of devotion to St. Joseph' (p. 48); and 'deed, Jem," said Pat, "when I came to that, I thought to myself, it's little call we have to trust to the saints, if they set us that far astray."

"That well, Pat," said Jem, "if any prays to St. Joseph after that, it's their own faults; but how will it be with the priests that never says a word against such books, and with the bishops that doesn't stop the Catholic booksellers from printing the like?"

Plenty of such books there are, printed and circulated for the Irish people to read instead of the Bible. And if Pat and Jem should talk of any more of them, our readers may like to hear of that too.

TO CORRESPONDENTS.

We have been obliged to postpone several valuable letters, from both Roman Catholics and Protestants, from want of room. We would request our correspondents, both Roman Catholics and Protestants, to limit the length of their communications, and not to discuss a variety of distinct topics in one letter.

All letters to be addressed to the Editor, 9, Upper Sackville-st. To diminish the chance of disappointment, all letters should be forwarded to the office by the first day of the month.

Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber. Any one receiving any number of the journal, which has not been paid for or ordered by himself, will not be charged for it, and may assume that it has been paid for by a subscriber.

The Catholic Layman.

DUBLIN, APRIL, 1854.

THERE is no subject of deeper interest to every humble follower of Jesus Christ, than the promotion of Christian unity. Truth is one, and all those who have embraced the true faith of the Lord Jesus Christ, must, to the same extent that they have sincerely adopted it, become a real part of the *one* spiritual fold under the *one* spiritual shepherd. Like all other virtues, however, this virtue also has its counterfeit. There is unity of faith, which must be internal and real, and there is unity of profession which may be external and unreal. How often, under circumstances unfavourable to the development of truth, has the one passed, and been mistaken for, the other?

Those who have watched our progress since the commencement of our labours, will not suppose that we are in love with religious controversy for its own sake. We think controversy only tolerable when conducted in a mild and

* See CATHOLIC LAYMAN, vol. II., 1853, p. 66.

† The word "religious" here means nuns. The passage shows how improper it is to use the word of all who are members of an order.

‡ "Seculars" here means priests.