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and could it not postpone the full manifestation thereof? And as science was one day to reproach Catholicity with shutting up the human mind in a stationary dogma, was it not expedient to provide successive developments for our dogmatic unity, in order to show the world how it is possible to be both *immutable and progressive*? Yes, it was good to oppose to a progress vainly devised by man, the reality of Catholic progress. Philosophy has long dreamt of progress; but all the elements of progress are wanting to it. Progress must have a starting-point; where is that of philosophy? It must have a fixed terminus; where is the terminus of philosophy? It must have a law of progression; where, once more, is that of philosophy? For it, the unknown is at both ends of human developments. Fatally thrown between two mysteries, the life of humanity realizes nothing but an irregular transformation; and that progress, without beginning and without end, is but the perpetuity of destruction. It is very different with Catholic doctrine; it knows where it starts; it knows where it is to end; and its course lying between two terms immutably fixed, accomplishes the only progress that reason can approve. Ever immutable, ever substantially the same, Catholic dogma, according as it advances in time, dilates its deep bosom, and discovers more and more that treasure which has its source in the infinite. Now