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London, Saturday, April 21, 1900.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 5th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ, T. D. FALCONIO, Arch. of Larissa, Apost. Deleg.

We regret to have to announce the serious illness of His Grace the Right Rev. Denis O'Connor, Archbishop of Toronto. We are, however, pleased to be able to say that by the latest account His Grace is very much improved, and good hopes are entertained of his complete recovery.

A SHAMELESS SCENE.

A curious scene was witnessed recently in a court room in Frankfort, Kentucky, while the judge was sitting on the bench trying a case. From some quarrel which arose out of the evidence given during the trial, almost a score of revolvers were drawn by partisans of the two opposite parties in the case, whereupon the judge also drawing his revolver, threatened to clear the court room unless all the disorderly parties resumed their seats. Order was restored, and the judge has been highly praised for his courage and presence of mind, but it is sad to think that it was necessary for him to show his courage in such a way. The like could not happen anywhere but in Kentucky.

DEWEY AND THE PRESIDENCY.

Admiral Dewey has announced his readiness to become a candidate for the Presidency of the United States in the election which will take place in 1900.

Before his marriage to a Catholic lady, the Admiral was so popular with the whole American population that he was actually idolized, and freely spoken of as a candidate who would be sure of election on whatever ticket he might run; but when he gave his wife the present of a homestead which was given to him, a cry was raised against him, and abuse heaped upon him, which showed the fickleness of the multitude. There is no doubt that this abuse was heaped upon him, not because he had transferred the gift to his accomplished wife, but because she is a Catholic. It is possible that the same reason would operate against the Admiral's election to the high office to which he now aspires.

The American people in general are not bigots; but there is enough of bigotry among them to divert from the Admiral many votes which would have been given him if he had not married a Catholic lady.

It is reported, since the above was written, that Mrs. Dewey has become again a Protestant! Admiral Dewey is an Episcopalian, and it is asserted in Washington that Mrs. Dewey has determined also to become a member of the Episcopalian Church, and that she is now a regular attendant at one of the Episcopal churches of that city.

We can scarcely credit that an intelligent and conscientious lady like Mrs. Dewey should take such a step for the purpose of forwarding the political aspirations of her husband. The doing of this would certainly be man-worship substituted for the worship of God. Yet even such a step at the present moment will scarcely better the Admiral's chances for election to the Presidency, if they have been really injured by the occurrences to which we have referred above. We are even told already that "the Evan-

gels" are not pleased at the announcement now made; and certainly it will not be gratifying to Catholics if it be true, what we very much doubt.

There is a report also current that this statement was merely put forth by certain politicians for the purpose of influencing the Presidential nominations in some way. It is safe to predict that the machinations of politicians will overreach themselves in this matter.

DISMISSED FROM THE U. S. ARMY.

A court martial has been ordered to try Major Kirkman of the United States Volunteers, and captain of regulars, for "conduct unbecoming an officer of the army." If convicted, the punishment will be dismissal from the service. The unbecoming conduct of which he stands accused is an insult offered to Monsigneur Chapelle, Archbishop of New Orleans, and Papal Delegate to the Philippine Islands. During the voyage from San Francisco to Manila, Major Kirkman, who was in command of the transport, hung his blanket to be aired so that it covered the window of the Archbishop's state-room. Archbishop Chapelle sent his clerical assistant to the major to complain that he was unable to air his state-room. Major Kirkman replied that he did not care whether the state-room was aired or not. The Archbishop endured the insult throughout the trip. When Archbishop Chapelle was leaving the transport he was asked by several officers if he would report the insult. He replied: "Yes; not that it will benefit me, but that it will prevent like insults to those coming after me." It has several times occurred that officers sent to the Philippines and the other new territories of the United States have so far forgotten themselves as to allow the Catholic religion to be insulted by their subordinates, or have themselves been guilty of offering such insults.

It is gratifying to know that the United States Government is determined to prevent or at least to punish such conduct when it occurs. [Since writing the above it has been announced that the major has been dismissed from the army.]

REV. L. S. HUGHSON OF LINDSAY.

The Rev. L. S. Hughson is still raging against the CATHOLIC RECORD for having exposed his fallacy in maintaining as a moral principle that an unjust war ought to be prosecuted to the bitter end. His last sayings appear in the Lindsay Watchman-Warder of the 5th inst., in which he again draws the red herring across the track by making a boastful challenge for us to open our columns to a series of letters from him discussing the whole field of controversy between Catholics and Protestants. He asserts now that he is ready to defend "all Churches that accept the rule of individual interpretation;" that is to say, if we put the matter into plain English, Universalists and Unitarians are as right in rejecting Christ's divinity and man's redemption, and denying the existence of everlasting punishment, as are the Presbyterians and a section of the Baptists at least, in admitting that Christ is God, and in asserting that God has specifically and irrevocably foreordained multitudes of angels and men to eternal punishment. New Lights and Blue Lights, Shakers and Quakers, New O.d. and Wet, Whippers and Dippers, Muggletonians, Tankers and Dunkers, First Day and Seventh Day Baptists, Close and Open Communion, Calvinistic and Arminian Baptists, Hook and Eye and Suspender Mennonites, Christian Scientists, Mormons, and other religious fads, are, each and every one, the one true religion which Christ established on earth.

The Rev. Mr. Hughson is very indignant at us for asserting that his denomination has no fixed code of morals. We reiterate the assertion, for a moral code depends upon a fixity of belief in revelation, and no body of men who leave every congregation to arrange its creed with its own minister can have fixity of belief. Hence the following description of the Baptist sects, taken from Chambers' Cyclopaedia, a Protestant, and generally fair authority, is perfectly accurate:

"The Baptist denomination are distinguished by almost all the shades of belief which exist in other bodies. They have among them Calvinists both hyper and moderate, also high and low Arminians, diverging off in every variety of shade from a common centre. The great body of them in Britain and America hold the doctrine of Calvinism in a modified form, etc."

The American Cyclopaedia, also a fair authority, in an article which was

prepared by several Baptist clergymen who knew what they were saying, thus says down the Baptist system:

"The Government of these Churches is strictly dependent on Christ, is independent of all others and is complete in itself. . . . For declaration of faith, and reception, dismission, or discipline of members."

These statements fully bear out our assertion. Of course the primary "dependence on Christ" is nothing more than a pretence. The reality is the liberty of every one to believe and practice what he thinks proper.

We have already spoken of the comparative morality of Catholic and Protestant nations and have shown briefly that Catholic nations stand in the front rank in this respect. Yet we must admit that not all nominal Catholics obey the laws of the Church. As Christ Himself declares, the wheat and the tares grow up together, and the separation will be made on the day of judgment. But the wickedness of some Catholics is not the consequence of their obedience, but of their disobedience to the laws and morality of the Church, but the vagaries of a John Southcote, George Fox, (the noted Quaker) and Munser (the Dutch Baptist leader) were the consequence of their respective rules of faith and morality.

We have not space of our disposal for the series of letters which Mr. Hughson desires to furnish for insertion in our columns.

ANOTHER HERESY TRIAL IN VIEW.

The Presbyterians of New York, if predestined to anything, certainly appear to be predestined to trouble in the matter of having heresy trials of their ministers on hand.

It has long been understood that there is a revolution of creed going on in the Presbyterian body of the United States, and that the new generation of ministers are so inoculated with opinions directly adverse to the doctrines of the Westminster Confession of faith, which has hitherto been the standard of belief of that body, that the explosion cannot be long deferred.

It is not long since Professors Briggs and Smith of New York and Cincinnati Theological Seminaries were condemned respectively by the General Assembly and the Cincinnati Presbytery for holding and teaching doctrines which sap the very foundations of Christianity, and Presbyterianism was relieved only by practically ejecting the errant clergymen from its communion.

Another case which is still undecided is that of the Rev. Dr. McGiffart, also a theological professor of the New York Seminary. It is undoubted that Professor McGiffart holds views quite as subversive of Christianity as those which were held by his predecessors in heretical teaching, and he is just as resolute as they were in maintaining his erroneous doctrines. Yet it was with great unwillingness that the New York Presbytery would deal with his case at all, and it has been only through the pertinacity of a stalwart believer in the Westminster creed that they have at last consented to bring the delinquent to trial on the charge of teaching false doctrine, or doctrine opposed to that of the Westminster divines, which is still, nominally at least, the standard of Presbyterian belief.

But the case of Dr. McGiffart is not disposed of before another minister utters a solemn protest from his pulpit against a well-known Presbyterian doctrine—the doctrine in fact which is regarded as the very shibboleth of Presbyterianism, that is to say, the teaching of the Confession of Faith that God hath from all eternity unchangeably decreed some angels and men to everlasting death.

The third chapter of the Confession thus explains this matter:

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated to everlasting life, and others foreordained to everlasting death. . . . These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

Tas clergyman who deems it his duty to protest against this doctrine is the Rev. Dr. Newton Dwight Hillis, pastor of the well known Plymouth Congregational Church of Brooklyn, who in his sermon on a recent Sunday in reference to the aforesaid doctrine, spoke thus vigorously:

"Every young man who enters the Presbyterian Church ministry has to swear solemnly that he will believe and teach this faithful view; and every attempt to revise and expel that statement from the creed has been successfully combated by a majority that wishes to retain this doctrine. It would seem as if any reasonable man would sooner be burned at the stake rather than hold or assert or charge this infinite cruelty upon the All merciful and All-loving God. The day the Scholastics of Westminster wrote that chapter in the Confession of Faith, they must

have got the devil mixed up with God in the story of Christ's life, love, suffering, and death, and then charge God with particularly and unchangeably designing the majority of His children to eternal torment! I would rather shake my fist in the face of Eternal, and fling every vile epithet toward His stainless throne, where eternal mercy sits with the world's atoning Saviour, than lift my hand with that creed toward God's throne and affirm that I would teach or believe it."

But not content with thus impugning the Presbyterian dogma of reprobation, Dr. Hillis on a subsequent Sunday attacked with equal vigor the Christian belief in the everlasting punishment of hell.

It is a very popular theme with some people to discourse upon God's mercy, representing it as a reason why He does not or cannot punish the sinner everlastingly, and this is how Dr. Hillis represented the case. This mode of argument, however, is a fallacy and fallacy, for the reason that it entirely ignores, or keeps in the background, the enormity of mortal sin, which destroys our friendship with God and the true life of the soul, and is an evil opposed to the infinite majesty and perfections of God.

We shall not assert that reason alone would demonstrate that the punishment of sin must be everlasting; for God might possibly have been content with punishing the sinner otherwise; but we have no right to assume that He inflicts upon the sinner, who dies impenitent, any less penalty than that which His sins deserve, namely, an everlasting punishment, unless we had a divine revelation that such is His method of dealing with sin. There is no such revelation, but everywhere in the Holy Scripture we are taught that the punishment of sin is everlasting in the same sense as that the reward of the just will also last forever. This is particularly clear from the description of the last judgment as given in St. Matthew xxv, 46, where we read, "And these, the wicked, shall go into everlasting punishment; but the just, into life everlasting." We must, therefore, believe in everlasting punishment.

We admit, however, that Mr. Hillis' argument against the Presbyterian doctrine of reprobation is conclusive.

It appears that though, strangely enough, Mr. Hillis is filling the pastorate of a Congregational Church, he is still held to be a Presbyterian minister, amenable to the laws of Presbyterianism, and subject to the Presbytery of Chicago, of which he is a member. Hence the Chicago Presbyterian divines are particularly indignant that he should utter sentiments which impugn directly the teachings of the Presbyterian standards. The Rev. Dr. D. C. Marquis, the Rev. Dr. H. Johnson, the Rev. Dr. A. C. Znosco, and the Rev. Dr. Craig, all Chicago theological professors, have openly expressed their indignation at Dr. Hillis' teaching, and a heresy trial is threatened against him for the purpose of either forcing him to retract or to go out from the Presbyterian ministry.

Dr. Hillis himself declares that he will not retract, but that he is ready to leave if required by the Presbytery so to do. We presume that if the matter should come to this critical stage, Dr. Hillis will easily find some sect quite willing to receive him, even though he repudiates the distinctive teaching of Presbyterianism. And yet there are still some people who have the hardihood to maintain that Christ has not left in His Church any more certain guide to a knowledge of the truth than the individual judgment in regard to what is the real teaching of the Bible on any doctrinal point which He has revealed. It is, nevertheless, a fact that St. Paul assures us that Christ instituted in His Church a body of pastors:

"Some apostles, some prophets, some evangelists, and other pastors and teachers, for the express purpose, that we may not be children tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive." (Eph. iv, 11, 14.)

Every day's experience brings new proofs that we can have no certainty of faith except through the infallible authority of the Church of Christ, which is the Catholic Church.

It has been considered of sufficient importance to send across the ocean to a supposedly interested public on this side, the announcement that Her Majesty, the Queen, refused to have her carriage closed in an Irish shaver of rain. If this is the sort of "taffy" which is expected to please the Irish race at home and abroad, it simply shows that silliness and stupidity still reign over a part of mankind—those that think it worth while to supply such news.

The distance between Christianity and any other religion whatever is infinite.—Napoleon.

IS CHRISTIANITY DECLINING OR PROGRESSING?

The Rev. Dr. Charles A. Briggs, the New York Presbyterian divine who for some years past has caused so great a commotion, first by his heretical teaching while a member of the faculty of the Union Theological Seminary of that city, and afterward by his receiving Episcopal orders from Bishop Potter, and thus becoming a recognized Episcopal clergyman, has written an essay in the Popular Science Monthly for February, wherein he deals with the question, "Is Christianity declining?"

His answer to the question will certainly be regarded as a strange one. He admits that what is popularly known as orthodox, or the Christianity of dogma, is undoubtedly declining, or, as he states, the matter "is experiencing a great overturning." Of course this remark is to be restricted to Protestantism, for Catholicity does not depart one iota from its original dogmas, yet it is true that the Protestantism of to-day has drifted far from its former moorings, and is to a large extent nothing more than a pure Deism or Rationalism, which still retains the name of Christianity—an empty name without the reality. Dr. Briggs, however, is not at all alarmed at this state of affairs, but, fully conscious as he is of it, he pronounces very positively that this is no evidence that Christianity itself has declined or is declining. "This overturning of dogma 'is not,' he says, 'a sign of decay, but of growth: an advance into the realm of freedom.'"

Neither do we believe that Christianity is declining, but our belief rests on very different ground from that taken by Rev. Dr. Briggs.

The Catholic Church was never more vigorous than she is to-day. Spread throughout all nations, the number of her adherents must be now fully two hundred and fifty millions, or more. It is indeed difficult to obtain reliable up-to-date statistics of the number of Catholics of all nations, and for this reason an absolutely accurate estimate of this total cannot be made; but thirty five years ago the Propaganda issued an estimate founded upon incomplete returns made by the Bishops of the world, and the number was then set down at over 205,000,000. We are aware that in several countries the figures were, in this estimate, much below the mark, those of the United States and Canada being notably so, and the actual number of Catholics must have been then considerably greater than these figures.

Since that time the Church has increased to a remarkable degree, except in Ireland, where the population of the country decreased, owing to causes of which we need not speak here. But if the population of Ireland decreased through emigration and other causes, that population tended to increase the Catholic population elsewhere, especially in the United States and South America, so that there was not a real loss to the Catholic population of the world. In other countries the increase of the Church has been phenomenal.

Thus in Great Britain, notwithstanding any decrease which may have occurred in Ireland, the Catholic population increased by 87,208 souls during the three years ending with 1897, according to recent statistics furnished by the Propaganda. In Holland and Luxemburg the increase during the same period was 62,338, in Denmark 1,900, in the Balkan Peninsula 82,612 and in Greece 8,000. In all these countries non-Catholics predominate, and the percentage of Catholic increase is large.

A table issued three years ago by the Propaganda reports that there were then in Asia 2,772,793 Catholics of the Latin rite and 833,020 of the Eastern rites, making a total of 3,605,813. This includes 1,178,300 in India; 1,360,128 in China and Indo-China, and 81,419 Japan and Corea. In North Africa alone there are now half a million Catholics, and in all Africa the total number of Catholics converted from paganism is estimated at 2,000,000, of whom 1,980,000 were converted within the present century.

Everywhere, in fact, the Church has progressed, and we feel confident that 250,000,000 is rather under than over the mark for the present Catholic population of the world.

It must be admitted that during the last fifty years Protestantism has made much effort in the way of sending missionaries to heathen lands, but their success has not been equal to that of the Catholic missionaries, and in some cases it has succeeded only in converting the idolaters into Deists or

Rationalists, who have assumed, indeed, the Christian name, but who, denying Christ's divinity, are as truly non-Christians as they were before their so-called "conversion" to Christianity. This has been the case with the Presbyterians of Japan, and in India, and some parts of Africa, the Methodists have succeeded in making so-called Christians only by permitting their new converts to practice polygamy and voodooism just as they were wont to do before they heard of Christianity. It is enough that they accept Bibles from the missionaries, attend mission service, or send their children to mission schools, and they are put down as converts.

We could not expect [otherwise from Dr. Briggs] that he should put all this to the credit of advancing freedom; but he entirely ignores the fact that Christianity has a faith, and that Christ and His Apostles taught dogmas or truths which we are bound to believe on the authority of God the revealer, who cannot deceive nor be deceived.

The Catholic Church alone teaches these truths without change from generation to generation and in all climes, and in her progress we see the real progress of Christianity, and not in the discarding of Christian doctrine which we see going on in all the sects which have wandered away from the centre of Christian unity and Church authority.

We have treated this matter at some length because of its importance; but there is still one point referred to by Dr. Briggs of which we must speak only briefly. The doctor does not think that the fact that men now absent themselves from public worship on Sundays is a sign that religion is declining, provided only that they do not deem it necessary to attend "as good citizens and respectable members of society, because they may get their instruction and stimulation elsewhere easier and with less expenditure of time and money."

In fact the doctor does not deem the public worship of God a matter of any great importance, and thus he considers it as a matter of little consequence that the attendance at church services on Sunday is rapidly decreasing among Protestants. If he were a correct reader of the human mind and the influences which operate upon it, he would be aware that example has so much influence on man that where public worship declines private or personal worship will also decline in proportion. Hence the Catholic Church insists upon the hearing of Mass by its members every Sunday as one of the chief means of preserving religion in the human heart.

We may lawfully conclude from the fact that as attendance at church services is admittedly declining among Protestants, this is a sure index that Christianity is also on the decline among them. But Catholics are well aware of the importance of the outward as well as the interior worship of God, and so we see that at all hours of the day, and especially at the Masses on Sunday mornings, the Catholic churches are crowded with devout worshippers, while the public prayers in the Protestant churches are recited before, and sermons preached to empty benches. Catholic Christianity is certainly not declining, but Protestant Christianity is degenerating into Rationalism and Agnosticism, except perhaps among those sects which are coming nearer to the Catholic Church by adopting her creed and devotional practices by degrees.

"THOU ART PETER."

(From a sermon by Rev. Robert Kane, S. J., in St. Francis Xavier's, Dublin.)

An old man lives in the city by the Tiber—a strange figure to be found at the close of the nineteenth century—a teacher whom statesmen ignore, a warrior without a weapon, a judge without a court, a ruler without a nation, a king without a crown. The world is his as belonging to ancient days. The unanimous vociferations of innumerable sects proclaim that he is out of date, his influence long since dead. But Peter has often seen and heard all that before. Peter is not dead. He is the reigning monarch of a dynasty that counts the empires of Europe as children of a day. His next birthday will be at the date of twenty centuries. Upon that throne have sat, in one unbroken line two hundred and fifty-eight monarchs that were the personality of Peter. Of them, nearly one third were saints; all of them for over three hundred years, martyrs. Their history is the history of civilization, of men come and pass, while Peter remains the same, the Fisherman. Wear thy worn, weary world-worn, Peter the Fisherman looks and listens. He has seen and heard all that before. All that is human. But he has also seen and heard a Face, a Voice that is Divine, when, standing by the Galilean shore, Jesus said: "Thou art Peter."

UNBELIEF IN THE BIBLE.

The Catholic View of Protestant Higher Criticism.

The position of the Catholic Church on the higher criticism, as the term is understood in the Protestant Church, was defined in a sermon at St. Patrick's Cathedral, New York, last Sunday by the Rev. Father Pardow, professor of philosophy at Gonzaga College, Georgetown University. It was the first time that this question had been exhaustively discussed from the Catholic pulpit. For several years Archbishop Corrigan has made it a custom to invite some priest prominent among the Catholic clergy of the United States to deliver the Lenten sermons in the cathedral. The clergyman selected is always a man of learning as well as a pulpit orator.

This year the Archbishop's invitation went to Father Pardow. He was educated for the priesthood at the College of St. Francis Xavier, New York; joined the order of Jesuits, studied in Rome, in France and in England, and in 1892 was called to the presidency of the college here from which he had been graduated. Completing the term of three years, he was appointed provincial for the province of New York and New Jersey, Maryland, which includes New York, Pennsylvania, New England, Maryland and Virginia. In 1897 he was called to the chair of philosophy at Gonzaga College, one of the colleges of Georgetown. He is regarded as one of the highest authorities in the Catholic Church on the literature of the Bible, as well as on the subject of best pulpit orators among the Jesuits.

The sermon on Sunday was the fifth which Father Pardow has delivered at the Cathedral since the beginning of Lent. His general subject has been "Reason, the Church and the Bible." In his sermon Father Pardow said: "The closing years of the nineteenth century have seen, outside the Catholic Church, some very radical changes in many points of religious belief. But the question which has suffered most from this wave of religious vandalism has been the Bible. To realize how far reaching the change has been we must go back some three hundred years. Martin Luther's battle cry, as he rose in rebellion against the Catholic Church, was 'the Bible, the whole Bible, and nothing but the Bible.' What follower of Luther would dare to raise that battle cry now in the face of the so-called Higher Criticism?"

"That the teaching of modern critical research," says a recent Protestant writer, "has seriously modified the Protestant view concerning the absolute authority of the Bible, is admitted on all sides. Modern Protestant theology does not place its foundation-stone in the infallibility of a book. Here, then, is the clear admission that the principles of the so-called Reformation were wrong. The reason alleged to justify the Reformation was precisely to give the infallible Bible to the people."

"The Catholic Church has always taught that it is against reason to have every man, woman and child pick and choose his or her religion from a book which cannot explain itself and which is often very hard to understand. On no point have more calamities been uttered against the Church than on this question of the Bible. Even now, in these days of enlightenment, when people can read and write, we are sometimes asked whether Catholics are allowed to read the Bible. The accusation that the Catholic Church chained the Bible has been dinned into the ears of children in the nursery for the past three hundred years. And now the battle cry for an 'open Bible' is considered to be the greatest glory of Protestantism."

"But it is high time for men to be more critical and not to accept mere assertions in lieu of proof. The fact is that before the invention of printing, in 1438, not one person in ten thousand could possess a Bible, as the slow process of copying by hand rendered the Book very expensive. Hence the Church in order that the people might read the Word of God for themselves, had large Bibles chained to a pillar in the cathedrals. The chained Bible, therefore meant, when examined critically, an open Bible. When the city authorities chain a cup to the fountain is it in order to prevent the people from drinking the water or is it for precisely the contrary reason?"

"The watchful care of the Catholic Church over the Bible was intended to safeguard the Word of God. The desecrating hand of Luther was the cause of the blasphemous attacks on the Bible, now so common among non-Catholics. In tossing the great Book to the popular for every one to find it what he might please, Luther was lowering it beneath the level of ordinary human literature. There have been established special chairs in universities for the interpretation of Dante and Shakespeare. The Constitution of the United States has an authorized official interpreter in the learned justices of the Supreme Court; but even so, even the most ignorant, was considered able to interpret the Bible. This was directly against reason, well as against revelation. The nineteenth century has been reaping the harvest of unbelief regarding the Bible, the seeds of which were sown in early part of the sixteenth."

"The attitude of the Catholic Church toward the Bible at the close of the nineteenth century is clearly explained by our great Pontiff, Leo XIII, in his admirable letter on 'The Study of Scriptures.' He first unmask hypocrisy of those men who outw-