

The Catholic Record.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, December 9, 1899.

CLERICAL CHANGES.

His Lordship the Bishop of London has made the following appointments: The Rev. Father Traher, Pastor of Mount Carmel, comes to the city of London, to take charge of a new parish to be formed in the East End of the city. Rev. Father Tiernan, former Rector of the Cathedral, is appointed Pastor of Mount Carmel. Father Lacombe, of the Cathedral staff, goes to Sarnia to replace the assistant priest, Father Hogan, who is changed to be assistant at Mount Carmel.

The changes will take effect at the beginning of the New Year.

"HIGHER CRITICISM" TO BE REPREHENDED.

The Episcopal clergy of New York have established a society for the purpose of repressing the irreverent "higher criticism" which attacks the authenticity and truth of the Bible.

While we fully admit that this so-called higher criticism makes so little of divine revelation is unworthy of the designation it claims, and ought to be restrained, we cannot but reflect on what a row would be raised concerning the unprogressiveness of the Catholic Church should the Catholic clergy establish an association for a like object.

DIVERSITY OF OPINIONS.

An Anglican clergyman recently advertised in a London (Eng.) paper that he is an effective preacher of Evangelical (or Low Church) proclivities, having been successful in winning souls and edifying his hearers. In the same journal another advertises himself as a High Churchman who has succeeded in increasing the attendance at divine worship in several parishes.

Both are looking for places where their good qualities will be appreciated. It is no uncommon thing in Anglican Churches that at one service ultra High Church doctrines are preached, and at another in the same Church Ritualism is denounced in scathing terms as destructive of the noble principles laid down by the Reformation.

RECIPIENTS OF STOLEN ARTICLES.

General Funston's indignation because it was whispered abroad that he was responsible for the looting of Catholic churches in the Philippines, now appears to have been assumed for the purpose of drawing a red herring across the track. It was said by Archbishop Ireland that the General was the actually guilty party, but that he should deny the rumors which had been circulated concerning him, other wise the public would believe in his guilt.

THE FACULTY SUSTAINED.

We notice by the Daily Telegraph of St. John, N. B., that the trouble which broke out in the University of Fredericton in regard to hazing has been amicably and satisfactorily settled by the upholding of discipline. A number of students had been guilty of a serious outrage on account of which the faculty deemed it necessary to pronounce the punishment of suspension till Easter against them. As this would have caused their graduation to be deferred for a year, the students appealed to the Senate for a mitigation, and this body shortened the term of punishment till December, whereupon three members of the faculty—Professors Stuckey, Dixon, and Raymond—resigned. This action took the Senate by surprise, and the appeal was reconsidered. On recon-

sideration, the Senate determined to sustain the action of the Faculty, and thus to maintain discipline, and the three Professors thereupon withdrew their resignation.

The suppressing of the atrocious custom of hazing will doubtless be of great benefit to the institution. The maintenance of discipline is also very necessary to success in all such institutions.

CONTINUES THE FIGHT AGAINST ROME.

Some weeks ago it was reported that the Osservatore Romano had given utterance to sentiments favoring the cause of the Boers in the Transvaal War. It was also stated that that journal is the official organ of the Vatican, but a contradiction was promptly sent out to the effect that the Vatican was in no way responsible for its utterances. The Toronto Mail and Empire of Saturday quotes the sentiments of the Osservatore Romano, and the editor holds the Pope responsible therefor.

The editor, furthermore, in a sneering manner endeavors to lead his readers to believe—to quote his own words—"That any slaughter is providential by which a pack of priests can gain any material advantage." We are sorry to see the Mail and Empire persisting in its vilification of everything Catholic. It is, however, playing a double game. To the Catholics the management will be able to say: "Look here, gentlemen: this is our editorial page: you cannot find anything objectionable therein." To the Orange lodges he can declare: "Gentlemen, look at this page! We are still doing business at the old stand. We are flying the Orange flag as of yore. Our motto is the same as ever—'To hell with the Pope: No surrender.'" We might here remark that the Mail and Empire management is entirely responsible for those articles offensive to Catholics which appear from week to week in its columns. Their author is one of the staff of that paper and receives a salary for his services.

MANILA, PAST AND PRESENT.

The Ave Maria announces that it has received a number of papers published in Manila since the occupation by American troops, and they are mostly of high price, one of them costing \$20 a year as its subscription price. There is but little reading matter in them, as the space is almost entirely taken up with advertisements of beer, whiskey, wines, brandies and other intoxicants. The six largest dailies of New York city, collectively, have less space taken up with liquor advertisements, than has one issue of the Manila Daily Times.

It appears to be the chief "blessing of the civilization" which has been brought by the Americans to that city that it is now filled with liquor saloons. Under the Spaniards the people were carefully educated in good schools, and religion was in a flourishing condition, but under the regime of the new boasted civilization the only school appears to be the saloon.

Surely the American Government, now that it has proclaimed that the rebellion is crushed at last, should at once take measures to re-establish order, and restore the churches which have been destroyed, and the church furniture which has been looted by the American soldiery: for there is not a shadow of doubt that looting has been perpetrated on a gigantic scale.

SISTERS ON THE BATTLE-FIELD.

It is well known that the best nurses of the sick, whether in hospitals or private houses, are the sisters or nuns who have devoted themselves to this work for God's sake and not for lucre. Hence their services are regarded by Governments as most desirable, especially in the battlefield and in the military hospitals. They rendered great services to the American armies both during the civil war and the recent war with Spain, and were thanked most cordially by the authorities on these occasions. So also they are rendering incalculable service to the British and Boer armies in South Africa, and the North London Advertiser in a recent issue, under the title "Brave Women on the Battlefield," says of the Little Sisters of Nazareth:

"England must be proud of such brave ladies, and those that slander their religion should go and do likewise instead of bearing false witness against their neighbors. The press of all shades of opinion have recognized their heroic devotion to duty. The Sisters have evinced the spirit of martyrs. Having the option to leave, they decided without exception and without fear to remain in the midst of danger. They have been devotedly tending the wounded on both sides, and we are glad to know that the Boers, who have been generous to their institute, welcomed their noble efforts as heartily as the British."

It is not merely of late that the devotedness of the good Sisters has been shown, yet filthy and immoral lectures like Maria Monk and Mrs. Margaret Shepard are welcomed and encouraged by hundreds of people in our large cities to deliver lectures abusing and slandering these devoted and self-sacrificing ladies.

REV. DR. DE COSTA.

One of the most important events of the past week was the conversion to the Catholic faith of one of the most distinguished Protestant Episcopal ministers of the United States, Rev. Dr. Benjamin F. De Costa. In this issue we take pleasure in devoting a large amount of space to his statement. To the New York Freeman's Journal we feel thankful for furnishing us with an advance copy, and to that paper we are also indebted for the following interesting sketch of the life of Dr. De Costa:

Dr. De Costa is, remotely, a descendant of an old French Catholic family, but his more immediate ancestors were Huguenots, who settled in Boston seven generations since. He was a typical Boston boy, bred in the public schools and early took to literature, writing for the Charlestown Advertiser owned by his brother, William Hickling De Costa. For full twenty years he was a constant writer for this paper. After leaving the public schools, he spent seven years in preparation for the Episcopal ministry: serving as Rector of St. John's, North Adams, Mass., and St. Mary's, Newton Lower Falls, Mass. He passed thence to the army, serving as Chaplain to the Fifth and Eighteenth Massachusetts Regiments. In 1863 he became Editor of the New York Christian Times, an Episcopal Journal, and afterwards of The Episcopalian and The Protestant Churchman.

Later he wrote in all departments of The Churchman. He devoted several years to travel and study in Europe. For a long while he preached and lectured in connection with literary work, which included the Editing of "The Magazine of American History." In 1881 he became rector of St. John the Evangelist, and took a prominent part in all progressive Church work. He was a charter member of the Huguenot Society, and one of the Editors of its first volume of publication. He was also the first President of The Church Association for the advancement of the interest on Labor. With Bishop Potter, he inaugurated "The Church Temperance Society," and was its first Secretary. He was the founder and President of the "White Cross Society," and inaugurated the "Burial Reform Association." He is one of the Chaplains of the Grand Army. His life has proved laborious and the last twelve years have witnessed a constant struggle with the sceptical tendencies of the Episcopalian, ending with his letter of resignation to Bishop Potter.

While a very pronounced Churchman, he was never affiliated with the Ritualists, having no admiration for their course, which he regarded as empty imitation. In the midst of all his cares, he manifested an unflinching devotion to liberal studies and pursuits, and the printed catalogue of his works shows an unusual variety. To carry on his studies he has worked much among the original sources in the libraries of Europe, including the Vatican. His work on "The Pre-Columbian Discovery of America by the Northmen," was republished at the end of fifteen years. He published, under the nom de plume of "William Hickling," a novel, "The Rector of Roxbury," and has also printed privately a small collection of Poems. Among his minor productions is a "Memor of his aunt, Sister St. Clair," a member of the Ursulines for fifty years. He counts among the influences tending to his reconciliation with the Catholic Church, his prayers, as well as the blessing he received at the Vatican from Pío Nono, to whom, with Mrs. De Costa, he was personally presented by Dr. Chatard, afterwards Bishop of Vincennes. He was one of the contributors to "The Narrative and Critical History of America," and has written much for magazines and reviews, besides contributing to encyclopedias. He never knew an idle hour, being ever inspired by an irrepressible enthusiasm. His "Discourses and Lectures" have been reported for many years, and a large number of his sermons have been published. He has been classed with the extreme opponents of biblical criticism, but he distinctly declares that in this respect he is misjudged. He objects to "uncritical criticism," which is little more than open hostility to the Bible, which he would have studied fearlessly with all the helps that he brought to the work. He says that he has no fears about the future of the Bible, and that it will be amply protected by the Catholic Church. It is understood that he has prepared a paper with reasons for entering the Catholic Church, these being contained in and grouped around a statement of "The Place of Holy Scripture in the Catholic Church," which is now committed to a defence of scriptures from which there can never be any retreat.

If the crowns of all the kingdoms of the world were laid down at my feet in exchange for my books and my love of reading, I would spurn them all.—Fénelon.

MAN WORSHIP.

Taking into consideration the fact that nearly all Protestant sects are so persistent in accusing Catholics of Saint-Worship, it is a matter of surprise that many of these same sects are themselves so strongly addicted to man worship, while, on the other hand, the men to whom they accord this homage are not at all to be compared, either for heroic sanctity, or for the correctness of their ethical and religious beliefs, as are the Saints of the Catholic Church.

Among Anglicans, it can scarcely be said that the founder of their Church is regarded with the veneration which amounts to man worship. The character of the wife-killing Henry VIII. is too evidently gross to be vindicated from the charges of licentiousness and murder, and the majority of Anglicans leave his memory to its fate, to be abhorred by all who have any respect for the Christian virtues. Yet Cranmer, Latimer and Ridley are certainly looked upon by them with a higher veneration than ordinary men.

But with Presbyterians the homage paid to Calvin and John Knox is akin to that idolatry which they so strongly condemn, for they practically hold doctrines which these men maintain to be held and believed even if for no other reason than because Calvin and Knox maintained them.

It is the boast of the Baptists of America that they hold firmly to the teachings of Roger Williams, while the Methodists, when engaged in polemical discussions with each other, appear to think that it is sufficient to show that John Wesley believed in any doctrine or practice to establish it as God's truth. These sects have, in fact, practically set up the infallibility of their founders, or those whom they regard as having some claim to be considered as their founders, instead of the infallibility of the Church of Christ, or of the successor of St. Peter, though certainly not one among these founders can quote Scriptural authority justifying him in establishing a new sect to reform the Church which Christ Himself established on earth. And yet none of these founders were examples of the heroism of virtue which led St. Patrick to preach the faith in Ireland, or St. Ignatius to establish a society of priests who should face every terror of persecution, even death itself, in order to carry the good tidings of salvation to the uttermost ends of the earth. The whole life of these Saints was devoted "to the greater glory of God," which phrase was specially adopted by the sons of St. Ignatius as expressing the motive of all their actions. But in the lives of these great Catholic Saints we find no such deeds as the burning of Michael Servetus by Calvin, the murder of Rizzio, in which Knox was an accomplice, or the encouragement given by John Wesley to the rioters who perpetrated so much havoc among Catholics in London under the leadership of Lord George Gordon in May and June 1780, when Wesley laid it down as an ethical proposition that "no Government, whether Protestant, Pagan, or Mahometan, should tolerate Popery."

We are led to make these remarks by a letter which appears in the Literary Digest of November 25 from a Lutheran minister who is the pastor of St. John's Church, Allentown, Pa., in which the writer repudiates a statement which had appeared in the Digest of Nov. 4 to the effect that there are none now, even among the Lutherans, "who believe, as Luther taught it, the doctrine of imputed righteousness, which he called 'justification by faith alone.' This clergyman asserts that this doctrine 'is continually heard in our pulpits throughout the world, and in a tone as positive and unequivocal as was preached by Luther himself.'"

Further the article in the Digest had said: "What person calling himself a follower of Luther would dream of advising a penitent to sin all the more in the name of Christ, because when sin abounded there did grace more than abound."

The clergymen says in reply to this: "The sufficient answer to this slander is the denial. Luther never gave such advice to a penitent, nor taught it anywhere in his sermons or writings. It had its source with his defamers in the sixteenth century, as there are those who still seek to give the slander currency in the nineteenth."

It is certain that Luther, in his treatise on Christian Liberty, of which there were two versions—one Latin, the other German—laid down the monstrous doctrines that having faith is incompatible with good works, and that the believing soul cannot sin, "because although I have sinned, this Christ who is within me has not sinned: this Christ in whom I believe, acts, thinks, and lives in me, and

alone accomplishes the law. It suffices to believe in the Lamb who takes away the sins of the world. Sin cannot snatch us from this Lamb, although we were to commit fornication or murder a thousand times each day." In conjunction with this he added that "indeed sin would make him holier on earth and merrier in heaven."

It is but a subterfuge to say that he did not teach this to any penitent, for he taught it to all who might read his works, among whom it is to be presumed there were some who desired to learn from him how to become penitents.

We see in all this the same man-worship of which we have already spoken. Because Luther started Protestantism in Germany, his teachings must be vindicated at all hazards, however licentious or wicked they may be.

In the same spirit the Augsburg Confession is maintained by this Lutheran pastor, though that also has undergone several changes. In reply to the question in the Literary Digest: "Who to day holds fast by the Augsburg Confession?" he answers:

"We reply that, with certain insignificant individual exceptions, every Lutheran Synod in these United States embracing more than 1,500,000 members; and also in general, the Lutheran Church of the world, numbering above 35,000,000 of confessors of the faith contained in that Confession. Not only does the Lutheran Church hold fast by the Augsburg Confession, but there is clear and stronger grasp of the faith it contains and sets forth. Even in this, our own time, characterized by such general doctrinal laxity and growing unrest among many of the Churches, the followers of Luther are standing nearer together and are uniting as one man in the maintenance of this form of the faith delivered to the Saints. Were a Lutheran clergyman to openly teach any other doctrine, he would be dismissed, and promptly, from the Church whose doctrines he repudiates."

We will not dwell upon the inconsistency of a sect which is based upon the principle that each individual is himself the ultimate judge of what he should believe, issuing an excommunication against those who use their own judgment, further than to say that it is an unpardonable egotism in a minister of such a sect to stigmatize those who differ from him as "insignificant individuals."

We shall, therefore, proceed by remarking that we have here, again, a specimen of man worship, for what is it but man worship to cling so pertinaciously to the Augsburg Confession, which, like the Westminster Confession, is admittedly but the work of uninspired and fallible men, of whom that cannot be asserted which was said by St. Paul of "the Church of the living God" that it is "the pillar and the ground of truth. This can be predicted only of the Catholic Church, which comes from the Apostolic Church by lawful succession of ministry, and constant teaching of the doctrine of the Apostles."

A GREAT WORK.

An Extract From Father Elliot's Life of Christ, With Colored Illustrations by Tissot.

"God's loving condescension went even further than taking the same human nature that Adam had tainted by sin; Jesus is not merely Adam's descendant, and that of saintly men and chaste women, with the greatest of saints for His mother; but His blood is also that of apostate and idolatrous kings and shameless harlots. By His mother, however, that blood was passed to Him as through a divine alchemy, and cleansed till it was the immaculate blood of a perfect humanity—worthy, if such a thing were possible, to be the humanity which should be made insistent with the divinity. This is the full meaning of the words of Isaiah: 'A virgin shall conceive and shall bring forth a Son and his name shall be called Emmanuel—God with us.'"

"Jesus was, however, a perfect type of the Hebrew people. The renowned race of Israel made Jesus of Nazareth its heir. The fulness of David's mighty courage was His; Abraham's peaceful contemplation of God and faith in the promises were His; every noble human quality of kindness or loyalty or bravery or patience lurked in the Jewish nature flowed down into the heart of Jesus. In the supernatural order, all the predestination of God for this favored people was concentrated upon Jesus, together with the completeness of all possible spiritual endowments of faith and hope and love. The glorious memories of the heroic past shall be radiant upon the brow of the Hebrew Messiah. Lowly as may seem his lot, the Man Christ shall outline all His ancestors in majesty, a majesty only the more inspiring because it adorns the gracious quality of universal love, which is the paramount prerogative of His royalty."

Tissot still maintains his pre-eminence in the world of art, and the Catholic World Magazine for Christmas publishes a number of his pictures which are associated with the birth and early history of our Lord.

Without the faith, and without that Catholic instinct which faith creates, all the moral, social, political and individual problems of a generation get wrongly focused, inadequately apprehended, and rashly solved.—Bishop Hedley.

REV. DR. DE COSTA BECOMES A CATHOLIC.

A Clear Presentation of His Reasons Therefor.

THE PLACE OF THE HOLY SCRIPTURES IN THE CATHOLIC CHURCH.

We are indebted to the New York Freeman's Journal for the advance proofs of the following letter of Dr. De Costa, in which he states at length the reasons which prompted him to become a member of the Catholic Church:

With profound gratitude, I acknowledge the great goodness of God, who mercifully lightened my path, giving grace to overcome the deep prejudice implanted by false education; and has now led me, not without trial, yet with a Shepherd's gentle hand to the fold of the Catholic Church. Faith is the Gift of God, and whatever agents may be employed, primarily, it is God the Holy Ghost, Sanctifier of the Faithful, who must be our Guide. My course, therefore, in entering the Catholic Church may not be ascribed to any mere human impulse; and yet I must indicate the mode of thought that stands connected with so great a change. This change is not the work of a day or a year. The process began very long ago. Those who were near me plainly saw that my theological views were undergoing evolution, and that I was outgrowing the system in which I had been trained. On the other hand, the community at large, or at least the observant portion familiar with the tendencies of Reformation theological systems, must see that the position I take is intimately connected with great changes in modern thought. The sad, fallen estate of Post-Reformation belief has forced upon me a reconsideration of principles, the result of reconsideration being the conviction that the Reformation was not based upon any true foundations.

The issue precipitated in connection with the Biblical Criticism forms only one of many difficulties of the Protestant situation, and I came to recognize the Reformation of the sixteenth century as, theologically at least, a monumental failure, a revolution, in fact, against the Catholic and Apostolic Church.

The world is now becoming more and more aware of the nature of that movement, and the passing of studious Anglicans over to the Catholic Church, should not, under the changed conditions, be deemed phenomenal.

For the last forty or fifty years an impressive procession, composed of clergy and laity, has been moving on from Canterbury to Rome. The significance of this spectacle is too evident. It cannot fall of application in connection with new individuals. I would be idle at this late day to credit recent examples to impulse, misunderstanding, or transient emotion. The current is as steady as the flow of the Gulf Stream, and points to world wide causes. The Romeward movement is prompted by a re-reading of history and an increasing knowledge of the issues involved. It is guided by an irresistible logic. The individual example is significant when furnished by men of large learning and incorruptible character. Persons of this stamp carry with them a weight of authority, and their case serves to indicate the strength of the reaction in favor of the Catholic Church. These unusual testimonies possess evidential value. Newman's "Apologia" and Ives' "Trials of a Mind" not only serve to blaze a path through the dim, tangled Anglican wildwood, but they powerfully convince many of the legitimate nature of the call to accept the Roman position.

When the thinkers like Newman pass out from their environment and render their obedience to the Papal authority, thoughtful men must pause and ask what it means. Not a few of those in doubt and unable to make an original investigation, might reasonably accept the experience and counsel of men like John Henry Newman. For myself, however, I may say, that, if the gifted author "Lead Kindly Light" had never spoken, and if Manning, Faber and Wilberforce had never lived, my own mode of thinking must inevitably have led me to my present faith. The Protestant world has now reached the advanced stage predicted by Newman, and its acute symptoms furnish special reasons for leaving Anglicanism that never existed before. The moribund theologian may not be aware of the state of modern thought, yet, nevertheless, when the curtain of the twentieth century rises, men of alert sense and ingenious minds will recognize a new world. Living men among non Catholics are even now somewhat conscious of the actual religious conditions. This is one explanation of the "Higher Criticism," which has discovered that the whole Reformation system is in peril, proposing to meet the emergency by the use of a reconstructive criticism which forms simply a sop to the Cerberus of unbelief, strengthening the appetite it would appease, creating a demand for still more preposterous prepositions, and piling difficulty upon difficulty. Pelton upon Ossa. All the while, such seems to be the confidence inspired by this new learning, that the new Rabbi is able, in the presence of an unparalleled exigency, to maintain his hostile attitude with an imperturbable aplomb. Confident of his methods, he cannot realize that Reformation Christianity is deemed, "intellectually bankrupt," by thoughtful and discerning men, and is rapidly approaching a catastrophe. This is evident, not only from an examination of principles, but from its actual condition

in our working day world. Though the Reformation Party has had possession of this land ever since the first permanent English colony was planted at Jamestown, in 1607, one nevertheless discovers from the last census, that, in 1890, this party had not only failed to take religious possession of the United States, but had left forty-two out of sixty two millions of the people outside of any ecclesiastical organization. The advocate of the Reformation has indulged in high play, and has lost. Feeling the emptiness of the situation, multitudes are turning away from the personal recognition of all religion; whilst others, with better thought, finding religion to be an inextinguishable craving of the soul, are anxiously asking: "To whom shall we go for the words of eternal life?" In this great crisis the Catholic Church appears, fresh, fair, and strong, after the conflict of the ages, "her brow and breast made beautiful with scars," offering the wavering world Salvation through Christ, the one Mediator between God and Man. Many turn away with scorn from the lip, but with a dread premonition in the heart, the dark foreboding that plagues the souls of those who sin against light; while, on the other hand, others are giving themselves to inquiry as never before, and are becoming convinced of the justice of the Catholic claim. To day the student of the Fathers, the Schoolmen and the Councils is being presented anew, with the facilities that have been placed within reach by the labors of the last half century, rendering it comparatively easy to obtain the benefit of knowledge bearing upon the claims of the Catholic Church. Therefore, the authorities of the Church is becoming apparent to intelligent seekers after truth, whose minds are not hardened into confirmation of hostility to Catholic thought. I do not, however, propose to offer any apology for entering the Catholic Church.

Standing in the midst of modern religious systems tottering to their fall like columns in the Temple of Kanak, I have no defense need for offering for acceptance a firm and unshaken Catholic Faith. I shall not enter upon argument, or seek to detail reasons for reverting allegiance to Rome, but I will speak in a general way on one branch of the general subject, namely, The Position of the Holy Scriptures in the Teaching System of the Catholic Church.

In what I have to say, I trust that I may be understood as desiring to express my views with all due respect to opinions of non-Catholics, and that I may transgress no rules of charity, any allusion to the views of those whom I was so long and pleasantly associated and whose happiness and welfare will always remain, as in the past, subjects of affectionate solicitude and regard.

For some years I have stood with men who sought to vindicate the Holy Scriptures and reason from the Jewish which were generally regarded as dishonest; and since, moreover, it has been charged that those who go over from the Protestant to the Catholic Fold gain no advantage in respect to the condition of Biblical Criticism, shall try to meet the charge. Let me proceed, therefore, to suggest that, in judgment, the Roman Catholic Church is entitled to the profound respect and confidence of all classes of non-Catholics who honestly and reverently believe, as of old, to Holy Scripture: for the reason that this Church holds without compromise, to the Bible, the plenarily inspired Word of God. The Church of Rome stands before the English-speaking people, and Protestants everywhere, as the unique solitary defender of the Bible in its integrity and entirety. No other body maintains this uncompromising attitude. The attack upon the Bible, shown by Mr. Mallock, in his remarkable article in the Nineteenth Century, as coming from Protestant critics, who seek to save the Scriptures by reducing them to the level of other so-called Sacred Books of the East. The positive position of the Roman Church is shown by the Encyclical of Leo XIII. Providentissimus Deus, 1893, which leaves no doubt. Quoting the Council of Trent, the Holy Father says, "The Books of the Old and New Testament, 'whole and entire,' 'without revelation without error,' 'the Ghost having inspired men to write in apt words and with infallible truth.' The Encyclical, therefore, declares that "It follows that those who maintain that an error is possible in any genuine passage of the Scriptures, writings, either pervert the notion of inspiration or make God the Author of such error." Leo XIII. poses of the "Higher Criticism" the following manner: "There arises, to the great detriment of religion, an inept method, dignified by the name of 'Higher Criticism,' which pretends to judge of the origin, integrity and authority of each Book of the Bible on the basis of internal indications alone. It is on the other hand, that in historical questions, such as the origin and handing down of writings, the work of history is of primary importance, and that historical investigation be made with the utmost care, and in this matter internal evidence of great value, except as confirmation. To look upon it in any light will be to open the door to many evil consequences, will make the enemies of religion much more bold and confident in attacking and mangling the Holy Books; and this vaunted 'Higher Criticism' will resolve itself into the criticism of the bias and the prejudice of the critics. It will not throw Scripture the light that is sought