

plaything of human intelligence. One of the most distinguished representatives of nineteenth century civilization said lately : " You Catholics teach as if truth were something solid, you feed your children's minds with it in a solid shape. You cut it into pieces and you say to them : the truth is this and that, and everything else is falsehood. But the nineteenth century does not believe in dogmas or in such dogmatism." We reply, " you have hit the nail on the head : the great difference between us Catholics and you non-Catholics, is that we believe in infallible certainty and infallible truth, while you believe neither in absolute certainty nor in any fixed truths, except perhaps in some historical facts. But as for any fixity in ideal truth you seem entirely to reject it." The non-Catholic world will hardly admit the existence of an intellectual sin such as we have described. The philosophy of Kant, Fichte and Schelling, the natural result of the religious scepticism introduced by the denial of infallible truth and infallible authority in the sixteenth century, has gradually yet surely spread throughout non-Catholic literature and the educational systems of the age. Scepticism has been rampant in biblical interpretation ever since the days of Semler and