

open Bible and Free Interpretation,' and has ended [sic] in division and disbelief. By the above principle, everyone becomes judge of what he will or will not believe. Hence, amongst Protestants there are almost as many religions as there are individuals, the churches divided and torn into pieces, ending in infidelity and Mormonism. On the other hand, Catholicity remains ever the same, because Catholicity is truth, and truth changes not." *P. 304.*

From Gazeau's "Modern History," I quote but two or three selections. These will serve as samples of the whole. On the Inquisition, the author says:

"Ferdinand and Isabella, honored by the Holy See with the title of 'Catholic Sovereigns,' resolved to prove themselves worthy of it by maintaining among their subjects the faith in all its purity. To this end they had revived the ancient tribunal of the Inquisition. * * * Its chief aim was to detect every crime and delinquency in religious matters, especially among the converted Jews and Moors, many of whom simply professed conversion, and were often secretly engaged in treasonable practices. If the accused was found guilty and manifested some repentance, he was sentenced to make a public reparation, or act of faith, *Auto-da-fe*, holding a lighted taper in his hand. If he persisted in his error he was handed over to the secular arm, and lay judges pronounced sentence and applied the laws of the state. The Spanish Inquisition, like all human institutions, was not always restricted within just limits, and the Head of the Church more than once interposed his authority; but if, later, other sovereigns made of this tribunal a political instrument, Ferdinand should not be censured for confiding to it the mission of prosecuting infidels who by their sacrilegious profanations were subjects of scandal to Catholics." *P. 42.*

Of Luther we are told:

"Wicked men are always disposed to rebel against authority. The sale of indulgences and the word 'reform'