

Almost every year ancient records are brought to light which confirm some statement of the Old Testament which the scholars supposed to be a mistake. One of the most familiar is that with reference to the location of Ur of the Chaldees. Scholars knew of only one Ur, and it was at Oorfah, six hundred miles away from Chaldea. So they said the Bible must be mistaken. But Lenormant and Smith have identified Mughier as the site of the home of Terah and Abraham. The scholars were wrong because they did not have the facts in hand. When the facts came to light, the Scriptures proved to be exactly correct. The more light men bring to bear upon the Old Testament, the more certain becomes the accuracy of its historic statements.—“*Scientific Faith*,” *Howard Agnew Johnston*, pp. 117, 118. London: Hodder and Stoughton, 1910.

**Bible, ST. BASIL (329-379) ON.**—Without doubt it is a most manifest fall from faith, and a most certain sign of pride, to introduce anything that is not written in the Scriptures, our blessed Saviour having said, “My sheep hear my voice, and the voice of strangers they will not hear;” and to detract from Scripture, or to add anything to the faith that is not there, is most manifestly forbidden by the apostle, saying, “If it be but a man’s testament, no man addeth thereto.”—“*De Fide*,” *Garnier’s edition*, Vol. II, p. 313; quoted in “*The Infallibility of the Church*,” *George Salmon*, D. D., pp. 143, 144. New York: E. P. Dutton & Co., 1914.

**Bible, ST. JEROME (340-420) ON.**—As we accept those things that are written, so we reject those things that are not written.—*On Matt. 23:35*; quoted in “*The Infallibility of the Church*,” *George Salmon*, D. D., p. 147. New York: E. P. Dutton & Co., 1914.

**Bible, POPE PIUS VI (1778-1799) ON.**—At a time when a great number of bad books . . . are circulated among the unlearned, . . . you judge exceedingly well that the faithful should be excited to the reading of the Bible; for this is the most abundant source which ought to be left open to every one to draw from it purity of morals and doctrine. . . . This you have seasonably effected . . . by publishing the Bible in the language of your country [viz., Italian] suitable to every one’s capacity.—Quoted in “*The Catholic Church and the Bible*” (pamphlet), p. 1. Brooklyn: International Catholic Truth Society.

**Bible, POPE PIUS VII ON BIBLE SOCIETIES, 1816.**—We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined: and having, because of the great importance of the subject, convened for consultation our venerable brethren, the cardinals of the holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, in order to remedy and abolish this pestilence as far as possible.—*Bull Against Bible Societies, issued from Rome, June 29, 1816, by Pope Pius VII to the Archbishop of Gnezn, Primate of Poland*; cited in “*A Dissertation on the Seals and Trumpets of the Apocalypse*,” *William Cuninghame*, Preface, p. xiii, 4th edition. London: Thomas Cadell, 1843.

**Bible, POPE LEO XIII (1898) PROCLAIMS INDULGENCE FOR READING.**—His Holiness Leo XIII, at an audience on Dec. 13, 1898, with the undersigned Prefect of the Congregation of Indulgences and Relics, made known that he grants to all the faithful who shall have devoutly read

the Scriptures for at least a quarter of an hour, an indulgence of three hundred days, to be gained once a day, provided that the edition of the Gospel has been approved by legitimate authority.—Quoted in “*The Catholic Church and the Bible*” (pamphlet), p. 2. Brooklyn: International Catholic Truth Society.

**Bible, CARDINAL WISEMAN ON READING OF, BY COMMON PEOPLE.**—Years of experience, and observation not superficial, have only strengthened our conviction that this course must be fearlessly pursued. We must deny to Protestantism any right to use the Bible, much more to interpret it.—“*The Catholic Doctrine on the Use of the Bible*,” *Cardinal Wiseman*, p. 11. London.

It is not too much to say, that God, who could have given us a Bible as easy to read as a child’s primer, a Bible in words of two syllables, has, on the contrary, chosen to give us a work more difficult to understand than any other perhaps in existence.—*Id.*, p. 13.

We answer, therefore, boldly, that we give not the Word of God indiscriminately to all, because God himself has not so given it. He has not made reading an essential part of man’s constitution, nor a congenital faculty, nor a term of salvation, nor a condition of Christianity. But hearing he has made such, and then has told us that “faith cometh from hearing, and hearing from the Word of God.” Rom. 10: 16, 17. He has not made paper and ink (2 John 12) the badges of his apostles’ calling, but the keys of his kingdom.—*Id.*, p. 20.

In Catholic countries, such as can read, or do read, have access to the Latin Version without restraint. . . . But though the Scriptures may be here permitted [in Great Britain, with notes] we do not urge them on our people; we do not encourage them to read them; we do not spread them to the utmost among them. Certainly not.—*Id.*, p. 26.

**Bible, CATHOLIC EDITOR ON SUBSTITUTE FOR OLD TESTAMENT.**—Bible histories drawn up by skilled theologians, and giving the substance of the Bible narrative, are just as useful for the practical effect as the original words, and have the advantage of greater conciseness in the narratives they select.—*Editorial in The Month (London), December, 1888 (Vol. LXIV, p. 485)*.

**Bible, CATHOLIC ENCYCLOPEDIA ON CIRCULATION OF, BY BIBLE SOCIETIES.**—The attitude of the church toward the Bible societies is one of unmistakable opposition. Believing herself to be the divinely appointed custodian and interpreter of Holy Writ, she cannot without turning traitor to herself, approve the distribution of Scripture “without note or comment.” The fundamental fallacy of private interpretation of the Scriptures is presupposed by the Bible societies. It is the impelling motive of their work. But it would be likewise the violation of one of the first principles of the Catholic faith—a principle arrived at through observation as well as by revelation—the insufficiency of the Scriptures alone to convey to the general reader a sure knowledge of faith and morals. Consequently, the Council of Trent, in its fourth session, after expressly condemning all interpretations of the sacred text which contradict the past and present interpretation of the church, orders all Catholic publishers to see to it that their editions of the Bible have the approval of the bishop.