

In conclusion, I cannot suppress a note of inquiry. In your letter of Dec. 14th, you say that this sentiment is not only "abhorrent to yourself," which I can readily understand, but also that it is "utterly foreign to the teaching of the Catholic Church" and "a thought that could not be entertained by anyone familiar with Catholic doctrine." How then could it have been issued by the Church Authorities in Council Assembled in the Province of Quebec?

I am, with great respect,

Yours most truly,

L. NORMAN TUCKER.

London, Ont., Dec. 31, 1916.

The Rev. Cañon Tucker,
City.

Rev. Dear Sir :

I am in receipt of your letter of the 28th inst. In reply I desire to fix the chronological order of our correspondence. On December 5th, the London Advertiser stated that "Bishop Fallon a year ago announced that there was no salvation for anyone outside the Roman Church." Because this declaration applied the doctrine of exclusive salvation to any and every individual ("anyone") who happened to be outside the visible communion of the Church of Rome, I wrote of it, on December 14th, as "abhorrent to myself," "utterly foreign to the teaching of the Catholic Church" and "could not be entertained by anyone familiar with Catholic doctrine." I did not use this language concerning the formula, "*Hors de l'église catholique, apostolique et romaine il n'y a pas de salut*," ("outside the Catholic, Apostolic and Roman Church, there is no salvation,"), which you drew to my attention in your letter of December 17th, and of which I merely stated on the 19th, "I have never met the formula in any manual of Catholic Doctrine." My reason for assuming that it would not be found in a "Manual" lies in the fact that it calls for such explanation as might be looked for only in a theological treatise; though, of course, in Catholic teaching, "*Hors de l'église il n'y a point de salut*" and "*Hors de l'église catholique, apostolique et romaine, il n'y a pas de salut*" are again identical propositions, the epithets "catholique, apostolique et romaine" being simply determinative of "église" (church).

Now, our objection is taken not to the statement of our doctrine in its definite form, but to its application to individuals instead of to a system, and to the habit of making no