

### PAPAL INFALIBILITY VERSUS FACTS OF HISTORY.

The best argument against the doctrine of Papal Infalibility is facts.

It is a fact that popes have contradicted themselves and each other.

It is a fact that the line of canonical succession was broken A. D. 903 and that the Papal See of the present dates no farther back than the Council of Constance in 1417.

Some popes, John XII, Benedict IX, Gregory VI, Gregory XII, and John XXIII, were deposed and other popes put in their places. Who were the infallible popes, the Schismatics who were deposed or those who took their places, or were they both infallible though teaching different doctrines?

The bull of Pope Clement XIV. in 1773 suppressed the order of the Jesuits forever and the bull of Pope Pius in 1814 suppressed their suppression and reinstated them. Which of these popes was infallible, or were they both of them?

Pope Paul V. condemned Gallileo as a heretic for his teaching on Astronomical Science, while a later pope, Urban VIII taught the same as did Gallileo. Which was infallible or were both of them?

Pope Sixtus V. A. D. 1590 pronounced an edition of the Vulgate Scriptures which was full of errors, infallible and declared that any one who thought differently should be excommunicated while Pope Clement VIII published a new Vulgate in 1592 which differed from the former in several thousand places. Who was fallible or infallible?

Popes Innocent I, Zosimus, Boniface I, Leo I, Gelarius I, Gregory I, Boniface IV, John IV, Innocent II and III, Honorius III, Innocent V, Clement VI and Eugenius IV denied as a heresy Mary's immaculate sinlessness while Pius IX in 1854 decreed the same dogma as an article of faith and essential to salvation. What becomes of the Infallibility.

A very good illustration of the same thing is seen in the action of the Sacred College regarding Lasserre's version of the Gospels.

"Two years ago Henri Lasserre, French barrister and litterateur, when fifty-nine years of age discovered the four Gospels. What a revelation to a Romanist! He felt the spell of the simple, unadulterated story. He was anxious to let his fellow-

countrymen know of the loveliness of perfect Manhood and the majesty of revealed Godhead therein protrayed in the life of Jesus of Nazareth. He set about telling the marvellous narratives in living French, brilliantly attractive. He used paragraphs instead of verses; but the translation faithfully rendered the spirit of the Gospel, and was a remarkable work for a devout Roman Catholic. He prefaced the translation with a brilliant essay, in which he formidably attacked the Church of Rome for withholding the Gospels from the people. He was depressed with the consideration that the most illustrious book in the world was to most Romanists a sealed volume. He submitted the proofs of the work to the Archbishop of Paris and to the Pope of Rome. In December 1886 it was published with the *imprimatur* of the former and the blessing of the latter. The Archbishop formally stated that it could be read by the faithful with perfect safety. An extract from the letter of the Pope, written by Cardinal Jacobini, the Secretary of State of the Holy See, is worthy of notice:—

"The Holy Father has received in regular course the French translation of the Holy Gospels which you have undertaken and accomplished, to the delight, and with the approval, of the Arch-episcopal authority. His Holiness commissions me to express to you his approval of the object with which you have been inspired in the execution and the publication of that work, so full of interest. He charges me to make known to you his earnest desire that the object which you pursue and which you indicate in the preface of your book may be fully attained."

This letter authorised the reading of the Gospels, and even the terrible preface which Lasserre had written. The people bought it and read it gladly. In a few months twenty-one editions had been circulated through France. The living Gospel of the living God was being joyfully accepted, and Protestants as well as liberal minded Romanists were delighted at the success of the work. Congratulatory letters from cardinals and bishops came in quick succession to cheer the author. The secular press joined the religious press in proclaiming the anticipated blessings which this translation of the Holy Gospels would bring to France.

But at this point, just a year after the first copy was printed, a calamitous thun-