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ts. subscribers ask for their paper at the poet it would be well were they to tell the clerk them their CATHOLIG RECORD. We have inform of carelesses in a few places on the part rry clerks who will sometimes look for letter

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LETTERS OF RECOMMENDATION.

principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Follow-promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaching the more Catholic homes. I therefore, earnestly recommend it to! Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ.

Donatus, Archibishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey

Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published talls manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to re-

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MARCH 6, 1909.

A SASKATOON PARCEL.

Saskatoon paper. It is entitled: "Who was responsible?" Its pretensions are extensive in time and subjects, covering as it does nearly all Church history and diving into theology and Scripture without fear or discretion. It is a comment upon the righteous claim which Cardinal Gibbons demands of the critics of the Church: "It is not just or fair to hold the Roman Catholic Church responsible for those acts of her children which she disowns. You must first bring forward some authentic act of her Popes and councils sanctioning the policy of vengeance." Attacking this, the correspondent brings in a multitude of names, a motley mob of irrelevancy. Let us enumerate them. First we have the much paraded St. Bartholomew's massacre, then the pretended slaughters of "Bloody Mary, Guy Fawkes, Alva, Torquemada, Dominic." Six general councils come in for a brief and unreliable reference. The syllabus of Pius IX. Is quoted. Popes innumerable—Gregory VII, Innocent III, Paul III, and Pius X are all arraigned. St. Dominic and the Albigenses receive special mention. Oliver Cromwell, it is claimed, checked the Pope by a simple threat. There follow several texts from Scripture to prove that Rome is Babylon. The correspondent has the effrontery to quote St. Peter as stating in his first epistle, ch. x. 13., that Rome and Babylon are identical: " The Church that is in Babylon elected together with you saluteth you." We find it hard to see a connection here with the idea upon which the correspondent insists. The Immaculate Concaption and Papal Infallibility next appear. Idolatry and the mutilation of the commandments come as a final charge against our holy Church. When people throw mud there is no use belittling the quantity or being particular about the quality. The above list supplies a loose large parcel distinguished only for its Althy attributes and unpleasant antiquated odor. It reminds us of the mixture prepared by the witches and the storm they stirred on the midnight heath:

The very ports they blow, A.I the quarters that they know I' the shipman's card."

Most of the historical references are a mere confusion of names in whose eventful lives religion was less a factor than the individuals' political ambitions Let us touch upon the hackneyed St. Bartholomew's massacre. In the first place this correspondent exaggerates beyond bounds the number of victims, placing them at one hundred thousand. Masson, gives the number at ten thousand. Comparing the two, the first is from Prefixe, who may have had an interest in exaggerating a policy of cruelty. The Calvinist martyrologist who puts the number at thirty thousand when he goes into details presents us with only fifteen thousand one hundred and sixty eight, and when he gives the names can furnish us with only seven hundred and eightysix. This writer, who was engaged in perpetuating the memory of those whom he regarded as martyrs, could only muster the eight hundred. Most likely this number is below the mark. His estimate of fifteen thousand one hundred and sixty-eight is, we contend, an exaggeration. Religion had nothing to do with the massacre. In this deadly

Many stant passions of humanity." Catholics were amongst the victims. Neither Catharine dei Medici nor her son, Charles IX., was a zealot in the cause of the faith. Catharine never studied the good of a kingdom to which she was really a stranger, nor the preservation of a faith which never controlled her heart. Nevertheless, she prevented France from falling to pieces. She was so little hostile to the reformed doctrines that she often listened at meals to Calvinist sermons. Charles IX. was not prompted by religion. He needed no such motive to rouse him against the Huguenots. They had pletted to kidnap him; they had drawn whole provinces into rebellion; and what was most odious to Frenchmen they had summoned the aid of foreigners against the country. Lastly, this correspondent lays stress upon the conduct of the Roman court when it learned of the catastrophe. Gregory XIII. proceeded processionally to the church of St. Louis, and rendered thanks to heaven. A medal was struck commemorative of the event. The Pope, writing to the king, congratulating him was merely express ive of gratitude for the escape of the royal family from a Huguenot conspiracy. When the whole truth was afterwards disclosed the Sovereign Pontiffby his words and bulls showed his horror of what certainly was a fearful crime. Throughout France and in Paris itself the Catholic masses acted in a manner which showed that their religion was not a prime agent in the affair. Calvinists in numbers found safety in convents and monasteries. At Lisieux the Bishop saved many. At Nimes, where the Huguenots had twice massacred the Catholics, the latter abstained from revenge. Instead of religion having We have received from a friend a letcaused this massacre, we may safely conter which appeared in a late issue of a clude with Count de Falloux that considering the state of men's minds religion alone could have prevented it. Instead of a court such as did exist-instead of Catharine dei Medici suppose a Blanche, and instead of Charles IX suppose a St. Louis XI. on the throne. this slaughter would not have been

CREATION A METHODIST MYTH. Let not our readers imagine that we propose to solve the problem of how God created the world. We find Goldwin Smith throwing aside the Old Testament as it were a mere bundle of contradictions. Genesis comes in for special attention from a Rev. Mr. Jackson, a Methodist minister of Toronto. who is about to take up a professorship in Victoria College. This gentleman is if not orthodox, at least elastic and accommodating. We were always taught that the gate is narrow, and that it cannot be widened. This gentleman is tender in his sympathy. "It is hardly less than cruel," he says, " to allow young men and women to grow up in the belief that the early chapters of Genesis are literal history and afterwards send them to a university." There is, thinks the coming professor, a growing class who are driven "silently and sadly to surrender the faith of their fathers because that faith has always been presented to them bound up with doctrine concerning man and the universe which they now know to be false." That is going very far. What is the solution? Notha re-statement of her faith by this Church so-called "in terms which do not clash with that wider knowledge into which the author of all truth is today leading men." These earlier chapters of Genesis were not science. Nor are they history. Further the preacher went maintaining that a precise theory of the origin of the universe and of man and of sin is no essential part of the Christian faith. For men who profess to lead others to express themselves as satisfied with indefiniteness shows a want of knowledge and a lack of confidence which are as misleading as they are inexcusable. To pander to pet theories, to offer science a seat in the temple at the expense of silent consent to the demands thereof, will never win respect or safeguard truth. Nothing pertains so closely to the essence of the Incarnation and the Redemption as the knowledge of man and of sin-as well as of the universe. When the pseudoreformation nailed its faith to the Bible, leaving out of the question tradition and a living teacher, the sophism lay in the evident fact that the Bible was not, and never could be, its own interpreter. Studies turned from theological to physical subjects. The Bible had no protector. As natural sciences advanced criticism increased. The focal light of geology and kindred matters was brought to bear upon the Old Testament. God's sacred volume was the mockery of selfish science or the poetry of myth. Without power the pretending Churches could not save it. Without learning they could not vindicate it. Now at last they throw the Bible to the mob, they abandon their own faith, they are ready to sacrifice struggle "we recognize not the crimes Bible, faith and all for the sake of num-

of a sect or the follies of a court or the bers. Willing to restate their faith, "In ascending the genealogical scale of

Bible, for it alone has been the silent eldest of this kingdom belonged probwitness of their confusion. No doubt there are difficulties in holy Scriptures. Man of himself, by private judgment, These animals probably produced a unassisted by the Divine Spirit who group of fish, this a higher group and so wrote them, cannot explain them. Nor is man's reason the measure of their truth or the standard of their explanation. Creation is the simple first statement of God's relations with his creatures. To undertake an explanation of some of the details mentioned by Moses would involve any one in difficulties. This difficulty must not be considered the outgrowth and product of science. As far back as the time of St. Augustine explanations of the way God created the world varied. Whether the term days meant long indefinite periods or whether they consisted of twenty-four standard hours was discussed with as much ability and with as little positive conclusion as to-day. Concerning the creation of man and the origin of sin, we fear, if their restatement is left to this indifferent and irreligious generation, all religion will have perished. Whatever else may be debated God's Word is eternal. Whatever postulates science may demand it must bare its head and bow its knee before revelation. None hath known the mind of the Lord; no one hath been His counsellor. Biblical difficulties cannot find their solution by trimming sails to scientific theories of popular opinion. Private judgment is fast tearing every leaf in that sacred volume which it stole from the living church of God three hundred years ago.

DARWIN'S CENTENARY.

We are in the midst of centennials. Lincoln and Darwin followed each other in almost the same week. Tributes eloquent and deserved were laid upon the tomb of President Lincoln without facing the serious problem which his untimely death left unsolved - the negro question. Whether the time is not opportune to ask ourselves the question, as Catholics, whether we are lifting our little finger to help in the solution, need not surprise us. All time is opportune for the salvation of souls. This poor population of millions are not far away, living in ignorance and dying outside of the Church, whilst the efforts to convert them are feeble, spasmodie and unworthy of being called zealous. We are thinking just now, however, about the second centenary-that of Darwin, whose coming marked in the opinion of his admirers an era in philsophy. It is a saying of charity that nothing except what is good should be told of the dead. Centenary celebrations cannot be governed by this rule. We should be sorry to wrong the dead. Had Darwin been allowed to rest in his grave his hundredth anniversary would have passed as other days. His disciples have thought it well to remind the world that such a man lived and by his genius and theory solved the problem of our origin. Many collateral questions found their light through the same source. In fact Darwinism is to modern philosophy what Platonism was to ancient. Darwin has always more credit for his theory of evolution than he ever deserved. Half a century before his "Origin of Species," appeared Lamark, la French scientist, who strove to explain the origin, differences and generation of animals upon an evolutionhad forerunners, amongst whom may be mentioned Malthus, whose theory of population, vicious though it be, is nevertheless an important element in the Darwinian theory. Darwin did not at first touch the question of creation. Some of his disciples were bolder. Then the master laid aside all reserve, taught that man was but an educated monkey, that the transforma tion was accomplished by the law of natural selection and other factors, just as reptiles and birds represent the gradual transformation of insects, mollusks and fish. Not only, according to Darwin, were man's organic attributes and structure derived from the ape, but al the constituents of his moral, intellectual and religious order. The moral law, which implies an essential difference between virtue and vice, is nothing more or less than the transformed instincts of animals. Moral duties are nothing but certain instincts formed and perfected by unconscious natura selection. It was sweeping in its statements. It was equally destructive in its operations. Religion was the poetic explanation of dreams: the temple must go. Morality is instinct; virtue is no better than vice, and duty is selfimposed. The foundation upon which Darwin erected his theory was the variability of man in his bodily conformation as well as in his mental faculties. In order to establish scientifically that man is descended from the monkey it is sufficient to show that in man are certain variations transmissible to his descendants without it being necessary to

show that these variations and their

transmissibility are limited. Here is Dar-

win's weakness and sophism. He says:

ably to a group of marine animals like a certain one known at the present time. on till we come to mammalia. Then we come at last to the monkey, from which is derived man, the wonder and glory of the universe." It is thus based upon probablism at every step. It throughout in close relationship with materialism and atheism. When religious sentiments and moral duties are confounded with animal instincts; when knowledge and sanctity, liberty and reason, the pride and boast of human history, are the monkey's inheritance we feel that if Darwinism marks a period it is one of retrogression and failure The Darwinian theory is unsound. Its basis is gratuitous hypothesis. It affirms the existence of a protoplasm to which human experience cannot testify, for no one ever saw a protoplesm. Nor is there any greater reason for attributing the origin of animals to this imaginary protoplasm than of attributing also the origin of the vegetable kingdom. The

difference between the highest vegetables and the lowest animals is no greater than that between brain cells in the monkey and those of man. Equally gratuitous is the assumption of the natural selection as the efficient cause of the production of species. Selection pre-supposes the primitive lifegerm. It can no more produce two different species or transfer from one to another than it could produce the original life-germ. All the points in the universe do not make a line. All the cells in all the brains of all creatures would never make one creature, much less one man. It is as impossible to de rive a man from a mollusk as to form a triangle out of mere points. Let us explain the triangle by natural selection The point, in virtue of natural selection changes itself into a line, the line into an angle, and finally the angles, urged by the same natural selection, unite and form the triangle. An easy explanation is no science. By what intrinsic neces sity does the point change into a line ? It is the same in regard to the origin of man. If natural selection, plus other similar suppositions, such as hereditary force adaptation, and sexual choice can produce more or less important varieties in individuals and species, never can a type be found or a new species be scientifically recognized. It can never be demonstrated that selection is sufficient of itself to form a new species. Another internal, specific principle, latent though it may hitherto have been, is at work actively intervening in the change of species. Darwin's analyses are insufficient, his inductions incomplete, his generalizations unwarranted. It is to anthropology that Darwin's theory is so disastrous and humiliating. All the materialism in the world cannot obliterate the spiritual element, still explain its orgin and destiny. Personality, conscience, abstraction, language remain inexplicable upon materialistic lines or the principle of natural selection. Darwin's theory is rather an a priori concept than a well-grounded theory. It is opposed to the best philosophical principles of every age. Atheistic in its tendency, it is opposed to Christianity. It sins by its elemental fault in claiming that life springs from the non-living. It sins by defect in not ary hypothesis. In England Darwin comprising all the facts which it underakes to explain. It sins by excess in allowing the introduction of useless elements. There is no evidence of the progress of the species. The sponge is sponge—the monkey a monkey, to-day as a thousand years ago. It will take countless centuries of Darwinian celebrations to make a man out of an ape.

> A SPLENDID BOOK. The Catholic people throughout the United States and Canada have been awaiting with much interest the publication of the official proceedings of America's First Catholic Missionary Congress. Seldom has there been an assemblage of this character which embraced so many churchmen and laymen holding distinguished positions in spiritual and temporal affairs. Headed by the eminent prelate who presides at Washington as the Apostolic Delegate, there were seventy-seven Archbishops and Bishops, clergy which might be counted by the hundreds and laity by thousands. These came from every section of the United States and Canada, the latter country being kept well to the front by the Archbishop of Toronto, Right Rev. Mgr. McEvay, whose every energy is at all times thrown into any work which has for object the glory of God's kingdom upon earth. So much was his presence at the Congress appreciated that the sterling advise him to join one or the other of words which he uttered are pressed the great political parties and cease unbetween the covers of the book. This meaningless and unnecessary agitation. inconsistency of Orange orators, especihonor is likewise accorded the courtly He is a man of goat ability, and no and brilliant Apostolic Delegate of doubt means well, but playing Papineau is exceedingly comical. The Orange-Washington. Representing the laity will redound not the greatness or from Canada Sir Charles Fitz- glory of his creed or country. We have patrick gave our American bro- a third party of one in the province of

instigations of fanaticism, but the con- they must be prepared to rewrite the the vertebrate kingdom we find that the men of Canada are cast. The volume just issued will for generations remain a classic and should be in every Catholic home in the land. Its study will be an education as well as a delight. The work is published by the firm of J. S. Hyland & Co., 325 Dearborn street, Chicago, and is sold in cloth at \$2.50, moroeco \$3 and full morocco \$4. For our Canadian readers it is worth while mentionthat the manager of the great house named, Mr. J. J. Sheehy, is a native of Peterborough. It is a pleasure to see Canadians holding such high places in the great; Republic. Orders for the book may be sent to the CATHOLIC RECORD office.

ITALY AND AUSTRIA.

A quarrel is likely between Italy and Austria. For a long time the Italians in the Austrian empire have been agitating for an Italian University. As the Italians are strong at Trieste they wished the institution placed there. The proposition was favorably received and assurances were given the Italian Minister of Foreign Affairs that this solution would be adopted. The Emperor and his advisers changed their mind and have decided that the Italians are to have their University at Vienna. It is evident that the question is an internal one, and that Italy as a nation has no word in the matter. A complication has arisen. Signor Tittoni, the Italian Minister of Foreign Affairs, threatens to resign, official papers declare that the Triple Alliance cannot stand in the face of such conduct, and a general anti-Austrian campaign is rag ing through the press of Italy. Much of it is traceable to the international anti-clericalism. The anti-clericals of Italy seek union with those of France. This union can best be brought about by breaking the Triple Alliance. In the meantime they do not lose the opportunity of striking the Vatican by proclaiming that the responsibility for the change in the University rests on the Vatican and the Austrian Catholics. There is another purpose in this argument. The Franco-Italian Block is preparing for some coming elections which will be served by any pretext, however absurd, so long as it is an attack on the Vatican. The fact is that it is the Pan-German party in Austria which has been opposing the Italian element. This party wants absolute dominion of the German race over the Adriatic. And this same party, consisting of rationalists and Protestants, is opposed to papal Rome as the centre of Latinism.

ANSWERS.

We have been asked whether there is any prohibition forbidding a member of a family in which insanity has appeared from becoming a priest or a nun. There is a canon to that effect, although cases of dispensation are not unfrequent. It rests with a Bishop to decide whether a candidate of this category should be advanced to the holy priesthood. So far as religious communities are concerned they also have a similar rule which serves more as a protection than prohibition. These candidates are not thereby legislated against. Prudence will convince those who reflect upon the subject that to place the grave responsibility of the priesthood or of the religious vows upon one or other concerning whom there is not the moral certainty that they will through their ordinary

natural life be able to fulfil the duties,

is too serious to run risks.

Another correspondent wishes to know how our Blessed Lord and His Apostles were clothed. With the exception of the seamless garment which our Lord Himself wore, and for which, as the Gospel tells us, the soldiers cast lots, we have no definite information about our Lord's garments. There was also a coat which our Saviour wore. Upon the occasion of the woman touching the hem of our Lord's garment we may conclude that this was a cloak peculiar to the Jews. It was a square piece of cloth surrounded with a fringe. and at the corners adorned with tassels of threads or strings, and was worn over the shoulders. It was a mark of profound respect to touch either of the lower tassels. The seamles linen cloth is still preserved at Aix-la-Chapelle. The garments divided were the sandals, girdle, outer-robe and head-dress. The tunic or inner garment was of one piece. It was not divided. Such a tunic was worn by the High-Priest.

THE AVERAGE CANADIAN will look upon the course of Mr. Henri Bourass with regret. Had we his ear we would in which representative Catholic lay- take him quite seriously.

CIGARETTE SMOKING among boys is. we regret to say, growing apace in some localities in the Dominion. Toronto is given as an example in which the consumption of cigarettes by boys is simply enormous. The law is doing something to check the evil, but the solid work for its suppression should be done in the homes and in the schools. Anti-cigarette leagues amongst the boys would be a movement in the right direction.

THE REV. PERCY STICKNEY GRANT, pastor of a non-Catholic church in New York, was recently interrupted in one of his sermons by a member of the congregation. The reverend gentleman entered into a eulogy of President Roosevelt, calling him one of the four great presidents. "I make a point of order," was the interrupting criticism, We think the conclusion arrived at by most people is that both gentlemen were out of order. It is too bad that so many clergymen of the sects relegate to the Old Curiosity Shop scriptural texts and have put in their place racy comments on current events.

OUR CONTEMPORARY the New World of Chicago, gives a very complimentary notice of Mr. Thomas A. Dalv. poet humorist, in connection with his recen appearance at the auditorium of the Fordham University. Mr. Daly is a graduate of that celebrated seat of learn ing. The New World truly says that Mr. Daly will make a host of friends who love him for the smiles he has made and the fun he has given. This, we may add. is the case wherever he goes or whereever his books are read. His recent visit to London has left pleasant memories.

WE HAVE SEEN some St. Patrick's day postcards the designers of which must be of a very low grade in the scale of humanity. Some of them are manufactured in New York; others, we think in Germany. Most of them represent the Irishman as an ill-looking savage always, of course, bearing an intoxicated appearance and ready for a fight. This is the very reverse of the real Irishman. The best way to put a stop to this nuisance is for the Irish race the world over to refuse buying these pictures and to take away their patronage from the stores which deal in them."

MRS. W. H. VANDERBILT has given \$1,000,000 for the erection of four model tenements for persons suffering from tuberculosis. They will be erected as an annex to one of the New York hospitals and a moderate sum will be charged tenants. The most modern achievements of science will be used to combat the dread disease. Mrs. Vanderbilt's scheme is philanthropy of a most commendable character. If Messrs. Rockefeller and Carnegie were to pare down their benefactions to universities and public libraries and follow the example of Mrs. Vanderbilt, by donating funds for the relief of our common humanity, a greater measure of glory would be theirs.

MR. JAMES M. McLAUGHLIN, of Boston, a member of the Church Music Commission of that archdiocese, recently read a paper on "Gregorian music in schools." This is a subject worthy the consideration of our Catholic educationists. Oftentimes we have heard prominent personages express re ret that so little attention was paid to music in the schools. There are many subjects which might be pared down to make room for it. The boy and girl who intend to make their way in the world in some commercial pursuit have devoted much time to studies which are of little or no use to them in after life. Had they received a musical training, even were it only of a primary character, many a time it could be utilized to advantage.

THIRTY-ONE confectionery dealers in Montreal have been fined \$50 each for selling brandy chocolates. The fines were imposed merely on the charge of selling liquor without a license. The case, however, has a more serious aspect than that of the ordinary offence. There is quite a difference between the giving of liquor to a habitual drinker and the training of the child's taste to the use of intoxicants. No doubt the judge was handicapped by the law. He imposed the maximum sentence. Thereshould, we think, be a special enactment for offences of this kind-the infliction of a very heavy penalty for the first offence and imprisonment for the second. While it is quite proper to punish the retailer, what, we ask, is going to be done with the manufacturer? To our mind he is the greater offender.

PRONOUNCEMENTS made by Orange representatives occasion no little fund of amusement at times. The brilliant ally when out on a 12th of July foray, men of Liverpool recently protested against Mr. Redmond's Catholic Relief Disabilities Bill. In procession they thers an example of the sterling mould Ontario also, but most people do not carried bannerettes upon which mottoes were inscribed such as "Protestant men for Parliament." "We William the Third." monarch and liberty to motto is especially rich a these staunch defender religious liberty have in ing of such to themselve fessing to embrace all the words of the the Orangeism is a roaring i IN ST. PETER'S CAT Wednesday, the Rector, ward, preached a sern home to the hearts of the

subject was the observa clear language he dre those who should ful rigors of the Lenten s whom the Church, as exempted from the fast ally who are in the vi at this time of the y thought. Some might sacrifice in one direct another. The young t bar-rooms, billiard-room rooms would find then everything that goes t zenship were they to rule of life during th and, still better, were in the same straight AN ENTIRELY NEW ! cialism has made it

Montreal. Two doct with selling cocaine through an agent. thirty cases against t against the agent. further tells us that the Montreal Polycli headquarters at the M macy. Their headqu the Montreal gaol, will, if convicted, be infliction of a fine in be a punishment not Farthermore, wa tru fession, a most honor prising men of the acter, will expel the membership. They the ranks of the Even the " wine cle them askance. A HOTEL-KEEPER

become wrathy beca selling liquor to a man gave his age a he was barely seve the "wine clerk's" the little lad was ington. No matte there will be prec tached to the "wine tion of things in Ho ous. While the bar not be open after 7 Hull they are doing into the night, dou lows oftentimes b for bumper after 1 beverage which so der them very un Canada. Somethin done quickly, to the drinking play Gretna Green for he cannot live w when the bottles

> A CATHOLIC D SOLEMN OBLIGATI

Catholics posse security of certain salvation, provid teachings of thei Jesus Christ. confidence begot fallibility. If a it must be liable to err, it cannot able logic that : against a Chur infallibility, and outside the Catl much unrest. 1 tion and discu exigencies of l

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