

## Protestant Propaganda Seen Severing Nations

MEXICO CITY (INC.)—Protestant propaganda, consciously or unconsciously, is opening an abyss between Mexico and the United States, the Most Rev. Scipio Armora, Bishop of Tampico, says in a Pastoral Letter warning his people against the danger of Protestantism.

The people of Mexico have been acquainted with the Gospel for four centuries, Bishop Armora says, and have "produced exquisite fruits of sanctity."

"To preserve your faith and the consequent salvation of your souls," he feels obliged to warn his people to be on guard against such propaganda.

He cites five points regarding

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## Church Infallible When She Canonizes Her Saints

By George C. Thomas

A dogmatic fact, that is, a fact so essentially connected with a dogma that it is necessary for its knowledge, safeguarding, explanation, or effective proposal, must be given in a treatment on the infallibility of the Church.

Three types of dogmatic facts are distinguished: 1—Principally historical, one that makes known the rule of faith, as the legitimacy of any ecumenical council; 2—doctrinal, one that decides the contents of any book affecting faith; hagiographical, i.e., the canonization of the saints.

This article will be confined to the last two kinds. From what has been said in previous articles under the heading of the Papacy and the Bishops, the dogmatic facts classed under historical follow naturally, and need no further explanation. As Van Noort said: "For what advantage would there be in professing the infallible authority of the ecumenical or Papal councils in the states if it were lawful to doubt of the legitimacy of any council?" There have been councils not accepted by theologians, but there meetings did not live up to the clear rules demanded for ecumenical action. Once the Church at large is convinced of the ecumenical nature of a council, however, this historical dogmatic fact cannot be questioned.

As for these dogmatic facts listed in the doctrinal category, the Church is infallible in judging the sense of any book affecting faith (theologically certain). On this point it is well to understand that the judgment made by the Church is passed concerning the objective and obvious sense of the words themselves, and does not concern the sense that may be in the mind of the author, though it is true the words should convey the author's real meaning if he wrote sincerely and with understanding of what he did write. Two questions arise: 1—Is or is not the doctrine in question conformable to right faith? (a question of principle); 2—Is this doctrine contained in the book in question? (a question of fact).

The practice of the Church and the very nature of infallibility are illustrations to prove that the Church is infallible in these two matters. We already have proved that the Church never errs in determining the object of her infallibility. But from ancient times she has often pronounced infallible judgments on the orthodoxy or heterodoxy of writings. The Council of Nicæa rejected Thalassius, by Arius; writings of Nestorius were condemned by the Council of Ephesus; and the stamp of approval was put by that council on Cyril's works; the Second Council of Constantinople and the Council of Chalcedon forbade various writings.

The very nature of infallibility demands that the Church be infallible in question of fact, as well as in question of principle. Without infallibility in question of fact, the Church would be unable to safeguard the deposit of faith entrusted to her keeping by Christ.

Canonization of saints

The common and certain doctrine that the Church is infallible in the canonization of saints receives great weight from the almost unanimous opinion of theologians, who teach that this cannot be denied without heresy, or at least without temerity, scandal and impurity (heresy).

For proof of the thesis contained in the assertion one turns to the nature of canonization and to the procedure of the Roman Pontiff. The Church is infallible in matters of faith and morals, but canonization pertains to faith and morals. It pertains to faith, since, as St. Thomas says: "For the honor that we render to the saints is in a sense a confession of faith, by which we attest our belief in the glory of the saints." It pertains to morals be-

cause the saints are models of virtue. Our contention is not that the Unicameral System is necessarily more inefficient than a Legislature consisting of two Houses; like an absolute monarch a Single House may even be more efficient at times than a committee body consisting of a Lower and an Upper House. But we do contend that the Unicameral System invites the danger of a legislature becoming a tool in the hands of an aggressive clique bent on capturing power. Social Justice Review.

In the last resort nothing is ridiculous except the fear of being so. Henri Tasseau.

The Vicars of Christ sometimes affirm directly their infallibility on this point in their bulls of canonization and always they repeat these words: "By the authority of Our Lord Jesus Christ and the Apostles Peter and Paul and our own . . . we decree, declare and settle . . . which they also use when they assert a truth to be held firmly by the faithful. The Church could not thus bind the faithful to believe absolutely that those she canonizes are among the saints unless she rightfully has infallibility in these matters. The Western Catholic.

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