

CHRISTIAN DOCTORS.

The Power of the Medical Faculty for Good or Evil - Physician and Priest Side by Side.

Where there are three doctors, there are two atheists," say the Italians. And the truth is, the medical profession more than any other, seems to expose its members to the danger of moral and religious shipwreck.

Now though it be true, to borrow the rule laid down by Saint Ignatius of Loyola for the conduct of life: "In all things we must act as if God did not exist, and as if we were entirely dependent on ourselves, we should not forget the second part of the same rule, that we must at the same time "act as if everything depended on God, and as if we were for nothing in the work in hand."

Where this spirit goes farther and becomes, as it were, a system, influencing the views of the physician, and ruling his practice, it is not only folly; it becomes a clear menace to society and to religion. What sense of responsibility can we expect in a doctor, who practically denies the existence of God, the immortality of the soul, the dignity of human nature? Pain is, in his view, a pure and unadulterated evil.

Greatly then do we need to pray for Christian doctors. We need men not inferior in attainments to the best; men who can speak with authority to their professional brethren. We need them to lighten the mass. Already in one of our large cities a movement has been set on foot among the Catholic physicians to induce promising Catholic young men to take up the study of medicine.

Indeed it is not without deep significance that our Blessed Lord is called the Physician of Souls or that He pointed out the parallelism between His work among men and that of the doctor.

And if we take him out of the sick-room and put him in the laboratory, what service may he not render the cause of truth, that is of Jesus Christ. To watch the tactics of the open enemies of religion and revelation; to follow them step by step in the researches and experiments on which they rely to disprove and dethrone God; to point out their fallacies and misrepresentations of facts; to put himself in the van of discovery and to force the world to

see that truth cannot be opposed to truth, that the God Who created medicines out of them to men, is the same God Who at sundry times and in divers manners spoke in times past to the fathers by the prophets; and last of all, in these days hath spoken to us by His Son, Whom He hath appointed heir of all things.

THE CARDINAL ARCHBISHOP ON THE LABOR QUESTION.

The Cardinal Archbishop has sent an article on the labor question to the Dublin Review. His Eminence comments at length on a passage in the Encyclical which declares the lawfulness of strikes. We have, he says, been dazed for years by the phrases "free contract," "independence of adult labor;" let working men maintain their independence of one another, and of all associations and of all unions, and of all united action, and of all intervention of law on their behalf.

The Cardinal goes on, the more independent of all defenders, the more independent they are of capitalists. Starving men may be locked out with impunity. The hunger of their wives, the cries of their children, their own want of food, will compel them to come in. It is evident that between a capitalist and a working man there can be no true freedom of contract. The capitalist is invulnerable in his wealth. The working man without bread has no choice but either to agree or to hunger in his hungry home.

TO HUNGER IN HIS HUNGRY HOME. For this cause "freedom of contract" has been the gospel of employers, and they have resented hotly the intervention of any peacemaker. They have claimed that no one can come between them and their men; that their relation to them is a private, almost a domestic, affair. They forget that thousands of women and children suffer while they are refusing to grant a penny more in wages or an hour less in work. It is, then, no private matter, but a public evil, which excites the public condemnation. And more than this—a handful of miserable men, harshly treated, grows to a mob, and a mob soon grows to a multitude, and a multitude soon grows beyond its own control, and when bated by police and angered by the ostentatious presence of soldiers, breaks into flight and scours the streets, wrecking, robbing, and looting, without aim or reason.

SHARPENED BY DISAPPOINTMENT and irritated by the refusal of an additional penny an hour. At any moment a drunkard, or a madman, or a fool might have set fire to the docks and warehouses. The commercial wealth of London and the merchandise of the world, the banks and wharves of the Thames might have been pillaged. And all this because a strike is "a matter between us and our men." They were reminded that there were two other parties interested beside masters and men—the multitude of suffering women and children, and the whole peaceful population of London. At a certain stage of such a conflict either or both of these parties have a social, civil, and natural right to intervene to protect the public safety.

Leo XIII. continues the Cardinal, goes beyond the intervention of peacemakers in a voluntary effort to reconcile contending parties. He affirms that the State may intervene. "If," he says, "by a strike or other combination of workmen, there should be imminent danger of disturbance to public peace or if circumstances were such that among the laboring population were relaxed. Finally, if health were endangered by excessive labor, or by work unsuited to sex or age, in these cases there can be no question that within certain limits it would be right to call in the help and authority of the law."

A Protestant Writer Pays Tribute to the Monks.

The monks who in their early purity and zeal, won land after land for Christ, were as poor as the Apostles or as their Lord. St. Anthony, their virtual archetype, has been moved by command to sell all he has and give it to the poor, and order after order acted by the same heavenly counsel. The love with which these poor brethren, the "Friars," or "Freres," were clothed was the secret of their reaching the masses as they did. None could be poorer than they, but they sought out the leper, the diseased, the fever-stricken, the dying, the multitudinous army of the wicked, to give them human sympathy and tender ministrations. Silver and gold they had none, any more than the Apostles, but they had better and gave it freely. They spent and were spent in secret offices of Christian love and piety.—Rev. Dr. Galkie.

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SILVER JUBILEE OF REV. T. F. BARRY.

Bathurst, N. B., Aug. 10th, 1891. Quite an interesting event took place last evening at the residence of Very Rev. T. F. Barry, the priest in charge of the Catholic Church of the Sacred Heart, Bathurst.

About 7 o'clock p. m. a number of the reverend gentlemen's friends and parishioners waited upon him and the following address was read by Mr. J. J. Harrington:

To Very Rev. Thomas F. Barry on the occasion of the 25th anniversary of his ordination to the priesthood: VERY REV. AND DEAR SIR—As your spiritual children we humbly beg to tender you our sincere and respectful congratulations on your attainment to the twenty-fifth anniversary of your ordination to the holy priesthood.

A quarter of a century's service as the active and faithful "ambassador of God to men" is a record to inspire yourself and friends with sublime thoughts on the dignity and importance to mankind of your sacred office and with gratitude to the giver of all good gifts, who has showered such blessings on your path. A reproach might here be permitted us in that in your extreme modesty you have not boasted in the joy of such occasions, when they present themselves in the lives of their spiritual as well as temporal fathers. The spiritual work alone of your ministry is sufficient to absorb all the time of the most zealous priest.

When, in addition to these duties, we consider all you have done during the five years you have been in Bathurst with such slender and precarious means, and without embarrassing the congregation with debt, in the building of a large stone church, of a new stone presbytery, which, when completed, will rank as the best in the diocese, in the enlargement of the convent and the purchase of a site for a cemetery, you simply stand amazed at the success of your administration which must be attributed to your remarkable financial ability. Let the priests who rule well be esteemed worthy of double honor, says Holy Writ. We, therefore, very Rev. Father, on this happy occasion, wish to honor you for this express our appreciation of your two-fold administration of this parish. You are right and day at your post and assiduous in the discharge of all your spiritual duties; and at the same time, with the aid of a wise business man you promote and provide for the instruction of church and other necessary parochial institutions in this new parish where everything has to be created.

The numerous calls to these works make on our limited resources alone prove to us, expressing by a general and more tangible testimony, the joy and satisfaction which we, very Rev. Father, in the celebration of the silver jubilee of your ordination. The words of Isidore, we have the privilege of addressing you are the unanimous expression of all your spiritual children; the small gift of an antique chair and silver lamp, which we accept as a memorial of this event of your ordination in your life, is from a few of your devoted parishioners and friends.

We pray our Heavenly Father to grant you, very Rev. Father, to continue your labors in His vineyard for very many years yet to come. Signed on behalf of the congregation, Wm. J. Melancon, Wm. P. J. Burns, Jos. A. Melancon, E. L. O'Brien and John J. Harrington, com. act.

The Rev. Father made a lengthy oral reply. He said he did not like to scold or make reproaches on the occasion of a silver wedding any more than at any other time; but he felt compelled to tell them that in their excessive goodness and generosity they had not rightly interpreted his intentions or conformed to his wishes on this jubilee feast. He believed a few prayers in quiet retreat the best way for both priests and people to celebrate their wedding anniversaries—hence his absence for the past few days; and now that the 5th of August, the beautiful feast of "Our Lady of the Snows" and the anniversary day of his ordination to holy priesthood had passed and gone so nicely, it should not, he thought, be brought back again by this new though not unusual manifestation of their liberality and warm feelings. He could then truly say that their visit in such large numbers this evening completely surprised him, and was due solely to that well known irrepresible generosity on their part which he had already experienced on so many occasions.

Now, having said this much, he would beg to thank them most heartily for this new proof of their esteem and affection, apart from the personal compliments of the address which told him what he should be rather than what he really was. The sentiments which they had expressed were indeed admirable. They recalled to his mind most vividly how thankful he should be to God on this day for the great graces and favors he had received. Twenty-five years in the active ministry of the priesthood, with fair success in every undertaking, with the uninterrupted good will and wishes of the people, with the approbation and blessing of the chief pastor of the diocese on all parochial works, made thanksgiving and gratitude an imperative duty on his part—a duty which he trusted they would enable him to fulfil, by extending to him the charity of their prayers in the same measure of earnestness and liberality in which they had always seconded his efforts for the temporal and spiritual welfare of the parish.

A happy feature of the occasion was the presentation to him by Rev. Wm. Varrily, of Bathurst Village, of a gold pen, holder, etc. The last named gentleman came in while Rev. Father Barry was concluding his reply, and in a neat speech made his personal presentation. The congratulations of all present were paid to Father Barry and the party dispersed.

THE EXISTENCE OF THE DEVIL.

From the N. Y. Sun.

The Rev. Professor Briggs and other upholders of the "higher criticism" in theology, who are assailing several of the established tenets of orthodox Protestantism, have thus far steered clear of the devil. That is to say, they have not yet set about the work of undermining the old belief in his existence and his personality. For some reason or other they have refrained from taking up his case and applying their modern exegesis to the great and awful questions relating to his nature and history.

The higher Biblical students of Germany, whose methods our progressive theologians profess to follow, got rid of the devil, or thought they got rid of him, long ago. They have shown that he is not referred to in the Apostles' Creed, and have striven to prove that they are able to give a new meaning to the allusion to him in the Scriptures. Why have the American progressives kept quiet on this question? So far as we have noticed, only one of them has taken it up, and it is his opinion that he has been successful in abolishing the devil.

Of course the Rev. Dr. Talmage, of Brooklyn, believes in the devil. He had much to say about him in his sermon last Sunday morning. He argued that it is Satan who is stirring up the present anarchy in the Protestant Churches. He maintained that, until recently, Satan had been having "dull times" in hell on account of the spread of religion, through which many souls were saved; "and so," cried Talmage, "Satan rose upon his throne one day and said, 'Ye powers of darkness, hear!' Thereupon, according to Talmage, these powers hastened to Andover, and to the Union Theological Seminary in New York, and to the Presbyterian General Assembly, and to the old Episcopal Church, and to that old Methodist Church, and got up squabbles and raised storms in them, whereby the influences of religion are destroyed. So that Satan can now again rejoice in getting his full quota of victims.

About a business devil of this kind, with a horde of imps at his command, there can be no misunderstanding. If the Rev. Dr. Talmage has not seen him in hell, it is hard to tell how he could give such a vivid and terrorizing description of him and his works as he gave in the Brooklyn Tabernacle last Sunday. But the higher critics of these times, especially those of Germany, disbelieve in a devil of the kind described by Talmage. It is safe to say that among the unbelievers in him in this country are such men as the Rev. Prof. Briggs, the Rev. Phillips Brooks, the Rev. Dr. Rainsford, the Rev. Heber Newton, the Rev. Howard MacQuary and others. For reasons known to themselves, however, they have not come out against the devil.

They will very soon be compelled to declare their opinions on the devil question under the higher criticism which they uphold. They will be forced to make answer to a number of questions that are of profound interest to all mankind. Is there a personal devil? Do the Scriptures of the Old or the New Testament really teach that there is such a being? Are those passages from which his hypostatic existence has been inferred, to be taken literally, or are they to be understood as alluding merely to a principle of evil by which the human race is perpetually tempted?

These are grave questions for the higher critics in the United States and elsewhere. The theologians who are wasting time in wrangling about impenetrable mysteries cannot be permitted to dodge the devil in this practical age.

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