

Annual Meeting Notes

SERVICE AT WESTMINSTER CATHEDRAL

In connexion with the Centenary Meeting a service, largely attended by Catholic members of the Association, was held at Westminster Cathedral on Thursday, July 28th. After Vespers had been said, an address was delivered by His Eminence Cardinal Bourne, Archbishop of Westminster. After the address Benediction was given by the Cardinal Archbishop, and this was followed by a reception.

Cardinal BOURNE, who took as the text of his brief address, "God created man to His own image," said that these words had a special significance on such an occasion as those present were commemorating. The catechism, which they had all learned in their childhood, taught them that the likeness of God was to be found principally in the soul, but it was to be found also in the body which the soul indwelt. In the body the soul was in many respects circumscribed and conditioned. Without the body the soul could not accomplish its mission upon this earth. In proportion to the obedience of the body to the soul could the soul fulfil the purpose for which God had placed it in this world. It seemed to him that it was from that standard that the members of the medical profession had to regard their calling. It was the great mission of the profession to maintain the likeness of God, indirectly in the soul and directly in the body. The soul was largely dependent upon the condition of the body in order to carry out its work, and it was in that interrelation of soul and body, by keeping the body to be a fit instrument of the soul, that the medical man was called upon to cooperate with the Creator Himself. If he ever forgot that fundamental principle he would fail to some extent in the great mission which had been entrusted to him.

The medical man had to remember that in dealing with any human body he was dealing with a divine work, and that he could help or frustrate its accomplishment. No matter how degraded a creature might be, and how difficult it might seem to recognize any vestige of divinity, yet all the while that poor degraded manhood was the work of God's hands, with a body fashioned by God, through secondary causes, and possessing an immortal soul created separately and individually for that body. That personality, consisting of body and soul, was delivered into the hands of the medical man for healing, that by his learning, his wisdom, and his self-sacrifice he might enable that body, so far as human limitations allowed, to carry out the divine purpose which God had given to it in creating it. Men and women came to the members of the medical profession, trusting in their knowledge, confiding themselves to their skill, believing that the doctor understood, as they did not understand, the interplay of soul and body, and they came that the doctor might render the body, which was weak perhaps, and suffering, and hampering the soul, a fit instrument again to render service to its Maker.

This seemed to place the art of medicine in the one true position which it ought to occupy. The first duty of those present in the cathedral that day was one of thanksgiving to Almighty God for this healing art which He had given to His creatures, for the talents that He had bestowed upon many of them, and for the wonderful fruits which those talents had brought forth, especially in this country during the last hundred years. But there was another duty upon those assembled, the duty of an individual and collective examination of conscience. Those engaging in such a commemoration as this might well ask themselves how they had used the gifts they had received, whether they had recognized those gifts bestowed upon them in the light of the Creator from whom they came, whether He had a sufficient place in all the work they were undertaking, whether the work was undertaken in dependence upon Him by prayer, whether thanks were given to Him for anything accomplished, whether it was in trust in Him that they were prepared to face always those things which were less pleasing to human nature in their calling. Were they prepared, in other words, to devote themselves and their profession primarily for the honour and glory of God himself? It was worth while asking these questions. There was no one among them who could answer these questions with entire satisfaction to himself, whatever his calling might be, but it was necessary to recog-

nize that the work of their profession could only be successful and satisfactorily carried out by this dependence upon Him.

"If I may venture another word," the Cardinal Archbishop continued, "and I do so with hesitation, I would ask whether there is not room perhaps for a collective examination of conscience on the part of the medical profession. I speak of things to which allusion is sometimes made. There may be no foundation for them, I have no means of ascertaining the facts, but it is sometimes said that in so great and magnificent a corporation there is a danger of vested interests taking precedence of the real good of mankind. I allude to it, for if it be baseless then surely this is the opportunity for showing that such things have no foundation; and if there should be any foundation, for taking such measures that a profession so great and honourable, the honour of which you all have at heart, should be free from even the suspicion of anything but the highest motives and the most entirely selfless seeking."

Cardinal Bourne concluded by saying that he was sure that in the exercise of their great profession the Catholic members would see God always first, and would ever remember that the moral law which He had imprinted on the conscience of His creatures took precedence of any material consideration. He prayed that the blessing of Almighty God, full, copious, and abundant, might rest upon those who devoted themselves to the bodily well-being of the creatures whom God in His goodness had been pleased to fashion to His own image and likeness.

DINNER TO MEDICAL FREEMASONS

In honour of the British Medical Association Centenary, the Motherland Lodge (No. 3861), which was founded in 1918 to bind together Freemasons of the English-speaking peoples in all parts of the world, and to provide them with a Masonic home when visiting the Motherland, held a special Lodge meeting on July 25th at Freemasons' Hall. After the Lodge had been opened by the WORSHIPFUL MASTER, who happens to be a medical man—namely, Dr. A. Delbert-Evans—a welcome was given to the medical guests by Lord CORNWALLIS, Deputy Grand Master, who said that there was no profession in which there were more loyal Freemasons than the medical profession. These proceedings were followed by a banquet in the Connaught Rooms, when more than 300 brethren were present. A message of loyal and respectful greeting was sent to the King, and a gracious reply was received.

The toast of "The Worshipful Master" was proposed by Mr. LACON THRELFORD, Sheriff of the City of London, who said that it was very fitting on such an occasion that the Master should not only be a distinguished member of the medical profession, but one who had himself been born in the Dominions—namely, at Toronto. He had been a Freemason for nearly thirty years, and was a loyal supporter of all the great principles for which Freemasonry stood.

The toast was given musical honours, and Dr. DELBERT-EVANS, in reply, said what a privilege it was to be the official masonic host of those brethren who had accepted the hospitality of the Lodge. When he looked over the list of oversea delegates the first name he saw was that of Dr. H. B. Anderson of Toronto, whom he well remembered as a teacher more than thirty years ago. There were other names in the same list which stimulated his sense of indebtedness, among them the name of Brigadier-General H. S. Birkett. He added that he had been asked whether this was a doctors' lodge, but, in fact, beside himself, there were only two other members of the medical profession enrolled in it, one of them being Major-General Sir Menus O'Keeffe, a Past Master.

The toast of "Children of the Motherland" was proposed by Major RICHARD RIGG, who mentioned that during the fourteen years that the Lodge had been in existence something like 4,000 brethren from over-seas had been its guests. Four replies were given to the toast. The first was from Dr. R. S. THORNTON of Manitoba, who spoke of Freemasonry in Canada, and in particular of the fraternal spirit existing between Canada and the United States; the second was from Mr. P. H. MCKAY of Japan, who spoke in glowing terms of what English Freemasonry had done after the earthquake disaster in Japan in 1928; the third was from Dr. D. P. MARAIS of South Africa, who gave an interesting history of Freemasonry in that part of the world during the last 150