

all moral responsibility. Because they cannot reach the soul with their lancets, dissecting knives and chemical agents, they deny the reality of its existence! as if forsooth our grasp of necessary truths, self-consciousness, free-will and the world of facts within us, which transcend all the forces of matter, were not enough to set beyond doubt the existence of the soul, its wondrous capacities, its immortal destiny, and those obligations which make the world within the most real and awful of realities.

Ruinous as are their principles to faith, who can tell the ravages on the holiness of Christian morality that doctors devoid of faith and the restraining power of religious convictions are capable of? Who can count the number of their victims even among the guileless and the innocent? "I declare," said Joseph De Maistre, "I prefer infinitely the highway assassin against whom one can go armed, or call for help, and who is sometimes-caught and hanged, to the immoral physician."

Without going so far, we have only to reflect on the consequences of irreligion, indifference and ignorance of Catholic faith and practice on the part of the Doctor, to realize what an immense mischief they must cause to souls. The Christian, enlightened by the teachings of faith, sets the first importance on the timely reception of the last sacraments as helps over the dread passage to eternity, and considers timely warning the most pressing duty of all who are around the sick bed. To defer what in so many cases are the only chances of heaven, till the last chance of earth is beginning to vanish, is the extreme of rashness and sheer cruelty. How often is not the eternal as well as the temporal life of the patient in the physician's hands? How often has he not to fulfill the office of priest as well as of physician? Should he make light of the soul and its future state, set the interests of time above eternity; should he, to flatter or