

19. Finally, let Catholic writers take care, when defending the cause of the proletariat and the poor, not to use language calculated to inspire aversion among the people for other classes of society. Let them refrain from speaking of redress and justice when the matter comes within the domain of charity only, as has been explained above. Let them remember that Jesus Christ endeavored to unite all men in the bonds of mutual love, which is the perfection of justice and which carries with it the obligation of working for the welfare of one another.—(Instruction).

The foregoing fundamental rules of our own initiative and with certain knowledge do renew by our apostolic authority in all their parts, and we do ordain that they be transmitted to all Catholic committees, societies and unions of every kind. All these societies are to keep them exposed in their rooms, and to have them read frequently at their meetings. We ordain, moreover, that Catholic papers publish them in their entirety and make declaration of their observance of them, and, in fact, observe them religiously; failing to do this, they are to be gravely admonished, and if they do not then amend, let them be interdicted by ecclesiastical authority.

But as words and energetic action are of no avail unless preceded, accompanied and followed constantly by example, the necessary characteristic which should shine forth in all the members of every Catholic association is that of openly manifesting their faith by the holiness of their lives, by the spotlessness of their morals and by the scrupulous observance of the laws of God and of the Church. And this because it is the duty of every Christian and also in order that who stands against us may blush having nothing evil to say of us.—(Tit. 2:8).

From this solicitude of ours for the common good of Catholic action, especially in Italy, we hope, through the blessing of God, to reap abundant and happy fruit.

Given at Rome at St. Peter's on December 18, 1903, in the first year of our Pontificate.

THE IDEAL DOCTOR.

A Lecture by Father Drummond Before the Medical Students.

On the evening of Friday, Jan. 29, Father Drummond delivered, in the lecture room of the Medical College one of the series of special lectures arranged by the Medical Students' Association. His subject was the "Ideal Doctor." Every seat was filled, and two physicians, Drs. Todd and McKenty, honored the occasion by their presence. We base our report upon that of the Free Press, adding some points omitted in the latter.

Mr. Turnbull, the chairman, introduced the lecturer in a felicitous manner, and then Mr. Philip McKennie gave a piano selection which was greatly appreciated. Mr. Long's violin solo evoked a hearty encore.

By way of introduction Father Drummond said he could speak from a wide experience of medical men in many countries. The first requisite in the make-up of an ideal doctor, he said, was a genuine liking for his profession. This was even of greater importance than unusual brilliancy. A man of moderate parts who was an enthusiast in his work would far surpass an intellectual genius who had little interest in his profession.

It was of great importance, he contended, that a man should enter on a study of medicine with proper motives—not looking on it merely as a money-making occupation, nor desiring the personal influence and consequence it gives, but having a high idea of the help a doctor may render to the race. The preparation of the ideal doctor should not be narrow. An all-round education is essential as a foundation. The faculties must be trained far beyond what is expected of most professional men. A doctor must be able to reason accurately. Each case has its own peculiar features, and must be dealt with quite by itself. All circumstances must be given due weight in making a diagnosis. For this the powers of the mind should be prepared by a liberal training. An accurate and

retentive memory is a very important requisite. In order to remember a fact the fact must be sharply outlined by the imagination. A keen interest in the work greatly aids memory. Besides reasoning and memory for details, a power of observation is all important to medical men.

The Ideal Doctor will have a reverence for the past; will honor the pioneers who patiently built up the science of medicine, and will give due and wise consideration to the methods of other days. These methods sometimes do not receive the consideration they merit. For instance, bleeding, which has been generally discarded on account of the abuses it led to, even now is the only refuge in certain cases of pneumonia.

In speaking of the mental equipment of the medical man, the speaker said that the ideal doctor was the one who most took account of the soul in man. He knew that the anatomist could not demonstrate the soul, but nevertheless the soul as first principle was an absolutely necessary hypothesis. His theory about the soul was that it was the principle of life and sensation, but in man as distinguished from the brute creation, it was also intelligence and will. The soul is a spiritual entity. We can think of it but not imagine it. We can deduce it from the phenomena of life but we cannot touch it. It cannot be demonstrated with the scalpel but it can be known to human reason. The perception of general notions Dr. Drummond held was evidence of soul, this being the distinguishing line between men and brutes.

From all this it follows that the Ideal Doctor is one who can generalize well. A practical conclusion, too, is that a doctor should recognize the spiritual element in his patients. The power of the human will in combating disease was illustrated by several striking instances. This power the doctor should arouse and stimulate. In turning to another class of attributes of the ideal physician, the speaker said that sympathy was one of the very greatest qualities. Callousness to suffering, indifference or carelessness in the performance of his work should be shunned. He was happy to say that in this respect the best physicians vied with the priest in readiness to respond to sick-calls, and in fearlessness in the presence of contagion. But when the case was both urgent and dangerous the sympathetic physician would still further emulate the priest's travelling of spirit and bring all his faculties to bear on saving a human life trembling on the verge of eternity. An obvious inference is that the ideal doctor must always have his wits about him and must therefore be strictly temperate.

A great respect for human life was another requisite. There was a tendency among some skillful surgeons to use the knife too freely. Many valuable lives had been spoiled or ruined without necessity. The order to which the lecturer belonged had been falsely accused of teaching that the end justifies the means. He was glad to take this opportunity of pointing out that a good end never justifies or excuses a bad means, that, for instance, the deliberate killing of an innocent babe in order to save its mother's life was morally indefensible. He noted with satisfaction that one of the most famous of contemporary novelists (Anthony Hope, "Double Harness" in the current McClure's Magazine) represented his noblest character, a lady, as protesting against this sacrifice of her expected offspring.

Discretion was all important in the ideal doctor. He must be silent as the grave. Breaches of confidence had ruined many a young doctor's prospects. One great difficulty was telling the truth, but the honest, even the blunt doctor was sure to win more trust and esteem in the long run. In some cases doctors are not brave enough to warn their patients of the imminent danger of death. Often it is a great relief to patients to know the worst. Doctors should work hard, but not so hard as to wear themselves out. They should keep themselves in the best condition for doing their best work. A doctor should have some hobby apart from his profession which would

furnish him with relief from his work, for instance, golf, art or literature.

In concluding Father Drummond summed up the qualities which went to make up excellence in a physician and urged the students to adopt these.

A hearty vote of thanks to the speaker of the evening was moved by Mr. M. A. Griffith.

Clerical News.

Rev. Fathers Bourret and Gendron were at the Archbishop's palace last Wednesday.

Rev. Father Lalonde, of St. Adolphe, dined with the Jesuit Fathers at St. Boniface College last Tuesday.

His Grace the Archbishop of St. Boniface returned last Wednesday, accompanied by his Vicar General the Very Rev. A. Dugas.

The Rev. Dr. Delalle, O.M.I., who was secretary to the late Bishop Jolivet, has been appointed to succeed him as Vicar-Apostolic of Natal.

His Holiness has appointed Mgr. Serafini, O.S.B., Archbishop of Spoleto, as Delegate Apostolic in Mexico. There have been no relations between this country and the Holy See since the time of Maximilian.

Rev. Father Calmes, O.M.I., of the Rat Portage Industrial School, and Rev. Father St. Germain, O.M.I., who is going to replace Rev. Father Gelen, O.M.I., now stationed at Qu'Appelle, were at St. Mary's Presbytery last Thursday. Rev. Fathers Guillet and Robillard, O.M.I., left the same day for Duluth.

Medals for three first places in the Propaganda Examinations, Rome, have been won by students of the Foreign Missionary Apostolic School, Mungret, Limerick. This school, which sends its students to all parts of the world, even including China, has been at all times remarkably successful at the Propaganda. Three of the students left it this year for the Chinese Mission.

Under the title of "Submission of the Abbe Loisy," the "Semaine Religieuse," of the Diocese of Paris, publishes the following: "In consequence of the communication to him by the Archbishop of Paris of the decree of the Holy Office placing several of his books on the Index, the Abbe Loisy on January 4 wrote to the Cardinal informing him of his submission, which he intends to send to the Sacred Congregation in question."

Rev. Fathers Guillet and Lacasse, O.M.I., came here from Duluth last week, the former to consult with his superior about the plans of his church and presbytery in the Zenith city, the latter to take up his residence at St. Laurent, whence he will go out to preach missions and retreats. Father Guillet, who has been enthusiastically welcomed by his former parishioners of St. Mary's returned this week to his parish of St. John the Baptist, accompanied by Father Robillard, O.M.I.

Reuter's Roman correspondent says: "The Chapters of eleven English Catholic dioceses have appealed to the Propaganda at Rome against the infringement by the English Bishops of what the Canons call their right to elect Bishops to vacant Sees. The Propaganda has replied to the Chapters that neither those bodies nor the Bishops have the right of election, but simply the privilege of indicating candidates, which privilege could be suppressed, as has been done in other countries."

Our Roman correspondent telegraphs: "The episcopal terna for Southwark has been received in Rome. It will perhaps be considered by the Propaganda on Monday next, but more probably on February 1st. By the unanimous vote of the Hierarchy Mgr. Fenton is dignissimus; Father Amigo is dignior; and Canon St. John is third as dignus. Amongst the

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best-informed ecclesiastics Mgr. Fenton's chances are not considered more likely than those of Father Amigo."—Catholic Times (England).

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