CARDINAL BOURNE

ENGLAND'S MOST EMINENT CHURCHMAN TAKES FOR HIS TEXT: "I WAS SICK AND YOU VISITED ME"

The coming of our Divine Master, Jesus Christ, has changed the outlook of men on their fellow creatures. Until He came few were conscious of the great fact that as all human behave the same orgin and the same ultimate destiny, they ought not, and, indeed, cannot be indifferent to the lot of other members of race, as they pass on their from their birth into world until their departure for world that exists beyond. teaching repeated in so many formsthat we are all alike the creatures of the same one Creator, and may we wish become in baptism all alike children of the Father who made us; and that it is His purpose that we should, again all alike, be united for ever in His, our Father's kingdom; these are facts which, viewed in the light of the great atoning sacrifice offered for us, each and all, have built up in the consciousness of the of Christendom a sense of mutual dependence and responsibil-

The old human relations of father and child, of master and servant, of ruler and subject, of citizens of the same state, of dwellers in the same land, of speakers in the same tongue, whereby men have from the beginning been knit together, have not been destroyed. They exist as always, and they will ever continue. But they have been raised to a higher plane, and around them has been cast a new and all embracing chain, uniting to them in various degrees those who in former days stood with-out any recognized bond of fellow-ship. In the full acceptance of the Fatherhood of God, and in our knowledge of our Brotherhood in Jesus Christ, we are all linked together, and shall have to answer one day to our Father, Who is in heaven, for the care that we have given to our that series of our Master's sayings from which my text is taken.

It is clear that the responsibility involved in our Lord's declaration does not affect all men equally, for the degrees of our opportunity of thus rendering service to our brethren and, through them to Jesus Christ, vary incalculably. It is your privilege, and, therefore, your responsibility, to form, by reason of your profession, a distinct class of those whom our Lord's thanks, as well as His reproach, will one day be addressed, "I was sick, and you did not me." "I was sick, and you did not I was sick, and you visited visit me."

To none should it be more easy, to none is it more necessary, to see Jesus Christ in even the least of His brethren, than to those who are called to the ministry of healing. They are brought closer to the real of life than any outside the priesthood. They see life at its very dawn, they watch over it through the helplessness of infancy, they are conwitnesses of vital processes which their science can follow up to a certain point, but is powerless adequately to explain. The farther their research may carry them, the more wonderful are the mysteries that they discover. If the heavens are continually telling the glories of God, still more are the marvels of human body continually proclaiming the boundless resourcefulness of the

they look for your coming, and hang upon your words, and give you their obedience, trusting alike to your wis ence, trusting alike to your wisdom and to your uprightness. In authority and you claim an attention which men gladly and willingly give to you on account of the trust they have placed in you. And you know, in the depths of your hearts that you are worthy of that trust only if you, in your turn, acknowledge the sovereignty of God, from whom all your knowledge comes, and who alone can guide you safely and guard you from error and mistake.

In the unveiling of the secrets of bodily misery and diseases, you see also often very closely the weakness and fraility of human souls. You watch the interplay of mind and body, of spirit and matter, which so often explains, and often, too, renders more difficult of explanation the phenomena that you are tracing to their source. You are brought very close to immortal souls, and your characters, your words, the principles which animate your lives are, consciously and unconsciously, influence ing your patients not only for the healing of their bodies, but for the development or stunting of their spiritual lives as well. You are God's instruments for this life and for the next, and you can discharge your duty only if you remember your responsibility to and your dependence upon Him.

I know well that in your choice and practice of the medical profession, the claim upon your service that I am sketching is not the only one, not even the only legitimate one. You have chosen that career, doubtless, from many motives, all having a the thoughts that ultimately led you to that choice. Family circumstances, scientific bent of mind, hopefulness of not improbable worldly success, desire to follow a special line of study, keen philan other undefined thropy, other undefined and undefinable, seemingly fortui-tous, influences, have set be-fore you the particular profession

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that you have embraced; and have probably determined similarly the nature of the work to which you are devoting yourselves. And all these things have acted and are still acting as so many incentives to enable you to overcome difficulties and to give your talents, your time, your energies to the service of your breth ren. God shows His Will, and leads us on to do work for Him in all these ways, and we may be safely guided by such indications so long as they do not blot out from before our eyes the hand that has traced them. On an occasion like this, when the leaders of your great calling are gathered to-gether from the ends of the earth, united, in spite of differences of nationality, of speech, of education, of political conception, of scientific views, as one brotherhood to co-operate in the service of mankind, it is right to rise by a more conscious and sustained effort to a remembrance of the only fully adequate motive for the work of devotion to which your lives are dedicated. Other motives there are more or less perfect, but for those who accept at the hands of the Catholic Church the teaching of the Gospel, one motive is supreme and embraces all the rest, namely, the seeing of Jesus Christ in the person of His brethren,

our fellow men.

It is for this reason that, not content with a private rendering of God that homage of sacrifice which week by week the Church claims from you brethren. There is no possibility of mistaking the far reaching import of gether, as Catholic members of a great international Congress, to testify by a corporate act of worship to your full acceptance of God's claim on the service which, by very reason of your profession, He has made you fit to render to your fellows. As, my brethren, you stand around this altar, whereon the Divine Victim is being offered up for all our needs, look forward to that day when, so far as the life of the body is con-cerned, all healing arts shall have failed, and your souls will be alone before Him who died to save you. May He then say to each and everyone of you, "I was sick and you visited me. Enter thou into thy

QUESTIONS ON THE BIBLE

By Father Hull in The Bombay Examiner

Sir,-(1) Have the conclusions of Biblical Commission published with His Holiness the Pope's authority the character of infallible doctrine? Or are they mere opinions just as the opinions of the Highest Court Judge in a book published by him, are entitled to the respectful consideration of the public as distinguished from his decisions adjudicating on appeals, which are binding as laying down the law on all lower courts and the people of the country.

(2) In an article in the Modern Review much stress is laid on the You are daily witness, too my following proposition, in a decree of brethren, of the dependence of men upon their fellow-men. You see how of M. Loisy—"Divine Inspiration extends to all Holy Scripture so as to preserve from all error, all of its parts." Does this mean to say the Scripture is entirely free virtue of your calling you exercise an from errors of history and science and inconsistencies-matters which do not pertain to faith or morals? Yours etc. (Signed.)

COMMENT ON THE FOREGOING LETTER (1) The pronouncements of the Biblical Commission have the same quality as those of the Roman Congregations generally. They are ex cathedra pronouncements, which can only proceed from the Pope himself; nor does the Pope's ap-proval and the order to publish them elevate them into ex cathedra pronouncements. They are there not infallible, because infallibility is attached only to ex cathedra pro-nouncements. They have first a disciplinary authority which must be submitted to in practice on grounds of obedience to legitimate authority, so that it would be an ecclesiastical misdemeanor for any Catholic to scout them or op-pose them in public or private teaching or writing. They have also a certain binding force on the mind and conscience, which is somewhat difficult to define. They do not demand an absolute interior ssent to their truth, such as would be required for an ex cathedra definition or for a dogma of faith. But at least they demand a certain modesty of spirit, and a disposition to accept them as a safe and proper guide to Catholic thinking, and one which the mind should bend itself to follow unless the force of the known truth to the contrary should make this impossible. The attitude which such decisions require resembles that of a son towards his father, or that of a pupil towards his nather, or that of a pupil towards his master. It is part of the respect and obsequience which ought to be felt by any Catholic to-wards his ecclesiastical superiors, in matters which fall under their com-

petency.
(2) That there is no error in

When in Trouble as to amount to a binding principle; and whatever discussion remains possible consists in deciding precisencarest Drug Store and get a bottle of ly what is an error. Thus it is understood that if we speak of the sun rising and going down there is no error; for although the statement no error; for although the statement is not scientifically correct, it is correct in a practical and relative sense. Similarly if we say that there were five thousand people in a crowd, it would not be an error if in point of exact fact there were a few more or less. Ordinary language alows of "speaking in round numbers,"

> instances are pretty obvious. Others are more difficult and cannot to be explained in this simple way; and it is the work of specialists to deal with them on their own merits. Sometimes they can show that an apparent discrepancy is not a real one; or that the writer is speaking according to the ideas of his time and not intending to do more; or is using a proverb which may not in itself be scientifically correct; or is quoting what others say without making the statement his own; or is speaking according to the free usage language; or possibly the texts may have been corrupted by copists, etc., etc. There may remain some difficulties which cannot be clearly solved by these methods; and in that case we have to suspend judgment

and this is always understood. Such

there is error in Scripture.

In an ordinary book we should be under no such restraint; but the bible is not an ordinary book. It is an inspired book; and this of itself assures us of a quality of truth fulness which may be wanting in other books.—Father Hull, S. J., in the Bombay Examiner.

rather than draw a conclusion that

ARCHDIOCESE OF · HALIFAX

FATHER COLLINS HONORED Daily Echo, Halifax, N. S., Nov. 4, 1913

There was a gathering of parishioners of St. Mary's at the cathedra parish hall at noon to-day, the occasion being the presentation of an ad dress, accompanied by a well filled purse of gold to Rev. Father Collins who leaves immediately for Windsor where he takes up the position of parish priest. The address which was beautifully illuminated by religious of the Convent of the Sacred Heart, was read by Mr. Justice Meagher and the presentation made on behalf of the parishioners, by Sir

Malachy Bowes Daly. Sir Malachy Bowes Daly in explain-ing the purpose of the gathering, paid a tribute to Father Collins' work in connection with St. Vincent de Paul and Catholic Truth Society work, and Mr. Justice Meagher emphatically endorsed the kind words of Sir Malachy, saying those who sought subscriptions towards the testimonial were most kindly received everywhere. The

purse contained \$550. Father Collins, in replying, said he was bewildered and words of thanks alone would hardly express his feelings. He felt humiliated because his better self told him the testimonial was undeserved. He found words at his command at the moment poor instruments by which to give proper expression of his feeling on this occasion. "What have I done to deserve this manifestation of appreciation?" asked the priest. "Even if I had done anything it would be only my duty, for which no reward was to be expected." It proved one thing, however, said Father Collins, viz., that the hearts of the people of St. Mary's parish were filled with kindness, sympathy and love of their fathers for the priest, or soggarth. "Oh, yes," says I, a Concluding Father Collins said that "You're jes' a saint! the word thanks did not anything like express what he felt.

RELIGIOUS DRY ROT

In The Survey there appears an article of striking statement presum ably aimed at the recent Protestant Episcopal General Convention. Its author is Dr. Rainsford, for many years in charge of J. Pierpont Morgan's church, old St. George's, in New York City, but now out of the ministry.

Among the charges made by the Among the charges made by the writer are that "The churches are dying of dry rot"; "The American churches are aristocratic"; "The wage earner is dropping the church"; The churches must themselves be 'The churches must themed can radically reformed before they can change": "The accomplish any change"; Christian reformer . . . may be profoundly doubtful of both the value and permanence of organized Christianity, as it is represented in

the modern church." This may well and accurately re-flect conditions in Protestant Christianity of the day. And it is evidently Protestant Christianity that Dr. Rainsford lashes. But if this is what he means, and if he really believes what he says to be true, why don't Dr. Rainsford extend his survey of the situation?

Why not, for instance, examine conditions in that other and oldest form of Christianity, Catholicity? If he be really searching for a religious haven of peace and rest he may find it here. At any rate he will find a church that is not dying of dry rot; a church that is not aristocratic, a church from which the wage course church from which the wage-earner is not dropping; a church that needs no radical reforming, and a church whose members are convinced of its

value and permanence. Dry rot in the Catholic Church of Was there ever such a America? Was there ever such a thing? Let us strike four periods of history for the proof. At the begin-ning of the Revolutionary War the Scripture is a maxim so traditional Catholic population was about be forwarded at once.

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26,000. In 1890 it leaped up to more than 6,000,000. In 1906 it had increased to more than 12,000,000. Today it is fully 18,000,000, exclusive of our possessions. Figure a new place of worship being completed on an average of every twenty-two hours and you have a sufficiently complete

answer. Go out early of a Sunday morning, Dr.; stand conveniently close to the entrance to one of these city churches until near noon and watch those who come to worship. In the throng you will find the aristocrat wage-earner, and were you to venture inside you would find them worshipping without distinction, and without distinction you would hear the same sermon for each. the man who has fallen out with the various forms of Protestant Chris-tianity, full of failings because of human origin, these facts should be of some moment in an honest search for religious truth and the Church of Christ's institution. Church Progress.

MAYOR OF ROME RESIGNS

Mayor Nathan, the infidel chief magistrate of Rome, and a number of aldermen of his clique have resigned office. The action of Nathan and his colleagues is stated to be due to the defeat, on November 2, in the second ballot of the general elections, of the two anti-Catholic candidates in Rome, supported by Nathan and the

This news will be received with satisfaction by Catholics the world over. The spectacle of an unbeliever and a member of the Freemasonry of Continental Europe filling th office of mayor of the Eternal City, was such as to sadden all Catholi hearts. He was a persistent and scurrilous assailant of the Vatican, and his bitter and virulent diatribes against the Holy Father during the recent campaign, has apparently brought upon him a just rebuke at the hands of the Catholics of Rome.

MY CONSCIENCE

Sometimes my Conscience says, says 'Don't you know me ?" And I, says I, skeered through and

"Of course I do. You air a nice chap ever' way, I'm here to say!

You make me cry-you make me pray, And all them good things thataway— That is, at night. Where do you

Durin' the day ?" And then my (onscience says, onc't more, "You know me—sure?"

"Oh, yes," says I, a-trimblin' faint, Your ways is all so holy right, I love you better evr' night You come around—'tel plum daylight, When you air out o' sight !"

An' then my Conscience sort o' grits His teeth and spits On his two hands and grabs, of

Some old remorse And beats me with the big butt-end O' that thing—'tel my closest friend 'Ud hardly know me. "Now," says

'Be keerful as you'd orto be And allus think o' me!' -JAMES WHITCOMB RILEY, in the Century

DIED

McCarthy.—At Granton, Ont., on November 4, 1913, Mr. Michael McCarthy, native of Borrisokane, Co. Tipperary, Ireland, aged ninety one years. May his soul rest in

CRUICKSHANK .- At his late resi dence 717 Waterloo street, this city, on, Thursday, Nov. 13, 1913, Mr. Charles Gordon Cruickshank. May his soul rest in peace! CORRIGAN-At Water Street Hospi-

tal, Ottawa, on Sunday last, Wm. Vincent Corrigan, son of Mr. and Mrs. Michael Corrigan, 6th concession Tyendinaga, aged twenty-three years. Deceased was in his third year studying for the holy priesthood at Ottawa University. May his soul rest in peace!

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