

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 beings have the same origin and the same ultimate destiny, they ought not, and indeed, cannot be indifferent to the lot of other members of the race, as they pass on their way from their birth into this world until their departure for the world that exists beyond.

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 without any recognized bond of fellowship.

It is clear that the responsibility 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 to whom our Lord's claims, as well as His reproach, will one day be addressed.

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 facts 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 constant witnesses of vital processes which their science can follow up to a certain point, but is powerless adequately to explain.

You are daily witness, too my brethren, of the dependence of men upon their fellow-men. You see how they look for your coming, and hang upon your words, and give you their obedience, trusting alike to your wisdom and to your uprightness. In virtue of your calling you exercise an authority and you claim an attention which men gladly and willingly give to you on account of the trust that they have placed in you.

In the unveiling of the secrets of bodily misery and diseases, you see also often very closely the weakness and frailty 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. And you are brought very close to immortal souls, and your characters, your words, the principles which animate your lives are, consciously and unconsciously, influencing your patients not only for the healing of their bodies, but for the development or stunting of their spiritual lives as well.

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 due place on the thoughts that ultimately led you to that choice. Family circumstances, scientific bent of mind, hopefulness, desire to follow a special line of study, keen philanthropy, other undefined and undefinable, seemingly fortuitous influences, have set before 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 brethren.

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 from before our eyes the hand that has traced them. On an occasion like this, when the leaders of your great calling are gathered together 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 cooperate 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 weak by the Church claims from you to our Father, who is in heaven, for the care that we have given to our brethren. There is no possibility of mistaking the far-reaching import of that series of our Master's sayings from which my text is taken.

It is clear that the responsibility 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 to whom our Lord's claims, as well as His reproach, will one day be addressed.

QUESTIONS ON THE BIBLE

By Father Hull in The Bombay Examiner

Sir,—(1) Have the conclusions of the 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 on courts and the people of all lower courts.

(2) In an article in the Modern Review much stress is laid on the following proposition, in a decree of His Holiness condemning the errors of M. Loisy: "Divine Inspiration extends to all Holy Scripture so as to preserve from all error, each and all of its parts." Does this mean to say the Scripture is entirely free from errors of history and science and inconsistencies—matters which do not pertain to faith or morals?

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 not ex cathedra pronouncements, which can only proceed from the Pope himself; nor does the Pope's approval and the order to publish them elevate them into ex cathedra pronouncements. They are therefore not infallible, because infallibility is attached only to ex cathedra pronouncements. 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 oppose 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 assent 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 tend the mind to itself to follow the force of the known truth unless the contrary should make this impossible. The attitude which such decisions require resembles that of a pupil towards his father, or that of a pupil towards his master. It is part of the respect and observance which ought to be felt by any Catholic towards his ecclesiastical superiors, in matters which fall under their competency.

(2) That there is no error in Scripture is a maxim so traditional as to amount to a binding principle; and whatever discussion remains possible consists in deciding precisely 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 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 allows of "speaking in round numbers," and this is always understood. Such 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 using a proverb which may not in itself be scientifically correct; or speaking according to the free usage of language; or possibly the texts may have been corrupted by copyists, etc., etc. There may remain some difficulties which cannot be clearly solved by these methods; and in that case we have to suspend judgment rather than draw a conclusion that 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 truthfulness which may be wanting in other books.—Father Hull, S. J., in the Bombay Examiner.

ARCHDIOCESE OF HALIFAX

FATHER COLLINS HONORED

Daily Echo, Halifax, N. S., Nov. 4, 1918 There was a gathering of parishioners of St. Mary's at the cathedral parish hall at noon to-day, the occasion being the presentation of an address, accompanied by a well filled purse of gold to Rev. Father Collins who leaves immediately for Windsor where he takes up the position of pastor of the Holy Trinity parish.

The address 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 explaining 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.

RELIGIOUS DRY ROT

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

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 radically reformed before they can accomplish any change"; "The 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 reflect conditions in Protestant Christianity of the day. And it is evident Protestant Christianity that Dr. Rainsford lashes. But if this is what he means, and if he truly 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-earner is not dropping; a church that needs no radical reforming; and a church whose members are convinced of its value and permanence.

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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 satisfaction bloc.

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 the office of mayor of the Eternal City, was such as to sadden all Catholic 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 he, "Don't you know me?" And I, says I, skinned through and through, "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 that away—That is, at night. Where do you stay Durin' the day?"

And then my conscience says, once more, "You know me—sure?" "Oh, yes," says I, a-trimblin' faint, "You're jes' a saint! You're jes' all so holy right, I love you better ev'w' day. You come around—'tel plum daylight, When you air out o' sight!"

When then my Conscience sort o' grits his teeth and spits On his two hands and grabs, of course, And beats me with the big butt-end O' that thing—'tel my closest friend 'Ud hardly know me. "Now," says he, "Be keeful as you'd orto be And allus think o' me!" —JAMES WHITCOMB HULL, in the Century

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