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Sacred Heart Review. THE TRUTH ABOUT THE CATHO-11C CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCCXC. We have seen that President White's We have seen that President White's admiration of Paul Sarpi, besides Paul's very eminent talents and learning, seems to rest mainly on the assumption that, being so vigorous a hater of Pope and Council, he must have been en dowed with a special gift of infallible truthfulness. At least we see from Ranke that White's high opinion of Sarpi's veracity is not borne out by Sarpi's veracity is not borne out by fact, inasmuch as our great Protestant authority puts the Servite, in point of trustworthiness, not one whit above the Jesuit historiar, whom, as we have seen, he mentions disparagingly, while he ascribes to Sarpt a settled maliciousness of representation, to which Cardinal Pallavieni was not especially dinal Pallavicini was not especially tempted.

Ranke has the same judgment of Sarpi's history of Venetian affairs that he has of his history of the Council of Trent. He admires its style, but discredits its honesty.

Dr. White finds another very service able weapon against the Papacy in the history of the great physician Vesalius, of the sixteenth century. The Messenger gives at length White's statements and its own counter-statements. I will present buth

present both.

Dr. White admires the courage and liberality of the Sacred Republic of Venice, which, he says, at a time when Church and Papacy, put dissections of human bodies under the bun, freely allowed Vesalina to practise them in the allowed Vesalius to practise them in the

hospitals of Padua. The Messenger hereupon expresses perplexity, insemuch, it says, as istory of human dissections can be traced from early in the fourteenth century in the Papal university of Mont-pellier—then under the jurisdiction of Avignon—and in the Papal university of Bologna, which was still nearer the Papal eye. Indeed, it remarks, the functions of the principal interior human organs were mostly discovered at Bologna. Moreover, the father of at Bologna. Moreover, the lather of French surgery was physician to three Popes in succession, who the efore can not well have put ruman anatomy under the ban. Indeed, by the beginning of the sixteenth century, provision was made for regular dissections at Rome

In Spain, which few of us are much cerned to vindicate from the charge of bigotry, Ferdinand, not long after setting up the Spanish Inquisition, made provision for regular public dissections in the universities of the Peninsula. This hardly looks as if the hyperorthodox functionaries of the Holy Office supposed heresy to lurk in the separated bones of a human body.

True, Vesalius himself once writes from Madrid, that he could hardly so much as touch a dry skull, but that there was an uproar over it. However, as the Messenger very pertinently re-marks, there is small significance in Madrid was not the seat of a university, but of a royal court. It would be by no means agreeable to the august occupants of Windsor Castle now to have human dissections going on around them. Yet the church of England does not put these dissections under the ban. Even now, it seems, popular feeling in New Jersey renders a medical school there almost impossible. Yet the Pres-byterian church, which is so influential in that State, assuredly does not forbid anatomical research.

The Messenger points out that Dr. White, while dwelling complacently on the freedom and safety which Vesalius enjoyed within the Venetian territory, finds it convenient to forget that he came regularly to Papal Bologna to lecture, and that he was urged by this great University to accept a permanent professorship there. He seems not to have been aware that human dissections were regarded as heretical in the States

bitter persecutions which Vesalius underwent, persecutions which reached him even in Padua, and almost wearied the life out of him. Father Camp-bell remarks that our illustrious ambassador has skilfully so stated the matter as to leave his readers to suppose that these persecutions were influenced by churchmen, where-as they proceeded only from physicians. The church remained perfectly tran The church remained perfectly tran quil over him, but the Galenists could not forgive him that, by human dissections, he had established various propositions contradicting those which had derived from examination

of the lower animals.

This accusation, brought by Father Campbell, is a very serious one, that Dr. White has transferred to the clergy the odiam of the persecutions whi Vesalius suffered at the hands of his own profession. It is to be hoped that President White is able to show that he has been neither disingenuous nor ignorant here.

Johnson's Cyclor edia says that Vesalius, in his old age, was condemned to death as a heretic by the Spanish Inquisition, but that the sentence was mitigated into the imposition of a pilgrimage to Jerusalem, under the hardships of the return from which the old

man came to his end.

The commutation of a sentence of death for heresy, by the Spanish Inquisition, into a simple pilgrimage, is so absolutely at variance with the whole absolutely at variance with the whole long record of its proceedings, for three centuries and a quarter, given by Llorente-every page of whose history, and every note, I have carefully read—that it is quite incredible unless confirme by contemporary official registers.

have consulted one or two other Catho have consulted one or two other Catho lic authors besides Father Campbell, and they all remark that Vesalius' contemporaries know nothing of any such trial, sentence, or change of sentence. His pilgrimage to Jerusalem was not a penance, but a vow. Vesalius was a good Catholic all his life—for, whatever Dr. White may think, there were, and are, abundance of enlightened Catholics—and, in making the vow of a nil.

Land, and he died at Corfu on his re-

Land, and he died at Corfu on his return, of very want.

I think we can see, assuming this story of the trial before the Inquisition to be a fabrication, how it may have arisen. It has long been a Protestant axiom, that no man of original thought can possibly remain at ease in the Catholic church. Vesalius was a man of original thought. Therefore he must have been persecuted by the church. He lived in Spain in his old age; therefore it can not be but that the Inquisition condemned him as a heretic. A heretic was always put to death. heretic was always put to death. Therefore of course, Vesalius suffered death. Yet he was certainly not burnt. Therefore it is plain that the Holy Office, being somewhat daunted by his scientific eminence resolved to put him to death indirectly, being an old man of fifty, which in that time was about equivalent to eighty now. Therefore, it sent him off to Jerusalem, and that so ill provided with means, that he died of starvation on his way

Now I ask if I am not competent to Now I ask if I am not competent to construct a good, orthodox Protestant catapult, every part of which shall be joined to every other, if not by facts, by something which may be more serviceable than facts, the presuppositions of pious malignity. Therefore when my brethren in the good cause next want a fresh engine of war, let them apply to me, stating how much they

want a fresh engine of war, let them apply to me, stating how much they are willing to lay out upon it, and we will see what can be done for them.

Of course, if authentic evidence of a trial before the Holy Office can be found, my battering ram will be superfugue, except as an example of inventive. fluous, except as an example of inventive

genius awaiting encouragement.

No doubt we shall be able to find No doubt we shall be able to ind plenty of examples of Popes, Bishops, priests, laymen, and above all of de-yout women, who, reverencing the human body as the temple of the Holy Ghost, have been unwilling to see it, oran in doubt hashed and have like even in death, hacked and hewn like the bodies of brutes, and have often seriously embarrassed the progress of anatomical inquiry. This is so even to this day, and, it seems, is peculiarly apparent in the Protestant and Pres'y terian State of New Jersey. Yet we have seen that at least for some five we have seen that at least for some five or six centuries back neither Papacy nor Inquisition nor Convocation nor General Assembly nor General Con-ference has forbidden the dissection of human bodies. will next return again to the ac-

cusations of our friend the Republican correspondent.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTE SERMONS. Fifth Sunday after Epiphany.

THE DUTY OF GOOD EXAMPLE.

Use your endeavor to walk honestly towards them that are without. (1, Thess. iv. 11.)

The holiness of the church, my dear brethren, is for us who belong to her a thing so evident and clear that we can no more think it necessary to prove it than we can think it necessary to prove that the sun shines in the heavens. Tre practical and imperative way in which the church enforces boliness of life on each and every one of us is something with which we are so familiar that no shadow of doubt can enter into our minds as to its necessity. The means of grace which she offers to us, and of which she even requires us to make use the sacrament of the Body and Blood of the Lord Himself which she gives us, the penances she imposes upon us by way of fasting and abstinence, the warnings which she is ever giving us of the condemnation which will fall upon impenitent sinners these and ten thousand other things make the sanctity of the church so well known that it is not so much an article of faith as a thing which we see with our own eyes and which falls under our own experience. But there are those who are without these advantages. There are many

around us, our near neighbors and Dr. White dwells indignantly on the friends, who are cutside the chur ther persecutions which Vesalius through their own fault, but by through their own fault, but by birth and education. These are not in pos-session of those means of knowing the church and her sanctity of which we are possessed; and in order to have this knowledge they depend to a very large extent upon ourselves. I wish this morning to call your attention to the order of electricity or viscous fluid wi responsibility which rests upon us on this account, and to one or two practical ways in which we are accountable to God for what that responsibility in-

volves. Now, that we lie under this responsibility is a truth not very hard to see. For, as I have said, those cutside the church are ignorant of the doctrine and practices of the church. From their earliest years they have had utterly false and erroneous information given them about the church, an information so false and erroneous that they do not think it necessary or even right to make the cell of a living creature has ever inquiries. How, then, are they to have the truth brought home to them? What way is there of spreading the intricate and thorough going investigation by Huxley. Hooker and others of ight? Almost the only way, and cerend such lives as the church requires of them. Now, if we do not do this we are of course responsible to God, as every man, be he Catholic or be he Pro-testant, is responsible to God for his whole life and every action in it. But more than that, a special responsibility in this time and in this country lies at the door of every Catholic man and every Catholic woman. Every Catho-lic man and woman who does not lead a good life is a stumbling-block and a rock of offence standing in the way and preventing many poor souls from seeing and embracing that truth which is necessary for their salvation; and those Catholics whose way of living forms such a stumbling-block will have to give a strict account to God not mere-ly for their own sins and for themselves, but also for the souls of others whom they have rained.

Now, I am going on this account to are, abundance of enlightened Catholics—and, in making the vow of a pilgrimage, the great physician simply followed the custom of his time and his religion. However, his failing strength gave way after the visit to the Holy

meet with its condemnation, and become hindrances to the knowledge of the truth.

First: There is nothing of which the business world thinks so much as truth, uprightness, integrity in business matuprightness, integrity in business mat-ters. To pay debts promptly, to do work squarely, to execute contracts faithfully, there are some of the marks of an honest man. Now, in view of what I have said, ask yourselves, is this way of acting the mark of all Catholics? Will a man who wants to get a house built, who is looking for a trustworthy clork or assistant, choose out Catholics. c'erk or assistant, choose out Catholics in preference to others, because he knows that they are worthy of trust? If this is not the case, if the being Catholic is no guarantee of trustworthi Catholic is no guarantee of trustworthiness, you will have to answer to God for the bad effect your dishonesty has upon those outside.

And now a question for women. You all know in what virtue consists, the glory and honor of women. You all know what the world expects of women.

You know, too, how much the church makes of modesty and chastity, in what onor she holds them, how strict she is in inculcating their necessity. Now, one of the effects of genuine modesty and chastity is to overawe and over power the approaches of the unclean and impure. There is a majesty in virtue which lays low and keeps at its level vileness and impurity. Is every one who comes near a Catholic girl or woman conscious of this influence? Is there something about every Catholic girl woman which makes it clear to every dirty fellow that he must go elsewhere if he wishes to find a victim and a means of satisfying his disgraceful passions? It ought to be so, for the oul of every Catholic girl and woman, over and above the majesty of natural virtue, is the abode and dwelling-place virtue, is the abode and dwelling-place of the grace of God. And if you are true children of the church such will be the effect your presence will have. Well, my brethren, ask yourselves these questions; answer them honestly; and, if you find that you have done where or mand not werely for your own. wrong, amend, not nerely for your own sake but for that of those outside.

THE PERIL OF PHYSICIANS.

LACK OF FAITH IN GOD THE DANGER OF MODERN MEDICAL RESEARCH AND PRACTICE.

Dr. John H. Cotter of Poughkeepsie, was elected president of the Dutchess County Medical Society on its 100th anniversary. In his address he said:

"Experience teaches, that, if we succeed in the future, we must avoid the mistakes of the past. And to my mind, one of the greatest mistakes has been made by some of our most gifted thinkers and writers who have spent their lives in trying to prove that this world and all that it contains is merel a matter of chance. In other words

that there is no Creator.

"By their teachings many have be come infected with the idea that be lief in the unknowable is a sign of ignorance of superstition. These men spent their lives in this work. And spent their lives in this work. And yet, all that the Christian thinker can deduce from their teaching is, that they did not believe because thy could not create. Many scientists who devote their lives to research along those lines relating to medicine, became interest with this belief, and from it fected with this belief, and from it sprang a want of confidence in our-selves. It is necessary that the physician should have confidence both in himself and in the means which he employs for the treatment of disease. The more confidence he has the more

he will be able to accomplish.

'Did we begin with a belief in our illusion. Again, when we lose confidence in cur own ability, we lose hope.

And, if the physician loses hope, how can be expect to inspire his patients. can he expect to inspire his patients with hope for their own well-being? It is my belief that all this doubt, this lack of confidence in with confidence in us and in our work, should be laid at the doors of these few

scientists, or would be creators.
"On this subject, Lord Kelvin, one of the world's leading scientists, tas lately given the following warning to not be imagined that any hocus pocus of electricity or viscous fluid will make a living cell. Let not youthful mirds be dazzled by the daily newspapers claiming that because Berthelot and others have made food stuffs, they can others have made food stuffs, they can make living things, or that there is any prospect of a process being found in any laboratory for making a living thing, whether the minutest germ of bacteriology or anything smaller or greater. There is an absolute distinction between crystals and cells. Anything that crystalizes may be made by the chemist. Nothing approaching to the cell of a living creature has everyet been made. The general result of tion by Huxley, Hooker and others of tainly a way so necessary that without the present age, and by the nineteenth it all efforts are futile and vain, is that those who are called Catholics should artificial process whatever can make artificial process whatever can make Brockville, Ont.

"This being an age of action, we have become too active, and give no time to meditation. We seem to imagine that meditation is a kind of mental laziness. But to regard meditation and action as opposite, is a mis take. Even though we fail to solve the problem, our time is not lost, for by meditation the mind grows keener

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and stronger and after a time spent in neditation we are able to accomplish tasks that would otherwise be impos-sible. What exercise is to the muscles meditation is to the mind. If this were practical and encouraged by the physician, perhaps many cases of insanity and suicide, both of which are on the increase, would be averted."

THE CATHOLIC WHO GIVES BAD

HE DOES HARM NOT ONLY TO HIMSELF AND THOSE HE MEETS, BUT TO HIS RELIGION.

It is common to hear Catholics urge n extenuation of their conduct that others do the same. The business man who resorts to sharp practice says he at least no worse than his neighbors. Sharp practice in business is locked upon by many as allowable, and thereme Catholics think that they are justified in adopting the same nethods. How do others regard them as representatives of their religion ? How does their practice square with their profession? That is a different matter, and one that cannot be neg-i-cied. Wrong is wrong, but a Catho lie lending himself to the practice of wrong does harm not only to himself and to those he meets in a business way, but to his religion.

Again, the movement that is now on foot in certain parts of this country to purify the stage has brought out the fact that Catholics are not always so scrupulous about the character of the plays they attend and countenance by

their presence as others expect them to be. Catholic women attending plays of a doubtful character shock not only Catholics, but non Catholics as well. Perhaps they argue that they themselves suffer no harm, and that they can therefore, safely attend where others could not. Can they? Is it nothing in their eyes that others are scandalized by their conduct? Have they no duty to set a good example fo others, or at least to avoid giving bad example? This taking into account the welfare of others as well as our own should never be neglected. We are not isolated atoms that receive or give nothing to others. We are influenced by others and we influence them, and we can exert a power for good or evil as we choose. If we are faithful to religious and moral duties, others will not find in our conduct an excuse for doing evil; nor will those who knowing the obligations of a Catholic and expect Catholics to live in accordance with those duties, have so often to complain that Catholics are not the force for good in the community that they should be.

GRATITUDE FOR FAITH.

Rev. Edmund Hill, of the Passionist Fathers, who became a convert more

Fathers, who became a convert more than thirty five years ago, speaking at a meeting of the Converts' League in New York City, recently said in part: "John Henry Newman speaks of his conversion as "the greate t of possible mercies." Every true convert must say the same of his or her convertion. When we look around and behold so many who have no religion at all, or who, if they have some, are blindly remaining where we ourselves once remaining where we ourselves once were: others, again, who are drifting away from positive belief of any kind, or, perhaps, taking up with plausible delusions—we marvel how we came by the gift of Catholic faith, and the on y answer is that God chose us for it. This divine predilection ought to pro duce in us a heartfelt and continual "Did we begin with a belief in our thanksgiving, a debt to be paid every helplessness, we should never make the experiment that would dispel the

The first morning act of every sincere Christian is to thank God for having spared him from death and danger lack of confidence in ourselves and during the night. His last act at night want of ability to inspire our patients is also one of thanksgiving for another s also one of thanksgiving for another day of life. Consecrating himself to God during each period is the surest safeguard gainst the enemy of his soul.

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Dtc. 30. 1905— By Expenses Commissions, Expenses and Salaries to Agents. Payments for Death Claims. Matured Endowments Surrendered Policies Matured Investment Policies Surrendered Dividends to Policy holders. Annutiants Interest on Guarantee Fund.	144,622 32 252,686 29 259,476 07 52,203 00 27,789 31 92,422 21 86,520 70 11,435 67 6,000 00		. 51
		\$6,666,081	18
Assets.			
Dec. 30, 1905— By First Mortgages on Real Estate		\$1,043,046 4,279,630	3 70 8 (X)

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"Stocks. Bonds and Debentures (market value \$4.387.699.71).

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"The Lord's Anointed," by Grace Keon (illustrated).

"The De Profundis Bell "by Conrad Kummel (illustrated).

l. (illustrated). The Great Simplon Tunnel." (illustrated). Two Exiles, 'by Katharine Tynan Hinkson.

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"The Lifting of the Cloud," by Mrs. Francis
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