

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXC.

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 endowed with a special gift of infallible truthfulness.

Ranke has the same judgment of Sarpi's history of the Council of Trent. He admits its style, but discredits its honesty.

Dr. White finds another very serviceable weapon against the Papacy in the history of the great physician Vesalius, of the sixteenth century.

The Messenger hereupon expresses some perplexity, inasmuch as, says, as the history of human dissections can be traced from early in the fourteenth century in the University of Montpellier—then under the jurisdiction of Arignone—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 French surgery was physician to three Popes in succession, who the more not will have put human anatomy under the ban.

In Spain, which few of us are much concerned to vindicate from the charge of bigotry, Ferdinand, not long after setting up the Spanish Inquisition, made provision for regular dissections of the dead in the universities of the Peninsula.

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 remarks, there is small significance in this.

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.

Dr. White dwells indignantly on the bitter persecutions which Vesalius underwent at Padua, and almost wearies the life out of him. Father Campbell remarks that our illustrious ambassador has skillfully so stated the matter as to leave his readers to suppose that these persecutions were influenced by churchmen, whereas they proceeded only from physicians.

This accusation, brought by Father Campbell, is a very serious one, that Dr. White has transferred to the clergy the odium of the persecutions which Vesalius suffered at the hands of his own profession.

Johnson's Cyclopaedia 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 pilgrimage to Jerusalem, under the conditions of the return from which the old man came to his end.

The continuation of a sentence of death for heresy, by the Spanish Inquisition, into a simple pilgrimage, is so 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 confirmed by contemporary official registers.

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.

Now I ask if I am not competent to construct a good, orthodox Protestant catechism, 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.

No doubt we shall be able to find plenty of examples of Popes, Bishops, priests, laymen, and above all of devout women, who, reverencing the human body as the temple of the Holy Ghost, have been unwilling to see it, even in death, hacked and hewn like the bodies of brutes, and have often seriously embarrassed the progress of anatomical inquiry.

We will next return again to the accusations 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 than we can think it necessary to prove that the sun shines in the heavens.

But there are those who are without these advantages. There are many around us, our near neighbors and friends, who are outside the church, not through their own fault, but by birth and education.

Now, that we lie under this responsibility is a truth not very hard to see. For, as I have said, those outside the church are ignorant of the doctrine and church are ignorant of the church.

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Dr. White may think, there were, and 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.

and stronger and after a time spent in meditation we are able to accomplish tasks that would otherwise be impossible.

THE CATHOLIC WHO GIVES BAD EXAMPLE. HE DOES HARM NOT ONLY TO HIMSELF AND THOSE HE MEETS, BUT TO HIS RELIGION.

It is common to hear Catholics urge in extenuation of their conduct that others do the same. The business man who resorts to sharp practice says he is at least no worse than his neighbors.

Well, my brother, answer me honestly; and, if you find that you have done wrong, amend, not merely 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 merely a matter of chance.

By their teachings many have become infected with the idea that belief in the unknown is a sign of ignorance of superstition. These men 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 they could not create.

Did we begin with a belief in our helplessness, we should never make the experiment that we should dispel the illusion. Again, when we lose confidence in our ability, we lose hope.

On this subject of exceeding ingenuity and thorough going investigation by Huxley, Hooker and others of the present age, and by the nineteenth and eighteenth centuries, is that no artificial process whatever can make living matter out of dead.

I am in a position to negotiate large loans on church property at low rates of interest. Prompt service. H. WADDINGTON, Confederation Life Bldg., TORONTO

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's professional standing and personal integrity permitted by:

Dr. McTaggart's vegetable remedies for liquor and tobacco habits are healthy, safe, inexpensive home treatments. No hospitalization; no publicity; no loss of time from business; and a certainty of cure.

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