

ed—but Realdus Columbus. Then Eustachius, after whom the tube from the ear to the throat is called, he having discovered it. And Varolius, whose name is associated with an important part of the brain.

Following them came Malpighi. These four men were all papal physicians, as well as anatomists. They were all under the very eye of the pope, and yet we are asked to believe that all the time the pope was forbidding human anatomy under pain of excommunication. The Popes seem, one after another, to have actually selected the leading anatomists of the day in Rome to act as their physicians, and I think they did very wisely, because these men, who were constantly engaged in research on the human body, were the men most capable of dealing with human diseases of the day.

Now let me conclude this part of the argument and this absurd story of Boniface's bull by telling you that the most prominent German history of medicine, not written by a Catholic and certainly with no Catholic bias, says that papal hostility to anatomy did not exist; that the Papal Court placed scarcely any obstacles in its way, and that, on the contrary, the Popes encouraged anatomy in every way. That ought to dispose of this tale of Boniface and his bull.

In addition to those I have been speaking about, let me name one or two distinguished Catholic anatomists. First of all there is the greatest name of all amongst anatomists, namely that of Vesalius, the father of Anatomy, who was born in 1514 and died in 1564. He was born in Louvain, and there he was educated and I wonder if any University in the world could now turn out a young man of twenty-two who was capable of going to Italy,—his native language being French of course—and lecturing on anatomy in Latin. That is what Vesalius did, and it certainly shows that the type and intensity of education at that time in Louvain was of a very high order. Well, Vesalius found the science of anatomy dependent almost entirely