CORRESPONDENCE

To the Editor of the Northwest Review:

Dear Sir,

Would you kindly tell me through the medium of your paper whether the Church at any time opposed Harvey's theory of the circulation of the blood through the body.

Also, if we (Catholics) are obliged to believe the whole of the Bible?

Please recommend to me a veracious history of Europe in the Middle Ages.

Your paper is eagerly looked for weekly in our household, and the articles in it are found of great benefit in arguments with outsiders.

These answers would greatly oblige

FEDELINA.

Winnipeg, Aug. 18.

ANSWER.

1. We are not aware that the Church at any time opposed Harvey's theory. Certainly there never infallible utterance was any against it. What individual churchmen may have said against it does not implicate the Church, which is responsible only for what an ecumenical council or a Pope speaking 'ex cathedra' on a question of faith and morals has defined. The experience of Andrea Caesalpino shows that the Popes of his day did not condemn the theory of the circulation of the blood. For, half a century before Harvey he wrote: "In animals we see that the nutriment is carried through the veins to the heart as to a laboratory, and its last perfection being there attained, it is driven by the spirit which is be-gotten in the heart through the arteries and distributed to the whole body." The system accepted since the time of Harvey could hardly be more definitely or accurately stated. And yet Caesalpino was called from Pisa to Rome by Clement VIII., to be chief physician to the Pope and professor of medicine in the Sapienza college, and he retained these positions till his death.

2. Undoubtedly Catholics are obliged to believe the whole of the Bible. If our correspondent has any difficulty in accepting any part of the Bible, let her state the difficulty and we shall be happy to remove it. Catholics have always realized with St. Peter (2nd Epistle chap. 3, verse 16) that there are difficulties in the Bible, but none insoluble.

3. We know of no thoroughly veracious history of the Middle Ages, with that title in English; but there are many more comprehensive works that tell the truth handiest is Fredet's Modern His- ing of priests (except the Jesuit)



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depth of research, and of censurable slouchiness in the application of the facts which they do pick

box.

After mentioning that McCabe, having been a Franciscan, has become an atheist, a disciple of 'Romanism in its continental form where all sorts of superstitions are developed, is apt to drive the in- 49 Newgate Street, London, E.C. telligent into the dark abuses of infidelity, as in France and Italy." The natural meaning of this is that McCabe, having been brought up under the "continental Romanism," has been driven by its superunreasonableness into stitious atheism. Now McCabe is an Irishman, and his monastic life has been chiefly spent in Ireland and England. He nowhere intimates that his few years in Begium had any particular effect on either his character or opinions, although he plainly thinks that his Belgian brethren are rather a stupid set. As to the English Franciscans, he thinks they are very much like so many Church of England chergymen, some admirably good, and highly intellectual, some very far from good; the bulk reputable and sincere, but not remarkable either

in character or life, as the bulk of no human brotherhood can easily about that period. One of the be. He thinks the monastic traintory, which includes all the Christ- rather behind the times, but he nowhere represents his own defection from God as due to any resentment over an inadequate or a superstitious education. Of the Jesuits he has nothing disparaging to say, although he thinks it might be better if they were not quite so hard to train into line with the seculars and the other regulars. However, he does take it rather ill that the Jesuits believe that, as salvation consists in union with God, he who does does not believe in God, the personal God, is not on the way to



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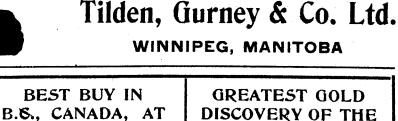
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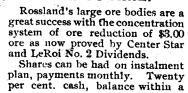
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Many thanks to Fedelina for her intelligent appreciation of our efforts.-Ed. N.R.

CONSIDERATIONS ON CATHO-LICISM BY A PROTESTANT THEOLOGIAN.

Sacred Heart Review .- CCCXIV.

What I have said, going to show responsibility for Voltaire's frivolous Deism and blasphemous hatred of Christ, has the more force than Buddhism says: "Atoms!" Christ-the fact that the main editor of ianity says: "God!" McCabe was the Encyclopedie was Bayle, a braught up to choose God, but Protestant, less truculent in temper than Voltaire, but of the same tenor of opinion.

As much may be said, in a general way, of the other two instances which the Witness brings up, namely, Joseph McCabe and Ernest Renan.

As concerns McCabe (whose book I have read from beginning to end) what the Witness says, is a very good illustration of a class of Protestant writers, much more respectable and less virulent than such people as Lansing, but of no great

heaven .-McCabe's infidelity seems to be nothing different from infidelity in general, but to be, like other men's, a free moral choice between the two alternatives propounded by that the Jesuits have very little Marcus Aurelius: "God or Atoms, Which?" These two alternatives are as old as developed thought.

Continued on page Six.



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HUGH McKELLAR Deputy Minister of Agriculture

Winnipeg, Aug. 8th, 1904

