CORRESPONDENCE

To the Editor of the Northwest Review:
Would you kindly tell me through the medium of your paper whether the Church at any time opposed of the blood through the body Also, if we '(Catholics) 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 th articles in it are found of grea benefit
iders.
These answers would greatly blige

## ANSWER

1. We are not aware that the ey's theory. Certainly there neve was any infallible utterance against it. What individual churchmen may have said against it does not implicate the Church which is responsible only for wha an ecumenical council or a Pope peaking ex cathedra on a ques ion of faith and morals has ined. The experience of Andrea Caesalpino shiws not condemn the his day did circulation of the theary or the cif a century before Harvey he wrote: "In animals we ee that the nutriment is carried hrough the veins to the heart per to a laboratory, and 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 defintely or ac curately stated. And yet Caesal ino was called from Pisa to Rome by Clement VIII., to be chid physician to the Pope and pro essor of medicine in the Sapienz college, and he retaind the tions till his death
2. Undpubtedly Catholics are obliged to believe the whole of the Bible. If our correspondent ha any difficuly accepting any ifficulty Bibe, let be happy to ifficulty and we shall be happy to ealized with St. Peter (2nd Epistle ealized with St. Peter (2nd Epistle difficulties in the Bible, but none nsoluble.
3. We know of no thoroughl Ages, with that title in English but there are many more compre hensive works that tell the truth bout that period. One of the handiest is Fredet's Modern His tory, which includes all the Christ tian era. Then there is Darfas History of the Church in four yol mes; also Alzog's History of th Catholic Church in three or four volumes, and Dr. Parsons' Stude in History, which, in the course of five volumes, handles with grea learning and honesty all the dis puted historical ques Tiddle Ages.
Many thanks to Fedelina for hes intelligent appreciation of ou

CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT LICISM BY A

Sacred Heart Review-CCCXIV.
What I have said, going to show esponsibility for Voltaire's frivol ous Deism and blasphemous hatred of Christ, has the more force than the fact that the main editor of the Encyclopedie was Bayle, Protestant, less truculent in temper than Voltaire, but of the same tenor of opinion.
As much may be said, in a gen ral way, of the other two instan ces which the Witness brings up namely, Joseph McCabe an Ernest Renan.
As concerns McCabe (whose book I have read from beginning to end) what the Witness says, is a very
good illustration of $p$ class of Pro good illustration of a class of Pro-
testant writers, much more respectable and less virulent than such people as Lansing, bat of no great


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epth of research, and of censur ble slouchiness in the application of t
up.
${ }_{\text {After }}{ }^{4}$ mentioning that McCabe aving been a Franciscan, has be come an atheist, a disciple o Haeckel, the Witness proceeds "Romanism in its continental form where all sorts of superstitions ar developed, is apt to drive the in 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 its super titious unreasonalleness into theism. Now McCabe is an Irish man, and his monastic life has been chiefly spent in Ireland and Eng and. He nowhere himates that is few years in Begium had any articular effect on either his chat acter or opinis thinks that his Belgian lainly are rather a stupid set ds to the English Franciscans, he Asinks they are very much like so many Church of England clergy men some admirably good, and highly intellectual, some very far rom good; the bulk reputable and incere, but not remarkable eithe character or life, as the bulk o human brotherhood can easily e. He thinks the monastic trainag of priests rexcept the but he no her from God as due to any resent ment over an inadequate or a superstitious education
Of the Jesuits he has nothing isparaging to say, although he hinks it might be better if they解 thine with the seculars and the ther regulars. However, he does ake it rather il that the Jesuits
elieve that, as salvation constists eheve that, as salvation consists
anion with God, he who does union with God, hee who doe
not believe in God, the per ons not God, is not on the way to heaven.-
McCabe's infidelity seems to be othing different from infidelity in eneral, but to be, like other men's, a free moral choice between the wo alternatives "propounded Atoms Which?" These two alternative re as old as developed thought Buddhism says: Atoms! Christ lanity says: God! McCabe wa raught up to choose God,

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## DEPARTMENT OF AGRICULTURE AND IMMIGRATION. <br> NOTICE TO FARMERS <br> Harvest Hands

The first excursion of Harvest Hands leaves Ontario from Kingston west, August 23 and 25; east of Kingston, August 27; Quebec; August 30 ; Atlantic Division, that is the Maritime Provinces, Sept. I. Farmers in every district of the province where men are wanted are advised to appoint delegates to meet men at Winnipeg to secure the needed help. Municipalities, towns and districts sending delegates get their full quota of men required. If delegates are not sent and the supply is limited,
districts may not secure even a share of those who come. Deledistricts may not secure even a share of those who come gates on arrival in Winnipeg will please call on

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HUGH McKELLAR
Deputy Minister of Agriculture
Winnipeg, Aug. 8th, 1904


