

and elevating grade. If good books were obtainable for the same price as hurtful ones, the latter would seldom be called for. The best way to extirpate evil literature, is by spreading abroad that which is pure. The best way to kill bad books, is by publishing good ones.

THE COMING STUDY.

The characteristics of various nationalities are so strongly marked that it is very natural that the bent of the national mind should assert itself in the domain of study. The wonder is, rather, that particular lines of study should in all countries, at different periods, hold almost undisputed sway. The classics, in their palmy days, were so absolute that no hope of rivalling them in modern literature seems to have been entertained; so we find Milton seriously considering whether or not he should write his great Epic in Latin. In the middle ages Christian Philosophy, the Queen of Sciences, absorbed the best talents of Teuton and Frank alike; but, like most sovereigns of the time, it received much more attention than its subjects. At the present day, the name, Philosophy, is common enough, but it would take the most subtle of mediæval doctors to justify the application we often make of the term. Among recent dissertations for the degree of Doctor of Philosophy, in one of our greatest universities, we find the following: "On the ventricular Epithelium of the Frog's Brain;" "Dioxybenzoyl-Benzene-Sulphonic acid Sulphur Fluorescein," "On the Reaction of certain Alcohols with Para-Diozo-Meta-Soluene-Sulphonic acid." Shade of Duns Scotus! make Philosophy out of this—but no, let not the discordant sound of your "barbarous terminology" break in upon the melodious phraseology of nineteenth Chem—we beg pardon—Doctors of Philosophy. "Science"—for the physical sciences have, during their day, arrogated to themselves the generic

term—has been borne high above Classics and Philosophy by the tide of popular favor. Great is the debt, we must admit that the world owes to these sciences; nor is anything that the omniscient God has seen fit to create unworthy of the study of man. The tide, however, has reached its flood if it has not already begun to ebb. When the Physical Sciences take their proper place, things pertaining thereto will likely be called by their proper names again. A dissertation on a chemical reaction, a worm's eyes, or a frog's brain, will not be considered as entitling one to a degree in Philosophy. But, after all, this is the homage "Science" pays to Philosophy. In the near future, the conclusions of certain chemists or biologists, will not be quoted as ultimate and incontrovertible truths, regardless of the principles of metaphysics and even of revealed religion.

The twentieth century will probably take to heart, more seriously than any of its predecessors, Pope's dictum as to the proper study of mankind. Social science is the coming study. There is hardly any choice in the matter; social questions are irresistibly forcing themselves on the attention of the greatest thinkers. Conservatives smile at the dreams of Edward Bellamy, and not, perhaps, without good reason, for he attributes to the social organization all the ills that flesh is heir to. The effects of original sin cannot be eradicated from the human heart by a reconstruction of society. Yet the prodigious sale of "Looking Backward" is of deep significance. Its popularity is not due to the intrinsic merit of the book, but to the absorbing interest people now take in the questions therein treated. It is gratifying to find that Catholics are keenly alive to the importance of social science, and that some of the most serious thought and statesmanlike utterances have come from dignitaries of the Church. Cardinal Manning who has long been famous for his