

to have lain down before hand how much he was, to do, and when he should be at liberty to stop—who had a claim, and who not upon his affection, thus proving that he knew nothing of that love, the essence of which is that it has no assignable limit—that it is a debt which we must be well content to be ever paying, and not the less still to owe. The wonderful parable which our Lord gives of the Good Samaritan, wonderful in its adaptness to the needs of the class of persons for whom it was spoken, directs us to take off our eye from the object to which love is to be shown and to turn it back and inward upon those who are to show the love. On this principle the parable is constructed.

#### THE ENCYCLICAL OF LEO XIII.

Mr. Hallam the historian, less than fifty years ago, writes:—

“THE scholastic philosophy so famous for several years has since passed away, and is forgotten. Our public libraries are cemeteries of departed reputation, and the dust accumulating on their untouched volumes speaks as forcibly as the grass that waves over the ruins of Babylon. Few, very few, for a hundred years past have broken the repose of the numerous works of the Schoolmen. This somewhat sweeping statement afterwards modified by the confession of the historian that he had met four living Englishmen who had “read parts of Thomas Aquinas,” contains even yet more than a suspicion of truth, even as regards the clergy of the Roman Church, whose acquaintance with the “Angelic Doctor” is, as a rule, only second or third hand, being derived from theological text books, which quote just so much of the author as seems to make for their side. But is Hallam far astray when he remarks with something of wondering censure in his tone that only certain portions of his “writings are still read in the course of instruction of Rome [Roman] Catholic University.” Had the author of the “History of the Middle Ages,” inquired a little more, he would of course have found that in the Dominican cloisters, the study of Aquinas as a whole was of obligation; that the theological professors of that celebrated order are bound by most solemn oath to teach nothing contrary to the opinions of their mighty father; and that in the Benedictine Monasteries of the better sort no one was considered a finished theologian till he was thoroughly acquainted with the pages of St. Thomas, one of the most illustrious pupils of the order. On the whole, however, it has ever been a standing reproach to the clergy of the Roman Church that they are for the most part utterly ignorant of the writings of the only medieval divine whose work stands out in bright contrast to the confusing farrago of rubbish which at that time, and for centuries after the days of Aquinas passed for Theology. It has remained for the present Pope to remove, as far as he can, this reproach from the Church. In his recently published Encyclical, entirely devoted, not to bemoaning the wrongs suffered by the Papacy, but to the praise of Philosophy as applied to Theology, Leo XIII, a liberally disposed and undoubtedly intellectual. Pontiff, has proclaimed with no uncertain voice the praises of Thomas of Aquin, and has called upon the Roman Catholic world once more to do homage to the “Angelic Doctor,” and once more to adopt him as the only sure teacher of wisdom and salvation. The Pope’s words are:—

“Endowed with a docile and penetrating mind, with an easy and infallible memory, with perfect integrity of morals, cherishing no passion but that for truth, rich in science

divine and human, justly compared to the sun, St. Thomas Aquinas warmed the earth with the effulgence of his virtues, and filled it with the splendour of his doctrines. Working as he did the great Doctor attained this dual result—he overthrew the errors of the past, and supplied invincible weapons for the destruction of those which could not fail to arise in the future.”

The concluding words of the Encyclical are addressed in the shape of an exhortation to Bishops, theological and philosophical professors, and all charged with the education of youth, to lay every possible stress upon the theological and metaphysical system inculcated by St. Thomas.

To the outside world this step on the part of the Pope may seem worthy of no notice. It may, however, surprise men to learn that it means nothing else than an entire revolution in the theological and philosophical teaching of the Roman Church. The immediate effect is seen in the anger which the Encyclical has excited in the minds of the Jesuits, who see in its terms an explicit endorsement of the teaching of the Dominions, with whose theology they have ever been at variances. By implication the Jesuits principles have been condemned by the voice of an “infallible authority,” nor would it surprise thinking men, if this were but the beginning of a series of theological reforms of such a sort as to bring the Roman Church, slowly indeed but surely, into closer conformity with that Creed of Christendom from which she has so willfully and so glaringly departed.

If the teaching of Thomas Aquinas is to be followed out in its integrity, a great movement towards the reunion of Christendom will thus have been promoted. From his pages the most acute reasoner cannot deduce anything approaching to the doctrine of the Immaculate Conception. On the contrary, with St. Bernard, the great Dominican can be cited as its opponent. The worship of the “Sacred Heart,” like the dogma just mentioned, a prime factor in Jesuit theology is nowhere even hinted at. The infamous “doctrine of Probabilism, the salient point in the “Moral Theology” of the school of Ignatius Loyola—a doctrine which has ruined thousands of souls and promoted iniquity wholesale—is not even hinted at—is, if the author is fairly interpreted, condemned by implication.

Above all, had Thomas of Aquin been the Pope’s Theologian at the Vatican Council, the latest heresy of the Infallibility of the Bishop of Rome would never have disgraced the pages of the history of that Church. And now “Infallibility” itself, in the person of Leo XIII, has come forward and declared that the only safe guide to be followed in Theology and Philosophy is that very Doctor, whose works, if fairly read and impartially construed, can only make for the destruction of many of those accretions which have overlaid the truth contained in the Church of Rome, such as the excessive cultus of the Blessed Virgin, her Assumption into Heaven and the like, to say nothing of later monstrosities, even more dangerous to faith and morals, the outcome of the teaching of the Jesuits and their disciples. When, therefore, we find him who is claimed to be men’s infallible guide in faith and morale condemning by implication the Probabilism of the modern theologians, as represented by Alphonsus Liguori in the past, and Gury in the present, there is every reasonable hope that, if the life of Leo XIII is spared, the foundation of a reformation may be laid which shall yet make at one the rent Body of Christ’s Church. In the meantime, however, this very act of an “infallible Pontiff,” gives a somewhat rude shock to the fabric so laboriously built up by Pius IX., under the auspices of Father Beckx, the “Black Pope,” and his Jesuit children, whose chief corner stone was the dogma of the infallibility of the Roman Pontiff.

#### CHURCH THOUGHTS BY A LAYMAN.

NO. IX.

CHRONICLES OF THE WARDENS OF DERBYSHIRE.

In a once celebrated reply to a sceptical book, a Non-conformist defender of faith said that if all the existing copies of the Bible were destroyed the entire Scriptures could be replaced from the memories of Christians. This remark is most interesting, as showing that what this eminent dissenter meant by the Bible was simply those passages in it which take the popular ear and are got off by heart. So far as Bible reading goes in Wesleyan, Presbyterian, Congregationalist places of worship it is a mere system of using Scripture for sectarian purposes, pet passages being read and re-read, and passages not capable of sensational use being skipped. As a matter of fact, a child might begin to attend Churches of these denominations and hear every service for a century without learning of even the existence of certain of the sacred books and be as practically ignorant of the Bible as a man is of the world who never passes beyond the bounds of his own fence.

The Church, which claims the right of authoritatively interpreting the Scriptures is the only one which honestly, fearlessly reads out in the hearing of the people the Bible, the whole Bible, while those who discard Church authority and tradition systematically conceal from their people whole sections of the Bible; innocence in the one case has nothing to conceal, courts inquiry, throws open all possible evidence, while guilt on the other hand presents a partial, mutilated, one-sided view of the case, presents in fact only the case and view thereof of its own party.

Reflections like these arise naturally enough on looking over the contents of an old Vestry chest, containing the Chronicles of the Parish, kept by Churchwardens. Were our Macauley’s, Hume’s, Lingard’s, Green’s histories destroyed a very complete history of England for centuries could be made up from Church archives, and honest history too, the frank, outspoken tongue of utter guilelessness speaks out in these quaint records, reading them is like the dissection of a mental cadavre, or study of a geological strata, or observation of the discovered wonders of Ninevah or Egypt, so clear is it that nothing was set down for effect on future generations or for ought but to serve as a brief abstract and chronicle of the passing time.

No official has been so roundly abused by historians as the Churchwarden, “Churchwarden’s Gothic” is the lowest abyss of architecture, and Churchwarden’s whitewash is a synonym for desecration. But this is unfair, for the Parson and the Squire are equally in fault wherever these artistic abominations are seen, for as the one warden is elected by the people and the other is the Parson’s nominee, whatever is their guilt it is shared fully by the Clergy and Laity. One charge, however, cannot be brought against many Derbyshire Wardens of olden time, they kept their records of accounts with admirable fullness and perspicuity of detail.

Suppose we turn into a few of these ancient Churches and inspect the Parish registers. At Darley Dale we read of burials with this memo. appended: “Perished with cold on ye moore,” an item we commend to those who fancy such a fate peculiar to exposed Canadians, they will find too in DeQuincy’s “Memorials of Grasmere” (vol. ii.), a description of an English winter, which shews that a snow storm has terrors in the old land equal to any in this “arctic” clime. The rarity