

"who is Locke?" Let it be remembered our friend is a Catholic and of course believes in transubstantiation. Scholastics teach that in everything there is something besides the attributes (or accidents),—a substratum in which the accidents inhere. Locke denies that there is anything real apart from the qualities or attributes. Indeed he compares the notion of substance to the Indian fable of the tortoise which supports the world. What then becomes of the doctrine of transubstantiation? There are no real substances and therefore no *change* of substances; the attributes or qualities of bread and wine remain unchanged; what change then is there after consecration? If our Catholic disciple of Locke remains a Catholic, he should thank God that he is not a logician. In St. John xx. 26 I read "And Jesus cometh the doors being shut and stood in the midst" of his disciples. And in the next verse "Put thy finger hither." The plain meaning is that our Divine Lord came into the room with his human body, and yet there was no opening through which he passed. If *extension* and *resistance* are the *essential* qualities of bodies this is an absurdity. The Christian disciples of Locke must have a peculiar idea of the glorified body of our Lord and of the bodies of the just after resurrection. But perhaps these things are two subtle for their practical minds. At any rate even God can not do what is intrinsically impossible; to use a familiar example, He cannot make a square circle. When we have a contradiction of terms, we have *nothing*. Obviously then it is a matter of vital importance for the Catholic scholar to have a true and incontrovertible system of philosophy fully in accord with revelation. The right to choose one's principles of philosophy is based on the assumption that truth is subjective. Truth is no matter of choice. Let us repeat it, truth is objective. It was the discovery of this great principle that brought such peace to the mind of Orestes A. Brownson after wading through the dangerous waters of German philosophy. This admitted, "the master mind of America" soon found its proper sphere of action on the *terra firma* of Catholic truth.

To Protestants it is a more difficult matter to prove that there is anything reasonable in the the philosophy of the Schools. First, they are absolutely ignor-

ant of the subject. Secondly, rejecting dogma, they are not much troubled if it is shown that their principles conflict with admitted truths of Christianity. Theirs is a wonderfully elastic doctrine, thanks to Private Judgement. A Protestant student could no doubt talk glibly about "the mire of scholasticism." Indeed there is a striking similarity between the action of the professors of all modern philosophies with regard to the Scholastics and that of Protestants with regard to Catholics. How bitter soever may be the controversies among themselves, the unanimity of the philosophers in abusing scholasticism is as wonderful as that of the sectaries in abusing the Catholic religion. Brucker, referring to the Schools, speaks of "the horrors of their barbarous terminology—barbarous terms which had a sort of frightful sound from their very clatter." Kant designates scholasticism as the "antiquated and rotten constitution of dogmatism." Hobbes complains that the Doctors of the Schools treat of "matters incomprehensible" or *mirabile dictu*! "questions of abstruse philosophy." So that a pretty formidable indictment is made out against the unfortunate Doctors of the middle ages. To prove the charges is but a slight formality which may be complied with by dipping lightly into any of their works, quoting a few passages, and pointing out that they are 'incomprehensible' etc.

It must be admitted that a great obstacle to the popular study of Scholastic philosophy is the fact that it is locked up in a dead language—in Latin not the most elegant. This is no doubt a consequence of the bad odor with which the system is surrounded in the English speaking world, for on inquiry I find that a translation of the Angelic Doctor has gone out of print. However with the revival of philosophical studies among English speaking Catholics some excellent works in English have made their appearance. Among these might be mentioned "The Metaphysics of the School," by Father Harper, S. J. (MacMillan & Co.) His introduction is a complete vindication of the Schoolmen from the charges commonly made against them. To condense his arguments here would be impossible; but I shall quote a few passages in defence of the "barbarous terminology." His answers to the others are not less effectual.