ENCYCLICAL LETTER OF OUR MOST HOLY LORD LEO XIII.

BY DIVINE PROVIDENCE POPE.

To all the Patriarchs, Primates, Archbishops, and Bishops of the Catholic World, in the Grace and Communion of the Apostolic See.

Total Venerable Brethren all the Patriarchs, Primates, Archoishops, and Bishops of the Catholic World, in the Grace and Communion of the Apostolic Eco.

LEO. XIII. incrable Brothren, Health and the Apostolic

The only begotton Son of the Eternal Father, who appeared on earth that he might bring salvation and the light of divine wisdom to the human race, conferred a truly great and wonderful benefit on the world in commanding his apostles when he was about to descend again litch heaven, to "go teach all nations;" [1] and in leaving the church founded by kim as the common and supreme teacher of all peoples. For manking whom the truth had made free, were marking whom the preserved; nor would the

laving the courch founded by kim as the common and supreme teacher of all peoples. For mankind whom the truth had made free, were mankind whom the truth had made free, were had to be preserved: nor would the fritte of the heavenly teaching, by which salvarion was obtained for man, have long endured unless thrist our Lord had constituted a perpetal may obtained for man, have long endured unless thrist our Lord had constituted a perpetal may obtained for man, have long endured unless thrist our Lord had constituted a perpetal may obtained by the promises and land the church, established by the promises and laid say the charity of her divine Author, has incomplished his commands by making religious leaching and perpetual resistance to error ber constant aim and inst decrees passed by each of the laws and decrees passed by successors of the laws and decrees passed by successors of the Blessed Peter, Prince of the successors of the church have considered it to be pastors of the church have considered it to be pastors of the church have considered it to be ever their duty to promote with all their power science truly so called, and to use singular vigilance that all branches of human learning should never where he secommodated to the rule of the Catholic mith; and especially philosophy, for this good reason, that on it the rectifude of the catholic mith; and especially philosophy, for this controlle breathren, we also briefly adverted allow when we addressed to you, but now the cravity of the sunject and the condition of the times compel us again to treat with you of the method of p. dosophical studies which is most advantagenus to the fath and most in accordance with the dignity of human sciences.

Any one who con-iders the bitterness of our times and the state of the fath who con-iders the bitterness of our

Any one who con-iders the bitterness of our times and the state of public and private affairs will understand that the fruitful cause of the evils which oppress us or which we fear is that false doctrines concerning divine and human talogs, the product cornerly of philosophical schools, have crept into every order in the stare whose, manufact the adhesion of the majority. chois, have crept that every order in the state and have gained the adhesion of the majority. For since it is natural to man to follow reason this guide in action, whenever the intellect oss wrong the will easily falls into the same or; and thus it happens that false opinions, those sent is in the intelligence, influence and error than actions. On the other hand, if ret human actions. On the other name, it emind be heachty and firmly based on solid atrue principles, it will produce manybenefit-rihepublic and private good. We do not intel actribute such force and authority to man phiosophy as to believe that it is equal the entire dispersion or eradication of all namen philosophy at to believe that it is equal to the entire dispersion or erardication of all grot; for since, when the Christian religion has first funded, he world was hapolyrestored onto primerval dignity by the admirable light of the diffused "not by personsive words of tuman wisdom, but in the manifestation of pira and of power," [3, so as present it is rather to the alanghity power and help of God that we constlow for the return of men's minds to wis isl look for the return of men's minds to wis mand the remova: of the darkness of error. dom, and the remova: of the darkness of error. But we are not to despise or neglect those But we are not to despise or neglect those satural helps, which, by the goodness of the divine wisdom strongly and sweetly disposing all things are at the command of mankind; and tisevident one of the chief of these helps is a right use of philosophy. For it is not in valuated that too the ministend the light of the smilled the light of reason in the human mini, and so far is the superadd-dlight of faith from extinguishing or diminishing the light of the intelligence that it rather perfect it, and, increasing its strength, renders it capable of greater hings. Therefore the disposal of providing field if you have been also should be asked to lend its ald, and the records of a diquity attest that this was the elements should be assect to lend its aid, a. de be records of a did uity afters that this was the another and wise practice of the most illus-dense afters of the church. The part indeed which they were accustomed to assign to reason has n-ither small por insignificant; and it was

cash-filter small bor lasignificant; and it was monesely summed by the great Augustine "as-ribing to this science that by which the most thole-same faith is begatten, nourished, leaded and attemptional "4]. And philosoph, if rightly used by the wise, wile to lay out and priject a path to true faith, act to prepare the minds of its disciples for the rep ion of revelation; wherefore it has been it ments and the second of the state of the second of inaptly called by ancient writers sometimes ministruction showing the way to christian mile. [4] sometimes the prejude and help of the state rath (I so notimes the presude and neep of haisheding, 6) sometimes a pedavogue lending othe gospet "[7] And indeed our most merchildent has not only shown in the light of faits beeftraths the knowledge of which is unat siable b human intelligence, but ha also manifested others, not altogether beyond the sech of coasin, in such a manner that with the id of divine authority they may be known at the manner that with the id of divine authority they may be known at the mean of the area either divinely laid dow. for our kild, or a recovery bound up with the doctrines like, or a recovery bound up with the doctrines like, or a recovery bound up with the doctrines like out to the light of their natural intelligence but, and day and defended

ders by the light of their natural intelligence of and dains and defended by their k. fit ing arguments. "For the Levisible things of Him, as the apostle says, from hecreation of the world, are dearly seen, being inderstook by the things that are made. Historial power also and divinity, [8] and the leadles who have not the law, show, nevertheses the work of the law, show, nevertheses the work of the law, whom in their wars." [9] And it is most fatine to turn these littles, which have been examined by the pagan indicaphers, to the use and support of revelacements or the strong of our adversaries themselves ear appoint to the truth of the Christian faith, and the sis no newly introduced principle of clon, but are of ancient date, and frequently mployed by the fathers of the church. These ployed by the fathers of the church. rable witnesses and guard ans of religious merkie witnesses and guart ans of religious additions recognize a form a. d figure of this in a conduct of the Hebrews, who, when they remoust odenart, out of Egypt, were ordered take with frem the silver and golden vases of the Egyptians and their rich garments, so at they might be put to a different use and defined to the conduction of the conduction of the silver might be put to a different use and defined to the conduction of the conduc caled to the avorable of the true tool instead of caled to the avorable of superstition as before the true tool instead of the destruction as before the context with great skill, he have employed in the defence of Christian knowless, and for the destruction of superstition in many passages ingentiously telected from the bands of the context of the c agans as weapons snatched from the hands

And both Gregory Nazianzen [1] and Gregory [881 [12] approve and commend a like mode argument in Baril the Great: while Jerome argument in Baril the Great: while Jerome argument in Baril the Great: while Jerome also and any others [13] Morrover, Augustine Rice: "To we not remark how, laden with bland silver and rich apparel, Cyprian, that out devour doctor and huppy marver, went all the marver, and Lastandiu. Ilkewise, and letor mus, Apart as and Hilarias? and, to name the marver of car contemporaries, in merable feeks?" [14] An "if natural season produces a excellent fruit of doctrine ever before, is fortuled by the power of Christ, it is fortuled by the power of Christ, it is grandly bear more plentifully after a grane of the saviour shall have strengthened aluters sed be native inculses of the human and woodoes not see that a plain and easy th isopene it to faith by such a mode of pinotic study? id both Gregory Nazianzen [11] and Gregory will to which emanates from such

ist e util ty which emanates from such look of philosophy confined within theses. The folly of those men are gravely centing the works of divine wisdom, who by those of things that are seen could a traum Him, that is, neither by attending works could have seknow edged who was forkman. [15] In the first place, then, the said coole truit is gathered from human sight it to proves that there is a God; fo by featness of the beauty and of the creature, restor of them may be seen so as to be rearness of the beauty and of the creature. Creatur of them may be seen so as to be fin thereby. [16] Then it demonstrates that alone excels in all perfections, and in that infinite wisdom which nothing is concealed; in that perfusites which no corrupt affection can over; and tant therefore not only is dod true, lely the trub himself which cannot deceive be decaused. Whence it desired to the concealed. be deceived. Whence it clearly follows that man reason attaches the fullest fatth and au rity to the word of clod. And in a like our rea on declares that the four line of the pollshone forth from the beginning in mire.

dgus the certain proofs of undoubled to that all who believe in the

Mait. xxviii. io. [2] Golosa ii. 8.

1 Co. II 4 [4] De Trin, lib. xtv. c. 1.
Clem. Alex. Strom. lib. i. c. 16; l. vii, c. 8.
Oris ad Greg Thaum.
Clem. Alex. strom. i c. 5
Rom. i, 20.
Orat daneg. ad. Origen. [11] Vit. Moys.
Crm. i. Iamb. 3. [13] Epist. ad. Magn.
De Dootr. Christ. l. ii. c. 40 Crm. 1. famb. 3. [13] Epist. ad. Magn De Doctr. Christ. 1. ii. c. 40 Sap. xuii. 1. [16] Sap. xuii.

THE TRUE WINESS AND

a dot of his soul, disposed of the calumnies with many who not be seen and long devised tables, "It?" who have seen and orderence submit their intelligence and judgment to advine authorit. And it is for no 1-ss: importance that reason ole-sty proves that the courch bestituted by Christ (as Isid down by the Vatican Synod's Christ (as Isid down by the Vatican Synod's country in all places, her Catholic unity, her uncountered stability, is a great and perpetual motive of belief, and an irrefragable testimony and the country in all places, her Catholic unity, her uncountered stability, is a great and perpetual motive of belief, and an irrefragable testimony and endow titled with the natural forus and an every complete the more of the calumnies with a many and other than the same course called forth aderender not less in every complete the second of a philosophy, that sacred theology may take up and endow titled with the natural forus and independent of the calumnies with the many and other than the country of the property of the philosophy in the calumnies with the many and other with the country of the philosophy in the calumnies with a country of the philosophy in the calumnies with the country of the philosophy in the calumnies with a country of the philosophy in the calumnies with the country of the philosophy in the calumnies with the calumnies of the calumnies with the country of the calumnies with the calcumnies with the same epoch. The calumnies with the calcumnies with the call of the calumnies with the calcumnies with the called the calumnies with the calcumnies with the called the calumnies with the calcumnies with the calcumnies with the calcumnies with the calcumnies of the calumnies with the calcumnies wit

trigion. Nor is the asmall triumph for the Christian falth that the arms of her adversaries, prepared for her injury by the exercise of human reason, are by human reason itself effectually and skilfully repelled. Which mode of warfare is the content of the Christian army and unconquered orator of the Christian army and unconquered orator of the Christian army and unconquered orator arms as a chauce inscription into an a gument of the faith; for he had learned from the true David to wrest the sword from the hands of his enemies, and cut off the head of the provid Golistath with bis own blade. [[24] And the church herself not only advises, before enjoins, Christian doctors to seek this protection in philosophy. For the Fifth Council of Lateran, after it had decided. That every mass tion contrary to the truth of revealed faith is absolutely false, insumen as it contradicts, no matter how slightly, the truth of revealed faith is absolutely false, insumen as it contradicts, no matter how slightly, the truth of revealed faith is absolutely false, insumen as it contradicts, no matter how slightly, the truth of revealed faith is absolutely false, insumen as it contradicts, no matter how slightly, the truth of revealed faith is absolutely false, insumen as it contradicts, no matter how slightly, the truth of revealed faith is absolutely false, insumen as the contradicts, which he laceness of philosophy to exercise themselves sedulously in the refutation of falsolous arguments; for, as Augustine testifies, "If any arguments advanced against the special strains be intended to the supernatural order which far transcend the acuteness of ruth; for true it cannot be. "[24]

But that pilosophy may be equal to producing those precious fruits which we should never turn as de from that path which the venerable company of the anotent fathers trod, and which it is allogether necessary that we should never turn as de from that path which the venerable company of the anotent fathers trod, and which it is allogether necessary that we

hand as to those classes of occuracy which the hands stellar perceive it is clearly just that philosophy should employ its own method, its own principles and arguments, not, however, so as to seem duringly to withdraw its-it from the divine authority. Indeed, as it is plain that hose chings which are the subject of plain that hose things which are the subject of reveration are certain traths, and that those things which are contrary to the faith are equally at war with right reason, let the Catholic philosopher know that he will wholate at once the laws of faith and reason if he embraces any conclusion which he understands to be opposed to revealed doct ine.

We know, indeed, that there are some who, extolling beyond measure the faculties of human nature, maintain that the intellect of main, so soon as a submits to divine authority, has falten from its naive dienet, and keing under

soon as a submits to divine authority, has fallen from its native dignaty, and, seing under the yoke, as it were, of a kind of slavery, is much retarded and hindered in its advance towards the summit of truth and excellence. But these things are full of error and of fallady, and their effect is to make men, with infinite folly and with criminal ingratitude, repudiate the sublimer truths and ingratitude, repudiate the sublimer truths and wifully reject the divine gift of faith, from which the fountains of all be-sings flow upon civil society. For as the numan mind is confined within certain bounds, and those very marrow ones, it is lank to fall into many errors and to be guorant of many things. On the other hand, the Christian faith whit i is supported by divine authority, is the infailible misthe other hand, the Christian faith which is supported by devine authority, is the infailible mistress of truth; and he who obeys is neither entangled in the snares of error nor tossed about in the waves of uncertain opinions. Wherefore they who join the study of philosophy with submission to Obristian faith adopt the best method of philosophy; for the splendor of divine truth received into the mind strengthens the understanding, and not only takes nothing from its dignity, but also makes it far more noble, more penetrating, more stable. And when men devote the powers of heir, minds to refuting prop sitions which are repugnant to fath and to maintaining those which are consistent with faith, they exercise their reason in a meritorious and useful manner. In the former case they cut off the causes of error and detect the fallacy of the the causes of error and detect the fallacy of the arguments on which they are built up, and in the latter they avail themselves o weighty reasons, solidly to demonstrate these truths and to recommend them to any sensible person.

If any one copy that the res wrees of the mind may be increased and its faculties develope thy may be increased and its faculties developed by this, udy, he must hold the absurd opinion that he power of discriminating truth from false hood adds nothing to mental power. The Vations synod therefore justly commemorates the distinguished benefits conferred through fatch on human reason in these words: "Faith frees, and protects reason from errors, and endows it with manifold knowledge." [33] Therefore if man were wise he would not accuse faith as if it were opposed to reason and natural truth, but rather believe that grateful thanks are due to God, and that he ought greatly to rejoke that among many causes of ignorance, and anidat the waves of error, there has shone upon him the holy faith, which, as a friendly star, secures him against all danger of straying from the right course, and shows him the port of truth.

right course, and shows him the port of truth.

The Holy Fathers hen appeals to the history of philosophy in confirmation of his words, and invies a comparison between the writings of the lettures, by which is will be found that whilst the former are replete with gross and absurd errors concerning the nature of the invinity, origin of things, the sovernment of the world, the knowledge that foldings of the future, the cause and the pinciple of svil, the last end of man, eternal happiness, the writes and vices, of man, eternal happines, the virtues and vices, and other documal points, the latter fully recognize that in the designs of the Divine Will the restorer of human science was Unrist, "in whom are hidden all the treasures of wisdom and of science," and also embrased those doctrines of the old philosophers which were remarkable for wisdom of thought and justness of expension. His Holiness then points out that in the early ages of her existence the Course wa assalled by adversaries who proclaimed such e-rors as that there were several gods that the material world had neither commencement nor e-use, that the course of things was not regulated by the wisdom of Divine Providence, but that it was set in motion by so he blind of man, eternal happines, the vartues and vices regulated by the wisdom of fivine Providence, but that it was set in motion by so he blind force and a fami necessity. He goes on to recall the fact that these opponents of the fatth were men by "learned men a nown under the name of Apologista," who defended the truth with arguments borrowed when necessary from human windom.

min wisdom.
In the first rank of these Apologists, His Holiness continues, we meet with St. Justin the martyr After having studied, as if for the purpose of testing them, the most celebrated of the Gre k schools, to convince himself that we cannot find the entire truth a cept in the revealed doctrines, Justin reserved these last with all the

[7] 2 Pe r. i. 6. [18] Const. Dogma. de Fid. Cath., cap. 8. [19] Const. ett., cap. 4. [20] Ibid. [21] S rom. lib. i. c. 20. [23] Fpi d. ad. Magn.
[23] Lulia "Ap-stotici regiminis."
[24] Epist 148 (2.7). ad Marcellin il. 7.
[25] Const Dogm. de Fid Cath., cap. 4.

Basi the Great and the two Gregories. Continuing, he says:
But the paim above all seems to belong to St.
Augustine, that powerful genius who, having penetrated the depth of all sciences, divine and human, armed with a sovereign faith, and possessing a knowledge of its tenets not less great, combated unwearingly all the errors of his time. What point of philosophy has he not touched, nay, has he not fathomed, whilst he either discovers to the faithful the highest mysteries of faith, at the same time that he defends them from the furious assaults of their adversar es, or exposing the fictions of the academicians and of exposing the fictions of the academicians and of exposing the fictions of the academicians and of the Manicheana, lays down and secures the foundation of human science, or again searches out the reason, the origin, and the causes of the evils under the weight of which the human kind is groaning? With what eloquence and what penetration has he not treated of the angels, of the soul, of the human mind, of the will, and of free selections of religion and the happy life of time and exerned the life, of time and eternity, and even of the nature of bodies subject to change! Later on in the East John Damascene, in the foot-steps of Gregory of Nazianzen, and in the West Boetius and Anselm, in the wake of St. Augussciettus and Anselm, in the wake of St. Augus-tice, enriched in their turn the patrimony of philosophy

philosopny.
The doctors of the middle ages, known under The doctors of the middle ages, known under the name of scholastics, came to undertake the colossal work of carefully gathering the luxuriant harvest of doctrine scattered throughout the innume able works of the Fathers, and to make them as it were one single aggregation for the use and convenince of future generations. And here, venerable brethren, we are glad to be able to make our own the words by which sixtus V., a man of profound wisdom, and our predecessor, explains the o igin, the character, and the excellence of the scholastic doctrine:

doctrine:
"B. the divine munificence of Him "B. the divine munificence of Him who alone gives the spirit of knowledge, wisdom, and intelligence, and who, in the course of sees and according to the necessities that exist, censes not to enrich his church with new favors and to strengthen it with new lines or defence, our ancestors, men of profound learning, invented the scholastic theology. But the two glorious doctors, the angelic at Thomas and the searchless the superprise of the linest flows proglorious doctors, the angelic al. Thomas and the scraphic St. Bonaventure, both illustrious professors in this faculty, are those who, above all, by their i comparable talent, their assistuous zeal, their great labors and lucubratious, cultivation this science, enriched it, and han led it down to their descendants arranged in perfect order, made lucid by abundant developments.

"And, in truth, the knowledge and the use of so salutary a science, which springs from the prolific source of the holy scriptures, of the Sovereign Pomitis of the holy fathers, and of councils, must at all times be of great advantage to the church, as well for the safe understanding and the true interpretation of the scriptures, and for the purpose of reading and explaining the and the true interpretation of the "crip ares, and for the purpose of reading and explaining the Fathers with more certainty and profit, as for that unmasking and refating the various errors and heresies. But in these latter days, which have blought upon us those critical times predicted by the apostle, when blasphemers, men of pride, and seducers progress in evil, erring themselves and inducing others to err, the science of when we seems is certainly more than ever mewhich we speak is certainly more than ever

which we spend is certainly inore than ever he-cossary in order to confirm the dogmas of the Catholic faith and relate horestes."

This eulogium, even though it appears to com-prehend only scholastic theology, still unnis-takably applies to phitos physicelf. For the eminent qualities which render the scholastic pathosophy so formidable to the enemies of truth, annually to continue the language of the same paniosophy so formicable to the enemies of truth, namely, to continue the language of the same Pon iff, "that close and perfect cohesion of effects and causes, that order and that symmetry similar to those of an army in battle, those liminous definitions and distinctions, that solidity of argumentation, and that subtlety of controversy, all things by which light is separated from derivors. troversy, all things by which light is separa ed from darkness, truch is distinguished from falsehood, and the ites of heresy, despoiled of the prestige and the fictions which envelope them, are discovered and laid bare"—all these brittlant qualities, we say are solely due to the happy use of philosophy which the scholastic doctors had generally taken the wise course of adopting even in theological controversies. B-sides, as the proper and distinctive character of the schoeven in theological controversies. Estates, as like proper and distinctive character of the scholastic theologians is to combine, by the most narrow link, divine and human science, the theology in which they excelled could not certainly have acquired so much honor and esteem in the opinion of men, if the doctors had employed only aphilosophy in complete, truncated, or superficial.

But amongst the scholastic doctors stands out But amongst the scholastic doctors manus out, with unparaliered colat, the prince and master of them all. Thomas of Aquin, who, as Cajetan remarks, "for kaving profoundly venerated the holy doctors who preceded him, inherited in a manner the intelligence of all." Thomas collected their doctrines, as the scatter of members of the same body; he united hem, classed them is admissible overlar and as completed them that of the same body; he united hem, classed them in admirable order, and so enriched them that he himself is justy recarded as the special defender of the honor of the church. With a mind docile and penetrating, a ready and sure nemore, perfect integrity of character, lowing nothing else than the truth, rich in knowledge as wel divine as human, justly compared to the sun, he renewed the warmth of the world by the radiancy of his virtues, and filled it with the splendor of his distrines. There is no portion of philosophy that he has not treated with as much penetration as solutity. The laws of reasoning, God and encorporeal substances, man and the other sensitive creatures, human scia and their principles, are in turn the object of the theses that he sustains, and in shich nothing is wanted—neither an abund-in harvest of researches, nor a harmonious disposition of the

wanted-neither an abund-nt harvest of re-searches, nor a harmonious disposition of the parts, nor an excellent m-thod of procedure, nor a solidity af principles, nor strength of argu-ments, nor clearness of style, nor propriety of expression, nor a profoundness and readings with which to resolve the most obscure points. ments, nor clearness of style, nor propriety of expression, nor a profoundess and reading and covered with complete armor, they may be early accusomed to defend religion with which he resolve the most obscure points.

Let us add to this that the angelic dector has the wary reasons and principles of things; hence at the case of these premises and innumerable truths the germ of which they contain, furnish it to teachers of succeeding ages amp e matter for fruithit developments, which will make them as leves manifest at an opportune time. In employing, as he has done this same method in the property of the contract of

Benedictines, the Carmelites, the Augustinians, the Mociety of Jesus, and several other religious orders are committed to this law, as their respective statutes testify.

And here it is truly with pleasure that the mind reverts to these celebrated and formerly flourishing schools and academies of Paris, Salamanca. Alcala, Douay. Toulouse, Louvain. Padua, Bologna, Naples, Colmbra, and others in large numbers. All are aware that the glory of these academies increased, in some manner, with age, and that the consultations which were demanded from them in the most important affairs, everywhere enjoyed a high reputation. It is known, too, that in these noble asylums of human wisdom Thomas reigned as in his own empire, like a prince, and that all minds, as well those of masters as those of auditors, confided solely and with admirable concord in the teaching and authority of the angelic doctor.

Still more, the Roman Pontiffs, our predeces.

solely and with admirable concord in the teaching and authority of the angelic doctor.

Still more, the Roman Pontiffs, our predecessors, have honored the wisdom of Thomas of Aquin with special euloglums, and most ample attestations. Clement VI., Nicholas V., Benedict XII. and others, bear witness to the instrethat his admirable doct ine gives to the universal church. St. Pius V. recognized that this same doctrines dissipates beresies, after having confounded and refuted them, and that each day it delivers the entire world from pestilential errors; others with Clement XI. affirm that abundant benefits have resulted to the church from his writings, and that to him are due the honors of the cultus that the church renders to its greatest doctors, Gregory, Ambrose. Augustine, and Jerome; others, in fine, did not believe they were going too far in proposing 4t. Thomas to the academies and the great schools, as a model and a master whom they might follow with security And in this connection the words of the blessed Urbain V. to the academy of Toulouse are worth recalling here:

"We desire, and by the tenor of the present communication we command, that you should follow the coctrine of the blessed Thomas, as being truthful and Catholic, and should endeavor with all your ability to develop it." Following the example of Urbain V., Innocent XIII. Imposes the same commands on the University of Louvain, and Benedict XIV. Donysian college of Granada. To put the climax to tness indements of the Hupreme Pontiffs on St. Thomass of Aquin we will add the testimony of Innocent IV: "The doctrine of St. Thomas is, above all others, set forth with a properity of terms, a force of expression, and a truthfulness

innocently: "The doctrine of St. Indias is, above all others, set forth with a propriety of terms, a force of expression, and a truthfulness of the propositions, so that those who hold it are never surprised outside of the path of truth, and that who ever has combated it has always been represented of arms?" aispected of error

auspected of error "

In their turn (Ecumental councils, in which all the earth, have at all times agreed to pay special homage to 4t. Th mass One would have believed he saw Thomas taking part in the Councils of Lyons. Vienna, Florence, and the Vatican, even presiding in a certain sen e over the deliberation of the decrees of the Fathers, and combating with an indomitable vikor and the happiest success the errors of Greeks, hereties, and rationalists. But the greatest honor paid to Bt. Fhomas, reserved for him alone—an honor which he shares with none of the Catholic doctors—was conferred upon him by the Fathers of the Council of Trent when they resolved that, in tors—was conterred upon that by the Fathers of the Council of Trent when they resolved that, in the milist of the sacred assembly, the "Summa" of St. Thomas should be laid open on the very after with the book of the divine Scriptures and the decrees of the Supreme Poutiffs, in order that they might be able to draw from it counsel, reasons, and positive knowledge.

reasons, and positive knowledge.

In fine, a last paim seems to have been reserved for this incomparable man: The has elicted from the very esemies of Catholicism the tribute of their praise and admiration. For it is known that amongst the leaders of the heretical parties there have been those who loudly declared that if the teachings of St. Thomas of Aquin were once suppressed, they would holdly engage in a victorious struggle against all the teachers of the Catholic church, and would annihilate the church. The hope was vain, but not so the testimony.

teachers of the Catholic church, and would annihilate the church. The hope was vain, but not so the testimony.

Things being so, venerable brethren, every time that we look upon the goodness, the force, and the undeniable utility of this philosophical discipline, so much loved by our fathers, we consider that it has been rashness not to have continued, at all times and in all places, to render it the honor that it merits; so much the more so as the scholastic philosophy has in its favor both long use, the judgment, and that which is conclusive, the suffrage of the church.

I to the place of the ancient doctrine has been introduced, here and there, a kind of new method which has not borne the desirable and solutary fruits that the church and civil society itself would have wished for. Under the inspiration of the innovators of the sixteenth century, men took to philosophizing without any regard for the felth, with a full license to allow their thoughts to wander on all sides according to their caprices and genius. The natural result was that the systems of philosophy were multiplied beyond measure, and that different and contradictory opinions were given to the light even on the most important subjects of human knowledge. From a multipade of sophione we come easily to hesitations and doubt; and form doubt to error, a severy one is aware, the distance is short and the road easy.

Meo widneys allowing themselves to be carried away by example, a passion for novelty appeared to have in a certain countries, invaded the

rontradictory opinions were given to the light even on the most important subjects of human Roowledge. From a multilistic of opinion we come easily to hesitations and doubt; and from doubt to error, as every one is aware, the distance is short and the road easy.

Men willingly allowing themselves to be carried away by evample, a passion for novelty appeared to have in certain countries, invaded the minds of autholic philosophers themselves, who despising the patrimony of ancient wisdom, preferred to build up a new than to enlarge and perfect the old edifice—a project in tuth not very prudent, and one which was carried out very prudent, and one which was carried out very prudent, and one which was carried out to his great detriment of the sciences. For the muntiplied systems, supported solely by the authority and the desire of each particular master, have only produce, instead of that sure, unwavering, and robust knowledge of old, a shaking and inconsistent philosophy of this kind that if distiself scarce y able to resist the assaults of the curry, it ought to impute to itself alone the cause of the fault of its weakness.

In saving which we do not intend to censure

itself alone the cause of the fault of its weakness.

In saving which we do not intend to censure those ingendous savanes who employ in the cultivation of philesophy their industry and cut diffor, as well as the riches of new inventions. We understand perfectly that the concurrence of all these elements aids in the progress of science. But it is necessary to guard most cautiously against making this industry and this erudition the only or even the principal object of application. The same judgment holds good for theology; it is good to bring to it the support and light of a varied erudition, but it is absolutely necessary to treat it in the grave manner of scholastics, in order that, by the united force of revelation and reason, it might not cease to be "the impregnable rampart of the faith."

It is, then, a happy inspiration that in these late years a certain nun ber of the friends of the philosophical siences, anxious to undertake its restoration in an effectious manner, have devoted themselves, and still cevote themselves, to renew the viger of the admirable doctrine of Thomas Aquious, and to give back to it its ancient instre. An instead with a like

to renew the viger of the admirable doctrine of Thomas Aquinas, and to give back to it its ancient lustre. Ani nated with a like spirit, several members of your order, venerable brethren, have entered with arder on the same path. We have heard of it with the greatest joy of our soul. Whilst praising them without stint, we exhort them to persevere in this noble enterprise; as to others, we inform them that nothing is dearer to our heart, and that we desce nothing so much as that we should see them supply copiously and in large draughts to studious youth the pure waters of wisdom, such as the angelic doctor has diffused them in pre-sing and inexhaustible waves.

Several moti-es awaken in us this ardent de sire. In the first place, as in our time the Chris-tian faith ind silv a butt for the manœuvres and tian fitth ind dily a butt for the manced vies and russs of a certain false wisdom, it is necessary that all youths, especially those who are educated for the church, should be nourished with the vivifying and strong bread of doctrine, in order that, filled with strength and covered with complete armor, they may be early accustomed to defend religion with vigor and wisdom, "ready," according to the admonition of the apostle, "to give a reason for the faith which is in us," as also to "exhort in sound doctrine and convince those who contradict." And as a great number of those who, separated from the faith, hate Catholic institutions, pretend to recegnize no other master or guide than reason, to cure them and bring them back to grace, and, at the same time, to the Catholic faith, after the supernatural aid of God, we see nothing more coportune than the solid doctrine of the fathers and the scholastics, who, as we have said place beneath their eyes the immivable foundations of the faith, its divine origin, but certain truth, its motives of persuasion, the henefit which if he tows on the humen race. ruses of a certain false wisdom, it is necessary

selves an effective support from the restora-tion of philosophical sciences which we have just

proposed.

The fine arts demand from philosophy, as well as from moderating science, their rules and their method, and draw from it, as from a commons uroe of life, the spirit which animates them.

The certain facts and experiences enable us

them.

The certain facts and experiences enable us to see that the liberal arts flourished everywhere so long as philosophy heid its henor safe and its judgment correct; while on the other hand, they faded and became neglected and aimost forgotten when philosophy inclined towards error or embarrassed itself with follies.

clined towards error or embarrassed used with follies.

Thus the physical sciences themselves, so appreciated at this momentand illustrious with so many discoveries, demand admiration without limit—these sciences, for from suffering, would gain incalculably by a restoration of the ance ent philosophy. It is not sufficient to develop their study and assure their advancement that their use should be confined to the examination of facts and the contemplation of nature; but, the facts and the contemplation of nature; but, the facts proved, it is necessary to rise higher and to apply ourself with care to a knowledge of things corporal and the laws which govern them, as well as the principles from which they proceed, the order which is their characteristic, their unity in variety, and their mutual affinity in diversity. We cannot conceive how the scholastic philosophy, wisely taught, could full to reward those researches with force, light, and resource.

resource.

In this connection it is important to forewarn minds against the sovereign injustice done to this hilosophy in accusing it of obstructing the progress and growth of natural sciences. As the ecoholastics, following the sentiments of the holy Fathers, have taught at each step in anthropology that the inciligence cannot lift itself out by things sensible to a knowledge of incorporeal and immaterial beings, so they have undershood the utility of sounding attentively the secrets of nature, and employing a considerable time in the assaduous study of physical things. St. Thomas, the blessed Albert the '4-reat, and other princes of scholastics, did not absorb themselves in the contemplation of philosophy to such an extent as to exclude a careful observation of natural objects; indeed, in this order of ideas it is one of their affirmations and approved principles, the justice of which they fully recognized. Moreover, in our own epoch, many doctors of physical science, men of high renown, testify publicly and emphatically that amongst the certain conclusions of modern physics and the philosophic principles of the school there is no real contradiction.

We therefore, in proclaiming that it is neces-In this connection it is important to forewarn

contradiction.

We, therefore, in proclaiming that it is neces my to receive in good grace every wise thought and useful discovery, from whatever source it may come, exhort you, venerable brothers, li the most pressing manner, to put in action and propagate vigorously the precious coetrine of St. Thomas, for the defense and advanment of the St. Thomas, for the defense and adornment of the Cathoric faith, for the weal of society, and for the advancement of science at large. Let the masters of your deliberate choice devote themselves to implanting in the intellects of their disciples the doctrine of St. Thomas of Aquin, and a due appreciation of the superfority of this doctrine over all others. Let the academies that you have established, or may in the future establish, use this doctrine also, explaining b, defending it and employing it for the refutation of dominant. and employing it for the refutation of dominant

and employing it for the reduction of dominant errors.

But in order that, while we direct the student to drink at a pure fountain he may not unconsciously resort to water that is solied, you should watch that the wisdom of St. Thomas be drawn from those springs which, issuing from the same source, flow along ever fresh and limpid. From others, on the contrary, which have not a wholesome origin, but are no more than the bubblings of strangs and insulubrious waters, suard with vigitance the minds of the youth.

But we know that all our efforts will be in valuefuls himself in the divine scriptures the God of the sciences, and by whom we are

vain if our enterprise be not seconded by him who calls himself in the divine scriptures the God of the sciences, and by whom we are warged that "every best gift and ever perfect gift is from above, coming down from the lather of Lights;" and, also, "if any of you wan s w! dom, iel him ask of God, who gives to all men abundantly, and upbratheth not, and u shall be given hum." Nor without imbation of the Angelic Doctor, who never gave hamse f to study or composition until he had by prayer sought the assistance of God, and who avowed with candor that all ne knew arrived less by his study and his work than by divine illumination.

Supplicate God, then, in spirit, humble, and with hearts unanilmous, to diffuse amongst the children of his church the spirit of science and intelligence, and dispose men to receive the light of wisdom. And to obtain in greater abundance the fruits of divine goodness, seek the powerful patronage of the Biessed Virgin Mary, sent of wisdom; have recourse at the same time to the intercession of st. Joseph, the holy spouse of the Virgin, and those great aposites Peter and Panl, who by the truth renewed a world infected with the contagion of error, and filled it with splendour of heavenly knowledge.

In conclusion, fortified by the hope of divine

Monstrous!—There is a married gentleman residing in the ylclinty of the Royal tark, Bays-water, w o companies that his better half gives him no quarter.

CUM GRANO SALIS.—The poet tells us to "drink deep, or taste not, the Plerian spring." From this timps beinferred that it must be disagreeable, for we know that the way to take a nauseous dose of physic is to seabow it down very outckly. Perhaps the Plerian string gastes something like sea-water from having sait" in it,

John O'Connor Power, home rule member of the commons for Mayo, speaking at Castlebar. Ireland, relative to the land question said he put it to the government whether it was better to recognize the pressure of the agitation than to have to recognize the pressure of a rebellion.

Old Age.

Boerhave, the great German physician, said that "old age was the only disease natural to man." Yet in America only four out of every hundred people reach sixty years and in England only seven. Why should the mortality be less in England—with its dense population and unfavorable conditions for longevity—than here! It is doubtless due to a new country, an uncertain climate and the little reverence which is paid by the young to the experince of the old. The young think they know more than their fathers, and they follow only the tenching of their own experience. The result is that they soon find that they have acted foolishly, and prematurely lose their lives. To keep the system healthy the secretions should be kept in order. Dr. Hunter wrote that "he looked upon every adult he met in London as a walking museum of morbid anatomy." The moment the bowels become clogged they should be cleared of faecal matter gathered there by the proper use of Dr. HERRICK'S SUGAR COATED PILLS, which have taken their place in every drug store in the Dominion and have wrought such wonderful cures during the past years. Their use would tend to promote general health.

CRAMPS are immediately relieved by taking teaspoonful of Perry Davis' Pain-Killer in a little milk and sugar; it takes about two minutes to relieve the worst cases.

Cheerfulness, courage, and great activity of intellect are engendered by Fellows' Compound Syrup of Hypophosphites, and its capacity of imparting power of endurance to the brain and nervous system is shown in its property of sustaining persons through mental difficulties.

ADAM WALKER, of Tavistock, Ontario, writes in February, 1868, that after trying many Cough and Lung remedies for a severe cold which he has suffered with for three years, he procured ALLEN'S LUNG BALSAM and was being much benefited by it. In a letter still later, he said his night sweats were all gone and he was rapidly recovering his appetite was much better and he felt like a new man.

ROUND THE WORLD.

-The estate of O'Brien, the California mining speculator, turns out to be worth \$9,000-

-The deepest spot in the Hudson river is opposite West Point, where the water is 216

feet deep. -Two hundred Icelanders have formed a colony called Minneota on the Northern l'acific railroad.

-The white coalheavers employed by a Chicago firm struck because fifty negroes were put to work with them.

-A Hartford favo bank lost \$2,100 to a green countryman, and the discouraged proprietor thereupon attempted suicide. -The municipal senate of Hamburg has lecided to subject all cattle imported from

North or South American countries to four weeks quarnutine. -It is proposed to calebrate, next year, the seventh centenary of the royal house of Wittlesbach, which since 1180 has reigned con-

uously in Bavaria. -The editor of the Red Bank (N.J.) Register replies to an attack upon him in the Red Bank Standard by saying that "when an idiot, pen, ink, and paper get together, the result should

not be published." -A Russian peasant woman recently gave birth to female twins, with separate heads and arms, but a common trunk and only three legs. They are healthy, and at paptism were named Anne and Antonine.

-A prisoner in the jail at Brunswick, Ga., washed his face and combed his hair in a bath room, and emerged so changed in appearance that he was able to walk past the jailor into the street unrecognized.

-Lord Charles Kerr, only brother of the Duke of Roxburghe, is bankrupt, with liabilities of \$150,000. He is well known in turf circles, and was formerly in the Scots guards. His mother has long been a favorite lady in

waiting to Queen Victoria. -Information has been received from the Pyrenees that in searching the aucient sites of Phocsean and Phonician settlements Dr. Phene has found a bronze head of the goddess lsis, of rude but expressive workmanship. The horns of the cow are well formed, and surmounting them is the crescent moon; the ears of the cow are pendent and distinct, and with the exception of the face, which is benignant and of human form, the portion of the body exhibited is clothed in the skin of the cow. It appears to have been made for

elevation on a staff or standard. Some interesting trials with carrier pigeons have lately been made in Germany, in order to ascertain whether the pigeons, after being confined for some time at a point distant from their proper home, would still return to it when liberated. Accordingly 149 birds were carried from Aix-la-Chapelle to Metz, and liberated after a month's confinement. By the morning of the day following 134 had returned to their cots in Aix-la-Chapelle, the bird which arrived first having flown from Metz to Aix-la-Chapelle, 112 miles, in four hours and thirty-eight minutes.

-An enterprising land owner in the Bay of Plenty District, on the northeastern side of North Island, New Zealand, has been devoting his attention to the scientific cultivation of the tobacco plant, and has demonstrated that an article equal to the best American produce can be grown there. A species of tobacco called torore," indigenous to the island, and largely used by the Maories, has been greatly improved by proper cultivation, and different varieties can be produced in abundance without difficulty. It is intended to seriously prosecute the new industry.

-A brickmaker went to work on Sunday at Schonbruck, Germany. He declares that, at the hour of mass, he saw in the furnace flames a beautiful maiden, with a child in her arms. Turning round, in obedience to an irresistible impulse, he saw. close behind him, a strange black-bearded fellow, leering hideously, and holding lightly between his teeth a red-hot cigar. At that moment the bells of the neighbouring church rang out in notification that the elevation of the bost was then taking place within the sacred edifice. Immediately the evil-looking individual, in whom the brickmaker had instinctively recognized the father of lies, disappeared with an angry growl, and the overwrought brickmaker fell down in a swoon, from which he only recovered to forswear brickmaking on Sunday.

The Inconsistency of Public Men. He was a wise Talleyrand who made it a

rule never to burn or wri e a letter. Just after M Paul de Cassagnac had raked up, by way of pendant to M. Emile de Girardin's scurrility concerning the prince imperial's death, Girardin's letter, telling how the Empress Eugenie had smoothed the dying pillow of his own child another French journalist produced M. Paul de Cassagnac's letter to Napoleon III. at Wilhelmshohe, speaking of the role of emperor as finished forever, declaring that France was neither in want of a brokendown old man nor of a child, and that the writer held himself free to serve loyally any strong or vigorous man who might arise, whether he came from the right or the left. This was rather "hard on" M. Cassagnac, inasmuch as with the letter was published one from "Plon-Plon" to the emperor, offering to share his imperial cousin's captivity and tendering homage and sympathy in a really manly and tender style. At the same time, while Victor Hugo's paper, Le Rappel, is bellowing for the abolition of the Tuileries from off the face of the earth as a monstrosity, some unkind wretch has fished out of Victor Hugo's works these words written in 1841: "The Tuileries is not simply a chef docurve of the art of the sixteenth century, but a page of the nineteenth. This palace no more belongs to the king but to the people. Let us leave it as it is. Our revolution has marked it twice in front. On one of the facades it bears the bullets of August 10, on the other those of July 29 It is holy." Talking of inconsistencies and people being convicted of them, how few are there among us who possess the frank and philosophic nature of the late Mr. Joseph Howe, of Nova Scotia? That eloquent but impecunious statesman being sent to Ottawa to oppose confederation "rattled" to the other side and obtained office as the reward of his abandonment of the cause of which he was the only important supporter. One of the maddened anti-confederates thereupon arose to rend Mr. Howe and convict him of treachery, and so on, and having made some progress in his argument proceeded to clinch it in these words, "I will now demonstrate the hon. gentleman's inconsistency by reading the following extract from his own speech on such an occasion, evidence which even the hon, gentleman will be compelled to admit." But alas I before he could read the fatal quotation . . . Mr. Howe rose and said blandly that his hon. friend could cite no authority for which Mr. Howe had less respect or to which he was less disposed to defer. After this frank, fearless and appalling statement it, is needless to say that there was nothing left for Mr. Howe's critic but to gasp, glare and sit down .- N. Y. World.

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