

BY DIVINE PROVIDENCE POPE.

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

The only begotten Son of the Eternal Father,  
who appeared on earth that he might bring

councils and in past ages especially to such a multitude of avaricious and ambitious men, who have been the persecutors of the Blessed Peter, Prince of the Faith, to teach and confirm their brethren in the faith. And since the minds of Christian people, the apostles warms us, are often deceived by the philosophy of the world, which is vain and empty, the church have considered it to be necessary that they should be instructed in the truth, their duty to promote with all their power science truly so called, and to use singular vigilance that all branches of human learning should everywhere be well and modestly cultivated, and that the sciences, and especially philosophy, for this good reason, that on it the rectitude of the other sciences to a great extent depends. And to this, venerable fathers, has a carefully-averred among the wise men in the first council of Nicaea, when we addressed to you, but now the gravity of the subject and the condition of the times compelled us again to treat with you of the method of philosophizing, which is most advantageous to the truth and morals according to the dignity of human sciences.

[illegible]

understood by the things that are made. Hylarion power also and divinity. (8) and the Gentiles who have not the law, show, nevertheless, that they are under the law, and that they are not without it. (9) And it is most fitting to turn these truths, which have been examined by the pagan philosophers, to the use and support of revelation, and to prove thereby that human wisdom, which is the fruit of the human mind, is not near approach to the truth of the Christian faith. And this is a newly introduced principle of religion, but one of ancient date, and frequently used by the fathers of the church. It is a reasonable way of arguing, and all religious nations recognize a form of it. figures of this in the conduct of the Hebrews, who, when they were about to depart, out of Egypt, were ordered to take away from them all the gods of the Egyptians, and their arguments, that they might be put to a different use and devoted to the worship of the true and last end of all, the degrading rites of superstition as before. The necessity of proceeding by common principles, with great skill, will be manifest in the defence of Christian knowledge.

fact is that to wish an increase from such  
 a source is to wish an increase from the  
 Father. The folly of these men are gravely ex-  
 posed in the works of divine wisdom, who by  
 the two of things that are seen could a t  
 the first of them, that is, neither by attending  
 the way of the world, nor by the way of  
 the Workman. [15] In the first place, then, it  
 is not a noble fruit is gathered from human  
 wisdom, to prove that there is a God; so by  
 the Creator of the beauty and of the creature,  
 the Creator of the world and of the world,  
 thereby, [16] then it demonstrates that  
 the world exerts in all perfections,  
 and all in that infinite wisdom  
 with nothing is concealed; in that per-  
 fect justice, and in that perfect wisdom;  
 and, and therefore, not only is God true,  
 but the truth in himself which cannot deceive  
 himself. Whence it clearly follows that  
 the Father attains the fullest truth, and au-  
 thority to the truth, and the truth in the  
 Father, as on declares that the doctrine of the  
 Father, from the beginning in mira-  
 cle, the certain proofs of undoubted

2] Math. xviii. 10.	[2] Coloss. ii. 8.
1] Cor. ii. 1.	[4] De Trin. lib. xiv. c. 1.
1] Clem. Alex. Strom. lib. i. c. 16; l. vii. c. 8.	
1] Clem. ad Greg. Thaum.	
1] Clem. Alex. Strom. i. c. 5.	
1] Rom. i. 20.	[7] Ib. li. 14-15.
1] Orat. dancr. ad. Origen.	[11] Vit. Moys.
1] C. rm. i. famb. 3.	[18] Epist. ad. Magn.
1] De Doctr. Christ. i. li. c. 40.	
1] Sap. xlii. 1.	[16] Sap. xlii.

"its divine mission." [18] The most solid foundations being thus laid, a  
 further step must be taken to transform the sciences into a philosophy,  
 that sacred theology may take up  
 and endow itself with the natural force and  
 authority of philosophy, so that the study of  
 it is necessary that the many and diverse  
 points of heavenly doctrines be bound to-  
 gether as in a philosophy, so that the  
 sciences disposed in these places, and derived  
 from their proper principles, they may adhere  
 naturally; and, in fine, that each be confirmed  
 by the others, so that the elements of all  
 sciences be that more accurate and abounding know-  
 ledge of things which are believed, and that  
 the sciences themselves be more firmly bound  
 to the mysteries of faith, to be pushed over, or  
 made little of, until Augustine and the other  
 Fathers have been followed, and the Council  
 and which the Vatican Synod has decreed to be  
 most fruitful. [19] Certainly they will more fully  
 and with greater facility attain that knowledge  
 which is the end of all sciences, and which is  
 attained by philosophic study with integrity of  
 mind and love of the faith, especially as the same  
 end is sought by the study of sacred theology,  
 and of sacred truth is to be sought—as well  
 from the analogy of things known to us through  
 the senses, as from the analogy of things known  
 to us by the mysteries themselves with one another and with  
 the last end of man. [20]

from the Apostle to the Gentiles: "That leader of the Christ-*idol* army and unconquered orator, Paul, who, laboring for the cause of Christ, turns even a chance inscription into an argument of victory, and cut off the sword from the hands of his enemies, to wrest it off the head of the brand of Goliath with his own blade."<sup>54</sup> And the church Christ-*idol* not only owned, but even enjoyed, Christ-*idol* for the Fifth Council of Lateran, after it had decided "That every man tithing contrary to the truth of revealed faith is manifestly false, inasmuch as it contradicts, no matter how slightly, the sacred Scriptures, and the tradition of the apostles, and exercises themselves scurrilously in the refutation of sacred arguments; for, as Augustine testifies: 'If any argument is advanced against the authority of the holy Scriptures, however true it may be in the plainness of truth, or true it cannot be.'<sup>55</sup>

philosophers know that he will violate at once the laws of faith and reason if he embraces any revelation which he understands to be opposed to the laws of nature.

Now, I know, indeed, that there are some who are willing to go beyond measure the faculties of human nature, maintain that the intellect of man, so far as it submits to divine authority, has no other law than that of God, and that, as the yoke, as it were, of a kind of slavery, is much regarded and hindered in its advance towards the summit of truth and excellence. But these things are full of error and of fallacy, and their error is so manifest that I cannot but reject them with criminal ingratitude, repudiate the sublime truths and willingly reject the divine gift of reason, from which the fountains of all blessings flow upon civil society. For as the human mind is so weak and so liable to error, that it is thus hindered by its narrow views, it is liable to fall into many errors and to be ignorant of many things. On the other hand, the Christian faith, which is supported by divine authority, is the infallible mistress of the human mind, and it is thus enabled in the spaces of error now passed upon in

On human reason; these words: "Faith and protects reason from errors, and enlarges it with manifold knowledge." "Thy Therefore man was created to know the truth, which opposed to reason is a natural truth, rather believe that, grateful thanks are due God, and that he ought greatly to rejoice that many causes of transience, and sinfulness of man were removed, and that he has now a star, which, as a gleedy star, sends a quiet all-glower of straying from the last course, and shows him the port of truth.

The Holy Father then appeals to the history of philosophy in confirmation of his words, and indicates a comparative view of the various systems of the philosophers, and those of the Fathers the Church, by which it will be found that the former are replete with gross and wild errors concerning the nature of the human origin, the nature of God, the nature of the world, and the condition of the future, and the present state of man, the nature and value of eternal happiness, the virtues and vices, and other doctrinal points, whereas fully re-

2 Po. r. l. 6.  
Const. Dogma. de Fid. Cath., cap. 8.  
Const. cit., cap. 4.  
Ibid.  
S. rom. lib. f. a. 20.  
Ipl. c. ad. Magn.  
Illa "Ap. stol. ad regim. m."  
Epist. 148 (a. 7), ad Marcellin. II. 7.  
Const. Dogm. de Fid. Cath., cap. 4.

from the East by the Gnostics, and disseminated there throughout the whole extent of the Christian world. Clement says, "the origin of all heresies, and the recovery in the writings of the philosophers of the sciences which were lost."<sup>1</sup>

Every one is aware of the controversy maintained by Clement of Alexandria, with regard to the use of the St. Jerome cries out with admiration "What a noble subject!"

What is there in it that does not proceed from the very bowels of philosophy?" Clement says, "The subjects of the sciences are a vast and creditable variety of subjects—as well on the history of philosophy as on art or the use of divinity in the sciences."<sup>2</sup>

From faith and reason. After him comes the illustrious master of the school of Alexandria, who has informed in the doctrines of the Greeks and the Jews, and has made them so numerous as they were learned, or, marvellous facility in the interpretation of the divine Scriptures, and the sciences of the philosophers, that although his works, at least such of them as remain to us, are not altogether exempt from errors, and from some of the extravagances and maxims for at once expounding and confirming "all truths." Tertullian opposes heretics with the same logic and the same force, and says, "The philosophers, he changes his argument, and contends with philosophy; and he refuses

nation of human science, or again searches  
in the reason, the origin, and the causes of  
the world, the whole of which he calls "cos-  
mogony." 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! He has shown us how the elements of  
nature are subject to change! Later  
on in the East John Damascene, in the foot-  
steps of Gregory of Nazianzen, and in the West  
Bernardus and Anselm, in the wake of St. augus-  
tine, engaged in their turn the paternity of  
Cosmogony.

The doctors of the middle ages, known under  
the name of scholastics, came to undertake the  
task of carefully gathering the fragments of  
ancient knowledge, doubtless scattered throughout  
the immense labors of the Fathers, and to re-  
store them as it were one single aggregation.  
The use and convenience of future genera-  
tions. And here venerable fathers have ap-  
peared, and to the end of the world, who  
such as Sixtus V., a man of profound wisdom,  
our predecessor, explains the origin, the

the purpose of reading and explaining the Scriptures, and of making them profitable for at unmasking and refuting the various errors of heresies. But in these latter days, which were brought upon us those critical times predicted by the apostle, when blasphemers, men of blood, have decided to make a mockery of the Scriptures and inducing others to do the same, of which we speak certainly more than ever necessary in order to confirm the dogmas of the Catholic faith and refute heresies.

Scholasticism, which appears to combine not only scholastic theology, still unanimously applies to philosophy itself. For the linear qualities which render the scholastic philosophers so formidable the enemies of truth, have been removed, and the intellect is left in itself, that close and perfect cohesion of effects and causes, that order and that symmetry similar to those of an army in battle, those numerous definitions and distinctions, that solid and unshakable basis, that firm and unshakable basis, all things by which light is separated in darkness, truth is distinguished from falsehood, and the lies of heresy, despoiled of the

The perfect integrity of character, living no-  
where else than the truth, rich in knowledge as  
the divine as human, justly compared to the  
renewed the warmth of the world by the  
of his doctrines. There is no portion of  
to imply that he has not treated with as much  
tradition as solidly. The laws of reasoning,  
and incorporeal substances, man and the  
natures, are in turn the object of the theses  
he sustains, and in which nothing is  
deduced—neither an abundant harvest of re-  
ferences, nor a hazy disquisition of prin-  
ciples, nor a tedious and unprofitable prolixity  
of principles, nor strength of argu-  
ment, nor clearness of style, nor propriety of  
expression, nor a profoundness and readiness  
in which resolve the most able doctor has  
own his philosophical conclusions from the  
reasons and principles of things; hence  
the extent of these premises and innumerable  
is the germ of which they are taken for  
the ground, and under the term of matter, for

to nourish and penetrate them, and to see with it  
know that all the founders and legislators  
of the religious orders have ordained that  
confreres should study the doctrine of St.  
Francis, and hold to it religiously, and that they  
in advance provided that none should be  
permitted to depart with impunity, were it only  
the least point, from the foundations of so great  
a work. Without speaking of the Dominican  
Order, which claims this illustrious master as a  
father, which belongs to it in particular, the

rescued from them in the most important affairs, everywhere enjoyed a high reputation, and was everywhere regarded as a great man. When wisdom Thomas reigned as in his own person, like a prince, and that all minds, as well as the masters as the pupils, were united in a friendly and harmonious concord in the teaching and authority of the angelic doctor.

Still more, the Roman Pontiffs, our predecessors, have honored the wisdom of Thomas of Aquino with special eulogiums, and most ample attestations. Clement VI., Nicholas V., Benedict XII., and others, bear witness to the fact that the wisdom of Thomas of Aquino, the universal teacher, St. Plus V. recognized that this same wisdom discharges heresy, after having converted the world from the error of the infidels, it converts the entire world from pestilential errors; and the Clement XI. affirm that abundant testimonies of the wisdom of Thomas of Aquino, and that to him are due the honors of cultus that the church renders to its greatest doctors, Gregory, in proposing Augustinus as a model to be followed in his life, did not believe they were going too far in attributing to St. Thomas the academies and the great schools, as a model to be followed in the study of the sciences. And in this connection the words of the blessed Urban V. to the academy of Toulouse are worthy to be remembered.

And we desire, and by the tenor of the present

dealing with an indomitable valor and the persistent success the errors of Greeks, heretics, and schismatics. The honor paid to St. Thomas, reserved for him alone—an honor which his slaves with none of the Catholic doctors—was conferred upon him by the Fathers of the Council of Trent when he rescued them from the error of the century, the error of the millennium. St. Thomas should be laid open on the very altar with the book of the divine Scriptures and decrees of the Supreme Pontiffs, in order that they might be able to find from it counsel, and to increase their knowledge.

And, therefore, a last pain seems to have been reserved for this incomparable man: he has been torn from the very elements of Catholicism the tribute of their praise and admiration. For it is known that amongst the leaders of the movement, there were those who loudly declared that if the teachings of St. Thomas of Aquin were once suppressed, they would boldly enter in a victorious struggle against all the members of the Catholic Church, and against the Catholic hope, the hope was vain, but not the testimony.

And, from a multitude of spiritual weapons, the most efficacious to bestiality and cruelty is the sword of the spirit. Every one is aware, the distance is short and the road easy.

It is willingly allowing themselves to be carried away by example, a passion for poverty appearing to justify the means, and thus, carried off by the sophists, philosophers themselves, who despising the patrimony of ancient wisdom, proceed to build up a new town to enlarge and infect the old edifice—a project in fact not prudent, and a detriment of the sciences. For so multiplied systems, supported solely by authority and the desire of each particular master, have only an unstable base, and consequently are only a vain and empty display, without any solid and robust knowledge of old, a thinking and inconsistent philosophy of this kind that itself scarcely capable to resist the assaults of the enemy, it ought to impute to itself alone the cause of the fault of its weakness, leaving which we do not intend to censure the seditious savans who employ in the cult-

suring them without stint, we exhort them to  
 vere in this noble enterprise; as to others,  
 inform them that nothing is dearer to our  
 t, and that we desire nothing so much as  
 large draughts to studious youth the pure  
 of wisdom, such as the angelic doctor  
 afforded them in pre-sing and lexhaustible  
 of all motives awaken in us this ardent de-  
 In the first place, as in our time (the Chris-  
 tian) had dily a butt for the manoeuvres and  
 of a certain false wisdom, it is necessary  
 all youths, especially in the schools, to in-  
 duce them to believe that they would be nourished  
 the vivifying and strong bread of  
 ture, in order that, filled with strength,  
 covered with complete armor, they may  
 valently accoumpted.  
 In the second place, we must endeavor to  
 with the word "ready," according to the  
 mention of the apostle, "to give a reason  
 the faith which is in us," as in 1 Co. 14: 18.  
 In sound doctrine and conviction those  
 of whom we speak are the true preser-  
 of who, separated from this life, hate Ca-

and power, on the personal and just  
ment of a sovereign, on the obedience due  
to higher powers, on the mutual charity  
ought to prevail between all men—what  
aches us on these subjects and other of the  
kind has an immense and inviolable  
power for the overthrow of all those  
principles of the new custom, which are as  
well known, dangerous to good order and the  
well. In fine all human sciences ought  
to be for real progress and promise them-

hand, they faded and became neglected almost, forgotten almost, and the days and years error or embarrassment itself with them.

As the physical sciences themselves, so, especially the physical sciences, and illustrious with so many discoveries, demand admiration without stint—these sciences, far from suffering, would rather be the more honored and glorified by philosophy. It is not sufficient to develop their power and assure their advancement; that their progress be the more rapid, that they be the more complete and the contemplation of nature; but, this proved, it is necessary to rise higher and to turn to yourself with care to know how to use them, as the principles from which they proceed, order which is their characteristic, their order, and which is their final end, their utility. We cannot conceive how the scholastic philosophy, wisely taught, could fall in with those researches with force, light, and force.

In this connection it is important to forewarn the government against the danger of obstructing the progress and growth of natural sciences. As the latter, following the sentiments of the philosophers, have the right to demand an apology that the intelligence cannot lift up itself by things sensible to a knowledge of

advancement of science at large. Let the  
 ters of your deliberate choice devote them-  
 selves to implanting in the intellects of their dis-  
 ciples the doctrine of *la Théorie Acquisitive*.  
 They will then be able to demonstrate and dis-  
 cover all of the *sc*. Let the academics that you  
 established, or may in the future establish,  
 this doctrine also, explaining it, defending it,  
 employing it for the refutation of dominant  
 errors.  
 It is in order that while we direct the student  
 to drink at a pure fountain he may not uncom-  
 monly resort to water that is polluted, you  
 have drawn from these springs which, issuing  
 from the same source, flow along ever fresh and  
 rapid. From others, on the contrary, which  
 are not a wholesome origin, but are no more  
 than a stagnant pool, you have drawn the  
 errors, and with vigilance the minds of the  
 youth.  
 It is now that we know that all our efforts will be in  
 vain if our enterprise be not sustained by the  
 aid of the sciences, and the scientific scriptures  
 of the sciences, and by whom we are

consolation, fortified by the hope of divine reward and confidence in your pastoral zeal, we give aid of you, from the depths of our heart, and to your clergy and the peoples committed to your pastoral charge, the Apostolic benediction, as a sign of that, glads and a testimony of our particular affection.

Given at Rome, near St. Peter's, the 4th day of March, 1871, and the second year of our Pontificate.

LEO XIII.

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(From Fun.)

Fruit Port - Valencia.

SWEET NO REMARK. - "Help the sweeper, please." "Can't my man, I wasn't born girl in the business; besides, I have no broom." ASSORTED 45: There is a married gentleman residing in the vicinity of the Royal court, Haverly, who complains that his better half gives no quarter.

MR GRASSO SAILS.-The poet tells us to sink deep, or taste not, the Phœlian spring."

men and people each sixty years and in only seven. Why should the moral be less in England—with its dense population and unfavorable conditions for life—than here? It is doubtless due to the country, an uncertain climate and the reverence which is paid by the young to the experience of the old. The young think they know more than their fathers, and they rely only on the teaching of their own experience. The result is that they soon find that they have acted foolishly, and prematurely shortened their lives. To keep the system healthy and vigorous recreations should be kept in order. Dr. Martineau wrote that "he looked upon every man he met in London as a walking museum of morbid anatomy." The moment the bowels were clogged they should be cleared out. The matter gathered there by the proper use

bruary, 1868, that after trying many  
and Luug remedies for a severe cold  
he has suffered with for three years, he  
used ALLEN'S LUNG BALSAM and was being  
benefited by it. In a letter still later,  
his night sweats were all gone and he  
rapidly recovering—his appetite was  
better and he felt like a new man.

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

A Hartford fare bank lost \$2,100 to a green  
ryrman, and the discouraged proprietor  
upon attempted suicide.

The municipal senate of Hamburg has  
decided to subject all cattle imported from  
the United States and other South American countries to four  
days quarantine.

It is proposed to celebrate, next year, the  
centenary of the royal house of Witt-  
sch, which since 1180 has reigned con-  
tinuously in Bavaria.

The editor of the Red Bank (N.J.) Register  
has written to an attack upon him in the Red Bank  
Journal by saying that "when an idiot, pen,  
and never get together, the result should

[illegible]

A brickknacker went to work on Sunday at  
 Ennour, Germany. He declares that, at  
 about noon, he saw in the furnace flames a  
 beautiful maiden, with a child in her arms.  
 Being round, in obedience to an irresistible  
 impulse, he saw close behind him, a strange,  
 bearded fellow, leering hideously, and  
 fighting lightly between his teeth a red-hot  
 nail. At that moment the bells of the neigh-  
 boring church rang out in notification that  
 the elevation of the host was then taking place  
 in the sacred edifice. Immediately the  
 cooking individual, in whom the brick-  
 knacker had instinctively recognized the father  
 of the child, disappeared with an angry growl,  
 and the overwrought brickknacker fell down in a

of vigorous men who might arise, or he came from the right or the left, was rather "hard on" M. Casanagnac, inasmuch as with the letter was published one "Pion-Pion" to the emperor, offering to his imperial cousin's captivity and ten-homage and sympathy in a really manly and tender style. At the same time, while Hugo's paper, *Le Rappel*, is bellowing for the abolition of the Tuileries from off the face of the earth as a monstrosity, some unscrupulous has fished out of Victor Hugo's these words written in 1841: "The Tuileries is not simply a *chef d'œuvre* of the sixteenth century, but a page of the nineteenth. This palace no more belongs to the emperor but to the people. Let us leave it to him." Our revolution has marked it twice as a monument. On one of the facades it bears the

will be compelled to admit.<sup>27</sup> But before he could read the fatal quotation we rose and said blandly that his honor could cite no authority for which Mr. had less respect or to which he was disposed to defer. After this frank, feared appalling statement it is needless to say there was nothing left for Mr. Howe's but to gasp, glare and sit down.—N. Y.