

greatest luminary and at the same time the ablest defender of the Church, for who has not heard of the impious boast of that great heresiarch, "Tolle Thomam et destruaam ecclesiam Dei", Take away Thomas and I will destroy the church of God." The great Aquinas then is the prince of all philosophers and theologians ; he is the man raised up by Divine Providence to put to flight the enemies of the immortal truth.

The Pope concludes his letter by exhorting and strongly recommending to catholic prelates to see that the doctrines of St. Thomas be faithfully adhered to and sedulously followed, at the same time showing the great utility to be derived therefrom. But the mere writing of an encyclical letter, however influential, was not enough to satisfy the ardent and energetic character of Leo. The same year which saw the publication of the letter "Eterni Patris", saw also the foundation of a society for the carrying out of its purposes. This society is composed of learned and influential men chosen not only amongst the clergy but also amongst the laity, for it would be a great mistake and in the words of Cardinal Vaughan of Westminster, positively humbling for lay gentlemen, to imagine that the study of philosophy should be limited to ecclesiastical students. The object in view is to explain, protect and propagate the doctrines, especially philosophical, of the angelic doctor and minutely to observe the recommendations contained in the encyclical letter.

Founded by the Holy Father and working under his immediate supervision, the society consists of a Cardinal-Prefect assisted by an executive council, and of thirty active members. Ten of these latter reside at Rome, ten in the other parts of Italy, and the remaining ten are chosen amongst learned men of other countries. The society has been named the Roman Academy of St. Thomas Aquinas. Its object which, as has already been said, is the defense and propagation of

Thomistic doctrine, comprises the publication of books and pamphlets, the explanation of philosophical principles, the refutation of errors, etc., and the means chosen are perfectly adapted to the end. The members keep watch on journals and other works which treat of subjects pertaining to the science and write against mistakes that may have crept in. Several times during the year a treatise on some part of philosophy is composed and read by one of the members in the presence of the society and alumni, which treatise is sometimes published in book form. Thus we have the work of Cardinal Pecci entitled "De ente et essentia," that of Card. Mazzella on the different degrees of intellectual knowledge, and a recent one of Revd. Joseph Lemius, O.M.I., on the Metaphysics of Saint Thomas. The alumni of the Academy are students chosen from the different colleges and seminaries of Rome, who having finished their ordinary course of philosophy attend the lectures of a professor chosen from among the ten Roman members. These students after two years attendance are admitted to the examination for the degree of doctor. The first prefect of the society was the brother of the present pope, Cardinal Joseph Pecci, who died in 1890; the second was Cardinal Zigliara deceased in 1893. At present the position of prefect is held by His Eminence, Card. Camillus Mazzella. The executive committee is composed of the prefect of studies at the Gregorian University, of the professor of theology at the Minerva and of Mgr. Talamo, who is the secretary. His Eminence Card. Satolli, previous to his nomination as apostolic delegate to the United States, was an active member of the Roman Academy ; also Mgr. Benedict Lorenzelli at present papal nuncio in Bavaria, had, before his appointment to that charge, his place in the same society. Among the present members are Rev. R. Beaudoin, O.P., professor of philosophy at the Minerva ; Rev. P. De Mandato, S.J., professor of theology at the Gregorian, and Rev. Joseph