

elements." We are told to read the latest always for science. There is something in it, but 'tis but a half-truth. Truth is preferable to novelty, and we must not forget that the ease with which we may get at the last hypothesis, should not create the opinion the mere reading-up is education. Why is it that in this age of transition, when old ways of thinking are vanishing, an authority like Brunetiere has denounced our modern science as bankrupt. 'Tis not science as such that is at fault, but in as much as by its extravagant assumptions it has left the programme laid down in the Summa. That programme is of true scientific education that disciplines the mind by cultivating a philosophical habit that enables one to take connected views of things and their relations, and ordains these facts to prove a true thesis. 'Tis, in Newman's words, "a clear, calm, accurate vision and comprehension of all things as far as the human mind can embrace them, each in its place with its characteristics upon it." That Thomistic idea of science, the *Zeit-geist* of to-day affects to despise, and until they learn to lose their self-conceit, the invariable mark of shallow minds, and have come back to that idea, never can scientific instructors of the modern school uplift or inspire.

Treating questions of social order St. Thomas establishes first, the principle of an authority and adjusts the social fabric on far other bases than J. J. Rousseau, and after proposing objections that our pseudo-reformers search as arguments, he proceeds to show the relation between ruler and ruled, determining the different circumstances that found an unequal condition of classes and individuals, their respective rights and duties, insisting on law which binds man's conscience by God's sanction—as though he had in his mind's eye the vagaries of the communistic and socialistic theorists of our day. And every one concedes that the truest answers to the questions of our day have come from the Vatican in those erudite Encyclicals, which might be called "Commentaries" of the Summa.

St. Thomas was, first, last and always a religious teacher, and his philosophy gravitated round the central truth that God is the author of all. He is an echo from the shores of infinity to tell us whence we have come and whither we are going. He tells us