

"God has given up the world to the consideration of men," (Ecc. iii., 11.) that in their consideration of it, its author may be known. True science is never in conflict with the revelation of God to man, or with his works.

THEY GO HAND IN HAND.

A true philosopher finds his greatest joy and glory in adoring the God who created and governs this wonderful order of things, for no rational man can accept the grotesque and incongruous inventions of so-called scientists.

The Catholic Church, ever watchful to guard her children, sets forth as follows, in the Decrees of the Council of the Vatican, the Catholic belief regarding creation :—

1st. If any one shall deny that there is one true God, Creator and Lord of things visible and invisible, Let him be anathema.

2nd. If any one shall be so shameless as to say that nothing exists besides matter, Let him be anathema.

3rd. If any one shall say that the substance or the essence of God and of all things, is one and the same, Let him be anathema.

4th. If any one shall say that finite things, both corporal and spiritual, or that at least spiritual things, emanated from the Divine substance.

Or that the Divine substance becomes all things, by manifestation of itself or by evolution.

Or in fine, that God is a universal or indefinite being, which by the determining of itself constitutes the universality of things distinguished into kinds, species and individuals, Let him be anathema.

5th. If any person shall not confess that the world and all things in it contained, both spiritual and material, were in their whole substance produced by God from nothing ; or shall say that God did not create with a will, free from all necessity, but that He created as necessarily as He loves Himself; or shall deny that the world was made for God's glory, Let him be anathema.

How happy the life and death of a good Catholic who obeys the laws of God and of

His Holy Church. During life he is buoyed up with the word of God, His merciful promises and in hopes in the merits of His Divine Redeemer. He receives (from time to time) the sacraments of Christ, which cleanse his conscience from sin and strengthen him in his journey to the mountain of God. He has besides the Holy Sacrifice of the Mass, the Communion of Saints, the intercession of the Most Blessed Virgin and of all the saints of God. On the contrary what is the final prospect of an atheist. Blessed indeed would be his lot if his hopes for annihilation were to come upon him. Alas, not so ! He shall render an account to God for graces thrown away and faith rejected, for a life of rebellion against God, his maker and judge. His life has been a sad mistake, and at the approach of death, how dreary are his prospects. Death to the Catholic is sweet, it brings rest from his labours ; to the infidel it brings fearful misgivings and too often despair.

In view, therefore, of the dreadful evils of infidel teaching we renew the prohibitions already pronounced against any Catholic's attending at infidel meetings ; and hereby proclaim the prohibitions of the Holy See against the use of infidel and immoral literature. We, moreover, reserve to Ourselves the absolution from the sin of attending the meetings aforesaid or of reading infidel works.

"But for the rest, dearly beloved brethren, pursue justice, faith, charity, and peace with all that call upon the name of the Lord out of a pure heart, and avoid foolish and unlearned questions, knowing that they beget strifes."—(II. Tim., ii., 22-23.)

This Pastoral letter shall be read in all the churches and chapels of our diocese on the first Sunday after its reception.

Given at St. Michael's Palace, Toronto, on the Feast of the Sacred Heart of Jesus, June 4th, 1880.

+ JOHN JOSEPH LYNCH,
Archbishop of Toronto.

By order of His Grace the Archbishop.

J. J. McCANN, Priest,
Secretary