IGNORANCE AND ATHEISM.

It is not science that threatens Christianity, writes M. Lacombe, in Christianity, writes M. Lacombe, in Le Correspondent (Paris), but ignorarce—which Bossnet called the most dangerous of the sicknesses of the soul, and the origin of all the others. And yet on all sides we find the self-styled atteist and the esprit fort assure us that human faith in supernatural revelation is making its last vain fight against the irresistible truths of cold science.

There was a time when one of the greatest thinkers the world has known,

There was a time when one of the greatest thinkers the world has known, declared the same sentiments. This was Taine, who in the latter days when he asserted that if france wished to regain her o'd prestige and her happiness, it behooved her to destroy what had brought about their loss, namely materialism and atheism.

"These new doctrines kill, I will admit," he exclaimed, "but they do not regenerate. Do not listen to those superficial minds that pretend to a deep philosophy, simply because they have found, like Voltaire, certain difficulties in Caristianity. Measure your prog-ress in philosophy by the veneration it creates within you for the religion of the gospel."

There can be no question of the greatness of Taine's intellect. He must greatness of Taine's intellect. He must rank with thinkers like Goethe, Lessing and Newman in point of sheer intel-lectuality, and it is consequently not surprising that he had courage enough to avow in after years, that his early atheism grew out of his ignorance of the teachings of the Christian fath; that as he out it he declared against that as he put it, he declared against Christianity after perusing one of the epistles in the New Testament.

There came a time, nevertheless, when his artificial ideology was insufficient of itself to explain to him the mysterious evolution of history and politics, by processes which defed hu man analysis, and the origins of which he could only refer to a apparatural he could only refer to a supernatural lute, after which he had so long been the most indefatigable of searchers. It was then that he addressed himself to young minds, counselling them that Christianity was not only the sole hope of man's regeneration, but that a neg-ation of it involved a negation of art and knowledg, and invited the stulti-fication of the human mind. Of all the striking examples of return to the early truths, that of Taine is the most promi-

Yet, says M Lacombe, if ignorance of Christian teaching is excessive among those who combat it, is it less so among those who profess it? The spectacle which the French nation pre-

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The alist stone is imbedded in concrete, and course on solid masoury, built up from the basement of the church. This masoury serves a souble purpose—supporting the aliar which forty for thigh and weight four tons, and giving it, also the character of a fixed, or per manent, align.

griving it, also the character of a fixed, or per manent altar.

The Tabarnacle is one of the most magnificant specimens of the builders art that we have ever seen; everywhere richly everared with grapes and wheat, which are symbolical of the floly Sacrifice and having its massive doors beautifully ornamented with the letters aliphs and Omega in polished gold. Under cancoles to the right and left are two adoring angels fraped in white, and immediately over the Tabernacle is a beautiful Buldachine supported by golden columns, which with a fluely engraved and highly ornamented background, give a most artistic fields to bis the most uportant part of the Altar. Farther to the left of the Tabernacle and above the steps bodding the candies ticks there is inserted a Reityro, representing the Sacrifice of Abraham. He is bodding the knife in his hand, which is raised to satrike his own son, lease, in obedience to God's decree, when the angel appears commanding him to withhold. An urn containing the sameking fire of sacrifice, a ram in the bush, and an excellent landscape surround and give a lovely effect to this scene. Similarly situated to the right is a Relieve of the Sacrifice of

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M-lchisedec. The High Priest is represented in the act of receiving the bread and wine from a youth. who is reverently kneeling before him, and is surrounded by a group of worstly, bears who is reverently kneeling before him, and is surrounded by a group of worstly, bears who is the surrounded by a group of worstly, bears who had not been allowed to be active the surface of the Great shortly of t

among those who profess it? The spectacle which the French nation presents at this moment in its tragic orisis would unfailingly show that the discase among the people is not only a moral one, but an intellectual phenomenon. Here we have an eruption of satanic implety which is based upon assertions by wilfully distorted minds and of which no proofs have been asked by those most affected.

A century of philosophy seems to be about to start in which scientific truth is to be sought to the exclusion of all other truths, and if it be not arrested. Christian beliefs, already wavering in the minds of many, must be entirely destroyed. Here is atheism that owes its origin to the fact that it will not seek the truth, in other words, to ignorance.

It is to the great glory of Leo XIII. that he turned the thoughts of men towards thought and spirituality. He invited laith and science to work to gether without fear and with the spirit of peace in their hearts. Of science he only asked research in good faith and not the declaration of scientific dogman based upon assumptions alone. Scientific experiments and inventions have produced nothing absolute. Nothing that science has accomplished of itself has provided men with light or consolation in the dark hours of the human pilgrimage. For two thousand years there has been but one certainty and one truth, namely, the influence of the doctrine of Christ.—New York Freeman's Journal. in thanksgiving to God for his many graces and mercies and in grateful acknowledgments of the devotion of the people, he presented the new attact to the church as his personal gift on the occasion of his silver jubilee. In conclusion Father Twomey also referred very feelingly to the expressed desire of the congregation to mark the jubilee by the presentation of a money testimonial. He was grateful for the kindly offer made some flow weeks ago by Messra Hurley, Dolan, Quinlan and Bulter, on behalf of the patient of the Catholic societies. The many secrifices, involved in their cheerful response to his frequent appeals for the church made it impossible for him to accept their gift of gold. But, although he had to decline the kindly off riche was profoundly grateful for the generous spirit that prompted it, and he wished a peaceful joyful Christmas to his flock.

THE IRISH AND THE LAND.

THE IRISH AND THE LAND.

To the Editor of The Sun—In view of all the circumstances, the comments of Bystander upon passing evenic are ordinarily to be taken without remark. If they please, so much the better; if not so much the worse; slways and either way, they are clothed with the interest that attaches to their origin, and that may well suffice. Nevertheless it is difficult to see how such a commentary as he made in your last issue upon the present phase of the I rish question can be let pass without notice. Bystander satisfude towards the I rish nationalist movements is so well known that there is nothing surprising in his belief that it is better or grow cattle on the sell of I reland than to grow men. Hadoubties agreed with one of his distinguished ontemporaries that I reland was best fitted to be 'the froitful mother of ficks and herds' (which, phrase excused thousands of evictions i and has not found it necessary to charge his onvision since. But a good many reader of the Weekly San must have been more than a little startled to did him supporting this view with the state ment that I rishmen have not made good farmers in this country. No doubt this sweeping criticism and the references to the I rish preference for town life by which it is supple-

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mented, mean little more than that Bystander accepts without examination the crude statement that the Irish when they came to this country kept off the land and stayed in the towns, is is true, of course, that most of the Irish immigrants did go where the means of keeping body and soul together was most quickly to be found. They had been driven out of their coutages pennless, to make way for the flocks and herds, and had no resource but the strength of their arms. They look their labor to the most part, in the found that market, for the most part, in the found that market, for the most part, in the found that market, for the most part, in the found that market, for the most part, in altetime at strange tasks, put his asvings into a little farm. Hystander presumably does not know, what the nearest politician could easily tell him, in how many Octario counties there are settlements of Irish—I mean Celtic Irish. Catholic Irish—farmers. There are similar settlements in Quebec counties. I take it, from my own observation, that in the main they are pretty much as other farmers. Certainly, many of them are well to do. Anyhow, there they are in Wellington, they are in Victoria, they are in Ontario, they are in Simcee, they are the same stock everywhere when it comesto looking for them. Up in the township of Adjala they have been since long before Bystander's fame arose, and they are there yet. They are the same stock as that which Bystander thinks might advantageously be replaced by bullocks in Ireland; but, what with keeping for themselves the fruits of their labor, they have scarcely made their presence known. To argue from the experience of these men many of whom are doubtless readers of the Weekly Sun, that Irishmen are unit to be trusted on farms, could only be done in the case, probably the actual case, that their existence was unknown and unsuspected.

Of course, It is one of the curlo

Irishmen are usue to be trusted on farme, could only be done in the case, probably the actual case, that their existence was unknown and unsuspected.

Of course, it is one of the curlosities of Irish political controversy that those who are readises with sweeping settlements of Irish difficulties do not know, or even suspect, the qualities of the men with whose fate they deal so lightly. Curious is it not that a race unsuited for a land should have struggled so long and so bitterly to get hold of enough of it to mintain existence; It is sixry years, now, since a clear-headed Irish leader wrote that "the reconquest of our liberties would be incomplete and worthless without the reconquest of our liberties would be incomplete and worthless which latter "would be complete in itself and adequate to its purposes, and could possibly be achieved. It has been achieved thanks to a succession of those "agitators" of whom Bystander so thoroughly disapproves, until now all the land of Ireland is open to purchase and ownership by Irish farmers, save only those fat lands which are too good for human beings—whose place is in the bogs and on the mountain sides—and must be kept for the cattle. Possibly the Weekly Sun may know of Oatsrio cases where Irish Catholic farmers have given a fairly good account of themselves even when living on land rich enough to grow cattle. I have known some such cases myself.

Montreal Dec. 23cd, 1967.

THE POWER OF THE CONFES-SIONAL.

The Editor of CATHOLIC RECORD, London,

The Kditor of CATHOLIC RECORD, London, Ont.

Dear Sir-In this week's issue, under the heading "The Power of the Confessional," you cite a case of retribution mentioned by the New York Sun some years ago, to the effect that a certain p-nitent who had been enjoined to go home and first find out the exact amount of your unjust gains, etc. etc. The man returned to his house and flurred may days; then he returned to the priest and made a general coffession, As a sign of his real conversion he hunded the Father-Confessor a package of bank notes to the amount of \$5.310 000.

Now b.lieve me I have no desire to be hypercritical, and do not for a moment question the truth of the conversion and retribution, but I certainly think that the New York Sun must have been sadly misinformed as to the manner in which retribution was made, five million, five hundred thousand dollars in bank notes—a package—Well; it certainly was a goodly package, though I should be more inclined one of the undered thousand dollars in bank notes—a package—Well; it certainly was a goodly package, though I should be more inclined one of the undered thousand dollars in bank notes—a package—well; it certainly was a goodly package, though I should be more inclined to see \$6.000 000 in bank notes! Did you ever see \$6.000 000 in bank notes! Did you ever see \$6.000 on the sea of a hundred, the parcel nould be maked to be parcel nould be present to the same way, there would then, of course, be \$60 packages of 100 notes each. Now from your practical knowledge of the size of a bank note you can, no doubt figure out about what the dimensions of such a package would be.

I am inclined to think that if such a package as that was handed to the priest in the confessional noither could the penient get in, ner could the priest in the confessional noither could the penient get in, ner could the priest in the confessional noither could the penient get in, ner could the priest in the confessional noither could the penient get in, ner could the priest in the confessional

Goderich, Dec, 27, 1907.

We thank "Subscriber " for drawing our attention to this matter. It would most certainly be ridiculous to think that such a package as that described was handed the priest in the confessional. We have no doubt either the proof reader or the typesetter wa to blame. Quite likely the sum was \$5,500.

JOY IS LIFE'S TREE.

The world is sweet and fair, and bright, And joy aboundeth everywhere. The glorious stars crown every right, And thro the dark of evry care Above us shineth Heaven's light.

From the cradle to the grave
We recken all our days and hours;
We sure will flad they give and gave
Much less of thorns and more of flowers,
And the some tears must ever lave

The path we thread, upon them all
The light of smiles forever lies,
As o'er the rains from clouds that fall,
The sun shines sweeter in he skies,
Life holdeth more of sweet than gall,

For ev'ry one; no matter who— Or what their lot—or high or low; All nearts have clouds—but heaven a blue Wraps robes of bright around each woe; And this is bruest of the true:

And this is trues of the than grief
Fills more of life, far mere of sears
And makes the reign of serrow brief;
Gives more of smiles for less of tears,
Joy is life's tree—grief but its less.

Father Ryan

DIED. HICKEY.—At Buff 410. N. Y, on Dec. 27, 1907. Miss B. Hickey. May her soul rest in peace



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complaining.

(He s a good man, is Michael, and I've never feit his frown)

But there's surrow beating on me like a long day's raining

for the little wrinkled face of her I left in Kerrydown. It't not meself I'm grieving for, it's not that I'm

Kerrydown.

It's just Herself I'm longing for, Herself and no other—
Do you mind the morns we walked to Mass when all the fields were green I—

Twis I that pinned your kerchief, oh, me mother, mother, mother!

The wide seas, the cruel seas and half the world between.

It's the man's part to say the word, the wife's to up and follow—

(It's a fart land we've come to, and there's plenty here for all)

It's not the homestick longing that lures me like a swallow

But the one voice across the world that draws me to its call.

alone to-night:
There's decent neighbors all about, there's coming and there's going:
It's kind souls will be about me when the little one is here:
But it's her work that I'm wanting, her comfort I'd be knowing.
And her blessing on the two of us to drive away the fear.

t's just Herself I'm longing for, Herself and no other—
Dy you mind the soft spring morning when you stitched the wedding gown?—
The little, careful stitches, oh. me mother, mother, mother, mother, bear beyond the bread seas and you in Kerrydown!

LITTLE CHILDHEART.

Little childheart, undefiled heart, take my



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Saranac.

THE DAUGHTER.

It s just Herself I'm longing for, Herself and no other—
Do you mind the tales you told me when the turf was blazing bright?
Mo head upon your shoulder, oh, me mother, mother, mother. The broad seas between us and yourself alone to-night?

-Theodosia Garrison in McClure's Magazine for January.

(Baltimore Sun)

of siry grace:
Little lips of love and laughter where the elfsmiles romp and chase.
Little wonder of the morning, little treasure of
the night,
When the stars are in the heavens and your
eyes are stars of light.

eyes are stars of light.

Little childheart, little wildheart, little dancer in the dew.

All the oldheart turned to goldheart for the dear delight of you!

All the marvel and the magic, all the wonder and the gleam

Of the world of heavenly goodness drift around you in a dream.

hand and with your trust Lead me down the laughing valleys from the tumultand the dust! Light and lead. O little childheart, all the with the glory of love's roses in the ringlets of your hair!



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maiden Mother, in the sunlight spinning.
The shadow of the Cross doth on thee The shadow of the fall; fall; houtstretch'd arms and pose divinely win ning, Thy Son hath cast that shadow on the wall!

God's first sweet Passion-flowers was thy heart unspotted.
Madonna, in the lap of Sorrow nurs'd!
The Cross, the nails, the thorns, the scourges knotted
Within its depths were hidden from the first.

Oh! by the mem'ry of thy life long sorrow Help us to welcome suffering, shame and loss; The purest joy and peace from Christ to bor-Beneath the very shadow of His Cross!
—ELEANOR C DONNELLY.

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