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PROF. ROENTGEN.

Prof. Roentgen, the discoverer of the "X

we published it two weeks ago, would seem to us to imply that something of this kind is to be feared, as there is a special provision in the circular to the effect that no denomination is to predominate in the proposed association. This seems to us to imply the predominance of the majority of the members, or at least the matter will probably come to this before the association will be many months old. We deemed it our duty to call attention to this feature, the more especially as the majority in the association will not at all represent a majority of the Christian world, nor even a majority of non-Catholic Christians; for even among non-Catholics who believe the principal matter and the upper church floors, so that it may be utilized with equal facility for services in both places. In the basement, however, there is a small vestry which serves for ordinary use in the services held in the chapel. Above the main vestry is very conveniently arranged, being placed about midway between the basement and the upper church floors, so that it may be utilized with equal facility for services in both places. In the basement, however, there is a small vestry which serves for ordinary use in the services held in the chapel. Above the main vestry is very conveniently arranged, being placed about midway between the basement and the upper church floors, so that it may be utilized with equal facility for services in both places. In the basement, however, there is a small vestry which serves for ordinary use in the services held in the chapel. Above the main vestry is very conveniently. The main vestry is very conveniently arranged, being placed about midway between the based with equal facility for services in both places. In the basement had the upper church floors, so that it may be utilized with equal facility for services in both placed about midway between the basement and the upper church floors, so that it may be utilized with equal facility for services in both placed about midway between the base willized by the call th proviso contained in their circular, as non-Catholics who believe the principal mysteries of Christianity, a large majority would sustain nearly every doctrine which Catholics believe, but which is called in question by some minor sect.

It may be also that the gentlemen whose names are appended to the circular have no thought of bargaining away doctrines of Christianity as a condition of reunion. But in protesting against such a thing being attempted, we did not raise a bugaboo which is but an imaginary being. The like of this has been a thing of frequent occurrence in the past, and there was no stretch of imagination in our supposing that something of the kind might be contemplated in the present movement. We deemed it proper to point out that Catholics cannot be parties to any transaction of the kind.

That these remarks may not be mis understood, it is well we should add that though the doctrines of the Cath olic Church are immutable, this is not the case as regards her disciplinary laws. These laws, such as the regula tion of fasting days, days of abstinence, and feasts, the rites and language used in the celebration of Mass and the administration of the sacraments, the material and form of sacerdotal vestments, and even the law by which celibacy is enjoined on the clergy are disciplinary. The Church has good reason for her present discipline on all these matters, but there may be good reason under certain circumstances to modify it to a greater or less extent, but this she would do only when the gravity of the circumstances would justify a change, or render it desirable.

The Rev. Mr. Shortt's letter is as follows:

To the Editor of the CATHOLIC RECORD :

Church should be one fold under one shepherd, and accordingly He pronounced a most severe condemnation against those who would; not receive His Apostles whom He sent with the commission to preach His Gospel to every creature. The blame for the division must rest upon those who refused to accept the teachings of the Apostles and their lawful successors,

REV. FATHER DAVIS DISCUSSES DR. GAL BRAITH S EXPLANATION OF HIS RECENT UTTERANCES.

vestibules, in all making the entrances very

grand edifice.

To the Editor of the CATHOLIC RECORD: To the Editor of the CATHOLIC RECORD:

SIF—I heartily agree with your remarks on the "Flaneur" page of the Toronto Mail, the only point on which I am inclined to disagree being the advisability of noticing its writer at alt. He has no misgivings as to his own qualifications for pronouncing upon questions the most various and the most abs ruse—questions towards which the greatest scholars maintain an attitude of modest reserve, but others cannot see in his effusions anything but the flippant jabbering of a shallow brain, inspired by a shallower soul. I have not the slightest idea as to the personality of the writer, but, as uncle George in "A Paur of Spectacles" says: "I know that man; he comes from Sheffield." To me he has always seemed the most conspision, who, while essaying the role of an oracle, has succeeded merely fin making himself ridiculous. He should be treated only with the contempt he deserves. He should be ... pt he deserves. Yours truly, H. F. McIntosh.

A DISCUSSION ON THE BIBLE. The Remarks of Rev. Father Davis and

The following correspondence between Rev. Dr. Gaibraith, of Beileville, and Rev. Father Davis, of Madoc, is copied from the Beileville Daily Sun, On Nov. 10th inst, at a meeting of the Bible Society of the Cuty of Beileville, Dr. Gailbraith, who was the speaker of the couning, delivered an address, in the course of which he made numerous unfounded statements, among which, the following—"It does not devolve upon a believer to prove the Divinity of the Bible, it is the unbeliever that should prove it not to be Divine."

LIGHT WANTED.

not devoive upon a believer to prove the Divinity of the Biole, it is the unbeliever that should prove it not to be Divine.

LIGHT WANTED.

To the Editor of the Sun:

Sir—There is to me a startling and a rather strange assertion in the address of Rev. Dr. Gailbraith, to the Bible Society of your city, as reported in the Daily Sun of Thursday hast. The Rev. Doctor is reported to have said—"It does not devoive upon a believer to prove the Divinity of the Bible, it is the unbeliever that should prove it not to be Divine." I have always been under the impression that it is essentially ilogical to ask or to expect of any one to prove a negative. In fact, that to do so, is simply to ask, in other words, the unbeliever to prove the very thing itself, which he disbelieves and denies. I venture to say any responsible inwyer in Believille, will inform Rev. Dr. Gaiibraith, that if he brings a copy of any document whatever into court a competent voucher is necessary on his part for the genuineness of his document, and over and above this, that a competent voucher is necessary touchers, his document will not, for one moment, be entertained by the court. The same principle applies to the unceliever and the Bible, and unless the Rev. Doctor has some hidden panacea, in any contest ne may enter into with an unbeliever, by the principle he holds, as reported in the above extract from his address, the unbeliever must come out every time the champion. It cannot be otherwise, or our common reason is only a delusion and a snare.

I am respectfully,
Thomas Davis.

Madoc, Nov. 15, 1897.

WHAT DR. GAILBRAITH SAID.

WHAT DR. GAILBRAITH SAID. THE REV. GENTEMAN'S REPLY TO A CORRES-PONDENT'S CRITICISM OF HIS REMARKS. To the Editor of the Sun:

To the Editor of the CATHOLIC RECORD:

Dear Sir—As a member of the committee of the Canadian Society of Christian Unity. I would like to thank you for publishing our letter and for your kind words upon it. May I do one thing more?

I would like to correct a false impression which we seem to have made upon your mind as to our exact object. We want no one to sub mit to a majority vote of the association, much less do we aim at any bargaining away doctrines. We can represent noordy that to be Christians, or individuals are saidefied with a divided Christendom. We are to the desire for unity. "Where to learn more of one another's real position as well as to help in some degree towards making a more widespread feeling that the present divided condition is sinful. The most useful members of the society will be those who hold their principles most firmly. Great Councils of representative men must some day do the necessary legislating.

Again thanking you,

Yours truly,
Charles H. Shortt.

St. Thomas', Toronto, Dec. 10, 1857.

We thoroughly agree with Mr. Shortt's view that the present divided condition is sinful. The most useful members of the society will be those who hold state of Christendom is sinful, for it was evidently Christ's wish that His Church should be one fold under one shepherd, and accordingly He pro-

Dr. Galbraith is mistakeu in referring to this report as "second hand." It was taken by a regular member of the Sun slaff. The reporter's summary of his remarks was as follows; "It does not devoive upon a believer to prove the Divinity of the Bible, it is the unbeliever that should prove it not to be Divin." Brevity may be admitted, but that the Rev. gentleman's meaning was in any way distorted in the repoar, the Sun is not prepared to admit.—Ed. Sun.

LIGHT WANTED.

Apostles and their lawful successors, and especially of the successor of St. Peter, the chief of the Apostles.

DIOCESE OF CHARLOTTETOWN.

The New St. Dunstan's.

Charlotteown Examiner, Dec. 11.

The new cathedral now in course of construction in this city gives ample promise of being one of the best specimen sor church are itsecure in the Dominion of Canada. Now that the exterior is in a great measure completed, one can observe the striking and impressive proportions of the edifice. The cupolar raising to the height of about sixty feet over the main building, is certainly a gem in that line, and the regular reporter of the Sun. ss to the truthfulness or otherwise of the report in the Dominion of Canada. Now that the exterior is in a great measure completed, one can observe the striking and impressive proportions of the edifice. The cupolar raising to the height of about sixty feet over the main building, is certainly a gem in that line, and the regular reporter of the Sun. ss to the truthfulness or otherwise of the report of his address to the libile Seciety on Nov. 10. His explanation, which explains nothing, congitive the latter of the still places or the revery doesn man which explains nothing, congitive the latter of the still places or the revery doesn man which explains nothing, congitive the latter of the still places or the revery doesn man which explains nothing, congitive the latter of the still place or the still place of the still place of the church, when completed, promises to be equally if not more gorgeous than the exterior. The main church floor extending from the main portals to the altar is of immense superficial proportions at indeed. Being capacity will be even as a floored. Being capacity will be ready is the work of the church when cessary. The main portion of the basement is divided into two parts, one of which will be used as chapel for ordinary services during the week. The other is for Sunday school purposes, and also for a lecture hall. The vaalts, which are also of exect of the cou To the Editor of the Sun :

reasonand of revelation, cannot exact from any man anything which stullifies and contradicts reason. I may be pardoned for saying it is a metter of surprise to me, that any intellectual and intelligent body, as I know the Bible Society of your city to be, should allow to pass, without immediate and vigorous condemnation, such unfounded and pernicious assertion on the Bible as that indulged in by Rev. Dr. Gaiibraith. It is simply a further confirmation of the widespread scepticism of the day, which the Bible as that we are the community of the day, which alterates the Bible to the class of myths and states the Bible to the class of myths and states the Bible to the class of myths and states. In conclusion will Rev. Dr. Gailbraith adjusted to the sole question at issue—to we the necessary and the competent vouchers that his Bible is really what he says it is, the does so, I am prepared to prove store the public that Rev. Dr. Gailbraith sastray on the Bible question and that his anidel and unbeliever are perfectly justified in rejecting himself and his Bible. To use the Rev. Doctor's own words—"By this paragraph I am prepared to stand."

I am respectfully.

Thomas Davis.

LIGHT REFUSED. THIS IS WHAT REV. FATHER DAVIS NOW SAYS REGARDING DR. GAILBRAITH. To the Editor of the Sun:

order is a competent witness. By the very nature of the case, this witness in the supernatural order, must be an infallible witness to the truth, to the meaning, to the inspiration and to the divine origin of the message recorded, for it must necessarily be either God himself personally or another directly and immediately commissioned by Him. Dr. Gailbraith may give vouchers in the natural order that the Bible is an authentic history or record, but one step further he cannot go, until he admits an infallible witness in the supernatural order to the very message itself, in all its supernatural spects. The prudence of Dr. Gailbraith in decining to enter upon the question of the competency of his witness to his Bible, may commend itself to him and to his interested associates, but it must be condemned by every reasoning man—even by the Infidel and the unbeliever, who declines to be convinced by mere chaff and buncombe, in the place of logical argument, the only thing to satisfy reason and conscience.

The Christian world views with indignation and alarn the widespread infidelity of the day, which relegates the Bible to the class of mytas and fables, and the churches are hysterically crying out for their empty pews and indifferent congregations. The cause of this twofold evil is not difficult to find, for it can be easily traced to the pulpit and the religions platform, which contribute their full share to the one by their indiscreet and false utterances on the Bible and its message, and fairly disgust the other by mand in sensationalism, which they try to palm off as true religion and sound morality. By his address to the Bible Society itself, by its taget of the Bible Society in your city on Nov. 10th Dr. Gailbrait has strengthened and confirmed the Infidel and the unbeliever, and the Bible Society itself, by its taget of the Rev. Dr. I may well be excused, when, in the words of the

Ring out ye sweet bells, Chimes happy and gay, Let every one welcome The glad Christmas day.

Hang up your stockings And hie to your bed Old Santy is coming With rein-deer and sled.

I hear on the breeze A far-away sound 'Tis jingle of bells As he journeys around.

Keep up, the old customs They're fraught with sweet grace Then hang up the stockings In the old fire-place.

By the Way.

tion, has contributed no sman share holy cause.

In taking my leave of the Rev. Dr. I may well be excused, when, in the words of the Bible, I ask him in astonishment, "art thou a master of Israel and knowest not these things?" (John iii. 10).

I am respectfully,
Thomas Davis.

O. N. C.

By the Way.

The new woman has had her fair share of attention, and it is now the turn of the new minister or rather a new way of presenting the old, old story of the gospel. We referred last week to the novel illustrations used by a New York preacher. In Chicago they go further, and in their case a breezy style of pulpit address takes the place of what has hitherto been the method used in the pulpits. The Rev. Robert Mcintyre in the course of a sermon on "Old Maids" said:

"Old maids have been divided into three classes. The first class consists of those who never had a chance to marry. One of those old maids was once listening to a widow relating her experiences. The widow told how she had prevailed upon her first two husbands to allow themselves to be cremated after death. Her third husband had been roasted to death in a conflagration. 'That is just like the injustice of things,' said the old maid. 'I have been trying all my life to get a husband, without success, while that woman has husbands to burn.'"

If not very editying, the new style of address is, to say the least, entertaining. Such language will not aid much in the winning of souls, however.—St. Thomas Journal, Dec. 18.

The contribution and it is more than a new your creaming the contribution of the contr

that of money-making, but the minister, pretending to be a servant of God, who descends to posing and theatrical tricks in order to make his sermons effective, is deserving of nothing but contempt.—Sacred Heart Review.

THE CHRISTIAN'S CHRISTMAS.

Prof. Roentgen, the discoverer of the "X-rays," is a Catholic, and it is said that he is so devout a client of the Blessed Virgin that he abstains from meat every Saturday in her honor. It is a noteworthy fact that a very large proportion of the most eminent representatives of every department of natural science are practical Catholics; and this is particularly true of those who have done the work of pioneers and opened up new fields of research. Such names as Abbe Hauy, the crystallographer, Van Beneden, the embroy-ologist, Pasteur, Ampere, and many other moderns, come to one's mind in this connection, together with those of the very creators of modern empiric science — Copernicus, Galileo, Da Vinci, Descartes and the rest. It would appear that the inner mysteries even of the visible and ponderable world are only penetrable by the eye illumined by the supernatural gift of science which the Holy Ghost alone dispusses and only through the Church of which He is the animating principle. After the Catholic masters of science have opened the gates of knowledge then the materialists and other separatists enter in, and disport themselves like ill bred urchins, squandering and mutilating the precious fruit, without waiting for it to ripen, and ravenous indulgence.—Church Progress. before the towns of the that a very large preportion of the most eminent representatives of every department of natural relations on the most eminent representatives of every department of natural relations on the presentative of the word prepared on the most eminent representative of the word of pieces are practical Catholics; and this is work of pieces and one possible of research. Such names as Abbellauy, the crystallographer, van Beneden, the embryon of modern empiric science — Copernicus, Galieo, Da Vinci, Descartes and the rest. On the Court, the word of the very creators of modern empiric science — Copernicus, Galieo, Da Vinci, Descartes and the rest. On the control of the visible and ponderable world are controlled by the eye illumined by the supernatural gift of science which the Hely Chost alone obsprease and only through the materialists and other separatists enter in, and disport themselves like ill ored urchins, the materialists and other separatists enter in, and disport themselves like ill ored urchins, the materialists and other separatists enter in, and disport themselves like ill ored urchins, the most of the world the materialists and other separatists enter in, and disport themselves like ill ored urchins, the materialists and other separatists enter in, and disport themselves like ill ored urchins, the materialists and other separatists enter in, and disport themselves like ill ored urchins, the materialists and other separatists enter in, and disport themselves like ill ored urchins, the materialists and other separatists enter in, and disport themselves like ill ored urchins, the materialists and other separatists enter in, and disport themselves like ill ored urchins, the materialists and other separatists enter in, and disport themselves like ill ored urchins, the materialists and other separatists enter in, and disport themselves like ill ored urchins, the materialists and other separatists enter in, and disport themselves like ill ored urchins, the material through the proposition of

ical issue. Then on the adoption of this principle, we must abolish all our courts, courts and State; judges, sheriffs, police—all must and State individual citizen with his private go, for the individual citizen with his private go. For the all these in one. Not only is his

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