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address be sent us.

LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 13th, 1906.

To the Editor of THE CATHOLIC RECORD,

London, Ont.

My Dear Sir:—Since coming to Canada I have

been a reader of your paper. I have noted

with satisfaction that it is directed with in-

tellect and ability and, above all, that it is in-

fluenced by a strong Catholic spirit. It stren-

uously defends Catholic principles and rights,

and stands firmly by the teachings and author-

ity of the Church at the same time promoting

the best interests of the country.

Following these lines it does a great deal

of good for the welfare of religion and coun-

try, and it will do more and more, as the

wholesome influence reaches more Catholic

homes.

I, therefore, earnestly recommend it to Cath-

olic families.

With my blessing on your work, and best

wishes for its continued success.

Yours very sincerely in Christ,

DOMENICO, Archbishop of Ephesus.

Apostolic Delegate.

UNIVERSITY OF OTTAWA,

Ottawa, Canada, March 7th, 1906.

To the Editor of THE CATHOLIC RECORD,

London, Ont.

Dear Sir:—For some time past I have read

your estimable paper, THE CATHOLIC RECORD,

and congratulate you upon the manner in

which it is published.

Its matter and form are both good; and a

truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend

it to the faithful.

Believing you and wishing you success,

Believe me to remain,

Yours faithfully in Jesus Christ

J. D. FALCONE, Arch. of Larissa.

Apost. Deleg.

LONDON, SATURDAY, OCT. 6, 1906.

A WORD FOR THE WAYWARD.

There is nothing in this world that

comes nearer to the infinity of God than

the soul of man, both in its conceptions

and affections. This will appear clear

if we consider that the soul alone was

created to the image and likeness of

God. Now all our actions, internal and

external, are rooted in it, for it is the

motor power of our being. Hence in

order to pass a just judgment on these

actions, it is necessary not only to

know all the circumstances attending

them, but also and above all, the motives

which are hidden in the soul and which

produced them or urged us on to their

fulfillment. But since God alone is the

searcher of all hearts, since He alone can

look down into the very depths of our

being and read our most hidden secrets,

it follows that He alone can pass an

adequate judgment on the actions of

men.

And yet there is no subject on which

men so readily express themselves,

none about which they are so prone to

talk and gossip, and none on which they

are so liable to err as the conduct of

their fellow men. This is especially

true when they pass judgment on the

the pangs of hunger, the privations consequent on poverty or the thousand and one humiliations born of adverse circumstances, to condemn and despise their less favored brethren. But had they been born under less propitious circumstances, had fate and fortune been less favorable to them, we may rest assured that they too would be possessed of those maddening thoughts that drive the poor to deeds of darkness and shame.

We have more than once heard the commentary of the poor on these rich people, that "it is very easy for them to be good." And indeed it is easy for them to live within the bounds of common decency having no harassing cares to torture them, and if they were guilty of crimes attributed to the poor, they would be monsters indeed. But before these goody-goody people pass sentence on their fellowmen or boast about their own uprightness, would it not be well for them to ask themselves how much anxiety the merit which they attribute to themselves has cost them, or if the circumstances in which they found themselves were not such as to render crime impossible.

It is said that Saint Philip Neri, whenever he would recognize a Jew on the streets of Rome, would exclaim: "There, but for the grace of God, goes Philip Neri." Experience is a great factor in the life of every man, and the more a man knows the world, the more he learns of human nature and its innate weaknesses, the more tolerant he will become of his fellowman. For by entering into himself he will easily find out that he carries within himself the germs of the darkest crimes that ever disgraced the annals of human history, and of which he would have been the victim only for some intervening circumstance. This thought ought to make us more lenient, more charitable, not to excuse, but "more gently to scan our fellowman." We should treat with consideration and commiseration those who have not the strength to resist the sinful promptings of fallen nature. And instead of thinking ourselves better than they, we should thank God that we did not incur, or that He gave us the grace to resist the temptations to which they succumbed. We said that God alone is the searcher of hearts, hence it is not in the power of any man to say in what degree other men can be strictly called wicked besides himself. Indeed it is sometimes very hard for us to know how far we ourselves may be guilty, or how much wickedness we let permeate our actions. And this is true, not only of the people in general, but also of those who spend their life studying the law of God, it is true of the most learned theologians. Sometimes we hear people congratulating themselves that they are neither adulterers, drunkards nor robbers, and we thank God that they are not, for in all probability they would be far worse than those who are. But how many of them can place their hands on their hearts and tell us that it is more from precaution and watchfulness rather than from want of opportunity, or on account of some other accidental circumstance, that they are not guilty of these crimes? And if they are still honored by the world, if their praises are sung on platform and pulpit, it may be because platform and pulpit do not know all. They have been deceived in the past, they are being deceived now, and we have nothing to assure us that they will not be deceived in the future. We have made great progress, it is true, in every department of life except in the treatment of our fellowmen, and especially of those who yield to the temptations of their surroundings. There was a day when charity and brotherly love were the distinguishing mark of Christians, but to day selfishness and vindictiveness have taken their place, and, like Christ, they are despised and ridiculed. We should remember that the bad are not wholly bad, that they are not altogether lost, that there is a soul of goodness in things evil, and that the only way to help those who have fallen is to extend to them the hand, not of a charity that degrades, but of a charity that lifts them up and helps them to become better men and women.

Look at Christ and see how He treated sinners; He did not despise them; He did not growl at them; He did not deny them admission to His presence; no, on the contrary He treated them kindly and let the fountains of His mercy flow on them. Consider how He treated Saint Peter, who, after having sworn to be faithful to Him, denied Him three times. Christ did not exact from His Apostle any apology, He did not impose on him any severe penance, He did not dismiss him from the apostolic college; no, He did none of these. He simply cast a loving glance at Peter which softened the heart of the apostle and led him to repentance and glory. And how did the Saviour treat Saul, who persecuted

the Christian Church? We know that He could have punished him in a thousand ways, that He could have smitten him with lightning from heaven, but He did not. On the contrary, from His throne on high He cried aloud, pleading, mercifully, lovingly, saying: "Saul, Saul, why persecutest thou me?" And Saul became Paul, the great apostle of the Gentiles. We will say nothing of His gentleness and kindness towards Mary the sinner, for they are too well known to be recited here. However, His treatment of the woman caught in adultery is such a beautiful illustration of His mercy and love for sinners, and such a practical example of how we should treat the wayward that the Scripture narrative will be both interesting and instructive. In Saint John, chapter 8, verse 3, we read: And the Scribes and Pharisees bring unto Him a woman taken in adultery; and they set her in the midst. And said to Him: Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest thou? And this they said tempting Him, that they might accuse Him. But Jesus bowing Himself down, wrote with his finger on the ground. When therefore they continued asking Him, He lifted Himself up and said to them: He that is without sin among you, let him first cast a stone at her. And again stooping down, He wrote on the ground. But they hearing this went out one by one beginning at the eldest. And Jesus alone remained, and the woman standing in the midst. Then Jesus lifting Himself up, said to her: Woman, where are they that accused thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

Ye merciless men and women of this age, learn from your Lord and Master to have some pity for your wayward brethren. Learn to moderate your unchristian views of human guilt.

COMING TO THEIR SENSES.

It will be remembered that a large number of the papers of the Province, more particularly those of Toronto, during the recent by-elections for the Dominion House, and the previous general election, launched invective after invective at the Separate School system and denounced the Government of Sir Wilfrid Laurier for establishing the principle of that system of education in the two new provinces of Alberta and Saskatchewan. It was pointed out that the people should have been left to establish whatever system of schools would be approved by the majority, thus leaving it in the power of that majority at any time to put out of existence the grudgingly-given system of Catholic schools which had existed in those districts for many years. The sober second thought is now stealing over the apostles of bigotry and intolerance. Rev. Robert Ker, who does not, we believe, belong to that class, writes a letter to the Toronto Mail and Empire on the "Disintegration of the Home Life," in which he states that "the educational methods which we pursue are not praiseworthy." "The economic flaw," he continues, "is accompanied by a moral fault. The schools do not foster the principles that make for home life and good citizenship. They do not implant in the youthful mind the idea of obedience to parents, of respect to superiors, of courtesy to the aged and the poor, and of fear of God." But now we come to a very unexpected pronouncement, and one which places Rev. Mr. Ker in the category of those who are endowed with good, hard-headed common sense. All along this has been the Catholic position in regard to education and one of the strong reasons why Catholics demanded Separate schools for their children: "To the argument that the churches and Sunday schools ought to make up for the deficiencies of the day-schools the reply is given that an hour every week is a very small allotment of time for the overcoming of the influences that have been at work between Sunday and Sunday."

The above comment by the editor of the Mail and Empire has reference to Rev. Mr. Ker's statement; but, wonder of wonders! here is what the editor himself says: "There is a world of truth in Mr. Ker's letter." If there is a world of truth in Mr. Ker's contention the same characteristic would apply to it a few years ago, when a crusade was inaugurated by the editor of the Mail and Empire against the present government because it sought to establish what Rev. Mr. Ker says should be established in connection with our system of education, and in respect of which the editor of the Mail and Empire shouts "Hear, Hear." But the editor still more strongly accentuates his approval of the stand of Rev. Mr. Ker. Towards the close of the article in last Saturday's edition he writes:

"The point against the school system

based upon its laxness in the teaching of religion and morals, is, it is to be feared, too well taken. There ought to be, in a Christian country such as this, some means whereby the principles which are at the foundation of society may be inculcated."

Now if the point against the laxness of the present school system is well taken by the Rev. Mr. Ker, why is there such commotion in the community when this same point is raised by the Catholic Church. Verily, religious intolerance often places man in a very unenviable light.

THE MEMBER FOR GALWAY.

From time to time we were pleased to note the brilliant success of our young Canadian, Mr. Chas. R. Devlin, M. P., in the British House of Commons. He resigned a lucrative position in Dublin, the gift of the Government of Sir Wilfrid Laurier, to assume parliamentary life. He was young, strong, highly educated, possessing a brilliant mind and a rare gift of oratory; all these he brought to the battle ground for Home Rule and used them unsparringly. A noble fighter has he been, a worthy companion for the great Edward Blake. Mr. Devlin has paid his native country a visit and his host of friends in the Dominion salute with a warm heart and a warm hand the doughty fighter for the rights of Ireland—the Ireland of his forefathers, the Ireland of all his love. There is a well founded rumor abroad that it is his intention to resign his seat in the House of Commons and again seek election for the Parliament of Canada. It is quite true that Mr. Devlin has sacrificed much to remain a member of the British House and we sincerely believe that the warmth of his regard for the old land must have been very great to induce him to remain in the ranks of the Home Rule fighters. He may now with a good grace retire from the contest because it may be said that the battle has been fought and won. Home Rule is within sight, for the English people are at last becoming awakened to the fact that the shame of England has been its treatment of the sister isle. Welcome home! member for Galway! May you in your native land receive that meed of praise and honor which you have so well earned by your admirable career across the water!

PROGRESS OF THE POPE'S BIBLICAL COMMISSION.

The Biblical Commission on which the Holy Father imposed the duty of determining the attitude which Catholics should take in regard to Holy Scripture has progressed rapidly in its work, considering the great variety of subjects to be dealt with, and the many difficult questions which arise from the fact that the Scripture, which was all written, according to the generally received chronology, between the years 1491 before Christ and ninety-six of the Christian era, has passed through many vicissitudes, owing chiefly to external and internal wars.

The dates commonly assigned for the writing of each book are in many instances approximate rather than exact. We may know from the books themselves or from traditions which have come down to us from these early dates, very nearly the date at which these books were written, but in most instances the date is known at least within a few years.

Modern critics, styling themselves "higher critics," have attacked vigorously the truth and divine inspiration of these books, and among those of the Old Testament none have been so violently assailed as the Pentateuch or five books of Moses and the books of Joshua and Judges.

The Pope's Biblical Commission have so far examined many subjects connected with these books, and especially with regard to the Pentateuch, which is the first portion of Holy Scripture which was issued as part of God's Word.

It is a most important subject of investigation what authority these books have in the Church, and on this point the Commission has just issued four decrees, with the approval of the Pope.

The decrees thus issued are the following:

1. Despite the arguments formulated by modern criticism against the Mosaic authenticity of the Pentateuch, greater regard must be had for the witness of the Old and New Testaments, the constant persuasion of the Jewish people, and the uninterrupted tradition of the Church, equally with the eternal proofs derivable from the sacred books themselves. It must be maintained that these books have Moses for their author and have not been composed of elements for the most part later than his time.

2. It does not follow, however, that Moses wrote the Pentateuch entirely with his own hand, or dictated it all to copyists. It may be admitted that, when he had conceived his work under Divine inspiration, he confided its redaction to one or more secretaries. It must, nevertheless, be affirmed that they have truly rendered his thought, neither adding nor omitting anything

contrary to his intention; and that they have published their labors only after having obtained the inspired author's approbation of the work which bears his name.

3. It is likewise admissible that Moses, in composing the Pentateuch, availed himself of earlier sources, written documents, or oral traditions, whereof, under Divine inspiration, he made use conformably to the end he proposed attaining; so that he borrowed sometimes the words, and at other times the sense only, abridging or amplifying according to circumstances.

4. It may further be admitted that the books of Moses in the long course of centuries which have elapsed since their composition have undergone some modifications; as, for instance, certain additions, written by some inspired author after the death of Moses; certain glosses and explanations interpolated into the text; certain words and forms of discourse translated from an older into a more modern style; and, lastly, certain faulty readings, attributable to the unskillfulness of copyists. It belongs to the province of criticism to employ the rules of its art in the research and discernment of these modifications.

It is fully admitted and maintained by the Catholic Church and Catholic theologians that it is lawful to enquire into the evidences of the Books of the Bible, whether or not they have been written by the persons from whom they derive their names, and belong to the dates to which their authorship is attributed. The above decisions, however, will settle completely the Church's faith on the subject, and will prevent some or many of the higher critics to pause in their flippancy criticisms, which are founded upon their own imaginations and not upon any solid reason, to the effect that these and other books of the Bible are spurious or of a later date than we attribute to them. By these fanciful conclusions Higher Criticism, so called by its promoters, has become almost synonymous with infidelity or unbelief. But there are Higher Critics who have not pushed their investigations to this extreme, and who, therefore, do not come to the conclusions of these unbelievers.

There is no truth more certain than these which have been set forth by the Pope's Biblical Commission, and though the time of the writing of the Pentateuch by Moses is so far back that it is difficult to obtain other evidence than that of Moses himself to his authorship of the work, the unbroken testimony of the Jews to the authenticity of the writing is sufficient proof thereof. We have also the frequent assertion of our Lord that the prophecies and acts attributed to Moses are really his.

But in addition to all this we have the unbroken testimony of the Jews and Samaritans, as well as of the translators of the Septuagint which long before the birth of Christ was translated to be preserved by the Ptolemies of Egypt and kept in the great library of Alexandria.

There are passages which have an added explicative word, but the Biblical commission reasonably states why these words were inserted, to explain in a tongue better understood than the Hebrew, certain localities which were floridly named in Hebrew and Greek; but this tends nothing to destroy the truth of the text.

Also, the account given at the end of Deuteronomy of Moses' death and burial may have been written by Moses acting under inspiration, or it may have been added by another who was equally inspired with Moses to complete the work.

A BAD CONSCIENCE.

A despatch from Dublin informs us that the Evening Mail of that city says that the Government, in connection with the forthcoming Home Rule measure, contemplates acquiring the Bank of Ireland, which was formerly the Irish Parliament House, and handing it over to the projected powers as the assembly house of the new Irish. Council which the bill proposes to establish. The story which the Mail, a Unionist paper, now gives "on absolutely reliable authority," with expressions of horror and dismay appropriate to its political creed, has already been the subject of rumor.

In this case the horror and dismay comes from a bad conscience. A small faction of "West Britons" has been ruling and ruining Ireland for generations. They have nearly all the offices in the gift of Dublin Castle. The fat of the land has been theirs and we must naturally expect a little uneasiness amongst them at the prospect of losing, not their vested rights, but their vested wrongs. They are ready to parade their loyalty to the Crown so long as the government pets and pampers them, but when this ceases the Orange warwhoop is heard in Ulster and Colonel Sanderson may be expected to take the field with a white horse and a rusty sword. Speed the day when the bank of Ireland building will be once again the Parliament of Ireland, a Parliament which will legislate for the benefit of, and deal out equal justice to, all classes of the people.

REV. MR. KILPATRICK.

A Presbyterian clergyman, Rev.

Prof. T. B. Kilpatrick, created a ripple

of excitement in Toronto last week.

At a meeting of the post graduate con-

ference of the alumni of Knox college,

he said "There was one phase of the

Roman Catholic system which had been

the cause of much wrath, and rightly,

but he admired it most of all the cer-

emonies of that domination. That was

the confessional. The Roman Catho-

lic Church alone knows full well the

value of the personal work of the

confession. The whole work centred

round it, not the more little box, but

the act, two souls; two souls opposed in

the presence of the spirit of God. It

was a blessed thing to preach the Gos-

pel, but to get along side of a soul

which was defiant and obdurate, this

was the thing which meant the burden,

the passion, the toil of the minister."

Is there not a considerable trace of in-

consistency in the rev. gentleman's

statement. If the confessional has

been the cause of "much wrath and

rightly," why does he hold it up for

admiration, and what prompts him

to say that it has been the cause

of much wrath? Most certainly

the opposition to it does not come

from those who go to confession, and

why should it be the cause of

"much wrath and rightly" in the

minds of those who do not? We have

the rev. gentleman's assurance that he

admires it. This admiration must

sorely be prompted by the knowledge

that the work of the confessional pro-

duces good fruit. But we need not con-

tinue. Day by day many of our most

distinguished separated brethren are

becoming more convinced that the

Church established by Christ, the

Church of the ages, is, after all, the

only real bulwark against the inroads

of scepticism and all the other good now</