

that three of the men fell back. The fourth, who had been calling his blasphemies through the keyhole of the door, remained where they had looked the doorway, where they had looked to find an infirm old man, stood a French colonel in his battle array, the gleaming sword in his hand. The apparition was so sudden, so unexpected, that they stood for the moment terror-stricken. Did they think it something supernatural, as well they might, for to their astonished eyes this splendid martial figure seemed to grow and grow, and fill the doorway, or, perhaps, they thought they had fallen into an ambush.

Before they could recover the sword swung in air, and the head of the fellow kneeling rolled on the threshold of the church. The others turned and fled. One man fell; the others, with a curse, stumbled over him, recovered themselves, and sped on. Father Anthony, as you might spit a cockroach with a long pin, drove his sword in the fallen man's back, and left it quivering. The dying scream rang in his ears as he drew his pistols. He muttered to himself: "If one be spared he will return with seven worse devils. No, they must die, that the innocent may go safe." And on the track of the flying wretches he shot one in the head as he ran, and the other he pierced as he would have dragged himself into the straits.

In the broad sunlight, as the villagers, alarmed by the sound of shooting, came timidly creeping toward the priest, they found Father Anthony standing on the greensward, wiping his sword and looking about him at the dead men. The fury of battle had gone out of his face, and he looked gentle as ever, but greatly troubled. "It had to be," he said; "though, God knows, I would have spared them to repent of their sins. Take them," he said, "to the Devil's Chimney, and drop them down; so that if their comrades come seeking them, there may be no trace of them."

The Devil's Chimney is a strange, natural outlet of the island, whose depth none has fathomed; though far below, you may hear a subterranean waterfall roaring.

One of the dead men's horses set up a frightened whinnying. "But the poor beasts!" said Father Anthony, who had ever a kindness for animals. "They must wait for nothing. Stable them in McOra's Cave till the trouble goes by, and see that they are well fed and watered."

An hour later, except for some disturbance of the grass, you would have come upon no trace of these happenings. I have never heard that they cast any shade upon Father Anthony's spirit, or that he was less serene and cheerful when peace had come back than he had been before. No hue and cry after the dead yemen ever came to the island, and the troubles of '88 spent themselves without crusting again to the island. After a time, when peace was restored, the yemen's horses were used for drawing the island fish to the market, or for carrying loads of seaweed to the potatoes, and many other purposes for which human labor had hitherto served.

But Father Anthony O'Toole was dead many a year before that tablet was set up to his memory. And the strange thing was that Mr. Hill, the rector, who, having no flock to speak of, is pretty free to devote himself to the antiquities of the island, his favorite study was a prima mover in this commemoration of Father Anthony O'Toole, and himself selected the text to go upon the tablet.

PROFOUND RESPECT FOR NUNS. A beautiful story is told by the Boston Herald of a Sister of Charity who was returning to Boston from New York on a Sound steamer recently. As tea time was about to be announced a colored waiter approached her and suggested that perhaps it would be pleasanter for her to go to the table before the general rush of the passengers. She assented and took her place at the table for a very simple tea. The waiter left her without waiting for an order, and was gone so long that the Sister wondered what had become of him.

At last he appeared with a large tray loaded with all the luxuries of the season and set it down before her. Of course the modest Sister was quite taken aback, and said to the waiter: "You have made a mistake; that is not for me." "Oh, yes, Sister," said he, "it is for you."

"But I did not order such a supper as that; it certainly must have been ordered for someone else and you have brought it to me by mistake."

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THE POPE'S APPEALS FOR CHRISTIAN UNITY.

An editorial article in the *Mail and Empire* of the 15th inst. gives the substance of a report from Rome to the effect that Pope Leo XIII. is credited with the determination to issue soon a third appeal to Protestants to return to the pale of the Catholic Church.

When it is borne in mind that the Holy Father has already issued two urgent appeals to this effect, it will not appear at all unlikely that he may make a third, even though the two already issued have not had an immediate general and visible effect in bringing about the unity which is so much to be desired among professing Christians.

The kindly intentions of the Holy Father in making these appeals are acknowledged, and in fact we presume it is owing in a great measure to the benignity which was manifest in every line of the documents in question that they commanded so much attention in the English speaking Protestant world, as to elicit replies from a number of personages and associations more or less representative of the various shades of Protestant opinion.

The Holy Father reminded the English people that it was Christ's desire that His flock should be one, and so far all who responded to the appeal seem to admit this preliminary principle as indisputable, but all, in common with the *Mail and Empire*, appear to have mistaken entirely a necessary consequence of the self evident proposition, namely, that there must be a supreme authority to preserve unity, and that only the Pope can produce a valid claim to its possession.

In reference to this the *Mail and Empire* makes the following commentary:

"(It the Pope's document) was altogether ineffectual, for the basis of a union in any way acceptable to those who differ from the Pope on essential points was not suggested. A call to everybody to sink opinions, it proposed that none held by Leo, and regarded by the Protestant as unwarranted, should be withdrawn. The second appeal was addressed to the Church of England. Here, again, no concession was contemplated, save possibly the recognition of the Anglican clergy, and the conducting of services in a language which the people could understand. Infallibility, opposition to synodal liberty as set forth in the Syllabus, the various doctrines which Protestants will not accept, were maintained and were not to be withdrawn."

Further on the article foreshadows that the propositions in the third appeal which is yet to come will be as unacceptable to non-Catholics as were those of the other encyclicals. The reason given for this unacceptability is that "it will declare that an essential to unity is the admission of the primacy claimed by the Bishop of Rome over all Christians."

It is very true that the Holy Father does not propose in any of his appeals, to withdraw any doctrines from the teaching of the Church, and the reason for this is clear. It cannot be denied, and it is not denied by anyone at all amenable to reason, that the Catholic Church of to day is by continuity one organization with the Primitive Christian Church as established by Christ on His Apostles. That organization has never ceased to exist, nor has it been interrupted or broken even for a single day. Hence it follows that if any real authority was conferred by Christ upon His Church, that remains with the Catholic Church, and with no other organization calling itself a Church.

In this respect, the position of the Catholic Church is unique, and its authoritative judgments are not to be regarded in the same light as those emanating from any sect, however pretentious it may be in its claims.

On the matter of doctrine, the Catholic Church is and must remain immutable as truth itself, for from the very nature of her doctrines, the withdrawal of a single one from the creed would be an acknowledgment that she has not, and never had any, claim to be the one true Church established by Christ.

This would be an absurdity, for it is certain that Christ established a Church which He promised should always teach His doctrine, He Himself remaining with it to the end of time. This promise cannot apply to any but the Catholic Church, and she has therefore no alternative but to continue teaching that doctrine without change. Neither Pope nor the College of Cardinals, nor a general council has any authority to change or withdraw a single doctrine at the behest of any Church organization. Protestant sects may, indeed, sit together in council to consider what doctrines may be set aside for the sake of effecting a union between them, as they have often done, for, confessedly, their creeds are mere human creations; but the real Church of Christ cannot entertain for a moment any such proposition, for she is described by the Apostle of Christ as the "pillar and ground of truth." Error may change or compromise, but truth is always the same, and admits of no compromise or withdrawal. The very fact that the sects ask that the Catholic Church as well as themselves should make a compromise of doctrine is evidence, without going any further, that they cannot be the pillar and ground of truth which St. Paul proclaims the Church of the living God to be. (1 Tim. iii, 15.)

The *London Times* and some other English papers in their comments upon the Holy Father's letters have spoken in a strain somewhat similar to the *Mail and Empire*. They have supposed that the Pope may bargain for the suppression of certain doctrines and claims of the Catholic Church as a condition for the corporate return of the Church of England or other Protestant Churches, to Catholic unity, and they have left it to be understood that if there were a willingness on the part of the Holy Father to yield on this point, there might be some willingness to yield something which the Church of England regards as of equal importance. They have said that the two Churches must meet and negotiate on equal terms, if a union is to be effected. It is needless to say that such a condition is an absolute impossibility. The Church of England may compromise doctrines, as it has virtually offered to do in its negotiations with the Presbyterians and Methodists, for the sake of absorbing these sects by means of a nominal union; but the Catholic Church can make no such offer. Her doctrines, which are the teachings derived by revelation from Christ Himself, and which have been handed down through ages from the days of the Apostles, must be accepted in their entirety by all who return to her fold.

It may be said, and it has been said, that Protestants cannot accept an offer of union on such terms. It would be more true to say that the Synods and Conferences will not accept. It is evident they could do so if they would, inasmuch as they are willing to compromise doctrines in their negotiations with each other. But whether they cannot or will not matters little in practice. If they do not yield this point any corporate union cannot take place. This has been made clear by Cardinal Vaughan's explanations on the subject, which, being founded on the essential character of the Catholic Church, may be regarded as settling this matter. But we may add that though synods and conferences may through pride of their brief history refuse the offer of unity, this will not prevent the return of thousands to the fold as individuals, and this is what we believe will happen when the claims of the Catholic Church begin to be fairly taken into consideration. We believe that the Pope's strong appeals will have their effect in this way; and, possibly, there will be some Protestant Churches which will accept the Holy Father's invitation corporately. It is notorious that there are thousands of Protestants, especially within the pale of the Church of England, who have so far advanced in the belief of Catholic doctrines that they would scarcely ask that a single doctrine should be withdrawn. With these there is only one doctrine which would be any obstacle to their return—that is the teaching of the Catholic Church in regard to the doctrinal infallibility of the Pope—but we do not think that this would be an insuperable obstacle in their case. Their difficulty might be removed as readily in this case, when they consider the grounds of the doctrine, as it has been in regard to other Catholic doctrines which they formerly rejected, but which they now accept because they have discovered that they were the belief of the first Christians.

The *Mail and Empire* refers to two other matters on which it supposes that the Catholic Church might yield. One is the language of the liturgy of the Church. This is not a matter of doctrine, but purely of ecclesiastical discipline, and the Pope may make concessions on this point if he deem it advisable. There are good reasons why the Latin language should be generally preserved as that of the Universal Church; but the service of the Church might be in any other tongue, living or dead. As a matter of fact the Mass is celebrated in the East in other languages beside Latin, as Syriac, Chaldaic, Coptic, etc. The liturgies in these languages are very ancient, and they testify to the unity of Catholic faith during ages amid diversity of nationality, and they are a testimony to the antiquity of the faith. There would be no such reason as this for the adoption of an English liturgy, still it could be permitted. It is not for us to say whether the Holy Father would consider that there would be sufficient reasons for permitting it, if thereby a return of Protestant England could be made a certainty.

As regards the other question raised by the *Mail and Empire*, concerning Anglican ordinations, whether they are valid or not is a question of fact and not of doctrine. It is generally believed by Catholics that they are not valid, and unless their validity could be proved beyond doubt, the Pope would certainly not admit them as of any force. We do not imagine, however, that this would be a serious difficulty in the way of reunion if the Anglican Church desired to effect such. The difficulty could be easily settled to the satisfaction of all parties.

WILL THERE BE A REACTION?

The many outrages which have been perpetrated with impunity in Kentucky by Whitecaps and lynchers have made the State notorious throughout the civilized world for its lawlessness.

It is not the class who are usually ranked as roughs who are guilty of these crimes, but the younger generation of the wealthiest and best educated citizens, and it is this fact that renders it so difficult for the authorities to enforce the law. As the whole community seems to be in league to commit these outrages, the entire population is interested in hiding the guilty, and all are careful not to give evidence against those who are suspected of the commission of these crimes lest they might implicate themselves, or some of their most intimate friends and nearest relatives. As a consequence of this state of affairs lawlessness is entirely unchecked, and the condition is becoming worse from day to day.

It is true that usually the persons upon whom the outrages are committed are those who have been guilty of serious crimes, but this is not always the case. A mob is never extremely particular as to the guilt or innocence of the person accused, and a Kentucky mob is satisfied in having a victim, and is never contented to lose the opportunity of torturing first and then murdering the accused with every accompaniment of cruelty, on mere suspicion. It has been frequently found after the event that the sufferers at their hands were innocent of the crimes attributed to them, but this has not at all repressed the desire of the lynchers to taste blood. On the contrary, every new outrage of the kind whets the appetite of the perpetrators for something more horrible still, and it is noticeable that each successive crime of the kind is accomplished with circumstances of greater barbarity and atrocity than those which have preceded it, and not only men take part in them, but in several instances young girls and boys have been known to surpass grown up men in their ferocious anxiety to pull the rope when the victim was to be hanged on a tree, or to apply the torch to the pile on which he was to be burned, and in the meantime they gloated like demons over the shrieks and writhings of the unfortunate being, or they have assisted in sending the contents of a revolver or a shotgun into his body.

The excuse given for the commission of these horrors is that it is feared the guilty will escape legal punishment if the laws are allowed to take their course. It has been so often the case that the perpetrators of crime escape the consequences, if their case is left to the usual course of law, that the people have lost all confidence in the power of the law to inflict condign punishment on the guilty, and so they must take the law into their own hands as a terror to evil doers.

Independently of the fact that the lynchers so frequently inflict the punishment on the innocent, it is true also that the laws are essentially what the people have made them, and if the laws of the State are so ineffectual as the lynchers represent them to be, the reason is that the people themselves have made them so.

We have made special mention of Kentucky in this connection, because the State has made itself conspicuous by the horrid cruelties recently perpetrated under one pretence or another, but there are several other States to which the same remarks are applicable in almost every detail. The rising generation, and in fact the whole present generation, has been educated without the restraints of religion, and they have reached the condition that there is no restraint now but fear of punishment to prevent the worst crimes. This is the prevalent state of affairs, and such has long been the case. The people generally began by being indifferent to the commission of the worst of crimes, and from this it was an easy step to sympathize with criminals whenever they were caught in the meshes of the law. The next step, as a matter of course, was a laxity in the administration of the laws, and in many instances the laws themselves have been relaxed so as to favor the sending of the criminals back to society to repeat their villainies. But at last there is a reaction among the people against the very state of affairs which their past indifference to crime has brought about.

There has been in the States to which we make reference a disregard for human life and for the rights of property which threatened the basis of society itself, and crimes of the most atrocious character have been committed with impunity.

We appreciate the need of a radical change in the present condition of things; but the changer required is one towards greater respect for law and order, and not the perpetuation of the new species of lawlessness which if continued will inevitably bring the country to a condition the like of which is to be found only in Turkey or in the interior of darkest Africa.

We have had recently to record some details of the application of lynch law which were disgraceful to the civilization of the age we live in. It is gratifying to learn by a recent despatch from Kentucky that the authorities are awaking to the necessity of putting an end to such scenes, and we notice that at Marion, in that State, thirty warrants have been issued within the last few days against citizens on a charge of whitecapping. Most of the persons implicated belong to the so called respectable class, and some of them are of the best families of the locality. It can scarcely be hoped that a conviction can be secured against those who are guilty, but the fact that it is felt in official circles that the evil has gone too far, and must be stopped, may be indicative of a coming change for the better. We confess, however, that we have not much confidence that there will be such a change until the root of the evil is plucked out from the soil. That root we believe to be the system of godless education so much in vogue.

Kentucky is a flourishing field for Apathism. It is to be expected that Apathism would find adherents in plenty in a State where lawlessness prevails, and in Kentucky A. P. A. intolerance has found just the soil which suits its growth. Apathism can flourish only where respect for law is at a minimum, and the growth of that society in Kentucky confirms what has been several times asserted, that the A. P. A. is composed of those persons who have the least religion of any kind within them.

Canada would do well to take to heart the example set by Kentucky, as regard both godless education and Apathism.

A BROAD ENOUGH CREED.

Col. Robert G. Ingersoll recently visited a church at Kalamazoo called "the People's Church," and expressed very great admiration for the way it is conducted, declaring that of all the Churches he knows of that is the one he could conscientiously join if he felt inclined to become a member of any.

Our readers will remember that a few weeks ago the Christian Endeavorers announced very ostentatiously that they would offer up public prayers for the Colonel's conversion, and the prayers were offered up accordingly. The Endeavorers have apparently gone into ecstasies of delight at the supposed softening of Ingersoll's heart, and they are proclaiming that

it is an evidence of the efficacy of the prayers they have been saying.

To the careful observer it does not appear that there is much room for boasting in the case, for it is evident that the Church which has so gained godless Bob's admiration, has the least possible amount of Christianity about it. Its minister is a woman preacher, the Rev. Caroline J. Bartlett, and on Sunday, the 12th inst., she announced that the belief of the Church is "broad enough to take in even Colonel Ingersoll, and that she will welcome him to the fold, and will cordially extend to him the right hand of fellowship if he desires to come in."

There will be no difficulty in the way on account of the Colonel's denial of Christ, and of the existence of a God, so he will not need to change a jot of his present creed to be a Christian of the kind that composes the congregation of the "People's Church." From what we know of the present tendency of Protestantism, we believe that the Colonel could find several other so called Christian churches which would be just as accommodating as the one in Kalamazoo on the question of creed. It is quite the fashion for even clergymen of the Churches which are generally considered very orthodox, to boast of the "broadness" of their creeds, which they tell us will not exclude any one who wishes "to be good." The Colonel always declares that he belongs to this class.

REFORMED JUDAISM.

The existence of Judaism as a religion down to the present time without material change since the days of Moses, notwithstanding the vicissitudes through which the Jewish people have passed, is a striking phenomenon in the history of the world, and is justly regarded as one of the standing evidences of the truth of Christianity, and on this account any movement which appears likely to bring about a considerable change in their religious belief and forms of worship will be regarded with interest by Christians generally.

The reverence with which the Jews regard the Old Testament, and the intimate connection between that Testament and the history of the Jews as a nation, prove the antiquity and authenticity of that portion of the Bible. The conformity of the New Testament with the condition of the Jews at the time of our Saviour's life on earth is equally a proof of its authenticity and truth. In addition to this even the Jews interpret with general accuracy the prophecies which relate to the coming of the Messias, and these prophecies, fulfilled to the letter in Christ, cannot be applied to any other person, whether of time past or to come. Several of them, in fact, indicate plainly that the time of their fulfillment is long past, and the expectation of the Jews that the Messias is yet to come simply proves that the Christian interpretation of them is correct, while the evidence that the date of their fulfillment is past proves their Jewish error in having rejected their Saviour when He actually appeared on earth.

During the last half of the present century the movement of the Jews toward modernizing their ritual and mode of worship seems to have gathered strength year after year, especially on this continent, and from the rapidity with which it has spread, particularly among the younger generation of Jews, we may almost draw the conclusion that within a short time Judaism, in America at least, will undergo a complete revolution by abandoning its ancient landmarks which have kept its adherents in the position of a distinct nation within the country of their adoption.

During the time of our Lord's sojourn on earth the Jews were already divided into sects, of which the Pharisees and Sadducees were the principal, special mention of these being made in the New Testament. The Pharisees were the more orthodox, adhering more closely to the ancient belief as handed down through the ages which had elapsed from the time of Moses, and the Jewish historian and high-priest Josephus tells us that they believed "that souls have in them an immortal energy, and that under the earth there will be rewards or punishments according as they have lived virtuously or viciously in this life." Those who have lived viciously, according to them, "will be detained in an everlasting prison, but the former shall revive and live again."

The Pharisees were strongly rebuked by Our Blessed Lord, not because they retained the ancient faith in theory, but because they did not make it the basis of their own conduct.

In common with the posed burdens upon would not themselves while fulfilling the law which consisted of certain outward ties, they "passed and charity of God, widows and orphan their exactions and

The immortality of rewards and punishment were therefore of the Pharisees, who the Sadducees, who originated as a sect before Christ. The freethinking class, same relation to the Unitarians and Universalists, the Christian workers may in some cases as the progenitors formed party of though there is a grade which has elapsed

In the Acts of the S.) there is a reference between the Paul was apprehended Jerusalem, and the Council, he took action that before his conversion had been of the Pharisees, his present preach tenance of the distinction of the Pharisees, and a strong party among who contended for though both sects were to the toleration of Paul, knowing that accused him there parties, said:

"Men, brethren, the son of Pharisee, hope and resurrect called in question. said this there are between the Pharisees and the Sadducees; and he is no resurrection split; but the both."

After the destruction of the temple of Jerusalem of the Jews, Sadducees have gradually but though in the time as the eighth, century it made some Jewish communities. However, since the totally extinct, a middle of the present century a few unbelievers of the thoroughly scrupulously adherents of Moses, and ancient Hebrew temple. More recent movement to modernize has made considerable side of the Atlantic Jews have synagogues large cities of the the public service of Hebrew.

A few days ago worshippers at the Boston was held presiding Rabbi to congregation should or remain Orthodox favored the Reformation for several weeks adopted the modern public worship. I the meeting,

"The river of living on before hooes us to be see here many you come here for m and I believe it is the ritual in the The older membership want the old future of the assured, we must demanded by the

The majority seem to be in favor voted by the difficult to say prevail over to the elder men the result will be Boston synagogues and New schools tain that the Bible are bitterly opposition of the New religion, and in New charge of the o have constituted council for the orthodox Hebrew central authority regard faith, n and of circulating Jewish religious li plans of the Reform combatted and d iving of the law a divine wrath. A a tendency toward Spinoza it is see