

The Catholic Record.

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BISHOP WILLIAM McDONELL.

The CATHOLIC RECORD sends sincerest greetings to Right Rev. Wm. McDonell, the newly consecrated Bishop of the Diocese of Alexandria. He has become the Chief Pastor of a historic district in the Catholic life of British North America—one which has occupied no inconsiderable place in the minds of those who have supplied us with the stories of Canada's birth and progress.

We will next week publish a report of the ceremonies attending the consecration on Sunday last.

CHURCH UNION.

At the session of the Presbyterian General Assembly held in London on June 9th deputations from the Baptist and Methodist churches presented the greetings of similar assemblies or conferences.

All the speakers expressed the most cordial interest and sympathy with the work being done by the Assembly and the Presbyterian church generally.

St. Paul tells us in Eph. iv. that we "should walk worthy of the vocation in which we are called."

Surely such unity is lacking where we are directed to believe a diversity of doctrine as revealed by Christ Who directed His Apostles to teach the observance of all things whatsoever He had commanded.

We are also told (Eph. iv.) that for this very end the various offices of the ecclesiastical hierarchy were appointed, for the perfection of the Saints, for the work of the ministry, till we all meet in the unity of Faith.

But we may be told, that the lost unity of the Church will be restored after the completion of the prospective union. But in this case there has been no true Church of Christ, at all events not since the great persecution of Diocletian in A. D. 303 to 313 and especially during the last three hundred and eighty-nine years, since the Protestant sects began to emerge from their bacteria or bacilli.

In the meantime, the three or four hundred sects existing, all anathematizing each other until now, and even they have scarcely ceased to do so while they are seeking a reunion!

The proposed reunion will only extend to a few denominations, leaving the hundreds that stand opposed to each other on many doctrinal grounds, as New Lights, Blue Lights, Quakers, New Old and Wet, Tunkers and Dunk-

ards, Hook and Eye, and Suspender Mennonites, etc.

But we cannot forget that the Church of England as one of the parties to the proposed arrangement at the present moment thus condemns sectaries:

"Whoever will be saved: before all things, it is necessary that he hold the Catholic faith; which Faith, except every one do keep whole and undefiled: Without doubt he shall perish everlastingly." (Athanasian Creed.)

The Kirk of Scotland in its General Assembly on Aug. 27, 1647, approved the Westminster Confession as "most orthodox . . . and being agreed upon in both kingdoms is a great strengthening of the true reformed religion against the common enemies thereof."

It will be remarked that Holy Scripture nowhere tells us that we are to seek the true Church among a number of diverging sects which teach contradictory doctrines, which teach contradictory doctrines, which teach contradictory doctrines, which teach contradictory doctrines.

There is only one such Church which Christ has established, and to which "the Lord added daily such as should be saved." (Acts ii. 47.)

The prospective unionists have set about their purpose in quite a different manner. They have determined that the negotiating organizations shall put out of the way some doctrines and modify others till they produce something which will be best in accord with public opinion, and the Church thus patched up from much discordant material will be called by some fanciful name never before heard of, and lo! the resultant piece of patchwork will be a bran new Church of Christ, and as true as the assembly formerly decreed the Westminster Confession to be the only true religion of Almighty God.

A HERESY TRIAL.

The trial of the Rev. Dr. Algonern Sidney Crapsey, Rector of St. Andrew's Protestant Episcopal church of Rochester, N. Y., took place in Batavia the week before last, the charge against Dr. Crapsey being that he taught a doctrine of the physical non-resurrection of Christ from the dead.

The good life of the rev. gentleman was not at all in dispute, and it was admitted that in his parish and elsewhere, he manifested very great charity toward the poor: it is stated as a matter of fact that he makes it his practice to distribute to the poor his whole salary, amounting to \$3,000. He is admitted to be a scholarly man, and an effective and earnest preacher. The Church authorities held that a preacher has no right to teach doctrines which are opposed to the declared belief of the Church, as contained in the Apostles' and Nicene Creeds.

Mr. Crapsey has maintained and still maintains the right of the individual Protestant Episcopalian to differ from other individuals of his church, and even from the decisive teaching of his Church, in regard to statements in the Bible on what doctrines are to be believed or rejected.

Dr. Crapsey maintained that Christ rose spiritually from the dead, and that His spiritual resurrection, not "the physical one," is the keynote of the Christian religion.

Our interest in this trial does not arise from any pleasure we take in the squabbles over dogma as understood by our separated brethren, but we admit that it gives us pleasure to see the sects maintain in full "the faith once delivered to the saints," or at least that they do not easily give up so much of the ancient faith as they do still maintain.

We are glad to notice that the Protestant Episcopalian continue as a whole to believe in the Life, Death, Resurrection and Ascension of Jesus our Redeemer, for it gives additional strength to our faith when we see that even a much weakened faith in Christianity, is able to make a fairly good fight in maintaining the teachings of "One Lord, and one Faith," even though Socinianism or Unitarianism has made considerable havoc in its ranks.

BELGIUM AND THE CONGO LAND.

The London (England) morning papers severely criticize the report of the Congo Commission which was appointed by the Belgian Government, and, of course, the appointment was approved by King Leopold after the usual manner of constitutionally governed Monarchies and Republics, such as England and the United States.

Now that this Committee has given its formal report in the usual manner of the Protestant papers say, and re-echo with great perseverance, the cry that this Commission was called into existence to whitewash the Belgian King and Government before the face of the European powers, and that it has done so. This report has admitted that there were some—that is, a few scandalous acts—committed which must

be attributed to Belgian officials in the discharge of their duties in governing the country, and the recommendation is made that immediate steps should be taken to bring the government of the tribes more immediately under the control of the king and the Belgian government, and this has been done already, and though the time is not long since the investigation was completed most of the recommendations of this commission have been already put into force.

Only a few days have passed since with the proved connivance of and even direct approval of the Russian Czar and his Council, a fearful slaughter was perpetrated upon the Jews of that country, and when in the British House of Commons the Government was questioned whether remonstrances would be sent to Russia against these outrages, the Government replied that according to the usages of nations, no Government has a right to remonstrate, and still less threaten another with punishment for neglecting to keep up strict justice, or to blame that Government for its treatment of its own subjects, even though such treatment were most cruel. In fact the reply was that the Government of Great Britain has no mandate from its people to intervene between any Government and its subjects for their protection against their own rulers.

But the government of Russia is a powerful one, whereas that of Belgium is weak, and England has acceded to the request of a junta of Liverpool merchants so far as to ask the European powers to intervene for the protection of the natives of the Congo territory against cruelties inflicted by Belgium while attempting to govern that country. A crusade is also being preached by ministers of various sects to the same ends which is to deliver the Congo from the cruel rule of Belgium. The purpose here is evidently to strengthen the hands of England in the demand for improvement, and ultimately to hand over the Congo to the rule of the British rather than of the Belgian government.

But the demand is readily traceable to the Liverpool merchants who constitute the "Congo Reform Association," and this organization has gained over about one dozen English missionaries to aid it by preaching a crusade in America so that by the united influence of Great Britain and America, England may be asked by the powers to replace King Leopold, and his Government there; and some few atrocities which have been committed by the savage troops, though contrary to orders given them, have been attributed to orders given by the Belgian rulers, so as to make it appear that the Belgium Government is fully responsible for these and other savage deeds committed in the act of governing.

It was at a meeting of the powers assembled in Berlin in 1885, or twenty-one years ago, that Belgium was requested to take up "the White Man's burden," and to make accessible to the world the natural riches of the country, and to civilize it.

Within that short period of time, the cannibal tribes have been induced to give up their cannibalism, and to become Christians for the most part, and as but few Protestant missionaries were converted, the great majority of these converted cannibals are Catholics.

Another reason for this is the fact reported by the British Consul, Mr. Casement, who had been himself a trader, and had travelled much of the time with the Protestant missionaries, that the part of the Congo land which was administered by Belgium was flourishing, whereas in the Uganda and other provinces where Protestant missions were established, were torpid and sickly.

But the Liverpool Congo Reform Association saw a grand opportunity of trade if the Congo Free State could be brought under British rule, and having enlisted on their side the Protestant missionaries to represent the Protestant portion of the Congo country as flourishing both spiritually and temporally, while that which is under the teaching of the Catholic priests of Belgium is misrepresented as cruelly dominated over by Belgian officials.

1. The first fact to be noted in connection with this matter is that King Leopold has abolished the Arab Congo Slave Trade.

2. The Hon. John Campbell stated in the British House of Commons that the anti-Belgic agitation was raised through jealousy on account of the rubber and ivory trades being managed by another nation than the British. These trades are very remunerative to those engaged in it, and the British Company would be glad to monopolize them. They hope that by means of a strong agitation in England and America they may succeed in gaining this monopoly, whereas the other powers in Europe have no desire to bring about such a state of affairs, and have treated the English demand rather coolly, no other power but Turkey having offered to back up the demand.

But here, let us see what some disinterested witnesses have to say on the subject. Major Harrison, an English officer, travelled not long ago through the whole Congo State, and after his return home, declared in the London Times:

"I am not alone in discovering so much that is good in the Belgian Administration. It is vouched for by other English officers who have hunted and travelled among the natives beyond the Nile."

Referring to Major Cromer's previously issued on this matter, Major Harrison said: "Lord Cromer contrasts the peaceful settled state and the confidence of the tribes under English rule on the Nile as compared with those on Belgian territory; yet within a few months of his visit a whole British force was annihilated on the Bahrel Ghazel, while in the Game Ordinance published last year it is stated: 'The whole of the left bank of the Nile is at present closed to sportsmen owing to the unsettled state of the natives.'"

Contrasting that part of the Congo with the Belgian part, Major Harrison says: "Through the whole of my Congo trip, absolutely alone, I wandered about, visiting fifty different tribes and hundreds of villages armed, as a rule, with a camera, umbrella and a collating gun; yet I had no unpleasant experiences. On the contrary, I was received with kindness far different to any I ever met with when hunting among British African natives."

He continues: "As for the way in which the Belgians have opened out the country, it is wonderful. The posts are now all well built brick houses, excellent roads connect many of the posts, while all sorts of vegetables and fruits are being grown, cattle and sheep being introduced in many parts." "My views are shared by Major Gibbons and Captain Bell, both of whom have had chances of seeing life inland from the Nile."

Dr. Christy, a scientist who spent two years in the Congo, studying the "sleeping sickness," says he did see sometimes men without noses, or ears, or hands, but in a country in which cannibalism has been rampant only a few years ago this has to be expected, and he saw as many such persons in Uganda, the English settlement, as in any other part of that country. This is not to be wondered at where there are thirty-four million natives who were once cannibals, and only a few thousand Europeans.

Lord Cromer's opinion founded upon sure facts is undoubtedly worth a good deal, but it has been ascertained and he has admitted that he only spoke so far as he saw the facts, and his opinion was formed after a few days' voyage on the Congo side of the Nile where he had no opportunity to see more than eighty miles in length of Belgian territory which lay beside the Congo river.

THE BIBLE AND THE CATHOLIC CHURCH.

Our Holy Father, Pope Pius X. issued on the 27th of March an interesting brief dealing with the question of the course of Biblical reading and study which is specially needed for young clerics preparing for ordination to the priesthood.

The Pope says: "The Biblical Question has, perhaps, never been of such importance as it is to-day, and it is, therefore, absolutely necessary that young clerics should be assiduously trained in the knowledge of the Scriptures, so that they may not only know and understand the force and character and teaching of the Bible, but that they may be skillfully and rightly trained in the ministry of the Divine Word, and able to defend the books written by the inspiration of God from the attacks of those who deny that anything has been divinely handed down to us."

"To this end, Our Illustrious predecessor in his encyclical 'Providentissimus' decreed: Let the greatest care be taken in ecclesiastical seminaries and academies, to have the Sacred Scriptures taught in a manner befitting the importance of this study, and the necessity of the present moment."

It needs no new definition of our Holy Father to impress upon Catholics the deep importance of an acquaintance with the Holy Scriptures on the part of Catholic people in general, and such an acquaintance should be had by all English speaking Catholics owing to the fact that at the beginning of all our English Catholic Bibles there are two documents incalculating this. One is a letter from his Holiness Pope Pius VI. addressed to the Most Rev. Anthony Martini, Archbishop of Turin, praising his very great piety inasmuch as he had translated anew the Bible into the Italian tongue for the use of his dioceses. The Pope says in this Epistle that "The faithful should be excited to the reading of the Holy Scriptures: for these are the more abundant sources which ought to be left open to every one, to draw from their purity of morals and of doctrines, to eradicate the errors which are so widely disseminated in the corrupt times."

The other document is a decree from the Council of Trent containing a similar recommendation, and naming the Books which are received by the Catholic Church as Sacred and Canonical.

The Holy Father Pope Pius X. orders that instruction in Sacred Scripture in all seminaries should be given on the meaning of inspiration, Canon of Scripture, the original text, and the most important variants, and the analysis, exegesis and history of both Testaments. Moreover the Pope declares that the Chair of Scriptural Teaching in different seminaries must be filled according to their means, yet "no student is to be deprived of the means of learning those things of which a priest may not lawfully be ignorant."

For some time past some so-called Divines of various sects which are busy themselves for the nonce with the work of Protestantizing the French Canadians, have been making special efforts to spread in Ontario the belief that Catholics in Quebec are forbidden to read the Bible. This, of course, is specially a falsehood; but its object, we should think, ought to be clearly enough seen even by a majority of those whom it is intended to deceive. The recent decree of Pope Pius X., which is intended for the use of priests and students for the priesthood everywhere, will tear away from the faces of the deceivers in Canada who are endeavoring to create a false impression on Canadian Protestants, that they may be induced to contribute more generously to the spread of the mutilated Gospel in Quebec. We are very grateful to our Holy Father, the Pope that he has issued his decree for the circulation of the truth and knowledge of the Gospel at so opportune a moment.

BEER AND ATHLETICS.

It has been a very general belief that German athletes when brought into competition with stalwarts of other countries, the heavy body of the German gives him a great advantage over those of other nationalities. But the failure of German athletes to gain athletic honors in the recent Olympian games at Greece has been remarkable, their physical achievements having been very low among the nations. German writers acquainted with the athletic art do not hesitate to say that the beer-drinking habits of the German are the chief cause of this deterioration of the race, which is sapping their natural vigor which has been so conspicuous an attribute of the German tribes of the seventh to the ninth and even to the sixteenth century.

There is a general agreement among medical men that this is the cause of the failure, as it is an obstacle to the tautness and stiffness of the human muscles among Germans in comparison with American and English athletes.

Another correlative cause of this failure is that the frequent use of beer causes superfluous fat and affects the heart injuriously. Surely in the face of medical expert testimony to this state of the case, the only cure of the falling away of the race in vigor as a testimony by modern anatomists on this question is to give up the custom of beer drinking. Other races will be affected in precisely the same way, from the same causes. And as beer-drinking is but one form of the use of alcohol as a beverage, the consequences of the use of alcohol in this form, should lead to the disuse of all alcoholic drinks as a beverage.

INFLUENCE OF THOUGHT.

WHAT WE THINK IS WHAT WE ARE. Very few people realize their responsibility as thinkers. A person may think that so long as he makes no outward sign of an ignoble thought that he has a perfect right to think what he pleases. He may entertain a hateful, jealous, angry thought, and think of keeping these feelings to himself, and that no one else knows that he is envious, jealous or angry; but nevertheless, even though he makes no outward sign of what he is thinking, yet the mind spreads its contagion from his mind to every other mind that comes within his influence.

Thoughts are just as real as action, and whether we carry our thoughts out in action or not, it has a potent force and goes out whether we want it to or not. Thoughts have a greater influence on human life and destiny than most people have any idea of, and the unseen and unheard influence of thought is often far more irresistible than words or deeds. That man who thinks that by suppressing the utterance of anger, malice or envy, that he is doing harm to no one, unless it be himself, has a wrong idea entirely. Everything we think has its influence not only upon ourselves, but upon all around about us.

It is not what we say and do that determines what we really are, but it is our thoughts that make us. Evil or unclean thoughts manifest themselves in the very bones and sinews of the body. They stamp themselves upon the features and leave their imprint upon the whole physique. On the other hand, if we think kind, helpful, wholesome thoughts their influence is so well marked upon the body; they speak from the eyes and write themselves upon the countenance. What we think more directly affects ourselves than anybody else, yet it is an old truth, that no man lives to himself alone; and what we think is what we are, and our real influence on the lives of others is according to what we think.—Evelyn Pickens in Medical Talk.

THE JESUITS IN SCOTLAND.

"In Scotland, where the figure of the Jesuit flits through every page of its stirring history, the numbers of the Brotherhood are by no means large; but their work is all the more within the blaze of public light, their labors pursued with a lofty disregard of human motives. Even within our own city there exist many interesting recollections of work pursued with singular vigor, and of successful missionary enterprise achieved under difficulties."

"The Scottish Jesuits come prominently into the picturesque incidents of pre-Reformation history. In the year 1589 the Jesuit was the mainstay of ecclesiastical life. After the upheaval, his existence has become a sort of blank, for in 1611 there is record of only one Jesuit priest. But, wearing the garb of laymen, they nevertheless existed in great numbers, and few houses of the nobility were without 'the Jesuit in the fold.' Their services were punishable by death. We read of one Ogilvie who was executed in Glasgow, in 1615, the Jesuit priest. But, wearing the garb of laymen, they nevertheless existed in great numbers, and few houses of the nobility were without 'the Jesuit in the fold.' Their services were punishable by death. We read of one Ogilvie who was executed in Glasgow, in 1615, the Jesuit priest. But, wearing the garb of laymen, they nevertheless existed in great numbers, and few houses of the nobility were without 'the Jesuit in the fold.' 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