

BLESSED THADDEUS.

From the Irish Messenger.

In the month of September, 1896, the Piedmontese city of Ivrea, at the foot of the Alps...

It was not the investiture of an earthly potentate with the diadem of state, neither was it the blessing of a religious ceremony...

Six centuries have come and gone since the voice of the Church proclaimed the sanctity and glories of the last canonized Saint of Holy Ireland.

Grateful they should be that far our generation has seen reserved the life and consolation of being privileged to lift up our eyes and hearts in praise and petition to another of our countrymen...

From the early records of the Norman occupation of Ireland, we learn that a certain Hugh de Lacy, a knight of the Order of St. John...

The little diocese of Ross, founded in the sixth century by St. Columba, would seem from the list of its occupants, to have withstood the innovation of alien appointments...

The period of which we are now treating was one in which an important part was played by the church in the life of the people...

The history of the country at this time is a dreary record of discontent and strife. Leaders of the contending parties were untrusting and unceasing in provoking war...

From the day when Henry Plantagenet, at the Council of Oxford, ordered the Bishops of Ireland to conform to the rules and discipline of the English Church...

As the network of the Norman conquest spread, the head of the conqueror pressed more heavily, and drew more tightly the galling chain which fettered the religious life...

Former duties of episcopal administrator. This circumstance gave rise to a curious phrase of complication in the appointment of Blessed Thaddeus...

Such was the aspect which, under the light of ecclesiastical history, the ecclesiastical affairs of Ireland presented from the twelfth to the close of the fifteenth century.

With the name and race of McCarthy somewhat upon us, the tourist passing through the valley of the Brandon from Knocknannaun to Kinsale may weave fancies of long forgotten epoch...

Thaddeus McCarthy, whose name and virtues for more than four centuries have been held in veneration by votaries at a foreign shrine...

Being herself a thorough Christian, and a true daughter of an heroic race, she was brought up in the midst of an uprightness of character and just appreciation of noble, lofty views and deeds...

With how much more than the usual of this age, Thaddeus filled the soul of our saint can be more easily imagined than described.

With the same spirit and ardor, he was not content with the duties of his office, but he was ever ready to take the side of the oppressed, and to stand up for the rights of the weak.

By Bull of April 21st, 1821, Pope Pius VIII. appointed Thaddeus McCarthy to the See of Ross, the most important of the dioceses of Ireland.

On the 22nd of the month of July, 1821, Thaddeus McCarthy was appointed by Pope Sixtus IV. to the Bishopric. He was then but twenty-seven years of age.

His predecessor in the See of Ross, some ten years previously, had been the last of his race. The papacy of Paul II. had applied to Rome for assistance in the administration of his diocese.

Among the letters of the Holy Father bearing date 1821, was one invoking on behalf of Thaddeus McCarthy, the aid and protection of Gerald, eighth Earl of Kildare, then Lord Deputy of Ireland...

was to be the last of his toilsome and anxious travels on earth. On the evening of October 21st, 1821, he was seized with a fever, and died at Ivrea at the foot of the Alps.

Many an Irish pilgrim in olden days traversed the rugged streets of Ivrea. He was told, St. Patrick rested on his knees in 431, to Rome, when at the feet of Celestine he received the commission of his Apostolate.

But the story of Blessed Thaddeus reveals the triumphs of the cross beyond the chances of the sword. The poor pilgrim whose name was well known far and wide, the most complete and perfect of his kind...

That chilly night he reached the hospice of Ivrea. With pity and compassion his sick and weary heart was softened, and he was cured for a faint, wayward stranger.

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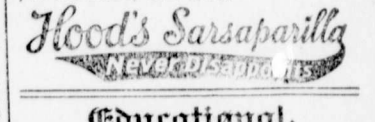
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"Little Strokes Fell Great Oaks."

The plants of the forest must yield at last to the continual blows of the woodman. When the human blood has become clogged and impure the little drops of blood's Sarsaparilla, properly taken, will fell the oak of old blood.



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Is Baby Too Thin?

If so, there must be some trouble with its food. Well babies are plump; only the sick are thin. Are you sure the food is all right? Children can't help but grow; they must grow if their food nourishes them.

SCOTT'S EMULSION

to the baby's food three or four times a day. The gain will begin the very first day you give it. It seems to correct the digestion and gets the baby started right again.

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The Catholic Record

Published Weekly at 454 and 456 Richmond street, London, Ontario.

Price of subscription—\$9.00 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Mistake of Modern India," THOMAS COFFEY.

Editorial and Proprietor, Thomas Coffey. Messrs. Luke King, John Nigh, P. J. Neven and Joseph S. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agents measurement. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

London, Saturday, December 9, 1899.

CLERICAL CHANGES.

His Lordship the Bishop of London has made the following appointments: The Rev. Father Traher, Pastor of Mount Carmel, comes to the city of London, to take charge of a new parish to be formed in the East End of the city.

"HIGHER CRITICISM" TO BE REPREHENDED.

The Episcopal clergy of New York have established a society for the purpose of repressing the irreverent "higher criticism" which attacks the authenticity and truth of the Bible.

While we fully admit that this so-called higher criticism which makes so little of divine revelation is unworthy of the designation it claims, and ought to be restrained, we cannot but reflect on what a row would be raised concerning the unprogressiveness of the Catholic Church should the Catholic clergy establish an association for a like object.

DIVERSITY OF OPINIONS.

An Anglican clergyman recently advertised in a London (Eng.) paper that he is an effective preacher of Evangelical (or Low Church) proclivities, having been successful in winning souls and edifying his hearers.

RECIPIENTS OF STOLEN ARTICLES.

General Fauston's indignation because it was whispered abroad that he was responsible for the looting of Catholic churches in the Philippines, now appears to have been assumed for the purpose of drawing a red herring across the track.

THE FACULTY SUSTAINED.

We notice by the Daily Telegraph of St. John, N. B., that the trouble which broke out in the University of Fredericton in regard to hazing has been amicably and satisfactorily settled by the upholding of discipline.

consideration, the Senate determined to sustain the action of the Faculty, and thus to maintain discipline, and the three Professors thereupon withdrew their resignation.

CONTINUES THE FIGHT AGAINST ROME.

Some weeks ago it was reported that the Osservatore Romano had given utterance to sentiments favoring the cause of the Boers in the Transvaal War. It was also stated that this journal is the official organ of the Vatican, but a contradiction was promptly sent out to the effect that the Vatican was in no way responsible for its utterances.

MANILA, PAST AND PRESENT.

The Ave Maria announces that it has received a number of papers published in Manila since the occupation by American troops, and they are mostly of high price, one of them costing \$20 a year as its subscription price.

SISTERS ON THE BATTLE-FIELD.

It is well known that the best nurses of the sick, whether in hospitals or private houses, are the sisters or nuns who have devoted themselves to this work for God's sake and not for lucre.

It is not merely of late that the devotedness of the good Sisters has been shown, yet filthy and immoral lecturers like Maria Monk and Mrs. Margaret Shepard are welcomed and encouraged by hundreds of people in our large cities to deliver lectures abusing and slandering these devoted and self-sacrificing ladies.

REV. DR. DE COSTA.

One of the most important events of the past week was the conversion to the Catholic faith of one of the most distinguished Protestant Episcopal ministers of the United States, Rev. Dr. Benjamin F. De Costa.

Dr. De Costa is, remotely, a descendant of an old French Catholic family, but his more immediate ancestors were Huguenots, who settled in Boston seven generations since.

MAN WORSHIP.

Taking into consideration the fact that nearly all Protestant sects are so persistent in accusing Catholics of Saint-Worship, it is a matter of surprise that many of these same sects are themselves so strongly addicted to man worship, while, on the other hand, the men to whom they accord this homage are not at all to be compared, either for heroic sanctity, or for the correctness of their ethical and religious beliefs, as are the Saints of the Catholic Church.

A GREAT WORK.

An Extract From Father Elliot's Life of Christ, With Colored Illustrations by Tissot. "God's loving condescension went even further than taking the same human nature that Adam had tainted by sin; Jesus is not merely Adam's descendant, and that of saintly men and chaste women, with the greatest of saints for His mother; but His blood is also that of apostate and idolatrous kings and shameless harlots."

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Among Anglicans, it can scarcely be said that the founder of their Church is regarded with the veneration which amounts to man worship. The character of the wife-killing Henry VIII is too evidently gross to be vindicated from the charges of licentiousness and murder, and the majority of Anglicans leave his memory to its fate, to be abhorred by all who have any respect for the Christian virtues.

It is the boast of the Baptists of America that they hold firmly to the teachings of Roger Williams, while the Methodists, when engaged in polemical discussions with each other, appear to think that it is sufficient to show that John Wesley believed in any doctrine or practice to establish it as God's truth.

We will not dwell upon the inconsistency of a sect which is based upon the principle that each individual is himself the ultimate judge of what he should believe, issuing an excommunication against those who use their own judgment, further than to say that it is an unpardonable egotism in a minister of such a sect to stigmatize those who differ from him as "insignificant individuals."

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alone accomplishes the law. It suffices to believe in the Lamb who takes away the sins of the world. Sin cannot snatch us from this Lamb, although we were to commit fornication or murder a thousand times each day."

It is but a subterfuge to say that he did not teach this to any penitent, for he taught it to all who might read his works, among whom it is to be presumed there were some who desired to learn from him how to become penitents.

We see in all this the same man-worship of which we have already spoken. Because Luther started Protestantism in Germany, his teachings must be vindicated at all hazards, however licentious or wicked they may be.

In the same spirit the Augsburg Confession is maintained by this Lutheran pastor, though that also has undergone several changes. In reply to the question in the Literary Digest: "Who to day holds fast by the Augsburg Confession?" he answers: "We reply that, with certain insignificant individual exceptions, every Lutheran Synod in these United States embracing more than 1,500,000 members; and also in general, the Lutheran Church of the world numbering above 25,000,000 confessors of the faith contained in that Confession."

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We shall, therefore, proceed by remarking that we have here, again, a specimen of man worship, for what is it but man worship to cling so pertinaciously to the Augsburg Confession, which, like the Westminster Confession, is admittedly but the work of uninspired and fallible men, of whom that cannot be asserted which was said by St. Paul of "the Church of the living God," that it is "the pillar and ground of truth."

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REV. DR. DE COSTA BECOMES A CATHOLIC.

A Clear Presentation of His Reasons Therefor.

THE PLACE OF THE HOLY SCRIPTURES IN THE CATHOLIC CHURCH. We are indebted to the New York Freeman's Journal for the advance proofs of the following letter of Dr. De Costa, in which he states at length the reasons which prompted him to become a member of the Catholic Church:

With profound gratitude, I acknowledge the great goodness of God, who mercifully lightened my path, giving grace to overcome the deep prejudice implanted by false education; and has now led me, not without trial, yet with a Shepherd's gentle hand to the fold of the Catholic Church. Faith is the Gift of God, and whatever agents may be employed, primarily, it is God, the Holy Ghost, Sanctifier of the Faithful, who must be our Guide. My course, therefore, in entering the Catholic Church may not be ascribed to any mere human impulse; and yet I must indicate the mode of thought that stands connected with so great a change. This change is not the work of a day or a year. The process began very long ago. Those who were near me plainly saw that my theological views were undergoing evolution, and that I was outgrowing the system in which I had been trained.

The issue precipitated in connection with the Biblical Criticism forms only one of many difficulties of the Protestant situation, and I came to recognize the Reformation of the sixteenth century as, theologically at least, a monumental failure, a revolution, in fact, against the Catholic and Apostolic Church.

The world is now becoming more and more aware of the nature of that movement, and the passing of studious Anglicans over to the Catholic Church, should not, under the changed conditions, be deemed phenomenal.

For the last forty or fifty years an impressive procession, composed of clergy and laity, has been moving on from Canterbury to Rome. The significance of this spectacle is too evident. It cannot fall of application in connection with new individuals. It would be idle at this late day to credit recent examples to impulse, misunderstanding, or transient emotion. The current is as steady as the flow of the Gulf Stream, and points to world wide causes. The Romeward movement is prompted by a re-reading of history and an increasing knowledge of the issues involved. It is guided by an irrefragable logic. The individual example is significant when furnished by men of large learning and incorruptible character. Persons of this stamp carry with them a weight of authority, and their case serves to indicate the strength of the reaction in favor of the Catholic Church.

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in our working day world. Though the Reformation Party has had possession of this land ever since the first permanent English colony was planted at Jamestown, in 1607, one nevertheless discovers from the last census, that, in 1890, this party had not only failed to take religious possession of the United States, but had left forty-two out of sixty-two millions of the people outside of any ecclesiastical organization.

The advocate of the Reformation has indulged in high play, and has lost. Feeling the emptiness of the situation, multitudes are turning away from the personal recognition of all religion; whilst others, with better thought, finding religion to be an inextinguishable craving of the soul, are anxiously asking: "To whom shall we go for the words of eternal life?" In this great crisis the Catholic Church appears, fresh, fair, and strong, after the conflict of the ages. "Her brow and breast made beautiful with scars," offering the wondrous world Salvation through Christ, the one Mediator between God and Man. Many turn away with scorn from the lip, but with a dread premonition in the heart, the dark foreboding that plagues the souls of those who sin against light; while, on the other hand, others are giving themselves to inquiry as never before, and are becoming convinced of the justice of the Catholic claim. To day the student of the Fathers, the Schoolmen and the Councils is being presented anew with the facilities that have been placed within reach by the laborers of the last half century, rendering it comparatively easy to obtain the benefit of knowledge bearing upon the claims of the Catholic Church. Therefore, the authorities of the Church is becoming apparent to intelligent seekers after truth, whose minds are not hardened into confirmation of hostility to Catholic thought. I do not, however, propose to offer any apology for entering the Catholic Church. Standing in the midst of modern religious systems tottering to their fall like columns in the Temple of Karnak, no defense need be offered for accepting a firm and unshaken Catholic Faith. I shall not enter upon argument, or seek to detail reasons for rendering allegiance to Rome, but will speak in a general way on one branch of the general subject, namely, the Position of the Holy Scriptures in the Teaching System of the Catholic Church.

In what I have to say, I trust that I may be understood as desiring to express my views with all due respect to the opinions of non-Catholics, and that I may transcend no rules of charity, any allusion to the views of those whom I was so long and pleasantly associated and whose happiness and welfare will always remain, as in the past, subjects of affectionate solicitude and regard.

For some years I have stood with men who sought to vindicate the Scriptures and the generally regarded as dishonored, and since, moreover, it has been charged that those who go over from the Protestant to the Catholic fold gain no advantage in respect to the condition of Biblical Criticism, shall try to meet the charge. Let me proceed, therefore, to suggest that, in judgment, the Roman Catholic Church is entitled to the profound respect and confidence of all classes of non-Catholics who honestly and reverently here, as of old, to Holy Scripture; for the reason that this Church holds without compromise, to the Bible, the plainly inspired Word of God. The Church of Rome stands before the English-speaking people, and Protestant everywhere, as the unique solitary defender of the Bible in its integrity and entirety. No other body maintains this uncompromising attitude. The attack upon the Bible shown by Mr. Mallock, in his remarkable article in the November Nineteenth Century, as coming from Protestant critics, who seek to save the Scriptures by reducing them to the level of other so-called Sacred Books of the East. The positive position of the Roman Church is shown by the Encyclical of Leo XIII. Providentissimus Deus, 1893, which leaves no doubt. Quoting the Council of Trent, the Holy Father says: "The Books of the Old and New Testament, 'whole and entire,' 'without revelation without error,' 'the Ghost having inspired men to write in apt words and with infallible truth.'" The Encyclical, therefore, declares that "it follows that those who maintain that an error is possible in any genuine passage of the Scriptures, either pervert the Catholic notion of inspiration or make God the Author of such error." Leo XIII. poses of the "Higher Criticism," the following manner: "There arises, to the great detriment of religion, an inept method, dignified by the name of 'Higher Criticism,' which pretends to judge of the origin, authority and of each Book's internal indications alone. It is on the other hand, that in historical handing down of writings, the work of history is of primary importance, and that historical investigation be made with the utmost care, and in this matter internal evidence of great value, except as confirmation. To look upon it in any way will make the enemies of religion much more bold and confident in attacking and mangling the Books; and this vaunted 'Higher Criticism' will resolve itself into the criticism. It will not throw Scripture the light that is sought

