## The Catholir Rerard.

VOLUME XV.
LONDON, ONTARIO, SATURDAY, NOVEIBER 4, 1893.




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THE CATHOLIC RECORD
november 4, 1858
 FRANCE AND RUSSILA.
When not long ago the Russian flee visted New York, the officers and men
received a most enthustic weleme from the people of that city and wer
entertained in prineely style.
There appeared to be something of an incongruity in the profuse profes
sions of friendship between a free people and the subjects of the most
despotic of civilized nations ; but it must be considered that the Russian
sailors are not responsible for the form as they have no voice in it. It was may be said that the welcome ex.
tended to them was in excess of the circumstances justified, for there occasion was rather intended to pay a
tribute of respect to the Russian Gov-
ernment than to the individul Nere feastex and banqueted.
A liberty loving people like those
he U, Uited States cannot entertain real sympiathy with a Government so
intolerant and tyramnical as that of he Czar, who at the present moment
spersecuting ali who do not ocoform
one The perscution of the Jews in Resssia
was carried on during soveral years new perssecting measures have been
adopted anginst both catholies and
Protestants, but especially gagni ust mplogment in certain Goverrment nd the welcome accorided to it ex





The Italian welcome to the British
was cordial, but it was not marked
with the effusiveness of the French re. with the effusiveness of the French
ception to the Russians.
THE CHURCII IN PERSIA.
One of the most remarkable let
of feticitation sent to the Holy Fati
Pope Leo XII., on the occasion of
Episcopal Jubilee, was that of
Shah of Persia, who is regarded by
Mahometan subjects as the viceger
of Mahomet.
This document is a gratifying t
mony to the prestige which the Chu
and the Papacy have gained dur
the Pontificate of the present illustr
supreme head of the Curch. supreme head of the Church.
The Shah's letter is as follows



Conness of the withes which we have heart for the long
du-nen on our life, and of your



 of friendship that bind us.
We seize this happy oceasion of re
newing toyour Holinest the assurance
of our profound ressect.
 Until recent vears the Church ha
been bittery presecuted in Persia, as
also the case in all the Mahometan countries ; but the present Shah is
monarch of considerable enlighten
ment, and he has become aequainted
 grown as he became more and more
informed of the unity of itt faith, and
the firm adhesion of Catholics the woric
over to the Holy See, the centre of Catholic unity. Hoy See, the centre of
There are Nestorians in Persia who
still retain the old heresy of that sect,
which dates back to the eearoo the ex
communication of Nestorius in A. D. 31. The Nestorians were some year
ago more numerous than the Catho
lies, and for Mahoometans it was dificul
to make the distinction between th
to bodies of Clristians, both of whic vere persectuted, as ans the Mathometan
hate the name of a Christian. Bu
the labos of the Jesuits, there as i
Turkey, have suceeded in bringin gregations, together with some of thei
priests and Bishops, and thus a grea step has been made towards the
turn of all the schismatical sects
Persia to the one fold. In Nesopotamia the Nestorians hav
almost disappeared, as they embrace
the Catholic faith many years ag
These Catholics uuse the ancien
Chaldaic ritein the celebration of Mas There are here also the descendents
the od JJocobite heretics, who ha
likewise became Catholics with
Syriac tite similar to that unsed by th
Maronites of Mount Lebanon in Pale tine.
The north east of Persia, borde is peopled by the Kurds, among who
he Nestorians are still numerous; bu
he Shah, observing that the virtu and zeal of the Jesuits have had
wonderful effect in improving th
moralsof the people, naturally the change th the great moral influenc
of the Cathoc Churchand the Pope, an
to this fact is attributable much of the to this fact is attributable much of th
respect with which he regards Pop
Leo XIII.
It is a fact worthy of note that the
Protestant missionaries who have du ing comparatively late years pen
trated into Persia have endeavore
rather to induce the Nestorians adhere to their ancient heresy than
convert them to any of the moder
formso of Protestantism. Thisi is be
cause Nestorianism refuses to hon
the Blessed Virgin Mary as Mother
Ged They seem not to care that the God. They seem
fundamental error of Nestorianism
one which the Protestant sects repud one which the Protestant sects repu
ate equally with Catholics, hecause
destrovs the efficacy of Christ's de be for the redemption of mankind. Th lity error is that in Christ there aro


 Protestant London journals; and it
further stated that four Bishops an
one thousand six belong to this association.
This intellig eence if saddening as well as its pleasing side.
It is sad to know that so large a num-
ber of well- intentioned persons should be in so deplorable an error as to sup
pose that they can have the Real Pres
ence of Christ in the Sacrament when they have not a real priesthood.
Achdeacon Farrar was right in his
recent tirade against Ritualism when he stated that he is not a priest in the
Ritualistic sense that the Christian
priesthood's daty is to offer up a seri
fice to God; bat this is eqqivalent to admitting that neither himseif nor any
of his clerical brethren is a priest a
all, for "every high-priest taken from
anong men is ordianed for men in th
aning that appertain to Good, that h things that appertain to God, that he
may offer up gifts and sacrifices for
sins." (Heb. $\mathbf{v}, 1$. .) This passage un
doubtedly applies to the Christian
of Christ, but secondarily of of othe
priests of the New Law, who, wo are
told, take not this honor to themselves
y prominent Anglican divines, that
Anglicanism is devoid of a priesthood
The priesthood of the New Law is
derived by sucession from the
 diction. It must be admitted,
fore, that they are Bishops by
Parliament, but not otherwise.

## 



| NOTES on LACORDALAE: <br> (coatineed from last week.) |  |
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| came his love for humanity. |  |
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| (tan is every day taken down from |  |
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| with unspeakable emotion. There isa Man who was once scourged, slain |  |
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| and crucified, but whom an ineffable Passion has raised from death and |  |
| infamy and made the object of an un failing love, which finds all in fim peace, human joy-nay, ecstacy. Ther |  |
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| very name suffices to move my whole in spite of myself. |  |
| ( ${ }^{\text {dee }}$ identifed himself with his |  |
| Divine Master. The cause of Him who long years since spoke in parables and went about doing good, was his cause. |  |
|  |  |
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| went about doing good, was his cause.His dauntless courage blenched not before enemies, and there were many |  |
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| before enemies, and there were many who strove to stay the onward course |  |
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| from his heart, simply and earnestly, because he spoke the truth. An earn |  |
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| because he spoke the truth. An earn- est, unselfish man may move the |  |
| world ; and such was Lacordaire, who gave up a brilliant career and cut |  |
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| himself of from all that is cherished by |  |
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| humility and to toil always until death summoned him beyond the spheres. Does it not seem strange to the world |  |
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| whose idols are Mammon and socia position? But not so does it appear |  |
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| to those who view things from a supernatural standpoint. Then, and then only, does a divine light banish the |  |
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| only, does a divine light banish the dark ciouds of unselfishness that corrodes and renders naught the aetions |  |
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| rodes and renders raught the aetions of men and transfigures their vision till they see the beauty of noble think-ing and living. Without that a man is but a broken cistern: |  |
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| Is He not wiser than we? All the rest |  |
| is but a question of courage and filial abandonment to Him. Provided that |  |
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| we are humble, without party spirit, truly and simply belonging to God, ready to die or to ieve, we cannot, either |  |
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| ready to die er to Bive, we cannot, either in anceess or failure, fail to find the consolation of the Christion who has |  |
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| consolation of the Christion who has done all he ean and accepts all that Goow wills. " |  |
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| His dev tien to duty was wonderful. |  |
| Each days had its allotted tasks, and under no pretext whatever did he |  |
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| delay or negleet thom. He never put off to to morrow what might be done |  |
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| incidents that show forth his inflexible |  |
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| adherence to draty. Friendship evenpossessing sweh siaims, his warm |  |
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| allowed a privilege where duty inser |  |
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| fered. One day a religious asked his permission to go out of his wayfor the purpose of risiting his father or the purpose |  |
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| and mother, whom be had not seen for a long time. He refused, and when |  |
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| next he met the religious he told him that his refusal pained him-deeply, but le was bovad to prevent a viola- |  |
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| tion of the rule, to obey his conscieace rather than his heart. He was severe$\qquad$ |  |
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| his intimate friends could judge the constant watchiulness over hisactions, |  |
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| his humility, his disinterestedness, his perfect resignation and the mortification that purged his soul of all that |  |
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| was earthly and set him on a ligh phane to be admired and imitated and that made him an invincible baruier lead- |  |
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| ing on the host of earnest and holy souls who were seeking God. |  |
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| $\begin{aligned} & \text { What surprised those who did not } \\ & \text { know him vell was his seemingly cold } \end{aligned}$ |  |
| demeanor in private life. It seems strange to them that the warm im petuous ovator could become a cold |  |
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| $\begin{array}{\|l\|l} \text { and sileve man the they did } \\ \text { not } \\ \text { nuterstand the passionate } \end{array}$ |  |
| nature, strong as a diamond and tender as a mother, nor did they know |  |
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| that coldness proceeded from a desire to conform himself to Jesus crucified |  |
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| His seld-abasement was carried to an heroic degree. He flagellated himsel daily, and oftimes after a discourse |  |
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| dinly and oitmes atier a discourse at Notre Dame he prevailed upon one of |  |
| his friends to administer him this severe species of penance. The world saw him only in the pulpit, but his brethren |  |
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| saw him in the convent, simple and holy, the lowest amongst them, passing |  |
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| him, and only six weeks before he was mmoned to his reward he requested a priest who came to visit him to make im suffer somering The priest refused, and Lacordairebegged permission to kiss his feet- |  |
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came to behold the
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## VOLUME XV.

 Prayer strenntenons nu: but of that in heoven somenentitith






 THE CRYING SIN OF 0 The following is a syn
aper read before the Ca
ress by Rev. James M. paper read
gress by Rev.
Minneapolis:
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existing among us menace moral and rreligiousion, welfa
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