

LASCINE.

BY AN OXFORD MAN.

CHAPTER VI.

OXFORD—CHRIST CHURCH.

Oxford, mighty old city, glorious Shrine of St. Frideswide, one of Old England's many crowns, how war art thou to many a heart! There the life-remembrances of thine alumnus cling to thee. Flourish on, dear old city! flourish ever, Mother of Youth! Flourish on, thou seat of learning, and send out still, as thou hast done, many a strong brain and heart, fully fitted to grapple with life's hard lessons!

a church rather churchified, in Ernest Trevyllian's room. "Probably, Ashley, he has changed since you knew him, and altered his rooms, too." "Yes; but who told you?" "Some Oriol men. I breakfasted there yesterday—a champagne at Vincent's."

centre of his head. The complexion was very fair, almost womanish, but the manly, muscular expression, and the great muscles swelling out on his arms, proclaimed him a boat-racing man, and a man whom Oxford since has gloried in.

life; so he hasn't need of so much allowance." "That's true; but, anyway, Ed. Lascine would be content in sackcloth and ashes." "And the Honourable Maurice Ashley would be content in a champagne-bottle or a stable."

"He has done it conscientiously, and I admire him. I do not blame him." "May, this subject agitates you; we must leave it for to-night." "Promise me you will do all you can for him with papa."

"We have not heard lately, but it cannot be long." "I thought mothers always knew?" "Your Grace does not know how Oxford is altered lately, and young men are so wild generally that we poor mothers are forgotten."

The last communion of Marie Antoinette. It was midnight when Marie Antoinette was torn from the embraces of her daughter and the saintly Madame Elizabeth, and conducted to the Conciergerie, there to await judgment and death.

THE PAGANS OF CONNECTICUT. A local religious contemporary chronicles with much apparent satisfaction the fact that a certain organization of ladies, of course of its denomination, has collected several thousand dollars for missionary purposes in Porto Rico.

"I say, De Grey, I always feel like

The light flaxen hair parted down the

has no need now to lead such a swell

no influence."

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UNION OF MARIE ANTOINETTE.

When Marie Antoinette... the embrace of her... Madame Elizabeth...

THE VOYAGE OF THE THISTLE.

A STORY OF THE PASSAGE OF AN IRISH EMIGRANT VESSEL SIXTY-ONE YEARS AGO, AND ONE OF HER PASSENGERS.

William Halley (old timer) in (Easter) Donohoe's.

Eighteen hundred and forty-two is the year of which I write. They had hard times in Ireland then, and the emigration fever had strongly infected the Irish people.

It is on the 20th day of April, 1842, that the good brig Thistle, commanded by Captain Thomas, left the port of Waterford, with a cargo of emigrants destined for the port of Quebec.

The Thistle was a brig, and had not capacity for many passengers. A larger and newer vessel, named the "Ann Jeffrey," was soon to follow her, and those who could wait preferred to take passage in the latter.

There were many lamentations and tearful farewells on the quay the day the Thistle sailed. It is on such occasions that the deep-rooted affection of the Irish peasantry for their kindred breaks out and shows itself.

The use of the Gaelic language was then general among the peasantry of Waterford county, and many a "bannacht lath" and "Dia dhuit" might be heard in the affectionate leave-taking.

At that time clothes were very different in style from what they are now. Corturay was the material then used in men's garments, in the breeches and knee breeches and in the coats of homespun material known as freize.

The day following, to the surprise of the steerage people, the cabin was found to be tenanted. A young man and a woman, apparently a few years his senior, presented themselves at the door, to enjoy the sea breezes, and to observe the ship and her passengers.

families and were able and willing to pay something extra for the accommodation. Boxes of all kinds were ranged along the bunks, and the exercise of some agility was necessary to avoid injury to shins.

The emigrants who took passage on the Thistle were very much alike, all being from within a radius of twenty-five or thirty miles of the place of their embarkation. They were mostly farming folk, but there were some traders and craftsmen among them.

The first night an aged man, named Tobin, stood up in the steerage and addressed the passengers: "My friends," said he, "I suppose we are all good Catholics here, so we are embarked on a voyage across the Atlantic, on a dangerous sea, and it would be proper for us to offer ourselves to the protection of Almighty God, and say the Rosary every night before we retire to our bunks."

Next day was fair but the wind was brisk. The vessel was tacking to catch the breeze, when a Yankee clipper under full sail bore in sight, to the admiration of all. Following the excitement and stir caused by this incident was another happening of interest to the emigrants.

He told an affecting story of why he wanted to go to America, and evoked considerable sympathy—the women pleading for him with the captain—but it was all of no avail.

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Johnny Morrissy was the cabin boy. He was a favorite with the passengers, but more especially the women, one of whom endeavored to divert him from a sailor's life, advising him to go to work for a farmer.

The beautiful river steamer Canada drew alongside the Thistle that afternoon, and the passengers that were destined for the far west took passage in her for Montreal, where they were landed on beautiful stone docks very similar to the fine quay they had left in the city of "Urbs Inacta" in old Ireland.

made reference in his narrative he wrote the following verses: "Oh! Pilot, 'tis a fearful night, Still silent at the wheel, And o'er the wave-crosts spuming white, The troubled petrels fly."

The career of the young voyageur poet was eventful. Soon after his arrival in Boston he attached himself to Mr. Patrick Donohoe and the Boston Pilot; he became editor of that paper and delivered lectures; a few years afterwards he returned to Ireland on the invitation of Dr. Gray of the Freeman's Journal of Dublin, on which he afterwards served as parliamentary correspondent in London; he next secured a position on the Dublin Nation, and formed a close friendship with Sir Charles Gavan Duffy; he was secretary to the Irish Confederation in 1848, and in that same year was chosen to lead the rising of the Irish patriots of Scotland. His efforts in favor of Ireland in this manner failing, he returned to New York to renew the publication of the Nation, which had been suppressed in Ireland by the British Government.

When the Banks of Newfoundland were reached the vessel was in deepest darkness. She was immersed in fog for three days and seemed to be going down in the depths all the time. There were other Irish emigrant vessels of the like peril, and the doleful sounds of the tolling bells was the only thing that led us to know we were still on the earth.

Quebec was known to be a Catholic city, which even then had a large number of Irish inhabitants. When the tin-covered domes and spires came into view on the high promontory on which the city stands, who were all Catholics, the emigrants, together and said: "Now my good friends, it is due of us to give thanks to God for our safe delivery, and I propose that we go all together and hear Mass at St. Patrick's church to-morrow morning, like good people who have gone through many perils since we left home. And our arrival in this new country will be accordingly at 7 o'clock blessed."

And though one hath received more, and another less, yet all is Thine, and without Thee even the least cannot be had. He, who hath received greater things, cannot glory in his own merit, nor extol himself above others, nor insult over the lesser; because he is indeed greater and better, who attributes less to himself and is more humble and devout in returning thanks.

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ARCHBISHOP RYAN. STORY OF HIS HEROIC COURAGE IN WAR TIME.

In a recent issue of the Post-Dispatch, in writing of Father Ryan, you say that he was at one time Chaplain of the Gratiot street Military Prison. Let me relate an incident that occurred in the autumn of 1862.

One night within a week after the above a colonel of a Texas regiment, whose name I do not now recall, appeared at the door of the office of the priest and asked to see the clerk.

Before the messenger had returned Father Ryan was at the door of the hospital room, and was at once directed to the hospital room, where he performed the offices of his vocation for the dying prisoner, and for six months thereafter.

How many babies wake up just before the mother's bedtime and keep her busy for a good part of the night. The mother may not see anything apparently the matter with the child, but she may depend upon it that when baby is cross and sleepless there is something wrong, and the little one is taking the only means he has of telling it.

Rest for Tired Mothers. How many babies wake up just before the mother's bedtime and keep her busy for a good part of the night. The mother may not see anything apparently the matter with the child, but she may depend upon it that when baby is cross and sleepless there is something wrong, and the little one is taking the only means he has of telling it.

IMITATION OF CHRIST. OF THE REMEMBRANCE OF THE MANFOLD BENEFITS OF GOD.

Timbers of oak keep the old homestead standing through the years. It pays to use the right stuff. "Men of oak" are men in rugged health, men whose bodies are made of the soundest materials.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1903.

THE JESUITS AS EDUCATORS.

The Jesuit College of Bulawayo, in far away South Africa, has distinguished itself by the success of two of its pupils who have gained against all contestants the first and second Rhodes scholarship for Oxford University.

THE GOLDEN SCROLL.

Rev. Francis J. Van Antwerp, treasurer of the Angelus Publication Co., and brother of Rev. Mother Van Antwerp, of the Ladies of the Sacred Heart of this city, left Detroit, on Sunday, April 12, for Rome.

enwrapped in flags of the two great nations, it is truly a token as significant as it is beautiful.

THE OLD-CATHOLIC HERESY, SO-CALLED.

The news comes from Switzerland that the Church of Biel in the canton of Berne, which was given by the Government of the canton to the Old-Catholics, has been restored to the Catholics because the Old-Catholics have dwindled away to such an extent that they could not keep it in repair, and it was consequently falling into decay.

The so-called Old-Catholic sect was started in Germany, France, and Switzerland, by a number of disaffected priests who made the proclamation of the doctrine of the infallibility of the Pope a pretext for the establishment of an independent Church which should take the place of the Catholic Church.

AN UNEXPECTED RESULT.

The anti-religious policy of the French Government has been productive of unforeseen results in an unexpected quarter.

THE SCHISM IN WESTMINSTER DIOCESE, ENGLAND.

To non-Catholics, Schism is a most natural affair, and by them it is looked upon as a very proper remedy for any grievance which a faction of a sect may have or may imagine they have, and they look on even with joy at any occurrence of the same kind which may take place within the Catholic Church.

IN FRANCE.

The argument has been often used in justification of the application of the Associations Law in France, that Associations should be subject to laws passed by the supreme authority of the State, and that if they refuse to subject themselves to such laws they have no right to exist.

ing the water which the wolf was drinking higher up.

The wisdom of those orders which have refused to ask for authorization is vindicated by the fact that of the fifty-four orders which recently asked for authorization, only five received it, and these were such as neither teach nor preach, but limit their operations to certain works of benevolence or charity.

There was a dramatic scene in the Chamber of Deputies when the names of these fifty-four orders were read out, while the deputies on the right repeated after each name was announced, "Oratio pro nobis." The brutal attitude taken by the Government on this occasion has excited the indignation as well as ridicule even of the honest Republican press, and will, as we believe, excite corresponding indignation throughout the country.

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The history of Ireland tells how the descendants of the Anglo-Norman invaders had bestowed upon them the above significant title, more prized by them than any honors that subsequent English monarchs could give them; and amongst those none stand out more brightly on history's page than the "Geraldines."

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must live somewhere; but no one but the Pope has ever claimed to be the Head, therefore we must admit that he is truly the Head of the Church as successor of St. Peter, who was made Head of the Church by the appointment of Christ Himself.

Hence also, though the O'Halliganites profess to be still priests of the Catholic Church, they have no claim to this title, and Cardinal Vaughan has properly announced in a pastoral letter to his flock that,

It becomes our duty to warn all whom it may concern that any priest opening a church or chapel, or exercising the sacred ministry within the limits of the Diocese of Westminster, without our sanction, and in defiance of our authority, thereby commits an act of schism, and falls ipso facto (by the act itself) and without being personally named, under the penalty of the greater excommunication, the absolution from which is specially reserved to the Apostolic See."

This pronouncement, his Eminence declares to be made by the authority of the Apostolic See as well as by his own. The Pope has, therefore, already specifically pronounced his judgment in the case.

This Westminster schism is not to be compared in magnitude with the hundreds of clergymen and thousands of laymen who have left the Anglican Church to become Catholics, so that there is no reason why the Protestant press should announce the matter with so much triumph. The schism, which is certainly as yet of microscopic magnitude, will probably disappear as the "Old Catholic" schism of Germany has done within a few years of its inception.

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We must add that there can be no "constitutional or canonical method" of getting a Bishop, except by the authority of the Pope, so that the proposition of these new sectaries bears an absurdity on its face.

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MAY THE GOD OF OUR FATHERS ONCE AGAIN VISIT THIS LAND WITH THE PEACE AND PLENTY THAT ARE HER DUE!

THE IRISH NATIONAL CONVENTION.

The Irish National Convention called by the United Irish League to consider the new Land Bill which is before Parliament, met in the Dublin Mansion House on the 15th and 16th inst. and thoroughly discussed the measure.

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APRIL 25, 1908

CHATS WITH YOUNG MEN.

Upward. The heights of my life may not gain, but I do not leave the plain. The hills my view shall bound.

For even half-way up the view commands a region that is new. Which I could never know.

Go forth this day with the smallest expectation but with the largest patience; with a keen relish for and a precision of everything beautiful, great and good, but with a temper so genial that the friction of the world shall not bear upon your sensibilities.

He Always Looks Happy. "The greatest evil," says Jeremy Taylor, "are from within us; and from ourselves also we must look for our greatest good."

Every good Catholic should be a good citizen for the very fact that he is a good Catholic, and the better the Catholic, the better the citizen.

Having enunciated the doctrine of the Holy Eucharist and briefly advanced the arguments in its support, we now pass to a consideration of the change which takes place in the bread and wine.

It is well sometimes to let your troubles be your secrets. The man who deals tales of woe out to his friends will soon find himself without friends to whom he may deal them.

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OUR BOYS AND GIRLS.

THE LITTLE MAID OF ISRAEL. BY EMMA HOWARD WIGHT. CHAPTER V.

At the appointed time, upon the day following, Naaman again presented himself before Jehoram, king of Israel.

The latter had assembled about him his courtiers, counselors and wise men. He appeared no longer troubled nor disturbed.

The courtiers, counselors and wise men of the Kingdom also looked with aversion upon Naaman, notwithstanding the nobility of his form, his handsome, proud face and the magnificence of his raiment.

The king of Israel and those of his court were deeply incensed that Benhadad, king of Syria, had sent into their midst, to the person of the king himself, a man afflicted with leprosy.

Naaman stood, with folded arms and grave face, waiting for the king to speak.

For some moments Jehoram was silent, pondering the wisest and most judicious manner of making known to Naaman his wish regarding him.

The king was perfectly sure that Elisha would extricate him from his difficulty, for had not the prophet bade his servant go to the house of the prophet, Elisha, and say unto him, 'I am Naaman of Syria, a leper, who hast come to thee to be made whole.' Then will Elisha heal thee of thy leprosy.

"My lord, I know not where dwelleth this Elisha," said Naaman.

"I will send a servant to guide thee," said the king.

Naaman entered his chariot, and with all his retinue, started for the home of the prophet. The king's servant led the way on foot.

The magnificent caravan passed through the streets of Samaria, wound among the hills and stopped before a small and lowly dwelling.

Lifting himself from among his silken cushions, Naaman called impatiently to one of his servants.

"Why hast the caravan come thus to a halt?"

"At the command of the king's servant, my lord," was the reply.

"Send to me the king's servant," cried Naaman, angrily.

In a few moments the servant of the king stood before the chariot.

"Why hast thou thus stopped the caravan of Naaman?" asked the Syrian nobleman, angrily.

"My lord, I am but fulfilling the orders of the king, my master," was the reply.

"Thou speakest falsely," cried Naaman, with increasing anger.

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OUR RELIGION.

Having enunciated the doctrine of the Holy Eucharist and briefly advanced the arguments in its support, we now pass to a consideration of the change which takes place in the bread and wine.

This, perhaps, is the point where so many of our separated brethren find their greatest difficulty. Yet reduced to a general statement, their objections are based on the fact that they do not believe that which they do not see or which they do not understand.

In this, however, they contradict themselves. Even in the natural order there are many things which they neither see nor understand but in all they have implicit belief. To deny then would jeopardize their reputation for sanity.

And yet what are all these but mysteries of the natural order? The human mind cannot comprehend them. They are natural mysteries to which our separated brethren give implicit consent. Yet when we come to speak to them of mysteries in the matters of religion they call it nonsense.

They will not believe because they say they do not understand. Where is their consent? As they so readily give assent to these natural mysteries, does it not seem strange that they should reject that grander and greater of all mysteries of the other order, God's declaration of His Real Presence under the appearance of bread and wine in the Holy Eucharist.—Church Progress.

GOING TO CANOSSA.

Rev. James M. Hayes S. J., in A Little Catholic Honeycomb.

Canossa apart from its associations, has comparatively few attractions for the tourist. A small stronghold town in Central Italy, it was the temporary residence of Pope Gregory VII. in 1077.

In 1077, at this period Europe, united in the same faith, formed a vast republic of federate states under the general direction of the Holy See.

During this time Emperor Henry IV. of Germany, being under Papal excommunication, for his many public crimes and terrified at the revolt of his subjects, made pilgrimage to Canossa to acknowledge his faults before the common Father of Christendom and solemnly promise amendment.

To this pilgrimage of Henry's can be traced the origin of the since familiar phrase, "Going to Canossa." No doubt it was in this same pilgrimage that in 1872, when, in mind of Prince Bismarck in 1872, when, during one of that year in the Prussian Legation, smarting under the opposition of the Centre Party, he exclaimed: "One thing at least is sure, neither in Church nor in State will ever go to Canossa!" And yet History tells us that the "Man of Blood and Iron" did both.

Time for Baptism.

If you turn to St. Paul's writings you will find why the Easter season was regarded in the beginning as the especially appropriate time for baptism.

For St. Paul baptism symbolizes Christ's death. Clothed with the sins of men, Christ plunged through the dark stream of death—death which had come into the world by sin—and, breasting the powers of darkness, gained the farther shore of life on the morning of the Resurrection.

To-Day and One Hundred Years Ago. One hundred years ago the Vicar of Christ was an exile from the See of Peter, and the world was prophesying the end of the Papacy.

Though robbers have despoiled him and governments still stand afar off, watching, he reigns from the prison of the Vatican in the name of his Divine Master. Never has faith in the promise of Christ to Peter, never his devotion to the Apostolic See been evinced by more spontaneous and universal enthusiasm than during this century.—Cardinal Vaughan.

KILL OR CURE. Killing the nerve doesn't cure the toothache; it merely stops the pain by destroying vitality.

The pain can also be stopped by decapitation. Catholics do not cure Constipation—they give temporary relief; but they weaken the bowels and really make the trouble worse.

What DOES Cure is a Gentle Laxative of a Tonic Character. Are the Best Tonic-Laxative ever put upon the Market. 25 Adult Doses 25 Cents.

Easy Home Dyeing. It is surprising how easy you can dye successfully at home with Maypole Soap, which washes and dyes at one operation.

It is surprising how easy you can dye successfully at home with Maypole Soap, which washes and dyes at one operation. No mess, no trouble. Brilliant and fast colors—your dye to any tint with it.

Maypole Soap. Sold everywhere 10c. for Colors. 15c. for Black.

SURPRISE is SOAP

Pure Hard Soap.

THE RIGHT PAINT. TO PAINT RIGHT.

If our name isn't on it, you'll have trouble with it. Ramsay's Paints, paint most and paint best. Ready for use and price just right.

Write us mentioning this paper, for booklet showing how some beautiful homes are painted with our paints.

A. RAMSAY & SON, Paint makers, MONTREAL, 1810, 1812.

Sewing Machines Guaranteed for 20 Years. The woodwork and frames of all sewing machines will easily last for twenty years if given reasonable treatment.

The parts you want to be careful about are the wearing, working parts that are used most frequently. If these parts are properly treated and care hardened they will last for thirty years, but if not they will wear loose and put the machine out of business within five or six years.

In seven of our sewing machines the working parts are all perfectly tempered and case hardened, so that each one of these seven machines will work continuously for thirty years, without the vital parts becoming loose or worn.

Our 5 Drawer Windsor Drop Head Machine, which we sell for \$21.50 has more tempered and hardened parts than any of the high priced machines. Our 5 Drawer Windsor Drop Head Machine, which we sell for \$21.50 has more tempered and hardened parts than any of the high priced machines.

Our catalogue tells how to test these tempered parts and states which parts are tempered and hardened in each machine. It is sent free to all on application, and gives a full description of our stock of all styles of sewing machines.

Windsor Supply Co., Windsor, Ont.

"The Ale that's always Good."

CARLING LONDON.

CHURCH BELLS. Chimes and Pells, by the best workmen in the world. McSHANE BELL FOUNDRY Baltimore, Md.

PROFESSIONAL. HELLMUTH & IVRY, IVRY & DROMGOLE Barristers. Over Bank of Commerce, London, Ont.

DR. CLAUDE BROWN, DENTIST, HONOR. Graduate Toronto University, Graduate Philadelphia Dental College. 189 Dundas St. Phone 1381.

DR. STEVENSON, 80 DUNDAS ST. W. LONDON, Ont. Speciality—Anesthetics and Eye Work. Phone 510.

DR. WAUGH, 57 TALBOT ST. LONDON, Ont. Speciality—Nervous Diseases.

JOHN FERGUSON & SONS. 180 King Street. The Leading Undertakers and Embalmers. Open Night and Day. Telephone—Home 373; Factory.

W. J. SMITH & SON. UNDERTAKERS AND EMBALMERS. 113 Dundas Street. Open Day and Night. Telephone 500.

O'KEEFE'S Liquid Extract of Malt. If you do not enjoy your meals and do not sleep well, you need O'Keefe's Liquid Extract of Malt.

The Diastase in the Malt aids digestion, and the Hops insure sound sleep. One bottle every two days in doses of a wine glassful after each meal and at bed-time will restore your appetite, give you refreshing sleep and build up your general health.

W. LOYD WOOD, Wholesale Druggist. Montreal, Quebec.

IT'S TOO BAD... that your Plumbing is not working right. Telephone us at once and have us put it in first-class order.

F. G. HUNT PLUMBER. 521 Richmond St., Phone 1212.

APRIL 25, 1908.

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DIocese of London. Among the various events in the newly-formed parish of the Holy Family during the week ending last Sunday...

OTAWA EAST. Among the various events in the newly-formed parish of the Holy Family during the week ending last Sunday...

OBITUARY. Mrs. PATRICK CULHANE, DOUGLAS ONT. On the early morning of 2 o'clock on Thursday morning, 9th inst., Mrs. Patrick Culhane...

ST. ALBERT. Just a few words from the city of the north in the diocese of Edmonton...

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THE LATE FATHER MCGUCKIN. A telegram was received at Ottawa University last week conveying the sad intelligence of the death of Vancouver, B. C., of Rev. Father McGuckin...

ARCHITECTURE. Necessity compels invention and this is no less true of architecture than of other arts...

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VOLUME XX. The Catholic. LONDON, SATURDAY, M.

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Sacred Pictures. Beautiful Artotypes for framing, superior to Steel Engravings in execution. THOMAS COFFEY. Catholic Record Office, London, Canada.