

The Voice

A MONTHLY MAGAZINE.

Yearly Subscription in Canaaa and U. States, 25c. ; in Europe, 2 Shilling.

VOL. VI.

CHELSEA, FEBRUARY, 1881.

No. 2.

TO OUR READERS.

“The Voice” is now monthly and many a cheering word and many a wish has it brought us from various quarters. Zealous clergymen and others who desired us to make our quarterly monthly at 50 cts yearly will be pleased to see it monthly at 25cts yearly— We could not entertain the idea of changing the 25cts for with it hundreds of the poorer class will read “The Voice” and have the benefit of the prayers and masses and thereby obtain a happy death who would be deprived of these advantages were “The Voice” raised to 50cts yearly. Of course there are thousands who think little of spending 50cts and dollars in trifling amusements and who would not give 25cts for ‘The Voice’ and all its prayers and masses before and after death, but where there is bad will we can do nothing, even were we to put ‘The Voice’ at 10cts yearly. We only hope that, at the last hour, they will not have to regret losing such an easy way of giving good reading to their families and of obtaining the grace of a happy death.

It is certain that we all think too little of our last end, and what a consolation it must be in our moments of reflection to know that the holy sacrifice is offered every month to obtain special graces for us at that supreme moment and that, daily, during mass the same request is made.

We ask, could we do more to induce Catholics to read something profitable and to prepare for a happy death?

Is there any such thing in existence as a monthly periodical for 25cts yearly? Who can be ignorant of our personal labor and careful economy in order to make ends meet. Long ago we would have lost courage had we not found so many to patronize us and especially so many kind Catholics who consent to be our agents and who showed so much zeal throughout the whole continent. To their zeal we trusted in making ‘The Voice’ monthly and so far, we have not been disappointed, our circulation is wonderfully on the increase this year and if this continues our monthly for 25cts yearly is a success, and good reading and the benefit of masses are within the reach of all.

To our kind agents we wish to say, that when they send in their lists

we would wish them to tell us if they intend all the papers to come to them for distribution or to have one sent to each subscriber by post. Agents who can easily serve their neighbors would render us a real service by doing so and would have the satisfaction of knowing that their subscribers are served. Many agents do this, though for many others it might not be convenient.

Could any of our subscribers add a few subscriptions to his own, and thus communicate with the local agent or with us he would do much good. Many of our kind agents have never been duly credited with the amount of good they have done by engaging the active zeal of others. We must candidly confess that we have not been able to keep track of the progress the paper has received from the zeal of many of our agents. How could we say all that 'The Voice' owes to Miss Josephine Smith St. John's Nfld. though that young lady was only a child when her dear little brother George then in college, said: "Father, I think my little sister, Josephine would help you if you write to her." Little did poor Georgie know that these kind words were to send 'The Voice' all over St. John's and Nfld. when he would be sleeping in his silent grave. But these bright eyes of Georgie that turned so pleasingly in our face when he uttered these words, must look down from heaven now, with still greater satisfaction upon his sister. What we say of Miss Smyth we may say of many others and we really think that the history of 'The Voice' would be most interesting and edifying and would show Catholics what they can do by lending a helping hand to their priests.

We trust those who move or discontinue to take 'The Voice' will notify us.

We regret to say that our French *Voice* has failed, our first number convinced us that its continuation was impossible.

The masses pronounced for the end of January will be duly celebrated.

The 'True Witness' which is a most interesting weekly paper is 1,50 yearly, but we have obtained a special privilege for subscribers to 'The Voice' which is to get it for 1,00 yearly. But we are responsible for the amount and it must be ordered through us and paid in advance.

ECCE AGNUS DEI.

(From the Messenger of the Sacred Heart)

I

My heart was full of bitterness and rancor,
 A seething passion boiled within my breast;
 That day I met mine enemy in anger,
 And parted from him, (be the truth confess'd,
 With all my rage in fiercest words express'd.

II

The tranquil sun in golden peace declining,
 Was sinking in a sea of Tyrian dyes;
 I left the town behind, and, undesigning,

Walked in my passion, (scarce with seeing eyes,)
Upon a country-road 'neath open skies.

III.

And lo! with heated head and pulses bounding,
I found myself beside a walled field,
Prest-high the wall, where ivy-leaves surrounding,
With trailing lichens, half the stones conceal'd
And waved upon the top an em'rald shield.

IV.

Over the wall I leaned—Oh! tranquil vision!
It was the greenest field that e'er was seen,
And in its midst, in sunny peace Elysian,
(The only creature in that spot serene,)
A snow-white lamb was lying on the green.

V.

I know not how it was; mine eyes were burning
With vengeful anger—but it came to pass
That as I lingered, the meek creature, turning,
Lifted its gentle head from off the grass,
And looked upon me mournfully, alas!

VI.

The mists of anger at that glance departed,
Within my bosom ebb'd the bitter tide;
I knelt beside the wall, and, tender-hearted,
Buried my face within my hands and cried,
And wept and wailed my passion and my pride.

VII.

For all the air seemed full of angel voices
Singing in choir: „The Lamb of God, behold!
His Sacred Heart in love and peace rejoices,
And they who serve Him, meek and self-controll'd
Shall be repaid a hundred thousand fold!”

VIII.

Oh! gracious Lamb of God! then I remembered
How often Thou hadst been my Guest, my Food;
Reposing meekly in my soul distemper'd
Without reproach for its ingratitude,—
And I, withal, so base and unshred!

IX.

"Oh! patient Lamb of God!" I sobbed, repenting,
 "Pardon my sin, and wash me white as snow;
 I shall arise and journey home, relenting,
 Shall fall upon the bosom of my foe,
 And cry 'Forgive! for Christ hath willed it so.'"

E. C. D.

THE CATHOLIC CHURCH NO ENEMY OF
 CIVILIZATION.

It is a theme of every day's occurrence to hear the enemies of the church of Christ proclaim that the Catholic Church does not encourage civilization and progress, but that the countries in which she sways the sceptre are notoriously behind the age and have not kept pace with the march of civilization. The Catholic church they say, has done little or nothing for mankind, those countries in which she sojourns are not enlightened by the influence she exercises over them, her children cannot be compared with Protestants, they are less civil, less congenial, less instructed and far from being more moral, on the contrary they are guilty of many crimes unknown to Protestants.

In many instances this belief springs from ignorance, in others from prejudice and dislike for the Catholic church. To the former, that is to say, to those who are in search of the truth and who are ready and willing to embrace it as soon as it may please God to reveal it to their intelligence, we offer the following explanation of the Catholic doctrine on the point in question.

The mission of "The Voice" as we have often told you, is to bring Protestants into the one true fold of Jesus Christ, the Holy Catholic church, to furnish them with the means of finding the truth; in this pursuit, noble and indeed worthy in its end, it has given the deathblow and dispelled from the mind of many of its readers, numbers of those slanderous and false imputations which are so often hurled at the Catholic church by her most bitter enemies.

In this number we shall give to our readers the true meaning of the word "civilization" and at the same time we will show in what manner the Catholic church undertakes to pro-

mote civilization. The following definition of it may be given. It is the perfection of the social, that is the moral, intellectual and material life among men. From the above definition it is then patent that civilization comprises a twofold element, the moral and the material one; hence the distinction, moral and material civilization. The former consists in good and sound morals, in the fine arts and sciences; the latter in wealth and opulence, the mechanical arts and in every branch of human industry. The constituents of moral civilization tend to enlighten, cultivate and perfect the mind, the noblest part of the human being, those pertaining to the material civilization are mainly the work of the body, they are instituted to bring comfort and ease and to develop the growth of material progress. Civilization as understood by the Catholic church is composed of these two parts, just the same as man is composed of body and soul blended into one individual; she views them as unseparable one from the other, as parts of a whole, hence to constitute what we may style a perfect civilization, the moral and material element must combine and coalesce into one system. A perfect harmony must exist between them, but the submission must be on the part of the material elements as being inferior in nature to the moral and intellectual; just as the body by virtue of its inferiority owes submission and should allow itself to be directed and guided by the mind. When this subordination exists, order, tranquility and peace will be the consequence, and the country under the influence of this twofold power grows most rapidly in every branch of progress, as may easily be seen in studying their history. But when the material civilization usurps the place of the moral and gets the upper hand, what happens? As a natural consequence the result of it will be sensuality, spirit of disorder and revolution. This truth will be brought home to us if we but examine the state of those nations in which social perfection seeks only after the material welfare and ease. One glance at protestant England will suffice to convince us of this; true she heads the list and is second to no other when considered with regard to her material progress, but she is far behind other countries in other respects, especially when we come to speak of morals, and why? How is this to be accounted for? It is simply because she has cast off the yoke of the Catholic church which aims principally at preserving pure and intact the morals of men, it is because the material element holds the first place and predominates,

hence the above named evil must necessarily find a home in England.

We see then what the church understands by civilization, but we have yet to show how she acts with regard to its promotion and what she expects to be the result of her ministerial labors. The Catholic church desires to see her children happy and enjoy plenty and abundance, she is a kind and loving mother, it therefore pains and tears her maternal heart to behold her children in misery and unhappy, she does all in her power to forward their interests and make them happy in this world. But here arises a question which must be answered before we proceed. I say she wishes to see her children happy, but what is the meaning of this word, in what does true happiness consist? In the material comfort which the world vainly strives to procure for man; in the physical liberty which man enjoys and so often employs to satisfy the corrupted craving of his indomitable nature; or does it consist in that copious partaking of food which not only vilifies and debases man, but turns his mind away from God, or again is it placed in giving full vent to our passions? No, the Catholic church has understood this and for this reason, she directs her attention and desires first of all to protect the moral element of civilization. She wishes prosperity and abundance for her subjects, but in the first place she strives and endeavors to imbue and instil in their minds the first principles of the christian religion, hence the first duty incumbent on the church is to fight for and place at the head of every nation the true religion the only advocater of morals and virtue. And why does she act thus? Because she knows that without religion man cannot be happy, true for a certain time he may find a certain pleasure in the comforts of life, but such feelings are of but a transitory nature, the religious element is in the heart of man and at times will call him back to the sense of his duty.

This explains to us then why the Catholic church devotes all her care to the moral cultivation of man, she knows if he leads a good life he will be happy, that if he be God-fearing, honest, upright he will be respected and trusted and thus make his way in the world and become prosperous in the sphere of life to which he has been called.

To conclude then that the Catholic church is an enemy of civilization is a preposterous absurdity, and to affirm such a thing, without knowing with what end and expectation she

exercises her divine mission, is an injustice. If Catholic countries cannot vie with those of a different creed in material progress, you cannot attribute this to the Catholic church, since her scope in the first place is to attend to the wants of the soul, to elevate and perfect the reason, to cultivate the tree of virtue, to inspire man with sentiments of love and respect for religion, not to see him in possession of the goods of this world and enjoying bodily comfort, not high up in the state and holding a high social position; all this she considers as secondary compared with man's eternal welfare.

These few explanations of what the church means and in what light she understands and endeavors to promote civilization may suffice to show that she is not its enemy—To material civilization alone, unaided and not guided and directed by the moral, she is the enemy and must necessarily be so, as Christ did not entrust this mission to her, He did not command her to go forth and attend to the material wants of man, nor to aid him in acquiring wealth and abundance, she was called into existence to work for his salvation, to watch over him and protect him from falling into sin. In this sense she has civilized the world. When she came into its midst, she found it godless, and corrupt, God was put aside and man put in his stead, the worship of the one true God, Creator of heaven and earth was no longer recognised and in its place Idolatry, Paganism and selfworship had been set up; the morals of men were dissolute, their dignity they despised and trampled upon and woman was treated as an instrument of libertinage. Such was the state of the world at the first dawn of Christianity. To eradicate the false doctrines disseminated by the prince of darkness and error; to annihilate idolatry and establish the worship of the true God; to crush out of existence sin which had drawn man away from virtue and led him into the basest and vilest of vices; to raise woman to the dignity of which she had been stripped by the passions of men, is her mission, in this manner has the Catholic church undertaken to civilize the world.

The success of her enterprise is known to all, she has fulfilled her mission most faithfully up to the present day. In a few years time she transformed the world and wiped from its face those dark spots which had dragged it so low and were such a disgrace to humanity; she spread in a short time her moralizing influence through every clime, it found its way even into the palaces of the mightiest potentates of the earth,

where, at the feet of their throne, it pleaded its cause with such eloquence that many overcome by the force of its arguments, cast from them the sceptre of cruelty and barbarity with which they ruled their subjects, and became kind and lenient sovereigns. It succeeded in overturning idolatry and paganism even in Rome itself, the centre and heart of those false sects, and in its place it established that solemn and beautiful worship of the Catholic church. The whole world was soon brought under the yoke of the gospel and commenced to practice the noble and beautiful virtues it enforces. Yes, christian mother, if to-day you are free from the bonds of slavery and the servitude of libertinage, if you are no longer an instrument in the hands of man, if you are no longer an object to satisfy his passions and a being on whom he can wreak his brutality, if you hold to-day such a high position in the world and household, you owe it to the Catholic church, who struggled and fought bravely until she had broken asunder the chains which bound you to bondage. You, mother, who denounce the Catholic church and scoff at her teaching, blush with shame, for you raise your arm to strike your benefactor, without her you would be still plunged in that misery from which she has snatched you, and yet you calumniate her. The christian family, the foundation of national holiness is the work of the Catholic church.

Vice, immorality, disorder and false doctrine are her enemies and battle against them she will and must, it is her mission and she is bound to fulfil it; she is bound to dispel darkness that the pure light of the true doctrine may penetrate the minds of men, To crush out of existence all that is opposed, inconsistent and out of keeping with the law of God is her first aim. Error and vice is incompatible with true happiness, this explains why the Popes who hold the reins of the church in their hands have so many enemies; it is because from the towers of the Vatican, they proclaim the truth, they proclaim and enforce a doctrine incompatible with the passions of men. They never lend a deaf ear to crime be it a monarch or king who may beseech them to do so—An example of this we have in the person of Henry the VIII. king of England.

Let us turn our eyes to-day to Rome, the home of christianity and take a peep into the Vatican, where the Pope, the visible head of the Church, the successor of Peter, the Vicar of Jesus Christ, the common Father of all the faithful, resides

What shall we see there? A sight worthy of the admiration of the Universe. The immortal Leo XIII. defending the rights of the church, true he is a prisoner and will be so until justice is done to him, but his voice is not a prisoner, the walls of the vatican enclose the Person, but his voice passes beyond them, it finds its way to the remotest parts of the earth and finds an echo in thousands of hearts. To-day this great Pontiff, the most elevated and dignified of human beings—*lumen in ccelo*—is taking measures and in a learned Encyclical invites the potentates of the earth to aid him in annihilating the errors of the day. This time it is to the clergy he addresses himself, inviting them to draw their doctrine from the purest of sources, the unalloyed doctrine of the angel of the schools—St. Thomas Aquinas. And again a few days ago he startled the world with that unequalled Encyclical on Marriage, most remarkable for its learning and which cannot fail to give to the world an idea of that brilliant mind from which it has proceeded. Such is Leo XIII. and such will be his successors, the friend of truth, the enemy of error and vice. This may seem irrelevant and beside the subject in question, but a further glance will prove the contrary. Why does Leo XIII stand up on the throne of Peter and denounce heresy, why does he solicit the aid of Princes in smothering the errors so prevalent this day, why again does he remind us of the sanctity of the marriage tie. Do not all these points tend to promote the civilization of the world in the sense we have stated the church has undertaken to do it. Does not our felicity not only in time but in eternity depend on it—Most assuredly it does. Such then is the Catholic church, may then this knowledge afforded to you at least, move you to study her claims; and then you will be thoroughly convinced that she is not the enemy of civilization but its warmest friend.



A very powerful means of conversion which may be successfully used by the laity, the apostolate of social life. Laymen can make better and more effectual use of this than priests, because, living in the world, they have greater opportunities to come in contact with others either through business or through family connections. Numberless occasions are afforded them to win the hearts of non-Catholics to the truth of the holy faith, and hence to the Church of Christ, by being kind and obliging to them, and rendering them useful services.

THE SLEEPY CARTHUSIAN.

Many years ago there lived in the monastery of Gottesheil a monk who was strangely persecuted by an indomitable drowsiness. With the best possible intentions he could not contrive to rise at midnight to go and sing matins in the choir. Now nature that made him so sleepy headed, gave him also a mechanical turn. Without any training, without any notion of mathematics, by the mere force of reflection and labor he manufactured a wonderful clock. To the apparatus for striking the hours he added a rude chime of bells. This, however, was insufficient, and immediately at the corners and in the middle of the little capital which surmounted the dial he placed a blackbird, a cock, and a little drummer with his drum. At the proper hour all this make a row. For some nights things went on well; but after a certain time, when midnight came, the chimes chimed, the blackbird whistled, the cock crew, the drummer drummed, and the monk—snored!

Another man would have been disheartened, but the brother, invoking again his inventive genius, devised a serpent, which was placed under his pillow, and which, when midnight came, was sure remorselessly to whisper into his ear, "Get up, get up—it is the time!" This serpent was much more effective than the blackbird, the cock, the drum and the chimes—all of which, besides, failed not still to come to its aid with a little supplementary tantara-ra.

This succeeded admirably, and the Carthusian never missed awakening. Alas! in the middle of his joy at this success he made a melancholy discovery. He had thought that he was only drowsy, he sees not that he is lazy. Even when completely waked up, he hesitated about leaving his hard pallet. Many a minute he lost in relishing the pleasing consciousness of being in bed.

The matter called for immediate reform. The religious felt himself guilty, and the mechanician felt himself humiliated. Speedily a heavy board is placed over the bed in such a fashion as to fall rudely on the sluggard's feet, ten seconds after the charitable warning of the serpent. More than once the poor monk betook himself to choir, lamed and bruised.

Well would you believe it?—whether it was that the serpent had lost its shrillness, or that the board had become in course of time less weighty, or the old man more sleepy-head-

ed—whether it was that his limbs had grown hardened, or that he had contracted the criminal habit of drawing them back before the chastisement descended, it was not long before he felt the necessity of another invention. And so, every evening before lying down, he tied to his arm a strong cord, which at the fatal hour, stretch itself on a sudden, and jerked him out of bed.

At this point he had arrived. What fresh somnical projects he was turning over in his head heaven knows, when he found himself falling asleep forever. Asleep! No, the fervent Christian judged not thus; and in spite of his little sin of sloth full of confidence in Him who pardons, “Ah!” he cried, “I am waking up at last.

The building committee of a church recently finished in New Jersey wanted a stone slab over the door, with the name of the church and a scriptural motto. It occurred to them that nothing could be neater than “My house shall be called a house of prayer.” So one of the committee men, who was in a great hurry, told the stonecutter to chisel on the slab the thirteenth verse of the twenty-first chapter of Mathew. He thought the verse ended with the words he wanted to use. The stonecutter took the whole verse from the Bible, and faithfully copied it to the end. Imagine the horror of the committeemen when the stone was delivered! It read: “My house shall be called the house of prayer; but ye have have made it a den of thieves.” The stonecutter insisted that he had orders. But the committeemen insisted that the motto he had inscribed was not what they wanted, and that it would be of no particular use to them. That slab is now in the stonecutter’s yard, and anybody who wants it for a tombstone can probably buy it cheap.

PROTESTANT CHINAMEN.

Some time ago an investigation was held by a Chinese investigating Committee as to the effect of the gospel on Chinamen in California. The Sacramento chief of police was examined and he answered as follows:

Q.—What is the character, as to truth and veracity, of these Christianized Chinamen?

A.—I wouldn't take their word for anything.

Q.—Would they perjure themselves as readily as do the un-christianized?

A.—I believe so.

Q.—What effect does this Christian teaching have upon the Chinese?

A.—It makes them keener and more conscienceless—worse in every way. They learn the English language, and the smarter they get the worse they get, and the more expert in thieving. I know Chinamen who have been here for a long time, and I cannot see that they have been improved by their contact with the whites. On the contrary, they have learned all our rascality and none of our virtues. I don't think it is natural for a Chinaman to learn anything good. I have known one Chinaman a good many years; he was considered by a good many people, and is now, what they call a "way up" Chinaman—one of the better class. His name is Ah Bean.

Q.—Is he a christian?

A.—He pretends to be. He is rather smart—has learned telegraphy, etc.

Q.—He is the fellow who tries to bribe public officers, is he?

A.—Yes, sir.

Q.—He is a way up fellow and a good christian?

A.—Yes, sir, At one time I thought he was a pretty good Chinaman, but now I don't think there is a worse Chinaman on I street or on the Pacific Coast, because he has learned so much. The more they learn the worse they become.—*C. Review*, Oct. 7th 1876.

—:O:—

STRICT VEGETARIANISM.

Fort Wayne (Ind.) Sentinel.

A man wandered down Calhoun Street last night, and approaching Irey's grocery store, asked of the proprietor:

"You got some greens, don't it?"

"Greens? Yes, sir."

"You got roting bakers?"

"Rutabagus? Yes, sir: how many will you have!"

"Got some little red blates. mit green tops?"

"Red plates with green tops? Well, no, sir; I suppose

you will find them at the china store, up town."

Don't got no liitle red plates? guess it was better of you got some; guess you was a liar. Vich you call dose?"

"Those? why those are radishes?"

"Red dishes—dot's vot I said. Say, may be I get some letters of you to-morrow. You got it?"

"Letters? There are no letters her for you; you must inquire at the post-office."

"Ankwire mit de bost office for letters? Does was a fine skeems. I vas up town and vent auf a bake-shop and vant some buns, und de man said, 'Get out you old bum, or I'll fire you troo de door.'"

"You should have said 'buns.' He——"

"Buns? Dot's vot I said—buns; and den I comes and vant some red dishes, and you dell me to go auf a china store; I vant some letters to eat and you say go mit de bost office. I ogspect off I vant some beats you tole me go to the station-house. I tell you vot I do—you can go to the tyfel. Of you vas a nice man, I vant some injins and cowcumpers, and blendy ings, but I guess I go to de drug store and buys it.

—:O:—

THE ABILITY OF WORKS.

(FROM THE LUTHERAN OBSERVER.)

Look at Rome. She holds *works*. We think she holds them up, not too prominently, but from improper and unscriptural motives, she succeeds. She beats us building churches, institutions of learning, orphans' homes, and in everything else that costs money. She plies the *work-oar*, and she develops works that startle us with their boldness, their number, their magnificence, and their successful operation. *Licet doceri ab hoste*. It is true the Roman Catholic Church has a vast population, but it is equally true that most of this vast population is made up of poor laborers, who contribute a great portion of the means employed in maintaining and extending her institutions.

The aim of education should be rather to teach us how to think than what to think—rather to improve our minds so as to enable us to think for ourselves than to load the memory with the thoughts of other men.

SERMONS.—Some Catholics are unwilling to attend sermons. From year's end to year's end they avoid listening to the Word of God. But there are others who hear sermons out of custom, and who profit not by the exhortations made to them. They give way to drowsiness. They yield to distractions, and are present in body, but absent in mind. They think of business or household matters, or the dress and manners of those next them, or something other than the sermon, or else they criticise the words or the gestures of the whole discourse of the preacher, and give no heed to the substance of his remarks. Others, instead of applying to themselves what the priest is saying, employ themselves in turning over in their minds the names of their acquaintances whom they think the cap will fit. Many are dissatisfied with sermons on the common doctrines of the Catechism. They want something new, as if there was anything new in the duties of men to God, to one another, and to themselves. People who have a friend they love sincerely are glad to hear of him. Good children delight in listening to other persons praising their parents. We have a father in God, and should be pleased to go where we can learn of His goodness, where we can ascertain how to know Him, and love Him, and serve Him, so as to be happy with Him for all eternity.—*Catholic Mirror.*

REMITTANCES.

FEBRUARY.

In our haste to issue the February number in due time, we simply give the names of those who remitted without the amount. Better to omit all than to make mistakes. The first having been particularly successful we could not omit them. The other names follow in order of amounts, the highest the first, as near as possible.

Mr. P. Kennady, Bagot Ont.....	25 00
Mr. Pk. Ruddy, Osceola Ont.....	16 00
Mr. Pk. Doyle, Doyle Settlement N. B.	Miss Mary Brophy, Kingston Ont.
Mr. Mich. Heaphy, Victoria Road Ont.	Miss Mary McGrath, Hastings Ont.
Mrs. John Savage, Prescott Ont.	Miss Anast. Cooney, Bridgeport N. S.
Mr. Jas. McDonald, Lingan N. S.	Miss M. A. T. Ryan, Hamilton Ont.
Mr. Donald McDonald, St. Raphael's Ont	Mr. P. Doran, Pembroke Ont.
Mr. T. Bulger, Elgin Ont.	Mrs. Margt. Kilmartin, Knowlton Que.
Mrs. B. Bennett, Courtright Ont.	Mr. Thomas Scully, Emily Ont.
Miss Annie McQuillan, Richmond Que.	Mrs. John Donovan, Quebec.
Mr. Walter Tallon, Stayner Ont.	Miss M. A. Davis, Madoc, Ont.
Mrs. J. A. Cameron, Mineapolis.	Mr. Peter Mulotte, Alexandria Ont.
Miss Rose Ann Mullen, Brompton Que.	Miss Mary McDonald, Lancaster Ont.
Miss Annie Chisholm, Lismore N. S.	Mrs. Sarah Noonan, Westport Ont.
Miss Maggie Murphv, Mount Tara Ont.	Miss M. A. Du-

maresq, Tracadie N. B. Mr. Alex. D'Aout, Hegansburg N Y. Miss E. Small, London Ont. Miss Murphy, Chelsea Que. Miss Bridget Meers, Sheenboro Ont. Mrs. A. Dumas, Chatham Ont. Mr. A. Whelan, Allumette Island Que. Miss Mary Kearse, Picton Ont. Mrs Mary Dining, Mallarytown Ont. Mrs. B. Mahen, Corunna Ont. Mr. Thom. Burke, Pickering Ont. Mr. Joseph Cassidy, Burleight Falls Ont. Mr. Hugh Henchy, Quebec. Mr. Pat. Frawley, Allumette Island Que. Miss Ellen Callanan, Markham Ont. Mrs. S. W. McNeill, Moncton N B. Miss Theresa Merrick, Providence R. I. Mrs. Mary Corcoran, Lewiston Me. Per "Post" from Drummondville. Mr. James O'Neill, Danville Ont. Mr. Martin O'Brien, Quebec. Mrs. Widow Archy. McDonald, Bridge End Ont. Mr. W. G. Walker, Lansing Mich. Mrs. F. Murphy, Bogart Ont. Mrs. Johana Cosgrove, Oates Ont. Miss M. A. McEney, Rochester N. Y. Miss Catherine Lavin, Manotick Ont. Miss B. Roe, Toronto Ont. Mr. P. Devreux, Jacket River, N. B. Miss Bridget M Coulon, Port Lambton Ont. Mrs. Simon Gorman, Shamrock Ont. Miss Ellen Watt, Fermoy Ont. Mr. John S. Driscoll, Commanda Creek Ont. Mr. Duncan McRae, Beaverton Ont. Miss Edmonds, Chelsea Que. Mas. Thomas Weldon, Welden Ont. Mr. Patrick McCann, St. Catherine's Ont. Mrs. Patrick Kelly, Renfrew Ont. Mr. James Hankard, Sydney N. F. Rev. Sister Mary Patrick, St. Columban.

PRAYERS REQUESTED.

We ask the prayers of our pious subscribers for the triumph of the Holy Catholic Church, for the conversion of all who are out of the Church and more especially for the following intentions:

True faith, 4; Conversions, 6; Spiritual favors, 18; Temporal favors, 17; Happy death, 38; Special intentions, 5; Departed, 8.

Also for the following subscribers departed.

Prescott Ont. October 30th 1880, Bridget O'Connell.

Centre Augusta, Bridget Whelan.

Limore, N. S. June 14th 1880 aged 34 years, John McGregor.

Springtown Ont. Thomas Riddy.

Lingan Cape Breton, N. S. June 1880, Alice McDonald.

Hastings Ont. December 1880, Mrs Armstrong.

Cambridgeport Mass. December 1880, Patrick Dillan.

Bonavista Nfld. May 29th 1880 at the age of 13 years and 6 months, Frederick Ryan. Deceased was a promising youth of a gentle and loving disposition; he was the youngest of 8 brothers. (Corrected from Oct. No.)

Hochelega Que. December 12th 1880, Duncan McDonald of River Beaudette aged 68.

Tracadie N. B. October 3rd 1880, Mrs. William Furgason. Deceased was very much regretted and esteemed.

Montreal Que. January 5th 1881, Peter Gallagher, death sudden, but not unprovided for.

Alexandria Ont. Eliza Kennedy aged 81 years.

Jacket River N. B. December 31st 1880, at the age of 42 years Mrs. Mich. Patrick Dole.

We again urge our subscribers to offer good prayers and commuions for intentions expressed. Some are very urgent, many have great confidence in the masses and prayers.

"THE VOICE."

The advantages of subscribing to THE VOICE are considerable.

There is a Mass every month for all subscribers, to obtain for them the grace of a happy death. On this, many seem not to set a sufficient value; but it is certain that nothing is more valuable in this world than a happy death. If, after all the vicissitudes of life and struggles for salvation, God, by the five bleeding wounds of His Son, so often offered for us, grant us the grace of a happy death, of closing our eyes to misery and sin, to open them in the purest bliss, what a blessing!

In this Mass, are also included the intentions made known to us. Besides this, these intentions are prayed for every morning by a priest at the altar, and recommended to the prayers of the pious faithful.

Another Mass is said in the month of January for the repose of the souls of our subscribers departed the foregoing year.

Apart from these precious advantages all receive a monthly magazine in their families, THE VOICE, which is only 25 cts. yearly.

What is the object of THE VOICE?

We answer, it is chiefly the conversion of Protestants to the true faith; this has ever been the great object of all our desires since we were brought to the church ourselves by God's grace. We have already found, by the experience of 30 years, that the most powerful means to bring Protestants to the church is prayer and instruction, prayer especially. Now THE VOICE furnishes the means of imparting instruction and of begging prayers. We make it cheap, so that no one may say that we are looking for money, and that we may reach a larger number and obtain more prayers.

Propagate THE VOICE and you will obtain prayers for our proposed end, not only your own prayers, but the prayers of others who will see and read your paper.

To have a share in this good work and to partake of all the advantages above described, 25 cts. is not much. Catholics must do something for the spreading of their faith, let them therefore join in this grand Crusade and request others to do so. It is a consolation to be able to say: The holy sacrifice is offered up twelve times in the year to obtain a happy death for me.

I am remembered in the Mass every morning.

I have a share in all conversions obtained by our joint prayer.

After my death, it will be a great relief to my soul to have a Mass at the beginning of the New Year.

All who have not paid their subscription since the 1st of January are requested to do so. It may be sent in postage stamps if there be no local agent.

Apply to

REV. JAS. BROWN, *Chelsea, Que.*

"Seen and approved."

ED. CHS., *Bishop of Montreal.*