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The Voice

A MONTHLY MAGAZINE.

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SEPTEMBER.

1 Feast of St. Augustin. 2 St Stephen. 3 SS. Soter and Caius, Popes and M. M. 4 13 Sunday after Pent. 5 St Lawrence Justinian. 6 St George 7 St Margaret. 8 Nativity of the B. V. Mary. 9 B. Peter Claver. 10 St. Nicholas. 11 XIV Sunday after Pent. Holy name of Mary. 12 & 13 of the Feria. 14 Exaltation of the Holy Cross. 15 Octave of the Nativity. 16 St Cornelius and Cyprianus. 17 Impression of the Stignata of St Francis. 18 XV Sunday after Pent. The Seven Dolars of B. V. 19 Januarius. 20 St Eustachius. 21 St Matthew the Apostle. 22 St. Thomas. 23 St Linus. 24 Our Lady of Mercy. 25 XVI Sunday after Pent. 26 St Joseph of Cupertino. 27 St Cosma ond Damian. 28 St Wenceslas. 29 St Michael. 30 St Jerom.

MEMORANDA FOR SEPTEMBER.

Sept 3rd 1877, death of Thiers, ex president of the French Republic.
8th 1877 50th anniversary of the foundation of the "Minerve" a French daily paper in Montreal.

12th 1877, Death of Bishop Rappe at St Albans at the age of 77.

18th 1877, opening of the Provincial Exhibition in Quebec.

18th 1878, Bishop Fabre takes solemn possession of the Episcopal See of Montreal.

23rd 1877, blessing of the 1st stone of the new building of the sisters of N. Dame at Monkland, near Montreal, by his Lordship Bishop Fabre.

25th 1876, the Sioux attack the American Army.

SICK CALLS.

When a priest is sent for to attend a sick person the house should be properly prepared. He should find near the head of the patient's bed :
1st A table covered with a white cloth.

2nd On the table should be a glass of holy water and glass of common water. A palm or a feather to sprinkle the holy water; one or two tapers ready to be lit, some wadding, and a crucifix if possible.

3rd As the priest enters the house he should be shown into the patient's room, and, if he carries the Blessed Sacrament all should kneel as he passes.

No noise should be made in the house whilst the priest is hearing the patient's confession, and, as soon as the confession is over, all should kneel in the room or at the room door, offering fervent prayers for the poor sufferer whilst he is receiving the last sacraments. All should remain kneeling until the priest gives the last blessing.

Some one should say the "confiteor" when the priest asks for it or all may say it together.

Catholics should remember that it is very wrong to send for a priest and to make no preparations for him, and, that no one should converse with the priest whilst he has the Blessed Sacrament on him.

 THE CONVENT CELL.

Nothing in sight, yields more delight
That e'er the tongue could tell,
The stars at night are not so bright,
As the light in the Convent Cell.

The Maiden's soul, without control,
In virgin pride may dwell.
No mountain air or garden fair
Are sweet as the Convent Cell.

'Tis there the mind, quite unconfined,
Lured by a sacred spell,
Like angels bright could take its flight,
From out the Convent Cell.

When men on earth, e'en from their birth,
By many a sin rebel,
Free from strife, is the sainted life
Of the Nun in the Convent Cell.

Whose fervent prayers, and pious cares,
Are found in Heaven to tell,
There are no fears where lucid tears,
Bedew the Convent Cell.

And fixed on Heaven, where it is given
 To joyfu' saints to dwell,
 The soul sublime, through endless time,
 Will pride in the Convent C II.

TH. BAILY.

REMARKS ON THE BIBLE.

The Bible came after the church. In the old law, religion existed long before Moses wrote; also the Christian Church in point of time preceded the Christian scriptures, or the books of the New Testament, and that it existed with all its essential attributes in the completeness, in the organism, in the integrity of its doctrine, in the fulness of its prerogatives and authority before there was a question of the inspired books which are contained in what we call the New Testament. The founder of the Christian Church was Jesus Christ. He was the author and finisher of our faith. He was the divine teacher that came to live as man to communicate His revelations to men. He taught, not by writing, but by word of mouth, He never wrote himself. He never gave any instructions or demands to others to write. His commission to His Apostles was, "Go preach the Gospel to every creature; go teach all nations;" and as soon as the Holy Ghost had descended on them on the day of Pentecost they made haste to commence the fulfillment of the mission which he had entrusted to them. They began to preach in Jerusalem, and thousands and tens of thousands received their belief, their doctrines, and were baptised into the Church. The apostles went forth from place to place, so that it was true to say that in a very brief space of time the sound of their voice had gone forth throughout the earth; and it was true to say that the Church was founded, the Church had its ministry, its sacraments, its worship, and that hundreds and thousands received its faith, were baptised into its bosom, were fed and nourished by its sacraments, lived and died in communion with God and were numbered as members of the Church triumphant in heaven before the books of the New Testament were penned. The Church was, therefore, anterior to the New Testament and

was founded independently of it.

The Apostles took no pains to have their writings kept together, nor did they hold any councils to make a certain history. They did not come together to draw any summary of the Christian faith. Several works of the Apostles were omitted from the New Testament, how was that? Who established the canon which was now received by Christians throughout the world? Who pronounced such works to be inspired, and such not to be inspired? The Council of Carthage decided it, and the pontiffs of the Church confirmed the Council. Deny the authority of that Church, and what the authority for the New Testament? If that Church has erred it may have made a mistake with regard to those writings. The authenticity of those books is a historical fact—the inspiration of the books is a supernatural fact, and no one could establish that fact by the books themselves.

The Church of God stood face to face with those ruthless invaders of the Roman empire, she converted them, simply by preaching and teaching. They could not read, the bibles were too few to be distributed among them. The Church is the living voice of God, the bible the written word of God. One could not contradict the other.

But there is no greater error than to suppose that the new doctrines of the Reformation were spread by the reading of the bible. The doctrines of the Reformation had been received before Luther's bible appeared, and how were these doctrines spread? By preaching the doctrines of the Reformation spread in England, in Wales, in Scotland, in Sweden, in Norway, in Iceland and Prussia long before the Protestant translations of the bible were received. Very few of the people in some places knew how to read, so that they could not have perused the Bible in any form. But what was the logical inference of this denying the authority of the Church? In many of the German Universities numbers of the most distinguished professors doubted the inspiration of the bible, and considered the Old Testament a myth. Rationalism, not Christianity, supplied the place of dogmas in Germany. In England the authority of the Church was called into question: and even at this day, in the University of Oxford, infidelity is making vast progress in that hitherto boasted Church and land.

Yes, the real enemy of the bible is Protestantism, which by submitting its pages to the feeble light of private judgment

has eventually ended in denying its divine inspiration. In the early period of the so-called Reformation, Germany took the lead in biblical discussions and biblical progress. Now in Germany the Bible may be considered a closed book and not a cent to-day does protestant Germany likely contribute to the spread of the Bible. And in Canada had we not the Rev. Mr. Green pastor of the church of the Messiah in Montreal, denying the divine inspiration of the bible in a series of lectures delivered by him. The Rev. lecturer asks: "why should we reverence the Bible?" He answers: "because our fathers and mothers loved it and taught us to love and esteem it." But he immediately adds: "Our fathers and mothers may have made a great mistake." He says again: "this is my test of the value of any book of the Bible: does it teach the truth? But who is to decide whether it does or not? You know that Moses often enforces with a—thus saith the Lord, commands and sentiments that outrage every true christian feeling." Then he talks of the *horrid* CIX psalm. "Had a Catholic priest thus spoken of the inspired word of God what clamors would have teemed through the protestant press!

And should a Catholic be so wicked as to attack the divine inspiration of Scripture, he would indeed commit a grievous sin against faith, by denying a point of Catholic doctrine, but he would not thereby directly destroy the foundation of his church, for the Catholic church was established by Christ before the New Testament was written. The protestant on the contrary, directly ruins his church by denying the inspiration of the bible, since he acknowledges no other grounds for her existence.

The Catholic Church has ever surrounded the bible with the greatest reverence and distributed it with intelligence in wholesome food to her children. To her it has ever been a blessing. Thus the ark of God was a blessing to the true people of God, but when it fell into the hands of the Philistines it became a source of affliction and heavy mortality to its possessors, and they hastened to return it. In like manner, at the period of the Reformation the ark of the Scriptures was taken away and became like a plaything in the hands of man, woman and child. But as in the former instance the presence of the Lord did not accompany the ark, for the Scriptures without the living voice of God's church have ever been in all protestant communities the fruitful source of heart burnings,

divisions and subdivisions to the present day.

No, the Catholic church is not the enemy of the bible. She has ever been faithful to her trust and it is she that will preserve it, even against all the destructive principles of Protestantism; her pastors have elucidated its pages in word and writings, her children have died rather than deliver the sacred volume to the Pagans, and her more learned children copied the holy Scriptures and translated them into various languages.

Long before the days of St. Jerome, who, about the end of the fourth century, translated the whole Scriptures, and left behind a voluminous commentary as an imperishable record of what Catholicity had done for the bible at that early period, we know that the sacred writings in the first ages of the Church were translated by a number of learned men into Latin, the prevailing languages of nearly all civilized countries in those times. They (said St Austin in his book on Christian doctrine) who translated the Scriptures into Greek can be counted but the Latin interpreters are without number. In the first part of the eighth century the Venerable Bede translated the bible into the Saxon language, and for the use of the Saxon people of England. What was the collection of scriptures made by the monks and their translation into various languages by those students who were preparing for the church. In the year 1284 Guiard de Moulins, a Catholic priest, translated the whole bible into French, which was afterwards published in two Folio volumes, A. D. 1488, full thirty years before the birth of the so-called Reformation.

The first book that was issued from the press was the Bible. This was in Catholic times, before the Reformation; and it went through 200 editions before the bible of Luther ever appeared in the world. There were thirty translations in the different languages of Europe, and as many as 800 editions of the bible in these various languages before the translation of Luther made its appearance. Of these 800 editions, four-fifths were in the countries that did not receive the new doctrine. There were editions that appeared in Italy, in Spain in France, in Belgium. In Germany, at the age of the dawn of printing, several editions of the bible were translated into German without date, but which were certainly printed before the year 1477; at that period and long before the mock discovery of the bible

by Luther, three different editions of a German version were published, one at Nuremberg and two at Augsburg. A Polish version of the entire bible was made by order of the Catholic Queen Hedwige so early as the year 1390; at a later period there was another version in the Polish language translated by order of Pope Gregory XIII, and published under Clement VIII., A. D. 1599. A Catholic version of the bible was written in Iceland and in the Icelandic language so far back as the year 1279. Not to speak of the world-known Polyglot Bible of Himenes, we have a printed edition of great celebrity in Spanish in the year 1578, and several other editions immediately before or at the epoch of the Reformation. To show the Catholic spirit of these early times regarding the written word of God, we find a large portion of the New Testament translated into the rude dialects of the Aborigines of Central America by the first Spanish Missionaries who landed on these shores. The version in most general use was written by Benedict Fernandez, a Dominican Father, who died in the year 1596. And what shall we say of Italy, the centre of Catholicity itself, where the whole bible was translated as soon as Latin ceased to be the language of the country, and as the modern Italian was little by little taking its place. A translation, two volumes in folio, was made by Nicholas Malermi, a Camaldolese Monk, which soon found its way among the educated classes of Italians many years before the celebrated Council of Trent. After a lapse of two hundred years, during which there were several other Italian editions, came the celebrated version of Anthony Martini, Archbishop of Florence, 1769-79.

Our own bible was published at Rheims in 1582, we have had another in Douay in 1609-10; others have appeared since and others would have appeared had it not been for the unrelenting persecution of Protestantism.

A certain critic made merry over the fact that in the first edition of the Sistine Bible, 1590, in the printing and publishing of which the Pope, Sixtus V., took a deep interest, exercising himself a supervision over the press, an immense number of errata remained.

What of this? Who said the Pope was infallible in proof reading or typography? These errors were immediately detected and corrected. D'Israeli in his *curiosities of Literature* tells us that the errors in Protestant bibles were more numer-

ous. He says: "the extraordinary state of our English bibles which were for some time suffered to be so corrupted, that no books yet swarmed with such innumerable *errata*."

And these were not mere printer's errors, or the result of careless proof-reading, but were made deliberately, with a set purpose, and were "suffered to stand so corrupted." For the same author, whom the critic in the *Globe* quotes as a good witness against the Sistine bible, and who, as a Protestant, must be esteemed an equal good witness against Protestant bibles—himself tells us in the next paragraph:—

"These *errata* unquestionably were in great part voluntary commissions, passages interpolated, and meanings forged for certain purposes; sometimes to sanction the new creed of a half-hatched sect, and sometimes with an intention to destroy all scriptural authority by a confusion or an omission of texts—the whole was left open to the option or malignity of the editors, who probably, like certain ingenious wine-merchants, contrived to accommodate 'the waters of life, to their customers, peculiar taste.'—*Curiosities of Literature*, p. 378, Am. Edition of 1856.

Neither can the new Revision of the Protestant bible increase the reverence of the people for the word of God. For if my father tells me to-day the contrary of what he has told me for years, how shall I feel an increase of respect for his word? "See the able articles in the July and August Nos. of the "Catholic Shields" on the subject."

—:o:—

If you want to move an audience pass round your hat, soliciting contributions. They'll scatter in double quick time.

"A true American," says a transatlantic contemporary, "is too proud to beg, and too honest to steal. He gets things on tick.

A little girl once took a letter from her mother to an old lady friend. "Many thanks my child," she said; "you may tell your mother that you are a good child and a faithful messenger." "Thank you, ma'am; and I will tell her too that I didn't ask you for ten cents, because ma'ma told me not to."

A CONVERSION.

AN EPISCOPAL RECTOR JOINS THE ROMAN CATHOLIC COMMUNION—
THE STORY OF HIS DOUBTS, TRIALS, AND TRIBULATIONS.

Baltimore Gazette.

The Rev. Edward Winslow Gilliam, late Protestant Episcopal clergyman and Rector of Clinton Church, who, in January last, resigned his charge on account of certain theological doubts, and announced his intention of becoming a Roman Catholic. Mr. Gilliam went to St. Mary's on the 11th inst. to obtain, rest from doubts of the most conflicting and torturing nature which assailed him as to the truth of the teachings of the Protestant Episcopal Church. These doubts were brought about by reading Episcopal books, and covered a period of eight years. In an interview with a *Gazette* representative at St. Mary's Mr. Gilliam gave a short history of his life, and the causes which resulted in his defection from the Protestant Episcopal Church. He was born in Oxford, N C, and is the son of Dr. James Gilliam, and nephew of Judge Gilliam, both of Oxford. He was educated in the town of his birth until he became 17 or 18 years of age, when he was sent to the University of North Carolina where he graduated. He then returned to Oxford, wher he studied law under his uncle, Judge Gilliam, but not liking the profession, renounced it, and entered upon a study of theology and divinity for the Episcopal ministry under Bishop Atkinson, of North Carolina. All his family are consistent Episcopalians. He was ordained by Bishop Atkinson, in 1863, and was given the charge of a church. Shortly afterwards he married. He went from one charge to another in North Carolina, but his ministry was not confined to that state. He filled several churches in Texas on the Red River, and in 1878 or 1879 returned to North Carolina and took charge of the Protestant Episcopal Church in Clinton. He gave general satisfaction wherever he went, and until 1874 or 1875 he was a sound theologian and a strict believer in the tenets of the Church in which he was ordained. "About that time, however," to continue in his own words, "I began to doubt the soundness of my faith. I was a close student of Crammer's life, and read with the utmost care and studded Brown's thirty-nine articles, from which Crammer and I conceived that the Roman Catholic Church alone possessed the rightful power to interpret the meaning of the

Scripture. Remember, now that it was not from Roman books that I drew this conception, which has now grown into a firm and irrevocable belief. It was from strictly Episcopal works, and the idea was drawn from the rules of faith and the canon of Holy Scriptures. The rule of faith is the teaching of Scripture with regard to these points essential to salvation, and the doubt rose in my mind whether it was not that the Roman Catholic teaching was the right and the Episcopal the wrong one. With regard to the canon of Scripture, the doubt was whether the Roman Catholic Church was not alone empowered with authority to speak as to its interpretation and its divine derivation. These doubts began to assail me eight years ago. I bore up under them as best I could, but they were torturing. For five or six years I continued to discharge the duties of my sacred calling, and to believe implicitly what I taught, but I could not. The demon of doubt was upon me, and night after night I sat up and wrote out my thoughts, and year after year enlarged them as new ideas occurred to me. All this was done secretly, and I tried as much as possible to divert the attention of my congregation from myself, so that they would not discover what was passing in my mind. I think I was successful in this, and that they never knew, until I made it known, that I did not believe all I said. I never mentioned it to any one; not even my wife knew of it. I bore it as long as possible, and at last I could stand it no longer. I resigned my charge in Clinton the first of last January, and after I had got the papers upon which I held inscribed and elaborated my doubts and thoughts in good shape, I went to Bishop Lyman and stated the trouble. The Bishop argued with me and presented his convictions, the teachings of the Church, etc., but none of them could remove the difficulties, and I could think of nothing else to do but to come to Baltimore to confer with Archbishop Gibbons. The Archbishop coincided with me in the main, but corrected me on several points and advised me to do as I have done. His advice was in accordance with my desire and I came here last Monday week to obtain rest and quiet and to read. It is Mr. Gilliam's intention to receive conditional baptism in the Roman Catholic Church and to sever entirely his connection with the Protestant Episcopal. He stated that he would enter the Catholic priesthood, but that a bar to this existed in the fact that he is a married man with four children—all boys.

THE SENTINEL OF POMPEII.

WHAT MIRACLES OF DUTY OUGHT NOT CHRISTIAN SOLDIERS
PERFORM.

(*General Ambert in L'Univers.*)

While visiting the Bourbon Museum at Naples, in company with some of my friends, on proceeding into the Hall No. 2, my left arm touched by chance a complete suit of armor, placed near the entrance. There immediately issued from the figure sounds similar to those produced by a rigid body striking against the metal. Taken by surprise, and seeking to comprehend the cause of this phenomenon, my companions stopped before the armor, which appeared not much worthy of notice, except from its antiquity. Heavy and without ornament, it had evidently belonged to a simple soldier. The point of the lance remained resting near the shoulder, but the wood had been eaten away by time. After a few moments' hesitation, a Neapolitan approached us, and said, "Messieurs, it is the sentinel of Pompeii." These words excited our curiosity: we proceeded to interrogate our informant, who stated that the suit of armor in question enclosed the skeleton of a soldier who was on sentry before the body-guard of the Roman centurion at Pompeii, in the 79th year of the Christian era. At the least shock, the bones, of the skeleton are put in motion, and strike against the metal—hence proceeded the noise that had arrested our attention.

Regarding now with interest that old suit of armor, we thought of the soldier whose bones it contained. Without doubt he had been placed at his post the 23rd November, 79, the first year of the reign of Titus. The weather was magnificent, the sun glowing in a cloudless heaven, and the inhabitants, joyous and tranquil, were occupied with the affairs of commerce or of pleasure. The sun had passed the meridian, when suddenly fearful subterranean noises were heard in the direction of Vesuvius. Torrents of flame and enormous masses of rock leaped high into the air, and the crater commenced to belch forth from its horrid mouth dense clouds of ashes and burning lava, which in a short time buried the neighboring towns.

of Herculaneum and Pompeii. The light of day disappeared while amid the deep darkness that prevailed, were heard the awful noises from the mountain. The solid crust of the earth shook with violence, and the unfortunate inhabitants, seized with deadly fear, fled in every direction.

Pliny the Younger, who was stationed at Misenum, has left us a striking picture of this terrible catastrophe. We quote from one of these letters addressed to Tacitus, to give an idea of the horror of the situation:—"A dark cloud precipitated itself an earth enveloped the sea and hid from our view the island of Capri, and the promontory of Misenum. My mother, entreating me, implored that I should seek means of safety for myself, but that she, weighed down with years and infirmity, would be unable to follow, adding that she would willingly resign herself to the last extremity, provided she should not prove the cause of my destruction. I declared, on the contrary, that I would never abandon her, and, after much entreaty, taking her by the hand, I pressed her to accompany me.

"Already the ashes commenced to fall upon us, although in small quantity. I turned round, and beheld behind me a thick smoke, which pursued us, spreading itself on the earth as a torrent. I cried to my mother, 'We must abandon the high road, or the crowd will trample upon us.' Hardly had we done this, than the darkness increased to such a degree, that it resembled one of those gloomy nights without a moon, or a chamber where the lights are suddenly extinguished. There were heard only the lamentations of women, the cries of children, the shouts of men. One called on his father; another sought his child or his wife. Some implored the succor of their gods; others believed that the final night had arrived which was destined to engulf the universe."

The eruption lasted three days. One historian relates that the terrified peasants imagined they perceived horrid giants moving in the chaos, their eyes raised towards heaven, which resembled a black funeral pall enveloping the earth.

The ashes were born by the tempest as far as Egypt and Syria. All the neighboring towns had disappeared. However, a great number of the inhabitants of Pompeii escaped destruction by flying from the city, as the excavations that have been made disclose only a small number of skel-

tons. But the quarter inhabited by the soldiers was not abandoned. The power of the Roman discipline retained these men at their post. In 1794 that part of the buried city occupied by the military was discovered. It presented an enclosure, of which the centre was occupied by a garden; the columns of the outer walls of Doric order, painted in red. The walls and the pillars are covered with popular inscriptions, rough representations of gladiators, soldiers, sailors, vessels, &c. In one of the chambers, which was a prison, were discovered four skeletons, with their legs fastened in a great iron machine. To the left was the apartment of the centurion in command; near the skeleton of the latter were found two cups of silver, while, before the entrance, was the skeleton of his horse, richly apparisoned. Around the gate of the enclosure there were discovered thirty-seven skeletons of soldiers, recognized by their armor, and also a great number of arms, which are now preserved in the museum at Naples. Among these have been remarked a trumpet of copper, six ivory flutes, and a helmet, on which was engraved the destruction of Troy. Our sentinel remained at his post from the 23rd of November, 79, till the 20 of April, 1794, at which period he was transferred in his armor, to the entrance of the Bourbon Museum. If the Neapolitan soldiers of our time had inherited any portion of the courage of their fathers, Garibaldi would not have taken possession of Naples with forty men and a corporal. The ruins of Palmyra, of Babyion, of Rome, and of Athens arrest our steps and cause us to meditate; but this ancient suit of armor, which served as a tomb to that unknown soldier, gives rise to reflections, perhaps, still more profound. It is the contemplation of that man, simple, ignorant of philosophy, unknown to the world, who, through obedience to the Roman military discipline, remained at his post in presence of death. If paganism could produce such a phenomenon, what miracles ought not Christianity accomplish, inspiring the soldiers of a Catholic nation with its lofty heroism! Under the Shadow of the Cross our armies would be invincible.

—:o:—

The most recent case of absence of mind is that of an editor of a society journal who lately copied from a hostile paper one of his own paragraphs, and headed it "Wretched attempt at wit."

FATHER MELLERIOTT.

Father Melleriotte, the distinguished Jesuit who has just died at Paris, did not leave the city during the Commune, but went tranquilly about the streets, wearing his "soutane" and oblivious of Rigaults and Megys. The people of his quarter would have protected him, but he felt fully able to protect himself.

On one occasion he was halted by a patrol of Federes, commanded by a big blustering bully in uniform.

"Who are you?" asked the Communist roughly.

"The father of the poor," answered the Jesuit.

"The father of the poor? What does that mean?"

"It means that I spent 15,000 francs in alms-giving, last year. How much did you spend?"

And the stupefied Communist stood aside and let him pass.

————:o:————

A Sunday school teacher in Jamaica Plain, finding a new scholar in her class, questioned him as to his religious knowledge thus, "Do you know anything about Jesus?" "Yes, I have heard of him." "Do you know whose son he was?" No answer. "Do you know who God is?" Still no answer. At this point his little friend said, "He don't know much about those things, teacher; he has just come from Cape Cod."

"It's a long way from this world to the next," said a dying man to a friend who stood at his bedside. "Oh, never mind, my dear fellow," answered the friend, consolingly, "you'll have it all down hill." (Somerville Journal.)

IN MEMORY

Of R. P. White of Armprior who died January 17th 1881 aged 17 years.

Angels of light and beauty are keeping
 Watch o'er the spot, where calmly is sleeping,
 The darling we loved so fond and so true,
 To whom we have bade a last sad adieu.
 A shadow has fallen upon our bright home,
 Its light and its music forever have flown:
 For death robbed us of our greatest joy,
 When it stole from us our darling boy.

Ah! hushed forever; no More we'll hear
 His voice like music to our ear;
 No more those eyes so sparkling and bright,
 Shall thrill our souls with pure delight.
 His manly talk and gladsome smile,
 Did many a weary hour beguile,
 His thrilling tongue and merry noise,
 To us was nought but hopeful joys.

The Angels were culling for heavenly bowers,
 The rarest and fairest of earthly flowers;
 And as they passed upon their way,
 They snatched our gentle boy away.
 In vain we weep, in vain we sigh,
 His home is now beyond the sky,
 And the brightest jewel toat we possessed.
 In a narrow grave is laid to rest.

But his angel spirit shall hover near,
 When our hearts are crushed with grief and fear;
 And he'll meet us on that happy shore,
 When our journey is done and life is o'er.
 So fare thee well our lovely boy,
 We leave thee to thy eternal joy;
 But while we live our hope shall be,
 To meet thee in bright eternity.

A FRIEND.

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, 0; Conversions, 5; Spiritual favors, 6; Temporal favors, 5; Happy death, 0; Special intentions, 2; Departed, 2.

Also for the following subscribers departed.

Prescott Ont. July 14th 1881, Ellen Victoria McGannon.

Williamstown, Ont. January 1881. Sarab McDonald.

Fergus Falls, Minn. June 1881, Minnie Noth.

Bailey's Brook, N. S. June 25, 1881, at the age of 68 years, John McDonald.

Holbrook, Mass. June 16th 1881, Mr. Richard Barry.

Amherstburg, Ont. July 1st 1881, Wm. Flinn,

Huntingdon, Que. June 26th, 1881, Mrs. John Leonard, sister to our kind agent in Duudee.

Ishpeming, Mich. U. S. June 11th 1881, Ellen Dorgan.

“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.

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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, Qu*

“*Seen and approved.*” ED. CHS. *Bishop of Montreal.*

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