

The Voice

A MONTHLY MAGAZINE.

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

VOL. VI.

CHELSEA, JANUARY, 1881.

No. 1.

TO OUR READERS.

We are making our little magazine monthly, but we are not increasing the subscription which is still 25cts. yearly. We feel that we are increasing labor and expens., but in the new parish, to which we have been appointed, we might have more leizure time and the labour will be for us a labor of love whilst the extra expenses will be partly met by the privileges granted by the Post Office to monthly periodicals, and by reducing the number of pages, we trust also by the increase of our circulation. The renewed exertions of our kind agents will certainly not fail..

The monthly will put us in more irequent relation with our readers and will enable us to bring before our pious associates their requests for communions and prayers. The form of "The Voice" will remain unchanged to facilitate the binding of the back numbers, which make a handsome volume.

We call the attention of our readers to the first page of the last number (October), where we promise a novena of masses at the end of January for all our subscribers for 1881. This will induce old subscribers to renew their subscriptions before that time so as to avall themselves of that special privilege, and we trust, will encourage others to join.

Since our last issue, we have been removed to the parish of St. Stephen of Chelsea, in the diocess of Ottawa, Province of Quebec, Canada, and our address henceforth will be :

Rev. Js. Brown PP.

Chelsea Que.

This is a great change for us, and one that has caused us so much surprise that, as yet, we can scarcely breath with ease. After spending over 23 years in very active life, we find ourselves in Chelsea, Old Chelsea, midst mountains, woods, rivers, lakes, creeks, grand hunting grounds and plentiful fisheries.

Poetical indeed, yes, poetical in the extreme, but we confess that for us we find more prose than poetry, and likely will, at least, until the snow leaves the scenery bare, exposed to the quickening action of the spring sun.

Our parishioners are not numerous, but remarkably good, generous and

spirited. A beautiful stone church 100 ft. long has been erected by them since last June and is now open to divine service. The more we know them the more we esteem them. We are delighted to find a father in our new Bishop, priests and people have a good word to say of him and we are confirmed in our old Protestant idea that a Bishop is a father to his clergy.

Before this reaches our readers The Daily "Post" will be in full circulation. We rejoice that the Rev. Father Salmon is one of its directors. To this Catholic and national institution the energetic pastor of St. Gabriel's parish has been generous beyond his means and we are well convinced that his wise counsels will do much for "The Daily Post."

For the furnishing of our presbytery, we return most sincere thanks to a certain number of good Irish ladies in Montreal, from whom, we received great assistance and with the greatest kindness possible, and with a pressing invitation to return, if necessary.

THE SACRED HEART.

BY FATHER RYAN.

Two lights on a lowly Altar ;
 Two snowy cloths for a feast ;—
 Two vases of dying roses,—
 The Morning comes from the East,—
 With a gleam for the folds of the vestments
 And a grace for the face of the priest.

The sound of a low, sweet Whisper
 Floats over a little Bread,—
 And trembles around a chalice,
 And the Priest bows down his head !
 O'er a Sign of White on the Altar,—
 In the cup—o'er a sign of Red.

As red as the Red of roses
 As white as the white of snows !—
 But the red is the red of a surface,
 Beneath which a God's blood flows ;
 And the white is the white of a sunlight
 Within which a God's flesh glows.

Ah ! Words of the olden Thursday
 Ye come from the Far-away !—
 Ye bring us the Friday's victim
 In his own love's golden way ?—
 In the hand of the Priest at the altar
 His heart finds a home each day.

66473

The sigh of a Host uplifted !
 The silver sound of a bell !—
 The gleam of a golden chalice—
 Be glad,—sad heart ! 'tis we ! ;
 He made,—and He keeps love's promise,
 With thee all days to dwell.

From his hand to his lips that tremble,
 From his lips to his heart a thrill,—
 Goes the little Host on its low-path
 Still doing the Father's will ;—
 And over the rim of the chalice
 The blood flows forth,—to fill.

The heart of the man anointed,
 With the waves of a wondrous grace ;
 A silence falls on the Altar—
 an awe on each beuded face—
 For the heart that bled on Calvary
 Still beats in the Holy-Place.

SAINT EDWARD.

KING and CONFESSOR.

St. Edward's tomb lies in a neglected shrine in the desecrated abbey of Westminster. It has long been the custom for Catholics to repair thither on the day of his feast, to pray before this tomb. An old chronicle as far back as 1747 mentions that on the 13th day of October, in that year, "the tombs in the Westminster abbey were shut up to prevent the great concourse of Roman Catholics who repair thither on that day." on the year 1876 Cardinal Manning preached a remarkable sermon on the feast of St. Edward October 3. His text was : "The kingdoms of this world have become the kingdoms of the Lord and of his Christ." The Cardinal said :—

"This kingdom of God here spoken of is a kingdom in time, not in eternity. It is a kingdom on this earth. The Church has a two-fold mission. One part of it is to convert the souls of men to a life of faith and sanctity ; the other is to civilize the nations of the world. We keep a festival to-day which draws our thoughts to an action of the Church in this world, and as men might say, to politics. Well, politics are a part of morals and morals are a part of religion, so they cannot be separated. This is the festival of King Edward, saint and

confessor—King of England whose reign was the reign of a Christian prince who held his kingdom for God, who reigned for the glory of God, the diffusion of faith, for the worship of the Blessed Trinity, for a life of charity to his people, justice among his subjects, poverty in his own person, and unbounded almsgiving. The monarchy of England was in his person a Christian monarchy. So it is still but then it was a Catholic monarchy in the fullness of his perfection. His body lies in yonder abbey to this day, regarded as a memorial and witness of what the monarchy of England was, and what it in part still is. God grant that it may once more be what it then was. The politics of this world cannot be parted from faith, and they cannot be parted from the duty of every Catholic. We are all upon our trial, not only our own individual probation to save our souls, but also with regard to what we do as subjects, and what cause we adhere to between justice and injustice, loyalty and disloyalty. There never has been a time when Catholics have not had to choose their side. In England they have always chosen it for the maintenance of order—and it is order which at this day is threatened throughout the world. God grant that everyone who has the light of Catholic faith may be estranged with all his life and soul from that current of lawless rebellion which is spreading on every side, and that they may be found faithful upholders of the constituted authorities of the world—for all authorities are of God.”

The Cardinal then went on to draw a contrast between what the world was before Christianity and what it became under Christianity, and then to picture what it is becoming now that it is beginning to throw off Christianity. Towards the conclusion of his sermon his Eminence said:

“Formerly the see of St. Peter had twenty-three patrimonies. Now, when we talk of the patrimony of St. Peter, we mean that which was robbed the other day. But there was a time when all Italy, Sicily, the coasts of the Adriatic, the coasts of Southern Gaul, and the northern part of Africa, all belonged to the Vicar of Jesus Christ as his patrimonies. In all these regions the Christian law was introduced, and the first germs of Christian civilization here sprang up. The first action of the Pontiffs was the extinction of slavery, as it is most beautifully shown in the letter of St. Gregory the Great. From these small beginnings grew up the Christendom of which we are a part, which to this day has lingered, but which

is now turning away from the foolishness of our Divine Redeemer. In these changes wrought by Christianity we may see the fulfilment of the words of my text. In the person of the Vicar of Jesus Christ the two-fold offices of Pontiff and King are united, and because they are united in him they are separated in all others who bear authority. Alas! I know the history of Christian Europe shows that kingdoms have been torn and tossed, and the authority of our Divine Lord has been again and again defied by kings, princes, and emperors. Although these things were permitted in the Christian world, yet the supreme power was consecrated to God, and the laws of Christianity were inscribed in the statute-books of all kingdoms. But now where are we, and whither are we going? Three hundred years ago the kings of the north of Europe essayed and accomplished what no man had ventured on before. They made themselves independent of the Supreme Head of the Christian Church, and claimed to be themselves Supreme. Moreover, since that day, other kings and princes, still retaining the Catholic faith, have so contended with the Supreme Head of the Church on earth as to teach their subjects the spirit of rebellion against themselves. At this moment there is not a kingdom which is not separated from the unity of the Church, All the nations are only partially in conformity with the laws of Christianity. In education, what is called secular teaching is the only care of the State. The kingdoms of this world are returning once more to that order of nature from which they were redeemed, and we see at this moment that they are preparing themselves for warfare and collision. They have no tribunal to appeal to as common law to bind them together. Force is the only arbitration to which they can refer their disputes. The noble fabric of Christianity is dissolving away, and unless God intervene by a miracle once more, as in the beginning, it has no future. At the present day the duty is incumbent on every Catholic conscience of withdrawing from every man or congregation or assembly of men who breathe resistance to the constituted authorities of law and to the rule of those who bear authority over us. Peace is the tranquility of order. Where there is no order there is no peace. Let us pray for the whole Christian world. The danger to be feared from anti-Christian education is very great but it may yet be averted if men are in earnest and inflexible. There is now no moral head in Christendom, and princes are tossed to and fro, according as the popular will inclines. That

majestic throne on which the Vicar of Jesus Christ sits they have done all in their power to undermine and destroy, but that work has failed. Pius the IX. continues still to reign over the whole Church of God, more widespread, more united than ever. Let us pray that England may be restored to the unity of the Catholic faith, and that into the hearts of her people there may be poured a spirit of reparation to the Most Holy Sacrament and to the Blessed Mother of God."

GARIBALDI AND THE HOUSE OF SAVOY.

The House of Savoy became years ago the creature and instrument of the revolutionists of Italy. It lent its name and aid to rebellion in Lombardy, to spoliation and robbery in the Romagna, to treason in the Sicilies. Count Cavour decided on an united Italy, and to accomplish this purpose employed every instrument within reach. He cajoled the people, flattered the king, and coquetted with the secret societies. These organizations were then and are to-day the sworn foes of religion, society, and royalty. Their machinations plunged Italy and especially Rome, into confusion and bloodshed in the year 1848. Their purpose was then the destruction of the regal form of government and the establishment of socialist or communist sway. Yet these men, avowing principles so detestable and so destructive, were the chosen and trusted allies of Count Cavour, the Piedmontese minister, in his task of consolidating Italy. Garibaldi, their leader, was made the hero of the movement. To him was entrusted the task of inciting the populations of Northern Italy against Austria in 1859. To him was given the post of sacrilegious aggression in the attempts on the Papal States, to him was allotted the duty of inciting to treason the soldiers and people of the Kingdom of Naples. All this was done at the instigation of the Royal House of Savoy. The unification of Italy apparently progressed under the magic influence of the *plebiscite*, and the nominal power of that royal house greatly increased. But now, after twenty years' experience, if we ask has Italy really been united, what will our answer be? Kings and princes were indeed dethroned to create an apparent union, but the people of the Italian peninsula are as dissociated from centralization as they were before 1859-60. If we ask has the House of Savoy been benefitted by the change, we are forced to admit that in grasping at an empire that royal family has shaken

the throne which it honored by its heroic magnanimity. What then, is the outcome of the Italian revolutions? Industrial stagnation, financial depression, gloom, distress, beggary, brigandage, and assassination.

In the midst of the confusion, the offspring of his own hideous doctrines, Garibaldi now raises his voice to denounce the House of Savoy as the author of Italian misery. We are not of those who would palliate crime or treachery even in royalty. But criminal and cowardly as the course of the Sardinian Court has been, it is perhaps, as far as Garibaldi is concerned, as much sinned against as sinning. The late King Victor Emmanuel was the victim and slave of the secret societies. They gave him dominion and exacted obedience. In his abjectness he courted the favor of Garibaldi and rested his claims to popularity on his friendship with this wretched mountebank. He trampled under foot the teachings of a holy mother and despised the traditions of a glorious ancestry—all to conciliate the evil spirit of revolution. His counsel was one of guilt, of perfidy, and ingratitude. But what course did the revolutionary party adopt? The King once enmeshed, they held him in powerlessness. They had used his name to better attain their objects. These objects attained, they commence to undermine the throne they had set up. But Victor Emmanuel himself had all things in readiness for murder and assassination. In every corner of the peninsula their presence is now felt. Their enmity to royalty will win them friends from the extreme schools of politics, and King Humbert has to bear that sorrow and humiliation spared his father by a premature death. The dark shadow of Garibaldian treachery and atrocity overhangs the fortunes of the House of Savoy. Its crimes are indeed great, but the punishment in store for these crimes will appal even those who look on the perfidy of the Sardinian Court with greatest aversion, and serve as another warning to kings that the Veil of Christ cannot be despoiled or outraged with impunity.

—:o:—

In a church in Rome, San Pietro in Vinculi, the learned Father Tongiorgi found a sarcophagus said to contain the relics of the seven Machabees. On a plate of lead found in the interior we read:—

“In these seven places are buried the bones and ashes of the holy brothers Machabees, with both their parents, and innumerable other saints.

CHINA BABIES.

A female missionary in China, the wife of a Protestant minister engaged in the same work as herself, writes a letter to a friend in Des Moines, which is published in the Iowa *State Register*. We reprint it as a fillip to the memories of those who have been remiss in their charities to the work of the Holy Childhood. The chief object of missionaries who are supported by the gifts of this Society, is to save and rear in the Christian faith the little ones who are thrown out to die of exposure or drowned as if they were kittens, in the manner described in this letter. The writer, Mrs. F. W. Plump, who lives near Foochow, says:

Some time ago Nathan and I went out walking, and a man came out of a house with a tiny black-eyed baby in his arms, about two months old. "Two years old," he called it, for it was born during the last month of the old year, and so lived in two years. Thus the Chinese count ages. It was clean and bright and almost pretty, and he begged us to accept it. They were very poor; had no clothing or rice for it, and it was a girl. This last was the crowning misery. I was sorry there was no foundling asylum in the Mission, as there has been at one time in its history. I think if it had been a white baby we would have accepted the gift. As it was, Nathan exhorted the man to keep it and not drown it, as he was suggestively near the river. He told him how wrong it was to wish to kill babies because they were females, which the man seemed to understand, and promised us he would let the baby live. It is not an unusual thing to find little girl babies cast out to die.

Some time ago I was at East Street Chapel, attending my women's meeting. A strange woman came in, and after the services were over I entered into conversation with her. She seemed to be quite an intelligent woman and in good circumstances, the keeper of a shop. I enquired about her family. She said, "I had but one child." I said, "Only one child? No girls?" She replied, "Oh, yes; girls in plenty; five or six, I forget which. I drowned them as fast as they were born." I had never heard such an avowal before and I was shocked. I said, "How could you? Was it not hard to do?" She said, "Yes, it was hard; some of them were unwilling to die, and one took hold of my finger and held on to it; then I

was frightened greatly." I said, "But how could you drown your own little babies which you ought to love and nourish? Did you not love them?" She answered, "They were girls. They must be clothed and fed, and if they had their feet bound like mine, to make ladies of them, they could not work and bring in money like boys. I have one son. He eats opium and gives me a great deal of trouble. It's better they were killed! It's better so."

PROTESTANT TESTIMONY TO THE SUCCESS OF CATHOLIC MISSIONS.

The *English Church Times* says: "The invariable testimony of dispassionate travellers who have no bias either way, is that where Roman Catholic and Anglican or Protestant missionaries are found working side by side in the same country, the former are all but invariably superior in personal intelligence and culture, and consequent fitness for the work; in simplicity and self-denial of life; in accessibility and courtesy; in diligence; in their relations with the native converts; and in the measure of their success. And the more professedly Evangelical and Protestant any competing mission may be, the lower do its agents commonly stand in ability, in learning in manners, in self-denial, in labor and in converts. These are not our own inferences, but the simple restatement in brief of all allegations to be found in abundant books of voyages and travels, and of private information given to ourselves by lay non-Roman Catholics. So far the account is all in favor of the Roman Church. It trains its missionaries far better, it sends a better stamp of men out—would never indeed, think of trusting the ignorant louts, who too often satisfy the C. M. S. to argue with a learned Brahmin or a shrewd Chinese—it organizes its missions incomparably better, and works them not only far more successfully, but at an inconceivably smaller cost. The salary of one ordinary Protestant missionary would keep a whole station, with its two or three priests, catechists, and schools going, on the scale of the Propaganda's outlay. To be sure, it does not allow for wives and families, and that makes a difference. For domestic life and mission life are not more compatible now than they were in the days of the Apostles."

HOW RUSSIA INTERFERES WITH THE CATHOLIC CHURCH IN POLAND.

There shall be instituted in each province two visitors of Catholic churches, whose duty it will be to assist the chiefs of dioceses in the administration of the churches of the province. They shall be selected from the number of those priests who strive to introduce the use of the Russian language in the ecclesiastical ceremonies and preaching, with the consent of the Governor and the sanction of the Minister of the Interior. Each visitor shall receive, in addition to his ordinary allowance, 500 roubles annually, and shall be allowed four post horses. The duties of a visitor are as follows :

1. At least twice a year he shall visit each church and chapel in his circumscription, making it a canonical inspection and verifying the accounts ; he shall have regard to the use of the Russian language in the accessory functions and sermons, maintaining it wherever it may be already introduced, and exerting himself to the utmost to introduce it wherever it is not yet used. The visitor shall always advise the Governor of his intention to visit any church.

2. During his visit he shall perform some function in every church, and shall preach a sermon, using the Russian language in both cases. He shall watch carefully the impression such functions shall produce on the minds of the faithful, and in case it should be favorable where not already introduced he shall propose the introduction of the Russian language.

3. He shall pay particular attention to the junior clergy, organists, etc., and in case of legitimate quarrels between them and their chief, see that they are accorded protection and justice.

4. He shall examine with all rigor into the morality and manners of thought of the clergy, informing without delay the governor of any case that may call for the exercise of his authority.

5. For the purpose of raising the standard of morality among the clergy, he may establish annual spiritual exercises in conformity with the canons ; he shall advise the governor of the place and time of these exercises and the names of the priests summoned to attend them.

6. The visitor shall notice the interior aspect of the churches which he visits, particularly those where the language is used, and shall report to the governor whatever he

thinks is wanting to make an appearance of becoming decency.

7. When his visit is ended he shall prepare his copy in duplicate, one copy he shall hand to the chief of the diocese, the other to the governor of the province.

8. He shall settle all contests or disagreements between pastors and curates or between priests and organists and such, and shall inform the chief of the diocese and the governor of all such that may come under his notice.

9. The visitor will be allowed to request of the governor that public processions be permitted in parishes where the Russian language is used, but such shall be held at his responsibility, and the pastor shall be responsible for the maintenance of order, and that there be no Polish spoken or used during such procession.

10. The visitor may recommend recompense or subsidies to priests who signalize themselves by their zeal for the introduction of the Russian, and the removal or punishment of such as oppose themselves to it.

11. The dean of the locality visited shall accompany the visitor in his tour of inspection and pastors shall receive him with appropriate ceremony.

12. The visitor will see to it that churches where the Russian language is used are well supplied with all books necessary for the conduct of divine service in that language.

FATHER HENNING ON MIRACLES.

“Unless you see signs and wonders, you will not believe.” Our Lord addressed these words to the Jews by way of reproach. He had given them every evidence of his divine mission. He had healed the sick, restored sight to the blind, brought back the dead to life, even where, as in the case of Lazarus, the decomposition of the body had already begun. These things he had done openly, in the presence of all those that followed Him. It was as though He had said, “I have shown you by miracles who I am, and still you doubt Me.” In the order of nature, God has seen fit to make use of various influences to bring about certain results, although we know that in His omnipotence He might dispense with these agencies. Before the earth will produce grain it must be tilled. There must be also moisture and heat. Even the power of speech which we possess must be imparted to us in our infan-

cy. A child placed where it could not be educated to use its tongue, or hear or understand words spoken, would grow up speechless. Our knowledge of supernatural things comes to us also by teaching. Hence we must be certain that he who instructs us has Divine authority. That he has learning and sanctity will not suffice. Learning, because we know that some of the most educated men have gone astray; sanctity, because God alone can judge his heart: we cannot. Besides, we can have a right to demand supernatural evidence for supernatural truths. We must have his credentials. Suppose an individual arrives in Paris and claims to represent the United States. He is asked for proof to support his assertion. If he has it not he is thrown into prison as an imposter. How blind are those who follow the lead of those who have not the authority to teach, and who cannot or do not pretend even to perform miracles to show their missions! Does the Roman Catholic Church perform miracles? She does. Her very existence to-day, in spite of all that has been done for eighteen centuries to overthrow her, is a miracle of miracles. Then how often do we not hear of persons who, apparently about to die, ask for the blessing of the Church, get it, and are restored again to health? In conclusion, he called upon them to be faithful and good children of the Church, which gives such unanswerable proof of her divine mission.

In the course of his sermon the Rev. Father alluded to mesmerism, and he took occasion to deny that there ever has been a suspension of the laws of nature, a condition that must always exist in the case of a true miracle, in any performance of the kind that has ever taken place.

Beautiful sentence of Gaspar Lavator, a Protestant minister, on finding himself in a Catholic church. They were celebrating the feast of Corpus Christi. The minister says: "He does not know Thee, O Jesus! who dishonors even thy shadow. I honor all things where I find the intention of honoring Thee. What, then, do I behold here? What do I hear in this place? Does nothing under these majestic vaults speak to me of Thee? This cross, this golden image. Is it not made for Thy honor? The censer which waves around the priest, the 'Gloria' sung in chorus, the peaceful light of a perpetual lamp, these lighted tapers—all is done for Thee. Why is the Host elevated if it be not to honor Thee, O Jesus! who hast died for love of us? Because it is no more bread, it

is to Thy Body the believing Church bends its knee. It is in Thy honor alone, that these children early instructed, make the sign of the cross, that their tongues sing thy praise, and that they thrice strike their breasts with their little hands. It is for love of Thee, O Jesus! that one kisses the spot which bears Thy adorable Body, that the little child at the altar sounds the little bell and performs all that he does. The riches collected from different countries, the magnificence of the chasubles—all that has relation to Thee. Why are the walls and high altar, of marble, clothed with becoming tapestry on the day of the Blessed Sacrament? For whom do they make a road of flowers? For whom are all these banners embroidered? Oh! delightful rapture for Thy disciples to trace the marks of Thy finger where the eyes of the world see them not. Oh! joy ineffable for souls devoted to Thee to behold in caves and rocks, in every crucifix placed upon the hills and highways, Thy seat and that of Thy love. Who will not rejoice in the honors of which Thou art the object and the soul?" It is hard to understand how a soul filled with such raptures upon witnessing the celebration of Corpus Christi in the Catholic Church cannot be of the one faith.—*Father Moriarty.*

We read in a Protestant organ how married Bishops guide the church of God. The Methodist says:—The attempt to district the bishops" of that church is "a failure." Bishop Peck, who was assigned to the Pacific Coast, refuses to live there, but keeps his family in Syracuse, where he has spent the most of his life.

Does this fact suggest to the Methodist any argument in favor of the celibacy of clergymen? Just fancy a Catholic bishop refusing to occupy the see to which he had been assigned!

The man who professes Liberalism in religion is generally the slave of what he calls expediency. The Liberal Catholic is always in fear. He fears to speak his mind; he fears for the Church in America. He is nothing more or less than a coward. If Catholics would not merit the rebuke of "little faith," they must not fear for the future of the Church. He who bade the winds be still is with His Spouse, and "the gate of hell shall not prevail."—*Catholic Hld.*

SUDDEN DEATH.

Mrs. Mary Murphy, Bogarts, Ont., thus makes known to us the death of her good mother, for whom she requests the prayers of the associates :

Of your charity, pray for the repose of the soul of Eleanor Tracy, who died September 2nd 1880, aged 65 years. Her life was spent in the service of her Divine Master, who has been pleased to call her on a sudden, asking of her husband and children to make unto Him so great a sacrifice.

We learn since that Mrs Eleanor Tracy died suddenly whilst in the act of milking a cow. She was born in the County Carlow, Ireland, of parents honorably connected. John P. Nolan and Johanna Cullen and was thus first cousin both to his Eminence the late Cardinal Cullen and to Dr. Nolan, Bishop of Kildare and Leighlen. Having lost her father at the age of three years, she remained the second youngest of ten orphans. Tenderly reared and piously educated by her good mother, she became the flower of the household and a maiden of high character, sincerely religious and truly charitable. Married at the age of twenty-two, to Martin Tracy she became the mother of eleven children. A few years after her marriage, she emigrated to America with her husband and children and after a stormy passage of six weeks, and after losing the eldest child at the Quarantine, the family settled on a farm in the township of Hungerford, Ont. Here she bore with hardships which pioneers only can understand, but which, by her, were endured in a truly christian spirit and which with many other bitter sorrows and afflictions form the bright crown she wears to-day. By so much patience and resignation she not only obtained a glorious crown but she left a grand and consoling example to her six surviving children. They tell us to-day that no one seemed to understand better than *mother* the words of the Saviour : "Come unto me all ye who labor and are heavy laden and I will refresh you." It was at the feet o Jesus and Mary she sought and obtained strength; there also she felt the sorrows of others and asked consolation for them; there especially she prayed for her husband and children. She would often repeat that she thanked God for having given her good children, but their virtue was in a good measure due to her prayers and watchfulness, and as her daughter Mary says, after so much loving care in this world, she will certainly continue her protection from above, where the saints are made perfect.

R. I. P.

REMITTANCES.

SEPTEMBER.

Mr. Wm. Flynn, Amhersburg, Ont.....	7 50
Mr. Lawr. Slattery, Sheen, Ont.....	0 50
Miss M. A. Anderson, Kingston, Ont.....	5 50
Miss Mary McCaffray, Lower Ireland, Que.....	1 00
Mrs Allan McDonald, East Bay, N.S.....	0 25
Miss Mary Ann Lowman, Newbliss, Ont.....	2 00

OCTOBER.

Miss Cath Lavin, Manotick, Ont.....	0 50
Miss M. A. Davis, St. Catherine's, Ont.....	7 15
Miss Annie Chisholm, Lismore, Ont.....	1 00
Mrs Angus McKinnon, Acadia Mines, N.S.....	2 00
Miss Annie Foley, Montr-a'l.....	1 00
Miss Annie Doolan, Montreal.....	1 50
Mrs. Girouard, Carleton Place.....	3 50
Mr. Hugh Nicholson Long Island, N.S.....	1 00

NOVEMBER.

Mr. Robt. Fennerty, Chandos, Ont.....	1 25
Miss Mary L. Clairmont, Marmora, Ont.....	0 75
Mrs. Mary Corcoran, Lewiston, Maine.....	10 25
Miss Hannie Carberry, Turks Cove, Nfld.....	4 00
Mr. Wm. Turner, Manufactory, Str. Montreal.....	11 00
Mr. James Trumble, Que.....	3 00
Mr. Thomas Bird, Westport, Ont.....	1 75
His Lordship Bishop of Chatham, N. B.....	12 50
Miss Louisa Plamondan, Ogdensburg, N. Y.....	2 00

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, 5; Conversions, 11; Spiritual favors, 29; Temporal favors, 11; Happy death, 14; Departed, 8.

Also for the following subscribers departed.

Pembroke, Ont. September 15th 1880, at the age of 64 years, Mary Lynn, relict of the late S. G. Lynn Esq.

Alexandria, Ont. June 25th 1880, at the age of 81 years, widow Eliza Kennedy, one of our first subscribers. Also Mrs. Wm. Smith, who died March 15th 1879.

East Bay N.S September 15th 1880, at the age of 40 years, Donald Smith.

Carlton Place, Ont. Patrick Vaughan.

Hungerford, Ont. January 6th 1879, Thomas Mulrooney.

Ibidem Rachael Mulrooney, and Catherine Darnin.

St. Andrews, Ont. October 9th 1880, at the age of 26, Mary Celina D'Aout, wife of Wm. Boileau.

Commanda Creek, Muskok, Ont. September 26th 1880, at the age of 17 years 6 months and 28 days, Redmond Driscoll. Deceased was a young man of promise, industrious and dutiful to parents.

“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.*