

The Voice

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VOL. VI.

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No. 5.

TO OUR READERS.

We are delighted to see how well our monthly has taken, its circulation is constantly on the increase. It would seem that the advantages of "The Voice" had never been really understood till the present year. It is a consolation for us to see that God is blessing our efforts, that our periodical is the occasion of such fervent prayers, obtains so many favors affords so much consolation and imparts so much instruction. God alone knows how many happy deaths it has obtained how many souls it has saved and how many suffering souls it has relieved. We return sincere thanks to our kind agents for their zeal in its behalf. Without this increase of zeal our monthly at 25cts. yearly could not exist with all its expenses.

We would request of our correspondents not to forget to write their name and Post office plain, otherwise it causes us considerable trouble and may place us in the impossibility of answering. Some forget to sign their name, some forget their Post office. These two dates should be written very plainly especially for the first correspondence. Some will give a Post office they happen to write from and forget to say which is their own Post office and what address will reach them.

When a kind person is inclined to work for us and send us a list of subscribers we would like them to say if they intend to receive all themselves and to distribute or if all should go to Post office for delivery. Agents who can easily serve their subscribers confer a favor on us by so doing, but we would be sorry to put any one to inconvenience on that grounds.

The monthly mass for our agents and subscribers in May will be said on the 25th of the month. We fix the day to excite greater devotion and trust that all will unite in intention with us. Some will likely wish to go to holy communion on that day. Our intentions in saying that mass are now well known. We say that mass to obtain for our subscribers the grace of a happy death and to recommend to God's mercy all the

holy intentions they wish prayers for, whether it be for the living or the repose of the dead. But we do not wish our subscribers to be sending us money to have private or special masses said either for the dead or for the living. Many subscribe to "The Voice" so that their departed friends may have a share in the monthly mass and be prayed for every morning. This is very good and God will bless all those who endeavor to obtain prayers for their departed friends. But we repeat that we promise no special mass for the dead, except in the month of January when we say one for our subscribers departed.

Once more we say mass every month for all our subscribers, let them direct their intentions as they wish. We are asked if the mass is said for the whole family, when one member subscribes, we repeat that the mass is offered for the subscribers only, let them direct their intentions for their family if they wish, all their holy intentions and desires will be recommended to God in that holy mass.

But is it necessary for every member of the family to subscribe? We answer, let them please themselves, Our first object is to encourage good reading and one copy of "The Voice" in a family seems sufficient. Some parents say, "I don't want my child to be without a mass every month for the sake of 25cts. and frequently several members in one family subscribe; we have no objection to this, if they be subscribers mass will be said for them, but we invite them to make good use of the copy of "The Voice". If they do not require it, they would do well to give it to a neighbor.

ON SPRING.

(For "THE VOICE.")

Hail thou serenely gentle Maid,
 Presiding o'er each pleasing glade,
 Fair Queen of emerald bower.
 The withering plants which drooping lay,
 Now raise their heads supremely gay
 With variegated flowers.

Thee each fair plumaged warbler hails,
 Whilst Echo cheers luxuriant vales,
 And shades responsive ring.
 From every spray soft music floats
 And from the mead with heavenly notes
 The warbling Lark takes wing.

The carpet spreading o'er the fields,
 The daisy flood profusely yields
 To flocks and herds around.
 The verdant stem of golden wheat
 Springs from its chilly bed's retreat,
 To deck the nudit ground.

Behold Earth's tepid breast disclose
 The crocus, cowslip and primrose,
 Which odours sweet exhale,
 And Flora's self with all her sweets
 The Snow-drop and the Lily greets,
 In every scented vale.

Behold the joyful Lambkin plays
 And winds about in sportive maze,
 Or clips the violet blue;
 Whilst vernal Sol is seen to rise,
 All glowing from his Eastern skies,
 To sip the silvery dew.

The soil long chill'd from wintery air,
 Now mellowing bears the glittering share,
 The plowman chaunts his song.
 The Oxen seem to know the straits
 And, in obedience to the rains,
 They stoly pace along.

This wholesome labor seems to cheer,
 When hope brings distant harvest near,
 The recompense of toil;
 Though long fatigue he's doom'd to bear
 And small the portion he shall share
 Of that productive soil.

But turn away from thoughts of gloom,
 Lo every flower yields fresh perfume!
 Throughout the odorous plains,
 Mild showers descending from above,
 Wake drowsy nature into love,
 For Spring divinely reigns.
 TH. BAILEY.

THE ANGELUS.

(From Rev. Handrick Van Doorne.)

Why the three times three are rung. Why the one
 nine. At what hour, and why.

As to the first question, the threefold repeated ringing
 puts us in mind of the connection which exists between Christ
 as incarnate man and the Blessed Trinity, by means or *via*

the hypostatic union of His own Humanity with His Divinity. We have the threefold repeated threes, or the mystery of the Incarnation, divided into three different stages, on account of the threefold action of the Blessed Trinity: The Father's decree by sending His angel; the Son's submission in the acceptance of Mary; and the operation of the Holy Ghost when overshadowing the Virgin.

It is very curious and note-worthy that, in so many instances, three threes mark either A, a conjoint action of the Divinity of the three persons, or, B, else symbolise some mystery of the Incarnation. For example: A. God reigning over the threefold three divisions of heavenly spirits; the heavenly "Sanctus, Sanctus, Sanctus Dominus, Deus Sabaoth." Why three times "Sanctus", when one Sanctus would apply to three Persons, who are all in their attributes the One and inseparable "Dominus, Deus," or Lord of Hosts? Does not each "Sanctus" mean as much as "Holy be the Father, the Son, and Holy Ghost?" Why that threefold repetition, which amounts to three times three for the whole trisagion—except it be a mysterious dispensation of the Almighty? B. We find a beautiful illustration of the three threes in the honor given to the God-man by the priests of the Church in the Divine Office. The "Divine" Office said my "men" representing our Lord in the ministrations of His graces, consists of three times 3 psalms and three times three lessons. The same occurs again in the ringing of the bell at mass, three times three knells at each Elevation, and three times three at Communion, which with the three times three incensings on each side of the altar at mass, and at the Magnificat, and the three times three ringings at the blessing at Benediction, makes a little *ensemble* well worthy of some serious consideration, although it is only a very short instance of numerous recurrences.

We find every year in the Calendar of the Church the three great fundamental and pre-prophesied mysteries of the sojourn of Christ upon earth. First, Christmas, in honor of the first promise of incarnation—God Himself made the promise from the first, beginning, "She shall crush thy head" (Gen. iii, 15) and it has subsequently been repeated to the patriarchs and kings until clearly manifested by the prophets, even as to time and circumstances. "Behold a virgin shall conceive and bear a Son, and His name shall be called, Emmanuel" (Isaias vii, 14). This promise was fulfilled in the Na-

tivity. Upon this promise and the fulfilment of it rested the whole hope and expectation of the Old Testament. Secondly, Easter, in honor of the triumph of Christ over death and hell. This promise was fulfilled in the Resurrection. It had been prophesied in the prototype of Jonas dwelling in the whale's belly; and it had been renewed again and again, and so much importance was attached to it that the enemies of Christ had appointed guards to prevent its occurrence. "I will destroy this temple made with hands, and within three days I will build another not made with hands." (Mark xiv, 58; also Matth. xxvii, 63, &c.) Thence the great importance which the Scripture writers attach to the event [Rom. vii, 4: vii, 35].

The third great fundamental mystery, as predicted, is the descent of the Holy Ghost, by whom the Virgin Mary conceived, and by whom the Apostles were to conceive the words of wisdom unto the instruction of their brethren. In the Old Law, amongst many examples, we have the prophet Joel, "Upon my servants and handmaids in those days I will pour forth my spirit" [Joel ii, 29]. And in the New Law, "When the Paraclete cometh, whom I will send you from the Father, He shall give testimony of me" [St. John xv, 25]. "And the things that are to come, He shall show you" [St. John xvi, 13]. That Spirit, who was thus promised, did come with all wisdom, truth, &c. The Church commemorates that coming on the feast of Pentecost or Whitsuntide.

Here, now, we stand before three great facts, according to prophecies, and each one of these events is solemnized in the Church by a festival, followed by a whole octave, or eight day's rejoicing. Two are feasts which belong to the glorious mysteries, and one to earthly joys. In the two glories the Church bids her children rejoice. She leaves the octaves free from any other festival, because these glories are all heavenly. The Divine nature seems either to overpower completely the human nature, as in the Resurrection; or else the human nature does not appear at all, as in the descent of the Holy Ghost. Everything here becomes like unto the Divine Constitution, Three in One. The Divine Office, instead of three nocturns of three times three psalms and lessons, has, during those two octaves, only one nocturn with three psalms and three lessons, Three in One! It is not so with Christmas. In the Nativity the human nature stands by the Divine nature, and, therefore, the three threes remain everywhere. The threefold three les-

sons and psalms are even still increased in three masses or tripple nativity. At dark midnight, in honor of the impenetrable Nativity of the Son from the Father in the deep night of all Eternity. The second mass at daybreak, in honor of the Nativity of Christ from the Virgin in *time*; the third in full daylight, in honor of the spiritual Nativity from His own Heart by the bright loves which He bears to mankind. Remembering that we have the threefold manifestation, or Epiphany, of Christ in the adoration of the Magi, in the nuptials of Cana, at the baptism in the Jordan; that we have the praying, the teaching, and the suffering periods in the life of the Redeemer; that we see him die upon the Cross at the third time third or the ninth hour of the day on that Cross where he has hung three hours: that He was dead and buried three nominal days, &c. . . . We need not be surprised at finding that the Angelus, which is to remind us of the Incarnation of the God-Man, should ring out its peal of triumph in the *omne trium perfectum* style, by warning us thres times a day, and giving each time three threes, in honor of the Blessed Trinity, so miraculously connected and united with and to the Incarnation.

Remember, also, that in the Paschal time there is no Angelus until the Octave of Pentecost is gone and past.

Much more, indeed, do I find in our old note stores, but our first answer is quite long enough for the present.

2nd. As to the nine ringings at the end of winding up, they are, according to an old Franciscan tradition, still extant among the sons of the Holy Father S. Francis, an intention in honor of the Nine Choirs of the Angels, recommended by S. Bonaventure. We all know that St. Francis had a wonderful devotion to the holy angels. He himself is called the Seraphic Saint. His Order goes by the name of Seraphic Palm-tree. It was to St. Francis that appeared the vision of the Angels when he received the Indulgence of Portiuncula. And the beautiful devotion of St. Mary of the Angels is essentially Franciscan. At the death of the seraphic patriarch his angelic brethren comforted him in his agony by the beauty of their heavenly music.

3rd. As to the time; The Angelus ought to be rung at 6a m, at 12 m, and at 6 p m, or the beginning, the middle, and the end of the day.

The Jews divided their days into three classes: Natural

days, which stretched from midnight to midnight; Festival days' began from sunset of the previous natural day, as we have them still in our Catholic Calendar; Artificial days, or working days, which lasted twelve hours: thence the men coming in at the eleventh hour! Thus in the Scriptures, the first hour is 6 a m, the third hour 9 a m, the sixth hour 12 m, the ninth hour 3 p m, and the twelve hour 6 p m. As to the hour required for gaining the Indulgences, "Lector" ought only to consult any authentic decisions of the Sacred Congregation.

THE CHURCH IN AUSTRALIA.

ITS FIRST PRIESTS.

The future historian of the Catholic Church in Australia will write a very interesting book. It is a strange and curious fact that the first Catholic priest and the first Protestant minister who came to this country did not come of their own free will, but at the persuasion and at the expense of the English government, namely, as convicts. The Rev. W. Fulton was transported in 1788 for taking part in the rebellion at Waterford. After suffering for some years at Norfolk Island, he was permitted to go to Sydney in 1806; was, after a year, appointed as acting Protestant chaplain, but after a short time returned to Europe. The Rev. W. Harold, a Catholic priest was transported at the same time. He applied to the Government for permission to officiate as Catholic chaplain, but was not permitted. He was subsequently allowed to return home. Father Peter O'Neill, of Youghal, was a transported rebel, but got an early pardon, and was sent home in 1802. The first priest who was permitted to officiate was Father Dixon. He was also a convict, but gained the favor of the authorities, and when he returned to Ireland in 1808, then in the language of the Irish rebel chief, Colcnel Holt, "They were left without a priest or minister, or any kind of a preacher, except a barn ranter that neither Roman Catholics nor Protestants would go to listen to." For ten years after his departure the Holy Sacrifice was not celebrated in Australia, nor were the Sacraments administered; but in 1818 a priest, Rev. Jeremiah O'Tlynn, was sent direct from Rome.

At that time it was necessary for a priest to obtain the sanction of the Home Government if he wished to proceed to a convict settlement. Father O'Flynn, sent in his application, but as the ship in which he was about to go was on the eve of sailing, and as no other would sail for several months, he took his passage, directing a friend to send the government sanction after him by the next mail. On his arrival in Sydney, the Catholics there, knowing the bitter prejudice which existed in the minds of the authorities against a Catholic priest, warned him to remain quiet and not appear in public. He did so, and in the meantime they sent several petitions to the governor stating their earnest wish and desire to have a priest amongst them, and requesting him to recognize one as soon as he should arrive. The liberal-minded governor gave them a severe snubbing for their pains, and told them very coolly that they were guilty of a piece of presumption and impertinence. Soon after the priest incautiously exposed himself, as he felt confident that the governor would not interfere with him. The police, however, laid hold of him, and he was put in prison as a common felon. He had committed no crime; he was a British subject, and could not be punished, so they served him in the same manner as John Company used to serve the young ladies who went to Calcutta long ago on spec—put him on board the next ship and transported him back again to England. This cruel and unfeeling act excited great bitterness and indignation against the governor in the minds of the Catholics, but they had to submit. The government did not then recognize the existence of such a being as a Catholic. Before leaving Sydney Father O'Flynn performed a beautiful act. Not knowing how many years might elapse before another priest could come amongst them, he left the Blessed Sacrament behind him in the house of a Catholic settler. And to that house, which contained a treasure infinitely superior to the Ark of the Covenant, all free Catholics went as often as they could, and nourished their faith in the presence of their God. The present Bishop of Birmingham, Dr. Ullathorne, alludes to this in one of his sermons: "It is remarkably beautiful to contemplate these men of sorrow round the Bread of Life, bowed down before the Crucified; no voice but the silent one of faith; not a priest within ten thousand miles to offer them that pledge of pardon to repentance, whose near presence they see and feel."

The first regularly appointed priests recognized by the government were the Rev. John Joseph Thierry, who was stationed at Sydney, and the Rev. Philip Connolly in Van Diemen's Land. Governor Macquarie, who seems to have been a young Bismarck, gave them some curious instructions. They were not to endeavor to make converts from the Established Church but confine their ministrations exclusively to the members of their own Church. They were never to hold a religious meeting of any kind without giving three days notice to the government as to the time and place. They were never to celebrate mass except on Sundays and according to the ritual of the Church of England, and then only at the same hours in which the Protestant chaplains held their service. I wonder what sort of a mass that would be; a mass according to the ritual of the Church of England. Perhaps the *Friend of India* might enlighten my ignorance. They were not to interfere with schools or orphanages, as all orphans, no matter to what religion their parents might belong, were "to be instructed in the faith and doctrines of the Church of England." These harsh regulations enforced with severity caused poor Father Thierry a great deal of trouble. He could not look on quietly and see the lambs of his flock devoured by the wolf of heresy. He called a meeting of Catholic gentlemen, and formed a Catholic educational society, and tried to establish an orphanage, but in one of his letters to the newspapers he made use of some expressions which seemed to reflect on the conduct of the Protestant chaplain. For this he was publicly reprimanded by the governor. He published an apology, and expressed his regret for having done so. All in vain. Bismarck suspended him, stopped his salary, withdrew the official recognition of his rank, closed the gaols and hospitals against him; even criminals sentenced to death could only obtain his services by special memorial, and this state of things lasted for twelve years, from 1824 to 1837, and during these twelve years Father Thierry could only say mass and administer the sacraments by stealth. Time after time did he write to the governor, petition after petition was sent to him by the people begging him to permit their priest to minister to their spiritual wants; it was all of no use. The blood and iron souled Macquarie, like his ancestor Pharaoh, or like his grandson Bismarck, would not permit the priest to offer sacrifice to God. On one occasion word was brought to Father Thierry that a

man sentenced to death and about to be executed, wished to make his confession and receive the sacraments. The place was many miles distant and the time short. The season was wet, no made roads, the rivers had no bridges. He mounted his horse and galloped as fast as he could. He came in the evening to a river raging like a torrent, no boat could cross it, and his horse refused to go near it. He shouted to a man at the other side of the river to assist him for God's sake. The man did so. He got a rope, tied a stone to the end of it flung it across, then Father Thierry tied the rope round his waist, jumped into the angry river and was pulled across. Without stopping for rest or a change of clothing he mounted a fresh horse, and just as the convict was about to be brought out on the scaffold he arrived in time to absolve him from his sins, and prepare his soul for eternity, whispering into his ears words of peace, and hope, comfort and consolation.

THE READING OF CHILDREN.

Young people ought to be taught to read with emphasis and to talk with something like freedom and grace. Both these accomplishments are best acquired from parents and from friends—that is, if the said parents are really on true parental terms with their children, which is not always the case. There are parents who neither converse with their own children nor allow them to talk in their presence. They leave their children to the school-room teachers, or to teach one another, and so acquire a community of family failings, or they think they have done their best when they set a child down to pore for days together over some foolish tale. Bad tricks of reading and talking are thus easily learned, and scarcely ever got rid of.

—:O:—

“Is this the Adam's House?” asked a stranger of a Bostonian. “Yes,” was the reply, “it's Adam's house until you get to the roof; then it's Eaves.”

TO THE REFUGE OF SINNERS.

Mary, Mother, when to thee
The suppliant gives his thoughts of care,
Sorrow files, and e'en the plea
Of guilt's forgotten at thy prayer.

Star of Mercy! Queen of Heaven!
None who ever sought thine aid,
Left thy presence unforgiven,
Weeping that in vain he prayed.

Mother, lowly, sad and mild,
Behold me prostrate at thy feet;
Never hast thou cast a child
In sorrow from that safe retreat;

And never will. Without a fear.
On thee my hopes of heaven I rest,
Secure thy gracious Son will hear
The prayer his Mother's lips have blest.

THE JESUIT'S MICROSCOPE.

WHY SOME IGNORANT GERMAN PEASANTS REFUSED
CHRISTIAN BURIAL TO A DEAD PRIEST.

We find in the *Southren Cross*, an interesting paper published by the Irish Catholics of the Argentine Republic, South America, the following instructive story which contains an excellent moral:

A curious fact is related of what happened not long since at the death of a German Jesuit. The Jesuit, whose name was Tanner, a man both pious and learned, was going from Prague to Innspruck, in hope thas his native air would re-establish his health. Unable, however, to bear the fatigue of the journey, he died in a village on the road. The magistrate of the place immediately repaired to the house, and taking an inventory of his luggage found a little box, the extraordinary structure of which made it appear mysterious and suspicious, for it was black and composed of wood and glass.

But how great was the surprise and horror of the first who looked through the glass at the top. He drew back with af-

fright, exclaiming; "I renounce thee, Satan!" The same effect was produced upon all who were hardy enough to look through the glass. The fact was, they say in a box a living animal, black, enormous and frightful, of immense length, and armed with threatening horns. The terror was universal, and no one appeared to know what to think of so terrible a monster; when a young gentleman, who had just finished his course of philosophy, observed that the animal which was in the box was much larger than the box itself; that in the present instance the contained was larger than the container, which was contrary to every principle of philosophy, and could not be according to the order of nature; whence he concluded that the animal in the box was not material, but that it must be a spirit in the form of an animal.

This observation was received with universal applause, and every one was persuaded it was the devil himself who was in the box. Of the person who had carried the box with him it was concluded, with the same evidence that he could not have had it but for some evil end, and that he could have been nothing but a sorcerer.

The report of this circumstance spread far and wide, and immense crowds of people came to the house for the purpose of having a peep into the box, and each one said to all he met "I have seen the devil to-day."

The judge condemned the deceased to be deprived of Christian burial, and left an order for the priest to perform the exorcisms of the Church for the purpose of expelling the devil from the box and driving him out of the country. The sentence of the judge extended no further, but the politicians of the village carried their reflections to a prodigious length. The witchcraft of Father Tanner, according to them, was common to all the confraternity, and therefore they thought it right and just that a sweeping sentence of banishment should include them all.

Whilst each one was busy in giving this wonder, or rather scandal, his own interpretation, and the minds of all were in inexpressible agitation and ferment, a Prussian philosopher happened to pass through the village. The inhabitants did not fail to entertain him with the news of the day; but when he heard them mention the Jesuitical conjuror, and the devil confined in a box, he laughed heartily at both the news and the newsmongers. Being, however, visited by the principal

inhabitants, and earnestly pressed to come and see with his own eyes the wonderful thing he would not believe on their relation, he yielded to their wishes; and on the magic box being shown him, wondering he exclaimed; "Is it possible that the inventor of the microscope should not be heard of in this part of the country? This is a microscope—a microscope, I tell you."

But nobody knew what he meant. The term was a little understood as the thing itself. Some even began to suspect him also of being a sorcerer, and would have condemned him as such had he not quickly destroyed the charm and dissipated the illusion. Taking the box, he removed the cover in which the lens was enclosed, and turning the box upside down out came a little horr. beetle and crawled upon the table. The philosopher then explained this optic mystery in a manner suited to their comprehension. New admiration now succeeded their fears, and the animal appeared as laughable an object on the table as it had been frightful in the box. All suspicion was now banished, the good name of the Father restored and each one returned laughing to his home.

Busy people, however, were found who published this adventure, mentioning the box and the sentence of the judge, but forgetting to say anything about either the philosopher or the microscope.

This story, however ridiculous it appears, furnishes us with a very important instruction for the correction principally of four faults.

First. Our readiness to pronounce on what we are ignorant of.

Second. Our haste in judging of others. We view other people's faults through a microscope, which enlarges objects surprisingly. This microscope is our heart, and this lens is our malignity. What are all the crimes, those frightful monsters, we discover in others? Nothing but a horn-beetle in the microscope. Take away the lens, and there will remain at most something deserving our compassion and indulgence.

Third. Our readiness in believing the evil reported of others. Rest assured they who speak ill of their neighbor only report what they have seen in the microscope. If they relate what others have said, then it is one microscope on another, and the further a report is spread the more it is distorted and augmented.

Fourth. Our itching to report the evil we know of our neighbor. Never be so base as to speak of the monster in the box without mentioning the microscope; or if you do not speak of the latter be silent as to the former, and leave it for what it is, a horn-beetle in the microscope. Remember that 'charity covereth a multitude of sins.'

WISE ZEAL.

Would to God that we Catholics did for the dissemination of the true faith, only the tenth part of what the Protestants do to combat the truth and to spread error, by the distribution of books and tracts.

Protestants send their colporters through city and country, and throw heretical books and tracts full of aspersions and calumnies into every house, while we rarely find a Catholic family that possesses, even a small select family library. Still more rare do we find Catholics who think of distributing such books among those of another belief. Protestants spend millions for that purpose. If we Catholics labored with the same energy, how great and beneficial would be the influence which we should exercise for the welfare of the Church and for the salvation of souls! For, thanks be to God, there is no police here commanded by Bismarck, to confiscate and destroy such books and pamphlets.

Besides this Apostolate of the Press, by means of books, there is also another, not less important through the daily newspapers. How energetically do Protestants and enemies of the holy church make use of the press, in order to poison public opinion by their journals and illustrated papers against the Catholic Church and her servants! Catholics ought in like manner to be provided with Catholic daily papers to further the welfare of the Church.

Not only Protestants in general, but often particular sects of Protestants and even the Freemasons have their dailies where they are only 10 or 15 thousand together and we find cities of 30 or 40 thousand Catholics that have no daily. And even where Catholic dailies do exist and are well edited they find a cold reception by many and also a difficult existence. How can this be accounted for? Only by the words of Christ:

"The children of darkness are wiser in their generations than the children of light." Let Catholics who support Protestant papers ponder well on these words and see with whom to side.

But as long as men will be children of old fallen Adam, they will be inclined to act blindly and wrongfully, but as long as Christ reigns his ministers must oppose this inclination.

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, 23; Conversions, 9; Spiritual favors, 14; Temporal favors, 6; Happy death, 8; Special intentions, 2; Departed, 4.

Also for the following subscribers departed.

Dundee, Que. 1880, Mrs. David McCarthy, Mr. Patrick Tenpeny, Mr. John Tenpeny, Mrs. Edmond Deenan, Mr. Edmond Deenan, Mr. & Mrs. Gollhier.

Massina, Mrs. Peter Pyo.

Carbonear, Nfld. 1880, Mrs. Mary Keough, Mrs. Cath. Reed.

Dawson, Ont. December 23rd 1880, Mrs. J. Dovle.

Pembroke, Ont. Febuary 7th 1881, Ellen Ryan, wife of John Ryan.

She has been a subscriber for several years.

Boston, Mass. 1880, Bridget Gallagher.

Cornwall, P. E. I. February 1st 1881, Wm. W Walsh.

Stayner, Ont. Mr. George Patton.

Cornwall, Ont. December 31st 1880, Mrs. M. J Lynch. Deceased was the beloved sister of our kind agent Miss Helen McDonald.

Hogansburgh, N. Y, Mrs, Dawson.

Oswego, N. Y. March, 1881, Maggie Cluney.

Acadia, Que. Martin Ryan.

Montreal, Feb. 1881, Mrs. Duffey.

Merrigonish, N. S. Miss Eliz. McDonald.

Antigonish Co. F. S. Miss Janet Chisholm.

Trinity, Nfld. September 20th 1880, Miss Sarah Eagan.

Co. Cork, Ireland, Feb. 19th 1881, M. Denehy.

Admaston, Ont. Mrs. Roseann Law, born McCaffray.

Stoko, Ont. January 29th 1881, Mrs. Mary Ann Morren.

River Beaudette, Que. March 12th 1881, Mr. Alexander McDougall.

“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.

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