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No. 3.

126th PSALM OF DAVID.

When our great Lord, set Zion free,
And turn'd away captivity,
We were like those who dream ;
Our hearts were fill'd with fervent love,
We worship'd Him who reigns above,
Rejoiced at His esteem.

When Heathens knew the Mighty hand,
Of Him who rules o'er sea and land,
Returned to set us free ;
They all cried out with one accord,
No wonder they adored the Lord,
Who gives them liberty.

The Lord inspired us to rejoice,
We heard with glee His mighty voice,
From out the Prophet's mouth ;
To Jerusalem's fertile plain,
Let Israel flow back again,
Like rivers in the south.

Who sows in tears may reap in joy,
Tho' sadness may, at first annoy,
The humble contrite mind ;
But when he sees, the harvest shine,
And ripen, by the power divine,
He'll leave no sheafs behind.

THOMAS BAYLY.

APPARITIONS AT KNOCK

In our last issue of "The Voice" we gave a brief account of the wonderful apparitions at Knock, but besides the three, there mentioned, others have been witnessed, greater investigations have been made, stronger evidence has been given; Knock has become more celebrated by thousands and thousands of Pilgrims, and more miraculous cures have been obtained.

The three principal apparitions were those given in our last, viz: that of

August 21st 1879,
January 2nd 1880,
January 5th 1880.

The Venerable Parish Priest Archdeacon Cavanagh did not witness the first. His house-keeper, Miss Mary McLaughlin, who was present at the first manifestation the 21st Aug. said she was so much taken up with the sight that she did not even think of Father Cavanagh. When she came home she told him and he seemed to make nothing of it, but afterwards declared that this has ever been to him a cause of the deepest mortification. "But I console myself," he says, "with the reflection that it was the will of God. It was the will of God that the vision should be shown to the people not to the priest."

But Father Cavanagh saw the second on the 2nd of January, of which he speaks thus:

"On the 2nd of January, about 11 or 12 o'clock in the day, as I was going up, towards the church, I saw lights upon the gable, and on the outer side of it a pillar, pedestal, column, cap and all parts, perfect. The pillar supported a figure. What the figure represented I was not able to distinguish. Other pillars decreasing in size, stood along towards the centre of the gable. The smallest was next the centre of the gable. On the inner side of the gable wall I saw exquisite luminous scrolls. Several others saw it."

Other appearances seen by the parish priest. He said: "Last night [Feb 12, 1880] about 9.30 P.M. I and several others saw a most brilliant star outside the gable. It lit up the whole place. It came and struck against the spot where the apparition of the Blessed Virgin was seen and flashed with the quickness of lightning. I have frequently, of late, about 8 or 9 at night, seen a golden light flashing about the gable, with stars and brilliant lights flashing through it, but I never saw

anything so dazzling as that one star last night."

During the same conversation the same venerable pastor stated that lights appeared inside the church. He said: "Both last night and the night before, I saw stars above the altar, on both sides of the stained glass window, and two of a smaller size, on the left."

He stated that the same was seen by all in the church. That the star so exceedingly dazzling had been witnessed also by two nuns who had come many miles from their convent to visit the church; that a few nights previously a star and an appearance, as if of a small statue, had been seen at different times in two of the windows of the church, and had been clearly visible to all the people who were inside the church. He further said, that on one occasion, at night, people praying outside the church had seen a figure in one of the windows appearing to come up from the inside. Two ladies who were present at the time of the apparition described the figure to him as being crowned, and enveloped in a large loose cloak.

Often, of late, in the course of the evenings, about eight or nine o'clock, a cloud of golden light had been seen upon the gable—both by the Archdeacon himself and by many of the parishioners and visitors—and flashes and stars of singular brilliancy had sparkled in and darted through the cloud.

It is observed, that as time goes on and as the attention of numbers of people is more continually directed to the church of Knock, and especially with the gable identified with the 1st of August, the more and more do we hear of appearances that cannot be accounted for except by supernatural intervention.

Persons who tell of these things solemnly declare and describe what they saw with their own eyes. They are numerous, respectable, and respected among their neighbors. Their answers are frank and civil, equally free from hesitation or audacity and the evidence represented by their united testimonies is such as no thoughtful man can disregard.

Ecclesiastical officials have been duly appointed to investigate the matter, we have read the evidence given by all the eye witnesses that were summoned. We have also read the answers to all the minute questions made by newspaper reporters especially the respectable and conscientious correspondent of the "Weekly News;" they are too long to reproduce here, but after reading all the details, we are inclined to say: "If I have still to doubt of this I must doubt of everything purely human."

Another apparition took place about the end of March last. The Holy family, Jesus, Mary and Joseph, appeared in the Chapel of Knock, about three o'clock in the afternoon, to a number of the members of the Holy Family of Limerick, who were making a solemn pilgrimage and presenting a banner to Our Lady of Knock. The vision seemed to be accompanied by Angels with a burning cross over it.

A young man, who was almost blind, had obtained the restoration of his sight at Knock, and on his return, having heard that his mother was very dangerously ill, he retraced his steps to Knock to intercede for his parent: she also was cured. But whilst praying and supplicating for her, the Blessed Virgin appeared to him and to many others in the Chapel, clad in robes of white, with gold stars studding her mantle. In the throng was a young student about to be ordained priest—and kneeling next to the young man, was also an American suffering from paralysis on the right side. The student asked the American if he saw anything. He answered, no. He told him to pray, and after a while asked the same question and received the same answer. The same command was made, and the sorrowful answer elicited: "I do not." And he exclaimed, "O, my God, am I then so great a sinner?" But the student told him in a low voice to pray, and the congregation joining in aloud, prayer resounded throughout the church. Then amidst a sudden silence, a beautiful star was seen to cross by the stained glass window and gradually float till it rested near the banner lately presented by the Confraternity of Limerick, and almost immediately the vision of the Blessed Virgin was seen. This caused a startling effect on the rapt congregation, for the American was suddenly seen to rise and attempt to rush through the crowd to where the Blessed Virgin rested near the banner, perfectly restored to the use of his side.

A vision of the Crucifixion of Our Lord was seen on Good-Friday in Knock Chapel, about twenty minutes past three P. M. The eye witness says: "I saw Our Blessed Lord nailed to the cross, with the two thieves, His Blessed Mother at His right side, with her hands and eyes lifted up as if she was praying for the people. Mary Magdalen at the foot of the cross, as if she was trying to put her hands round the feet of Our Lord." She added that she also saw a lamb and two beautiful white lights, and that sight was visible to her all day Good Friday. She continues to give a description of the details of the Crucifixion, the Saviour's wounds open, His pre-

cious blood flowing from the crown of thorns, etc. Others saw it, the people got excited, she fainted.

All day on Easter Saturday she saw Our Lord and His Blessed Mother, He with the chalice in His hand, as if administering Holy Communion.

On Easter Saturday night she and eight others were privileged to remain in the church all night. Space fails us to describe all that these nine persons saw during that night. It was chiefly the Blessed Virgin with lights. Thinking that they might be deceived by the reflection of the church lights, they extinguished them all and removed the lamp of the sanctuary. Then, immediately, the statue of the Blessed Virgin was more brilliant than ever, and Our Lady with joint hands bent over them, almost familiarly, and seemed to pray for them.

On Easter Sunday she saw the Blessed Virgin, St. Joseph and the Child, aged about twelve, and St. Joseph's hand resting on his shoulder. This was all visible to her.

Easter Monday morning she left Knock for home, and, through obedience to her spiritual guide, she wrote all she saw. This ecclesiastic is a dignitary of the church, and he declares that any one more reliable for truth and judgment could scarcely be found in the country than his spiritual child, — Bridget Hough. She is just twenty years old.

We are authorized to state that Miss Hannah Pasley, 9 Grafton Street, Dublin, also witnessed some of the visions described by Bridget Hough.

We have read the examination of boys and girls, of young men and of young women; of married men and of married women, of two policemen and of the venerable Archdeacon parish priest of Knock. All go to prove, without even one contradiction, that these wonderful apparitions were seen and that nothing can account for them but the Supernatural.

We have for them the candour of children; A little Cath. Murray, 9 years old, was asked how big were the figures she saw; she answered timidly: "They were as big as Mary." This was Mary Byrne, very tall for a woman. Patrick Hill, a boy about 13, was questioned, and, after telling all he saw, he was asked if the night was dark, he answered: "Yes, sir, and it was raining very hard; we were all getting wet, but we didn't mind it." He was asked if there was any light in the clouds, he repeated: "No, sir, not a bit."

Could you have touched the figures? "Yes, sir, and an old woman tried to put her hands round the Virgin's feet."

We have also the unhesitating replies of a resolute young

man simply stating what he saw. We have the modest answers of young women fearing to say a word too much. We have the eagerness of the elderly Irish woman to tell all she knows about the Blessed Virgin.

Bridget Trench declared: "When I came there, I saw distinctly the three figures, the Blessed Virgin, St. Joseph and St. John, and threw myself on my knees and exclaimed: "A thousand thanks to God and the glorious Virgin, who have given us this manifestation. I went immediately to kiss, as I thought, the feet of the Blessed Virgin; I felt nothing but the bare wall and wondered why I could not feel with my hands the figures I had seen so plainly and distinctly. The three figures appeared like statues, they were standing against the southern gable of the chapel, about three feet from the ground. The figure of the Blessed Virgin in the centre, clothed in white, and covered apparently with the white garment. Her hands were in the position in which the priest is in the habit of holding his, when saying Mass. I remarked distinctly the lower portion of her feet and kissed them three times: she had something on her head resembling a crown, and her eyes were turned up to Heaven. I was so much taken up with the Blessed Virgin, I did not pay much attention to anything else. But I also saw the two other figures—St. Joseph standing to the right of the Blessed Virgin, with his head bent towards her and his hands joined, and the figure I took to be St. John was standing at her left; I heard those around me saying it was St. John. It was raining very heavily at the time, but no rain fell where the figures were; I felt the ground carefully with my hand and it was perfectly dry; the wind was blowing from the south at the time, right against the gable of the chapel, but no rain fell on that portion of the chapel on which the figures were; I remained there for about an hour, and when I came there first, I thought I would never leave it, and would not have gone so soon, but I thought the figures would remain there always. I was saying my beads while there, as I felt great delight and pleasure in looking at the Blessed Virgin; I could think of nothing else while there, but giving thanks to God and saying my prayers."

We would only wish to reproduce all the other testimonies in full detail, and especially those of the two policemen.

To give an idea of the number of persons who visit Knock, we may quote from the "Mayo Examiner," where we read that 50,000 persons must have visited the church of Knock between Spy Wednesday and Good Friday. Of course, as

those days were special days of prayer, the same influx could not be expected at all times, but a correspondent of the "Weekly News" says: "On the day before my arrival I was told there were at least 1600 people there."

"The road from Ballyhaunis to Knock, about 6 miles in length, was this morning," says a traveller, "crowded with country folks returning to their homes, after having spent the night at Knock. Solemn thoughts seemed to occupy the minds of young and old and group after group came on, and passed us by in silence and with grave reflective faces."

The eagerness of the people who come in multitudes, from far and near, to obtain some fragments of cement or mortar, from the wall on which the Blessed Virgin appeared with St. Joseph and St. John, is really wonderful. So much so that the mortar was rooted out from between the stones, then the stones themselves were detached and in a few days an opening appeared in the wall. A second hole was soon made, and to save the wall from utter destruction it was necessary to cover it with boards.

The Rev. pastor kept a diary of cures and gives us a list of 231 cases. All of which are indeed remarkable, a large number are in all appearance quite miraculous, but some of these cases were only partial cures. These wonderful cures are of constant occurrence.

A boy named Patrick Scott aged 15 or 16, had suffered from hip disease from the age of seven. His leg had become useless, so that there was no chance of his learning his trade as a shoe-maker, he came to Knock, prayed at the church of the Apparition and now he walks about upon the leg that had been as a dead limb to him the greater part of his life.

Miss Burke had long been an invalid and was as helpless as an infant. She came to Knock lying in her carriage and was carried into the church at Knock by four persons: her mother, Archdeacon Caranagh, her footman and her maid. She prayed for a while before the altar, then to the delight and amazement of all observers, got up and walked out of the church with no other assistance but that of her mother's arm.

A traveller says:

"While moving about through the enclosure, my attention was attracted by a man named Thomas Keldcen. He cried out in a loud voice, "Praise and glory be to God! My sight is coming to me!" I asked him what improvement he felt in his condition. "Before I came to Knock," he said, "I hardly knew night from day, now I can see the sort of day it

is, and I can see the people all around me. Praise and glory be to God."

Father Loftus, Parish Priest of Castletown, declares that a little girl in his parish had been afflicted with a running sore in her leg causing her terrible agony. For a long time she was unable to quit her home or to make any use of her limb. Her people brought her to Knock, she prayed there, was taken home again and now she is going to school as well as ever.

Father Loftus tells us of another girl of his parish, aged 10 years, named Gallagher. She had been blind for two years at least. She always kept her eyes tightly closed by dint of pain. There was a constant flow of matter from her eyes and in such quantity as to saturate her pinafore. She had been taken to Dublin doctors without any result. The poor child was taken to Knock by her father. She knelt and prayed for a while before the gable. Then her father lifted some of the clay and threw it against her eyes. She saw and cried out, "I am cured." Father Loftus says the eyes are open in the natural way and look quite bright and clear.

An Englishman, a tall man about eighteen stone weight, named Thomas McElhone of Benfield side station, County Durham, England, had been suffering for eight years from paralysis of both legs. He had tried in vain doctors, baths and springs. Never, during these eight years, could he move for one week without a stick. On the very day of his cure he could not get out of his bed until assisted, and could not go to the altar rails without a stick.

It was immediately after his cure at Knock that he met our informant to whom he told his story. In his presence he walked with perfect freedom without any assistance or staff, and though he could not, a few moments previous, raise his legs, he walked stoutly from the cottage of the venerable parish priest where he had gone to get the pastor's blessing. Before leaving he stood on each leg separately, freely moving and swinging the other in proof of restored muscular and nerve power.

What reason have we not to thank God, that He is giving evidence that His Almighty protecting hand is not withdrawn from suffering and devoted Ireland, and that Mary, whom the Irish have faithfully loved, is still a mother to them.

To all who are deeply concerned in religious movements, to all who feel holy religion to be the real root of progress, happiness, sobriety on this earth, and the beautiful foretoken of a brighter hereafter, all that now passes at Knock must offer

the most acceptable material for hope and thought and pious labors.

PURGATORY.

Where were the souls of all those who died before Christ? They were not in heaven; no one could enter heaven before Christ. They were not all in hell; they did not certainly all deserve hell. Where could they be then?

They were not in heaven, not in hell and Protestants will not admit of a third place for souls.

But it is evident that there must be a third place. The Jews believed and still believe it, Christ taught it, the scripture and the apostles taught it. The first writers of the Church taught it, all the whole church east and west has always taught it and teaches it still to day. The Protestants alone deny the existence of Purgatory or a middle place.

The Jews called it by several names, such as, hell, lower hell, a prison, a pit, Abraham's bosom, Paradise.

Jacob said: "I will go down with my son into hell mourning."—Gen. 37, 75. Jacob did not mean the hell of the damned. He did not mean the grave as the Protestant bible puts it, for he did not believe that Joseph had a grave, since he thought a wild beast had devoured him.

David said: "Thou hast delivered my soul from the lower Hell."—Ps. 85, 13. Prot. Bible ps. 86, 13. Then there must be another hell.

Our Saviour speaks of a prison and says: "I say to thee, thou shall not go out thence, until thou payest the very last mite." Luke 12, 59.

This is the prison mentioned by St. Peter in his 1st Epistle, 2, 18, and by all the apostles in their creed. "He descended into Hell;" for Christ descended not into the hell of the damned.

St. Luke, 16, 22, calls it Abraham's bosom; and Christ on the cross calls it, Paradise. Christ died, He descended into Hell, that is into Paradise where Abraham and all the good people of the old law were waiting for Him. Where holy Job was expecting Him, saying; *I know that my Redeemer liveth*, chap. 19, v. 25. There Christ promised to meet the penitent thief. Not in heaven, for he was not to ascend to heaven himself so soon. He should first go and announce His coming to all good souls, who were waiting for their Redeemer, in that third place, and who could not enter Heaven until Christ

would enter Himself and bring them glorious captives unto His eternal kingdom on the day of His ascension. The penitent thief hoped to go to the third place for he said; *Lord remember me when Thou shalt come into Thy kingdom*, Luke 23, 42. Had he expected to go to Heaven with Christ he would not have asked to be remembered, we remember a person that is a distance from us. So the penitent expects to be at a distance from Christ, where his Saviour could remember him and do him good. On the other hand he did not expect to go to the Hell of the damned, for a remembrance on the part of Christ would have been useless to him there and had he expected to be eternally damned he would not have uttered such a pious prayer. Be it now noticed that this is one of the first texts by which Protestants will endeavour to prove that there is no Purgatory. They will say, Christ did not say to the penitent thief; "This day shalt thou be with me in *Purgatory*, but this day shalt thou be with me in *Paradise*."

Yes, but Christ did not say: this day shalt thou be with me in *Heaven*. And if he had said so, this would prove nothing against Purgatory, for the Catholic Church does not teach that all souls go to Purgatory before going to Heaven, but that there is a *third place* where *some* souls suffer for a while before going to Heaven.

We do not maintain that this Paradise was exactly the same as Purgatory. For Purgatory is a place of suffering; but the souls in Paradise had long since finished the punishment due to their sins and were waiting for the coming of Christ to go to Heaven with Him, on the day of His ascension. But undoubtedly this place became a Paradise for all, when it was blest with Christ's presence. St. Peter. 1st Epistle 3, 16, says "He came there to preach to them." He gives us to understand that some had been there in prison since the beginning of the world and speaks of those who had been unfaithful at the building of the ark of Noah. This coming of Christ to redeem all and to bring out of a dark prison those therein detained is in perfect harmony with the prophecy of Isaias, ch. 42, v. 7. *That thou mightest bring forth the prisoner out of a prison and them that sit in darkness out of the prison-house.*

Moses and Elias appeared to Peter, James and John; whence came they? Was it from the hell of the damned? By no means. Was it from Heaven? They could not have gone to Heaven before Christ. Then they must have come from a place which is neither Heaven nor Hell. Then there must be a third or middle place, and consequently Protestants are wrong in denying it.

Where were those whom Christ raised again to life, the daughter of Jairus, the son of the widow of Naim, those who rose again at the death of Christ? They were certainly neither in Heaven nor in hell, for out of either place they could not come. They were then in a third place. Christ speaking of Lazarus who died, said he was in Abraham's bosom. Therefore a third place exists and it has various names and we have a right to call it Purgatory or Limbo as we think fit, but we have no right to deny its existence.

St. Paul says, Ephes. 4, 8: *Now that He ascended, what is it, but because He also descended first into the lower parts of the earth.* St Peter says, Acts 2, 24: *Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that He should be detained by it. For David says concerning Him: Thou wilt not leave my soul in hell nor suffer Thy holy one to see corruption*

From these and other texts it is plain that Christ after His death visited a place which was neither Heaven nor Hell, a place which had detained all who went there from the beginning of the world but which could not detain Him. He should triumph in spirit over that prison of spirits and bring them all glorious captives to Heaven as, in flesh, He had triumphed over death and the tomb.

Hence the prophet Zacharias said, chap. 9, v. 11: *Thou also by the blood of thy testament hath sent forth thy prisoners out of the pit wherein there was no water.*

Hence again the holy apostles in their creed, tell us that Christ's body went to the grave, but that His soul went to a third place which they call Hell; *He descended into Hell.*

Who go to Purgatory, or the third place?

We answer all those who are not sufficiently pure to enter Heaven and are not deserving of Hell.

It is certain that God "will render to every man according to his works," Rom. 2, 6. Now if two men die, one laden with every species of crime, the other with a slight stain, perhaps an act of impatience, God will not reward every man according to his works if he sends both these men to Hell for all eternity. However neither of them can go to Heaven. We say that one lives and dies an enemy of God and must be an enemy of God in Hell for all eternity; for where the tree falls there it must lie. But the other lived and died a friend of God and will be a friend of God for all eternity, for where the tree falls there it must lie. "If the tree falls to the south or to the north. In whatsoever place it shall fall there it must be," Eccl. 11, 3.

If I fall in the warm south of God's friendship I remain His friend for ever. But if I fall in the cold north of God's enmity I must be his enemy for ever.

Yes, but though a man might die a friend of God, he might not be sufficiently pure to enter Heaven. The slightest fault does not destroy all friendship between two friends, though it cools it, and the slightest sin does not destroy all friendship between God and the soul though it weakens it and makes that friend unfit for Heaven. God then will purify His friends from all minor faults before He brings them to Heaven. This He does in Purgatory.

Few depart this world without owing something to God either for smaller sins which did not deserve Hell, or for bigger sins forgiven but for which some temporal punishment is due. Some men commit big sins and they repent and God forgives them, but instead of the eternal punishment they deserved, God gives them temporal punishment. This temporal punishment is often suffered in this world by crosses and various afflictions, but if we leave this life before suffering the whole we must finish it in the next life. Hence the Holy Ghost says, Ecclesiasticus ch. 5, 2: "Be not without fear for sins forgiven." Hence Christ says "Be at an agreement with thine adversary whilst thou art in the way with him." Math. 5, 25. This suffering in the next world is generally believed to be fire. St Paul says, 1 Corinth. 3, 15 "that some shall be saved yet so as by fire." And the sufferings of course have no other source of merit but the blood of Christ, as the prophet Zacharias says; "Thou also by the blood of thy testament hast sent forth Thy prisoners out of the pit wherein there was no water."

Hence it has always been the custom of the church of Christ "since the time of the apostles" to pray for the dead that through the merits of Christ's passion and death, they may be consoled and their sufferings shortened.

The earliest writers after the apostles mention the existence of a third place and the practice of praying for the dead. We may mention Tertullian, St. Cyprian, St. John Chrysostom, St. Cyril of Jerusalem, Eusebius, St. Epiphanius, St. Ambrose, St. Jerome, St. Augustine and many others. St. John Chrysostom born in the year 344 at Antioch, says: "It was not without good reason ordained by the apostles, that mention should be made for the dead in the tremendous mysteries, because they knew well that these would receive a great benefit from it." Chapt. 1st Philip. hom. 3rd.

Tertullian (born about 150) in his book *De Monogam*,



speaking of a pious widow, says: "She prays for the soul of her husband and begs refreshment for him."

And, in his book on "The Soldier's Crown," the same Tertullian says: "We make oblations for the dead on the anniversary of their departure." Origen was born at Alexandria in Egypt, in the year 185; his works are so replete with the doctrine of Purgatory and prayers for the dead that we know not how to quote him. He frequently speaks of the fire mentioned by St. Paul, by which every man's works must be tried and purified, before he can go to heaven. This fire, he tells us, will consume all hay and stubble and will melt the lead, but will leave the pure gold, that is the pure charity or the pure intention with which our actions were performed. He does not venture to say how long we will remain in that prison of fire, but he says we shall not come out till we have paid the last farthing and that more time will be appointed to him who owes a greater debt, like the man in the gospel who owed ten thousand talents, Math. 18, 24,

St. Cyprian was born at Carthage in Africa, he was converted to Christianity in the year 246. His works again are full of proofs of a Purgatory. "It is one thing," he says, "to be sent to prison, not to go from thence till the last farthing is paid, another to receive immediately the reward of faith and virtue."

Eusebius, born about the year 280, gives an account of the funeral of the emperor Constantine, where he describes the surrounding people "shedding tears and offering up prayers for his soul."

St. Augustin (born in 354) says: "Purify me, O Lord, in this life, that I may not need the chastising fire of those, who will be saved, yet so as by fire." We know how the same saint prayed and asked prayers for his mother St. Monica.

We see prayers for the dead in the oldest liturgies. In the liturgy of St. Mark used in the Alexandrian church, in that of Constantinople which is used by all the Greeks of the oriental and western churches, the Georgians, Mingrelians, Bulgarians, Russians; in the Ethiopians, Armenians and Nestorian and other churches in the East, the belief of a Purgatory is taught and prayers for the dead are recited. When we remember that many of these liturgies date from early christianity and that some of them are practiced by sects separated from the Catholic church close on fifteen hundred years, we must confess that this doctrine is revealed and that it is no

fond invention as Protestants very thoughtlessly assert. By all these liturgies we clearly see two doctrines; Mass, and Purgatory, openly and publicly professed by all who call themselves christians, Protestants alone excepted. Can they expect any thing from us but pity? We pity indeed all those poor people who are led astray by men, who pretend to teach christianity, before knowing it. A doctor is not allowed to practice before he has carefully studied medicine; a lawyer cannot plead before he knows law; a pilot is not allowed to take charge of a ship before he knows the waters. Who then can authorize men to teach religion before knowing it?

Let them read the very tomb stones of the first christians. They are found in the underground places of Rome called the catacombs, where the primitive christians concealed themselves from the face of their persecutors, where they held their meetings and where they were buried. These old stones still show how the early christians prayed for the dead. On one of these tombstones we read as follows:—

Mayest thou rest in peace, O Exuperius! who lived 23 years, 3 months and 6 days.

On another:—

Farewell, O Sabina! she lived 8 years, 8 months and 22 days. Mayest thou live sweet in God!

On another:—

O Domitius! Mayest thou be in peace. Lea did this.

Numbers of others bear the like inscriptions. They show us the christian spirit of these early times, which was to breathe a prayer for the dead. This agrees with the language of Christ and the inspired writers; thus spoke St. Paul of a friend of his departed Onesiphorus, he says:

“The Lord grant to him to find mercy of the Lord in that day,—2nd Timothy 1, 18.

Would the Protestants ever utter a prayer of that kind for the dead?

This prayer, however, was quite natural in the mouth of St. Paul and of the christians of his time, both before and after his conversion to christianity. For the Jews believed in Purgatory and held public services for the dead. History tells us that, after a battle they collected money and sent it to Jerusalem to have prayers and sacrifices offered for those who had fallen, and of this we read in the second book of Machabees as follows:

“It is a holy and wholesome thought to pray for the dead, that they may be loosod from sins.”—Machabees 12, 46.

Of course Protestants are taught by their leaders to disbelieve the book of Machabees as an inspired book, but they cannot disbelieve it as a book of history, bearing witness to the belief and practice of the times.

It is quite certain that neither the writer nor those for whom he was writing believed as Protestants of to-day do, but as Catholics do and ever did. The historian Josephus tells us that the Jews would not pray for those who committed suicide, therefore it was their custom to pray for the other dead.

To day still, the Jews pray for the dead in their public services.

The Pagans had also a disfigured idea of Purgatory. The Roman mythology tells us that some souls had to wander 100 years on the wrong banks of the Styx, before crossing to breathe the soft Elysian air. Socrates tells us that some must be punished eternally but that others can be purified by temporal punishment and were then admitted into the happy Isles. The old Egyptians divided the world into three zones. One was the earth, a place of trial; a second was the region of the air ever agitated with winds and storms, it was a place of temporal punishment; the third place was above the air, which was a place of undisturbed rest.

Christ knew this general belief of the Jews and the Gentiles, but never once condemned it. But, on the contrary, as we have before shown, He taught the same doctrine. He taught that there was a prison out of which we could not go till we pay the last farthing.—Math. 5, 26.

He gave us to understand plainly that some sins were forgiven in the next world and said, Math. 12, 32: "It shall not be forgiven him, neither in this world nor in the world to come. Christ would not talk so if He knew that no sin was forgiven in the next world. No man says: "I will not get married neither in this world nor in the world to come," because he knows that no marriage takes place in the world to come.

Christ taught also that for "every idle word man shall render an account in the day of judgment,—Math, 12, 36 but it is not for every idle word than man will be sent to Hell for all eternity. If we have to be sent to blaspheme eternally amongst the damned for an idle word, or a little act of impatience, perhaps during our last illness, then we may give up all hope of Salvation.

If we have to go to Hell for all eternity for every idle

word, then, God help the women! for though they are more pious and religious than the men, yet they have less chance of being saved. No, such doctrine is contrary to common sense which tells us that a father would punish a child for small faults according to his guilt, and only disinherite him and cast him away for ever from the family for very grave crime. It is contrary to civil justice, which will punish offenders according to their guilt, for some less grievous offence with punishment that will end, and will only inflict capital or extreme punishment on enormous and wilful crimes. Whence cometh this idea of justice, which we find in fathers, judges, and princes? Undoubtedly from God himself. Will he act differently? No; this is contrary to the idea we all have of God's mercy, who will render to every one according to his deeds, who is so anxious to save all and who would certainly not damn His best friends because they happen to meet Him with some slight stains.

A WONDERFUL STATUE OF THE BLESSED VIRGIN

This is a statue called the *Jerusalemite* which means the Jerusalemite, and is much venerated at Barcelona in Spain.

According to a pious and respectable tradition, this statue was brought to Barcelona by St. Peter or some of the other apostles by order of, and in the life-time of the Blessed Virgin herself. From the earliest dawn of Christianity up to the 22nd of April, 717, it was venerated in the church of SS. Justus and Pastor, in the same city, by St. Severus and St. Eulalia.

The Moors having overrun beautiful Spain and made the most populous cities groan under their despotic yoke, profaning everything that was sacred and venerable, every christian was devising means to escape with his life, his faith and the symbols of his particular devotion. The same was done by the authorities. Hence we see Peter the Bishop of Barcelona and Erigonio the Governor of the same place departing from the city, in the most secret manner, carrying with them the sacred image of the Jerusalemite. The Bishop and governor learned from some pious hermits living in the cliffs and crevices of the Mountain of Montserrat that Providence had, seemingly, prepared in that wonderful mountain a cave wherein the statue could be concealed from the Moors. In this they hid the sacred image and departed after watering it with their tears.

Here the Jerusalamite remained alone and unknown from the 22nd of April 717, up to 880.

At this period, the tables were turned, the Moors lost their power in Spain and civil and religious order was again established under the lawful authorities.

In 880 there were seven shepherds each feeding a portion of their master's flock along the foot of this mountain of Montserrat. They spent a part of the day singing hymns of thanksgiving for their deliverance from the gauling yoke of the Moors, and songs of praise to the heroism of their christian chiefs. One day as they were retiring about sunset to the farm-house, called Riusech, they all saw in their respective distances certain lights, whose multitude and brightness, no less than the hour and place of their apparition, greatly excited their minds.

It was a Saturday and they hastened home lest they should displease their master by too much delay; but they agreed not to mention the vision at first through prudence. On the following days they noticed nothing, but on the Saturday following, at the same hour and place, they noticed the same thing as the Saturday before. Without giving any suspicion to their master, they questioned him on some points of astrology, to find out if what they had seen twice could be explained by any law of nature.

The ensuing week was spent in conversing on the matter among themselves, in prayer to God to enlighten them and, as if inwardly inspired, they all felt simultaneously desirous of giving themselves up to prayer and good works. They were extremely reserved for fear of giving occasion for useless gossip.

When the following Saturday came they prayed with more fervor, and the vision presented itself the third time accompanied with the sweetest music. This astonished them and inundated them in a sea of joy, bathing them in the tenderest tears. Yet they resolved to wait till another Saturday before speaking of it to anybody.

The fourth Saturday came at last: the same lights made their appearance again, the same music was repeated and their souls being overwhelmed with joy, they unanimously resolved to communicate the matter to Riusech, their master.

Riusech listened attentively and carried his investigations to extremes; he questioned them together and separately, he followed the flock with them, used threats and promises, he spared nothing to secure truth. He spent the day acting as

foreman of the shepherds enquiring about the wild beasts, the pasturage, the country around etc., when suddenly he was surprised by the sound of music which, though at first seemed to be far off, in a moment was heard nearer, accompanied with the most harmonious canticles, and behold, right over the big cliffs in front of him, he saw a number of oscillating lights, which, together with the music, seemed to stop in a fixed place over the said cliffs. He then said to the shepherds:

"It is enough, I have heard it with my own ears and seen it with my own eyes, you are not impostors."

According to a date in the archives of the farm-house, there was a chapel in the house and a priest came to celebrate mass on Sundays and other festivals. The priest reported all to the Bishop, who came with witnesses to Montserrat the following Saturday.

In presence of the Bishop, Heaven gave the most enthusiastic serenade to its Queen, and he no longer doubted the fact. In order to discover its object he ordered three days fasting and prayer to all the neighborhood. Some hermits and the shepherds informed the Bishop that a path might be found that would lead, more or less, to the cave under the rocks where the lights and music had been seen and heard. At the end of the three days' prayer and fasting, robust laborers had cleared the path which, 163 years before, had been trodden by the Governor and Bishop of Barcelona, to hide the "Treasure" which heaven now wished to manifest. But the Bishop from Manresa and his Suite could never have found what they were looking for, had the prodigies of the preceding Saturday not been repeated. The bush and fallen trees of nearly two centuries had so much covered the place, that there could be no suspicion whatever of the existence of a cave. For over them there was a fearful mountain and below a frightful abyss.

They all began to pray to heaven in great sorrow, when on a sudden, the canticles and lights were again heard and seen on a given place.

The young men exclaimed; "what God wishes to give us is there." They cleared, with picks and axes, the immediate passage to the cave and then said to the Bishop; "It is a temple, Bishop, a little church."

On entering midst the heavenly lights and harmonious canticles, the Bishop saw, in a cloud of incense the wonderful image of the mother of our Redeemer and all prostrated themselves before her, whilst the heavenly spirits were saluting her with the sweet and consoling canticle "Regina Coeli."

The statue being carried in procession to Manresa, it became so heavy passing the spot where the present Basilica stands, that it had to be put down. The Bishop made a vow to have a church built there for it and asked God to permit him to place it in the chapel of St. Ascencio in the mean while. The image then lost its extra weight and it was placed in said chapel. The church was erected, the statue placed therein and in front of the church stands a stone cross to commemorate the fact of the image becoming so heavy on that spot, that no human power could move it.

The 25th of April was the thousandth anniversary of the wonderful finding of this miraculous statue and it was celebrated with the greatest solemnity. The greatest authority of church and state were to be present and processions from various localities were to meet there, carrying the banners of their respective parishes.

A committee of litterati was formed and the following prizes offered :

- 1st. To the author, who animated by the most affectionate sentiments of love and veneration to the heavenly Queen would present an "Ode" extolling the glories of Our Lady of Montserrat, "a harp of gold and silver enameled."
- 2nd. For the second best production, in poetry or prose, a "handsome and valuable reward from the Most Rev. Archbishop of Terragona and of the Rt. Rev. Bishop of Barcelona."
- 3rd. For the best legends, a "handsome reward from the Rt. Rev. Bishops of Lerida and Gerona."

Montserrat is the Tabor of Catholic Spain.—*N. Y. Freeman's Journal.*"

There is a horse in Yass called "Chiniquy!" What on earth has the poor brute done to merit such an opprobrious cognomen?

MENOTTI GARRIBALDI, son of the "General," has an estate near Rome. He hates the priests, but he wishes his workmen to go to Mass and to Confession!

CHINIQUY has received more kicks than ha'pence in Victoria. He appealed to the "elect" to "lay down the dust," and not allow "the great reformer" to return home in "shame and disgrace!" as if it were possible for him to do anything else. What about his Bathurst admirers? Would they do nothing to avert such an awful calamity?

"THE ECHO OF CLAIRVAUX."

We have received the first No. of the above named monthly periodical. It is small, eight double column pages, but replenished with good literature, sound, healthy reading for Catholic families. As ecclesiastical authorities have blessed "The Voice" and other Catholic publications, and as Pius IX. has blessed all who endeavor to publish cheap Catholic reading, we do trust that God will bless the efforts of dear Father McInnes. We read with pleasure his leading articles, and we admire the purity of his intentions, the beauty of his mission, and his ability to fulfil it. The articles that fill "The Echo" are short, but so interesting, that if you read the first lines you must read all. Subscription \$1. yearly.

Address :

Rev. A. T. McInnes,
Convent, Tracadie, N.S.

A PROTESTANT ERROR.

The impossibility of the Protestant mind to understand the devotion of Catholics for the Blessed Mother of God has lately had a rather startling illustration in a new weekly magazine, the first number of which has just been issued, under the title of the *Ladies Sunday Reader*. Among its contents there is the first of a series of papers headed "The Woman of the Bible," led off, as a matter of course by "Mary, the Mother of Our Lord." In it occurs this astounding sentence: "By a vast section of Christendom the Blessed Virgin has been, and is adored, and that in the highest sense of that word as an object of Divine worship"—words that must fill every true Catholic's heart with horror. The writer, however, adds: "And though we may not approve of this"—a sufficiently mild way of putting it—"still we can hardly wonder that this admiration has gone so far as adoration, surely—viewing her simply as a woman—no more womanly, or, in other words, true woman ever lived." It will suffice to add, here, that the vast section of Christendom alluded to in this amazing passage, meaning the Holy Catholic and Roman Church, do *not* adore the Blessed Virgin, either in the highest sense, or in any sense at all, and with all their love and veneration for the most Blessed Mother of God, would shrink with horror from the blasphemous thought of offering to her Divine worship.—*Weekly Register*.

THE ANCIENTS' CURE FOR DRUNKENNESS.

The offence of drunkenness was a source of great perplexity among the ancients, who tried every possible way of dealing with it. If none succeeded, probably it was because they did not begin early enough by intercepting some of the ways and means by which the insidious vice is incited and propagated. Severe treatment was often tried to little effect. The Locrians, under Zaleneus, made it a capital offence to drink wine if it was not mixed with water; even an invalid was not exempt from punishment unless by order of a physician. Pittacus, of Mitylene, made a law that he who, when drunk, committed an offence should suffer double the punishment which he would do when sober; and Plato, Aristotle and Plutarch applauded this as the height of wisdom. The Roman censors could expel a Senator for being drunk and take away his horse. Mahomet ordered drunkards to be bastinadoed with eighty blows. Other nations thought of limiting the quantity to be drunk at one time or at one sitting. The Egyptians put some limits, though what is not stated. The Spartans also had some limit. The Arabians fixed the quantity at twelve glasses a man, but the size of the glass was unfortunately not clearly defined by the historians. The Anglo-Saxons went no further than to order silver nails to be fixed on drinking cups, so that each might know the proper measure. And it is said that this was done by King Edgar, after noticing the drunken habits of the Danes. Lycurgus of Thrace went to the root of the matter by ordering the vines to be cut down. And his conduct was imitated in 704 by Terhulus of Bulgaria. The Suevi prohibited wine to be imported; and the Spartans tried to turn the vice into contempt by systematically making their slaves drunk once a year to show their children how foolish and contemptible men looked in that state. Drunkenness was deemed much more vicious in some classes of persons than in others. The ancient Indians held it lawful to kill a King when he was drunk. The Athenians made it a capital offence for a magistrate to be drunk; and Charlemagne imitated this by a law that judges on the bench and pleaders should do their business fasting. The Carthagenians prohibited magistrates, governors, soldiers and servants from any drinking. The Scots in the second century made it a capital offence for magistrates to be drunk, and Constantine II. of Scotland, in 861, extended a like punishment to young people. Again, some laws have absolutely

prohibited wine from being drunk by women ; the Massillians so decreed. The Romans did the same, and extended the prohibition to young men under thirty. And the wife's relations could scourge the wife for offending, and the husband himself might scourge her to death.

INFLUENCE OF WOMEN.

Cardinal Manning addressed an audience of about four thousand people recently in Liverpool on the influence of women. Of all the powers upon earth, he said, there was in the hands of mothers and daughters and sisters a power which could control the greatest strength of man, and this was the power of good example, of a good life, of true Christian love, the persuasion of their patience in waiting until the faults of those whom they tried to win to better ways should be wiped out. Men might reason and wrangle, and might convince one another, but they had not the power of persuasion that a mother or sister or daughter possessed over a father or a brother. They could do sometimes what priests could not. The good Bishop of Ferns, who had gone to his rest, had told them that he had often seen women kneeling besides the men, and taking the pledge along with them, for the purpose of giving them courage and strength to do that which many of them were so cowardly that they dare not promise to do. Many a man had been brought to heaven and the sacraments and a holy death by the influence of wife or mother or sister. It was certain that the character of man was formed for life by the mother, and he had rarely known a good mother who had a bad daughter or a bad son. Speaking of drunkenness he described it as the sin of the Christian world, saying that among the Africans and the uncivilized, drunkenness only came in when we brought it. During all the time he spent abroad, in France or Italy or Rome, he never saw a drunken woman, though here and there a drunken man, but very few. When Frenchmen and Italians came over to England they often, for the first time, saw men and women drunk in the streets. Toward the conclusion of his remarks he condemned the employment of married women outside their own households, saying that when a woman married she entered into a solemn contract for life that she would give her time to her husband, her home and her children, and if she did not do so, it destroyed the whole domestic life.

SOUND.

Sound is often heard at a very great distance on the earth. The sound of an eruption of a volcano has been heard in one case at the distance of 370 miles. But suppose that the same sound should occur at the distance from the earth—that is, over 300 miles beyond the atmosphere that enrobes the earth—no inhabitant of our world could hear it, for the same reason that you do not hear the bell ringing in an exhausted receiver. If, therefore, any sound, however loud, should be given forth by any of the heavenly bodies, we could not hear it. The course of these bodies in their orbits is noiseless, because they meet with no resistance from any substance. Bodies passing rapidly through our atmosphere cause sound, from the resistance which the air gives to their passage. The whizzing of a ball is an example of this. It is the passage of the electric fluid through the air which produces the thunder. But the heavenly bodies, meeting with no resistance, make no sound in their course, though their velocity be so immense. In the expressive language of the Bible, "their voice is not heard."

The velocity of sound varies in different media. Thus it passes through water four times as rapidly as through air.

Dr. Franklin, having placed his head under water, heard distinctly the sound of two stones struck together in the water at the distance of more than half a mile. Sound passes through solids much more easily, and therefore more rapidly, than through liquids. Thus its velocity through copper is twelve times and through glass seventeen times greater than through air. If you place your ear against a long brick wall, at one end, and let some one strike upon the other end, you will hear two reports—the first through the wall and the second through the air.

Liquids are better conductors of sound than aeriform bodies, and solids than liquids.

Persons in boats can converse with each other at a great distance, because water is a good conductor of sound. When the ear is applied to one end of a long stick of timber, the scratch of a pin at the other end can be distinctly heard, owing to the conducting power of the wood. An approaching locomotive can be heard at a great distance by placing one's ear on the rails. The American Indians knew by experience the facility with which solids transmit sounds, and were in the habit of applying their ears to the earth when they suspected

the approach of an enemy, or wanted a more distinct impression of any sound that attracted their attention.

The denser air is, the more readily it transmits sounds. On the tops of high mountains, where, as we have already learned, the atmosphere is rare, the human voice can be heard only a few rods off, and the report of a musket sounds no louder than the snapping of a whip at the level of the sea. On the other hand, the air in a diving-bell let down to the bottom of the sea, which is condensed by the upward pressure of the water, transmits sound so freely that those who descend can hardly speak to each other above the breath; conversation in an ordinary tone would pain the ear.

—:—o:—

FATHER BURKE ON THE EVIL OF DRUNKENNESS.

In one of his recent lectures, Father Burke thus appealed to his hearers to avoid intemperance:—

My friends, I don't want you to become talking men. There are too many talking men in this world. I don't want you to become canting men. The Lord knows I hate cant. But I want you to become silent, but eloquent apostles. Oh, my dear brother, the man, no matter how poor he may be, if he is only earning 15 shillings a week, has still that nameless respectability, and I will add influence, and nameless nobility, that virtue, and goodness, and faith, and purity give him—that man has influence—that man need never open his lips—that man has only to show the example of his own life to become a most eloquent and powerful apostle in the cause of every virtue. Therefore, I say to you—set your face against this vice of intemperance. If you have any friend or associate, or fellow-workmen, in the name of God, and for the love of Our Divine Lord's Sacred Heart, use that influence, to bring that man into the Holy Family, and to take the pledge. Try to get him to be temperate, quietly, calmly, almost silently, and you will have done more for God's glory than perhaps the priests, who labors for many days preaching the very Word of Jesus Christ. Above all—above all keep your own soul, your intelligence, your own heart, your own will; and you have, beyond all, the grace of God, enlightening, purifying, and strengthening your intelligence, your heart, and your body. Let every man amongst you, I say, hold fast what you have. There is only one devil can rob you of it all. Let him never come near you. That Devil is the Demon of Drunkenness.

DR. O'LEARY, M. P., ON THE EFFECTS OF ALCOHOL.

Dr. O'Leary, M. P., lecturing in Dublin, said that all alcohol, all liquor in fact in which alcohol is found—whiskey, ale, porter, and wine, when taken into the mouth and swallowed, must pass through one organ of the body before it produces its effects, and that is the liver. The alcohol is carried through the liver and passes straight into the right side of the heart within a very few minutes from the time it is swallowed. The liver becomes overworked—it was stimulated by drink to overwork—there was an increased amount of blood determined to it, and the liver becomes hard. It assumed a form which was sometimes described as a hob-nailed liver—indeed, if men only knew the names the doctors applied to livers of drunkards they would be ashamed of themselves. Dropsy ensued in an immense number of cases, and dropsy in its most disgusting form. There was not a large hospital that could not supply at least three such cases. Eighty-eight cases out of every 100 of the kind were the result directly of the use of alcohol. Fatty degeneration, too, was one of the children of the abuse of alcohol. Whenever alcohol goes in, the heart is sure to get some of it. No hospital surgeon who had been in practice in Dublin for the past fifteen or sixteen years could have failed to notice the growing of a very singular condition of things in connection with a particular class of disease. He had, in St Vincent's Hospital, occasion to observe a class of nervous diseases in young children which could not be attributed to any cause save the intemperance of their parents. It was a very remarkable fact that *delirium tremens*, and the result accompanying it, both immediate and remote, was as productive of premature death as typhoid fever. Dr. O'Leary further pointed out the enormous number of cases of lunacy that resulted from the abuse of alcohol. He himself could remember the names of 37 cases which he sent to lunatic asylums, every one of them snatched out of *delirium tremens*—the life saved—the animal life saved—but the intellect, the intelligent soul, if he might use the phrase, having gone into another sphere. In the hospitals to-day would be found 40 per cent. of the cases supported out of the public funds suffering from alcohol, or from the indirect result of it.—“*The Recorder*” *Australia*.

To die a happy death is such a grace, that the greatest saints never thought it was their due for anything they had done for God. Even if God had denied a happy death to His own Mother He would have done her no wrong, for it is a grace so great, that no one can merit it.—ST. LEONARD.

AN INSULT TO THE CRUCIFIX.

The Church in Switzerland has some difficulty to encounter from the free-thinkers. A contemporary tells us that on Sexagesima Sunday at Grimand, a village in the diocese of Frejus, a crucifix, much prized, was being blessed. A young Freethinker happened to be in the church at the time of the function. He mixed in the crowd through curiosity, or rather through impiety. When the crucifix was lifted up for the veneration of the faithful, the unhappy wretch began to utter sacrilegious blasphemies against the image of His Savior, crying out, "Che fa la quell' uomo nudo?" A pious woman who was standing beside him could not help exhibiting her grief and astonishment. The young man went out of the church before the function was ended. But on the following Sunday Our Lord made him feel the weight of His arm in punishment. On the evening before, while the sacrilegious wretch was engaged in his workshop, he fell into a vessel of boiling water. He was at first thought to be dead, but Divine Justice would not suffer this, in order to manifest itself in a surprising and terrible manner. The insulter had to bear in his body the avenging evidence of his crime, a manifest proof to all of the power of that Christ whom he had mocked. And so it happened. His body was stripped and remained thus stripped on his bed, as Christ was on His cross. His flesh was burnt, his skin torn away to shreds. *Quest' uomo nudo* beating about in the convulsions of his agony was the same who had a little before mocked at the sacred nakedness of the Body of Christ. The unhappy wretch died without the Sacraments, and never saw again in this world the image of his crucified God. The tragic death caused a profound sensation in Grimand.—*Liberta Cattolica*.

RELIGIOUS EDUCATION OF THE YOUNG.—This includes two things, Christian education at home, and Christian education in the school. Of these, Christian education at home is the most important. There is no responsibility before God, so heavy as that of Christian parents in this matter. Upon them depends for the most part, the destiny of their children for time and for eternity. The peculiar character and conduct of every one depends chiefly upon the influences which surround them in early life. "As the twig is bent, the tree's inclined." The education of a child, in the full and proper sense of the word,

may be said to commence from the moment it opens its eyes and ears to the sights and sounds of the world about it, and of these sights and sounds the words and example of parents are the most impressive and the most enduring. Of all lessons those learned at the knees of a good mother, sink the deepest into the mind and heart; and last the longest. Many of the noblest and best men that ever lived, and adorned and benefited the world, have declared, that under God they owed everything that was good and useful in their lives, to the love of virtue, and truthfulness, and piety and the fear of God instilled into their hearts by the lips of a pious mother. If every one of our households, no matter how poor and humble, were what they ought to be, religious Christian households, what a different state of things would we see about us.

DANGEROUS LITERATURE.—It is a pity that the law against indecent publications includes only those of the utterly disguised filthy class. There are others, though not illustrated with disgusting pictures, that are but little less destructive to the morals of the young. The reading matter in these journals appeals forcibly to the lowest passions of human nature, and is more dangerous in one view, as it makes its approaches under the guise of a pretended moral sentiment. These publications are particularly dangerous to the half educated young girl. The trashy nonsense is devoured by hundreds of girls, and creates an unhealthy yearning for the heroic, and a dislike for work-day existence. Such reading familiarizes in them the details of viciousness, and the ability to resist temptation is slowly but surely weakened. There is no doubt that many a weak-minded girl can trace the beginning of her downfall back to the insidious lessons of that class of literature. As the law is helpless in killing all the noxious weeds that crowd the literary field, a close supervision by parents and guardians over the publications that find their way into the family circle, and the exclusion of all an of immoral or of a sickly, romantic character, should be strictly observed. Such are prolific fountains of vice. They bring disgrace and destruction upon all weak enough to be influenced by their moral teachings.

PRAYERS REQUESTED.

Thanksgiving, 1; Temperance, 2; True Faith, 3; Conversions, 2; Spiritual favors, 4; Temporal favors, 13; Happy Death, 13; Special intentions, 1; Departed, 4.

Also for the following subscribers departed.

Norwood, Ont. 1878, April, Patrick Foley. March 16th Wm. Downs. Springtown, Ont. Feb. 3rd 1880, Timothy Donovan aged 77, a native of Cork, Ireland.

Massachusetts, Widow Eliza Kennedy aged 85.

Alexandria, Ont. Nov. 1879, Sarah McMaster aged 84.

Locheil, Ont. Hugh McMillan, aged 26 years, son of John McMillan. Daniel McMillan, aged 26, son of Allan McMillan.—Cath. Margt. McDonald died Jan. 31, daughter of Frederick McDonald.—Margt. McDonald aged 21, [died in Montreal] daughter of Dougall Mc Dougald.

Richmond, Que. Feb. 27th 1880, Mrs. G. Noel, daughter of Mr. Jos. O'Neill.

California, Feb. 28, 1880, Alexander J. McMillan aged 31.

Tweed, Ont. R. Samuel Ellis.

Stoko, Ont. Jan. 4, 1880, Samuel Stephen Ellis.

Arizona U.S. Jan. 15, 1880, Roderick McKinnon aged 47. Of a respectable Christian family in Alexandria, Ont. faithful friends of "The Voice."

Boston, Mass. March 21, 1880, Mary Whelan, aged 70, mother of two good daughters to whose zeal "The Voice" is much indebted.

Emily, Ont. Mary Scully, the mother of one of our kind agents.

Escott, Ont. April 17, 1880, Peter Lynch aged 42 years, beloved brother of our kind agent Miss Lizzie Lynch.

Bridgeport, Ont. Feb. 1880, Roderick McKenna.

Halifax, John Sullivan.

Alexandria, Ont. April 27, 1880, at the age of 34, Catherine Donavan.

Alexandria, Ont. April, 1880, Henrietta Donavan, wife of Archibald McDonald.

Alexandria, Ont. April 15, 1880, aged 85, Joseph Dupuy.

A father asks prayers for his three absent sons.

An old subscriber, for consolation in her affliction, having lost her sight.

Fainting.—It is wrong to hold up a fainting person, and especially to keep the head erect. Fainting is caused by a want of blood in the brain, the heart failing to act with sufficient force to send the blood against the laws of gravitation. If then, you place a person sitting, whose heart has nearly ceased to beat, his brain will fail to receive blood; if you lay him down with the head lower than the heart, blood will run into the brain by the mere force of gravity, in sufficient quantity generally, to restore consciousness.

REMITTANCES.

MARCH.

Mrs. P. Driscoll, Merrickville, Ont.....	\$5 50
Mr. James O'Neil, Danville, Ont.....	2 50
Miss Catherine Morrissey, Richmond Station, Ont.....	1 00
Rev. Th. Sears Pr. Ap., St. George Wt. Nfld.....	4 00

APRIL.

Mr. P. Kennedy, Bagot, Ont.....	0 50
Miss Bridget Hoolahan Downeyville, Ont.....	1 00
Mr. Patrick Frawley, Allumette Island, Que.....	1 00
Mrs. Mary P. Doran, Pembroke, Ont.....	0 75
Mr. Patrick Doyle, Doyle Settlement, N.B.....	1 50
Mr. Alex. McIntosh, Lesmere, N.S.....	1 00
Miss Annie Bulger, Elgin, Ont.....	0 75
Miss Isabella McPhee, Long Island, N.S.....	0 50
Mr. Mich. Doyle, Doyle, Que.....	0 50
Mr. Thom. Fagan, Huntingdon, Que.....	0 50
Mrs. John Barry, Morrisburgh, Ont.....	6 00
Mr. James Burke, Duffins Creek, Ont.....	1 50
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