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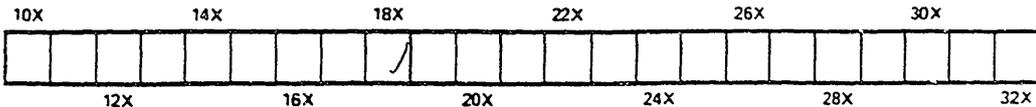
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THE SPRIG OF GREEN.

At Fredericksburg on that dread day
Ere yet the strife began.
Along the battle line of blue
The general's order ran.
Win or lose, our country's curse
Upon the wretch that shrinks ;
But honor to the man who dies
The nearest to his works.

Before them rose the giant rage,
Of hills in martial round :
From whose grim lips most bodefully
The wistling cannons frowned.
No breath within the iron line,
But death from left to right,
And Meagher with his Irish flag
Before St. Mary's night.

No gloom was there ; but every face
As careless and as light
As if it were a wedding morn
And not a day of fight.
And in their caps, though all around
No tree nor shrub was seen
They wore, heaven knows, from whence procured,
Each man a sprig of green.

Not long they waited for the sound
 That told the strife begun,
 Hark! from the river's other side
 It is the signal gun.
 A thousand cannons from the hills
 Bellowed in fierce acclaim,
 And all the mighty line of blue
 Swept upward through the scene.

Of what avail are words to paint
 The strife that none can tell,
 The hurrah from the union host,
 The wild confederate yell.
 The sabres' clank, the horsemen's tramp;
 The scream of shot and shell,
 And groans of dying men that went
 To make the mimic hell.

All day against those awful heights,
 Our lines were hurled in vain,
 All day the shattered ranks closed up
 But to be torn again.
 Until the sun withdrew its light,
 As if for very shame,
 And night came down upon the field
 To end the bloody game.

The morning wakes all fair and bright
 Upon the dead array,
 And lovingly on hill and plain
 The blessed sunbeams lay.
 The fight was done, the field was won
 The blues had lost the day,
 And from their works all curiously
 Swarmed down the men in gray.

Thick lay the slain like sheaves of grain
 Ripened by battle suns,
 But one had died beyond the rest
 A stone cast from the guns,
 They raised him softly——for the brave
 Respect the brave I ween,
 And in his cap unwithered still
 They found the sprig of green.

Of all the thousands laying round
 Close packed in death's embrace,
 That one—though all were brave and true
 From death had got such grace.

No bearded soldier old in wars
 He lay in the happy place,
 He who died nearest to the works,
 Wore but a boyish face.

They buried him just where he fell,
 Those foeman with rude art,
 They said that he had earned the place
 By his undaunted heart.
 And one a poet in his soul,
 Though rough in garb and mien,
 Planted upon the simple mound
 The dead boy's sprig of green.

The brave man dies, but his brave deed
 With death will not be found,
 And travellers say that to this day,
 The children playing round,
 Can point the stranger to the spot,
 The fairest in the scene,
 The grave where sleeps the Irish boy
 Who wore the sprig of green.

ST. MARGARET, QUEEN OF SCOTLAND.

A. D. 1093.

St. Margaret was little niece to St. Edward the Confessor and grand-daughter to Edmund Ironside. She was sister to Edgar who should have succeeded the Holy King Edward to the throne of England. But he was obliged to flee from the tyranny of William the Conqueror and the winds brought to Scotland the vessel which carried himself and his sister Margaret. Malcolm who had suffered persecution and banishment, received them most kindly, and refused to deliver them up to the Conqueror and sustained for their sake a bloody war with the tyrant William. The victory in this honorable battle shed much glory over the valiant Scots.

Malcolm was so much taken with the virtues of the princess Margaret, that he most impatiently desired to make her his consort. She had learned from her cradle to contemn the vanities of the world, and to regard its pleasures as a poison to

the heart, and the bane of virtue. Her amazing beauty, her rare prudence, her wit, and her extraordinary virtue could not fail to excite the admiration of the whole court. But it was her only desire and ambition to render herself agreeable to the King of kings. She seemed to relish no earthly pleasure, finding all delight in the incomparable charms of divine love, which flowed into her pure soul chiefly by the means of assiduous prayer and meditation, in which holy exercises she often spent whole days. She took great pleasure in relieving and serving the poor, and in comforting all that were in distress, considering Christ in his necessitous members. Her consent being obtained, she was married, and crowned queen of Scotland in 1070, being twenty-four years of age. The marriage was solemnized at the king's royal castle of Dumferline, built in the midst of a beautiful plain, surrounded with woods, rocks, and rivers, by its situation almost inaccessible to men or beasts, says Fordun, and strongly fortified by art. The Scottish historian adds, that she brought a great fortune to the king in the immense treasures she had carried off from England, together with many precious relics. Among these was the Black Cross, held in the highest veneration in Scotland in succeeding ages. Malcolm was rough and unpolished, but neither haughty nor capricious; and had no evil inclinations. Margaret, by the most tender complaisance, and the most condescending and engaging carriage, always full of respect, gained so great an ascendant over him, as to seem entirely mistress of his heart; which influence she only exerted to make religion and justice reign, to render her subjects happy, her husband one of the most virtuous kings that adorned the Scottish throne. She softened his temper, cultivated his mind, polished his manner, and inspired him with the most perfect maxims and sentiments of all Christian virtues. And so much was the king charmed with her wisdom and piety, that he not only left to her the whole management of his domestic affairs, but followed her prudent advice in the government of the state. In the midst of the most weighty concerns and cares of a kingdom, Margaret always kept her heart disengaged from the love of the world, and recollected in God. The continual attention of her soul to him in all her actions, assiduous prayer, and the constant practice of self-denial, were the means by which chiefly she attained to this perfection. At the same time her prudence and care in all things, her ap-

plication to public and private affairs, her watchfulness in providing for the good of her subjects, and the wonderful ease and wisdom with which she discharged every duty of the regal authority, showed her most extensive genius to the astonishment of foreign nations.

God blessed this pious royal couple with a numerous and virtuous offspring, which did not degenerate from the piety of their holy parents. The queen was mother of six boys: Edward, Edmund, Edgar, Ethelred, Alexander and David: and of two daughters; namely, Maud, or Mathildes, married to Henry I. king of England, and Mary, who married Eustache count of Bologne. Of the sons, Edgar, Alexander, and David I. successfully came to the crown of Scotland, and all governed with the highest reputation of wisdom, valor, and piety; especially king David, who may be justly styled the brightest ornament of that throne. The happiness of these princes, and that of the whole kingdom in them, was owing, under God, to the pious care of queen Margaret in their education. She did not suffer them to be brought up in vanity, pride, or pleasures, which is too often the misfortune of those who are born in courts. She inspired them with an early indifference to the things of this world, with the greatest ardor for virtue, the purest love of God, fear of his judgments, and dread of sin. She chose for them the ablest preceptors and governors, persons eminently endued with the spirit of piety and religion; and would suffer none but such to approach them, being sensible that tender minds receive the strongest and most lasting impressions from the behavior of those with whom they converse, especially masters. Instructions are dry, but the words and actions of persons breathe the spirit and sentiments of their hearts, and insensibly communicate the same to others, especially where this influence is strengthened by authority. The zealous mother watched over the masters examined the progress of her children, and often instructed them herself in all Christian duties. No sooner were the princesses of an age capable of profiting by her example, than she made them her companions in her spiritual exercises and good works. She daily, by most fervent prayers and tears conjured Almighty God to preserve their innocence, and fill their souls with the sentiments of those virtues which she endeavored to instil into them. She extended her care and attention to her servants and domestics, and the sweetness and

tender charity with which she seasoned her lessons, rendered her endeavors the more effectual. By her prudent zeal and example, concord, charity, modesty, religion, piety, and devotion reigned in the whole court, in which virtue was the only recommendation to the royal favor, and to want devotion was the most certain disgrace.

The holy queen remembered that by the rank in which Providence had placed her, and by the authority which the king lodged in her, the whole kingdom was her family. She found it overrun with many abuses, and plunged in shameful ignorance of many essential duties of religion. It was her first care to procure holy and zealous pastors and preachers to be established in all parts of her dominions. She seconded their ministry with the weight of the royal authority, and that of all the magistrates, to abolish the criminal neglect of abstaining from servile work on Sundays and holy days, and of observing the fast of Lent, with many other abuses; and had the comfort to see, by her zealous endeavors, the strict observance of Lent restored, and the devout celebration of Sundays and festivals enforced, the people consecrating those days to God both by assisting at the whole church offices, and instructions, and by private devotions. Simony, usury, incestuous marriages, superstition, sacrileges, and other scandalous abuses were also banished. Many neglected to receive the holy communion even at Easter, alleging a fear of approaching it unworthily. She showed this pretence to be only a cloak for sloth and impenitence, engaged sinners to cancel their crimes by worthy fruits of repentance, and contributed very much to revive the spirit of penance, and frequent communion. She labored most successfully to polish and civilize the Scottish nation, to encourage among the people both the useful and polite arts, and to inspire them with a love of the sciences, and with the principles of all the social and moral virtues. All which she incited her husband to promote by many salutary laws and regulations. Charity to the poor was her darling virtue. Her own coffers could not suffice her liberality to them; and often she employed upon them part of what the king had reserved for his own use and necessities; which liberty he freely allowed her. Whenever she stirred out of her palace, she was surrounded by troops of widows, orphans, and other distressed persons who flocked to her as to their common mother; nor did she ever send any one away

without relief. Within doors, when she went into the hall of the palace, she found it full of poor people; she washed their feet, and served them herself. She never sat down to table without having first fed and waited on nine little orphans and twenty-four grown up poor. Often, especially in Lent and Advent, the royal couple called in three hundred poor, and served them at table on their knees, she the women on one side, the king the men on the other; giving them the same dishes that were served up at their own royal table. She frequently visited the hospitals, attending the sick with wonderful humility and tenderness. By her extensive alms insolvent debtors were released, and decayed families restored; and foreign nations, especially the English, recovered their captives. She was inquisitive and solicitous to ransom those especially who fell into the hands of harsh masters. She erected hospitals for poor strangers. The king most readily concurred with her in all manner of good works. "He learned from her," says Theodoric, "often to watch the night in prayer. I could not sufficiently admire to see the fervor of this prince at prayer, and to discover so much compunction of heart and such tears of devotion in a secular man." "She excited the king," says another ancient author, "to the works of justice, mercy, alms-deeds, and other virtues; in all which, by divine grace, she brought him to be most ready to comply with her pious inclinations. For he seeing that Christ dwelt in the heart of his queen, was always willing to follow her counsels,

The small time in which the queen allowed herself for sleep, and the retrenchment of all amusements and pastimes, procured her many hours in the day for her devotions. In Lent and Advent she always rose at midnight, and went to church to Matins. Returning home she found six poor persons ready for her; she washed their feet and gave to each plentiful alms to begin the day. She then slept an hour or two; and after that rising returned to her chapel, where she heard four or five low masses, and after these a high mass. She had other hours in the day for prayer in her closet, where she was often found bathed in tears. "As to her own eating, it was so sparing that it barely sufficed to maintain life, and by no means to gratify the appetite," says Theodoric. "She seemed rather only to taste than to take her meal. In a word, her works were more wonderful than her miracles; though these were not wanting to her." The same author,

who was her confessor, writes: "She was endowed with a wonderful spirit of compunction. When she would be speaking to me of the sweetness of everlasting life, her words were full of all grace. So great was her fervor and compunction on these occasions, that she seemed as if she would quite melt into tears; so that her devotion drew also from the tears of compunction. In the church no one was more still in silence, no one more intent than she at prayer." She often importuned her confessor to admonish her of whatever he perceived blameworthy in her words or actions; and was displeased that he was, as she thought, remiss in the charitable office. Her humility made her desire reprehensions and corrections, which the pride of others cannot brook. Every year she kept two Lents of forty days each, the one at the usual time, the other before Christmas; both with incredible rigor. She recited every day the short offices of the Holy Trinity, of the passion of Christ, of the Blessed Virgin, and of the dead.

King Malcolm, after his war against William the Conqueror in Nosthumberland, was disturbed by a rebellion of the Highlanders both in the north and west of Scotland. He composed the north in person; and Walter his general reduced to obedience the rebels in the west. Malcolm from that time applied himself to improve his kingdom by the arts of peace. He first reformed his own family: and afterwards enacted sumptuary laws, and remedied abuses which had crept in among the people. He built the cathedral of Durham, and made the abbot of that place bishop of St. Andrew's, and added the bishoprics of Murray and Caithness to the former four in Scotland. He concurred with his queen in founding the monastery of the Holy Trinity at Dunfermlin. St. Margaret, by her wise counsels, had perfectly convinced her royal consort that the love of peace is the first duty of him who is the common father of his people; war being the greatest of all temporal calamities. Those warlike princes whose heads were crowned with laurels, and whose triumphs dazzle the world, and swell the pages of history with so much pomp, were the scourges of the earth, especially of their own nations, at least in the ages wherein they lived; and their sounding achievements and victories, when placed in the light in which faith commands us to consider them, will appear no better than a long series of boundless ambition, murders, plunder of whole countries, and the most heavy oppression of their own people.

Malcolm, however, did not forget that it is an indispensable duty of a king to be expert in war, and always in readiness, that he be not wanting to the protection which he owes his people. William Rufus, who came to the throne of England in 1037, surprised the castle of Alnwick in Northumberland, and put the garrison to the sword. Malcolm demanded restitution, which being denied, he besieged it. The English garrison being reduced to great extremity, offered to surrender, and desired the king to come and receive the keys with his own hand; but the soldier who presented them to him, upon the point of a spear, by a base treachery thrust the spear into his eye, while the king was stretching out his hand to receive the keys, and killed him. His son Edward carried on the siege to revenge the death of his father, but advancing too eagerly was slain in an assault. Whereupon the Scots were so much afflicted that they raised the siege and retired, having buried their king and prince at Tinmouth. Their bodies were soon after removed to Dumfermlin. Malcolm reigned thirty-three years, and died in 1093. His name is found in some Scottish calendars enrolled among the saints.

This misfortune was to the good queen an affliction which only her heroic virtue enabled her to bear with resignation. She lay at the same time on her death-bed. Theodoric gives the following account of her last sickness: "She had a foresight of her death long before it happened; and speaking to me in secret, she began to repeat to me in order her whole life, pouring out floods of tears at every word with unspeakable compunction; so that she obliged me also to weep, and sometimes we could neither of us speak for sighs and sobs. At the end she spoke thus to me: Farewell; for I shall not be here long; you will stay some little time behind me. Two things I have to desire of you: the one is, that so long as you live, you remember my poor soul in your masses and prayers: the other is, that you assist my children, and teach them to fear and love God. These things you must promise me here in the promise of God, who alone is witness of our discourse." She survived this about half a year, during which she was seldom able to rise out of bed, and her pains daily increased upon her, which she bore with incredible patience, in silence and prayer. In the expedition into Northumberland mentioned above, she endeavored to dissuade her husband from marching with his army; but he that only time dissented from her ad-

vice, imagining it to proceed only from concern for his safety, and reflecting that the presence of a sovereign raises the courage of the soldiery. His death happened four days before that of the queen. She, on the day he was killed, appeared melancholy and sad, and said to those about her: "Perhaps this day a greater evil hath befallen Scotland than any this long time." On the fourth day her pains being somewhat abated, she got up, and went into her oratory, where she received the holy Vlticum. Then feeling the redoublement of her fever with her pains return upon her, she laid herself down again, and desired the chaplains to recite the psalms by her, and to recommend her soul to God. In the mean time she called for the Black Cross. She embraced, and signed herself frequently with it; than held it with both her hands before her, and with her eyes fixed upon it, recited the Miserere psalm and other prayers. Her son Edgar coming in from the army, she asked how his father and brother did? He, fearing to alarm her said they were well. She answered him: "I know how it is." Then lifting up her hands to heaven, she praised God, saying: "I thank thee Almighty God, that in sending me so great an affliction in the last hour of my life, thou wouldst purify me from my sins, as I hope by thy mercy." Not long after finding her last moments to approach, she repeated from the prayers of the church for that occasion, the following aspiration: "O Lord Jesus Christ, who by thy death hast given life to the world, deliver me from all evil." Praying thus, she was loosed from the bonds of her mortal body on the 16th of November, 1093, in forty-seventh year of her age. She was canonized by pope Innocent IV. in 1251. Her feast was removed by Innocent XII. 1693, from the day of her death to the 10 of June. Her body was interred, according to her desire in the church which she had built in honor of the Holy Trinity at Dumfermlin, fifteen miles from Edinburgh. At the change of religion in Scotland, the remains of St. Margaret and her husband were privately rescued from the plundering mob, and the principal parts afterwards carried into Spain, when King Philip II. built a chapel in the palace of the Escorial, in honor of St. Margaret, for their reception. They still continue there with toe inscription on the shrine: "St. Malcolm, King, and St. Margaret, Queen." But the head of St. Margaret having been carried to Edinburgh, to queen Mary Stuart, after her flight into England, it was by a Benedictin monk conveyed to

Antwerp in 1597, and afterwards by him given to the Scotch Jesuits at Douay, in whose church it is still kept in a silver case.

The succession of saints which in the posterity of St. Margaret afterwards filled the throne of Scotland, the sanctification of a court, and of a kingdom was, under God, the fruit of her zeal and pious example. So great and public a blessing is a virtuous wife, and a virtuous mother of a family. Every neighbor is bound at least by example and prayer, especially every parent, master, and mistress, also by correction and exhortation, to endeavor to impart to others, particularly those under their care, this inestimable happiness of piety.

Extract from a letter of Father Lacomme, a Jesuit missionary in Nossi-bé island, on the eastern coast of Africa.

He writes:—One of the most obstinate enemies we have to combat is, unquestionably, the ancient prejudices and the little superstitions in which these people are brought up. Hence it is that they accept only with distrust the pure and holy doctrine which we propose to them. The *sikily* is their first master, and one of the principle obstacles to their conversion. Are they sick? they have immediate recourse to the *sikily*, to learn the cause of their illness, and the remedy they must employ. Do they wish to clear up a doubt, or to learn what is concealed from them? The *sikily* is immediately in motion. The *sikily* is a divination which is practised by means of the seeds of a tree of this name. Our Malagese have a boundless faith in it. According to them the *sikily* never deceives them. This is because the *ampisikily*, or diviner, who takes care to be well paid, always gives, without hesitation, a clear response to those who consult him. No matter what the consequences, the *sikily* have had their effect; means are always found to clear them when they have deceived, or rather when the effect has not been according to the response. However, I wish to speak particularly to you of the *tanquin*, which is active in places where the *ovas* do not reign absolutely, even at the gates of Nossi-bé. The *tanpuin*, which is also

the fruit of a tree, is a violent poison, with which the Malagese exercise what we might call the judgement of God. Thus, when any one, either through malice or in good faith, has been accused of a crime or of sorcery, it is necessary that he should clear himself from this imputation; without doing so he would be dishonored before the whole world; even his parents would have to separate from him. Indeed, should he hesitate to submit to this trial, the head of the family places before him a little of every thing necessary for life—a saucepan, a knife, a spoon, rice—and says to him: “Take these, my friend, you have your arms, you are very well, you can earn your bread; go where you please, since you accept the accusation.” The fear of being thus dishonored and rejected causes the greater number, especially of those who know themselves to be innocent, to accept the ordeal voluntarily, and they are the first to demand it. Lately, three persons at Nossi-bé a man and two women, were accused of having caused the death of one of their family. “Very well! we will take the tanquin,” they said, “and we shall see if we are guilty.” But as the operation could not be prudently carried out at Nossi-bé they went away to the large island with their accusers. They retired to a place particularly reserved for these trials, where the bounds are marked by the numerous tombs of those who have succumbed. There a large fire is lighted, and a large pan of rice is boiled into broth. The patients are seated on a mat. When all is ready, the administrator of the tanquin takes the poison, weighs it, and shows it to the witnesses, so that they may convince themselves that he gives the same quantity to each. The accused swallow it without hesitation for ordinarily the sikily has told them to have confidence. The great object for them is to vomit. To cause this effect, they are made to eat a great quantity of boiled rice, so as to force the stomach to reject it. But it often happens that the stomach resists all efforts and retains the fatal poison, and thus it happened to two of these accused, the man and a woman. The tanquin was not slow to produce its effect. Their bodies were swollen out of all proportion, the hair stood on end upon their heads, they uttered cries of pain and fear, which was taken by others as proof of their crime. Then the trial is finished, in the opinion of the Malagese they are evidently guilty. They are placed on the scaffold prepared beforehand, and the poor creatures are soon reduced to ashes. As to the woman who

survived, she is declared innocent, and her release is celebrated by firing guns and in making great libations. About the same time two Malagese of our neighborhood, not Christians, one of whom was the father of one of our children, mutually accused each other of sorcery. This was in the sight of the public a serious charge, which they could not support. They did not hesitate to demand the tanquin, thus defying each other. They retired to the same place, and were treated in the same manner. Alas! both succumbed. Evidently, according to Malagese idea, they were sorcerers, and no one lamented them. These, then, are the people whom we have to civilize. But true civilization will have great trouble to uproot these ancient customs, till this generation shall be supplanted by that which we are now preparing beforehand by the Christian education of the children. We see, indeed, this new generation rising by degrees through great obstacles. It is still a young tree whose growth is retarded by the bad earth in which it is planted. But this earth fructified by Catholicity, will, we hope produce a large tree.

The following information on the "Tree of the Virgin Mother," cannot fail to be of interest. It is to be found at the village of Metarich, a few miles distant from Cairo, and in the immediate neighborhood of the ancient Heliopolis, whose site is now unoccupied only by a few scattered ruins and a picturesque monolith of over fifty yards high. Near this monolith is the present village of Metarich, an old heap of houses in a state of ruin, presenting a most wretched appearance, but surrounded, however, by large and well cultivated gardens, in the centre of which rises, with an imposing appearance, the large tree of the Virgin (*Segar ej Mariam*), an old sycamore, under whose tradition has it that the Holy Family, reposed at the time of their flight into Egypt. This sycamore is very large. Seven men could hardly span the lower part of its trunk. Its age is unknown, but by the concentric circles which a section of one of its largest branches, which has been detached from the trunk for some years past, presents we may conclude that it has withstood the storms of several centuries. The present Viceroy of Egypt, at the time of the inauguration of the Suez Canal, presented this sycamore to

France, in accordance with the desire expressed by the Empress Eugenie, who went to see it. She had it surrounded with an elegant railing and appointed two guardians to protect it and take care of the lilies and geraniums which she caused to be planted around it. These guardians are still paid by France. This tree is held in great veneration, not only by the Christians, but even by the Arabs. Natives and foreigners gather its leaves to which they attribute therapeutic virtues.—*Catholic Review*.

A BRESLEAU periodical called "Psychical studies" charged the Catholic Church with teaching adoration to the sun, proving its assertion by referring in a general way to the "hymns and liturgical prayers" employed in her offices, and specifically, to a verse in the Canticle of the Three Children. The article in which this exhibition of gross ignorance occurred, had reference to Father Secchi's labors on the constitution of the sun, to which it thus alluded:—"For his justification we might refer to the hymns and liturgical prayers of his Church, which prove that this specially heathenish veneration of the sun which he manifests, (Egyptian in its origin), was accepted and sanctified by the Church. Even her "Graduale" at the present day discloses the adoration of the sun, in the words—"Blessed art Thou, O Lord, in the firmament of heaven."

A correspondent of this sapient journal wrote the next week to inquire the origin of these words, his familiarity with Holy Writ being apparently on a par with that of the editor with the doctrines of the Church. As our readers are aware, they occur in the Canticle of the Three Children and form a part of the office of Lauds. When Sidrach, Misach, and Abdenago first chanted them in the midst of Nabuchadonosor's fiery furnace, they had as little thought of worshipping the sun as the Church has to-day when she repeats not only this verse, which the Breslau student of psychology has tortured into an evidence of such adoration but also the subsequent one, in which she calls on the "sun and moon" to "bless the Lord; praise and exalt Him above all forever." Referring to this stupidity, a London contemporary very well says: "It is not often one meets with a case of colossal ignorance that can be so easily exposed as this, which supposed that an address to the

Creator of heaven and earth was directed to the sun, His creature. But it is a specimen of the gross ignorance respecting Catholic doctrine which prevails among men who are well informed in human sciences."—"C. Review" 1876.

The *Scotchman*, a leading paper in Scotland, says in June, 1869: "The sum of the whole matter is that semi-Presbyterian and semi-Scotch Ulster is fully three times more immoral than wholly Popish and wholly Irish Connaught, which corresponds, with wonderful accuracy, to the more general fact, that Scotland as a whole is three times more immoral than Ireland as a whole."

A minister approached a mischievous urchin about twelve years old, and laying his hand on his shoulder, thus addressed him: "My son, I believe the devil has got hold of you." I believe he has, too," was the insignificant reply of the urchin.

Subscribers in Chicago.

Patrick Webb, Thomas Webb, Johanna Webb, Nellie Webb, Maggie Webb, Philip Markey, Jane Markey, Nicholas Markey, Thomas Markey, Michael Markey, John Walsh, Richard Skelly, Mary Skelly, Peter Thompson, Mary McGinn, Martin Dunn, Bridget Dunn, Denis Deegan, Brigit Nicholson, Peter Reynolds, Lizzie Reynolds, Agnes Reynolds, Richd. Reynolds.

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, 20; Conversions, 3; Spiritual favors, 1; Temporal favors, 2; Happy death, 10; Special intentions, 0; Departed, 6.

Also for the following subscribers departed.

Pembroke, Ont. March 24th 1881, Ann McGrath, beloved wife of John Cunningham, born in Neneagh, Cty. Tipperary, aged 29 years.

Pembroke, Ont. John Kitlot, aged 15 years and 11 months, son of Mrs. J. Killot.

Kitley, ont. Mrs Catherine Hunt.

Bedford, Ont. Kate Clancy.

Osgoode, Ont. April 3rd 1881 Mrs. James Callaghan

Springtown, Ont. William Campbell, native of Petigo, Cty. Donegal, Ireland.

Cambridge Port, Mass. April 30th 1881, Mrs Patrick Sutton.

Note—The monthly mass will be said on the 25th of June.

Letters duly received from:

Mrs. Ellen A. Fenelon and Mrs. Wm. Brown St. John's Nfld.

“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. It, 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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