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The Voice

A MONTHLY MAGAZINE.

Yearly Subscription in Canada and U. States, 25c. ; in Europe, 2 Shilling.

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OCTOBER.

- 1 St. Remigius
- 2 XVII Sunday after Pentecost, solemnity of St. Michael.
- 3 Angel Guardians.
- 4 St. Francis of Assisi.
- 5 St. Alexis.
- 6 St. Bruno.
- 7 St. Mark, Pope and Confessor.
- 8 St. Bridget of Sweden.
- 9 XVIII Sunday after Pentecost.
- 10 St. Francis of Borgia.
- 11 St. Denis.
- 12 De feria.
- 13 St. Edward.
- 14 St. Callixtus.
- 15 St. Theresa.
- 16 XIX Sunday after Pentecost.
- 17 St. Hedwiges.
- 18 St. Luke.
- 19 St. Peter of Alcantara.
- 20 St. John Cantius.
- 21 St. Ursula.
- 22 Office of the Immaculate Conception.
- 23 XX Sunday after Pentecost, most Holy Redeemer.
- 24 St. Raphael.
- 25 St. Cyprianus and Darcia.

- 26 St. Evaristus.
- 27 Of the Vigil.
- 28 S S. Simon & Jude.
- 29 Imm. Conc.
- 30 XVI after Pentecost, Patronage of the Blessed Virgin.
- 31 Vigil of all Saints.

This month is especially devoted to honor the holy Angels. We should remember that each of us has an angel to protect us and we should never fail to say every day some prayer in honor of our holy Guardian Angel, were it only these short words: "Holy Guardian Angel, pray for me." Not long since a gentleman told us that whilst running in the dark of night on the railroad track he fell into a deep narrow ditch, walled on both sides, and how he was able to extract himself without injury he could not say, except that he had never failed to say a prayer to his Angel Guardian every day.

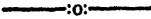
St. Frances had the happiness of enjoying the visible presence of her holy guardian angel under the appearance of a child shining with beauty and emitting such light, that as sometimes sufficed her to read her office at night. If she would yield to any useless words or thoughts he would disappear from her sight. When others would violate charity or the more delicate virtue he would express his displeasure by covering his face with his hands.

ST. MARK, BISHOP OF JERUSALEM, C.

The apostle St. James, and his brother, St. Simeon, were the two first bishops of Jerusalem. Thirteen bishops who succeeded them were of the Jewish nation: the last called Judas, seems to have been crowned with martyrdom among the Christians whom Barchokebas massacred in 134. The Jews having received this Barchokebas as their king and messias, and broke into a second rebellion, the emperor Adrian destroyed all the buildings that had been erected at Jerusalem since Titus, and raised a new city near it which he commanded to be called *Ælia Capitolina*, which ever since the reign of Constantine the Great, has been honored with the old name of Jerusalem. The Jews being forbid by Adrian to come near the place, only Gentile Christians could dwell there, and Mark was the first bishop chosen from among the Gentiles to govern that church. He was a very learned and holy man, and after he sat twenty years is said to have died a martyr in 156.

SEVEN FRIAR MINORS, MARTYRS.

Five Franciscan missionaries having glorified God by martyrdom in Morocco in 1220, on the 16th of January, sever. other zealous priests of the same order sailed to Africa the year following with the same view of announcing Christ to the Mahometans. Their names were Daniel the provincial of Calabria, Samuel, Angelus, Dominus, Leo, Nicholas, and Hugolin. Arriving at Ceuta, they preached three days in the suburb of the city, which was inhabited by Christians; after which they went into the town, and preached Christ also to the infidels. The populace hearing them, immediately took fire, covered them with mire and filth, and carried them before their king, whose name was Mahomet. From their rough habits and shorn heads he took them for madmen, but sent them to the governor of the town. By him, after a long examination; they were remanded to the king, who condemned them to be beheaded. They suffered with great joy in the 1221, on the 10th of October; but are commemorated in the Roman Martyrology on the 13th.



PROGRESS.

The progress of Catholic journalism or Catholic reading may well, we think, be called true progress. We are delighted to notice that Catholics are making headway in this direction and are patronizing a good number of Catholic papers which may pride themselves of their respectable appearance and interesting columns. Thus we have the "Catholic Review" N. Y.—The "Catholic Record" London, Ont.—The "Irish Canadian" and The "True Witness" Montreal, and other weekly sheets. Of some of these too much good cannot be said, we mention in particular the magnificent "Catholic Review" of N. Y. The "True Witness" is constantly increasing in circulation and it deserves credit for placing its eight large pages at such a low figure, subscribers to "The Voice" can get it for \$1 00 a year.

The Catholic Daily, "The Evening Post" is a grand success, it stands alone as an English Catholic Daily, victorious

over every obstacle. It is a just pride for all Irish Catholics and we rejoice to see that they feel it is their duty to stand by it. At the same time its honest views and sense of fair play welcomes it into every circle. The Editor, Mr. Fleming, with his elasticity of mind, his extensive views and his variety of acquirements is one of these rare talents suited for a Daily paper, and the only man, we know, able to succeed Captain Kirwan. To him undoubtedly the "Post", and "True Witness" owe their large circulation and to his talents must be attributed these crowded columns of advertisements, for nothing but a large circulation can induce a merchant to advertise his business. The Catholic Daily is now a real success and that establishment comprising the "Daily Post," the weekly "True Witness" and the job work may now be ranked among the most flourishing institutions of the country.

It is evident that there must have been a clear mind at the helm from the beginning. This clear mind is that of the present manager, Mr. J. P. Whelan, who has led the institution from infancy to manhood and is now able to hold out to the stockholders the hopes of a fair dividend.

Among the Catholic monthlies we hasten to mention the "Catholic Shield," under the direction of the Rev. Father Whelan, Ottawa. It is in its first year, but shows no sign of infancy. Its monthly visit is like that of a young man coming from a renowned educational establishment with education in every way perfect, charming with modesty though glowing with talents, abounding with information, spicy with wit, sound in judgment and advancing with safe steps. A first visit will certainly command a second. Catholic reading made so enticing must be read. Long may Father Whelan wield his charming pen and offer the "Shield of Faith," necessary for the weak and acceptable to all.

"The Voice" which is a more humble publication endeavors in its own way to be useful and to encourage Catholic reading by making it cheap. We pride ourselves with the sanction of our pastors.

On Patrick's day 1879, we found on our table the following letter from His Lordship Bishop Fabre, sent for insertion:

"Father Brown is endeavoring, by the means of THE VOICE, to realise the ardent desire of our late Holy Father Pius IX., and to place cheap Catholic reading within the reach

of all. The Holy Masses that are celebrated, and the pious prayers that are offered for the living and the dead members, should be a strong inducement to join this good work. May it make its supporters good during life and obtain for them the precious grace of a happy death!"

“† EDWARD UHS., Bp. of Montreal

In June last we received the following from His Lordship Bishop of Ottawa:

Rev. J. Brown P. P., Chelsea.

Rev. & Dear Sir,

I must compliment you on the good work done by your monthly magazine "The Voice." Cheap religious reading is undoubtedly good for our Catholics. Therefore you deserve praise for having supplied that want with much ability. Wishing you increased success, I remain,

Rev. & Dear Sir

Your humble servant

† J. Thomas Bp. of Ottawa.

Since we made our magazine monthly our circulation has considerably increased and we trust it will continue. And indeed the success of Catholic publications speaks well for the intelligence of Catholics. And why should Catholics not read and endeavor to improve themselves.

We are justly proud of being member of that venerable old Church of antiquity, before which, all the other sects are like useless offal and rubbish cast from the city on the hill top and scattered by the storm. If so we should read with pride all that concerns the divinity of her origin, the glorious promises made to her, the constant realization of these promises, the sublimity of her doctrines, the millions that have died for them, millions of other who have practiced them and owe their crown to them. When a war is raging in any part of the world, all are anxious to read the last details concerning it. Of this we are in no way surprised; neither are we surprised to see Catholics fall from time to time into sin, but what does really surprise and astonish us is that Catholics can be so indifferent in reading subjects of the highest importance and of the most absorbing interest, the wars, the struggles, the weapons and the glorious victories of the Catholic Church. They are daily attacked themselves, and will not apply themselves to Catholic reading to know how to defend themselves with intelligence and manliness.

WHERE THE GOOD CHRISTIANS GO.

There's an Angel called Hope, which cheers us through life,
A spirit that leads through this world of strife,
The day fades to night, through hours fraught with gloom,
And life glides away to the sleep of the tomb.

I left the green fields, of Juvernia's Isle,
Where spring, summer, autumn and mild winter smile,
Where chrysaline waters, by Emerald banks flow,
Resembling the streams where the good christians go.

I have seen Mount Morency's sublime sapphire falls,
The sun shining bright on the clear liquid walls,
Where millions of colors in azure tides flow,
Its not like the place where the good christians go.
There's a river that flows from the throne of the Lamb,
Where no storm can reach to disturb its sweet calm,
The Prophets delight'd, its sweet waters know,
To its banks of delight, all the good christians go.

Go view great Niagara, list to to the sound,
Resounding in thunder through many miles round,
Whilst the Phlegethon waters seeth wild to and fro,
And with frolic reboil in the basin below.
Thus the sound of the trumpet shall raise from the grave,
The hero and coward; the freeman and slave,
Then the virtuous, the just and religious shall know,
The cataract of bliss where the good christians go.

I sat by Wisconsin, the queen of all streams,
Where Psalmist would feel inspiration in dreams,
Whilst her limpid waters, through lilies run slow,
Yet unlike the place where the good christians go.
'Tis the kingdom of bliss 'tis the laud of the bless'd,
Where the just from their trouble find pleasure and rest,
Where the sweet tree of life in its grandeur doth grow,
O that is the clime where the good christians go.

There are sweet summer Island, where carnations yield,
Odoriferous perfumes through each spicy field,
Where winter ne'er wears its pale mantle of snow,
Yet sweeter the land where the good christians go.
Where no moon lights the night and no sun gilds the day,
The light of God's glory pours forth its own ray,
And his splendor shines out with loves mystical glow,
O'er the Land of the blessed where the good Christians go.

THE WARFARE BETWEEN THE CHURCH AND THE WORLD.

A LECTURE BY HIS GRACE THE ARCHBISHOP MANNING.

His Grace the Archbishop, now Cardinal, delivered a lecture at St. Ann's Hall, Spitalfields, on Monday evening, April 27th 1874 to a very numerous and attentive audience.

His Grace rose amidst loud and prolonged applause. He said : My subject to-night is so large that I do not know where to begin or where to end. I think, perhaps; a lecture on the warfare of the world against the Church may not be out of place just now because evidently at this moment the warfare is becoming very fierce and menacing, and is spreading very wide. And it may be that some of us—some of you—may at times be a little scared by the prospect—the outlook which is before us. Well, now, it is very good for us from time to time to take courage a little, and to do that, we have only to look back to what has been the history of the Catholic Church from the beginning. You know that sometimes when we are trying to prove what is the true church and where it is to be found, we go to our Catechism, and there we learn that the church has four notes. I will say there are five. The Church is One; it is Holy; it is Apostolic, and it is Catholic. These are four notes; but there is a fifth, and that is that the world calls it Antichrist. I never yet heard that anybody called the Kirk of Scotland Antichrist. (Laughter.) I never yet heard the Wesleyan Methodists called Antichrist. (Renewed laughter.) So I might go all the way round. They all call us Antichrist; and, therefore it is with the Church of Christ that they do exactly what they did to Him. When the true Christ came they called him Beelzebub. And he said, "The disciple is not above his master, nor the servant above his lord—if they called him Master of the house Beelzebub, how much more then of the household." And, therefore, the thing I should like for the church which is the body of that Divine Head, is, that she should have the very same name given to her which He had Himself. If the world should begin to speak well and fairly, and call the church by fair names then I should be perplexed; but when it calls the church by the same name by which it called her Divine Master, then I rejoice. And next, if ever I found the Catholic Church not in

warfare, and if ever I found it was a militant church on earth, then it would lose one of its signs. It was foretold from the beginning that it should be so, and those very things which are so disheartening to many, and particularly to those not of the faith—are the pledges of our confidence, and the fulfilment of the prophecy which our Divine Master spoke. Well, now, what is the world? Preachers in the pulpit, and you pious people in your homes, are in the habit of talking a great deal of the world—that it is very wicked—that it tells lies, and its very envious. What do you mean by the world? Let us see what the world is. The world seems to me to be this—men without God: the intellect of man without the knowledge of God; and the will of man with the law of God. (Loud applause.) That seems to be the world, and ever since the world began—ever since Adam—the race of mankind has been more or less in this state. More or less, it has lost the knowledge of God—the faith in God and the law of God, and, therefore it has become sinful, corrupt, idolatrous, rebellious, and murderous—man against man. Such was the world before the flood came and took it all away, and such was the new world once more after the flood—just as man was before, so man became again; and such it is at this moment wherever the knowledge of God, and faith in God, are out of the hearts of men. Mankind is just the same, and so it will be to the end of time. And therefore, by the world I mean this—I mean mankind separated from God; and without the light and love of God; and therefore, in the mere state of human nature—and therefore, also in the state of human pride, human wilfulness, human passion, human confidence, rebellion against the Divine law, and full of envy and jealousy, conflict, and contention—man against man and nation against nation. That is what we call the world. (Loud applause.) There is one difference between the old world before our Lord came into it, and the world which is called the Christian world since that day. It is this; the old world before our Lord came into it, worshipped stocks and stones. There were idolatries of all sorts and kinds, some of the most intellectual and refined, and others the grossest and the most stupid. We do not see that now, in the Christian world, at least. In the world outside Christianity such things are to be found. We are not talking of the world outside Christianity, but within Christianity itself. S. Augustine one of the four doctors of the Church, has said, “Because Satan

can no longer draw men away into the worship of false Gods because he can no longer tempt men to multiply false gods because he cannot draw men into polytheism or into idoltry, therefore he has done this—he has sown the whole Christian world over with heresies; he has divided it with all his might into schisms, and, therefore, the heresies and schisms," says S. Augustino "which are now in the world, are all the idolatries and polytheisms of the old world—they are the snares intended to draw the hearts of men from God. See how in the last 1800 years heretics have gone out of the church, and schism has been practised; they have divided themselves as much as they could, and set up false churches, and false communions and sects, and these had crumbled and split into other sects. All this is the working of the spirit of error in the world. Wherefore in all heresy or schism you will find this mark—it is an enmity against the Catholic Church, out of which it came, and from which it fell. Such then is the world. And the world may be found at this day in the kingdoms and the empires, and the republics of those nations which call themselves christians still—and were christians once—but I am sorry to say, have for most part very little public christianity left amongst them.

What is the Church? There is no need to go into the question in talking to you. (Hear, hear.) I will say though, that the church is man united to God. That union began in the incarnation of God himself, in which God and man were united in one person, and from the mystery of the Incarnation came the material body of Christ, that is to say all those who being born again by the faith and by the Spirit of God are united to the Savior of the world—to the Divine Head of the Church in Heaven. It became His body. It is one because He is one, visible as He was in this world: holy because united to Him; imperishable because He is the life of it, and spread throughout the world according to his promise and by His power. It is called perpetually—One Holy, Catholic and Apostolic Church. (Cheers.) I need not dwell on that; I only mention it for this purpose, to show you that the warfare of the world against the church ever has been, is now, and ever will be; because between man without God and man united to God there is an essential and an inextinguishable animosity just as the prophecies foretold' "I will put animosities between thee and the woman, and between thy seed and her seed."

so is there an inextinguishable animosity between the Incarnate Lord and His disciples and the world.

I have laid down these five general principles in order to bring out clearly the subject I have undertaken. First of all, let me remind you how this great warfare between the world and the church opened. What was the first great declaration of war? Where was the first great battle fought? On Mount Calvary. The first great warfare, and the opening of that warfare (which was continued ever since between the world and the church,) was when God Himself, Incarnate and visible, placed Himself within reach of men's arms, and they nailed Him on the cross: and that which so began on Mount Calvary has gone on ever since, and he has warned us that we must look for it. I will remind you of some of His words. He said:—"Think not, that I am come to bring peace on the earth, but the sword." Therefore every true disciple of our Divine Master will look in the measure in which he is faithful, not for peace, but for the sword. And again He said: "Marvel not my brethren, if the world hate you; it hateth me before you." Again, "If you were of the world, the world would love you; but because you are not of the world, therefore the world hateth you." And you remember that awful prophecy, when He spoke about the end of the world and the signs of His coming. He said;—"That there should be tribulation of all kinds; that nation should go against nation, and betray one another; that brothers should deliver brothers to death, and those who kill should think they did service to God. Do not be surprised at these things. I may say the whole history of the church is a history of persecution. The history of the church is a fulfilment of the prophecy. It is, therefore, the seal on our faith, and the more the animosity of the world is kindled against her the more the warfare of the world is directed against the church; and the more menacing and the more apparently on the point of victory the world appears to be, the more our faith is confirmed, because it is the fulfilment of the prophecy."

We will go on to the application of what I have said. The first warfare, after the head of the church ascended to his throne, began by the persecution of the Jews against the Apostles, and against the first Christians. In the time of Saul (afterwards St. Paul,) you will recollect how bitter was the Jewish Persecution against the early christians. What was the end of that persecution? Where is the Jerusalem which per

secuted the Apostles? There is hardly a stone to be found resting upon another of the Jerusalem of that day. The end of the first persecution was the utter and entire destruction of the city of Jerusalem, the scourging of the persecutors, and the clean sweep that was made of them, of their name and their power. (Cheers.) After this began the Pagan persecution, which for 300 years spread itself through the world, throughout the whole of the great Roman Empire. The suspicions and the hatred, which had been stirred up by the Jews sharpened the hostility of the emperors and their officers in every part of the great Roman Empire against the Christian name. An effort was made to destroy the name of our Lord and the Church of our Lord off the face the face of the earth. What was the effect of this? For 300 years there were thirty Roman Pontiffs, of whom every one but one were martyred; and during these 300 years there were eighty emperors, of whom, I think I am right in saying, only one died a natural death; so that, while the martyrs and Vicars of Jesus Christ were martyred—thirty of them having gone to their crown—eighty of the persecutors, with only one exception, died a death of violence. (Cheers.)

Persecution is a bad trade after all. What was the end of Rome? Rome was destroyed, every stone by siege, by fire, by ruin, and desolation; so that we are told for forty days there was not a living creature breathed in Rome, except the foxes on Mount Aventine. Again we have the end of persecution. (Hear, hear.) And, now, we will come later on in history—to the mediæval persecution. To go a little back in history, when the first Christian Emperor, Constantine, reflecting on the dignity of the empire, and upon the supernatural majesty of the Vicar of our Lord, came to this most wise conclusion, that it was not possible, and it was not fitting, for him to dwell as a sovereign within the walls of the same city where the Vicar of our Lord resided. He then transferred the city of the Empire to Constantinople, and went to the East himself. After that time the Emperors of Constantinople, many of them, joined the heretics and schismatics, and persecuted the Roman Pontiffs for a long time, and a conflict was kept up between Constantinople and Rome; What was the end of Constantinople? In the 15th century the Turks came, seiged it, took possession of it, took every christian church in it, pulled down their altars and dressed them as mosques, and desecrat-

ed them with Mohammedan infidelity. God has three times put His hand on the centres of persecution—on Jerusalem, on pagan Rome, and on schismatical Constantinople. (Loud cheers.) As the warfare is perpetual the tide of persecution never dies out. Though it is an unfruitful and an unprofitable trade, men are never tired of it.

His Grace here entered into a most interesting historical description of the various trials to which the Church was subjected. He showed how history repeated itself in the present persecution waged by Germany against the Church of Christ. In conclusion, he said a terrible state of things has been brought about by the secret societies, heretics, schismatics, conspirators and Freemasons, who all plot in secret to overthrow the throne of the Vicar of our Lord, and to sweep His Church off the face of the earth. Some six or seven millions of armed men are daily trained by European nations, for what you may easily guess. They do this out of mutual fear, out of mutual suspicion; they know that they cannot be safe unless they are armed to the utmost of their power. Are we so simple as to think that this enormous accumulation of combustible matter is to be slackened down and die out without explosion. Be sure of it, the nations of Europe in falling away from the order and unity of Christendom are preparing a mutual conflict, in which they will consume one another. So long as there is a Christian world, Christian men will not cease to believe that the Roman Pontiff is the Vicar of Jesus Christ. They will not cease to love the law of justice and the unity of faith, and they will, therefore, pray and strive to see him restored to his rights; and if the Christian world be still heathen and vigorous so as to prevail over its apostates, then we may see the day when he shall be restored to his rightful throne. [Renewed cheers.] Pius IX., whose life, I may say has been prolonged in a supernatural manner—twenty-seven years of pontificate, and eighty-two years of natural life—has not lived and outlived his adversaries without some purpose. [Loud and renewed cheers.] His soul is filled [as those about him know with confidence that if he does not see the full triumph of the Church, he will see the day spring, and the full rights that shoot up the sky. [Loud cheers.] And the only alternative—the other event which I can look for—is the coming of his Master to set things right. [Loud cheers, during which his Grace resumed his seat.

INTENDS TO FIND IT.

"I see a shmall advertisement in the paper offerin' a reward for the findin' av a pup?" queried a native of the green isle, with a melifluous brogue, as he entered the office.

"Oh yes, there's such an advertisement. Have you found the pup?"

"Well, sorr, an' I'm a thruthful man, as was me father before me, rest his sowl an' may glory be his bed, but yistherday week I see a shmall shpalpeen av a dog throtin' fornust me on the weibern hill as I was goin' to my wurruk airly in the mornin'. 'Yez are out airly, me bouchal,' sez I. 'Bow wow,' sez he, waggin' his tail an, looking up in me face as bowld as brass. 'Is it yerself Prinney? sez I. for I lost a little craythur a week before, an' he looked the very imige av him. 'Bow-wow,' sez he again, 'an' I med a grab at him an' tuk him to a lamp post, an' shure enuff it wa'n't Prinney at all but a strange dog wid no tail worth spakin' about, an' as I wus goin' to say by—

"What kind of a dog was it?"

"The advertisement didn't say, sor."

"Had the dog brown and white spots, and a short tail—a pointer in fact?"

"Shure it had, sorr, an' more betokin now I remimber it wus a pinther, for it wus pintin' down the hill fair and aisy."

"Then you haven't got the dog?"

"Do I look like a peeler? ax me that. No, sorr, but I thought I'd dhrop in an' shade acout the dog, as mebbe I'd come across the baste agin, an, if there's a reward I'll howld him."

"That's right; hold him fast."

"That I will an' welkim, an' long life to yer haner."

He went off determined to find the dog muttering, 'brown and fwhite shspots, no tail worth mentioning', an' a pinther. It's meself will put the cometl'er on him, for begorra it's the self same dog.

D'ISÆLI ON SECRET SOCIÉTIES.—In conducting the government of the world there are not only svereigns and ministers but secret societies to be considered, which have agents everywhere, reckless agents, who countenance assassination, and if necessary can produce a massacre.

INTOLERANCE.

Non-Catholics have often accused the church of intolerance but what can her accusers answer to the following paragraph of an able lecture delivered by the Rev. Father Bre-
targh?

On the 7th of August, 1536, a Lutheran Synod was convened at Hamburg. Thither came deputies in black cap and long robe from all the cities of Germany which had renounced the Ancient Faith. These cities professed to have left Rome on account of her intolerance. And yet they came—these reverend deputies—in hot haste and holy zeal to Hamburg to enact a greater intolerance still. The chief object of the Synod was to devise means of exterminating the Anabaptists! These men who claimed “private judgment” “and religious liberty” as against the church of Rome would not grant it to their Anabaptist fellows! In all that grave assembly—amidst the representatives of so many German cities, not one voice was raised for “religious freedom.” Even Melancthon [the most learned and logically consistent of the reformers, and the only man of any brains amongst them] voted for putting to death every Anabaptist who should remain obstinate in his errors, or who should dare to return from the place of banishment to which the civil magistrate had transported him. There was a singular unanimity amongst the cities:—

1. Ulm demanded that heresy should be extinguished by fire and sword.

2 Augsburg excused itself for an apparent lenity by assuring the august meeting that “if it had not yet sent any Anabaptist to the gibbet it had at least branded them on the cheek with hot iron.”

3d Tubinger asked mercy for the deluded laity, but called for condign punishment upon their parsons.

4th The Chancellor—Ruben-like—was not for spilling blood he wished that the Anabaptists [parsons and people] should be imprisoned where by dint of hard labor, they might be converted. All were evidently grand inquisitors.

Notice.—We have “The Voice” very nicely bound. Three years 1878-79-80 in one handsome volume, price 50cts. Apply to any agent or to ourselves directly.

We request of persons who write to us to be careful to give their exact address in very plain writing. Some are apt to write from different

Post offices, they should acquaint us with this, otherwise it puts us to a considerable trouble. Some put one P. O. at the head of the letter and another at the end. We want the exact post office they wish their letters and papers to go to.

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, 2; Conversions, 2; Spiritual favors, 3; Temporal favors, 5; Happy death, 10; Special intentions, 2; Departed, 5.

Also for the following subscribers departed.

Turk's Cove, Nfld. September 25th 1880, Cecily Carbery at the age of 32 years.

Also her husband, John Carbery at the age of 38 October 3rd 1880.

Ogdensburg N. Y. April 25th 1881, James Byrne.

Centre Augusta, Ont. Mrs. Patrick Kirwan.

Centre Rock, Ont. Mrs. Mary Thorf.

Prescott, Ont. April 14th 1881, Mrs. Daniel Kirwan.

St. John's Nfld. July 28th 1881, at the age of 50, Mrs. Thomas Summers. Her sickness was long and painful, and her death very edifying.

Admaston, Ont. Margaret Ward, wife of Francis Tenpenny, aged 25 years.

We ask prayers for many intentions very urging that we think not advisable to publish.

We do earnestly request of our readers to say daily the following prayers for intentions recommended in "The Voice" and to obtain a happy death. With these prayers and the mass that is offered monthly for the same purpose, we may confidently trust to die happy. God grant it!

PRAYERS.

Sacred Heart of Jesus, have mercy on us.

Our Lady of the Sacred Heart, pray for us.

Our Father and Hail Mary.

PRAYER.

O God, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embraces of thy love, through Jesus Christ our Lord, Amen.

Holy patriarch, St. Joseph, who hadst the happiness of dying in the arms of Jesus and Mary, pray for me now and at the hour of my death.

Imprimatur, MARIANOPOLI, Nov 6 1878.

† EDWARDUS CAR.

Epis. Marianopolitarensis.

“THE VOICE.”

The advantages of subscribing to THE VOICE are considerable.

There is a Mass every month for all subscribers, to obtain for them the grace of a happy death. On this, many seem not to set a sufficient value; but it is certain that nothing is more valuable in this world than a happy death. If, after all the vicissitudes of life and struggles for salvation, God, by the five bleeding wounds of His Son, so often offered for us, grant us the grace of a happy death, of closing our eyes to misery and sin, to open them in the purest bliss, what a blessing!

In this Mass, are also included the intentions made known to us. Besides this, these intentions are prayed for every morning by a priest at the altar, and recommended to the prayers of the pious faithful.

Another Mass is said in the month of January for the repose of the souls of our subscribers departed, the foregoing year.

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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.

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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.

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