

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

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MONTREAL, FRIDAY, APRIL 5, 1872.

ECCLESIASTICAL CALENDAR.

APRIL.—1872.

- Friday, 5.—Of the Octave. Saturday, 6.—Of the Octave. Sunday, 7.—QUASIMODO. Monday, 8.—Annunciation of the B. V. M. (Mar. 25). Tuesday, 9.—St. Francis of Paula, C. Wednesday, 10.—St. Isidore, B. C. D. (April 4). Thursday, 11.—St. Leo, P. C. D.

NEWS OF THE WEEK.

"There can be no reason," says the Times, "to doubt of the ill-will of a considerable portion of the French nation towards Italy;" and though in her present circumstances France is, unhappily, unable to translate this ill-will into strong deeds, we may look forward to the time when purified in suffering, it shall be so no longer, and when she shall again resume her legitimate place as defender of the Papacy.—France is now paying the penalty of the glorious victories of Magenta and Solferino; of which her defeat by Prussia was the necessary consequence, which her ruler must have been blind not to foresee, when he rashly and wickedly engaged in war with Austria, in the interests of Italian liberalism. The Pope still remains virtually a prisoner in the Vatican, compelled to witness the daily outrages upon religion perpetrated by the vile crew who by force of arms have for the time made themselves masters of the Holy City. This state of things cannot last much longer; but the times and the means of delivery are in the hands of God. It is for Catholics throughout the world to be constant and earnest in prayer, for the speedy overthrow and humiliation of the enemies of the Church, and of the Sovereign Pontiff.

Arthur Orton, which is most probably the real name of the fellow who claimed to be Sir Roger Tichborne, lies still in Newgate waiting his trial on a charge of perjury. It is probable that the Attorney General will be able to get together sufficient evidence to justify the arrest of some of his accomplices, and will have them tried for conspiracy. The question naturally presents itself—was the late Dowager a party to the attempted fraud, or a dupe? It is difficult to believe that she was herself deceived, though no doubt she was a very silly flighty old woman. There are however several still living, who, we trust, will yet be made to pay the penalty of their crimes. The trial of the claimant is expected to take place sometime in this month of April. Mr. Holmes, once one of the claimant's solicitors, will appear in the witness box, and some extraordinary revelations may be looked for, if he be not cut off by sudden death, or otherwise got rid of, before the appearance of the prisoner Orton at the bar of the Old Bailey.

PASTORAL LETTER OF HIS GRACE THE MOST REV. T. A. TASCHEREAU, ARCHBISHOP OF QUEBEC.

FOR THE ESTABLISHING OF THE PERPETUAL EXPOSITION OF THE BLESSED SACRAMENT.

ELIZABETH-ALEXANDRE TASCHEREAU, by the mercy of God and the favor of the Holy Apostolic See, Archbishop of Quebec.

To the Clergy, Secular and Regular, to the Religious Communities and to all the Faithful of the Archdiocese of Quebec, Greeting and Benediction in Our Lord.

The devotion to, and confidence in, Our Saviour Jesus Christ in the Blessed Sacrament of the Eucharist, which prevail amongst you, Our Dearly Beloved Brethren, give us reason to believe that you will accept with joy the good and happy tidings which We willingly announce to you to-day.

We read in the sacred scriptures that Our divine Saviour went through the cities and villages of Judea, preaching everywhere the gospel, and confirming His teachings by miracles without number. Blessed the eyes which have beheld the Redeemer promised and expected since the beginning of the world! Blessed the ears which have heard the words of truth spoken by the lips of the Divine Word made flesh! Blessed, a thousand times blessed, the people in whose midst God was seen upon earth, conversing with men (Baruch 3. 38).

That happiness, O. D. B. B., you are about to enjoy: Our Lord is in your midst in the Holy Eucharist, and He is about to show Himself to you successively in all the parishes of this diocese, during the beautiful and salutary devotion of the Forty Hours for the Perpetual Adoration, which We establish by this Our present pastoral letter.

Amid the calamities which afflict the earth, "our consolation and our hope should be, as Pope Clement VIII expresses it, in prayer which obtains for us all kinds of blessings, penetrates the heavens, appeases God's wrath, averts plagues, and gives us a share in

the abundance of His mercy." (Bull of the 25th Nov. 1592 for the establishing of the 40h. in Rome.) It is true, this Divine Saviour will not be seen by the eyes of your body; but the ineffable light of faith shall show Him to you really present beneath the eucharistic veil. His divine word will not respond in your ears in a sensible manner, but He shall speak to you a language which, coming forth from His adorable heart, will go straight to your heart to console it, to nourish it, to fortify it, to enlighten it.—That you may the better hear His divine voice, a profound, a solemn silence should reign in the church where He is exposed.

According to the Catholic dogma, the Eucharist contains truly, really and substantially, under the appearance of bread and wine, the body, the blood, the soul and the divinity of Our Lord Jesus Christ, Who has Himself instituted it to be the food of our souls. The substance of the bread and of the wine is changed into the body and into the blood of Jesus Christ; so that after consecration, there remains of the one and of the other but the kinds, or appearances, which strike our senses as before the celebration of the holy mystery.

This adorable sacrament is in the Catholic Church like the centre and the heart from which springs forth the grace that animates this mystical body. By an admirable disposition of the divine wisdom, all the other sacraments are related to this one; some prepare us to receive it, the others help us to preserve and to increase its graces. From the Holy Eucharist spring the blessings of the Supernatural order, which prepare us to a glorious resurrection and to the vision of God face to face, as He is (I. John III. 2.) and in His light (Ps. XXXV. 10).

It is also a true sacrifice, that is, an offering made to God as a sign of our dependence and of our submission. From this sacrifice the sacrifice of the old law derived all their virtue: they have all disappeared to make room for this clean oblation which, as a prophet foretold it, was to be offered from the rising of the sun even to the going down of the same, to show every where how great is the name of the Lord (Malachias I. 11). In effect, nothing shows so clearly His power, His goodness, His charity, His infinite wisdom. It is as the abridgement of all the wonderful operations by which the redemption of the human race has been consummated.

"What bread and wine effect in our body, the Eucharist produces, in an infinitely more perfect manner, for the good and salvation of our soul. It is not the sacrament which is changed into our own substance, as bread and wine are changed into the substance of our body, it is ourselves, on the contrary who are changed into the nature of the sacrament." (Catechism of the Council of Trent.)

Such is, O. D. B. B., the Catholic dogma on this divine mystery. Prefigured by the sacrifices of the old law, foretold by the prophets, promised and afterwards instituted by Jesus Christ, the Holy Eucharist has been handed down by the teaching of the Apostles and of the Fathers, and perpetuated by the general and constant belief of the Universal Church. Heaven and earth shall pass away (Mat. 24. 35) but this belief shall not pass away, for it is grounded upon the clear and infallible word of the Almighty. Listen to St. Cyril: "Since Christ Himself declared of the bread: 'This is my body; who shall dare to doubt it; since He declares, 'This is my blood; who shall presume to doubt its being really His blood?'"

Let heresy enjoy the sad privilege to ask after the unbelieving Jews (St. John 6. 53.): How can this man give us his flesh to eat? Fourteen hundred years ago St. Ambrose gave this unanswerable reply: "In God, to will, to speak and to act are one and the same thing, one and the same infinite power. The sacrament which you receive is called forth by God's own words. You have read of the works of creation: He spoke, and it was done. He commanded and the whole world immediately existed. Now the words of Christ which made of nothing that which was not, are they unable to transform that which already is, into that which it was not? It is no less a work of omnipotence to call new things into existence than to change the substance of those already existing."

As for Us, O. D. B. B., we shall say with the well-beloved apostle: We have known, and have believed the charity, which God hath to us (I. John 4. 19.); with the prince of the apostles: Lord, thou hast the words of eternal life, we have believed and we have known that thou art the Christ, the son of God (St. John 6. 69. 70.); with the Royal prophet (Is. 91. 6.): O Lord, How great are thy works! thy thoughts are exceeding deep!

Jesus Christ, really present in the Holy Eucharist, communicates Himself to us in various ways. On the altar, He sacrifices Himself; at the holy table, He gives Himself as our food; in the tabernacle, He resides day and night to receive our homage and to hear our petitions.

In the holy sacrifice of the Mass, He immolates Himself in our presence mysteriously, but truly. Jesus Christ is there both the pontiff and the victim; His all powerful word is the sword of which He makes use; His love for us is the fire which consumes Him. On the cross, He has offered up His own blood to obtain to us eternal redemption, and by the sacrifice of Himself He hath exhausted the sins of many (Heb. 9. 12. 28.).

On the altar, He renews, over and over again, this one sacrifice, to give us all at once a glowing mark of His love, a means to render to God an homage worthy of His infinite majesty, and an inexhaustible source of graces by which may be applied to us, in the holy communion, the fruits of the redemption consummated upon Calvary.

The presence of Our Lord in our midst does not end with the sacrifice. His delights are to be with the children of men (Prov. 8. 31.). He vouchsafes to be with us all days, even to the consummation of the world (Mat. 28. 20.). The holy Catholic Church is that new Jerusalem shining with the splendor of Her divine spouse; from the throne of God is heard a great voice, saying: Behold the tabernacle of God with men. His children are God's people and God Himself is with them (Apoc. 21. 3.). In the poorest chapel, as well as in the most gorgeous basilica, Jesus Christ is really present to receive there both the poor and the rich, the ignorant and the learned, the sinner and the just man. All are His children and have a share in His love.

On certain days He comes out of His tabernacle and remains exposed to our homage. "Then, says the holy Council of Trent (Sess. 13. ch. 5), although instituted to be the spiritual food of the faithful, the Holy Eucharist does not less deserve our adorations, for we believe to be present there the same God, of whom the Eternal Father has said, when introducing Him into the world: Let all the Angels of God adore Him. It is the same whom the Magi, falling down, have adored; the same in whom, according to holy scripture, has been adored by the apostles in Galilee. It is just that festival days be established, that all Christians may, by some particular demonstration, show their gratitude for this benefit altogether divine of the redemption."

You thus see, O. D. B. B., that the hearing of Mass, the holy Communion, the visits to the Blessed Sacrament, especially when it is publicly exposed, are so many means by which we may receive the ineffable treasures which Jesus Christ vouchsafes to shower down upon us. Bless the Lord, O my soul, ought we to say with the prophet, and never forget all He hath done for thee! He forgetteth all thy iniquities, redeemeth thy life from destruction, crowneth thee with mercy and compassion, satisfieth thy desire with good things. According to the height of the heaven above the earth, He hath strengthened His mercy towards them that fear Him. As a father hath compassion on his children, so hath the Lord compassion on us. (Ps. 102.)

Gratitude, O. D. B. B., is not our only duty towards

Our Lord, for the immense benefit of the Holy Eucharist. You are not ignorant of the outrages to which He has exposed Himself for your sake, not only during His passion, but during all ages in the sacrament of His love. To the blasphemies of impiety and heresy have been superadded the horrible sacrifice of unworthy communions and the indifference, alas! too frequent among the Christians of our age.

You will therefore come, O. D. B. B., during the solemn exposition, you will come and repair by your acts of faith and of piety, of love and of gratitude, all these outrages offered to your God. Let each parish, each family, each faithful endeavor to console the adorable Heart which has loved men so much. You will for a time interrupt your labor to come and give yourselves up to Him and enjoy the ineffable sweetness of His presence. His mercy keeps Him captive in your midst; you will not abandon Him to a solitude which would prove your want of faith and condemn your lukewarmness.

You will vie with one another in zeal for the adorning of your church. God undoubtedly does not ask of you a richness which you cannot afford to give; heaven and earth, with all their treasures, are His, but He requests above all your heart, and He values much more the mite offered with great good will, than the gorgeous decorations presented with coldness and indifference.

And do believe, O. D. B. B., that this divine Saviour, who is rich in mercy (Eph. 2. 4.), will not allow Himself to be overcome in generosity. In the Blessed Sacrament, as in heaven, He is always living to make intercession for us. (Heb. 7. 25.) From His throne, He shall cast looks of beneficence upon each one of you; His hand shall not cease to bless you; His inexhaustible treasures shall be opened unto you. My people, He said to Jeremiah (31. 12.), shall come and shall give praise in Mount Zion: and they shall flow together to the good things of the Lord. I will turn their mourning into joy, and will comfort them, and make them joyful after their sorrow.

You will therefore all come and adore Our Lord during the solemn exposition. Let all, in each family, who can repair to the church, make it a duty to come and present their homage to Him Who hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of His love, in Whom we have redemption through His blood, the remission of sins; Who is the image of the invisible God. Through Whom all things have been reconciled unto God. (Colos. 1. 13. .)

You will come, old men already hanging over your grave, and adore in His temple Him who shall soon console your agony in the holy viaticum, before appearing to you in the majesty of the supreme judge.

You will come, Christian parents, who desire to draw down upon you and upon your family, the blessings of God. You will bring with you all your children, who are your joy and your crown (Philipp. 4. 1.), that the look of the Divine Saviour resting upon them, may for ever confirm in their tender hearts, the lessons and examples of faith and of piety which you give them.

You will come, just and faithful souls, and pour out your heart before Him Whom you love, for Whom you labor and sustain so many combats; at the feet of Jesus the divine oracle shall be verified: He that is just, let him be justified still: and he that is holy, let him be sanctified still (Apoc. 22. 11.).

You will come also, poor sinners, who drag along sighing, the chain of your iniquities. Approach with confidence: We have a great high-priest that hath passed into the heavens, Jesus the Son of God: who has compassion on our infirmities, for He has been tempted in all things like as we are, without sin: let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid (Heb. 4. 14.). Your soul has been so dear to Him that He has shed for its sake even the last drop of His blood; why would you dread coming in His presence to ask Him the strength you need to obtain eternal happiness?

And you, poor sick and infirm, who cannot come out of your dwellings, be consoled. Turn your looks towards the Church; transport yourselves in heart to the feet of Jesus to adore Him, to love Him and to beseech Him as you would before His altar; and Jesus will bless your heart, hear your prayer, give you His grace, His strength, His light to guide you. His patience to bear your infirmities, and you will thus have no reason to envy those who shall have gone to the Church.

You will not confine yourselves, O. D. B. B., only to this visit to the Blessed Sacrament exposed; you will also approach the tribunal of penance with a sincere contrition and the Holy Communion with a heart burning with love and gratitude. It is the desire of Our Lord Himself Who has given His body and His blood under the eucharistic kinds, to be united to you as intimately as possible. Your happiness will then be complete because you shall have refused nothing to this God of love.

The exposition of the Blessed Sacrament will continue a sufficient time for all the parishioners to come to the Church and offer up their adorations. And thus shall be exactly verified that saying of a prophet, who, after having enumerated all the gates through which the various tribes of Israel might enter into the new Jerusalem, announces that the name of the city from that day was: The Lord is there; at noon civitatis: Dominus ibidem (Ezech. 48. 35.).

Happy the parish of which it may be said, Dominus ibidem. The Lord is there to visit, to sanctify, to bless it! Happy the family which, after having adored Jesus, shall take back to its dwelling, however poor and humble it may be, the grace, the love, the blessing of the Saviour of the world! As at Beth-lehem, the angels shall sing over that house, the canticle of Glory be to God in the highest; and on earth peace to men of good will (Luke 3. 14). The Lord is there: Dominus ibidem.

Happy every one of the parishioners who shall have fulfilled with faith and piety, this duty of gratitude, of reparation and of love; it will be said also of his heart that it has become the sanctuary of Jesus. Dominus ibidem!

You will not be content, O. D. B. B., with praying for yourselves and your families. The Holy Catholic Church, our mother, is passing at this moment, through one of the most agitated epochs of her long and laborious career; the Supreme Pontiff, our father, is exposed to persecution; the sanctuaries of the Holy City are in the power of the enemies of our religion; the oecumenical council of the Vatican is suspended; Europe is at every moment threatened with frightful catastrophes; secret societies are being every where organized to conspire in darkness; one would almost think that humanity is writhing in a last and painful agony.

Our own dear country, although comparatively more calm and happy, is not secure from all calamities; and from one moment to the other the counter blow of the evils which afflict other countries may fall upon our own.

Charity, which should unite us to all our fellow beings, and more particularly to the children of the Holy Church, does not permit us to remain unconcerned in presence of so many evils. You will therefore pray Our Lord; you will say, like the apostles terrified by the tempest which threatened to engulf them: Lord save us, we perish (Mat. 8. 25). Lord, save all we hold most dear in this world; protect the Church, the Sovereign Pontiff, the sanctuaries of the Holy City; restore peace to the agitated world; give to our dear country the peace, union and concord which alone can secure her welfare and her happiness.

Thus O. D. B. B., if you acquit yourselves well of all your duties towards Our Lord, no crime will remain without expiation, no outrage without reparation, no sacrifice without amends, no public or private evil without a cry uttered towards the throne of the divine majesty, which is also the throne of the divine mercy.

Wherefore, having invoked the holy name of God, We ordain as follows:

1st. The solemn exposition of the Blessed Sacrament in the Forty Hours devotion, is established in this diocese, and shall take place successively and without interruption in all the parishes, missions, chapels of communities, where it shall be possible—that, from one end of the year to the other, the incense of prayer offered up to Jesus Christ really and substantially present, may ascend to the throne of the divine grace and goodness.

2nd. That exposition shall begin on the first Sunday in Advent of the present year, in the cathedral of Quebec, where it shall always take place at the same epoch; that this Sunday, which is the beginning of the ecclesiastical year, may also be the beginning of a devotion which shall be perpetuated in this diocese, even to the consummation of ages, for the greater glory of Jesus, Saviour of our souls.

3rd. It shall be held in the other churches, on the days appointed in a table prepared every year by our order.

4th. The prescriptions which We shall give in a particular instruction on the subject, shall be exactly observed.

We take this opportunity to ordain that from the reception of this Our present pastoral letter, the benediction of the Blessed Sacrament shall be given every Sunday and Feast of Obligation, after vespers. This Our present Pastoral Letter shall be read at the front of all churches where public service is performed, and in chapter in all religious communities, on the first Sunday after its reception, and also each year on the Sunday before the opening of the Forty Hours' devotion, in the church where it shall take place.

Given at Quebec under Our signature, the Seal of the Archdiocese, and the Countersign of our under-secretary, on the feast of St. Joseph, Patron of the Catholic Church, nineteenth March, one thousand eight hundred and seventy-two.

E. A. ARCH. OF QUEBEC.

By order of His Grace,

H. TETU, D.

Under-Secretary.

THE GREAT TRUG.—The "apostle of the dagger" as he has been appropriately styled, the high priest of the Revolution, and the leader of the Thugs of Europe, Mazzini, has gone to his account; and the Protestant press, with scarce an exception, whether calling itself Conservative, or whether advocating Liberal principles has pronounced his obituary, and accepted him as its hero, as one whom it is its delight to honor. What then were his virtues? what one thing, living, did he do to merit these testimonies of approbation from men, differing from one another on all secular questions; united only by a common Protestantism, or hostility to the Pope and the Catholic religion?

Though to narrate his crimes against the laws of God, would require volumes, his virtues may be summed up in a few lines. He was the bitter, uncompromising enemy of the Catholic Church, and he had no scruples. All means, murder wholesale, or murder in detail, murder by blowing up barracks, or murder by the stiletto, were to him alike acceptable; if they served to promote his designs; and if, in their execution—for he was always mighty careful of himself—they did not expose him to personal danger. He would not, for instance, undertake to stab Charles Albert himself, for by so doing he would have incurred risk; but he had no scruples about hiring a professional assassin, Gallenga, to do the job, furnishing him with money for the purpose, and the dagger with the historical lapis lazuli handle.—This was Mazzini, the man whose praises are to-day being sung by almost the entire Protestant press.

And what renders this the more remarkable, is the tone of indignant virtue in which the same press denounces the Clerkenwell conspirators, the Fenian assassins, the murderers of the detective Talbot, and other Irishmen who have done, or who have attempted to do, on a small scale, just what Mazzini did, or attempted to do, on a large scale. The Protestant press is right, quite right, in denouncing the atrocity of Clerkenwell which destroyed so many innocent persons; it is quite right in its condemnation of the brutal and cowardly murder of Talbot; for assassination is always a brutal and cowardly act, to be abhorred of all honest men. But why condone, or pass over in silence, the attempt of the Italian liberals, of Mazzini's lambs, to blow up the barracks of the Papal Zouaves in Rome? Why bestow with praise such a wretch as Mazzini, whose notorious plots to procure the murder of Charles Albert were, to say the least, as revolting to the Christian, as was the shooting of Talbot in the streets of Dublin? Why should there be one measure for the Irish Fenian? and another very different measure for the Italian Head Thug, and revolutionary cut-throat?

We can see but one explanation of this inconsistency; to wit:—That the end justifies the means; and that, for so good an end as revolutionizing Catholic countries, and putting down Popery, all means are lawful. Hostility to the Church, like charity, covers, in the eyes of Protestants, a multitude of sins; nay! transforms the vilest of crimes into heroic virtues. Other virtue than this, that of being always ready to murder his political opponents, even the warmest of Mazzini's many Protestant admirers cannot assign to him; even in the common virtue of physical courage, the brute courage of the bull-dog, he was glaringly deficient; and if he be not open to the reproach of a brutal assassin, it is simply because he was a sneaking assassin; a fellow who hired others with stronger nerves than his own, to carry out the villainies that he meditated, but was too timid to execute.

This policy of applauding Mazzini is a bad policy for the Protestant press to pursue; especially for that portion of it which calls itself Conservative, which denounces the Revolution in Ireland, and affects a holy horror of assassination by Fenians. By applauding, or condoning because of his assumed patriotism, the crimes of Mazzini, the Protestant press puts it out of its power to condemn the political and agrarian assassinations that sometimes unfortunately occur in Ireland. It not only refutes its own arguments in favor of the sanctity of human life, and the perpetual force of God's holy law, "thou shalt do no murder;" but it puts arguments into the mouths of lawless and wicked men, which the Catholic priests of Ireland, and the Catholic press find it hard to deal with.—They are met with the taunt, "If Mazzini's intense patriotism be admitted in palliation of his attempts at assassination, why should not Irish patriotism be allowed to condone for the worst acts of Irish Fenians?" and thus the false moral standard which Protestants apply to the Great Thug Mazzini, is applied to the Fenian murderer, and is found to raise the latter to the stature of a hero, a patriot, and a martyr.

The Catholic journalist who takes the line that murder, no matter by whom, or on what pretence, committed is a deadly sin, for which no excuse can be urged; that to shoot a policeman, rascal, liar, and perjured traitor though he may during life have been, and to stab a King because the latter is an obstacle to the course of the Revolution, are alike vile acts which degrade all who participate therein, and all who, being done, applaud them—finds all his time and trouble wasted, all his theories about the sanctity of human life, torn to shreds, by the countenance given by a loyal and religious! Protestant press, to out-throats like the subornor of assassins, Mazzini; and its thereby implied approbation of assassination for patriotic ends. The hot-headed, lawless Fenian in like manner finds in the language of that press towards the deceased, an ample justification of the course he perhaps intends to pursue, of riding, by a pistol shot, or a blow with a blade-geon, his country of one whom he looks upon as its oppressor or betrayer. In a word, it is absurd for the Protestant press to suppose that it can discountenance murder and revolution in Ireland, if it sanction them in Italy; to imagine that it can train its readers to regard the Fenian assassin as infamous, whilst applauding the Carbonari assassin, Mazzini, as a patriot.

The Catholic press alone is consistent. To the Irish Fenian it says: "Nothing can excuse or palliate murder; you disgrace your country, you disgrace the name of patriotism, by the crimes which, in their much abused names, you perpetrate; you are not heroes, you are not martyrs when you perish on the scaffold for your crimes; you are simply felons receiving the well-deserved punishment of your outrages upon all law, human and divine."

To the Italian Carbonari, to the members of that system of European Thuggism which Mazzini spent his life in propagating, the same Catholic press can consistently address the reproach: "You too, though you style yourselves patriots, are but rascally felons, for whom, not the martyr's crown and palm, not the heroic laurel wreath, is the meet award—but the cord, but the whipping-post, but the lash stoutly applied to your scoundrel backs."

And so—we take the liberty of telling our Protestant contemporaries—it is only when they too shall become honest enough, and plucky enough, seeming to truckle to the prejudices of their readers, to denounce in terms of equal severity the Carbonari patriot assassin, and the Fenian patriot assassin, that they will deserve respect, or be able to exercise any influence for good, by bringing assassination into disrepute. As it is, their fustian laudations of Mazzini are doing an incalculable amount of injury, and may, we fear, yet bring forth bitter fruit in the shape of a repetition of Mazzini's patriotic conduct.

We regret to learn that the Rev. Father McGauran, of the St. Patrick's Church, Quebec, is seriously ill.

BLACKWOOD'S EDINBURGH MAGAZINE.—March, 1872.—Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

Blackwood has come to hand early for this issue, and a capital number it is. Amongst other able and interesting articles is a highly eulogistic, but not too much so, notice of that great and good man, General Robert Lee, than whom America never yet gave birth to a nobler son. A braver soldier, a truer patriot, and a more thorough gentleman never breathed.—There is also a good article on Voltaire, and another on the American Revolve, from the pen of Cornelius O'Dowd. We subjoin a full list of the contents:—A True Reformer; Voltaire; Maid of Sker, part viii.; Autumnal Manoeuvres; The Manchester Nonconformists and Political Philosophy; General Lee; Cornelius O'Dowd; The American Revolve; Ministers Before Parliament.