

which they are open to the criticism of any man who has the courage and patience to treat them with thorough freedom of speech and pen.

BALMES ON ALBION.—The great Spanish Priest thus addresses England:—

Powerful Albion! I envy not thy destiny, I breathe no wish for thy ruin. There have been in the ages that have rolled away proud nations whose sacrilegious efforts have provoked the anger of Him who can, at a word, change into dry sand the bed of rivers, and lay bare the space occupied by the seas.

Where is Babylon; the wonder of the East, the city of gold, the jewel of the earth, the city of the gigantic temple, of the citadel impregnable, of the lake as vast as a sea? The fearful prophecies are realised; I will destroy the name of Babylon, and even to its remnants; it shall be the abode of birds of prey; the retreat of dragons, a desolate solitude, a barren and desert land, a plain wasted desolate, and swampy where nought shall rise but heaps of ruins.

The dregs of the cup are not drained; God still pours it forth, in his wrath, on those that provoke his vengeance. If sad Iberia must undergo a startling expiation, refrain from insulting her tears, outraging her misfortunes, robbing her, pitilessly, of her consideration, her last hope, the faith of her fathers, and confidence in God. For thee, too, the terrible hour may strike (yet may God forbear), but the terrible hour may strike, when discord unchained in thy bosom shall arm against thee thy numerous children whose rags thy insolent pride cannot disguise, whose hunger thy hideous opulence does not appease! Woe, for thee, the day when faithful Ireland, that thou bendest for so many ages under the yoke of tyranny shall utter the terrible cry. "Enough," and rising before thee as a bloody spectacle, shall demand vengeance after having vainly demanded justice! Woe for thee, the day when a hundred different peoples, spread over all the regions of the globe, but animated against thee with a common sentiment, shall see with joy the trouble and anguish that intestine discord will make to show themselves in thy face.

RUSSIA—WHY THE CATHOLICS SHOULD REJOICE IN ITS DEFEAT.—We have in this country, as there are to be found in America, a certain class, who are in name Catholics, and who call themselves "patriots," and give the proof of their "patriotism" by manifesting a sympathy for Russia in its war against the Allies.

If these patriots were sincere and well-informed Catholics, they would rejoice in every defeat inflicted upon Russia; because Russia is, of all the existing powers in Europe—not excepting England, Prussia, or Sweden—the most ruthless, cruel, and remorseless persecutor of Catholics.

We commend to these "patriots" a perusal of the following paragraph, which we translate from the *Univers* of last Saturday:—

"The Catholic Primate of Russia, Monsignor Holownsky, Archbishop of Mohilew, has recently expired. In all Poland there is now but one Episcopal See occupied in the Catholic Church—that of Lublin—held by the Bishop Pienkowski, who was born in the year 1786. The eight other Episcopal or Archiepiscopal Sees, viz.:—of Warsaw, Cracow, Kalish, Plock, Sandomir, Augustowo, Podlachia, Chilm—are without Bishops; and up to this day Russia persists in its odious system of persecution, seeking to disorganize the Church and to corrupt the Catholic Clergy."

"Can it be possible," asks the *Univers*, "that there is anywhere to be found a true Catholic who can sympathise with a Power which labours with such perseverance for the ruin of his religion?" Our reply to such a question is, that we believe no true Catholic who is informed of the facts, can have the slightest sympathy with Russia—that every true Catholic must rejoice in its failures and be gladdened by its defeats.—*Dublin Weekly Telegraph*.

Mr. Wilberforce was roused to write his well-known work for the reformation of the upper classes, not so much by the low practice of those around him, as by their low standard of morality which had gradually sunk to the level of ordinary practice. We now need a voice as eloquent and a zeal as strong to preach to the trading classes. (exorare aliquis). The haste to be rich, and competition, eager, watchful, incessant competition, have introduced every species of sharp practice, and at last of downright fraud. In a recent article we exposed the adulterations of food. The impositions in other trades are not less flagrant. The league between tradesmen and the servants (even of very small establishments) leads to all sorts of cheating and deceit. Every man sees the dishonesty of his neighbor's trade, but he defends similar malpractices in his own on the plea of necessity. The effect on all the parties concerned is most injurious, and far more important than any detriment society receives from their fraudulent dealings. The man who lives in the systematic, and premeditated violation of the eighth commandment (however trifling he may persuade himself that violation is) must daily become more inattentive and indifferent to religion and its ordinances. His example is all powerful on his dependents for evil, for good it is utterly powerless, or worse. The shopman who has been employed in mixing pepper dust, or in converting three barrels of beer into four on Saturday night, is only revolted by the injunction to go to church on the Sunday morning. In many cases the warehouse is a school of fraud. We are assured that in certain retail shops frequented chiefly by the poor, the "young men" are encouraged to cheat their customers as far as they can; and in one large haberdasher's establishment in

the Borough, Mr. Kingsmill tells us, the shopmen have no salary except what they can make by this kind of imposition. We are not surprised to hear further that this establishment furnishes a regular supply of recruits to the goals and penitentiaries.—*London Quarterly*.

REPORTED DISCOVERIES IN CENTRAL AMERICA.—We publish this morning the narration of some highly interesting discoveries made in Guatemala by the Abbé de Bourbourg, a learned French priest, who, we are assured from the best authority, is perfectly competent to conduct such investigations. The Abbé claims not only to have discovered the remains of various antique cities of great magnitude and solidity, similar to those previously found in Yucatan and other parts of the country, but he also chanced upon some most precious monuments of languages and history of aboriginal people, long anterior to the arrival of the Spaniards. What will be the more surprising to scholars, and will, doubtless, be received with some incredulity, is the assertion of M. de Bourbourg that these languages contain undeniable relics of various Scandinavian and Teutonic tongues, Danish, Swedish, English, and even some oriental words are said to be found in great distinctness and purity, mingled in the early dialects of the country, while Indian traditions declare that their ancestors migrated from the north east by sea through mist and snow. From these philological remains and these traditions M. de Bourbourg concludes that there was a migration into the country from the settlement of the Northmen in Massachusetts. If true, this is a most interesting contribution to the history of the American continent, and the public will wait with impatience for that more complete account of it which M. de Bourbourg intends to lay before the world, with the documentary evidence sustaining his conclusions.—*N. Y. Tribune*.

THE BITTERS OF REPENTANCE.—These bitters are generally taken the first thing in the morning, when a fast young man wakes up with a bitter headache, and before he can eat his breakfast he has to fly to gentian, quinine, absynthe, and such like bitters, or else rushes frantically into bitter-beer. An "embittered existence" means the life that is eventually led by one who, for any length of time, has been in the habit of taking the above "bitters."

DAT OLD NIGGAR DICKSON.—Mr. Dickson a coloured barber, in a large New England town, was shaving one of his customers, a respectable citizen, one morning, when a conversation occurred between them, respecting Mr. Dickson's former connection with a colored church in that place:

"I believe you are connected with the church in Elm street, are you not Mr. Dickson?" said the customer.

"No sah, not at all."

"What, are you not a member of the African church?"

"No this year, sah."

"But why did you leave their communion, Mr. Dickson, if I may be permitted to ask?"

"Well I'll tell you, sah," said Mr. Dickson, strapping a concave razor on the palm of his hand, "It was just like dis: I joined the church in good faith; I give ten dollars toward de stated gospill de fus year, and de church people call me 'Brudder Dickson'; de second year my business not so good and I give only five dollars. Dat year de people call me 'Mr. Dickson.' 'Dis razor hurt you sah?'"

"No the razor goes tolerably well."

"Well sah, the third year I feel berry poor—had sickness in my family; and I did'nt gib noffin for preachin.'" Well, sah arter dat dey call me 'dat old niggard Dickson,' and I left em."

The only interest in the Sydney papers is an incident related of Lola Montes, who, when the Australian constable waited on her with an attachment for debt, stripped herself and got into bed, telling the astonished officer if he wanted to take her body in that condition he was welcome to it.

WHAT AN EDITOR DOES NOT LIKE.—1. To pay postage on a letter ordering a discontinuance of a paper when perhaps the subscriber is in arrears. 2. To pay postage on communications, perhaps not more than ten lines in length, where none but the writer's interest is concerned. 3. To be in debt without the means to pay, because his subscribers will not pay. 4. To send a paper six months of a year to one who is dead or moved away; and the postmaster or some one else taking them out and reading them, and then after all receiving a letter from the postmaster, saying, "Stop your paper sent to Mr. —, he's dead, or moved away," but not a word about pay. 5. To have a man take the paper until he is in debt 8 or 9 dollars; and then slip off to parts unknown without paying, leaving the postmaster to give notice of the slide to the editor.

DR. M'LANE'S CELEBRATED LIVER PILLS. —Are fast superseding all other remedies for liver complaint, sick headache, dyspepsia, &c. Below we give the certificate of a lady residing in our own city. In such certificates the public must have confidence.

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P. S. The above valuable remedy also Dr. M'LANE'S Celebrated Vermifuge, can now be had at all respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but DR. M'LANE'S LIVER PILLS. There are other Pills, purporting to be Liver Pills, now before the public.

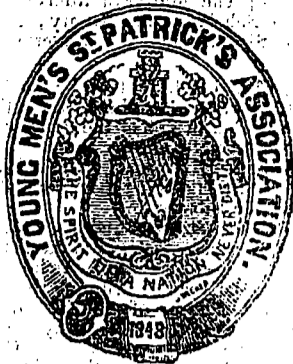
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CHARITABLE SOIREE.



THE ANNUAL SOIREE OF THE YOUNG MEN'S ST. PATRICK'S ASSOCIATION WILL TAKE PLACE ON TUESDAY EVENING, 15th JANUARY NEXT, AT THE CITY CONCERT HALL, BONSECOURS MARKET.

Proceeds to be devoted to Charitable purposes.

Refreshments of a superior quality will be provided. The Splendid QUADRILLE BAND of Messrs. Maffro and Prince has been engaged for the occasion.

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Tickets may be obtained at Messrs. Sadlier & Co's; O'Meara's Restaurant; the Franklin House; Patton & Brother and P. Ronayne's Clothing Stores, McGill Street; Wm. Butler's, St. Ann's Market Hotel; Terence Moore's Railway Hotel; Prince's Music Store; and Wilson's Saloon, Notre Dame Street; John Phelan's Grocery Store, Dalhousie Square; of the members of Committee, and at the doors on the evening of the Soiree. Montreal, Dec. 27, 1855.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

THE USUAL MONTHLY MEETING of the Association will be held on THURSDAY EVENING, the 3rd of JANUARY next, at eight o'clock precisely, in the Room adjoining the Roscellet Church.

By Order, P. J. FOGARTY, Secretary.

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Dec., 1854.

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