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Angels.

BY COATES KINNEY.
"Are they not ministering spirits?"—Heb. i. 14.
With sweet voices, solemn warnings,
Of the being yet to be,
Bards of spirit love, round us,
Like the shorebirds on the sea,
Shorebirds, how they set the heart longing,
For the happiness of home!
As around the vessel veiled,
They in flocks of beauty come;
They out-vie a far and farther
In the calm of sea and sky,
Singing loud; but when the tempest
Threatens and the rocks are high,
Then they hush away winging,
Across the waters on the gale,
Of a shock among breakers,
To the ruin-making sail.
So these spirits from your bright shore,
Golden from the sand of stars—
When God's truth has calmed the billows,
Of our being's passion wars—
Then these spirits come to visit,
Come to visit and console,
Dipping angelic hands round us
In the earthly sea of soul—
Cherishing onward, or else warning
Of some thundering tempest nigh,
Or some secret rock of ruin
On the voyage to the sky.
They are round us—round us ever;
"As their presence in the soul,
When afflictions, like full fountains,
Gush from the fountain of sin;
When the thrilling music of heaven
As a harp's arched strings ring,
"Tis their cheering angel-voices,
Or their hushing angel-voices,
When the soul of earth takes pain
For a heavenward faith fight far,
Upward through the awful nothing
Beckon they from star to star.
Of their glide down on our slumbers—
Those whom on earth we knew,
And those who have lived before us—
And we wake to live anew;
For their voices, sweet and solemn,
Though but a ripple of the tone
Which upholds music's ocean
Ever round the Great White Throne;
Yet inspire us with more longing
For the glory in the sky—
For the happy life immortal
Of these angels hovering nigh.
With sweet voices, solemn warnings
Of the being yet to be,
Bards of spirit love, round us,
Like the shorebirds on the sea,
—*Lakes Repository.*

The Catacombs of Rome.

A Lecture delivered before the Young Men's Christian Association, of Halifax, on Tuesday Evening, Feb. 27th, by S. L. SIMONS, ESQ.

I have again to take you with me on another excursion, but to quite an opposite part of the city. We set out from the same point, but instead of driving down the Corso, we find our way to a narrow street, and then we find ourselves in the labyrinth of the Catacombs, from which we catch a view of the yellow Tiber. We pass on beneath the imposing Mausoleum of Adrian, now the Castle of St. Angelo and principal fortress of the Pope, and soon reach the beautiful Piazza of St. Peter, where sleeping colonnades and soaring fountains are always viewed with pleasure by the tourist. We pause not to gaze at the huge dome of the Church, or to admire its facade, but turning to the right we pass on through one of the colonnades, and soon reach the courtyard of the Vatican, the terminus of the Via Sacra. A fine view is taken from the Loggia Gallery, the object of our visit; for here, as I have mentioned before, are deposited the sepulchral inscriptions and monuments, the precious remains of the early Christians, which have been taken from the Catacombs. The gallery is 331 feet long and is supported almost exclusively by these and other monuments, amounting to upwards of 2000 in all. On the right hand as you pass up the inscriptions and sculptures all refer to deceased pagans, on the left are those of the Christians. They are all arranged, and placed thus on opposite sides, to make the contrast which is invariably made by every reflecting visitor, and which we shall have occasion to notice.

I may be permitted to allude to my own reminiscences, for I recollect perfectly well when I first passed up the gallery. It was on my first visit to the Vatican. I had gone alone, without guide-book or guide, and was eagerly listening to the *Cortile di Belvedere* to enjoy the long-winded oratorical moment in which I could gaze upon the Apollo and the Laocoon, when the rule of the guide, who was with the olive branch, on a slab in the wall, on the left hand, arrested my attention. It was before I had visited the Catacombs, and I had in a measure forgotten that anything connected with the early Christians was visible here, and it was therefore with something like a thrill that the thought came home to me that I was indeed gazing at the venerable relics of the ancient martyrs and confessors. Thenceforward I never visited the Vatican without pausing to ponder over and spell out for me the very difficultly of the monuments of the first centuries of the church.

But before we proceed to examine the inscriptions, the question may be very naturally asked—are they really genuine? It is a question which one is very likely to ask in Rome, for a tour to the Catacombs with their rows of no means apt to allay suspicion or prevent enquiry. But the answer is easily given in the affirmative. We have already traced their history, and shown how diligently and carefully antiquarians of different nations, from the time the Catacombs were opened, had collected and published them, and that it was impossible any forger could exist undetected. We may also add that the Roman Catholic Church viewed them with extreme veneration, and placed them in a most conspicuous situation. The external evidence is therefore all that could be wished, but does the internal evidence correspond? If they are Christian monuments, it may be said, then the Christian character will speak forth to the world in them in most unmistakable accents, and

the Christian graces of faith, hope, and charity—so far as is compatible with the brief sentences of an inscription—will be clearly developed. Is it so?—Draw near and you will not be disappointed—test these old monuments, try every line—the Christian character will stand the scrutiny. It was not wanting in life, it will not be found wanting in the simple annals which the hand of affection has traced after death.

Is the life of a Christian a life of love, of good will to all mankind? Listen to the following:—
"Maximus, who lived 23 years, friend of all men."
This and all—there is no date, nor any other clue to the history of the individual, but it is sufficient to show, that in the midst of the trials and sufferings of life, he had not forgotten the precepts of his blessed Master. Here is another of the same character:—
"On the first before the Kalends of November, Ceregrus, friend of all men, died."

But it may be asked—for the thought immediately suggests itself in connection with the subject—were there any monuments of the martyrs, of those who bravely endured the persecutors' rage, and were covered with glory by yielding up their lives for their Lord? Strange as it may seem, but few—hardly five in all have been found which can be ascertained really to bear this character. It would seem as if these soldiers of the Cross were absolutely afraid of human fame, and in striking contrast to the pompous epitaphs which would be inscribed on the tombs of modern heroes, they preferred to look to the imperishable records in the Lamb's Book of Life, leaving their earthly fame to the way among their friends and relatives. Thus they exhibited the true humility of the Christian.

I will now give the inscriptions of these five martyrs, which indeed are curious in more particulars than one, for as they suffered under different persecutions, they give, in several instances, genuine dates of the periods when their mutilated remains were entombed.

The first is that of the young military officer whom I have already alluded to. It dates as far back as about the year 130.—On one side is scratched the palm branch, on the other the usual monogram of Christ, and the inscription is as follows:—
"In Christ. In the time of the Emperor Adian, Marcus, a young military officer, who had lived long enough, when with his blood he gave up his life for Christ. At length he rested in peace. The well-deserving set up this with tears and in fear. On the sixth before the Ides."

"In the time of Adrian"—contemporary with Poly carp, the disciple of St. John—how near it brings us to the days of the Apostles! With what interest the spectator gazes upon that which connects him, however slightly, with those times! But there are other things which may engage his attention in this inscription. It shows how the Gospel had penetrated all ranks of society, and that the higher classes, even those in the bloom of youth, and to whom life was most dear, were as ready to lay their lives on the altar as the lowly and aged. The inscription was evidently written by those who were themselves passing through the fiery trial. "With tears and in fear" they set up this monument, but they felt that they had whom they loved and honored had passed beyond all these things—"at length he rested in peace."

The next is that of about thirty years later, under the fearful persecution of the Emperor Antonine. The inscription runs thus:—
"In Christ. Alexander is not dead, but lives above the stars, and his body rests in this tomb. He lived his life under the Emperor Antonine, who, foreseeing that great evil would result from his persecutions, turned away from his wickedness, and gave up his life for Christ. He was buried in peace. On the sixth before the Ides."

This monument has also the palm branch, and the observations of Dr. Maillard upon it are so beautiful, that I cannot forbear quoting them. "He lives above the stars, and his body rests in this tomb; there is faith in his joining together, as things equally tangible and matter of fact, the place of his spiritual abode and the resting-place of his body. There are also other points in the inscription worthy of notice—the beginning, in which the first words, after leading us to expect a lamentation, break out into an assurance of glory and immortality—'In Christ, Alexander is not dead, but lives above the stars.' The epithet does not state that Alexander was put to death only on account of his religion, but would imply that the private hatred of the Emperor found in a pretext for his destruction. This backwardness to claim the full merit of martyrdom for Alexander is highly characteristic of the first three centuries."

The third dates at the time of the Emperor Diocletian about the year 303, during the most severe of all the persecutions, when the Emperor fancied that he had destroyed the name of Christian from the earth, and accordingly set up a column with an inscription on it to that effect. There is on the tomb the sign of the cross which is more common on monuments of about this date. The following is the inscription:—
"Lenaxus, Christ's martyr, rests here. He suffered under Diocletian. The sepulchre is also for his successors."

The fourth has no date, but is supposed to belong to the same period. It was raised by the widow of the deceased:—
"Primitus in peace, after many torments a most valiant martyr. He lived 35 years, more or less. He was raised to this by his nearest husband, the well-deserving."
The fifth and last is as follows:—
"Here lies Gordianus, deputy of Gaul, who was executed for the faith. With all his family, they rest in peace. Theophila, a handmaid set up this."

This epitaph was discovered in the Catacombs and published by Aringhi in the year 1650. It is written in a barbarous Greek character, but in the Latin language. The curiosity of the learned was excited by the

reference to the martyrdom of one who was in so high a position as a Roman legate, and whose strange monument was set up by a Christian female servant. So strange did it seem, that the genuineness of the facts recorded was at first suspected. It appeared however that about ninety years before the discovery of the tomb a manuscript was published narrating the conversion of a Roman nobleman named Gordianus, his martyrdom under the Emperor Julian, and the burial of his body with his family in the Catacombs by one of his household. This seemed to throw some light upon the matter;—but why were these strange Greek characters used? Some years after the time of Aringhi, attention was drawn to an observation made by Cæsar in his Commentaries that the Gallic Druids were accustomed to use Greek letters in their secular transactions, and that they had the management of the education of youth. Theophila was a native of Gaul, and had learnt in some measure the Greek alphabet, but the Latin language she knew only by ear. When the heavy hand of the persecutor fell upon the family with whom she lived, and whom she regarded with tender affection, she was determined that a record of their death should be preserved. She accordingly applied to a stone-carver to have the monument executed, and gives him the inscription—the best she could make—in barbarous Latin, written with Greek letters equally barbarous, and thus the genuineness of the martyr's memorial was placed beyond a doubt. I have condensed this curious story from Maillard, and inserted it, because it not only elucidates the inscription but also throws strong light upon the scenes that occurred in those remote times.

The inscriptions which I now give I cannot pretend to classify, but will merely state that they all seem to express nearly the same ideas of faith, of hope, and of peace. The words "in peace"—"in pace"—"in Christo,"—"in the peace of Christ," or similar expressions constantly occur and show that the prevailing feeling was bright and cheerful, with a peaceful and confident resignation to the Divine Will.

A few will suffice, such as,
"In Christ, Martyrius lived ninety one years more or less. He chose a home during his life in peace."
"In Christ, Martyrius lived ninety one years more or less. He chose a home during his life in peace."

The above is an instance of the tomb being selected during the life of the party, and shows how constantly it was before the mind, it was to be "a home."

Another, short and simple,—
"Galla rests in peace."
Again—
"Nephorus, a sweet soul in refreshment."
"A sister, our dearest, sweetest, most innocent son."

"Lawrence, the sweetest son Severus, the well-deserving, borne away by angels on the 7th before the Ides of January."
"Borne away by angels." Can anything be more expressive of true Christian confidence?

Many more might be added, but those I give, are to be considered merely as specimens, or the reiteration of the same ideas might become wearisome from their very monotony.

The following are brief but very expressive:—
"Arcturus in God."
"Victoria sleeps."
"Zenobia, here laid to sleep."
"The sleeping place of Eupia."
"Gemella sleeps in peace."

They are all beautiful, particularly the last. The words "in peace"—"in Christo"—"Gemella sleeps in peace."—"Gemella sleeps in peace." Can anything be more touching? We seem to stand by the death-bed of a young Christian, whose countenance is bright with faith and hope, and to whom the grave has no terrors, because he has around him the ever-living arms of his Lord, the dark valley is irradiated by the presence of her Lord. They who raised this inscription must have watched the receding twilight, and have seen her eyes close as it were in sweet sleep, never more to open in this world; but assured that they were upon a scene of endless bliss, they rejoiced in the privilege of offering this simple tribute to her memory.

The readers of Mrs. Hemans' poetry will probably recollect her beautiful lyric, "The monument of oblivion," the motto of which—"Implora pace," sounds something like the inscription we have just mentioned, but is widely different in sense. It is quoted as stated in the work, from a letter of Lord Byron, in which he describes the impression produced upon him by some tombs at Bologna, bearing this simple inscription, and says, "When I die, I could wish that my friend would see these words, and no other, placed above my grave, 'Implora pace.' Alas! how little of hope is there given in this suggestion of the noble poet!—"Implora pace,"—what a sad wailing sound it has! It speaks not of present hope and comfort, but asks for that which the illustrious writer had exhausted life to obtain and had never found. How different from the sweet rest of Gemella! I confess that I never open this page of Mrs. Hemans, without thinking of the striking contrast here presented.

But while I speak of contrasts, I am reminded that the whole line of pagan inscriptions which are opposite to those of the Christians in the Lapidian Gallery, are equally opposite in character. In them there is no language of hope or confidence, but dark despair is visible in every line that utters the heart-breaking feeling of the mourner. Now and then there is an attempt to exhibit the poor philosophy of the Epicurean in words which a breathless sensualist would use. Of the former kind are the following:—
"Cæus Julius Maximus, aged 26 years and 3 months."
"Orelentius Fortius, who delighted in cruel death."
"Why is Maximus so suddenly snatched from me? He who lately used to be joyful on my tomb—this stone now marks his tomb—his beloved mother."

Here is another, the first part of which has been obliterated.
"His mother Faes, left to sorrow and groaning buried him, most with tears and balsam, in this sepulchre."
Another—
"I, Proculus, lift up my hands against God, who snatched away my innocent. She lived twenty years. Proculus set up this."

In contrast to this is a Christian fragment given by Maillard, who thus remarks:—"The remainder of the inscription has been destroyed, as far as were perishable marble is concerned; but the immortal sentiment which pervades the sentence supplies the loss. Like a voice from among the graves, broken by sobs yet distinctly intelligible, fall the few remaining words upon the listening ear, 'who gave and hath taken—blessed—of the Lord—who lived—years—in peace—in the consulate of.'" Here is a specimen of the fashionable philosophy of the Romans, which I have before referred to:—
"To the Divine Muses of This Claudius Secundus, who lived 57 years. Here he enjoys everything. Biting wine, pleasure, destroy the body, but they make life. Farewell, farewell!"

Another of the same character:—
"What I loved, I lived well. My play is now ended—soon you will be. Farewell, and applaud me."

"This grief will always weigh upon me; may it be granted me to behold in sleep your revered countenance. My wife Albina, always chaste and modest. I grieve over the loss of your support. You, well-deserving one, have left your relations, lie in peace—in sleep—you shall live in peace. I am granted you—she lived twenty years five months, and thirty days: buried in peace. Pacus her husband set up this."

In this last we behold the confident expectation of a resurrection, expressed without the slightest possible doubt, to several of the husband and daughter, and believe that it is forbidden to weep for one who lives in God. Buried in peace, on the 3rd before the nones of October, in the Consulate of Festus."

By the mention of the Consulate the date of the tomb is ascertained to be in the year 472. The language is for the most part, as yet, but it is forbidden to weep for one who lives in God. Buried in peace, on the 3rd before the nones of October, in the Consulate of Festus."

It would naturally be supposed that the Cross would be the most common symbol, but it is very rarely met with, to several of those who set up the earliest inscriptions. When it is found, it is in the simple form of two straight lines,—subsequently to the first centuries it presents a much more elaborate design, and the better language which those who looked more to the glorified Redeemer in heaven, than to the suffering Son of Man on earth. Indeed such a representation would have been totally opposed to the cheerful feeling with which they contemplated death, and the better language which they were writing. The skillful exhibition of the agonized sufferer by the Italian artist would only have presented to them images of a revolting character. What they most wished to display was their unshaken hope in Christ, and hence their favorite symbols were formed from his name. They presented these ideas by taking the two first letters of his name in the Greek language, and joining them together in such a way as to present the appearance of our English letter P, excepting an X. This seemed to meet the most common wish, and to be the monogram, or abbreviated form of Christ's name which they preferred. To this it sometimes added on either side an Alpha and an Omega, referring probably to the Book of Revelations, and then the whole was enclosed in a circle, and the letters they were writing. The skillful exhibition of the agonized sufferer by the Italian artist would only have presented to them images of a revolting character. What they most wished to display was their unshaken hope in Christ, and hence their favorite symbols were formed from his name. They presented these ideas by taking the two first letters of his name in the Greek language, and joining them together in such a way as to present the appearance of our English letter P, excepting an X. 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Parliamentary Intelligence.

Mr. Burrell was 26 years of age, an only child, and has left a widowed mother, an only wife, and one child to deplore this unexpected and afflictive bereavement.

LEGISLATIVE COUNCIL. In the Legislative Council, the bill on the Duty Rates, having been further delayed, was by the Committee recommended to be deferred for three months—12 voting in favor of the motion to defer, and 6 against it.

HOUSE OF ASSEMBLY. The official reports of the proceedings in the House of Assembly contain nothing of interest but the speeches in the course of the debate on the Prohibitory Liquor Law. These are too long for us to copy, and are for other reasons unsuited to our columns.

MONDAY, March 5. After the disposal of some routine business, the House passed into a pretty long discussion upon the introduction of a report of Committee recommending a grant of £50 for a House of Refuge and £100 for a Dispensary, in Halifax.

TUESDAY, March 6. Hon. Provincial Secretary produced a despatch received from the Colonial Office relating to the address transmitted by the Legislative Council of this Province on the late treaty with the United States, and referring to despatches not produced.

WEDNESDAY, March 7. The Special Road Grant again occupied attention until the order of the day was moved. This was the subject of Mines and Minerals, on which Mr. Johnston and Mr. McLellan addressed the house.

THURSDAY, March 8. The Prohibitory Liquor Bill was the subject of debate. Mr. Johnston wished Cider excluded from the operation of the act. An amendment introduced by the Speaker went to the strict prohibition of the manufacture or importation of cider. This passed.

FRIDAY, March 9. The day was lost, we understand, in personalities. SATURDAY, March 10. Debate arose again on the subject of the exemption of Cider from the operation of the Prohibitory Bill.

MONDAY, March 12. The House met yesterday at half past two o'clock, and occupied some hours discussing the following Resolution, moved by the Hon. J. W. Johnston on the Liquor traffic restriction Bill: "Resolved, That the bill be recommitted for the purpose of striking out of the second Section, the words 'including Cider,' which were introduced in Committee: these words being unnecessary, because Cider, when intoxicating, comes under the operation of the words 'fermented intoxicating liquors, and intoxicating liquors of any kind.'"

For the Resolution. Messrs Ryder, Wilkins, Marshall, Beane, Zwickler, Thorsy, Shaw, Holmes, Dimock, B. Smith, Murray, E. Young, McLeish, McLane, Jos. Coffin, Jos. Munro, Beckwith, Jos. Campbell, H. M. Johnston, Messrs Brown, Killam, Chipman.—23.

General Intelligence. New Brunswick. PROVINCIAL LEGISLATURE.—The Election bill has occupied the attention of the House several times during the week and on Monday finally passed without amendment.

Methodists and Congregationalists are singled out as the type of the very worst. As to the Church of England an important distinction is made. Some of its ministers and members are ranked with the most dangerous sects, especially those who attend "The Religious Anniversaries," which are held in a Methodist Chapel.

PATRIOTIC FUND.—Subscriptions in aid of this fund continue to come in from all parts of the Province. In the northern Counties public meetings have been held, which have been characterized by the utmost loyalty and devotion to the Parent Country, and subscription lists have been opened for the purpose of receiving contributions, which are weekly pouring in with great regularity.

Canada. OCTOBER AT QUEBEC.—The evening before last, a private entertainment was given by James Gibb, Esq., at Woodfield, to which it was pretty generally known about the city that a large number of the leading gentry and especially the leading merchants with their families were invited.

United States. DEPARTURE FOR LOTTERY ESTABLISHMENT.—The Police yesterday made a descent upon the premises of a firm known as Dashiell & Co. doing business at No. 486 Broadway, who are charged by a German named C. Cruz, with selling lottery tickets.

Discovery of Rich Silver Mines in Chile.—We translate the following from the Valparaiso Mercury: In the chain of mountains which extend south from Chancarrillo, and about ten miles from that place, an extremely rich silver mine has been opened.

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FATAL ACCIDENT.—We have received several notices of a fatal accident which occurred at the Albion Mines on the 31st inst. It appears that a lad named Danes Wood, aged 16 years, son of Mr. Danes Wood, was employed in the shaft, and instead of going out by the ordinary way, took hold of the chain, and placed his foot upon the book on which the shaft rope was drawn up about half way in the shaft, when he fell to his death.

MARRIAGES. At Chester, on the 5th inst. by the Rev. S. W. De Boer, Mr. Thomas Smith, of Oak Island, to Miss Mary Ann, daughter of Mr. Thomas Smith, of Oak Island.

DEATHS. At Dartmouth, on Wednesday morning, 7th inst. at the age of 82 years, pastored by the Rev. Mr. De Boer, a native of New Brunswick, died at the residence of his daughter, Mrs. Mary Ann, of Oak Island.

LETTERS & MONIES RECEIVED. Rev. G. O. Hooper (20s.). Rev. Dr. Evans, Rev. W. C. Crockett (10s.). Mr. W. Beverly (10s.). Mr. John Wier (10s.). Rev. C. Stewart (Your request shall be attended to).

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THE WESTLEYAN SACRED HARP. The authors say in their preface:—Our object in compiling this Sacred Harp, is to give to the members of the denomination, a book which is both useful and pleasing.

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Poetry.

Locks of Hair.

The following are some of the best poems in the collection...

These locks of hair, which were the same as those of the girl...

How to Judge a Horse—A correspondent of the Prairie Farmer...

As respects such horses, the more kindly you treat them...

If you want a safe horse, avoid one that is diseased...

To Promote the Health of Cattle.—Mix occasionally one part of salt with four, five or six parts of wood ash...

Feed all animals regularly. They not only look for food at the usual time, but the stomach indicates the want at the stated period...

Profit produced each time 01 chickens and ducks, weighing about 300 pounds...

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garlic can not be obtained, onion, shallot or chives will answer; and if neither of these be convenient, two grains of black pepper given in fresh butter will answer.

Our readers have probably noticed in the letters from the Lancaster gun, which has proved to be a most effective weapon against the wails of Sebastopol...

With small arms this difficulty is overcome by the groove in the rifle barrel, which, being spun, acts upon the soft substance of the leaden bullet...

As respects such horses, the more kindly you treat them the better you will be treated in return. Nor will a horse of this description stand a whip if well fed.

If you want a safe horse, avoid one that is diseased; he may be so far gone as not to be able to hold a horse, and will never give you any service.

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There is a Bible in the library of the University of Göttingen, written on 5,476 palm leaves.

Our readers have probably noticed in the letters from the Lancaster gun, which has proved to be a most effective weapon against the wails of Sebastopol...

With small arms this difficulty is overcome by the groove in the rifle barrel, which, being spun, acts upon the soft substance of the leaden bullet...

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CHERRY PECTORAL. For the rapid cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA, AND CONSUMPTION.

To cure a cold, with headache and soreness of the throat, take Cherry Pectoral...

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Bonus Declared. "STAR" LIFE ASSURANCE SOCIETY. Full following table gives the amount allocated to the holders of policies of ten years duration.

Table with columns: Age, Sum Ass'd, and Total Am't. Rows for ages 25, 30, 35, 40, 45, 50.

The Bonus now declared, is upwards of 50 per cent on the amount paid, in the five years ending December, 1864...

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"A Penny Saved is a Penny Got." JACKSON'S CHINESE DIAMOND CEMENT!

FOR the building of Chimneys, Parapets, Terra Cotta, Lead, Roofing, Ironing, and all other purposes...

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Per Steamer from England. A FURTHER supply of Halloway's Pills and other medicinal preparations...

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W. D. CUTLIP & BROTHER, General Commission Merchants, AMERICAN AND WEST INDIA GOODS.

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FOR THE CURE OF DREYER'S COMBINED FAMILY PILLS. DREYER'S COMBINED FAMILY PILLS. FOR THE CURE OF Liver Complaint, Jaundice, Dropsy, Rheumatism, Indigestion, Constipation, Headache, Stomach Disorder, and all other ailments...

Vegetable Pulmonary Balm. THE GREAT STANDARD REMEDY FOR ALL PULMONARY DISEASES! CONTAINS NO MERCURY! A copy of a letter from Dr. J. H. Halloway, dated the 18th July, 1854.

Our World and what it is Composed of. Owing to the indefatigable investigations of the analytical chemists, and to their zeal in the cause of science, there is scarcely a day that does not add to our knowledge of the elements of which our world is made up...

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