

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments: /
Commentaires supplémentaires:

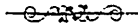
This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	16X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE
MONTHLY ROSE;

A Literary and Religious Magazine

FOR CHRISTIAN FAMILIES.



CONTENTS.

	PAGE
Letter to the Rt. Rev. Dr. Connolly.....	49
A Cheap Barometer.....	56
Oraliqu of the Rt. Rev. Dr. Connolly.....	57
Croppies Lie Down.....	62
Consult with your Wife.....	64

JUNE, 1868.

Murus aeneus conscientia sana.

BRIDGEWATER, N. S.

1868.

MONTHLY ROSE ADVERTISER.

ORANGE LODGE NOTICES.

BURNETT L. O. L., No. 24, Bridgewater, meets on the 1st, 2nd, 3rd, and 4th THURSDAYS, at 8 p.m.

THE BRANCH G. O. L., No. 39, on the 1st Thursday, at 8 p.m.

NASSAU, No. 27, in Lunenburg, on the 1st Wednesday, at 8 p.m.

LOYALIST, No. 14, in Chester, on the 1st and 3rd Tuesday, at 8 p.m.

ALMA L O. L., No. 49, meets in Windsor, 1st Wednesday in the month, at 8 p.m.

Lodge Notices as above, with a copy of the "Rose" to file, both for \$2.00 a year.

PURE DRUGS AND CHEMICALS.

English and American Patent Medicines.

Open on Sunday from 10 to 11 A.M., and 5 to 6 P.M.

CHEBUCTO DRUG STORE,

Wm. Caldwell, Jr.

Dispensing and Family Chemist,

CORNER HOLLS AND SACKVILLE STREETS, HALIFAX, N. S.

Residence No. 7 Granville Street.

Prescriptions carefully Prepared.

M. N. POWERS,

UNDERTAKER,

86 Charlotte Street . . . St. John, N. B.

IMPORTER OF

Coffin Mountings of all kinds,

Manufacturer of Coffins in Mahogany, Walnut, and Covered,

Orders in town or country executed with promptness by day or night.

RESIDENCE OVER WAREROOM.

WELDON HOUSE,

Opposite the Railway Station,

SHEDIAC, N. B.

DAVID KIRK, Proprietor.

THE MONTHLY ROSE.

VOL. I.

JUNE, 1868.

NO. 4.

LETTER TO THE RT. REV. DR. CONNOLLY.

St. Paul's Parsonage,
Bridgewater, N. S., May 21, 1868.

RIGHT REV. SIR,—In an oration of yours lately delivered in Halifax, on the assassination of the lamented McGee, among other things you make the following statement:—

“Is it from secret societies, or mob orators, or a one sided and rabid press, or from politicians, who cannot presume to differ with them in opinion, that these stern and unyielding truths are to be learned? No! the Catholic religion teaches that it is only from that mouth that can never be gagged, that mouth that must speak out the whole truth of God, and all the great lessons of moral right and wrong can be infallibly ascertained. You may hear from that mouth right and wrong in science and politics, but whenever that science or these politics trench, as Fenianism and other secret societies do, on the sacred dominion of Religion, there you will find the teachings of the church infallible because Catholic—“that is always and ever more the same.” Now, far more than in ancient times, it is certain, in the words of Malachi the Prophet, (ii. 7.) that the lips of the priest shall keep wisdom, and the people shall seek the law from his mouth, because he is the angel of

the Lord of Hosts. They learn the whole of God's law from the mouth of the priest, not because he is very learned, or better informed, or an angel in purity or brightness, but an angel—that is a messenger—from God by office. In this, we are taught, consists the difference between Catholic priests and ministers of other churches. The whole supernatural value of the teachings of the Catholic priest is derived, not from himself, or his learning or ability, but solely and purely from his mission. This constitutes his only claim to be heard and to be obeyed by the people in all things spiritual, and at the risk of their salvation. Thus it is that there is not a priest in the Catholic Church who is not sent (as as we maintain) by God, as Paul and Barnabas, selected and ordained by the Apostles, were, nevertheless, sent by the Holy Ghost (Acts xiii. 4). Not a priest whose mission has not been received from a Catholic Bishop, and not a Bishop in the Church whose mission, like that of St. Paul and Barnabas, cannot be traced back from Bishop to Bishop, in unbroken succession to Peter and to Jesus, and so it is written, (Rom. x. 14.) “How shall they believe him of whom they have not heard, and

how shall they hear without a preacher, and how shall they preach unless they be sent." "Faith then cometh (not by reading, but) by *hearing*, and *hearing* by the word of Christ." (Rom. x. 17.) If these are our arguments to those outside the Catholic Church, how much more strongly must they not apply to all Catholics, and especially to the Irish Catholics, who have been battling for that doctrine for centuries."

Now, Rev. Sir, I am very far from finding fault with you for advocating your own cause, in your own church, and in your own way; on the contrary, I honour you for so doing, and right glad am I, and every Protestant Clergyman in the land, that you have manfully come forward to claim *what you consider* to be your rights, and those of the church to which you belong as general overseer; for if our Protestant system cannot bear the test of a rigid investigation, the sooner we know it the better; for we are lovers of the truth, and haters of error in all its variety of forms.

You give us to understand, Rt. Rev. Sir, that the Clergy of Rome in this country have "*supernatural*" powers given to them, (at their ordination, I suppose,) and that herein consists the difference between them and Protestant Ministers; the authority of the former you regard as Divine, and that of the latter as merely human. And if you be correct in this statement, it is clear and evident that the Protestant Ministers are but intruders in the sacred office; and your Church, Rt. Rev. Sir, which you declare to be "*infallible*," "*always and everywhere the same*," in unmistakable language, asserts that there is no salvation out of that of Rome. In a book now before me printed and published this very year, 1868, and circulated under your own eye in Halifax, I find the Clergy and

Bishops of the Church of England denominated "*infidels*," "*knaves*" and "*imposters*"; that "*they have no authority only simply what Queen Elizabeth gave them*," and from this fact that the Queen herself regarded the bishops which she had made "*with the most supreme contempt*." Now, Rt. Rev. Sir, if you be correct in your assertion in regard to the human authority of the Protestant Clergy, I have to regret that you have presented us with no proofs of that fact, if it be a fact at all; and if we be in that state as described by you, Rt. Rev. Sir, we ought surely to know it, and as a bishop it was your duty to give us every available evidence relating to this subject in your power, so that you might thereby be clear of our great sin and guilt, in exercising our ministry and in imparting it to others, without any divine warrant for so doing. But if, on the other hand, you are not correct in your estimate, then the tables may be turned against yourself, and your infallible establishment, and your ministry may prove not to be worth the time it takes to give you consideration.

I feel sure, Rt. Rev. Sir, that you are mistaken in your conviction of the validity of Protestant Orders, as those orders are clearly founded on the Word of God; and if those of the Church of Rome cannot stand the test of a critical examination, they are certainly not worth much; if they cannot be traced to Christ himself, *according to your own showing*, they cannot be derived from him, and you are, therefore in the very same state and predicament you would fain represent the Protestant clergy to be in,—that is, destitute of any Divine authority for your ministry!

I hope, Rt. Rev. Sir, you will excuse me while I express my conviction, that even if you could trace your Priesthood to the beginning of

Christianity, which I know you can not, your commission has long ago been cancelled in the court of Heaven, because your Church has violated the conditions upon which that commission was received. The authority as conferred upon the Apostles we find recorded in St. Matthew's Gospel, xxviii. 19, 20, and reads thus: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." Now, I am very free to acknowledge that when our blessed Lord gave his Apostles authority to preach and to baptize, he promised to be with them unto the end of the world, and as he knew those holy men would not live unto the end of time, the promise therefore must have reference to their office, and not to themselves personally. To be with them unto the end of the world was Christ's part of the contract. But did he make it without any condition whatsoever, to be performed on their part? You know, Rt. Rev. Sir, that he did not, for their part of the contract reads thus: "*Teaching them to observe all things whatsoever I have commanded you;*" and I am now prepared to prove that the Church of Rome has failed in these conditions, even had she first received the commission directly from Him who had all power in heaven and in earth.

Now, Rt. Rev. Sir, will you attempt to affirm that the Church of Rome, in 1868, teaches the same doctrines that Christ taught in A. D. 33, or that his commissioned Apostles taught after his ascension into heaven? And if I can clearly

prove, by undisputed testimony, that in 1868 your Church teaches directly the oppsite of that faith taught by Christ's authority in A. D. 37, you cannot possibly evade the conclusion that your commission is forfeited, and yourselves "accursed," as St. Paul plainly tells you in Gal. i. 8: "But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed;" and if you are accursed for preaching a different gospel from that one which Christ preached, I cannot put much value upon your authority, even had you derived your orders in unbroken succession from the Apostles.

Rt. Rev. Sir, are you prepared, in the face of the whole learned world, to say that you and your priests teach and observe what Christ has commanded you? You teach the people committed to your charge the Pope's supremacy and his infallibility, but when or where did ever God tell you to teach that? This, Rt. Rev. Sir, is a most important question, because you yourselves acknowledge that your Church is built upon it. But where is this to be found? Allow me to answer the question for you: It is to be found nowhere in the whole volume of inspiration! You teach the people to adore the blessed Virgin Mary, whom you impiously style "the mother of God!" Where has Christ told you to thus honor his mother? and where in the Holy Scriptures is she ever called by that blasphemous title? You teach your people to bow down before crosses, pictures, and images. Where has Christ told you to teach that form of idolatry? Your Church has expunged the second commandment out of the sacred decalogue! How came you to do that, Rt. Rev. Sir? I suppose your object was lest your people might detect you in your idolatrous transgression it! Where is your authority

your kneeling and bowing down to pictures and images, contrary not only to the second commandment, but also, as you must well know, to the ancient canons of the Church? You teach the doctrine of priestly intention. Has Christ taught you to teach that which would leave the people in uncertainty as to whether they ever received a genuine sacrament or not. You hold that there are seven sacraments of the Gospel; find more than two, if you are able, in the whole New Testament, or in the early Church, or in the writings of the primitive fathers. In a worldly point of view you find it profitable to teach the doctrine of purgatory. Where or when did Christ, or any one of his Apostles, ever teach that doctrine? and who gave you authority thus to traffic in the souls of men and women? You forbid your priests, monks, and nuns to enter into the holy state of matrimony, but from whom did you obtain the authority to forbid or to teach that which St. Paul denominates the doctrine of Devils?—1 Tim. iv. 1, 2, 3. In what you call the Mass, you teach that the consecrated bread is changed into the body, blood, soul and divinity of Christ, and you consequently administer the bread only to the laity; why do you contradict the Saviour of men, who administered the holy communion in both kinds to the people? Matt. xxvi. 26, 27.

When in common with the "Holy Catholic Church" you embrace truth, and when challenged to produce evidence of that truth, you appear always ready and willing to give your authority, because that authority can be found, but will you tell us, which is that when challenged on any one of the peculiarities of Popery you are as silent as death? You, Rt. Rev. Sir, know the reason full well; you have no proof to offer on this side of the cause, except your own statements; in favor of

Popery,—not even the slightest semblance of an argument,—and therefore you are wise enough to charge your clergy to imitate your own example, and maintain silence, although you declare in your oration that you are placed upon Zion's wall as a "watchman," yet you neglect to give the people warning, notwithstanding you well know that Protestants are willing to offer you a most respectful hearing.

Admitting then, Rt. Rev. Sir, for the present, (what I most emphatically deny) that your Church originally received its authority from Christ or the holy Apostles, whenever you teach for doctrines the commandments of men (Mat. xv. 9); when you invent sacraments of your own, and teach doctrines in Christ's name which are not his; nay more, when you teach the very opposite of those truths which he has commanded his Church to teach, you forfeit your commission to all intents and purposes, and prove yourselves unfaithful to the trust reposed in you; to submit the question at once to reason, as well as Revelation, should you, Rt. Rev. Sir, bless those whom Christ has cursed? would you claim his authority for so doing? or, if you did claim the authority, would you really have it? There can be but one answer to that question, and it is NO! Christ would not contradict himself, and should you curse, as your fathers did in the case of the blessed Reformers, those persons whom Christ had or has blessed? could you, with the slightest appearance of truth, claim his authority to degrade and deny himself and his most holy word? (Prov. xxvi. 2.) Most assuredly not, as you will find by consulting Numbers xxiii. 8. Now let us bring your Orders to the test! You call the Bishop of Rome your Pope, or Father, which is the meaning of the word, but Christ says in opposition

to that: "Call no man your Father upon earth." (Matt. xxiii. 9.) You tell us that the Pope has Christ's authority, through St. Peter, to exercise dominion over the whole Christian Church, but does he not tell you directly the contrary in the following *protest*, which he has ordered to be recorded against you: "And Jesus called his disciples unto him, and said, Ye know that the *princes* of the Gentiles exercise *dominion* over them, BUT IT SHALL NOT BE SO AMONG YOU; but whosoever will be great among you, let him be your minister." (Matt. xx. 25, 26.) You say that St. Peter was your first Pope, and that Christ gave him authority over the other Apostles; but Christ declared "*the Twelve*" were all equal, when he said in addressing them, "*All ye are brethren.*" (Matt. xxiii. 8.) You tell us that as Pope, St. Peter always presided at council meetings, and gave judgment; but the New Testament informs us that in a council where St. Peter was present, *St. James* presided and gave judgment. (Acts xv. 19.)

You teach that St. Peter was the greatest of the Apostles, and that the rest were under his jurisdiction, but you forget that St. Paul *received authority* to preach and administer the sacraments, and to ordain, without having ever seen Peter's face, (Gal. i. 1; Gal. i. 16, 17, 18.) And yet he declared that he was not a "*whit behind the very chiefest Apostle,*" (Cor. xi. 5.) You, Right Rev. sir, teach the doctrine of Priestly Celibacy, and while God himself says, "It is not good that man should be alone; I will make him an help meet for him," (Gen. ii. 18.) You say that "*it is good*" that certain *orders* should be left alone to live a single life. Have you the Great Creator's authority for thus contradicting Himself? St. Paul says, under the guidance of the Holy Spirit, that marriage *is honorable in all*; but you

say it is not honorable in the clergy. Which has Divine authority, you, Rt. Rev. sir, or St. Paul? The same Apostle tells us that "a bishop should be blameless the husband of one wife," (1 Tim., iii. 2;) but you say *he would not be blameless* if he were the husband of one wife! Which is right? The holy Evangelist tells us that Peter's *wife's* mother lay sick of a fever, (Mat. viii. 14,) but you say that he was your Pope, and that he had therefore no wife. Which are we to believe? In the second Commandment God spake these words, "Thou shalt not make unto thee any graven images, etc.—thou shalt not bow down to them," (Ex. xx. 4, 5,) but to hide your sin, if possible, you omit God's second commandment altogether, and you bow down to the *image* of the blessed Virgin, and of the other saints—nay, more, to a cross of wood! Have you God's authority for this? You know you have not. St. John tells us plainly that "*the blood of Jesus Christ*, God's son, cleanseth from all sin," (1 John i., 7,) but you say, No, not from all sin, but only for *original sin*, and you have added the fable of purgatory as a means to cleanse from actual transgression. The voice from heaven said, "*Write,*" so that the truth might not be forgotten, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, *that they way rest from their labors,*" (Rev. xiv. 13,) but you say *no such thing*, for that they do not rest from their labors until after they pass through the fires of purgatory; and you know, Rt. Rev. sir, that for the very best of your people mass after mass must be offered, and; if they be rich, a large amount of money paid you, before you permit them to rest from their labors. In this you impiously contradict the voice from heaven, and the Holy Spirit, and I ask you, Rt. Rev. sir, if you really believe that you have Christ's authority for all these contradictions of His most holy word? Your authority, I confess, may be what you say—

"*supernatural*;" but you will pardon me while I tell you I have no doubt at all as to the character of that "*supernatural*" which it appears both you and your priests so abundantly possess. God grant that the sin may not be laid to your charge in the solemnities of the last judgment. It matters not to me even if you were in the true line of the succession, for I would not consent to receive the holy sacraments from St. Paul himself, if he were living, and I were convinced that he had forfeited his commission by betraying the trust which had been reposed in him; and this opinion is not merely my own, but it is the deliberate, inspired opinion of the great Apostle himself—Gal. i. 6-8.

You are free to confess, Rt. Rev. sir, that you derive your "*supernatural*" authority from the Pope, and that the present Pope received his authority from his predecessors, who, you say, received it first from Christ himself; but the custom of your Church is a proof directly against you, for I need not inform you that one Pope does not consecrate another Pope. The successor is not created or consecrated until the predecessor dies. How then can you have the succession of Popes continued among you? The Pope is consecrated by persons who are no Popes themselves. How then can the consecrators impart what they never received—that is, the Popedom? So that, according to the very teaching of your own infallible Church, Popery is not a Divine institution, but to all intents and purposes a human invention; therefore your episcopal and priestly authority is not of "Heaven," but "*of men*,"—Mat. xxi. 25, 26; and consequently, in a Christian and churchly sense, you have just no authority at all; and the only shadow of authority you can possibly lay claim to, is through the Episcopacy of the Church of England, your party being once in communion with that Church, or through the orders of some other Church with which your Romish brethren were once

united—that is, antecedent to their secession,—but in no respect through the Church of the Papacy. You may sneer at the argument just as much as you please, but there it is after all in the broad daylight of Divine truth. Even granting the argument that Christ did make Peter Pope, the Popery must have died with himself as he never consecrated a successor; for you acknowledge yourself that "a Church with two Popes would be a monster," and if St. Paul had created another Pope while he was living, there would necessarily have been two Popes at the same time.

But now, Rt. Rev. sir, what are the historical facts in the case. No person was to be found for nearly *six hundred* years after Christ to claim the office or title of Pope! And as an accomplished scholar, you surely cannot be ignorant of this fact. Search the whole New Testament through, and find me a sentence, if you can, recorded there that treats of the name, title, or authority of the Pope. Search the records of antiquity for nearly six hundred years, and find me a solitary name, if you can, of any one who dared to call himself Pope, or even Universal Bishop. When the Bishop of Rome, hundreds of years after our religion had been established, first claimed the Popedom, you know, Rt. Rev. sir, he was styled "Anti-christ" by his brother bishops, who told him plainly to his face that in authority and in office they were his equals. Christ's words, "Be ye not called Rabbi, Father, or Master," "It shall not be so among you," "All ye are brethren," were quoted freely by the bishops against him, and one accused him of representing the Devil, who said, "I will be exalted above all heights and clouds," adding, "Who are the heights and clouds but your brother bishops, who are your equals?"—a sentence, Rt. Rev. sir, which it would be well for you to note in connection with the *supernatural* authority of both yourself and your

priests. On this subject I know you will maintain a profound silence, for you dare not forfeit your reputation as a scholar by attempting to refute these historical facts. Call upon me for my proofs if you doubt any one of them, and if I cannot produce them let the blame and the disgrace of the failure attend me for ever.

Now, Rt. Rev. Sir, permit me again to inquire of you how you and your clergy can claim to receive your ministerial authority from Christ through the Popes, when neither Popes nor Popery existed for nearly six hundred years after Christ? They surely were not present when he gave us *our ministry*, and could not, therefore, have received it from him at the time; and I need hardly add you have had no opportunity of receiving your authority from him since his ascension into heaven; and from the character of your Popish gospel, it is more than unlikely he would not give you his authority nineteen hundred years after he clothed the Protestant clergy with theirs. You may, Rt. Rev. sir, smile at this last statement, and yet it deserves your most serious attention, for if the Pope's clergy were not in existence at the time when the commission was given, they could not have received it then, but some persons must have received it. If the present Roman church did not receive it, that one now known as Protestant must have been the recipient; for, by joining hands with their predecessors, the chain will be formed, until it reaches to Christ himself, who is over all God and blessed forever.

It is very true, Rt. Rev. Sir, and we cheerfully acknowledge the fact, that our church was not called "Protestant" until after she *protested* against the idolatry, and superstition, and degrading tyranny of Rome, at the period of the blessed reformation; but it is equally true she must have existed antecedent to the protest or she could not have protested at all; and this proposition we prove with the precision of a mathe-

matical and logical demonstration. Now if the present Romish clergy, who derive their authority from the Pope, had no existence when Christ instituted his ministry, the commission could not have been given to them, and as the Turks or Pagans can lay no claim to it, the only ones left to receive it were the predecessors of the present Protestant clergy. And surely the Bishops that denounced the first Pope, in claiming the popedom or supremacy, were not Papists themselves, nor were those primitive churches who worshipped in their vernacular tongue, nor those clergymen who are known to have been married men and men of families. Not one of these could have been Papists; and every ecclesiastical scholar in the world knows that St. Patrick himself—the great Apostle of Ireland—was son of a deacon and grandson to a presbyter or priest! Evidently, therefore, neither this holy man nor his ancestors were Papists; and these were the predecessors of the clergy who so nobly protested at the period of the glorious Reformation.

You need not refer me, Rt. Rev. Sir, to the divisions that exist among Protestants, for Romanists, as you well know, are divided on *ten* points for our one, while on the great vitals of religion the whole Protestant world, who have any reasonable claim to the title, speak the same evangelical language; but your Church is hardly united on one solitary thing except the supremacy. On the infallibility you are divided, some maintaining, as the Jesuits do, that it resides in the Popes, others in the Council, and a third party in the Pope and Council united; one sect among you teaches Arminianism, another Calvinism; one advocates the Immaculate conception of the blessed Virgin, others reject it; in fact your Church is hardly united in any one truth, or on any single

dogma of the Papacy. The statement, Rt. Rev. Sir, circulated right under your own observation in Halifax, that Queen Elizabeth made the first Protestant bishops, and that she heartily despised them as intruders into the sacred office, can do your cause no good, for no man knows better than yourself that the statement is a wicked falsehood. They were ordained by men that had received divine authority to ordain them, being lawfully ordained themselves. O yes, you may reply, but they received their orders through us! We reply, we have already proved the contrary, — that they could only have received them through the Church and Clergy that existed in England before it was ever polluted with the novel additions of Popery. They received their orders through the English bishops, and not through the Romish. True, the Pope did for a season trample upon the rights of the English people; but his supremacy was usurped, for Christ had not given him any such authority. All the authority you ever had in England was human, and given you through the crowned heads of that country, so that your charge against the authority of the Protestant church falls with crushing weight upon your own heads, for your authority in Britain never

was any other than human authority since you became a distinct body by secession, and the only legitimate authority any of you could ever possibly claim was derived from the church of the country which you left, and not in any way from the Pope's church. May God in his mercy open the eyes of yourself and people that you may see the vain delusion into which you have fallen, in substituting rags, oils, masses, mockeries of prayers, confessions, penances, and absolutions, and the abominable deception of purgatory, for the soul-saving truth of salvation, full and free through the merits of the all-atoning sacrifice of Jesus; and may you, Right Rev. Sir, be finally and fully absolved from all your sins through the meditation of Christ, our great High Priest, and may you at last join with the blood-washed throng who shall be saved out of every nation, kindred tongue and people, and with them join in the loud anthem of Allelujah, as in rich grandeur it rolls down the coming eternity.

With every sentiment of kindness and goodwill both to yourself and people,

I remain, Rt. Rev. Sir,
Yours, truly and faithfully,
D. FALLOON HUTCHINSON.

The Right Reverend THOS. L. CONNOLLY,
D.D., Archbishop of the Roman Catholics
in Halifax, N. S.

A CHEAP BAROMETER.

Dealers in philosophical and optical instruments sell simple storm-glasses, which are used for the purpose of indicating approaching storms. One of these consists of a glass tube, about ten inches in length, and three-fourths of an inch in diameter, filled with a liquid containing camphor, and having its mouth covered with a piece of bladder, perforated with a needle. A

tall phial will answer the purpose nearly as well as the ten-inch tube. The composition placed within the tube consists of two drachms of camphor, half a drachm of pure salt-petre, and half a drachm of muriate of ammonia, pulverized and mixed with about two ounces of proof spirits. The tube is usually suspended by a thread near a window, and the functions of its contents are as fol-

lows: If the atmosphere is dry, and the weather promises to be settled, the solid parts of the camphor in the liquid contained in the tube will remain at the bottom, and the liquid above will be quite clear; but on the approach of a change to rain, the solid matter will gradually rise, and small crystalline stars will float about in the liquid. On the approach of high winds, the solid parts of the camphor will rise in the form of leaves, and appear near the surface

in a state resembling fermentation. These indications are sometimes manifested *twenty-four hours* before the storm! After some experience in observing the motions of the camphor matter in the tube, the magnitude of a coming storm may be estimated; also its direction, inasmuch as the particles lie closer together on that side of the tube that is opposite to that from which the coming storm will approach. The cause of these indications is unknown.

ORATION OF THE RT. REV. DR. CONNOLLY, OF HALIFAX.

ON the 24th of April last the Rt. Rev. Father Connolly, in his chapel in Halifax, delivered an oration of a most extraordinary character, on the assassination of the late Hon. Thos. D'Arcy McGee. On that occasion the distinguished Doctor panagerised the learning, the great talents, the Christian virtues, and, above all, the deep Catholicity of his lamented friend. We admit the justice of the eulogy. We are free to acknowledge the great abilities of the fallen *leader*. And much as we admire the brilliant talents of the learned Doctor who delivered the oration, we must be excused while we express our regret that it was ever delivered at all; as we are well convinced it can be productive of no possible good, but of much and serious evil.

In the first place we take objection to the Bishop in profaning the House of God with the political squabbles of Ireland, or of any other country. Christ and him crucified was left in the shade, while perplexing politics, with an account of murder, treason and rebellion was made the grand subject of the oration, or sermon: and it also contains a defence of every wicked rebellion that ever disgraced the land that gave the speaker birth. The British go-

vernment was accused by the Right Reverend Orator of causing the most of all the evils with which the green Isle has been afflicted for centuries; and, indeed, one would infer from the language of the prelate that he was free to confess his sympathies with the rebels of '48, as well as with the Fenians of '68. It is true he admitted that the appeal to arms in both cases was a serious mistake, not, however, from its injustice, or impiety, but simply because the rebels were unable to cope with the gigantic power of England. From the Bishop's own words as published in the *Reporter*, we would judge that in every single point (physical force excepted) he is in heart, soul and mind one with the Fenians, and other haters of England. Not one single kind word did he speak to the people, of the British government; not one word of gratitude expressed by him for the manner in which both himself and friends have been pampered by our Protestant rulers, and that at the expense of loyal people. No! not one word does he utter upon that subject but condemnation of England and English institutions. On the contrary the distinguished prelate plainly tells his hearers that "when Mr. McGee was in early life

plotting treason and rebellion against the freest and most forbearing government under the sun, he was called out like David to do battle with Goliath in defence of his country, and *her holy cause.*" McGee, of course, was David, and the wicked and uncircumcised Goliath was the British government. But how the Bishop could discover any similarity in the case we cannot possibly divine; for instead of the Doctor's David killing Goliath with a stone, and cutting off his head, the little pebble fell harmlessly back again into the brook, and Goliath hardly knew that David was there at all. In explanation of this '48 affair Dr. Connolly added, "McGee's sense of the wrongs of Ireland drove him to this act, he dared the deed, and *he did it for his country*, and but for an accident, with tens of thousands that preceded him, he would have added his name to the long and sanguinary roll of Ireland's martyrs."

We regret to know that such language was ever spoken in a professedly Christian pulpit, or to any congregation bearing the Christian name, language that can only have the effect of inflaming the passions of the ignorant multitude who heard it, and augmenting their "undying hatred" of the free institutions under which they live. By Ireland the learned Bishop evidently means Irish papists, and by Ireland's wrongs he means wrongs inflicted upon them. Now what has Great Britain been doing to Bishop Connolly and the Irish to cause such heart burnings and dissatisfaction? Let us see! in 1827 the Roman Emancipation bill was passed, a bill which gave to Roman Catholics equal rights with their Protestant fellow-countrymen. The Romish chiefs then said, only give us this freedom and we will be for ever satisfied. The bill was accordingly passed and became a law; but had it the promised and desired

effect? Most assuredly not! for facts but too plainly testify that they have been as disloyal and disaffected as ever! To gratify their wishes every office of trust and emolument in Ireland is open to them, and still they complain of grievances. In this very day they are allowed to make treasonable displays in that country, and to parade the streets of the capital with foreign colours and to treasonable music, and still they murmur about tyranny and oppression. Why in that country they are permitted to violate acts of Parliament after acts with impunity, and the officers of the crown don't interfere with them; while the Pope himself grants titles to his subjects both there and in England, a thing that the Queen herself dare not do without the consent of the Council; yet still they hold they are unjustly treated by the British government! To gratify their wishes their colleges and seminaries, and monasteries and schools are endowed, and the well-affected population are obliged to pay tribute for this shameful purpose, yet still they profess themselves discontented! For years England has been clothing and feeding their priest-made paupers, and doing everything that can be done to raise the fallen; yet they are taught to curse their benefactors! To gratify their malice the loyal natives of the soil who own no allegiance to any Sovereign but the Queen, are imprisoned for wearing British colours, and for marching to loyal music, and for *peaceably* celebrating days connected with British history, and England's greatness; and still they whine against hated England and her injustice! What, we enquire, can be the cause of Dr. Connolly's complaint about England's injustice to Ireland? He cannot conceal it himself. Here it is, given in his own words, "*The intolerable nuisance of the Irish Church.*"

And this is the gentleman who with Mr. Judas twelve months ago last St. Patrick's evening breathed nothing but *charity* and good will to all his "*Protestant brethren.*" How suddenly he has contracted his *large hearted benevolence.* "*An intolerable nuisance!*" that is the character of the Protestant Church in the estimation of this good Doctor of the Pope's Divinity!! Her greatness, her usefulness, her grandeur, her learning, her glory, and above all her open bible has made this choice specimen of Roman *charity* so far forget himself as to style the old Church of apostolic authority "*an intolerable nuisance.*" Not satisfied with obtaining privileges in Ireland which the *native* and *ancient* church of the country dare not demand, he cannot be satisfied unless she be robbed and spoiled, and plundered, and her sons disarmed. Protestants of every name mark well this Jesuitical feature in the Bishop's oration. So long as the Protestant Church is by law established, England's sovereign must necessarily be a Protestant; but just disestablish it, and he may be a Jew Turk, Infidel or Papist; and thus the battle of the Boyne would have to be fought over again, or else we should speedily find ourselves under the iron heel of Popish despotism.

No doubt there is another piece of injustice that our Romish neighbors wish to complain of. It is this; so long as the Protestant Church is by law established, so long the fires of Smithfield cannot be lighted against Protestants. A time was when Ireland's noble clergy were murdered with impunity by these lovers of liberty, and there was no redress for their grievances. That time was prior to the happy union of that country with England. Then the grossest barbarities were committed by Romanists upon defenceless Protestants, and there was no protec-

tion from injustice and oppression. But now under British rule the scene is changed; our brethren at least have a right to stand up in their own defence, and Dr. Connolly and his party cannot have them punished for so doing. The only *right* in Ireland which Romanists do not possess is the right to burn Protestant churches, murder and exterminate the Protestant clergy and people, and thus leave Ireland only for themselves to possess. This we verily believe is Dr. Connolly's highest idea of Irish freedom. We challenge him to point to a single right claimed by Protestants in Ireland, and granted to them, that Romanists do not possess; and yet this Right Rev. Prelate told his audience in Halifax that his people in Ireland were an oppressed people.

We understand the learned Doctor clearly. England, for daring to keep an *open Bible*, is the cause of the rebellions of Ireland,—of all the murders and atrocities committed by Papists in that country; and of course when the Government catches a Romanist murdering a loyalist, and executes him for it, England becomes a murderer herself, and, according to the Rt. Rev. preacher, "*adds the murderer's name to the long roll of Ireland's martyrs.*"—What other meaning can be attached to the statement of Dr. Connolly: "But for an accident with tens of thousands that preceded him, he would have added his name to the long and sanguinary roll of Ireland's martyrs." He tells us that in '48 the subject of his oration was "ill advised," because he adds, "the gigantic power of England was such," that he could not possibly effect his treasonable purposes. He told his hearers it was imprudent, but *only* because they had not power under their command to cope with that of England; while, to leave no doubt on the minds of his attentive

hearers, the Rt. Rev. gentleman added, "he did nothing in '48 that I and thousands of my countrymen would not have done under the same circumstances." We again are compelled to express our regret that Dr. Connolly did not allow the dead to sleep in peace, without obliging us to refer to this most painful subject.

Delivered in the house of God, the political oration of the Doctor would have been unchristian, even if all Ireland were traitors to the government; but he quite well knew the reverse to be the fact. He is very far from being ignorant of the truth, that a large majority of the wealth and intelligence of Ireland have been, and are to-day, warmly loyal to England. But when the Doctor comes to be fairly understood by the Irish people, he means the subjects of the Pope in the island, for Protestants, although natives of the country, have no right to the soil; and the good Bishop regards them as strangers, aliens, and foreigners!!!

It is very ominous indeed, and should arouse the suspicion of every Englishman, that Doctor Connolly cannot so much as deliver a funeral oration without calling in question the authority of the venerable establishment of the country, and denouncing her as an "intolerant nuisance." The celebrated Dr. Milner once said that if they could only cripple the Church of England they would have no fears of overcoming the influence of all other Protestant bodies; and it appears the Halifax chief is of the same opinion, therefore the "intolerable nuisance"! He spoke about the injustice of Romanists being obliged to support the Protestant establishment. Shall we tell the learned gentleman that the Church of Ireland is supported by her own property, and not by any tax whatsoever. If the Right

Rev. gentleman should lease to tenants his own houses or lands, he without doubt would consider us very uncourteous to call him an intolerable nuisance because he received a fair and reasonable rent from his tenantry for value received. She owns the tythe, and she consents to take from the tenant about *one third* the value of her lawful claims. Had not the good Doctor been a little prejudiced against the Church, he never would have given utterance to the statement that the Irish Church was "forced upon a reluctant and downtrodden people."

One thing is abundantly certain that upon this subject the Archbishop and the Fenian Head Centres think precisely alike, except on the physical force question, and if he thought there was a fair probability of success, we will just quote his language, and leave our readers to judge his opinions upon that question also. He said: "To begin and not succeed, like Poland and the Southern States, would only *dye their hills with the blood of the martyrs*;" and so the Fenians taken in arms against the Government would be only martyrs after all.

In another separate article we promise our readers a reply, or at least a notice of Dr. Connolly's ideas of the supernatural power of his clergy, as contrasted with the human authority of the Protestant ministry.

We rejoice to learn by the oration that the learned Bishop and his Romish friends have been taught a lesson from the past. He said they tried their hands upon different occasions before, but that in every case they were unsuccessful, that in every single case they were worsted and put to flight. This he attributes to their physical weakness, but we attribute it to the power of God, as exerted in behalf of his Church and people. In 1690 alone the Romanists were to the Protestants as three to

one, and yet the latter were victorious, and King William's army marched into Dublin to the tune of "The Protestant Boys." They tried their hands again at the battle of the Diamond, and although they were at that time to the Protestants as ten to one, yet they were vanquished, and the Protestants were enabled to return to their homes in triumph. Again and again they tried their hands in these Colonies,—in 1847 in Ottawa, C. W., and the same year in Woodstock, N. B.; in 1849, in or near St. Catharine's, Canada, and on the very same day in St. John, N. B., but with the same result, and at Limestone Ridge in 1866, and, as in every other case, they were unsuccessful, and were sent by a mere handfull of Orangemen reeling and staggering into the Niagara river.

They even now talk about assassinating some of our chiefs, *but they will hardly make the attempt*; for if they do, vengeance will follow them in high places, and the promise made the Romish Bishop and Clergy in Ottawa in 1867 will be fulfilled to the very letter. Yes, indeed, the history of the past ought to teach our Romish fellow-subjects that they had better be usefully employed than in interfering with our rights, and trying to do that which God has declared they cannot do; and which, as Protestants and Loyalists, we will never permit them to do so long as the blood of our fathers courses in our veins. And, although we never have been slow to maintain our own rights, yet Romanists might know by this time that we wish them no harm, but much good, and we are just as ready as sacredly to guard them from injustice and oppression as if they belonged to the ancient religion of St. Patrick. "But the Protestant religion and the constitution of our great Empire we will maintain even unto death."

We always believed that the

Pope's church in this country was nothing more nor less than a secret political organization, and the political sermon of the Right Rev. Dr. Connolly, just referred to, has done much to confirm us in this conviction.

In the Rt. Rev. Doctor's oration he formally attacks those whose influence he dreads the most. First he does more than leave us to infer his opinions of the British government; next, he attacks his dreaded rival, the Protestant Church of Ireland, after which the Loyal Orangemen come in for their full share of the Bishop's indignation.

By whom was Mr. McGee killed, he cries, by a Savage, a Cherokee, a Blackfoot, a Hottentot? was it by an Orangeman, English, American, Scotch, or Canadian?

May we reply to the good bishop! Then we say the deed was not committed by the Orangemen, simply because they are incapable of the dastardly act. Let our enemies or our friends, we care not which, examine the whole record of crime committed for 200 years past in the British Empire, and he will be unable to find a single case of assassination laid to the charge of an Orangeman, or even attributed to any of them. No! Orangemen are composed of the very best class of men the country can afford; men of honest renown and industrious habits. If Romanists wait until they are assaulted or assassinated by an Orangeman, they will have to wait until doomsday; for the grand characteristic of the Loyal Orange Association is *peace* on earth, and *good will* toward men, be they Roman Catholic or Protestant. The whole history of the Order prove them to be "slow to take offence, and offering none." But if our men were the very bad lot of fellows that Dr. Connolly would represent them to be, is it not surprisingly strange that there is no record

of the case in existence. No case has yet been found where an Orangeman was brought before the Police Court for bad conduct. And yet with all these facts before him the Romish Bishop in Halifax has had the cheek to inquire, was it an Orangeman, English, Irish, Scotch or Canadian that murdered Mr. McGee? No, Dr. Connolly, it was not an Orangeman that did the cowardly and dastardly deed. By paying strict attention to the Court investigation in Ottawa, you will find that it was one trained up in your own faith that committed the base and cowardly act. Had an Orangeman been near poor McGee at the time, the ruffan never would have accomplished his fiendish purpose, and there is not an Orangeman in the world that does not deplore the death of the late distinguish-

ed. Statesman, and to a man they most heartily sympathise with the family in their bereavement. They all deprecate the deed. Can Bishop Connolly say so much for the members of his own communion?

We hardly expected an Oration of that character from this distinguished Prelate; whose sympathies are but too plainly with the dissatisfied and disaffected. He pronounced those criminals, upon whom the justice of the law has fallen, *patriots* and *martyrs*, and their cause a *holy cause*. In conclusion, we must state our convictions,—the funeral oration delivered by Dr. Connolly will do good. It will prove to the Dominion Protestants that Popery is a dangerous political institution, hateful to God and injurious to the best interest of man, for time and eternity.

CROPPIES LIE DOWN.

Oh ye Knights and Companions now here me relate,
My tale of adventure, if it be not too late,
The bright Orange colour, when I was made new,
In succession was followed by the Purple and Blue;
I travelled the desert the best that I could,
With two and two quarters across Jordan's flood,
Singing, down, down, Croppies lie down.

I forded the stream and then got my mark,
And followed six Levites that carried the Ark;
I travelled my journey unto Jericho,
And lodged near to Gilgal, where all marksmen must go,
And there I saw lights, twelve, seven, six, and three,
Which with star, sun, and moon and two sixes agree,
Then, down, down, Croppies lie down.

The twelve became three and the three became seven,
And when all united they numbered eleven:
I ascended the mountain hoping there to remain,
When I spied Israel's camps all spread out on the plain,
The Hittites in thousands marched out from the town,
But Israel's true bandsmen play'd Croppies lie down.
Down, down, Croppies lie down.

The battle commenced from left unto right,
But the Protestant Boys excelled in the fight,
Arrayed were they all in true Orange and Scarlet,
Which they had divided with Rahol, the Harlot,
The Philistine Priests like Demons did frown,
As the Israelites marched on to Croppies lie down.
Down, down, Croppies lie down.

The true sons of Levi looked gloriously fine,
 As the Scarlet companions all formed into line,
 They crossed o'er the brook without fear or disguise,
 With fifes and with drums playing "the Protestant Boys,"
 From Orange to Scarlet all marched on the town,
 And the band changed the music to Croppies lie down.
 Down, down, Croppies lie down.

The Philistines looked from the walls with affright,
 But the men that passed over were filled with delight.
 Seven days we encompassed the city about,
 Seven times the last day when commanded to shout,
 The Ram's horns were sounded by men of renown,
 While the silver trump't band struck up Croppies lie down.
 Down, down, Croppies lie down.

Mrs. Rahob remembered the vows she had made,
 And as promised, our secrets she never betrayed,
 So we dressed her with Orange, her father and brother,
 And we kindly arrayed in bright scarlet her mother,
 Saying our life now for yours, if we don't take the town,
 While our fine Orange Band will play Croppies, lie down.
 Down, down, Croppies lie down.

Neither out of the city nor in it we'd stay,
 Neither inside the house nor outside we'd pray,
 And yet we all offered a pious petition,
 That the bold sons of Levi be free from division,
 And then we advanced right up on the town,
 And the very first shot made the Croppies lie down.
 Down, down, Croppies lie down.

Sir William approached me with a bright sword in hand,
 Which he girded right on me, as the Lord gave command,
 The honour conferred brought me right to my knee,
 St. Andrew, St. Patrick, St. George then did see,
 How delighted I was when our boys took the town,
 While I still heard the notes sounding Croppies lie down.
 Down, down, Croppies lie down.

Arise said Sir William, Sir Anthony brave,
 Take the bright sword in hand your country to save,
 Use it only when lawful, in defence of the truth,
 And don't injure a hair of the Sons of Monouth,
 But remember this well, you are never to frown,
 As each twelfth of July we play Croppies lie down.
 Down, down, Croppies lie down.

I answered right meekly as well as I could,
 For I never desired to appear there as rude,
 I made him my manners and then I was done,
 For although "forty-nine" I own I'm a son,
 Of a good Orange Father who never did frown,
 When he saw his son marching to Croppies lie down.
 Down, down, Croppies lie down.

So now having finished my travels I'm done,
 When I hear Orange music my spirits will run,
 To "sixteen and ninety" on the twelfth of July,
 When the Israelite boys made the Hittites to fly,
 And the Philistine king fled away without hat,
 And the walls of the city by Ram's horns lay flat.
 So down, down, the Croppies lay down.

CONSULT WITH YOUR WIFE.

In a conversation I once held with an eminent minister of the church, he made this fine observation:—

“We will say nothing of the way in which that sex usually conduct an argument; but the intuitive judgments of women are often more to be relied upon than conclusions which we reach by an elaborate process of reasoning. No man that has an intelligent wife, or is accustomed to the society of educated women, will dispute this. Times without number you must have known them to decide questions on the instant, and with unerring accuracy, which you have been pouring over for hours, perhaps with no better result than to find yourself getting deeper and deeper into the tangled maze of difficulties. It were hardly generous to allege, that they achieve these feats less by reasoning than a sort of sagacity which ap-

proximates to the sure instincts of the animal races; and yet there seems to be some ground for the remark of a witty French writer, that when a man has toiled step by step up a flight of stairs, he will be sure to find a woman at the top, but she will not be able to tell how she got there. How she got there, however, is of little moment. If the conclusions a woman reaches are sound, that is all that concerns us. And that they are very apt to be sound on the practical matters of domestic and secular life, nothing but prejudice and self-conceit can prevent us from acknowledging. The inference, therefore, is unavoidable that the man who thinks it beneath his dignity to take counsel with an intelligent wife, stands in his own light and betrays that lack of judgment which it tacitly attributes to her.”

Our P. E. Island friends will find copies of the “ROSE” for sale at the Bookstore of D. LAIRD, Esq., Charlotteville. One copy, 4d. Island currency, or 3s. 9d. for one year.

Mr. SAMUEL J. SELIG, Traveling and General Agent, is authorized to collect subscriptions for this Magazine.

THE MONTHLY ROSE;

A Literary and Religious Magazine,

PUBLISHED ON THE FIRST THURSDAY IN EVERY MONTH, IN BRIDGEWATER, COUNTY OF LUNenburg, NOVA SCOTIA, BY THE REV. D. FALLOON HUTCHINSON, EDITOR AND PROPRIETOR.

TERMS:

Single copy\$00.06
One copy for one year62½
Ten copies sent to one address, per annum, 5.00

POSTAGE PAID AT THIS OFFICE.

American Currency.—Single copy, 8c; 1 copy for one year, 75c; 10 to one address, \$6.00 Invariably in advance.

All communications must be addressed to the Editor at Bridgewater, Co. of Lunenburg, N. S. Unpaid letters not received.

At the end of the year unless subscribers renew their subscription, the Magazine to them will be discontinued

MONTHLY ROSE ADVERTISER.

BEE HIVE.

JAMES K. MUNNIS,

IMPORTER OF

Cloths, Cassimeres, Tweeds, Ready-made Clothing,
Gents Furnishing Goods, Trunks, Valises, &c.

Suits made up to Order in the Most Fashionable Styles.

As our terms are strictly CASH, we can afford to make up garments at very
Low Prices.

118 Upper Water Street, Corner of Jacob,
HALIFAX, N. S.

LEWIS ELLIOTT,
BOOT AND SHOEMAKER,

No. 31 Jacob Street, Halifax, N. S.

Ladies' and Gentlemen's Boots and Shoes made to order. Repairing neatly
and promptly attended to.

STUBBS' HOTEL,

Opposite the Custom House,

146 PRINCE WILLIAM ST., ST. JOHN, N. B.

JAMES McINTOSH, PROPRIETOR.

S. SHATFORD,

INKERMAN HOTEL,

HEAD OF ST. MARGARET'S BAY.

GOOD ACCOMMODATION TO THE TRAVELLING PUBLIC.

CLOTHING.

THE BEST AND CHEAPEST PLACE TO BUY

Ready Made Clothing and Gents Furnishing Goods
IS AT THE WOOLLEN HALL,

25 KING STREET, ST. JOHN, N. B.

James M'Nichol & Son.

A large Stock of Fashionable Spring and Summer Cloths just received.
Clothing made to order in the most Fashionable Styles.

LATEST NEWS. THE UNION REPEALED.

News has just reached us, from England of the great success which has crowned the repeal delegates in their mission to that country, and now, since this boon is granted, and the question satisfactorily settled, I,

SAMUEL CUNNINGHAM,

the champion of the people's rights, beg leave to inform my customers and the public in general that the

BELFAST HOUSE,

No. 125 Gottingen Street, Halifax, is the place to find Ladies' Dress Patterns of all descriptions, also Hoop Skirts, Mantles, Shawls, Hats, Ribbons, Boots, Shoes and Shirts, with Jewellery of all kinds. My house, recollect, is 125 Gottingen Street. My goods are of the very best quality, and I sell cheap for cash.

I beg also to inform the public in the County of Lunenburg that I have opened a branch establishment in the town of BRIDGEWATER, where I will keep a good supply of the above mentioned articles, with

DRY GOODS & GROCERIES.

My House is opposite the residence of Wm. V. Andrews, Esq., where I will sell goods for cash or produce that will defy competition. I import my goods direct from Europe, at the very lowest cash prices, and my expenses being less in that town than they are in the city, I can afford to furnish customers cheaper than those of any other establishment in the Province. Come friends, give me a call and save your money these hard times.

BRIDGEWATER, APRIL, 1868.

HENRY C. TULLY,

180 Upper Water Street, Halifax, N. S.

(Opposite Geo. H. Starr & Co.'s Wharf.)

IMPORTER AND DEALER IN

American and West India Produce and General Groceries,

AT LOWEST MARKET PRICES.

ROBERT M'FATRIDGE, M. D.,

CORNER GOTTINGEN AND CORNWALLIS STREETS,

HALIFAX, N. S.

CLEMEN BROS.,

IMPORTERS OF

Cigars, Tobacco, Pipes, Smoker's Articles,

FANCY GOODS, &c.

WHOLESALE & RETAIL.

169 BARRINGTON STREET, 169

HALIFAX, N. S.

CH. TH. CLEMEN.

A. CLEMEN.