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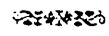
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THE
Monthly Rose:

A Literary and Religious Magazine

FOR CHRISTIAN FAMILIES.



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SEPTEMBER, 1868.

Murus aeneus conscientia sana.

ST. JOHN, N. B.,
DOMINION OF CANADA:
Printed at the "Morning News" Office.
1868.

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THE MONTHLY ROSE.

VOL. I.

SEPTEMBER, 1868.

NO. 7.

MR. ANGLIN AND THE ORANGEMEN.

In the *Freeman* of the 13th ult. we are treated with a long editorial on English, French, Irish and Scotch nationality, and the Editor expresses a regret that Irishmen are not more united. He finds great fault with the Orangemen and seems inclined to blame them with a large amount of his troubles and anxieties on that subject. He seems to think that their influence is being largely felt in the Dominion, and candidly makes the humiliating confession that, in consequence of not being united with their Protestant fellow countrymen, his friends and supporters are very little better than hewers of wood and drawers of water.

We must, however, confess that we do not quite understand his ideas of nationality. If he be so very desirous that Orangemen and Romanists should live together in peace and friendship, why is he so bent in raising disturbance between

the two classes? If he really wish to secure the good will of Orangemen, why does he so often step out of his way to insult them? Why is he so very ready to denounce their cherished institutions? Surely the members of the Loyal Fraternity have given him no reasons for regarding them as hypocrites and deceivers, when they tell him and every one else that it would be their greatest pleasure and delight to live in peace with all men, and especially with Romanists, with whom, unhappily, they have been compelled to be at variance! Or does the gentleman really mean that in order to live at peace with his Romish brethren, Orangemen must necessarily relinquish their own principles, and deny their time honored institutions? If this be his aim we must be permitted to inform him that Orangemen cannot purchase the peace at so costly a sacrifice.

He significantly informs his readers that—

“It rarely happens that an Irishman is elected by a constituency, the majority of which are of English and Scotch descent. Unfortunately the prejudices against Irishmen amongst their fellow-subjects and fellow-citizens are still strong, although not so strong, or bitter, or universal as they once were. Worse still, the old feuds between catholic and protestant Irishmen, which time and common sense should have extinguished long ago, have been imported to this country, and they rage as fiercely as if the battle of the Boyne, the siege of Derry or the siege of Limerick were events of yesterday, as if there was still a Pretender to the English throne, and Protestant ascendancy must be maintained at all hazards.”

In relation to the above we beg to correct Mr. Anglin, for it is manifest enough he labors under a misapprehension of the true character of our Protestant Institution: and for his information we will repeat the standing declaration of Orangemen, that they have no desire whatever to keep up old feuds between what he is pleased to call Catholics and Irish, or any other kind of Protestants. It is true we do celebrate the victory of WILLIAM over James at the Boyne; because that victory was a national victory, and gained under British colours by English, Irish, and Scotch Orangemen, assisted by German, French, and Scandinavian Protestants. And if the descendants of those Irish Protestants, for whose deliverance the battle of the Boyne was especially fought, do celebrate the annual return of those glorious days, so peculiar to British history, it is not for the purpose of continuing old feuds, but simply to keep in remembrance God's goodness and mercy to the

fathers, through which both Romanists and Protestants enjoy so many privileges to-day, as well as to prevent the recurrence of the scenes of 1688 and 1689 and 1690, which caused so much suffering, and cost so much blood, in order to remove them. And when they do so, and conduct themselves peaceably and orderly in those celebrations, neither Mr. Anglin nor his friends have the slightest cause to complain; for no Orangeman interferes with their rights or privileges. In order to live at peace with any community, we must always be ready and willing to grant others the same privileges we claim for ourselves. And Mr. Anglin knows very well that under our Protestant constitution, secured to generations by the blood of Orangemen, he enjoys privileges in this country that his sovereign the Pope would never think of granting him in his own; that is liberty, political and religious.

As Orangemen and Protestants we hold that Mr. Anglin, or no other man living, has any right to upbraid us for doing that which our conscience tells us is right and proper: and what would we be but *ungrateful* descendants of our loyal and heroic fathers if we did not by some means hold their memory in everlasting remembrance. This is our peculiar privilege on the glorious twelfth day of July in every year, and it will be time enough to be censured by Romanists when we are found trampling upon their rights or interfering with their liberties.

We beg to assure the Editor of the *Freeman* that in one thing he is

correct. We will maintain, "at all hazards," the Protestant succession to the throne of England, and with it Protestant ascendancy; and, if necessary, we are ready to do this at the point of the bayonet, or at the cannon's mouth. The reasons we wish known to all men. Protestants owe no allegiance to any sovereign but their own lawful one, while Romanists, in order to be such, must necessarily acknowledge the supreme jurisdiction of the King and Bishop of Rome, and every Romish Ecclesiastic in the Empire has to swear that he will be faithful to the Pope, and use his best endeavours to root up every government that does not acknowledge the papal supremacy. Whenever Romanists convince us that they disown all allegiance to all foreign kings, then, and not until then, will we be willing to trust them with power over a free people; and Romanists will everywhere acknowledge that we would have no cause of complaint, if, while continuing to acknowledge the supremacy of our own British Sovereign over us in the Pope's dominions, we were excluded from offices of trust and power. With such avowal on our part we could not be trusted, nor advanced to authority in the papal States, unless by persons who were not favorable to the Pope himself. It is not from a sense of malice and hatred that we stand up for the Protestant supremacy, but simply and only out of a sense of duty to our God, our Queen, and our Country.

Mr. Anglin is very free to acknowledge the power of the Loyal Orange Institution, and he refers

to those who use it for their own purposes, and yet laugh at the members for their folly. This may have been the case, but we beg to assure him that the day of such men as those referred to, is past for ever. No government in the Empire can stand five years if hostile to the colors of KING WILLIAM. A proof of this has been recently given to the whole Empire, in the case of the hero of Ballikilbeg, William Johnston, Esq.; for the government that prosecuted and convicted him for his loyalty did not last long enough to have a hearty chuckle over their base achievements. Very few men know better than Mr. Anglin the power the Orange Institution exerts this moment in the Dominion; for the grand leaders of the government are also leaders of our Orange Confed-eracy. A little insignificant Croak, and even his talented superior, Mr. Anglin, are confronted in the Dominion Parliament by Orangemen of the very first standing and talents.

We wish also, to inform the Editor of the *Freeman* that the Orange Association knows of no sectional nationality. Irishmen and all others have no special claims in the Dominion only as British subjects. In our Lodges every feeling of that kind is lost in the ocean of common Protestantism, and brotherly love and affection. English Orangemen, Scotch Orangemen, Irish Orangemen and Provincial Orangemen all meet together as brothers, whom each is proud to acknowledge, and this we regard as of greater importance than an unnatural union with Irish and other kind of Papists.

But, why does Mr. Anglin find fault with Orange Societies because they are Protestant and loyal? Does not he himself belong to Societies that are exclusively composed of Papists? And what Protestant thinks of grumbling at that? Although we have more reason to complain of his societies than he has of ours. See them parade the streets on St. Patrick's days with green flags and foreign colors! Witness the insult they offer every Protestant in the land by dragging into their processions the image of a distinguished Protestant Saint, and decorating him with all the tomfooleries of a Romish Bishop, they present him before their idolatrous altar at mass, exhibiting a scene that if alive he would have looked upon with abhorrence. We mean the great and good St. Patrick, who never was a Papist, for there were no Papists in his day. And that St. Patrick could not have been a Papist, even had the Papacy then existed is most notorious from the acknowledgment of Romish authors themselves, for they are obliged, every one of them, to confess that he was son to a deacon and grandson to a priest, and the Editor of the *Freeman* will readily acknowledge that such being the case he could not have been a Papist! His father and grandfather could have known nothing of that wicked invention of the "Man of Sin" Priestly celebacy! !

Mr. Anglin seems to have a peculiar aversion to the Irish Orangemen, and that for reasons well known to himself. It is evident he has seen them in his native land, and most probably during the cam-

paign of 1848. It is, therefore, quite natural he should dislike them. But bad as he may think them to be, he should not misrepresent them to his readers. They are not united for the purpose of keeping down Papists, unless restraining them from acts of violence be construed in that sense. Have not the Orangemen as good right to complain of the St. Patrick Society being united for the purpose of keeping down Protestants as Mr. Anglin's friends have to say that Orangemen are united to keep down Papists? We beg most respectfully to inform the gentleman that he need not be afraid of the Orangemen. Just let Romanists conduct themselves as quiet, peaceable men, and they have nothing to fear from the presence of Orangemen. But if they do not want to get into trouble, they must not lay a ruthless hand on the British flag, where Orangemen are, they must not harm any more Bibles, for they will not be allowed to do this with impunity, neither are they to molest Protestant Clergymen when in the discharge of their duty; in a word, they must not encroach too much upon the rights, liberties, and privileges of our people, or they will get themselves into trouble. Necessity alone gave birth to our Loyal Society, and the same necessity continues it in existence.

The *Freeman* tells us—

"If the Orangemen of Ontario would study the history of these Lower Provinces they may learn much that would be useful for their guidance. In Nova Scotia, which their Grand Master and his assistants visited this Summer, in order to infuse life and energy as they understand it in the Branch of the Association which languishes in that Prov-

ince, sectarian strife never prevailed in the same degree as in the other Provinces, riots and tumults provoked in the name of religion were almost unknown."

May we inform Mr. Anglin that this is precisely what Orangemen have done. They have studied not only the Lower Provinces, but every other Province, both in the Dominion and out of it, and they have invariably found that in sections where Romanists were numerous neither the life nor property of Protestants were safe. The next time he visits Ottawa he can just enquire, and he will find out that before Orange Lodges were planted there, Protestants were not safe to be out of doors at night; they were beaten, robbed, and insulted by the subjects of the Pope, and some were even ruthlessly murdered by them in that city; nay more, Protestants were not safe from violence in the very Sanctuary of God, for houses of worship were even entered by Romanists and the worshippers subjected to almost all kinds of ill treatment and abused by Mr. Anglin's *peaceful* co-religionists. But, thanks to the Orange Institution, the scene is changed, and peace reigns supreme in the Capital of the Dominion, unless among the Romanists themselves. The Orangemen decided the whole affair in 1847. Some years ago there were few Orangemen in Nova Scotia, and the older inhabitants can testify to the prevalence of Romish riots wherever they were numerically strong. But now that Province is dotted over with L. O. Lodges, and the result is just the same as in Ontario. In Belfast, P. E. I., Orange Lodges are duly

appreciated by the people, and the Popish riots of that place were the cause of multiplying the Lodges of the Institution. Before these Lodges were formed in the Lower Provinces ministers were beaten with clubs in their own pulpits by a Popish mob, who, as usual, went to confession and got absolution too; but now, since the 12th of July is so universally honored in these Provinces, our people can worship the God of their fathers under their own vine and fig tree, none-daring to make them afraid. The fact is, in these Lower Provinces, in proportion as Orangeism advanced, the Magistrates and Courts have but little to do in criminal cases. Who has ever heard of an Orangeman committing a murder? What Orangeman has ever yet been arraigned before the Police courts for bad conduct? But the reader can take any newspaper published in Christendom, and he has only to read the names in order to know the character and religion of the criminals.

Let us take, for example, the very number of the *Freeman* that we are now noticing, that of the 13th ult. The following are the names there reported as appearing before the Police Magistrate for disorderly conduct:—*James Haggerty, Edward Sweeney, Daniel O. Haloran, James Murphy, Mary Connolly, John O. Sullivan, Bernard Brady and Bridged Corcoran.* The fact is the presence of our Protestant Fraternity, as a home guard, saves the government thousands of pounds a year in preserving the peace of the country. And if Mr. Anglin had only studied the nat-

ter carefully he would have known this fact long ago. Some years ago Col. Verner proved, before a special committee of the British House of Commons in England, that there were more crimes committed in Ireland, in one county, and in one month, where there were no Orangemen, than in TEN YEARS, in ten counties, which were dotted over with Orange Lodges. And we hereby challenge the *Freeman* to an examination of the matter in

these Provinces, for we are fully convinced that Orangemen would lose nothing by the investigation. In conclusion we beg to inform Mr. Anglin, and Romanists in general, that we can confidently say, in the name of every true Orangeman living, that we are most anxious to live in peace and friendship with them, and we can assure them that the peace will never be broken by members of the Loyal Orange Institution.

THE PROTESTANT PROPHET DANIEL.

AFTER all there is no wonder to be expressed that the Pope hates the Bible so much that he orders his agents to burn it, whenever they can do so, with impunity; for his apostacy gets a great many hard hits there. It is the WORD of the LORD that will ultimately consume him. 2 THESS. 2, 8.

In the Prophecies of Daniel we have his organized system of wickedness predicted under the figure of a horn, which, in prophecy, is an emblem of power and dominion. The four successive monarchies are represented as so many wild beasts, the fourth of which exceeded in fierceness all the rest. "It was dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts which were before it, and it had ten horns." "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the

whole earth, and shall tread it down, and break it in pieces."—Dan. 7, 7, 23. This is allowed on all hands to be the Roman Empire; and the ten horns signify as many kingdoms. Besides these *ten* there was another *little horn* to spring up, which was to be distinguished from all the rest. "I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Ver. 8. This little horn was to rise up after the others, or behind them, unobserved till he should over-top them. "And he shall be diverse from the first, and he shall subdue three kings or kingdoms; and he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time, times, and the dividing of a time. But

the judgment shall sit, and they shall take away his dominion, to consume it, and destroy unto the end." Ver. 24, 26. This is none other than the Popedom, or Antichrist, who has raised himself to great power by seizing *three principalities* or kingdoms, denoted by the *three horns* plucked up by the roots, which Sir Isaac Newton reckons up to be the Exarchate of Ravenna, the Kingdom of the Lombards, and the Senate and Dukedom of Rome, the downfall of which is represented by the *triple crown* of the Pope to the present day.—*Signs of the times, by Bicheno, page 17.*

What is here represented as a *horn* of the fourth beast is the same tyranny which is shown to Saint John (Rev. 13—1, 10) as a beast. Nor let it seem strange that what is here prefigured by a horn of the fourth beast, should be represented in another vision, as a beast with seven heads and ten horns. For nothing is more usual than to describe the same person or thing under different images, upon different occasions; and besides, in this vision, the Spiritual tyranny of the Roman Empire is not meant to be described at large. Here notice is only given of it in the general representation of the Roman dominion; when the time of the appearance of this tyranny drew near, then a more enlarged description is given. And what is here represented under one image is there represented under two—a dragon and a beast, each having seven heads and ten horns. The slightest attention is sufficient to convince us that the horn here, and the first beast, in

Rev. 13, are the same tyranny; if we compare the two descriptions, their language, their enormities, their duration, and their end are the same.

Now what we intend is to show, in few words, that the Holy Ghost warned the Church that a monster should arise in the latter days, whose character corresponds in every particular with that of the Church of Rome. He is one who speaks great words against the Most High. The greatest words which a creature can speak against the Most High, are those which claim equality with Him. This has been done by the Roman sect for centuries. We do not speak merely of the high titles assumed by the Pope, such as *His Holiness*, which is his acknowledged title, as much as that of Her Majesty is the title of Our Sovereign, nor of "Our Lord God the Pope," as he is styled by his flattering courtiers, nor of "The Prince of the kings of the Earth," as he affects to be, and agreeably to which he has disposed of kings and kingdoms. It is enough that this sect sets up its authority as, at least, equal to that of God, if not superior to it, by Lording it over the consciences of men, presuming to dictate what they shall believe, and actually setting aside the authority of the Word of God, which she does every day by her traditions. The head of this sect pretends to be God's vicar on earth; that is to hold God's place, and, considering what his personal character has generally been, no greater words against God can be spoken. The original word which is translated *against* the Most High

represents, not proposed hostility, but pretending to be the counterpart of God, as the president and vice-president of an assembly.

“He shall think to change times and laws,” and not only think and imagine the thing, but absolutely do it. The Church of Rome has changed half of the year, in which men ought to follow their lawful business, into *holy* time, and she allows the Lord’s day, the only holy time recognized in the New Testament, to be prostituted by her children to the purposes of amusement. And as for laws, she has used such freedom with the law of God as to strike out one of the ten Commandments from the decalogue, because it forbids the worship of images; and she has taken all the matter of the other commandments under her control, insomuch that obedience and disobedience are just what she is pleased to declare. She makes a thing unlawful to-day; and then, by a dispensation, for a stipulated price, she makes it lawful to-morrow. There was never such trafficking among the heathen as there is in the Church of Rome in relation to the Divine law. This is so changed by popery that a man may live in the habitual flagrant violation of all its precepts; and though it says peremptorily, “The soul that sinneth it shall die,” a popish priest professes to have the power of absolving the greatest transgressor, at the hour of death, and of giving him a sure passport into heaven. In short, the law of God, which is holy, just, and good, is so changed in the Church of Rome as to be quite subverted, and to have a system of priestcraft and immorality put in its stead.

“They shall be given into his hand until a *time, times* and the *dividing of a time*, that is three years and a half, or *twelve hundred and sixty days*, according to the Jewish mode of reckoning, which was 360 days to a year, and according to prophetic language the 1260 days means that many years. During this long period it was predicted by Daniel that this system of iniquity should be suffered to have power on the earth, to blaspheme the God of Heaven, by speaking great words against him, to change or subvert his laws, and to practice all manner of iniquity.”

But the vision presents another feature of the character of the monster, which applies most decidedly to the Church of Rome: “He shall wear out the Saints of the Most High.” There was never in the world, under any name, a power of whom this can be so truly said as Popery. From the time that “the Beast” was established on his throne, no man within the sphere of his influence was permitted to believe and publish the genuine gospel of the grace of God, and to serve God as his Saints in the time of the Apostles did. The Christian doctrine having been corrupted, and divine institutions superseded by human inventions, if any man dared to profess the unadulterated gospel, and to worship God with New Testament simplicity, it was at the hazard of his life. Genuine Christianity was proscribed as heresy; and every potentate and every private person, whom the Church could move by her promises or threats, was called to labor to the utmost of his power in the *pious*, the *meritorious* work of *exterminating*

heretics; that is to use the very words of Pope Innocent, in his bull to that effect, "to root out, and cause to perish the venomous adders," who presumed to believe and to worship according as they were instructed by the Word of God.

By persevering in this course for ages the Church of Rome succeeded in "wearing out" the Saints; not absolutely, for God had still witnesses for the truth on the earth; but so worn out and exterminated that they were comparatively few for a long period. What a wasting and wearing out of the Saints does this represent, during the long period of 1260 years! It has been said that persecution tends to the increase of a persecuted sect, which

may be true of moderate persecution, if there be such a thing; but not of such persevering, relentless, and savage persecution as that of the Church of Rome, especially where the inquisition was established; for it is a fact that in many places, particularly in Spain, this horrid engine of Popish tyranny prevailed to the entire extirpation of what they called heresy. The Saints of the Most High were quite worn out in these parts. No man could even think in his heart what was taught in the Word of God; for his confessor would have brought it out of him and would have sent him to the rack and the fire if he did not recant.

NOTICES.

PRICE'S PANCUREMATA—A purely vegetable compound and a thorough **PAIN ANNIHILATOR**. This valuable medicine is fast finding its way into public favor solely on its own merits. Wherever pain exists its application invariably relieves and cures. Try it and be convinced. Ask your druggist for it, or send direct to the Proprietor, **W. W. PRICE, Petitcodiac.** 25 cents a bottle.

PETERSON'S MAGAZINE for September is now before us. We know of no Magazine more useful and interesting than this, especially to our lady friends, who are specially benefitted by the latest fashions. Price \$2.00 a year; to be found at the Bookstores, or at Chestnut Street, Philadelphia, P. A.

WHAT TO STAMP—Those of our people who have business with the United States will find valuable information contained in the following with reference to what should be stamped in the Republic:—"All notes and evidences of debt, five cts. on each \$100; if under \$100 five cts.; if over \$100 five cts on each additional \$100 or part thereof. All receipts for any amount without limit over \$20, two cts.; if \$20 or under, nothing. All deeds and deeds of trust, fifty cts. on each \$500, in value of the property conveyed of the amount secured; when a deed of trust is fully stamp-

ed the note secured must not be; but the note should be endorsed to show the reason why. Mortgage bonds need not be stamped if stamps are affixed to the mortgage. All appraisement, estates or estrays, five cts. on each sheet or piece of paper. Affidavits of every description are exempt from stamp duties. Acknowledgments to deeds, etc., are also exempt. Contracts and agreements five cts., except for rents; when for rent, fifty cts. for each \$700 of rent or less, if over \$300; fifty cts. for \$200 or over \$300. Any person interested can affix and cancel stamps."

THE QUEEN IS ON OUR SIDE.

The Queen is on our side;
 Long live the Queen!
 The Nation's hope and pride;
 God save the Queen!
 With her to lead us on
 We'll battle every one,
 Until the day be won,
 God save the Queen!

The Peers are on our side,
 God shield the Peers!
 And, though some may deride,
 God bless the Peers!
 In their high halls of state
 Let them still vindicate
 That truth which makes them great.
 God shields the Peers!

The Church is on our side;
 God bless the Church!
 Now in the fire she's tried;
 God cleanse the Church!
 Honour'd and purified,
 In the pure Lamb's blood dyed,
 Her loving Saviour's bride.
 God save the Church!

Millions are on our side;
 God save them all!
 Be Heavenly truth their guide;
 God bless them all!
 Let them the pure faith prize,
 And He Who glorifies
 His truth will, from the skies,
 Prosper them all!

God's Word is on our side;
 God bless His Word
 In Him we now confide,
 And in His Word!
 Wielding the Spirit's blade
 We ne'er shall be dismay'd,
 For God will give us aid.
 And bless His Word.

THE CRUSADE AGAINST THE IRISH CHURCH.

The Plot, "The Hour, and the Man."

BY THE GRAND MASTER OF ENGLAND.

To the Right Hon. Wm. Ewart Gladstone, M. P.

SIR—

Having shown in former letters how your Parliamentary schemes clash with the great fundamental statutes of the realm, and threaten anarchy and possibly civil war—for men will not calmly see Throne, Church, and Constitution, cemented by the blood of so many brave men of old, fall in one common ruin—having also shown the corrupt compact of your Government in 1866 with the sworn foes of civil and religious liberty who represent the Pope in the House of Commons, in which compact you acted the part of a political pedlar selling his wares—namely, the power and influence which have fallen to his lot as a politician—to the highest bidder; it is now my purpose to canvass the pretensions of yourself and followers to speak for the people of this nation as approving of your coercive measures against the Protestants of Ireland.

It was surely very generous of you to fill the heart with hope for the destruction of Ireland's Church and of the British Constitution—for they stand or fall together—of Mr. James Finlen, the Clerkenwell monument-builder to the "Manchester Martyrs." "The hour and the man" at length had come! The hour was on Saturday 18th inst.; the man, your renowned colleague the promoter of processions in honour of assassins and traitors, and through whose zeal in getting

up Sabbath-breaking demonstrations in favour of treason, sedition, and Popery, you hoped to renew the fainting spirits of your followers, and throw fresh ingredients into the seething cauldron of revolutionary agitation.

Yet despite the communications you made to him of confidence in the triumph of your cause—which is to induce this nation to cast off God—there are many indications, and you know them, that the campaign will be a more weary one than you first contemplated, and the battle more fierce than will be pleasant for your peace of mind. The only way that cowards can cheer each other's spirits is by pointing to their own numerical strength, and by ridiculing the weakness of the foe. Your hope is plainly that the many will be on your side, and that, thanks to your happy thought of assailing the Irish Church, you will Christmas in Downing Street. Our hope as Protestants is, under God, in the truth and justice of our cause, and the certainty of its ultimate triumph. It is true that before this grand consummation the throne and all our institutions may be cast down, as were the walls of Clerkenwell prison by the party whose alliance you have now secured; but after Englishmen shall have wept off their folly in tears of blood, they may deal with this conspiracy in such a manner as to teach a stern

lesson to all political tricksters for ages to come.

What, for example, can be more significant of the latent treason in your anti-Church of Ireland resolutions, and your infamous Suspensory Bill (cashiered out of the House of Lords after a display of scathing eloquence which shows that the Protestant cause can hold its own in the regions of mind as well as in the highest assembly of the nation), than that your former Attorney General, Sir Roundell Palmer, and so to speak, the Lord Chancellor elect of your party, should never have tendered a vote in their favour, never have spoken a word in their defence? He doubtless felt that the Chancellor who would affix the Great Seal to a Bill containing such principles of confiscation, sacrilege, and revolution, would incur "great risk" thereby, knowing that it would violate the Coronation Oath and the great statutes under which the House of Commons has the right to meet, and you to enter its doors. Sir Roundell has been as silent as the grave. The dagger to stab the Church and Constitution was not to be wielded by *his* hand. The Cassins and Casca were ready, and even the Brutus—*Et tu, Gladstone*, but the greatest legal mind belonging to your party could not be inveigled into the conspiracy!

Hear how the *English Independent* utters its jeremiad on this delicate subject:—

"The absence of Sir Roundell Palmer from all the divisions on Mr. Gladstone's Irish Church Resolutions, has naturally given rise to much remark, for it must mean that on this foremost and vital question Sir Roundell cannot accompany

his friend and his party, and must, if they should now come into office, forego the woolsack, which might have been said to be already his in reversion, so universal is the assent to his right to the honours of the Chancellorship."

"The loss of his services at this moment is *deplorable*. His aid in framing the critical Bills that will be necessary to carry out the disestablishment would have been invaluable to Mr. Gladstone. It is suggested that the Great Seal may be put into commission till this Irish Church question is settled, and then Sir Roundell might come to his own."

Is not the suggestion a good one? Failing a Lord Chancellor willing to play the traitor to the Queen, the proposal is to have the treason performed by proxy, to have a number of horse-hair wigs and silk gowns placed on the woolsack instead of a man; to get up a round robin of lawyers willing to run the risk of revolution for the hope of sharing in its spoils! Such is the modest and eminently loyal proposal of a leading Dissenting organ speaking the sentiments of men who profess to "fear God and honour the Queen."

A better plan would be to suspend the Crown altogether till the Irish Church Abolition Bill should be passed. In such case yourself, or Mr. Rearden, or Mr. Finlen could act as dictator, and afterwards restore the crown or not, or wear it yourselves in rotation, as ye might think fit.

Now let me examine briefly the grounds of your onslaught on the Irish branch of the United Church. Your trumpeter, Mr. John Bright, first blew the war-blast in one of his overwrought but flimsy orations in Birmingham. A report of his speech on 4th of February, 1868, now lies before me in the *Birming-*

ham Gazette of the following day. Here are portions of that harangue:

“Why, the whole Protestant population of Ireland—and I suppose in Ireland no more than in England—every Protestant doesn't get much religious teaching, and does not go much to church—(laughter); but in Ireland the Protestant Church population is just a little more—I am not sure whether it is really at all over—the population of two towns like Birmingham—(“Shame”). What would you think in Birmingham of this great city and the city of Manchester and their population and nobody else having awarded to them their sum of thirteen millions, and the interest from it annually, under the *pretence* of religious teaching. And I believe it is not found in Ireland that the Protestants are a bit better religiously taught than either the Presbyterians or the Catholics—in point of fact it is a huge political job which ought never to have existed, and which having existed, ought long ago to have been abolished; and another that is somewhat akin to it, for Parliament gives the interest of more than a million of money, being £40,000 a year every year out of the taxes to the Presbyterian Church in Ireland AS A BRIBE that it may not say anything about the £13,000,000 which is given to the *Established Church*—(cheers and laughter).”

Now, in noticing this clap-trap oration it may first be observed that there was never a greater falsehood uttered than that the Church of Ireland was established and endowed only for its own members; and Mr. Bright knows this as well as any man, but it does not suit his purpose to tell the whole truth. What would be said of a man who pretended that the Church established in this metropolis of three million of souls was intended *only* for its own actual members? The principle of a sect like his own may be to build chapels and religious exercises for its members *only*. But as a tiny lake is to a swelling ocean

is this narrow paltry sectarian spirit to the idea of a great nation allying itself with a true Christian Church in order to bring glory to God, and to give the means of grace to all classes of the people! The Church of England in London, measured by the *bona fide* members attending its ministrations is in a very small and insignificant minority—as much so probably as the Church of Ireland—but it is still the Church of the nation notwithstanding. When the English Church comes to be “dis-established”—that is the word, is it not, O Church-disestablisher?—we will probably have yourself, Mr. Bright, and Mr. Finlen considering whether St. Paul's Cathedral, Westminster Abbey, and all the cathedrals and churches of the land are not to be taken from the nation, each member of which has now, thanks to our Constitution in Church and State, *the right* to worship there, and to be handed over to a section, let us suppose of Church people; if indeed the papal party under the fostering care bestowed on it of late will not demand that the nation's inheritance be given to them.

It is true that Mr. Bright's sect look on the clergy of all constituted Churches as “a hireling ministry;” its members are not even baptised into the Christian faith; they have no duly appointed ministry, and no regular worship. They neglect the dying command of Christ, “Do this in remembrance of me.” All forms and ceremonies they despise, and they almost set up “Barclay's Apology” as their rule of faith. They ignore the names of months of the year

and the days of the week as being paganish in their origin; at their meetings for worship sometimes an audible sound may not be heard of preaching, prayer, or praise; or if there be it may be, and perhaps chiefly is, from the lips of women concerning whom it is written that they should keep silence in the churches. Yet it is a member of that persuasion, a very respectable and well-meaning body in their own way, numbering in the United Kingdom 16,713 adherents (not one-fortieth part of the members of the Irish Church) who goes forth as your ecclesiastical lieutenant, as a "preacher of political righteousness," blowing his brazen trumpet against that Church which, as the established one in Ireland, and representing the ancient Church of that country, is, in spite of all you and he may say to the contrary, *the Church of the nation*.

The sneers of the members for Birmingham against the Church population of Ireland because not exceeding that of two such towns as Birmingham, the Eden of England, at least to him, are about as becoming as his slander that the Presbyterians of Ulster are bribed with £40,000 per annum to say nothing about "the £13,000,000 which is given to the Established Church," such latter sum existed only in his imagination, which is a very capacious one. And when he says that the Protestants are not a "bit better religiously taught than the Presbyterians [as if Presbyterians were not Protestants!] or the Catholics," he experimentalised on the credulity of his hearers, like any "Cheap John" at a fair.

But Mr. Bright further developed his views against the Irish Church in the following strain:—

"Of the institution as a *political* institution, I will venture to say this—that the time of its downfall has very nearly come—(applause); and that it is essential for the good government of Ireland, for the tranquillity of that country, and for the maintenance of the union with England in peace, it is essential that every trace of Protestant State Church supremacy should be forever abolished—(loud and continued applause)."

The meaning of Protestant State Church Supremacy is simply this, that religious ministrations in the Protestant faith are provided for all the people, that God is nationally recognised and honoured instead of the Pope, and that true religion and not idolatrous worship, is sanctioned by the State—a giant crime, truly, in these days of dwarfed statesmanship and political licentiousness! To call the Church of Ireland a "political institution" is not as great a misnomer as to call Mr. Bright an archiepiscopal Quaker.

My firm belief is that after setting up God's truth and establishing it in the land, it would be a heinous offence in His sight to strike it down, and be an evidence of national apostasy that would be only the brief forerunner of national ruin.

If there be any efficacy in prayer; if religious worship be not from first to last a public mockery; if there be a God and the Bible be true, then assuredly the fervent supplication of Irish Church Protestants (as well as those of their brethren in England), have brought down untold blessings on their land. If ten righteous men in Sodom would

have averted the Divine indignation, and caused the guilty city to be spared, who can tell what fearful disasters have been warded off, and blessings secured by the hearty prayers of tens of thousands of God's people in Ireland, pleading with him for their Queen, for their country, and for all ranks and classes of the community? None but an infidel could doubt or deny the efficacy and power of such united, fervent, persevering prayer, and the whole revenues of the Church, were they quadrupled, would be as the light dust in the balance, in comparison with the untold blessings resulting from this national recognition of God, this public honoring of Him, and His honoring the nation in return.

Mr. Bright evidently revels in the approaching downfall of the Irish Church, and professes great magnanimity in dealing with the spoil. He says:—

“When it [the Irish Church] comes to be abolished I would do no injustice either to the ministers or the members of that Church. Of course all life interests would be cared for and preserved—(hear, hear;) and if it were not that I should take up too much of your time, and feel myself unable to go through what I wish to say, I would a little elaborate a plan by which I think some justice might be done with regard to the disposition of the funds WHICH PARLIAMENT WILL RECEIVE as the Established Church of Ireland is gradually disposed of—(hear, hear, and a voice, “That’s the way to do it”). I think if the sum be thirteen millions that it would not be just; and I hope some of my Nonconformist friends who hold very strong opinions on this question, and perhaps have not looked at it in the same light that I have, I hope they will have a little charity with me. I say I believe it would not be just to take the cathedrals, and churches, and ministers’

houses, and glebes, and all the tithes, and everything that composes this thirteen millions into the hand of the State, and to throw the whole present Protestant Church in Ireland bare and naked upon the country—(hear, hear).”

This display of generosity on his part, ought to be highly appreciated. Like the brigand who would waylay a man from whom he enforces a rich booty, he would charitably allow him a little to continue his journey. He adds:—

“I think there would have to be SOME VERY SMALL—it might not be temporary; I think it ought to be clear and permanent—appropriation to them of SOME NOT CONSIDERABLE SUM OF THAT WHOLE AMOUNT; but with this condition, that when the matter was disposed of, and the Protestants had received whatever was appropriated to them, that they would become as the Episcopal Church in Scotland, or the Wesleyan Church in England—become a Church absolutely disconnected from the State, and altogether a voluntary institution. (Applause.)”

Mr. Bright’s liberality or liberalism—you will know which is the more appropriate word—seems to know no bounds. He really thinks that “some very small appropriation of some not very considerable sum of the whole amount of the property of the Irish Church should be allowed to it; and he proceeded, as you shall see presently—was the offer meant to be “a bribe” to the Presbyterians and Romanists?—to give these bodies a like share out of the “not very considerable sum” appropriated to religious purposes.

But there is no small discrepancy between your calculation and that of Mr. Bright as to the amount of the spoil that will fall into your hands on the accomplishment of the Church of Ireland’s destruction.

He, as you will see by the following extract from his speech, proposes to leave only a very small portion indeed of the thirteen millions, which he estimates as the Church's property, with its members. You will observe that he both "levels up" and "levels down." He would bring down the Irish Church from its position of independence—I will not say wealth, for, considering its work, it is far from wealthy—to one of comparative helplessness and obscurity, and he would bring up the Romish Church to a level with it by giving of the Church's spoils to the priests of Rome. But let us hear himself:—

"I think with regard to the Presbyterians of Ireland who are receiving £40,000 a year from the State, it would be quite easy and PERFECTLY JUST, and probably most politic, to make some moderate appropriation to them out of the same fund while the *Regium Donum* of £40,000 a year was henceforth to be discontinued. (Hear, hear.) And I believe that Parliament would also feel justified in making to the great Catho-

lic population of Ireland a SIMILAR MODERATE OR SMALL APPROPRIATION to enable the Catholic Church in certain parishes to have a SMALL GLEBE AND A MODEST HOUSE for the minister of that Church; but that in all these cases it should be distinctly understood and enacted that when THESE TWO OR THREE MILLIONS—FOR IT COULD NOT TAKE MORE—were thus appropriated that all those Churches were independent and free Churches in Ireland, not in any way connected with the State, and that henceforth NO PERSON IN AUTHORITY, and NO LAW OF PARLIAMENT should recognize, by any special favor, any member of any one of these three Churches. (Applause)."

You cannot fail to notice how Mr. Bright has falsified his own story about the *Regium Donum* being a bribe by his admission that it would be "perfectly just" to spend a portion of the revenues plundered from the Irish Church on those who now receive it! And he would confer the same favour on the Romish Church, like that spirited gentlemen,

"Who out of his great bounty,
Built a bridge at the expense of the county."

To be Continued.

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