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C. J. Adams

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# THE Monthly Rose:

A Literary and Religious Magazine

FOR CHRISTIAN FAMILIES.

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**JULY, 1868.**

*Murus aeneus conscientia sana.*

ST. JOHN. N. B.,  
DOMINION OF CANADA:

Printed at the "Morning News" Office.  
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.

ROYAL SCARLET CHAPTER will meet on the 14th day of every month, at 8 p. m., at Orange Hall, Newtown, King's Co., N. B.

LONDONDERRY HEROES' LODGE, No. 91, will meet every 2nd and 4th Wednesday, at Orange Hall, Londonderry, Hammond, King's Co., N. B., at 8 p. m.

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# THE MONTHLY ROSE.

VOL. I.

JULY, 1868.

NO. 5.

## THE COMING STRUGGLE.

A most tremendous responsibility now rests upon Protestant England. They are very soon to determine whether or not Popery shall be triumphant. To be lifeless and indifferent to this subject is to be vanquished and enslaved by Romish oppression. It is high time for all Protestants to speak out, and that loudly too, against Popish aggression and intolerance. The signs of the times are very portentous. Never was there a period since the Reformation when our liberties and rights were in greater danger than at present. We can only perform our duty to "our God, our Queen and our Country" with as much faithfulness as possible and leave the result with the Great Disposer of all things. We are now blessed with an open bible, and with the preaching of God's most holy word among us, blessings which we freely inherit through the blood and sufferings of our fathers. In prison good old Bishop Latimer often prayed that God of His mercy would once more restore His gospel to England, and when bound to the stake by the *infallible* Papists

he uttered the memorable sentence, "We shall this day light such a fire by God's grace in England, as shall never be put out." God grant that the martyred Bishop's prophecy may be realized to-day by the sons of those men who withstood "Popery and Romish influence" even unto death. If at the present time the Protestants of England are unfaithful to their trust, horror, ignorance, superstition and slavery will be the doom of their children; and their own names, like that of the sacrilegious Gladstone, will be handed down to future generations in infamy. The welfare of millions depends upon our united exertions at the present crisis; for the apostacy of England to Popery would be calamitous not only to herself, but disastrous to the freedom and civilization of the whole world.

We appeal to all Protestants in England, both Churchmen and Dissenters, beseeching them to cast away from them their petty jealousies, and *unite* organically for the good of their country; for the united foe is at their very gate. Let Protestants combine and co-

operate, standing together shoulder to shoulder against the aggressions of Popery. We do not desire to see Papists persecuted or their liberties abridged, but let not that system of idolatry, alike an enemy of God and man and as much opposed to civil liberty as it is to the doctrine of free grace and justification by faith in Christ Jesus, prevail. Don't give power to the agents of a foreign tyrant, the Pope, to break up the British Constitution that they may climb up its ruins to the throne. Protestants of the Empire, unite and secure to yourselves Protestant rulers who are *undegraded* by family connections with the Papacy.

A correspondent of a paper called *Catholic Opinion* gives the readers of that Popish journal the following information:—"The Duke of Argyle's mother is a Papist; Mr. Gladstone has a Romish sister; Sir George Grey, the Home Secretary of that Ministry, has a Popish sister-in-law, *who is a Nun*, and other Papist relatives; Mr. Monsell, then Vice-President of the Board of Trade is an Apostate to Rome; Sir Roundell Palmer has a Papist brother; Sir Robert Collier has a Papist aunt; Mr. Coleridge, Law Officer *in petto* of the next *Liberal* Government; has a brother a Priest and a Jesuit. So much for the Russell Ministry." Let us come to the present. The Duke of Marlborough's sister-in-law, Lady Portarlington, is a Papist; Lord Stanley's sister, Lady Emma Talbot, has a brother-in-law a Priest, and several other Popish relatives; the Earl of Longford had a brother who died a Passionist, being also the brother-in-law of the present

Marquis of Exeter; the Earl of Mayo's brother-in-law, the Hon. W. Wyndham, has recently apostatised to Popery; and the Attorney General has two brothers who are Priests of Rome."

If in addition to the above we add the number of Papists in both Houses of Parliament, none will be surprised at the recent attempt of such villains in power to rob the Protestant Church of Ireland. Protestants of every name just give us your attention while we unfold to you the ruffianism of these church robbers. After Gladstone moved his resolution for the destruction of the Irish Church, his young *son* of a son got up and delivered his maiden speech in support of the old robber's resolution, after which he was seen to go and shake hands with Dr. Manning, the Popish Archbishop of Westminster, and an Apostate to Popery, in congratulation of his attempt to destroy the Protestant Church in Ireland.

Another thing we have to speak of with reluctance, that is the Ritualistic Jesuites in the very bosom of the Protestant Church as established in England. We have hitherto hesitated to write on this subject because we always hoped they were better than they were represented to be, and that their innovations on the usages of the Church were simply the result of weak mindedness. We now learn their traitorism from their own lips. The candle-burning, incense-offering, cross-desecrating traitors have the audacity to eat the bread of the church and at the same time insult her people by desecrating her communion table, and profaning her

services by the idolatries and tomfooleries of Popery. And now when the whole Protestant establishment, English, Irish and Scotch, is threatened, in the *Church Times* of the 18th of April last, these green pioneers of Popery relate their feelings in the following language:—"As to the Irish Church we have expressed our opinion of its demerits often enough in our columns. And we cannot see why, if the scriptural mode of dealing with comunions, which have failed to do their work, were enforced, *its candlestick should not at once be removed.* But its merely legal position is strong enough, and we more than doubt whether its disestablishment would remedy, or even abate a single Irish grievance. Moreover, the Irish Church is of great use to us Catholics. It is the drunken Helot whom we hold up as a warning See, we see what *mere Protestantism*, fettered with the chains of the Episcopal succession and ancient liturgical forms, comes to. Protestantism free and unattached, and not tied to any Catholic usage, may do some good in its way, but the Irish Church is an *abject* and disgraceful failure. Its Clergy do not work, do not think, do not write, do not keep their flocks from rushing off into the wildest dissent, and that is what the

Church of England would become if the Puritans would get the supremacy which they desire. Whereas if the Irish Church were disestablished and the Clergy had to fall back on the voluntary principle, it is just barely possible that they might begin to earn their bread honestly by doing a fair day's work for their wages, a thing certainly not attempted now by fifty Ecclesiastics out of two thousand who occupy the Irish Clergy list."

Whoever read such barefaced popish slander and falsehood summed up in a few lines. The great offence with these ritualistic donkeys is the true Protestant character of the Irish Church. No matter to them that the bible is given, and the gospel preached free to the poor, and that millions are blessed in its bosom when living and comforted by its *learned* and *pious* ministry when dying, so long as *Ritualistic dissent* and sectarianism is not tolerated within its pale. Ritualistic Quacks talking about dissent, what arrogant presumption! when with perjury in their hearts and actions they disobey their bishops and unblushingly trample upon the Ecclesiastical canons, as well as upon the civil laws!! We shall have more to say about these traitors soon! Depend upon it we will watch them now!

☞ We regret having to announce that the biggest and blackest rebels of these Maritime Provinces are members of the Church of England: the result of a conspiracy to sever her from the State.

☞ The Bishop of London has ordered the President of the United States to be put into the prayer-book along with the Royal family.

## BAPTISM FOR THE DEAD.

BAPTISMS for the dead have been for centuries practiced by the Roman Church, and still later by its counterpart in schism the Mormon party, self styled the latter day saints. They found the custom, they tell us, on the well known words of St. Paul, "Else what shall they do which are baptized for the dead, if the dead rise not at all, why then are they baptized for the dead?" 1 Cor. 15, 29. But it is clear that St. Paul in the passage is speaking of future existence and shewing the Corinthians the absurdity of being baptized to fill the room and place of the dead in the Christian kingdom, if the dead have no future existence. "Why then are they baptized for the dead?" he enquires, and "Why stand we in jeopardy every hour?" Whereas, if there be no future existence, they might just as well have taken the world easy, and thus have saved themselves from the storm of heathen persecution which was brought upon them by, in baptism espousing the cause of Christ, and of those men who were martyred for that same faith into which the followers of Jesus were baptized. "Why then stand we in jeopardy every hour?" he adds, when, if the dead rise not, that is, if there be no future existence; there was no necessity for thus exposing themselves to the fury of their enemies, as heathenism was just as good as Christianity if there be no future state.

In the passage just quoted the baptized members of Christ are represented as his soldiers in battle;

when the ranks are broken by the enemy, and the men fall in the field, others fall into the line and take their place, thus subjecting themselves to the same dangers as those who had fallen in the contest; whereas if the dead rise not at all, the gospel which promises future existence is not true, and therefore the early Christians, on that supposition, were of all men most miserable, as the Apostle expresses it in the 19th verse of the same chapter: and the wiser way would have been, not to be baptized for the dead, that is to supply their place, but to enjoy all the pleasures they could possibly obtain in this life, or as the Apostle expresses it in verse 22, "Let us eat and drink for to-morrow we die." It is then perfectly clear that the meaning of the phrase "baptized for the dead" means to fill the places of the dead, as new recruits do in the army.

And the initiatory nature of the sacrament demonstrates the truth of this interpretation. Thus we read, "by one Spirit we are all baptized into one body," language which clearly teaches that by baptism we are brought into the body of Christ, which is the church, and so it is written, "for His body's sake *which is the church*," Eph. 1. 22, 23. So that according to this inspired, statement to be baptized for the dead means to be initiated, or grafted into Christ's body, the church, to supply the place of the departed dead for the purpose of maintaining the divine succession of church membership.

The words in the original un-

questionably have this signification. The passage reads thus, "Epei ti poice sousin hoi baptizomenoi *huper toon nekroon*," the preposition "*huper*" signifying in the place of. This, it always signifies when joined with the genitive, as in the above passage with "*toon nekroon*," the genitive plural of "*nekros*." "*Huper*" is translated "*concerning*" in Rom. 9. 27, "Isaiah cried concerning Israel," according by the words "*huper* the dead" means concerning the dead, that is concerning the faith once professed by the dead when they were warriors and sufferers below. Again in 2 Cor. 1. 6, we read, "whether we be afflicted it is for your consolation," the original is *huper*—for your consolation, and means in your behalf, that is we suffer just as you do, and for the

same faith,—just as "baptised for the dead" signifies in the behalf of the dead, and into the same faith. Again, in Mat. 9. 40, we read, "He that is not against us is on our side," the original of "on our side" is *huper*, &c., so that accordingly the passage in 1 Cor. would read, "Baptised on the side of the dead," that is into the same faith of those who were in Christ before them. This is the only natural interpretation that the passage can receive, for it is evident from the teaching of both the Old and the New Testament that the holy sacrament administered to one man can in no case benefit another, much less a person in the other world who has passed through his probationary state.

### ROMISH PROSELYTING.

SOME short time since a Protestant young woman, now married and living not two hundred miles from St. John, showed us a letter which she received from the *Mother Superior* of the Convent of this City, which to our mind was a very strange production. The evident design of the writer was to procure an *apostacy* from the faith of Christ; although written with every profession of friendship to the object of the letter, and in a most Jesuitical style. We read the letter ourselves by the request of the young woman. In it the unsuspecting girl was advised to see Father D—, and make him her confidant! Last week, this same female informed us that she had

received a letter of a similar character from a Roman Priest!! What would be said, if in their own country, under the sway of the Papal government, Protestants should thus be found tampering with the faith of Papists? Thousands of these *indirect, sly, cowardly* and *stealthy* attacks are made in these Provinces upon the faith of our unsuspecting youth, by both male and female emissaries of Rome. *Sly, cowardly* and *stealthy*, we say, because the more intelligent Papists *dare* not meet us face to face upon the merits of our respective systems; for Popery hates the light and cannot stand the test of intelligence and reason, no more than that of direct revelation. Dreadful



must be the consequences to Protestants of sending their sons and daughters to convent and nunnery schools, the result will be inevitably disastrous to their morals and injurious to their education. For it should be distinctly understood that good sound learning is at a horrible discount in Roman Catholic Schools. Education in them is most horribly defective and deficient!! And how could it be otherwise? for Popery from its very commencement has been just as much the enemy of science as it has been of religion. After students pass through the Romish seminaries they, in many cases, are not able to pass examination to be admitted into a Protestant institution of learning. Romish superstition

is not favorable to true learning, the very nature of the latter being calculated and designed to destroy the former. Any well informed Protestant will very soon understand the truth of this charge we have made against the learning of Popish schools by holding a literary and intellectual conversation with either the teachers or students of Romish institutions. He will find them deficient in every branch of study. The celebrated Dr. Adam Clark discovered in his last visit to Monmouth College, Ireland, that every branch of learning was defective there, and that the FAIRY TALES was one of their standard works in the library of that institution that costs the British people so many thousand pounds a year!!!

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#### WM. JOHNSON, ESQ.

THE following beautiful lines from the pen of the illustrious Orange Chief, Wm. Johnson, Esq., of Ballykilbeg House, Ireland, were sent to us from our friend and brother Andrew Flemming, Esq., of Toronto, G. S. of the L. O. I. of B. A., who received them direct from the distinguished author himself. They were composed by the great and good man while incarcerated in Downpatrick Jail for his loyalty as displayed in celebrating, with thousands of his countrymen, the victory of William over James at the Boyne. We understand the men of Ulster have very appropriately named him their chief.

The liberation of this distinguished and talented gentleman was a grand affair. Thousands of loyal

men met him at the gate with banners, music and colors. A chosen few drew him in a carriage to his own house, a distance of four miles, and in defiance of that rebelly traitor, Lord Mayo, Mrs. Johnson appeared at the reception in an orange sash. The rebels had better try their hands again, and prosecute Mrs. Johnson and the rest of the loyalists who were present on that occasion to do honor to the illustrious chief. We must confess that we cannot regard forbearance where loyalty is at stake as a virtue: and we have not the slightest doubt but that the time is approaching when the disloyal villains that are now in power shall receive their just deserts, and that too before a single shot is fired upon Fenians or such

natural enemies to the British flag. Talk about obedience to such laws as those now in force in Ireland: we would trample the laws of rebels under our feet!! Indeed we would!!! Are the natural rights of the loyal men in Ireland to be trifled with, and is there no court of

appeal? If not, let us request the government just to annex the island to the Dominion of Canada, where *freedom* can be secured to all, both Romanists and Protestants.

Long may the Orange Chief live, and may his name be immortalized as the hero of July 12, 1867.

BANGOR AND NO SURRENDER.

AIR—"Boyne Water."

Shall Ulster furl the flag we bore  
So proudly on to Bangor?  
And shall she guide for evermore  
Before the foeman's anger?  
Let craven hearts to tyranny  
Their coward homage render;  
The watchword of the brave and free  
Will still be "No surrender."

'Twas not in scorn, and not in hate,  
We kept commemoration,  
In honor of our hero great,  
Who freed the British nation,  
The hirelings who, with gilded lie,  
Maligned, in slanderous manner,  
Must learn that 'twas for Liberty  
We rallied round our banner.

For Liberty for us—for all!  
For rights we hold from Heaven!  
Nor tyrants' threats shall us appal,  
Till we our bonds have riven!  
Let them not think—those traitor knaves  
Who've climbed by us to power—  
That we shall be of slaves the slaves,  
Nor before bondsmen cower.

For we shall stand up, and we shall on,  
With banners proudly flying;  
The symbols of Fair Freedom's dawn,  
And of a faith undying;  
And we shall scorn, if scorn we must,  
Our father's rights to tender;  
And those who'd trample in the dust,  
The men of "NO SURRENDER!"

WM. JOHNSON.

Downpatrick Jail, March, 1868.

The commission on the Established Church of Ireland will not issue their report before the end of the session. The petition to her Majesty from

the Protestants of Ireland in favor of the Irish Church establishment was signed by 77,893.

## MR. DISRAELI ON THE CHURCH CRISIS.

On the 8th. ult., Mr. Disraeli received a deputation representing the Ulster Protestant Defence Association and Central Protestant Defence Association in Dublin, together with their various branches throughout Ireland, who laid before him resolutions passed by those bodies in reference to the proposed disestablishment and disendowment of the Irish Church.

Mr. Disraeli, who, on rising, was received with loud cheers, said—

“I need not assure you that I am deeply gratified, and I am sure my colleagues will be, when I inform them of the important deputation which I have the honor of receiving this day, and which represents the whole of the Protestant population of Ireland—(cheers)—which is not limited to one church or to any particular sect, but which, I think, from the various associations which have been delegated to appear here to-day, may be plainly looked upon as representing the general sentiments of the Protestant population of Ireland. (Hear, hear.) And, gentlemen, I can assure you that so far as the Protestant churches and the Protestant institutions of Ireland are concerned, you need have no fear that Her Majesty’s present Government will not stand by them—(cheers)—and to the utmost of their efforts support and maintain them. (Loud cheers.) We are well aware of the critical position of affairs in Ireland from the policy which has suddenly been introduced by the Opposition in the present Parliament. But I think we should be taking a very limited

view of the situation if we looked upon it as only affecting the interests of Ireland. In the opinion of Her Majesty’s Government, the interests of the whole United Kingdom are concerned; and the blow that is to be dealt to the institutions of Ireland must in due time, as a necessary consequence, be levelled against the institutions of Great Britain. Under these circumstances of great difficulty, and no doubt of great danger, Her Majesty’s Government have taken that course which they believed was their duty, namely, to take care that no precipitate decision was arrived at by Parliament upon a question of paramount importance suddenly introduced to its consideration. And although from the position in which we were placed—having accepted office originally in a minority—we have not been able to accomplish that which we could have desired, we have at least secured this for the people of this country, that their constitution shall not be subverted without an appeal to them, so that if there is to be a great and lamentable change in the institutions of the United Kingdom, it will be by the people of the United Kingdom, and not by the machinations of a party of politicians who have seized a favourable opportunity of carrying their revolutionary designs into effect. The question, therefore, is simply this—Do the people of the United Kingdom wish for a revolution? Do they wish for a subversion of those institutions to which they owe, in my opinion, their happiness and their greatness? (Loud

cheers.) Her Majesty's ministers will not believe that that can be the case, and they look forward with the utmost confidence to the impending appeal to this great nation, believing that the verdict to be

given will be one to uphold the institutions of the country, and among those institutions those in which you are peculiarly interested—the Protestant institutions of Ireland. (Loud and prolonged cheering.)”

### CHINESE MODE OF TORTURE.

The torture of the Bedstead is resorted to in order to extort money. The victim is put on a wooden rack—flat on his back—and his neck, wrists and ankles are fastened down by boards having curves large enough for the purpose. These instruments are pressed down on the parts of the body to which they are fitted, and are then tied under the bedstead. Besides all this, sometimes a pole is fastened at right angles to a bar of wood across his ankles—the pole extending to the chin and pressing against it, so that his head will be thrown backward and upward. In this position he is made to pass the night, unless the jailors relent, or he comes to their terms. No one is willing to sleep the second night on such a bedstead, if he can arrange matters with his keepers.

The torture of the frame of the flowery eyebrow requires the aid of the pencil for an intelligible description. One mode is, to tie up the victim by one wrist and one ankle, his head turned upward; another is to tie both wrists and both ankles, with the head downward. By either method the entire weight of the body is brought to bear upon these delicate portions of the human frame. The punishment occasions intense agony.

The torture called “the monkey grasping a peach,” is employed by Mandarins to compel a prisoner to confess his guilt. The weight of the body is wholly sustained by one arm, which is placed over a slender horizontal pole several feet from the earth, while the other arm, and this, arc passed under the legs and tied together by the thumbs below the knees. No part of the body is permitted to touch the ground. Let the reader suffer his thumbs to be tied in this way, even with his feet on the floor, and he will soon realize the terrors of this frightful torture.

The torture of the cage is caused by compelling the culprit to stand on tiptoe with his head protruding through the top of it. The hole is just large enough for his neck, and if he attempts to rest himself by drawing up his legs, the weight of his body is brought to bear on his neck. During the latter part of the reign of the Emperor who died in 1850, a noted robber was compelled to stand in public in such a cage in the suburbs of Fuchau, until he died in agony.

The torture of the tub is caused by putting a large tub of bamboo, or a small tub or pail, turned bottom side up, upon the head of the culprit; incense is then lighted and

placed so that the smoke shall ascend into the prisoner's head-cover. As the smoke cannot escape through the top, the victim endures indescribable agony, or is suffocated, unless the instrument is removed.

Another mode of torture is to compel the prisoner to kneel on chains or bits of crockery. His arms are outstretched, and he is severely whipped if he attempts to lower them. Again, he may be made to kneel on these sharp and uneven substances with his hands tied behind his back. The Chinese say that in the case of stubborn criminals, it happens quite often that several hundred blows, inflicted with a ratan thong, are laid on the prisoner while he is in this painful position.

A fiendish mode of torture occasionally used upon State prisoners is called the hot water snake. Hollow pewter tubes made in the form of snakes, are so constructed that they can be wound around the arms of the prisoner. Another, and the third coil, is sometimes wound round the body. Boiling hot water is then poured into the mouths of these snakes, and as it runs through the hollow tubes it burns into the unhappy victim's flesh, and occasions the most exquisite torment. This devilish contrivance is still

occasionally used at the capital on State prisoners.

The torture of the shirt of iron wire is more diabolical than the boiling snakes. A shirt-like garment, made of very fine iron wire, with interstices something like those of a fishing net, is put upon the prisoner, the clothing from the upper part of the body having been removed. A cord is attached to it in such a way that when pulled the shirt will press down closely on the body, and the skin and flesh will protrude more or less through the interstices. A knife-like instrument is then passed over the wire on the outside, cutting or rasping off the protruding skin and flesh. The operation is repeated at the option of the dispenser of justice.

The torture of the whip of hooks is no less inhuman. A large number of very fine hooks are securely fastened to a handful of the fibres of hemp. The whole is then used as a whip with which to beat the prisoner in order to elicit a confession. When a blow is given with this whip, many of the hooks will stick to the body of the victim, and unless a satisfactory confession is forthcoming, the whip is pulled or jerked back by main force and another blow given. And so on until the presiding officer is satisfied.

**CAUTION.**—The Editor of the *Presbyterian Witness*, Mr. Robert Murrey, who is now Editor of the *Burning Bush*, might be in better business than palming off his *secularian* articles on the Irish Church question upon the Orangemen. He cannot catch old birds with chaff,

although it appears he would like to see the British Throne open to Papists. Such audacity if repeated will be promptly met in the Rose. Who gave him authority to tell his readers what the Orangemen would or would not like? Presumption!!

## ENLISTING A LAWYER.

WELL, mind yourself now, for this is as true as Gospel. It was on the 11th May, 1820, I 'listed a recruit in Dublin, and put the questions to him, gave him the shilling and walked him to the barracks as fine as a fiddle. Well, behold ye now, in a few days he was claimed as a 'prentice, and so he was had up before the Major, and he committed him for trial. Well, at the following 'sises, he was had up, and I was called as a witness, and the lawyer that defended him told me I did not 'list him.

"I did," says I.

"Did you put the questions to him rightly?" says he.

"I did," says I.

"By the virtue of yer oath, now," says he, "just ax me the questions, for I don't believe you axed him."

"How do you know?" says I, "for by this and by that you weren't by."

"None of your business," says he; "come now, let us hear. Put the questions to me," says he; and he held out his hand, and accordingly I pulled out half a crown and clapped it in his fist, and then I axed him the questions, and he said "yes" to them all.

"Were these the same questions you put to the prisoner?" says he.

"They wor," says I.

"Well, here's yer half crown back for ye," says he.

"I can't take it, sir," says I.

"Why not?" says he; "why sure I can't take it back till ye go before a magistrate and pay the 'smart money.'"

"You be hanged," says he. And he put the money in his pocket, and I called to his Lordship on the bench for a witness that I 'listed him. And oh, holy biddy! but there was a roar in the court! His Lordship the Judge laughed till the tears ran down his face, and says he to the counsellor,

"I am sorry for you, my good man, but I hope you will get promotion soon."

Well, the decision of the court being in my favor, I axed the Judge av I might take away my new recruit. And they all roared again, and the counsellor got as red as a turkey cock, and as mad as a bull with the colic; and at last he made the best he could av it, and says I to the counsellor, says I—

"Don't 'list in the line next time, sir."

"What then?" says he, 'snappishly.

"Oh, yer honor," says I, "stick to the rifles; that's more in your way."

Well, when I told the story to the Major, I thought he'd die, and when he'd done laughin, he bid me keep the "smart money" for myself.

There is one Jew to seven inhabitants in Poland; to 38 in Austria; to 42 in Russia; to 52 in Holland; to 61 in Turkey; to 105 in Germany; to 338

in Belgium; to 412 in Italy; to 446 in England; to 468 in France; to 595 in Switzerland; and to 664 in Scandinavia.

## A STRANGE INCIDENT.

THE following strange incident is related by the Baltimore *Episcopal Methodist* as having taken place recently in New York city:—

“A Southern lady, on a visit to the city, went to worship in one of the up town churches:—Soon after, an elegantly attired New York lady, of high social standing, entered the same pew and remained during the service; after which the Southern lady called her aside into the vestry room, and in the presence of the Rector, with whom she was acquainted, thus addressed her:— ‘Madam I do not wish to offend you, but that shawl you are wearing belongs to me.’ (The shawl was a superb one.) The New Yorker protested, and declared that there must be some mistake—‘If,’ says the Southern lady, ‘you will examine a certain corner, you will see my initials worked in it, and the Rector knows my name very well.’ The corner was found, as well as the initials. The Southern lady then remarked: ‘That ring you have on your finger is also mine, and if you will take the trouble to examine the interior, you will see the same initials engraved in it.’ Similar movements as above described took place and with similar results.

Turning to her again, the Southern lady said, ‘Madam, that bracelet you have on is mine also, by pressing a spring on the side it will unclasp and show you my portrait.’ The New York lady did as requested, and there was the lady’s portrait. She promptly returned the ring and bracelet, as she was convinced beyond the power to controvert it that they were the property of this Southern lady, and she remarked as she did, ‘They are yours and you are welcome to them, but as I wore the shawl to church I must beg the privilege of wearing it home again.’

The Southern lady acceded, of course, and exchanged cards. The shawl came back in due time, but the New York lady had probably obtained the articles in such a manner as to render it to unpleasant to divulge. No more was said about it.

MORAL.—If Southern ladies want to know where their articles of missing jewelry and wardrobe furniture are, let them attend some fashionable ‘up town’ New York Church, and if the men want to know what has become of all the fine horses shipped North by the army officers and ‘bummers,’ let them spend an evening in Central Park.”

MAN’S ACTIVITY REQUIRED.—It is not fit that heaven should take all the pains to bring earth to it: earth must do somewhat to bring itself to heaven. He that lies in a dark pit will yet offer his hand to him that will help him up. Jeremiah did put the cords under his own arms, that Ebed Melech let down to draw him out of the dungeon.

WORKING CHEAP.—“What does Satan pay you for swearing?” asked one gentleman of another. “He don’t pay me anything,” was the reply. “Well, you work cheap: to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to risk your own precious soul—and for nothing. You work cheap—very cheap.”

## PRAYER IN COURT.

THE venerable Judge R—— relates the following incident as occurring in the course of his practice :—

He was trying a petty case, in which one of the party was not able to pay counsel fees, and undertook to plead his own cause; but he found in the course of the trial, that the keen and adroit attorney who managed the case for the other party was too much for him in legal strategy, evidently making the worse appear the better cause. The poor man, Mr. A——, was in a state of mind bordering upon desperation when the opposing counsel closed his plea, and the case was about to be submitted to the Justice for decision.

“May it please your honor,” said the man, “may I pray?”

The Judge was taken somewhat by surprise, and could only say that he saw no objection. Whereupon Mr. A—— went down upon his knees and made a fervent prayer, in which he laid the merits of the case before the Lord in a very clear and methodical statement of all the

particulars, pleading that right and justice might prevail.

“O Lord! thou knowest that the lawyer has misrepresented the facts, and thou knowest that it is so and so—” to the end of the chapter.

Arguments which he could not present in logical array to the understanding of men, he had been addressing to the Lord, being evidently better versed in praying than pettifogging.

When he rose from his knees, Esquire W——, the opposing counsel, very much exasperated by the turn the case had taken, turned to the Judge and said:

“Mr. Justice, does not the closing argument belong to me?”

To which the Judge replied:

“You can close with prayer, if you please.”

Esquire W—— was in the habit of praying at home, but not seeing the propriety of connecting his prayer with his practice, wisely forbore, leaving poor A—— to win his case, as he did, by this novel mode of presenting it.

**THREATENING ANNIHILATION.**—A letter was received by the Mayor of Toronto a few days ago, and post-marked from an obscure village in Indiana, stating that a plot had been formed there to assassinate the Mayors of Toronto, London, Hamilton, Kingston, Ottawa, Quebec and Montreal. The document stated that a committee were bound under oath to undertake the murderous design, but the time was not given. The informant pledges himself to the facts, but refuses to give his name. It only forms one of a number that have been received within a year, threatening all sorts of vengeance.

☞ “Three things,” said the Rev. Dr. Henry, “appeared to have been uninjured by the Fall: the song of birds, the beauty of flowers, and the smile of infancy; for it is difficult to conceive how either of these could have been more perfect had man remained holy; as if God would leave us something pure to remind us of the Paradise we have lost, and to point us to that which we shall regain.”

☞ What verse in the Bible contains the whole alphabet? Ezra vii. 21.

☞ Which is the longest verse in the Bible? Esther viii. 9.



## SPECIAL NOTICE.

THROUGH the advice of very many friends we have changed our office from Bridgewater, N. S., to St. John, N. B., and we hereby request all our correspondents for the future to address us in St. John, N. B. We feel very grateful to the public generally for the magnificent patronage they have given us in the publication of the ROSE. We have already obtained a large circulation for our monthly in New Brunswick and the other Provinces; and the City of St. John being a central place we have selected it as our head quarters, feeling that this arrangement would be satisfactory to a large majority of our subscribers. We hope our Monthly will be a welcome visitor to the families of the thousands among whom it circulates, and we promise to spare no pains to render its columns useful and profitable to our readers. We do feel that there never was a period when such publications were more necessary than at present, and

we are confident that our fellow-subjects in New Brunswick will never have cause to regret that our Magazine is published in their midst. So far our labors in endeavoring to enlighten the public on the subject of our mission have not been in vain; thousands who were formerly asleep are now alive and awake to the importance of our work, while through our feeble instrumentality many Romanists are diligently searching after truth, and a few have found it as it is in Jesus, who are now lovers of their bible and attend the regular services of God's house for worship and religious instruction. We need not ask it, for we know the Protestants of every branch of our great family will give us their most hearty support in prosecuting our work and labor of love among the people. All communications for the ROSE must hereafter be addressed to the Editor at St. John, New Brunswick.

## NOTICES.

WE have just received a copy of the *Pancuremata*, published by W. W. Price, Esq., at Petitcodiac, monthly, only 25 cents a year. It contains some very interesting reading articles, but it appears to be chiefly designed as an advertising medium for a valuable medicine called *Pancuremata* or Pain Killer. We have seen the qualities of this medicine tested and heartily commend it to the public.

Mr. Price is a New Brunswicker, a high-toned gentleman of undoubted respectability, is largely responsible, and through his monthly offers to refund the money paid for his medicine to any one who, after using it, is not satisfied with its efficacy. Price 25 cents a bottle. It cures headache, toothache, neuralgia, &c., &c. Full directions given with every bottle. This is no Yankee quackery or humbug,

but a true British Remedy. It is not yet certain whether it is a Confederate or Repeal Tincture. It may prove useful to both parties.

But really as to the valuable qualities of the medicine there can be but one opinion. We heartily recommend it to the public.

NO SECT IN HEAVEN AND A REPLY TO THE SAME,  
IN POETRY,

Is now before us. It has just come out of press, and contains 16 pages. Price 10 cents a single copy or \$1.00 per dozen, to be sent post paid to any order, on receipt of the money. They will likely be found in the principal bookstores of this City, and a few hundred are left at our office, St. John, N. B., and we have consented, through our agent, to receive orders and forward them to any parties who may desire a copy. The order to be addressed, *post paid*, to the Agent of the MONTHLY ROSE, St. John, N. B. And we are directed to say that Postage Stamps will be received as payment.

In order that the reader may form an idea of the poem we will just state that the original one which has called forth the present reply, was written in a good Christian spirit, but it appears the author of the rejoinder, while admiring the sentiment embodied in the poem, takes exception to the manner in which these sentiments are set forth, making no difference between truth and error when the professors and advocates of both meet on the other side.

On the contrary, the author of the reply, while experiencing as

large charity as the other, shows that TRUTH will be recognised in eternity, and that the pious professors of error will be fully convinced of this when they reach the blissful country. For instance, if God in the beginning was the author of Popery He could not have been the author of Protestantism at the same time, and that when pious and sincere Protestants get to Heaven they will find themselves Papists there, and *vice versa*. So if God in the beginning instituted the Baptist system He could not have been the author of the Pedo-Baptist creed, so that when the latter get to Heaven he will confess his error and be a Baptist; this our author says is inevitable if God be the author of the system, for He is unchangeable and cannot contradict Himself. Both acknowledge that good people of all sects and parties who rest on the one foundation, which is Christ, will finally be saved, but the reply contends that the wood, hay and stubble will be burned up and that nothing but the *original* will remain.

The following extract, taken from it, will give the reader an idea of the work, which has an undoubted churchly tendency :

“ While musing on these things I laid down to sleep,  
A vision came to me both glorious and deep,  
I dreamed I saw myriads of angels above  
And saints all united in heavenly love.  
\* \* \* \* \*

A good, pious Papist advanced on his way;

He hoped that in travelling he had not gone astray.  
 He asked for admittance in the name of the Pope,  
 And in God's only Son he said he did hope,  
 And in His good Mother he knew he would find  
 Access to her Son if they both were combined.  
 By masses and crosses and candles so bright,  
 And black heads and white heads and bright shining light :  
 And if that would not do he said he was willing  
 'To test absolution which cost him a shilling.  
 His sins he acknowledged to be very great,  
 But in Lent and on Fridays he never ate meat ;  
 He knew there was virtue in Purgative fire,  
 But to pass it quite easy it was his desire.  
 At this a voice issued direct from the throne  
 Away with your crosses of wood and of stone,  
 Your Aves and Credos, your mass for dead men,  
 And all but the love of my Son that was slain.  
 To redeem you when lost and undone by your guilt,  
 And restore you to favor, by his blood that was spilt,  
 And as for purgation by red coals of fire,  
 'Tis a wicked invention of Satan, the liar ;  
 It robs me of glory and you of the truth ;  
 You were burden'd and trammeld byit from your youth,  
 But since you do trust in the merits of Him,  
 Who died on the cross to redeem you from sin :  
 With Luther and Calvin and Cramner the great,  
 Through Jesus Christ's name you may now take a seat,  
 And join the true church so abhorred by the Pope,  
 Which ne'er for salvation by vain works did hope.  
 The poor Papist, a churchman, appeared now in light,  
 In a surplice of glory so pure and so bright,  
 Not stained with red crosses nor silly invention,  
 Thus to decorate man was not God's intention.  
 But robed in pure white with no trace of sable,  
 So the Pope lost a subject and the mass proved a fable.

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## THE MONTHLY ROSE

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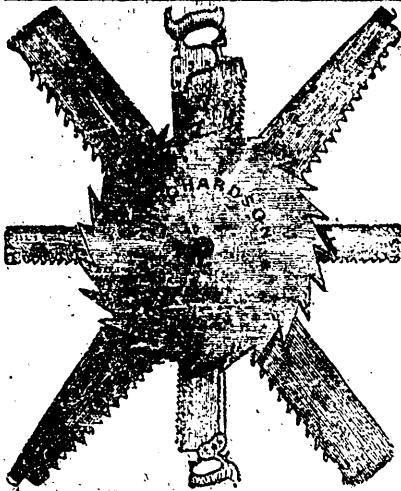
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## LATEST NEWS!

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

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