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THE
ROSE OF SHARON
MONTHLY;

A Literary and Religious Magazine

FOR CHRISTIAN FAMILIES.

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MAY, 1868.

Murus aeneus conscientia sana.

BRIDGEWATER, N. S.
.1868.

Rose of Sharon Monthly Advertiser.

ORANGE LODGE NOTICES.

BURNETT L. O. L., No. 24, Bridgewater, meets on the 1st, 2nd, 3rd, and 4th THURSDAYS, at 7 p.m.

THE BRANCH G. O. L., No. 39, on the 1st Thursday, at 7 p.m.

NASSAU, No. 27, in Lunenburg, on the 1st Wednesday, at 7 p.m.

LOYALIST, No. 14, in Chester, on the 1st and 3rd Tuesday, at 7 p.m.

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

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DAVID KIRK, Proprietor.

THE
Rose of Sharon Monthly.

VOL. I.

MAY, 1868.

NO. 3.

THE SCEPTIC UNREASONABLE

Infidels are heard to boast that they are wiser than the Bible, which they affirm they know to be untrue, and yet when interrogated they will candidly confess that they have never put its sacred truths to the test. Is it not reasonable to expect that they would "ask," "seek," and "knock," before they be heard to denounce the whole system of religion a fable and a deception?

Indeed, we well know that if they would but make the trial of the truth of God's word, they would at once confess that their boasted candor in opposition to the Bible were but mere pretences, held forth to conceal the reality of their enmity against God. Until they have tried this test, may not the terms fanaticism and delusion with far greater reason be used to designate their rejection than our belief of Christianity?

And even supposing the Bible to be false, we lose nothing by having brought it to this touchstone; for if the trial should foil it will only leave the unbeliever where he was before. On the other hand, if the Holy Scriptures be true, how immensely will he gain by the experiment! Instead of a few vague, ill-defined notions of God, he will then be able to say, "*I know in whom I have*

believed" (2 Tim. i. 12); "*This God is my God for ever*" (Ps. xlviii. 14). His short-lived participation of unholy mirth will be exchanged for a "joy with which no stranger intermeddleth" (Prov. xiv. 14); his cold and sullen fortitude, for a peace which the world can neither give nor take away; his comfortless prospects of annihilation, or something uncertain, for a hope full of immortality.

And this is the only fair test by which the Bible can be tried; for if it be true its author is God; and there is between our mind and his the most inconceivable distance. We are therefore to expect that many things will appear to his infinitely comprehensive understanding in a light totally different from that by which they are viewed by our limited reason. To use the very words of the Bible itself, it is possible that "God's ways may not be as our ways, nor his thoughts as our thoughts" (Is. lv. 8). If then his book should turn out somewhat different from the bible the sceptic would have written we cannot see that this is a sufficient reason for rejecting it, for we are infinitely less capable of judging of what ought or ought not to be the mind of God than

an infant is to decide upon the thoughts and councils of the most eminent statesman or philosopher.

But the unbeliever will reply that supposing a father had written a book expressly for the use of his child, he would have taken care to accommodate it to his capacity; and that it is reasonable in like manner to infer, that if God had written a book expressly for our use, he would have stooped to the narrowness of our understandings. We admit the justice of this inference, but we may take the liberty to make another supposition. Supposing a wise father had written a book for his child's use, and that he were to warn him beforehand that he would find many things too difficult for his unassisted comprehension, which things if he would ask him, he would render perfectly intelligible to him; would the child then have reason to complain that the meaning of the book was obscure to him, and he would not therefore need it? Now this is what the Bible assures us God has done. He has written a book for the use of men which, by reason of their imperfect and incorrect views, they cannot of themselves fully understand. He has told them that if they will ask of him, he will make it plain and intelligible to them. Now whether this account be true or false, it can only be ascertained by making the experiment. To say the least of it this seems worth trying.

But besides this we have two books more which we know can have no other author than God—the book of Creation, and the book of Providence. Do these books contain nothing difficult to be understood? nothing that we cannot easily reconcile with obscurities, not to say apparent contradictions in every page.

Is not the book of Nature incomprehensible? How unaccountable to our ideas, that the burying of a dry,

diminutive seed should be followed by its resurrection in the shape of a lovely flower, or a stately tree! How strange that one day should behold the lifeless caterpillar wrapped in a winding sheet of its own making, and the next should present it to us winged with life and beauty, the gayest of the fluttering creation! There is not in the whole book of nature a single line that is legible to us, from beginning to end. We can read enough to wonder and adore, but not enough to understand!

And as for the book of providence, are not its contents still more dark, and mysterious? Does it not contain ten thousand articles, which to our weak judgment appear absolutely inconsistent and contradictory! How often are the righteous visited with one affliction after another, while the wicked are not in trouble as other men. These are some of the seeming incongruities of the book of Providence.

If now a third book be offered us even the Bible, professing also to be from God, shall we deny that it is genuine, merely because it is marked by the very same peculiarities of style which distinguish other works of the same author. Surely this remarkable coincidence of style is anything rather than an objection to its authenticity.

When the infidel objects to the Bible on the ground of its being opposed to his reason, we have yet to doubt whether *reason* is at all to be relied on in the matter. For if we take a view of the history of the world from the beginning, and observe the absurd, degrading notions which men entertain of the Deity, we *must* perceive that the human mind is little capable of forming sublime or even reasonable notions concerning him. As he too professes to be guided by unassisted reason, he can scarcely be sure, that his ideas of God may not be just as remote

from the truth as those of the ignorant savage who says to a stone "Thou art my God." He will tell us no doubt that he has the superior advantages of an enlightened philosophy, and a cultivated intellect. But we know this argument will not stand. For what were those gods who, in the opinion of the enlightened and cultivated nations of Greece and Rome "in high Olympus ruled the middle air?" They were a set of mere men, with rather more than human power, and less than human virtue. These enlightened and philosophical nations conceived that God was altogether such a one as themselves." If the infidel's ideas are more rational than theirs, it is not because *he is naturally better informed than they were*, but because some of his notions have been refined from the grossness of their sensuality by that despised system of theology, the Bible. Their example may warn him how little reason can avail us in searching after the Almighty. A few of the wisest of them perceived that they were wrong, but confessed that all their philosophy was insufficient to find out what was right. With these the Maker of the universe, if not Jupiter or Saturn, was still the "unknown God." Yet they had the same reason to guide them, the same helps, unless they will acknowledge the Bible to be a help—that they have in the present day. Can they tell us why they can hope to succeed when their fathers so egregiously failed? *Reason alone*, in the case of every nation under heaven has proved a blind guide; can they tell us how it comes to pass that she should, in their case become so wonderfully clear-sighted? May not the ideas of God which reason has taught the sceptic, be just as wide of the truth as her suggestions to the heathen nations whom she persuaded to "Change the glory of the incorruptible God into an image like unto cor-

ruptible man, and to birds, and four footed beasts, and creeping things" (Rom. i. 23). And if he cannot be sure of the correctness of his notions, is it, we ask, safe to reject the Bible merely because it does not coincide with these notions.

Once more, if he should tell us that he cannot believe the Bible because its contents appear absurd if not contradicting to him; we answer *this is no more than the Bible itself has fretted*. "The natural man receiveth not things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). Let us again put the case home to his own experience. Suppose he had written a treatise on some particular subject and had distinctly and repeatedly declared, that to a certain description of readers, destitute of a certain degree of information, his book must, from the very nature of the thing, be incomprehensible, and even wear the appearance of glaring absurdity; would he not think himself unfairly dealt by, if his performance were to fall into contempt because those very persons whom he had declared incompetent to judge, were to assure the world that they had read it, and found it both obscure and ridiculous? And let us farther suppose that he had not only forewarned these people of the incapacity they labored under, but had also pointed out a method by which they might acquire sufficient knowledge to enter into the meaning of his work, and to estimate it at its real value; would he not accuse them of tenfold disingenuousness in condemning his production without giving themselves the trouble of examining by the method he had proposed? And we ask every reasonable man in existence if this unphilosophic proceeding be not the very counterpart of his own conduct with regard to that Book upon which, for anything he

has ever proved to the contrary, his eternal happiness or misery may depend. The Scriptures inform us in unmistakable language how to ob-

tain divine illumination. "*Ask and it shall be given you.*" Reader be induced to try the experiment.

GOSSIPING.

Of all the nuisances which afflict a country village, the most grievous and intolerable is the nuisance of gossiping. We almost believe this affliction is a chronic disease. Next to whisky, we think the greatest curse of a town is this spirit of tattling. This eternal and unceasing canvassing of this man's faults, that woman's follies, and the other child's sins is insufferable.

It actually seems to do some of these professional gabbers good to mumble the bones of the carcass of a dead reputation. A reputation which perchance has been theretofore killed by the mumbler herself, or himself, as the case may be. We can find no reason for the Hyæna-like satisfaction which the sharp-nosed vampyres take in scenting out a folly or a crime in a neighbor's life, unless it be the idea that every fault found in another's character raises the finder nearer to the plane of angelic life. And we have no doubt there are people in the world who really think that if they could prove that Samuel Dunham is a perfect devil, such proof would undoubtedly, elevate the person proving it to the station of an angel. But it would not!

There are two ways in which people try

to get up in the world. One is by climbing up the slopes where good men stand, and the other is by trying to pull the good men down into the mire where they stand. Now, a moment's thought must convince any one that this pulling-business does not raise the fallen up a single step. But, as we before said, we can conceive no other reason for the exultation, and the satisfied smack of the lips, which attends the devouring of a dead character, or a bitten, and partially mangled reputation. On no other theory can we account for the intensely brilliant glare of the fascinating eye of a fair one at the sight or the smell of blood from a new victim to folly or wrong.

A curse on all tattlers and gossips and scandal mongers, say we, and all people, not belonging to this class, will assuredly say Amen!

Satan's agents in the world are many, and are all more or less contemptible, and unwelcome, but the hideous bag who wears the crown of the Queen of Gossips, and head devil of the scandal mongers, and her numerous underlings, servants, and agents, are beyond all comparison, the most accursed and despicable of all the recruiting officers of perdition.

EARTHQUAKES PREDICTED.—Prof. A. M. Delisser, who has been sent by the French Academy to Jamaica, asserts that a series of celestial and terrestrial phenomena is at hand. On the night of the 27th February, in the western heavens, there was a conjunction of the moon with Jupiter and Venus, and three nights later Jupiter passed Venus by only twen-

three seconds of degree. The result of these conjunctions and perturbations will be atmospheric commotion—electrical discharges, heavy gales, high tides, earthquakes. Moreover, the whole year will be remarkable for its storms, inundations, eruptions, &c. American papers state that the current of the Gulf stream has recently increased one fourth in speed.

THE REPORTER, ON IRISH CHURCH AFFAIRS.

It is a humiliating fact to find some of the public journals of Nova Scotia advocating the most deliberate forms of robbery and injustice that was ever conceived in the minds of men, and which would be a disgrace to the people of Turkey or Austria. Under the very name of Joseph C. Crosskill, Esq., a Protestant, by profession, and a son of a loyal father, a petty writer has boldly asserted that loyal men have no right in the kingdom of Ireland to the possession of their own property. With a professed conviction that the Romanists in that kingdom are obliged to pay tribute or rates to the Protestant Church established by law, the scribbler eulogizes the contemptible Gladstone, who, in order to render himself popular among the enemies of the country, publicly advocates the propriety of spoiling the noble church of the blessed Reformation.

Now the Editor of the *Reporter* knows, or *he does not know*, that the Romanists in Ireland are not required to pay the value of one shilling to the support of the Protestant establishment. If he really knows this fact, then he is a base slanderer when he insinuates the falsehood to his readers, and he thus most shamefully imposes upon their ignorance. But if he does not know it, we earnestly hope he will examine the subject before he again gives utterance to an opinion that may be calculated to lead his readers astray upon this most important question—a question which will not only affect the present but future generations.

In the first and second numbers of the *Rose of Sharon* we have simply stated the facts in the case. We have clearly shown that the Irish Church is supported by her own rightful income or property, and not by any taxation whatsoever; that she has a better, and by far a juster claim to the tithe than any one of the landed proprietors have to the

other nine parts of their possession, that the creation of all other property in Ireland was subsequent to the decree which gave the Church the right to the property; that since that period every acre of Irish ground has been, at different times, forfeited to the crown, and that in every case the new proprietors received the property subject to this prior right, that no honest government could possibly interfere with, simply because it was never forfeited to the Crown by any improprieties or treasonable associations on the part of the Church. We also conclusively proved that the Romish peasantry were not obliged to pay the value of one penny tax to the Protestant church, and that in a large majority of cases the tythe payers were Protestant land proprietors, and not Papists, and that when Romanists did pay the tythe to the agents of either the clerical or lay rector, they had received value for their money, not in religious or Church services, for those are received by all without money or price, but in landed property, the rent and tythes of which they agreed to pay when they took possession of it.

And yet in the face of all these facts the sacrilegious Gladstone lends his influence to rob and plunder the Church to which the nation is indebted for its greatness and glory; and little hirelings in Nova Scotia have the brazen effrontery to denounce Mr. Disraeli for his loyalty to the Protestant Queen and the constitution of Britain.

The *Reporter* says:—"There was one noticeable feature during the debate, the frequent reference to the peaceful and loyal spirit *universally* exhibited by the Irish in the Dominion of Canada, Mr. Gladstone declaring that the reason was that in Canada Irishmen enjoyed full and perfect security for the fruit of labour, and were not contrasted with the last relics of a political and religious ascendancy.

Surely the *Reporter* must have known the above statement to be a gross and palpable contradiction of facts. Who compose the circles of the Fenian Brotherhood in every city in the Dominion? The Irish Papists and their friends in treason! Who has recently attempted to blow up the Parliament buildings in Ottawa? The Irish papists! Who has resisted the Dominion from the very beginning? The Irish papists and their friends! Who hissed at the name of the Queen in Montreal only a few months ago, and saying, "To hell with the red, white and blue?" The Irish papists! Who murdered our brave defenders at Limestone Ridge in June, 1866? The Irish papists! Who sent home a donation of £20 sterling to Father Lavelle, the clerical rebel, and in a letter accompanying it, said "they hoped the day was not far distant when the loyal men of Ireland would be compelled to bite the dust? The Irish papists! Who never fired a shot at the foe, or raised a solitary regiment to oppose the Fenian raid on Canada? The Irish papists! Talk not to us about the loyalty of those men who parade our streets under a green banner which has never yet waved by the glorious old crimson flag of Britain in the hour of insult, and in the time of danger!! It is clear and evident that loyalty at this time, in Gladstone's estimation, is at a very great discount; and we do hope that this is not the case in our own Provinces, and yet we must confess the signs are very ominous.

The present attack on the Church of Ireland is but a prelude to a contemplated one on the Church of England! Romanists will never be satisfied with anything short of SUPREMACY. What matters it to them that loyalty is discountenanced in Ireland, and treason apparently honoured by the authorities themselves! What thanks have they to return to the government for large grants of money to Maynooth and their other institutions, where traitors are manufactured and treason concocted—

grants which have been given, too, by unjust and iniquitous taxation, forced upon the Protestant population? What matters it to them that foreign Priests are permitted to trample upon and dishonour our laws with impunity. What compensation is it to them that the Protestants of Ulster are punished for claiming their natural rights, and that they are not permitted to make any public exhibition of loyalty, lest the enemies of British rule should be thereby offended? What do they care for the superior privileges granted to them in Ireland which are denied to the loyal sons of the soil, so long as every soul in Ireland is not compelled to submit to the degrading tyranny of the Pope! and the Church and the Bible are kept open and free to the poor. "All this availeth them nothing so long as they see Mordecai, the Jew sitting at the king's gate"!!!

For Romanists wickedly to attack the Protestant church is natural, and just what might be expected of them; but for Protestants to stoop to the dastardly act, shows their degraded and loathsome character. The papists themselves in their very hearts despise them.

Protestants of the Empire, Awake!! View the danger which threatens you on all sides, and fly to your posts!!! You have enemies *within*, enemies *without*, and enemies *all around* you. Paid Jesuits are at this moment thrust into your church to desecrate her altars by the sacrilegious rites of Rome, which your good old Protestant church denounces as "damnable idolatry." Protestant Churchmen beware of innovation on the good old religion of your fathers. *Mark the signs of Antichrist!* Paid Jesuits are sent among Protestant Dissenters, too, to foster division, and to foment sectarian hatred, and more especially to create a prejudice against the bulwark of Protestantism, the venerable Church of the Reformation. And their grand object is to snap the cords asunder that bind the Church to the State, so that the Sovereign *may* become a papist,

and thus be enabled to hand over our country to the Pope. Protestant Dissenters beware, there is a snare for you! Protestants of every name, awake, and unite for mutual defence, for danger threatens you! Depend upon it, the *Anti-tithe* cry is but a Jesuitical device which you may all well understand. Cast away your jealousies and your prejudices, and let the Protestant Churchmen and Protestant Dissenters stand shoulder to shoulder. Let "No Popery," be your watchword, and "No

Surrender," your battle cry. Give your influence to no man for parliamentary honours until you have proved him to be a good and sound Protestant. Be united and your liberty and religion are safe. But above all things, brethren, "put your trust in God," and when the time comes, *be at your post*, and, at the same time, *perform your duty*. Thus prepared, you will be enabled to do the work of 1690 over again, and God will make your united hosts as terrible to his enemies as an army with banners.

SIR WILLIAM'S DREAM.

One night as I slumbered, and on my pillow lay,
A vision came to me, and thus he did say,
Arise from your slumber and quickly draw near,
I'll show you the ground-work which now shines so clear.

So you marksmen be steady and true to your cause,
Remember bold Joshua and King William's laws.

Then I drew near to him just where he did stand,
With a mantle he clothed me, with a star in my hand,
Through valleys he led me, and paths where he trod,
Where no one could travel, but those that feared God.
So you marksmen be steady, &c.

Then I was admitted where no light did beam,
I travelled the desert unto Jordan's proud stream,
Till we came to a mountain, to the top I did climb,
And the Worshipful Master gave me the grand sign;
So you marksmen be steady, &c.

Then our journey we pursued, Joshua was our guide,
Saying, lift these twelve stones that's by Jordan's stream side.
So we did it for Joshua, by Jehovah's good will,
Who for this very cause made the Sun to stand still.
So you marksmen be steady, &c.

Then we travelled on our journey unto Jericho
And next unto Gilgal, where all marksmen must go;
There we built up our camp by Jehovah's command,
And to this very moment our groundwork doth stand.
So you marksmen be steady, &c.

So come you Purple Marksmen, who are linked in our band,
Let all join in chorus, while around me you stand,
And may our Purple Order still flourish and shine,
And we'll think on the vision that gave the grand sign.

So you marksmen be steady, and true to your cause,
Remember bold Joshua, and King William's laws.

THE DIGBY ORANGEMEN.

God bless the loyal men of Digby ! How our hearts bound with joy and delight to read the following, which we take from the *Burning Bush* of the 16th ult :—

“ At a special meeting of the Loyal Orangemen at Digby, held at Digby on the 6th of March, 1868, the following resolutions were unanimously agreed upon :

Whereas, The ancient and loyal institution of Orangemen has always been proverbial for their attachment to British institutions, and proud of their connection with the British Empire ;

Therefore resolved, That any attempt to infringe on the former, or dismember the latter, the person so offending shall be deemed a traitor to his country, and dealt with accordingly.

And whereas, A paper called the *Bluenose*, and edited and published by a poor deluded creature, was put in circulation on Wednesday last ;

And whereas, said paper does contain seditious and libellous articles, and calculated to arouse the honest indignation of every British subject ;

Therefore resolved, That it is our duty to take such steps as may be deemed advisable for the suppression of said paper, and show to all evil doers that we are determined to put down all attempts to weaken British influence or dismember the British Empire.

GEORGE DEXTER, W. M.

JOHN DALEY, Secretary.”

Last winter we had the pleasure and satisfaction of meeting with the brethren of the Digby Lodge, and we parted them with feelings of supreme delight, and could not help blessing the brave and loyal fellows in our very hearts. The

cordial manner in which both they, and the people of Digby generally received us ; the deep interest they took in our humble services when among them ; the attention with which they listened to our lecture on Orangeism, and their polite and courteous, nay, more, warmhearted friendship displayed towards us when in their midst, produced feelings in our bosom that cannot be forgotten. Repealers or no repealers, we felt we loved the people of Digby, a people that no man dare call disloyal !

We heard of that contemptible sheet called the *Bluenose*, and we thought to ourselves, what will the people of Digby say to this ? What will the Orangemen of Digby say to this ? We heard first a faint murmur from a distance sounding in our ears, but on Friday evening, the 17th of April last, at 11 o'clock, we saw the lightning flash, a bright Orange colour, then the British thunder roared louder and louder, and our brethren here were cheered by its true, full, British sound, and in vision we saw the Annexation traitors to their country pale with fright, and trembling with terror. Ah, cried we, there they are ! We knew we were not mistaken in the men. The storm of loyal indignation has gathered. Native Nova Scotians have thundered forth their indignation at the insult offered their country by a person that dare style his annexation rag *The Bluenose*. We beg pardon of our readers for mentioning the rag, as we never intended to do so, and we would have scorned to notice it at this time, only we could not help saying, God bless the Orangemen of Digby ! So mote it be, responds every loyal Briton throughout the universe, *be he Unionist or Repealer*.

Bed-bugs are kept away by washing the crevices with strong salt water, put on with a brush.

A bit of glue dissolved in skim milk and water will restore old or rusty crape.

THE SOLDIER'S SONG.

Ye lion hearted British Boys,
 Though scattered wide and far,
 Come, hear a simple countryman,
 Tune up the trump of war.
 With hearts light, and bayonets bright,
 Assemble on the plain;
 We knocked the tyrant up before,
 And so we will again.

So here's to noble Wellington.
 The darling son of fame,
 And Hill too, and Beresford,
 And Cambermere and Graeme,
 And all the countless heroes bold,
 The British Isles arrayed,
 To fight the cause of Europe's laws,
 Undaunted, undismayed.

When seated on the French throne,
 With nations at command,
 We led the lad a pretty dance,
 And tried him hand to hand;
 We sought for, and fought for,
 And nobly gained the day,
 When he veiled his bonnet in disgrace,
 And slyly **STOLE AWAY**.
 So here's to noble Wellington, &c.

Now come forth, the whole North,
 To emulate our fame;
 But the bagged fox, of Elba rocks,
 Will show but little game;
 With dark brow, he trembles now,
 And Europe hears him say,
 We'll make the French Republicans,
 Before he runs away.
 So here's to noble Wellington, &c.

THERE IS A GOD.—There is a God!
 The herds of the valley, the cedars
 of the mountain bless him; the in-
 sect sports in his beams; the ele-
 phant salutes him with the rising
 orb of day; the bird sings him in
 the foliage; the thunder proclaims
 him in the heavens; the ocean de-
 clares his immensity: it remains for
 foolish MAN alone to say "There
 is no God!"

God is capable only of goodness;
 the Devil only of sin; Man of both;
 Brutes of either.

THE BURNING BUSH.—We are most
 happy to inform our readers that the
Burning Bush is blazing again. We
 have just now received the first num-
 ber of this paper from the present pub-
 lishers. We ask our friends all to give
 it their hearty support. We need its
 weekly visits. The Rose cannot very
 well bloom unless the Bush is cultivated;
 and a Bush that bears a Rose, and a
 monthly one at that, is of all other
 Bushes the most beautiful, and must be
 admired by all people who take delight
 in the beauties of nature.

ADDRESS OF THE IMPERIAL GENERAL COUNCIL

Of the Loyal Orangemen of England, Scotland, Ireland, Canada, and the other Colonies, representing half-a-million of men, adopted at their meeting held in London on Wednesday the 17th July, 1867, to the Orangemen of the Empire.

First.—The Constitution in Church and State, and the Civil and Religious Liberty of all classes, have never been in such serious hazard since the reign of King James the Second.

Second.—The danger to the Church is in great measure occasioned by the Romanizing party amongst the Clergy of the Church of England; as to whom we deem it needless to wait for the Report of the Royal Commission, or minutely to examine Rubrics and the Canons of 1503, and the conflicting opinions of Counsels, the case being too clear to admit of doubt, and these Ecclesiastics have designedly introduced, and are now introducing the Romish Vestments, Ritual, and Doctrines—conduct which common sense teaches to be inconsistent with the principles of the Reformation, and with Clerical honesty.

Third.—But the danger, both to the State and also to the Church, is mainly occasioned by the gradual and perpetual concessions since the year 1829, made in Parliament in favour of the Roman Catholics: the great delusion of the present time being, to treat Popery as if it were an innocent form of Christianity, deserving equal privileges and equal position with Protestantism.

Fourth.—In the last and present sessions, especially, several measures, tending to the manifest destruction, immediate or remote, of the true principles of the Constitution, have been, and are being passed through Parliament, and with such rapidity and recklessness as would be unjustifiable even in the most ordinary and harmless Bill. We speak not of Parliamentary Reform, as to which we express no opinion.

Fifth.—To specify all the advantages obtained by the Romanists by their well sustained system of attack, aided by so

called Protestants of all political parties, would (except as shewn in the annexed Synopsis) be impracticable within the limits of an Address. We, therefore, confine ourselves to a brief statement of of the consequences, immediate and future, of the Repeal of the Declaration against Transubstantiation, and of the Repeal of the Ecclesiastical Tithe Act.

Sixth.—As to the former measure, the immediate result will be, that the Sovereign will be the only person in the British Dominions required to make the Declaration against Transubstantiation, which at present forms part of the Coronation Oath. The remote result, and at no distant period, will be, the abolition or alteration of that Coronation Oath (the main, if not the only *practical* obstacle to a Roman Catholic assuming the Crown), to be speedily followed by the Repeal or Alteration of the Royal Succession Act.

Seventh.—As to the latter measure, the immediate consequence of the Repeal of the Ecclesiastical Titles Act will be, the practical acknowledgment of the Pope's *Legal* power to do by a mere Bull that which our Sovereign cannot do without express sanction of Parliament; namely, to establish, at his own will and pleasure, a Hierarchy in any and every part of the British Empire, with territorial titles. The Queen's supremacy will thus be effectually destroyed: while the lay Roman Catholics themselves will be injuriously affected by the increased facilities for the introduction, by their Bishops, of the Canon Law for their Government.

Eighth.—The next, and not distant, consequences will be, the ostentatious exhibition, in public, of the Romish Bishops and Priests in full costume, attendance and ceremonial, their religious

processions, and their reception at Court (hitherto refused). We might point to still further consequences, whereby Her Most Gracious Majesty may, by her own Parliament, be placed in which King James II. wilfully placed himself. In few words, there is imminent danger that the Throne will be opened to Roman Catholics, the Religious Reformation and the Revolution of 1688 ignored, and the last remains of the Constitution of 1688 trampled out. And these dangers are to a great extent occasioned by the false test usually applied to the Ecclesiastical Titles Act; namely, the mere fact that no conviction has occurred, or is likely to occur, and no penalties are enforced or are likely to be enforced. The real test is, that the Act, consistently with the leading features of the Constitution, negatives the power of the Pope to interfere territorially with England and English Sees; and reduces the created hierarchy to their proper position, whatever titles they may illegally assume amongst themselves. The enactment was doubtless too feeble, as a repulsion of a deliberate national insult; but, although too feeble, the Act must be retained, if England wishes to be free.

Ninth.—The apparent indifference of the people the gradual progress of Constitutional destruction (which doubtless helps forward their work), arises from the following causes—grievous ignorance of passing events, and of the effect of these Constitutional changes: incessant occupation, which leaves little time for thought or action out of the range of business; a general conviction that no political parties can now be trusted, and, therefore, that matters must take their course; and, in many instances, utter indifference to all forms of religion.

Tenth.—History and experience lead to the conclusion that there must and will be, sooner or later, a fearful reaction on the part of the Protestants of the Empire, the final result of which can at present only be surmised.

Eleventh.—Confidence can no longer be placed in public men (whatever may be their party or their professed political opinions and actual pledges), for the protection of the British Constitution. And henceforth they must, by their constituents, be divided into two classes, Protestants and Pro-papists, and votes for Members of Parliament must be given accordingly.

Twelfth.—Finally, we are in the position of loyal men, who seek nothing except the prosperity of our Queen and Country. As such, we now enter our solemn and earnest *Protest* against the dangerous concessions and unjustifiable alterations of the Constitution, which have been, and will doubtless hereafter be made at the dictation of the Roman Catholics, who will never rest satisfied with anything short of *Supremacy*. We thus protest, not from the inclination to persecute or injure any portion of our fellow subjects, but from an anxious desire to secure for all parties that liberty which the present course of Parliamentary procedure (if unchecked) must ultimately, for a time at least, destroy. We do not wish to see a convulsive restoration of freedom and pure religion. Probably this, our Appeal, will influence neither the Government nor the Country; but at all events we shall hereby avoid the future taunt, that no persons out of Parliament opposed or remonstrated.

We place upon record our prayer that England may remain *The Protestant Nation of the World*, whilst granting to all other creeds and persons toleration to the utmost limit, consistent with that position. And we avow our conviction that, when England ceases to be in Church and State essentially Protestant, she will cease to be great, prosperous and free; if, indeed, she be permitted to retain an independent European existence. And we declare before the world our inflexible determination to support, at all times and under all circumstances, the House of Hanover, *being Protestant*; and to contend

for and sustain the Civil and Religious Liberties of our common country, now too seriously threatened.

SYNOPSIS.—The Emancipation Act, 10 Geo. 4, chap. 7, 1829, entitled, "An Act for the Relief of His Majesty's Roman Catholic subjects," provided the following guarantees, which have all been either repealed, altered, attacked, or neglected:

1. Oaths—sections 2 and 11.
2. Exclusion of Roman Catholics from office of Lord Chancellor of Ireland, &c.—section 12.
3. Exclusion of Roman Catholics from the governing bodies of our universities, colleges and schools—section 16.
4. Prohibition against Roman Catholic Ecclesiastics taking titles to sees—section 24.
5. And against attendance at Roman Catholic places of worship in Ireland with insignia of office—sec. 25.
6. And against Roman Catholic Ecclesiastics appearing in the habits of their Order elsewhere than in their usual places of worship—section 26.

7. Suppression of Jesuits, Monks, &c., &c.—sections 28 to 36.

In the present Parliament attacks have been made on the Protestant Constitution of our Country, in the following (amongst other) instances:—

1. Attack on the Irish Church.
2. Repeal of the Declaration against Transubstantiation, as preparatory to opening the throne to Roman Catholics.
3. Attack on the University of Dublin.
4. Pending Repeal of the Ecclesiastical Titles Act, as preparatory to the invasion of all our provinces and sees.
5. Attempt to authorize Roman Catholic Priests to officiate at funerals in Protestant Churches and Churchyards in Ireland.
6. Industrial Schools Act.
7. Attack on Mortmain Act, by bill for granting lands direct to Roman Catholic Bishops, and thereby incorporating them, and recognizing them by Act of Parliament.

Signed on behalf of the Council,

ENNISKILLEN, G.M.

17th July, 1867.

PARTY PROCESSIONS IN IRELAND.

THE CASE OF MR. WM. JOHNSON.—The verdict obtained against Mr. Johnston, of Ballykilbeg, at the Down Assizes, and his imprisonment in the jail of Downpatrick, will prove the crisis in the history of the penal statute under which the Protestants of Ulster have so long chafed. The idea that the case, as between Mr. Johnston and the Government, could be presented as a bare question of whether he had broken a law, was the most foolish that could be entertained. The policy of instituting a prosecution for the Bangor meeting is the point upon which the public will offer their opinion. They have already uttered that opinion very emphatically, condemning the appli-

cation of the statute as partial, and unfair to the loyal population against whom it was directed, considering the course pursued by the Government with regard to the recent Procession in the South, and the systematic manner in which the same law was violated with impunity in other parts of the country, for years before. A meeting of temperate and earnest working-men, in Belfast, has startlingly exhibited the impolicy of the step taken by the Irish Minister in indicating very promptly its certain and deplorable effects. One of the most striking of these is the only too probable estrangement of the Protestant workmen of Ulster from those whom they have for genera-

tions regarded with affection and followed with pride as their natural leaders. An impression has been produced by Lord Mayo's prosecutions, and some of their later incidents, which it will be extremely difficult to remove, and which, if not removed, will tell upon the next elections in the province, perhaps injuriously. It is certain that such men as spoke on the Belfast workmen's platform are not to be despised. Their opinions are intelligently formed, and with a reference to the actual position of events.— Their conviction is shared by the calmest thinkers, that there will not be peace in Ulster, or in Ireland, so long as the Party Processions Act remains on the statute-book.

The state of public feeling is so far understood, that there appears to be a wish to release the Downpatrick prisoner at the earliest moment, on any fair reason. It was stated by the Belfast papers that Mr. Johnston had been liberated. The announcement was premature, and indicated a remarkable anxiety in a certain class of prints to be able to say that he was a free man again.

[From the Derry Sentinel, March 7th.]

Few can have any doubt of the real character of the processions at Cork, Limerick, and Dublin. When Lord Derby stated, in a speech in the House of Lords, that the Cork and Limerick processions were within the law, and when Lord Mayo, in the House of Commons, expressed doubts of their legality—when the Dublin procession was not prohibited, although due notice was given of it—the parties composing it cannot be blamed for holding it. But the practical injustice remains that loyal men are punished, while others who cherish various shades of disaffection escape. It is the course that is pursued by the Irish government that is to blame.

As a Liberal Government he took no notice of three former illegal proceedings, as a Conservative Government have taken no notice of the Cork and Limerick processions to the present hour, while the Dublin prosecutions was a tardy proceeding, taken up after the accused parties had been supplied with an admirable defence. If real impartiality was intended, especially after the failure of the Dublin prosecutions, the prosecutions at Down should have been withdrawn. That course was urged upon the government, but in vain. At first it was announced that the Attorney-General was to be in Parliament, but as Parliament was adjourned at the time, it was necessary for him, as a matter of common decency, to attend at Downpatrick. Yet there was no withdrawal of the prosecutions. There may have been a tacit understanding with the Crown prosecutions as to the pleas of guilty, but it was an arrangement to which honourable men could not consent. The Attorney-General, it is true, stated that he did not come to prosecute the Orangemen, but such a statement was a paltry verbal quibble. The set-off of the Rathfriland Roman Catholics was only made use of to give a colour to the profession of impartiality that is now set up.

No attempt has yet been made to try the Cork and Limerick processionists. The Dublin processionists were only tried after a good defence was supplied them by leading members of the government itself. Why is this foolish act kept upon the Statute book? Why is it enforced against loyal Protestants, when it either is not, or cannot, be enforced against men whom it would be a libel to call loyal? If all Acts of Parliament are to be scrupulously obeyed government should set the example. It is notorious that the Ecclesiastical Titles Act is allowed to remain a

dead letter. Dr. Moriarty, Roman Catholic Bishop of Kerry, boasted that he systematically violated it. The Party Processions Act had become doubtful when it had been broken on three separate occasions with the connivance of the government. It had become more than doubtful—it was supposed that not a rag of it was left, when Fenian processions were allowed. Doubts have at length been dispelled so far as the Orangemen are concerned. In their case the pound of flesh is to be rigorously exacted. Three Protestants are to be punished like felons because they could not stoop to the meanness of a degrading plea which conscience did not justify. The effect upon the minds of loyal men cannot be good. Although it is a true boast that Orangemen have maintained their loyalty under great discouragements, the tendency of such prosecution is in an opposite direction.

It is stated that a meeting is to be held to express indignation at the course taken by the government. If it is intended that the cause of Conservatism should be strengthened the sentence should not be carried out in the case in question; the Party Processions Act should be allowed to remain a dead letter in all cases, as well as in some, until an opportunity occurs for repealing a measure which is an unnecessary infringement of the liberty of the subject, and produces animosity while it professes to allay it.

SENTENCE OF THE PRISONERS.

DOWNPATRICK, FEB. 29.—Mr. Justice Morris entered the Crown Court at ten o'clock this morning, and took his seat on the bench. The court was densely crowded.

William Johnston, Esq., Ballykilbeg; William M'Whinney and Thos. Keatinge were then called, and hav-

ing surrendered, were placed in the dock.

Mr. Justice Morris then addressed the prisoners as follows: William Johnston, William M'Whinney, and Thomas Keatinge, you have been severally convicted for an offence against an Act of Parliament called the Party Procession Act. The facts of the case were really so cogent, so conclusive, and so clear, that I must say there was virtually nothing for the jury to decide, and they, therefore, were necessarily obliged to bring in a verdict of guilty against each and all of you. The procession—the subject matter of the indictment against you—formed in the town of Newtownards under circumstances which included almost a violation of the Party Processions Act in every circumstance which attended it—namely, the violation of it by the use of party ensigns, by having music and by playing party tunes—was formed on the 12th of July, for the ostensible purpose of petitioning for the abolition of the very Act of Parliament which those convening the procession and forming it were ostentatiously violating. You observed yesterday that several persons, upon being arraigned, pleaded guilty to the offence of a violation of the Act of Parliament. Having done so, they exhibit their regret by that fact as well as by the counsel who defended them, who stated their regret at having violated it. The same course might have been open to you. You preferred not to adopt it. It was quite your right to follow the course you have adopted, if it concurred with your own views and your consciences; but at the same time you have taken away from the Crown—who in this case did not call upon the court for the inflicting of any sentence of punishment—the grounds upon which they might have made such application to the Court, and you have taken from the grounds on which I could comply with it, because there had been no expressions of regret for the offence which had already been com-

mitted. I am therefore obliged in this case to take a different course from the others, and accordingly the sentence of the court upon you, William Johnston, is that you be imprisoned for the period of one calendar month, and that at the expiration of that period you enter into security, yourself in £500, and two sureties in £250 each, to be of good behaviour for the period of two years, and, in default of doing so, that you be imprisoned for a further period of one month. The sentence upon you, Wil-

liam M'Whinney and Thomas Keatinge, is that you also be imprisoned for the period of one calendar month, and, at the expiration of that period, that each of you do enter into security, yourselves in £50 each, and two sureties in £25, to be of good behaviour for a period of two years, or, in default, a further month's imprisonment.

The prisoners were then removed by an underground-vaulted passage leading from the door to the interior of the jail, and which is of considerable length.

SWEARING.

Cats are said to curse and swear. If they did, the poor beasts are no models for men. But cats are slandered—*men are the only animals who curse and swear*. The august name most commonly profaned is their Lord and Maker's, and the evil one most frequently adjured is their worst enemy, the devil's.

A quaint old porter, in one of the London meat-markets, gently protests against a fellow-porter's oath, by the expostulation: "Nay, Joe, don't *blacken* thy tongue, lad. Why should'st thou make *black* what God has made *white*?" The black tongue the familiar sign of diseased meat, has more than once condemned the swearer, like a putrid carcass out of his own mouth.

"*Why do you swear, my friend?*" I once asked a soldier who was cursing his children."

"I mean nothing," said he.

"Perhaps not, but your swearing means gratuitous perjury, because perjury is swearing what you don't mean."

"I intend no perjury, sir."

"Then you *do* intend what God equally forbids—taking his name in vain?"

"No sir, don't mean that either, I don't *mean* anything."

"So you said before; but you know a jury tries a man not for what he intended, but for what he did."

"I meant no perjury to the complainant," pleaded a libeller, on his trial.

"'You are not convicted of what you did not mean, but of what you said,' says the judge. 'God, the Judge of all, saith so too.' 'By thy words thou shalt be justified, by thy words thou shalt be condemned.' If God or Satan took some men at their word, what would become of them."

"But, sir," rejoined the soldier, "our young 'uns don't think I'm in earnest till I swears at 'em."

"Worse and worse. Are you not ashamed to own to have trained them so meanly and immorally, that they won't believe you till, so to speak, you are put on your oath? Really, my friend, your word must be like a bad bill, with a worse endorsement, which only effects its credit by insuring its being dishonored. Think over this again."

"Indeed I will, sir; I never saw it that way before."

"Blaspheming, my friend, is no vernacular of good faith, whether with God or man. The more you swear—which, on your own showing, is the utterance of forged oaths

—the less you will be trusted, if, on no other account, than you can't trust your own statement without the vicious guarantee."

I close, by entreating all swearers to mark their debasing habits in the several aspects in which it is to be deprecated. Its *vulgarity*, the lowest scamp being your match at the weapon; its *stupidity*, which mistakes for emphasis the wretched slang which foils your impression; its *indolence*, slouching itself in the threadbare verbal slops of profligates, rogues, and vagabonds, instead of taking the pains to clothe your ideas

in your own terms, measured and fitted to the occasion; its *uncharity*, which wantonly assaults the scruples of mere conscientious neighbours; its *bad example*, prompting others to join in the same abominable sin; its *fearful peril*, "for curses, like chickens, always come home to roost." And finally above all, its *virtual sacrilege*, in using Divine names and things for the service of the devil, as Belthazar drank out of the sacred vessels of the temple, and its thankless violation of the Saviour's absolute prohibition, "Swear not at all."

—Rev. J. B. Owen.

ORATION.—The oration lately delivered in St. Mary's Chapel, Halifax, by the Rt. Rev. Dr. Connolly, on the late fearful and lamented occurrence which took place in Ottawa, will (D.V.) receive our attention in the next issue of "The Rose of Sharon." The sermon, in point of ability, is characteristic of the learned Prelate who delivered it. There are a few points in it to which we will beg leave to take exception, and we cannot but regret that they were delivered by the distinguished Doctor on the solemn occasion referred to, as they are calculated *only* to effect evil in the minds of the Irish peasantry, who by such teaching are disposed to be disaffected to the institutions of their country, which institutions are designed for

their own benefit, as well as of other portions of Her Majesty's subjects in the Dominion and Empire.

The Grand Protestant Association of Loyal Orangemen of America, Prince of Orange Lodge, No. 339, working under the Duke of York, Dist. Liverpool, Eng., meets the second and fourth Fridays of each month, at Military Hall, 193 Bowery, N. Y. Orangemen from the British Empire with certificates are cordially invited to visit us.—John G. Norman, W.M., 287 Sixth Street; John Reid, D.M., 13 Jackson St.; Francis McKendrey, Sec., 291 W. 18th St.; Thomas Golding, Treas.

THE

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