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THE
ROSE OF SHARON
MONTHLY;

A Literary and Religious Magazine

FOR CHRISTIAN FAMILIES.

REV. D. F. HUTCHINSON, EDITOR.

MARCH, 1868.

Murus aeneus conscientia sana.

BRIDGEWATER, N. S.

1868.

THE

Rose of Sharon Monthly.

VOL. I.

MARCH, 1868.

NO. I.

OUR NEW MAGAZINE.

IN presenting the first number of our Magazine to the public, we do not feel that an apology is necessary ; as the community at large feel the increasing necessity of such publications. The rising generation requires useful reading matter to be laid before them, and if not supplied with knowledge that will instruct, and be calculated to make them good members of society, they will most assuredly seek after that which will have a most poisonous influence upon their lives and morals. Our free-school system, so happily established throughout the greater part of the Dominion is calculated to increase the intelligence of the country, and to make our people a reading people, and all right-thinking men must therefore feel the importance of guiding the public mind into those paths which lead to intelligence, loyalty and religion.

Our monthly will be *independent* in politics, *unsectarian* in religion, and in this we are quite sure we will meet the approbation of our readers. Men are growing weary of political trickery and deception by which unfortunately the public have too often been deceived, and the advantage has been taken of such ignorant men who make it their boast "that all the

news they require they find in the Bible." Our periodical will not be identified with either liberals or conservatives, but on all great questions we will be free to express ourselves according to our highest light and deepest conviction. Indeed we intend to leave political matters to those more deeply versed in them than ourselves, and shall only speak upon the subject when duty and loyalty demand it.

Our people too are growing tired of religious squabbles which have no tendency to improve our natures, or make men better, but rather the opposite ; for where the spirit of Jesus dwells there we will find true charity and lasting peace, and not schisms, anger, malice and discord. We will endeavor then to throw oil on the troubled waters of political and religious strife which so unhappily exists among our fellow Protestants. With pain we have witnessed the effects of such strife in years past, and we promise that our magazine, which we name "*The Rose of Sharon Monthly*," shall be free from any tendency in that direction. We hope to be able to make it a welcome visitor to loyal men of all parties and of every name ; and instead of magnifying our differences it will be our

happy privilege to believe that in many things we all agree, and that where we do differ in the faith it is more in expression than in reality. We trust to meet the approbation of all good men into whose hands our periodical may fall. And we hope to be able to impart knowledge to the public on a great variety of subjects, religious, domestic, literary and scientific. We shall to a great extent be guided by our experience in the past, and our great object will be more closely to unite Protestants of every denomination, by showing that divisions are unnecessary, and are caused by the great enemy of all men for the purpose of weakening the interest of Christ's kingdom in the world.

As it regards political and religious Popery our opinions are unchanged. We believe it to be hateful to God and injurious to the human race, and we shall therefore expose its vileness by every lawful Christian means in our power. The present is no time for Protestants to be inactive and silent while the Church of the blessed Reformation is being robbed and spoiled by her enemies, and our dearest rights about to be wrested from us and given to the children and friends of a foreign tyrant. Our Government at home is at this moment truckling to Anti-christ, for while the Protestants of Ireland are oppressed and their natural rights taken from them, Roman Catholics are permitted to violate the laws with impunity.

Some time ago Lord Palmerston stated in the House of Commons in England, that according to his experience, the Jesuits had been the originators of most of the wars and civil commotions of Europe, and that no country was safe that permitted them to reside within its dominions. The Roman Emancipation Act, 10 George IV., Chap. 7, Sec. 28 provides "That every Jesuit and every member of any other religious order, community or society of the Church of Rome,

bound by monastic or religious vows shall within six calendar months from the passing of that act, deliver to the Clerk of the Peace of the county where he resides, a statement in the form prescribed, and which should be transmitted to the Lord Lieutenant of Ireland, or the Secretary of State for Home Department, and further, that if any Jesuit, or such member as aforesaid of any religious order, should after that act come into the realms, he shall be deemed guilty of a misdemeanor, and if convicted, should be banished from the kingdom during the term of his natural life."

The following extract is from the report of the Scottish Reformation Society for 1865: "It is significant of the contempt with which the Roman Priesthood are permitted to treat the most solemn enactment of our laws, that this provision without which the Roman Catholic Relief Act would never have passed, and which at the time was admitted by all to be necessary for the protection of the State has ever been wholly disregarded. And it appears from parliamentary returns that although Jesuits are residing throughout the various towns, as in London, Liverpool, Nottingham, Salford, Shrewsbury, Edinburgh, Glasgow, Dublin, Limerick and Galway, and although there are no less than 58 monasteries, or communities of men in England, and 93 in Ireland, and their members engaged in teaching in schools, receiving grants from Government, and otherwise they have failed in every instance to comply with the provisions of the act."

The same may be said of other laws of a similar character, which were passed at the same time, but which the Roman Priesthood are permitted to treat with the most supreme and perfect contempt. And yet while the enemies of the Government are being thus indulged to the great injury of the public, laws are passed prohibiting Protestants from

any public expression of loyalty, and thus depriving them of their natural rights. And as if to fill up the measure of their iniquity a law is on foot this moment to rob and plunder the Irish Church, and which we well understand to be but a preparatory step to the robbery of that of England. Traitors, too at the bidding of the Papists are trying to sever the connection between Church and State, so as to open the way for a Popish Sovereign to ascend the throne, and thus hand over the country to the Pope, who is to-day so justly detested by his own people as to be guarded on his throne by foreign bayonets. On these most important subjects we shall endeavor to keep our readers posted. We clearly see the danger that threatens the very best interests of the empire, and with God's help we shall endeavor from time to time to sound the notes of alarm and give timely warn-

ing to our fellow Protestants of approaching danger.

In a word we will spare no pains to render *The Rose of Sharon Monthly* worthy, in every respect of the patronage of a Christian and intelligent public. And in addition we beg to state that we hold ourselves responsible for every line which may from time to time appear in our columns. The magazine will be published and mailed under our own direction and superintendance, so that our readers may entertain no fears but that our monthly will visit them steadily and regularly. In the name of the Lord, and looking to him for his blessing and guidance we issue the first number of *The Rose of Sharon*, and we have not the slightest doubt but that it will be duly appreciated and largely patronized by our numerous friends and by an intelligent public.

INVALIDATION OF OATHS.

THE Roman Pontiffs, unsatisfied with the sovereignty over kings and heretics, aimed, with measureless ambition, at loftier pretensions and more extensive domination. These visegods extended their usurpation into the moral world, and invaded the empire of heaven. The power of dissolving the obligation of vows, promises, oaths, and indeed all engagements, especially those injurious to the Church, and those made with the patrons of heresy, was, in daring blasphemy, arrogated by those self-styled visegerands of God. This involves the shocking maxim, that faith contrary to ecclesiastical utility may be violated with heretics. The Popedom in challenging and exercising this authority, has disturbed the relations which the Deity established in his rational creation, and grasped

at claims which tend to unhinge civil society and disorganize the moral world. Christendom, on this topic, has witnessed three variations. The early Christians, in loud indignation, disclaimed the idea of perfidy. Fidelity to contracts constituted a distinguished trait in the Christianity of antiquity. A second era commenced with the dark ages. Faithlessness, accompanied with all its foul train, entered on the extinction of literature and philosophy, and became one of the filthy elements of Romish superstition. This abomination, under the patronage of the Papacy, flourished until the rise of Protestantism. The blessed reformation formed a third era, and poured a flood of light which detected the demon of insincerity, and exposed it to the detestation of

world. Fidelity to all engagements constituted one grand characteristic of primeval Christianity. Violation of oaths and promises is, beyond all question, an innovation on the Christianity of antiquity, and forms one of the variations of Romanism. The attachment to truth and the faithfulness to compacts evinced by the ancient Christians were proverbial. The Christian profession, in the days of antiquity, was marked by a lofty sincerity, which disdained all falsehood, dissimulation, subterfuge, and chicanery. Death, says Justin and Tertullion, would have been more welcome than the violation of a solemn promise. A Roman bishop, in those days of purity, would have met an application for absolution

from an oath with holy indignation; and the humblest of his flock, who should have been supposed capable of desiring such a dispensation, would have viewed the imputation as an insult on his understanding and profession. But the period of purity passed, and the days of degeneracy at the era of the dark ages entered. The mystery of iniquity in process of time, and as Paul of Tarsus had foretold, began to work. Christianity, by adulteration, degenerated into Romanism, and the Popedom became the hot-bed of all abomination. Dispensations for violating the sanctity of oaths formed, perhaps, the most frightful feature in the moral deformity of Popery.

THE IRISH CHURCH.

The repeal agitators in Ireland, and their friends in treason and rebellion throughout the Empire, are intent upon the destruction of the Irish Church; and this we well know is only a preparatory step to a more serious aggression to the Protestant establishment in England. Against the proposed robbery and plunder of Christ's heritage in that country all loyal Protestants will most solemnly protest. To hear the enemies of British rule talk, one would imagine that all the troubles in Ireland spring from one source, the existence of the Protestant Church by law established. From its *nominal* adherents, as well as from its avowed foes, assertions so unqualified, and details so overwhelming, have been reiterated against it, that its friends have hardly dared for a time to appear in its defence. Even in our own Province the *Sun*, the *Citizen*, and the *Witness*, in their hatred to the Protestant and British Establishment of that country, have vented a large amount of

their malice and spite upon this position of the possessions of the Saviour. Down with it! down with it!! they cry, even to the ground; confiscate its property, tear down its walls, and leave nothing but the ruins to tell the story that Christ once had a Church in that kingdom that joined in the noble Protest at the period of the reformation.

Again and again has the great question been established that the claims of the Church in Ireland to the TITHES, as a species of property is not less clear and undeniable than that of the Church in England. In England, it is not easy to ascertain either the precise time at which tithes were introduced, or the exact authority by which in the several districts they were ceded to the Church. But the origin of tithes in Ireland can be more distinctly traced. It dates at least from the reign of Henry II, whose first act it was, as the Sovereign of the country, to ratify the proceedings of the Synod

of Cashel, which, among other matters, had passed the following decree:—

“That all the faithful do pay to their parish church the tithe of animals, fruits, and other increase.”

The creation of all other property in that country is subsequent to this decree. At the time when the Synod was held none of the native landholders had been ejected; but since that period, every acre of Irish ground has been at different times forfeited to the Crown; and the new proprietors, who have come successively into possession, have received their estates as gifts from the Crown, subject to this prior interest, the tithe. It is obvious that in this view of the case, the general merits of a tithe system, or an endowed establishment, as well as the validity of this first gift, are wholly beside the question. The gift may have been unwise, impolitic, or illegal, but can they take the objection, who have been content to accept the remaining nine parts of the land from the very same authority; or if they can, will they thereby advance themselves a single step towards the conclusion, either that the gift was made at their expense, or that, if revoked, the subject matter would of course and of right belong to them. To arrive at this, they must be prepared to maintain that a grant of nine parts entitles the grantee to the tenth, which has been before given to another person. Our readers will not misunderstand us, as intending to put this short argument as a solution of the whole question; we put it only as an answer to the erroneous claims and complaints made on the ground of right on behalf of the Irish landed proprietor.

If then the tithe owner takes no more than his tenth, he does injury to no man. Now what in this respect has been the general conduct of the British clergy? This is a question of fact and we invite our readers to it.

The Province to which we are most generally referred for evidence of their alleged oppressiveness is the Province of Munster. *It is there* that the greatest outrages have been committed, and that the tithe system is supposed to be superlatively odious. Of late years the most disturbed part of Munster has been the County of Limerick; and in meeting the assailants of tithes in that district, we find them in the very field in which, as we believe, they would wish to take their stand. This subject has been examined by the author of the “Inquiry.” On page 11 of his work, he states what these tithes have been on an average of seven years, commencing in 1814; and as this average is taken from the records of the Vicar General’s Court, in the diocese of Limerick, and the sums there awarded exceed considerably the amount of those agreed upon in private bargains, he certainly does not put the case in the most favorable point of view. The result of the calculation is that the sums charged for tythes in the county of Limerick, are, on an average but the thirteenth part of the crop, instead of the tenth; and if Limerick, then, be only a fair average of the island, we may reasonably conclude that, throughout Ireland, the Church receives in general not much more than one third of the sum to which, under the name of tythe, it is entitled by law. If a doubt be raised of the general accuracy of this result, and if it be asked why the incumbent is content to sacrifice nearly two-thirds of his property, rather than take the tythes in kind, we answer, that the same motives which induce a clergyman in England to be contented with a moderate compensation, are doubtless to be found in operation upon the Irish clergy; but the incumbent in Ireland has, besides, difficulties of his own to contend with, either the agency of a combination, by which he is very much embarrassed, or the prohibition of Captain Rock, exhibit-

ed in blood as a warning to all audacious parsons.

"I admit," says a writer on this subject, whose language we adopt, "that no private right should be suffered to be a public wrong. That is an evil which the governing power in the state must have the power of remedying by the eternal law of self-preservation. But I require to have it clearly proved to me, that such an evil exists, and exists in such a degree as to admit of no other remedy than that which J. K. L. proposes, and which should never be resorted to, except in cases of the last necessity. Suppose Parliament, after due deliberation, came to the resolution, that it was rightful and fitting to deprive the Duke of Leinster of his possessions! I entertain no doubt of their competency so to do, as I entertain no doubt that an individual possesses the right to cause the amputation of his little finger, when such a step is necessary to the preservation of his life. All that I ask, then, is, not to sacrifice the property of the clergy, which they hold by the most ancient and sacred of all titles, to any less urgent necessity than would be sufficient to justify a similar measure in the case of any other subject."

But having thus far acceded to the implied principle of these radicals, who would rob Christ himself of his property, demanding only the impartial application of it, we are at issue with them upon a fact; where is the proof that the insurrections of Ireland are to be traced to the tythe system? We affirm, on the contrary, that among the various commotions that have taken place in that country for the last century, only one can be mentioned where the payment of tythes was the prominent grievance; and we challenge those who maintain the contrary assertion to bring forward their proof.

The first of that series of unhappy transactions, in modern times, occurred in 1760; this was a rising in

Munster; the grievances complained of were the inclosing of commons, the turning out of the old tenantry in order to throw many farms into one, and the encouragement given to grazing. The first employment of the *Levellers*, as these insurgents were called, was the levelling of fences and the houghing of bullocks. The first objects of attack were not the clergy, but the landlords. This commotion disturbed the south of Ireland for several years.

In 1763 and 1764 the appearance of the *Hearts of Oak* in the county of Armagh originated in a grievance connected with the system of road making. One of their first proceedings was to swear several gentlemen on the commons of Armagh, not to lay on more than a farthing an acre land rates towards the repair of high roads, and make no new levy for private roads.

In 1769, the counties of Down and Antrim were convulsed by the *Hearts of Steel*: these discontents had their source in the new letting of a great estate, the terms of which being the payment of large fines, a considerable portion of the tenants were unable to obtain renewals, and had recourse to violence against such persons as ventured to take their farms. This was purely a question between landlord and tenant.

In 1786 we come to a disturbance which commenced by assailing the property of the Church; this was the primary object of the *Right Boys*. It had required a period of twenty-six years since the Munster disorders in 1760, to convince the peasantry of any part of Ireland that their distresses were very intimately connected with tythes; that when we consider how comparatively easy it is generally found to contend with the clergy, and how probable it is that there were not wanting interested persons to suggest to them that a little effort would release the lands from this charge altogether, it cannot surprise us if the violence,

which had in former instances been excited by other causes, should for *once* be primarily directed against the claims of the Church; it did not however, proceed far, till, as in other instances, it went beyond its first objects, and brought the rate both of rent and labour under its control.

We pass over the *Peep of Day Boys* and *Defenders*, the rebellion of 1798, and the subsequent disturbances down to the year 1821, because we are not aware that any attempt has been made to connect the commencement of these disasters with the operation of tithes. And with respect to the more recent troubles in that land, every body knows that the great object of the

Fenians and others is the wresting of Ireland from England.

These facts will be sufficient to show the degree of credit to be attached to the charge, which ascribes the sufferings and excesses of the lower Irish to the operation of the tithe system.

But it is still contended that if tithes have not actually excited these disturbances, still it may be, and has been contended, that they are among the exasperating motives of discontent. And the mode of arguing to this conclusion is so very curious that we will omit its consideration in this number of our monthly, and will reserve it for that of next month.

ORIGIN OF TOASTS.

The London *Athenæum* gives the following as the origin of the custom of toasts:—Originally the "toast was material, and had nothing to do with sentiment. It was the bit of brown biscuit which floated on every flowing bowl of punch. In King William's of Queen Anne's day, as the fashionable loungers in the great bath, in the city of Bladud were flirting in the hot water, or taking their chocolate on the floating cork slabs, or reading the *Gazette* as they sat on the invisible seats in the water, they were startled and delighted by the apparition of a fair nymph who entered the bath in the most coquettish of dresses, and looking as glorious as Amphitrite herself when she glided along the deep. The fine gentlemen, especially, did her honor, according to the rough usage of the times. They dipped their cups into the water nearest where the delighted nymph herself stood and drank the liquid off to her honor and glory. Among the eager lookers-on in the gallery was a young fellow in the most resplendant of holiday suits, patch, powder and sword, and

drawing the latter, he exclaimed with all the figures and flowers of liberal speech then in common use, that he did not care a *figo* for the liquor, but he resolved to have a taste of the toast in it. This was meant for the lady of the bath, whom the rude gallant thus likened to the brown biscuit that in those days crowned the punch. As the speaker looked as if he was about to put his speech into action, there was a general scattering of the nymphs of the stream, with attendant screams and breathless pauses in flight, as much inviting pursuit as they seemed to dread it; and there was a calling of the beaux for their swords, and a scrambling preparation to defend the lady from the loud-voiced gallant. He, the while swaggering saucily off to the King's Mead, where nobody troubled him; but the story spread through the city, and from that day the word "toast" was applied to a lady to whom drinking honors were tendered, till it gradually came to mean the word in which the honor was paid.

ODE ON GUY FAUX'S DAY.

BY WATERTON, A RÔMANIST, AND CELEBRATED NATURALIST.

I pray for those who now have got
 A creed infected with a rot,
 And wickedly have set at naught
 That which our ancesters have taught.
 I pray for those who, having thrust
 Our holy altars in the dust,
 Defiled the places where they stood
 With crazy tables formed of wood.
 I pray for those who having slain
 Our flocks that grazed the peaceful plain,
 Did foise their pastoral defenders
 Into Jack Ketch's hemp suspenders.
 I also pray for those who made
 A tyrant king the Church's head,
 And let him waste the sacred treasures
 Mid rogues and knaves in filthy pleasures.
 I pray for those who have a dread
 Of supplications for the dead,
 And never offer up a prayer
 For their good angel guardian's care.
 Again for those I often pray
 Who tread in Luther's crooked way,
 On Calvin trust—or seek salvation
 In Mrs. Southcote's proclamation.
 May these a steady light obtain
 To find the long lost cross again,
 And place their faith and future hope
 Under the guidance of the Pope
 Then peace will flourish all around
 And none in sorrow shall be found,
 Nor need we fear a repetition
 Of Guy's unlucky expedition.

A REPLY BY A NOVA SCOTIA CLERGYMAN.

I pray for those who have among us
 A creed encrusted o'er with fungus,
 Who make God's word through superstition
 Of none effect by man's tradition.
 I pray for those who having thrust
 God's Word away to rats and dust,
 Defile His temple where it stood
 With God's metal, stone and wood.
 I pray for those whose hands are red
 With blood of martyrs foully shed,
 Oh may that blood by Christ be hid !
 Father they knew not what they did.
 I also pray for those who made
 The King of Rome their Church's head,
 And claim for him a homage greater
 Than Scripture claims for humble Peter.
 I pray for those who have no dread
 Of supplications to the dead,
 Who trust a sleeping mediator
 Between the soul and her Creator.

Again, for those I often pray
 Who tread in Dominick's fiery way,
 And eke pervert the soul undying
 With slippery St. Loyola's lying;
 I pray for those who praying stood,
 And kissed St. Janarius' blood,*
 Which for its friends will freely pour †
 As for the master of the hour; †
 I pray for those whose glance of mind,
 No scientific fog can blind,
 But in religion are not able
 To shun profane and old wives' fable.
 May these forsake Egyptian night,
 And come to Goshen's heavenly light,
 And place their faith and future hope
 In Christ the judge of king and pope;
 Then holy peace shall come from heaven,
 And heathen realms to Christ be given,
 And then shall come the demolition
 Of slavish fear and proud ambition.

MUSIC.

"The man that hath no music in himself,
 Nor yet is moved with concord of sweet
 sounds,
 Is fit for treasons, stratagems and spoils.—
 SHAK.

Music is that wondrous enchantment which results from a harmonious combination of sounds given forth by an instrument or the human voice. The child, restless on its mother's lap, is lulled to sleep while listening to the gentle chords of the simple nursery song; the profligate and the wayward youth sheds tears when he hears some plaintive strains reminding him of boyish sports and childhood's glees, the heart of man, almost insensible to tender affections, is chastened and mellowed, and the soul lifted from low and grovelling earth, while the swelling anthem of sacred praise bursts on the ear, and the soldier, braving the dangers and hardships of long campaigns, rushes fearlessly to battle when the spirit-stirring drum sounds aloud above the din of clashing arms and roar of cannon. "Le Marsellaise" will excite a French army to madness, and "God Save the Queen" is a sweet requiem for every British heart.

But what is it in a mere harmony of sounds that so strangely affects the human mind? It is that the soul of man is itself a most delicate instrument, attuned to the symphonies of nature; an immortal harp whose strings catch the breath of every melody.

The faculty of producing sweet and charming sounds is not peculiar to man alone. It is common to creatures far inferior to the lord of creation, and is heard in their shrill shrieks and gentle carolings. There is a sweet and cheerful music in the notes of the lark winging its way to meet the rising sun; there is a harsh harmony in the wild scream of the cloud-cleaving eagle as it swoops up through the arched vault of heaven; there is a mournful melancholy in the plaintive strains of the nightingale—Milton's "most musical, most melancholy" bird; and there is a terrific roar of the king of the forest, causing man, insignificant and powerless, to rush trembling away.

A concert of sounds is heard also from the inanimate creation. There is a sweet tenor in the rush of mighty waters, and a shrill treble in the gale rushing through the oak and hissing

* Waterton himself and his travelling companion.

† Bomba.

‡ Garibaldi.

through the willow, and in awful base in loud thunder as it rolls through the dark ether, and echoes far above the arch of the rainbow.

But of all melodies, whether from the dumb animals of God's creation, or from inanimate nature, or from instruments of the most exquisite mechanism into which a living spirit is infused by the skillful player, there are none like those of the human voice—a most glorious instrument, invented and tuned by Deity itself.

The origin of music is hidden amid the dark caverns of ages past. In the Scriptures we read of musical instruments being used even before the Deluge, and afterwards we can gradually trace the successive steps by which music, as an art, was assigned the first position among the nations of antiquity.

By the power of music Orpheus, it is said, tamed the wildest beasts of the forest; Amphion made ungainly stones arise and become masses fitted for lofty buildings; and Arion, cast on the deep, lured a dolphin to bear him on his back and land him safely on a distant shore.

Of ancient nations the Romans especially stand pre-eminent as lovers of

this art, bringing it to a perfection that has never since been attained even by enlightened nations in modern times.

In the dark middle ages, when the arts and sciences were enveloped in superstition and ignorance, this art lost much of its former greatness; yet to that age, and to its great reformer, Luther, we are indebted for the majestic strain "Old Hundred."

Hayen, Handel, Beethoven and Mozart, of more modern times, are names familiar to all, and their productions, heard at every musical exhibition are enjoyed by enraptured thousands.

Music, as an intellectual pursuit, cultivates the mind, enlarges the views, and corrects the taste; as a moral pursuit it softens the heart, furnishes innocent and instructive amusement, and elevates the soul above the gross gratification of the senses.

Music, then, being an art that instructs, interests and morally improves, let one and all prize dearly the privilege they possess, and press on till loftier attainments and greater perfection is obtained than ever proud Rome beheld in her fairest days.

REMEMBER.

1st.—That before food can be of any benefit to the body, it must be dissolved in the stomach, so that it can be absorbed into the blood in a liquid state, and be thus carried to the parts of the body needing to be nourished or strengthened, or renewed by it.—Remember.

2nd.—That the human stomach is not like the gizzard of a fowl—a hard, tough membrane, filled with gravel stones, to break or grind up the food—but that it is a soft bag so to speak, which merely holds the food and shakes it about, so that the gastric juice can better dissolve and

work into a liquid state; therefore—Remember.

3rd.—That nothing should go into the stomach which has not been first masticated (chewed) very fine, or cut or mashed fine before it is taken into the mouth, so it can be easily dissolved. Lumps of potatoe, and of fruit not well ripened and mellow, pieces of meat as large as chestnuts, lumps of dough or new bread, small fruits with skin unbroken, etc.—anything that will be slowly dissolved—causes an uneasy feeling, and often irritates and inflames the stomach itself. Further, if they are not

dissolved, these things pass down through the whole twenty-five feet or more of the alimentary canal, causing pain, colic, diarrhoea, and often dysentery.—Remember.

4th.—That the saliva of the mouth mixed with the food, greatly aids the dissolving or digestion of the food in the stomach, and that even soft food should be chewed or worked over in the mouth, until well mixed with saliva.—Remember.

5th.—That children cannot appreciate the importance of masticating food, and that great care should be taken, either to see that they masticate it well, or that it be so thoroughly prepared for them that it cannot pass into the stomach in an undigestible form. Proper care in this single thing would save the lives of half the children that now die young, and a very large proportion of all "pains under the apron," the diarrhoea, and bowel complaints that children, and grown people as well, suffer.—Remember.

6th.—That, as all food after going into the stomach must either be properly digested, or produce injurious

results, it is the height of folly to crowd down into the stomach two or three quarts of food and drink, and expect that organ to work it up readily. Suppose for every article you eat at a meal, you put, or imagine you put, precisely a similar amount into a dish—the meat, bread, potatoes, vegetables, tea, coffee, or water, and the pie or pudding—what a mixture you would have both in kind and bulk; yet that is what is given to the stomach to dissolve or try to dissolve.—Remember.

7th.—That the stomach keeps at work while it has any undissolved food in it, and if you lunch or piece between meals you give that organ no time to rest, and it will in time be weakened if it does not give out.—Remember.

8th.—That sleep is far more quiet and refreshing, if the stomach sleeps with the rest of the body, and that it is better to eat nothing that cannot be digested before retiring to rest. Children, who retire early, or ought to, should have only light suppers of simple, digestible food.

DEPTHS OF THE SEA.

The soundings affected with reference to the new trans-Atlantic cable have enabled comparisons to be made of the different depths of the sea. Generally speaking, they are not of any great depths in the neighborhood of continents, thus, the Baltic, between Germany and Sweden, is only 120 feet deep; and the Adriatic, between Venice and Trieste, 130 feet. The greatest depth of the channel between England and France does not exceed 300 feet; while to the south-west of Ireland where the sea is open, the depth is more than 2000 feet. The seas to the south of Europe are much deeper than

those of the interior. In the narrowest of the straits of Gibraltar the depth is only 1000 feet; while a little more to the East it is 3000 feet. On the coast of Spain the depth is nearly 6000 feet. At 250 miles South of Nantucket (South of Cape Cod) no bottom was found at 7000 feet. The greatest depths of all are to be met with in the Southern Ocean. To the West of the Cape of Good Hope, 16,000 have been measured; and to the West of St. Helena, 37,000. Dr. Young estimates the average depth of the Atlantic at 25,000 feet and of the Pacific at 20,000 feet.

CHARMS.

Even in these late ages the horse-shoe is not unfrequently seen nailed over the door of the cabin or cottage, to "charm" away misfortune, or to "keep off" disease. Children can be found at school any day with little bags of brimstone attached to their necks by means of a string, to "keep off" some particular malady. There are many young gentlemen and ladies who have a dozen "charms" attached to their watch chains, it being a remnant of the ancient superstition. We give a pitying smile at the mention of these absurdities, for we know them to be unavailing. But there are "charms" against human ills which are powerful to save from physical, mental, and moral calamity!

Bearing about in one's heart the sweet memories of a mother's care, and affection, and fidelity, often has a resistless power, for many a year after that dear mother has found a resting place in heaven, to restrain the wayward and unsettled from rushing into the ways of wicked and abandoned men. John Randolph, of Roanoke, used to repeat in his later days, and always with quivering lips, that while he was quite a young man, in Paris, he was repeatedly on the point of plunging recklessly into the French infidelity which was prevalent during the terrible revolution of the time; but was as often restrained by the remembrance of that far distant time, when yet in his infancy, his mother used to have him bend his knees before her, and with his little hand in

hers, taught him in sweet but tremulous tones to say nightly, "Our Father, who art in heaven," etc.

A Scotch mother, when her son, a lad of sixteen, was just about leaving for America, and she had no hope that she should meet him again, said to him: "Promise me, my son, that you will always respect the Sabbath day." "I will," said he. His first employer in New York dismissed him because he refused to work on Sunday. But he soon found other employment, and is now a very rich man, an exemplary Christian, and an influential citizen.

Tens of thousands are there in this wide land who, by the "charm" of the temperance pledge, have gone out into the world, singly and alone, to battle with its snares and temptations and sin; they have been surrounded at every step by the great tempter, with the allurements of passion and pride; of sensual gratification and of corrupting associations; but keeping their eye steadily fixed on the beautiful "pledge" to "touch not, taste not" the accursed thing, they have bravely come off conquerors, and to day stand in their might the pillars of society.

Young gentlemen and ladies, too, make it your ambition to bear about you "always" the "charm" of the "pledge" of reverence for the Sabbath day, the holy memories of a sainted mother's religious teachings, and you will pass safely to a ripe old age of happiness and health.—*Hall's Journal of Health.*

How to COOK RICE.—No one can boil rice like a palkee-bearer; every grain comes out of the chattie as dry as wheat, and nothing more simple; the rice is put into a small earthen vessel, with cold water, and set, covered, by the fire: when boiled,

but not overmuch, the water is poured off, and the rice still left in the vessel by the fire; give it a shake now and then till wanted, and it will run out dry as meal.—*Major-Gen. Bell's Rough Notes of an Old Soldier.*

WHAT LONDON IS.

In London the Houses number more than 350,000, and the streets, if placed in line, would extend from Liverpool to New York, and are lighted at night by 660,000 gas lamps, consuming every twenty-four hours about 13,000,000 cubic feet of gas. Of the water supply 44,383,358 gallons are used daily.—The travelling public sustains 5,000 cabs and 1,500 omnibusses, besides all the other sorts of vehicles which human need can require or human wit invent. Its hungry population devour in the course of every year 1,609,000 quarters of wheat, 249,000 bullocks, 1,700,000 sheep, 23,000 calves, 35,000 pigs, 10,000,000 head of game, 3,000,000 salmon, and innumerable fish of other

sorts, and consume 43,209,000 gallons of beer, 200,000 gallons of spirits, and 65,900 pipes of wine. As a consequence 2,400 doctors find employment. London, finally, supports 852 churches, which are presided over by 930 divines of greater or less note. It is also computed that the average extension of London is at the rate of two miles of finished buildings per day. The need of this rapid construction can be estimated when it is known that the railway improvements projected, and now being constructed, will, during the present year, necessitate the removal of 20,000 dwelling houses. A majority of these are inhabited by the industrial classes.

A WONDERFUL CLOCK.

Mr. H. O. Morrill, of Baltimore, has made a wonderful clock. His extra time for the last fourteen years has been devoted to its perfection, and it is indeed the wonder of the age. The space necessary to display its capacity and operation is nine feet by eighteen feet. It runs eight days, and performs as follows:—

It wakes up a household. Strikes the quarters by four automatons on four bells. Sounds the alarm to awaken the master of the house. Lights a lamp and kindles the fire in the stove. A carriage is seen coming along a mountain road, calls at a place of business, and gets a clock left for repair.—

The bell is rung to awaken the servant, who rises in the presence of the audience and draws the curtain of her chamber to make her toilet. The carriage is again seen upon the road; when near a rocky covert, a robber springs in front of the horses, and a fight ensues. A farmer by the roadside, not seeing the robber, commences to belabor the horses, when a hunter in the distance comprehends the situation, fires his rifle at the robber, who escapes to the mountain, and the carriages with its inmates drives to its destination. All this is done by the machinery of this unrivalled clock, which is said to be an admirable timer.

RECIPE FOR COLOGNE.—For one gallon of alcohol, take one ounce and a half of oil of bergamot, one ounce oil of lemon, quarter of an ounce oil

of nutmeg, quarter of an ounce oil of rosemary, quarter of an ounce oil of lavender, and two grains of musk.

HORRORS OF THE WAR; A FRIGHTFUL EXECUTION.

ONE of the papers gives the following harrassing account of an execution in Grant's army.

In the Army of the Potomac there is a stockade of logs, twenty feet high, and sharpened at the tops, and known as the "Bull Pen," in which captured deserters are confined before execution. In it there are about sixty wretched men awaiting their fate. Henry Clay Trumbull, Chaplain of the 10th Connecticut, thus writes of these shocking scenes:—

Executions for desertion are common now-a-days in the Armies of the Potomac and James. As many as sixty of the captured runaways have been confined at one time in the Provost Marshal's prison camp of a single division. The "Bull Pen," as this enclosure is generally called, is a collection of tents surrounded by a close stockade of pine logs twenty feet high, and guarded on all sides. Just at the right of its entrance, outside of its walls, is a small log cabin used as the condemned cell. The man who enters that goes out only to execution. Sad stories of remorse and agony the walls of that low, dark, gloomy cabin could tell. Soon as is convenient, after a deserter is arrested on his way to the enemy or the rear, and charges preferred against him, he is tried before a general court martial.

A VERY SAD CASE.

The saddest case is the latest. A boy not yet sixteen, born and brought up in the upper part of New York city, was met in the street by a hellish broker, and enticed away to Connecticut to be sold as a substitute, he was far from being a bright boy, seemingly not full witted, but his childish ways were touchingly attractive. He said—and probably with truth—that until the broker had led him away he had not passed a night away from his parents. Like a tired, homesick school boy, determined to play truant, he started to run home. Being arrested, he again

slipped off, but was once more caught, as he exercised no shrewdness in his flight. Being tried and sentenced to death, he was put in the condemned cell in the evening to be shot the following morning. His boyish grief when told he was to die, was heart-rending.

With unaffected naturalness he sobbed out his lament over his hard lot, and for the dear ones at home. "Me, so young, to go outside the breastworks and—see the coffin and grave there, and be shot. I don't want to be killed. Won't the general pardon me?" On being assured that his execution was a certainty, he urged the chaplain not to let his friends know how he died, "for they'd feel so bad about it," he said, "I suppose it would kill my father," (for some reason his father seemed closer to his heart than his mother,) "I suppose it would kill 'em all. They'd be thinking of it nights. Don't tell 'em about it."

Once convinced that it was too late to obtain a reprieve—no official short of the department commander having the power to grant it, and there being no time to obtain it from him, and having cried his cry out, he quieted like a weary child, and listened to all the chaplain said to aid in preparing him for the eternal future. Kneeling on the soaked, swampy ground, under the dripping roof of that gloomy cabin, in the dark, stormy night, he folded his fettered hands, and meekly said his little evening prayer, and committed himself in seeming confidence to his Heavenly Father's care. He could not read, but he seemed to have a simple, child-like faith in God. Probably he had not been addicted to vicious habits. He said, when asked about the way he spent his evenings, that he always worked in the factory daytimes, and when evenings came he was tired, and went to bed early. His father and mother prayed with him, and taught him to do right. "If your life should be spared," asked

the chaplain, "would you love God and try to serve him?" "Why yes," he answered, "I always did love him," as though, in his childlike trust, he had no cause of enmity with the Father to whom he had been drawn in grateful confidence. After his first hard cry, the thought of death did not seem to occupy him.

He was too much of a child to fully realize it. Just before he went out to be shot, he turned to the chaplain and asked as in boyish curiosity, "If I die to-day will my soul go to heaven to-day?" Arriving at the field of execution he was not at all disturbed by the terrific preparations. He walked up to the open grave and looked inquiringly into it without a shudder, and then he turned to look at the firing party as though he saw only kind-hearted comrades there. He kneeled again to pray as calmly as if he were to

lie down in his own little crib at home. Just as his arms were being bound a bird flew by, and he twisted his head around to follow with his gaze the bird in his flight, as though he should like to chase it; then he looked back again at the bright muskets with a soft and steady eye as before. "Let me kneel on the ground and rest on the coffin," he said, as they fixed him in position. "No, kneel on the coffin," was the order. So kneeling there he settled himself into a weary crouching position, as though he were to wait thus a long and tiresome time. He had hardly taken his place before he fell back dead, with every bullet of the firing platoon directly through his chest—three through his heart. He uttered never a groan, nor did his frame quiver.

Even such boys as that are here shot if they desert.

ITEMS.

THE BEAUTIES OF EDITING.—An editor says, in a recent letter to a friend, "At present I am in the country, recovering from fourteen years editorial life—bad eyes, crooked back, and broken nerves, with little to show for it." Any one would think the three articles enumerated were quite enough to show for it.

THE DUTIES OF A MISTRESS OF A FAMILY.—The duties of a mistress in regard to time, room, food, clothing, comfort, health, temper and every temporal and spiritual good under her administration, is to endeavor that there be nothing wasted, nothing wanted; but all employed, and all enjoyed.

BOSWELL complained to JOHNSON that the noise of the company the day before made his head ache. "No, sir, it was not the noise that made your head ache, it was the sense we put in it," said JOHNSON. "Has sense that effect upon the head?" inquired BOSWELL. "Yes, sir," was the reply, "on heads that are not used to it."

NEVER MADE HIS MOTHER SMILE.—What a unique and meaning expression was that of a young Irish girl, in giving testimony against an individual in a court of justice the other day. "Arrah, sir," said she, "I'm sure he never made his mother smile." There is a biography of unkindness in that short and simple sentence.

If a lady in a red cloak were to cross a field in which was a goat, what wonderful transformation would probably take place? The goat would turn to butter, and the lady into a scarlet runner.

THE ADVANTAGE OF CHANGE.—A person asked an Irishman why he wore his stockings wrong side outward. "Because," said he, "there's a hole on the other side."

AN EXASPERATING WITNESS.—"I wish you would pay a little more attention to what I am saying, sir," roared an irate lawyer at an exasperating witness. "Well, I am paying as little as I can," was the calm reply.

WORRY.—It is not work that kills a man; it is worry. Work is healthy; you can not put more on a man than he can bear. It is not the revolution that destroys the machinery, but the friction.

AFFLICTIONS.—We do not consider that often-times afflictions are but the stones attached to the divers, so that they may descend into the deep and rise again enriched with costly pearls.

WHOM TO DISTRUST.—Distrust all those who love you extremely on a very slight acquaintance, and without any visible reason. Be upon your guard, too, against those who confess, as their weaknesses, all the cardinal virtues.

CIRCUMSTANCES either command or are commanded. They form the character of the feeble; they minister to the purposes and ultimate happiness of the strong.

WOMEN'S TALK.—Women are better talkers than men, because they usually read much less, and do most of their thinking in conversation.

WISE MEN AND FOOLS.—The wise man is happy when he gains his own approbation, the fool when he gains that of others.

NEVER buy what is useless because it is cheap,
As you sow in the spring, in the autumn you'll reap.

TWO IMPORTANT OBJECTS.—The discovery of what is true, and the practice of what is good, are the two most important objects of life.

Not much eating gives strength, but digesting our food;
So knowledge is power for evil or good.

WHAT GIRLS SHOULD BE LIKE.—Girls should be like the flowers that adorn them—pure to the sight and sweet in memory.

COURTESY.—Some one truly says that we must be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light.

PLEASANT THOUGHTS.—The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.

He that good thinketh good may do,
And God may help him thereunto;
For was never good work wrought
Without beginning of good thought.

MISFORTUNE.—There is an instinct in the heart of man which makes him fear a cloudless happiness. It seems to him that he owes to misfortune a tithe of his life, and that which he does not pay bears interest, is amassed, and largely swells a debt which sooner or later he must acquit.

PRINCIPLE.—A man that puts himself on the ground of moral principle, if the whole would be against him, is mightier than all. Never be afraid of being in minorities, so that minorities are based upon principles.

THE ENJOYMENT OF REMEMBERING.—It is often debated which is the most enjoyable—the anticipation of a pleasure or its realization; but the power of recalling, mellowed and hallowed by the lapse of time, is more potent than either.

SHORTNESS OF TIME.—We all of us complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them.

DIFFERENCE BETWEEN MODESTY AND ASSUMPTION.—The modest deportment of those who are truly wise, when contrasted with the assuming air of the young and ignorant, may be compared to the different appearance of wheat, which, while its ear is empty, holds up its head proudly; but as soon as it is filled with grain, bends modestly down and withdraws from observation.

DAY AND NIGHT.—Day, panting with heat and laden with a thousand cares, toils onward like a beast of burden; but night—calm, silent, holy night—is a ministering angel that cools with its dewy breath the toil-heated brow.

The more we study human nature, the less we think of men, the more of man.

COURAGE.—Courage consists, not in overlooking danger, but in seeing it and conquering it.

POVERTY.—The poor are only those who feel poor, and poverty consists in feeling poor.

JUSTICE.—As to be perfectly just is an attribute of the divine nature, to be so to the utmost of his abilities is the glory of man.

SWEARING.—Swearing in conversation indicates a perpetual distrust of a person's own reputation, and is an acknowledgment that he thinks his bare word not worthy of credit.

MARRIED.—In Zion Church, Lunenburg, on Sunday, the 1st of March, 1868, by the Rev. D. F. Hutchinson, Rector of St. Paul's Church, Bridgewater, Mr. Charles G. Jeffrey, of Great Britain, to Miss Ann B. Selig, of Lunenburg, N. S.

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