The Feast of Roses.

"Crop the gay rose's vermeil bloom,
And wait its ripelle, a sweet perfume.
In incense to the skies."—OSSLYE.

Of all the flowers that have ever adorned the face of the earth, none has furnished to the poet more delicate similies than the Rose. The poet in return has supplied the romance of its birth. Sir John Maundeville gives one legend of Christian origin. Mahomet, however, have another. Writing of Bethlehem, Sir John records that a fair maiden was blamed with wrong, and slandered, and was condemned to be burnt at that place, and as the fire began to burn about her, she uttered her prayers, that as truly as she was not guilty it might be made known to all men; and that thereafter she entered into the fire, and immediately the fire was extinguished, and the fagots that were burning became red rose-bushes, and those that were not kindled became white rose-bushes, full of roses. And these were the first rose-trees and roses, both white and red, that ever any man saw. On the other hand, it is reported that the Turks can by no means endure to see the leaves of roses fall to the ground, because that some of them have dreamed that the first or most ancient rose did spring of the blood of Venus; and others of the Mahometans say that it sprang of the sweat of Mahomet. If we are to believe the said poets, this flower is beloved of the gods as well as men, for Cupid was by them adorned with a wreath of roses.

"The rose is the honor and beauty of flowers,
The rose is the care and love of the spring,
The rose is the pleasure of Venus's delight,
The boy of fatre Venus, Cythera's darling.
Doth wrap his head round with garlands of rose,
When to the dances he Graces he goes."

ANACREON.

Whether the roses of Abraham were believed by the Ghebers to be the first that had bloomed on earth, or the Turkish poets to serve remembrance in company with those we have already narrated. "The Ghebers believe," says Tavernier, "that when Adam, their great prophet, was thrown into the fire, by order of Nimrod, the fire became cold, instantly into a bed of roses, where the child sweetly reposed. This legend is alluded to in Lalla Rookh by the Persian—

"When plying heaven to roses turned
The death flames that beneath burned."

Old Gerarde, in his Herbal, apologizes for the company in which he placed such an august flower as the rose. "The rose is a quaint-style. "The plant of roses, though it be a shrub full of prickles, yet it had become meet and convenient to have placed it with the most glorious flowers of the worlde, than to insert the same among base and thorny shrubs; for the Rose doth deserve the chiefest and most principal place among all flowers whatsoever, being not only esteemed for its beautie, vertues, and its fragrant and odoriferous smell, but also because it is the honor and ornament of our English scepter, as by the conjunction appeareth in the uniting and knitting of the two most noble and princely families of Lancaster and York."

The Oriental poets especially give the preference to the Rose above all other flowers. The two greatest of the Persian poets, Hafiz and Sadi filled their writings with the odor of Roses,—

"Hafiz loves, like Philonet,
Like the darling rose to dwell."

Sadi was the author of Gulistan, which means "garden of roses;" and there is no more than one of the Oriental languages, the name of the Rose. The following is the motive which he assigns for having written this poem:—"On the first day of the month of May I resolved with adored to pass the night in my garden. The ground was enamelled with flowers; the air was perfumed with roses; and the nightingale sang its sweetest melodies, perched on the highest branches; the dew-drops hung on the roses like tears on the cheek of an angry beauty; the parterre was covered with hyacinths of the most lively hues, among which meandered a limpid rivulet. When morning came my friend scattered roses, basilisks, and jessamines, and placed them in the folds of his garments; but I said to him, 'Throw these away, for I am going to compose a Gulistan (Garden of Roses) which will last for eternity, whilst your flowers will live but a day.'"

Roses were known to the ancient Greeks and Romans. Herodotus writes of the roses in the gardens of Midas, the son of Gordius, in Phrygia, that had sixty leaves, which grew of themselves, and had a more agreeable fragrance than all the rest. The Romans employed them at their feasts, and Lucullus expended fabulous sums in order to be able to have them at all seasons. In the time of the Republic people used to wear garlands of roses unless their cups of Falernian wine were swimming in rose-water.

"The Spartan soldiers, after the battle of Cirrn, were so fastidious as to refuse to drink any wine that was not perfumed with roses. At the Regatta of Baiæ, the whole surface of the Lucrine Lake used to be strewn with this flower. In some of his banquetings, Nero caused showers of the rose to be rained down upon his guests from the ceiling of the dining. Heliogabalus carried this to such an insane length as to cause the suffocation of several of his guests, who could not extricate themselves from the heaps of flowers. The Sybarites used to sleep upon beds that were stuffed with rose-leaves. The tyrant Dionysius had couches studded with roses, on which he lounged at his revels. Verus would recline in a litter, reclining on a matrass stuffed with roses. He once gave a supper, and spread one on his head, and another round his neck. Over the litter a net was drawn, with rose-leaves intertwined, whose fragrance he thus leisurely inhaled. It was a favorite luxury of Antiochus to sleep, upon a pillow in a tent of gold and silk, and upon a bed of roses. Cleopatra, in the entertainment she gave in honor of Antony, spread a magnificent supper in roses," with which she covered the floor of her banqueting-room to the depth of an ell.

When Nero honored the house of a Roman noble with his presence at dinner, there was something more than flowers; the host was put to an enormous expense by having his fountains flinging up rose-water. While the jets were pouring out their fragrant liquid, while rose-leaves were on the ground, in the cushions on which the guests lay, hanging in garlands on their necks, and in wreaths around their necks, the *coulcur de rose* pervaded the dinner itself, and a rose pudding challenged the appetites of the guests. To encourage digestion there was rose wine, which Heliogabalus was not only simple enough to drink, but extravagant enough to bathe in. He would have filled with it even the public swimming-baths filled with wine of roses and absinthe. After breathing, wearing, eating, drinking, lying on, walking over, and sleeping upon roses, is it not wonderful that the unhappy ancient grew sick? His medical man gave him immediately a rose draught; whatever he ailed the rose was made in some form or fashion to enter into the remedy for his recovery. If the patient died, as he naturally would, there could be no more than of any other, it might be truly said, he

"Died of a rose, in aromatic pain."

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"This rose to calm my brother's cares,
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It says to-night he will prolong
For Selim's ear his sweetest song;
And though his note is somewhat sad,
He'll try for once a strain more glad,
With some faint hope his altered lay
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And also in The Gisour, the opening description contains a no less happy allusion to the rose as the "sultana of the nightingale," and to the nightingale as "the Bulbul of a thousand tales,"

"For there — the Rose o'er crag or vale,
Sultana of the nightingale,
The maid for whom his melody,
His thousand songs are heard on high,
Blooms blushing to her lover's tale;
His queen, the garden queen, his Rose,
Unheard by winds, unchilled by snows,
By every breeze and season blest,
Far from the winters of the west,
Returns the wreaths of yearly green
In softer incense back to heaven,
And grateful yields that smiling sky
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So intimate are the bonds of attachment between the rose and the bulbul, and so sensitive is the former to the song of the latter, that it is said to burst from the bud and open at the sound.

"O, sooner shall the Rose of May
Mistake her own sweet nightingale,
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than that we should longer continue to chant the praises of both, or lull our readers to sleep over the song of the one or the sweet odor of the other.

The very common expression, "under the rose," has been referred to two or three sources. Haydn, in his Dictionary of Dates, says: "The rose, a symbol of silence, gave rise to the phrase 'under the rose,' from the circumstance of the Pope's presenting consecrated roses, which were given to the confessionals to denote secrecy." Whilst others contend that the old Greek custom of suspending a rose over the guest-table was employed as an emblem that the conversation should not be repeated elsewhere. Whichever was the true origin, whether Christian or Pagan, it is evident that the ancients took a rose as an emblem of secrecy; and is the same sense, but less studiously followed, we are supposed to regard the same flower, whenever we pick up a stray scrap of scandal "under the rose."

This reminds us of the association of this flower with the names of persons, places and things. It has been said that Syria derived its name from *Serri*, a beautiful and delicate species of rose, whence came "Suristan," the land of roses.

"Now upon Syria's land of roses
Softly the light of eve reposes."

Besides a goodly number of such more evident compounds as Rosebud, Rosenberg, Rosemay, &c., to say nothing of the beautiful visions of feminine humanity which have blessed the day-dreams of prosaic men, looking for themselves the fragrant appellations, not literally of the Rose of Aragon or the Rose of Castile, but the less assuming Rose, Rosa, Rosiam or Rosalie. Shadowed old bachelors and others of unsentimental name are coherently about "thorns" and "briers," but we will not listen to them, we will not believe them.

"We have a vision of our own,
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Cultivated Roses are supposed to have been first planted in this country in A. D. 1629. The damask rose *Rosa damascena*, was early introduced from the south of France some time prior to A. D. 1573. The provence rose (*Rosa provincialis*) from Italy, before A. D. 1596. The moss rose not much earlier than A. D. 1724, the Guelder rose even as much A. D. 1787. Besides these we have, and had long before these dates, wild roses, less beautiful and fragrant, but equally deserving of a remembrance at a "Feast of Roses."

Here we are to enumerate the species of Rosa which are indigenous to Great Britain, since so much depends on the signifying of the word "species," upon which point botanists are not agreed. If we take the last edition of Sowerby's "Botany," we find that the first place is given to sixteen, which are by many authorities considered as good species. These are again subdivided by others, for, under the name of the Dog-rose, they include forms are named and considered as species, so that there are to be found men of strong faith who can believe that in the British Islands we possess forty distinct species of native roses. On the other hand, Mr. Bentham limits the species to seven. In matters but little to us for our present purpose whether there are forty species or seven. We believe in the Dog-rose, the Burnet-rose, and the sweetbriar; and if there were no others, we should still delight in the fragrance of the Eglantine, and have faith in the types of England so long as we could be found to entwine with the thistle and shamrock, and never quarrel, whether it be known to science as *Rosa canina*, *Rosa rubiginosa*, *Rosa villosa*, or *Rosa glaucophylla*.

A wild rose-tree (*Rosa canina*) grows in the crypt of the cathedral of Hildesheim, which has the reputation of being one thousand years old. Baron Humboldt mentions, from accurate information which he obtained, that the age of the main stem did not exceed eight hundred years. This is, however, a respectable antiquity, and he adds that a legend connects this rose with a vow of a princess. Clemantius, in the entertainment she gave in honor of Antony, spread a magnificent supper in roses," with which she covered the floor of her banqueting-room to the depth of an ell.

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TRAVELERS' GUIDE.

FOR CAPE MAY
BY RAILROAD.
From Foot of Market Street (Upper Ferry),
COMMENCING SATURDAY, JULY 13, 1867.
6.30 A. M. Morning Mail. Due 10.25 A. M.
8.00 A. M. Accommodation Passenger. Due 3.10 P. M.
2.40 P. M. Day Express. Due 7.06 P. M.
RETURNING, LEAVE CAPE ISLAND.
6.30 A. M. Morning Mail. Due 10.40 A. M.
11.00 A. M. Day Express. Due 12.07 M.
3.00 P. M. Cape May Accommodation. Due 8.20 P. M.
Passengers are checked through to Cape May.
Through tickets can be procured at No. 828 Chestnut street and at the depot, Upper Ferry. Persons purchasing tickets at the office can have their baggage checked at their residences.
WEST JERSEY RAILROAD LINES FROM FOOT of Market and Upper Ferry.
Commencing Monday, July 15, 1867.
Mail and Accommodation for Bridgeton, Salem, Millville, Vineland and intermediate stations.
6.30 A. M. Cape May, Morning Mail.
8.00 A. M. Cape May Accommodation.
11.00 A. M. Bridgeton and Salem Passenger.
2.00 P. M. Cape May Express.
4.30 P. M. Woodbury Accommodation.
Cape May Freight leaves Camden at 12.30 A. M.
Salem Freight leaves Camden at 12 M.
Freight to or from all points on the road.
Freight will be received at Second Covered Wharf below Walnut street, from the hours of 7 A. M. to 5 P. M., and delivered before 9 A. M. next morning. Freight not received after 5 P. M.
Freight Depot, Camden.
WILLIAM J. SEWELL, Superintendent.
jy15-tf
PHILADELPHIA, WILMINGTON AND BALTIMORE RAILROAD.
On and after Monday, July 15, 1867, the Trains on this road will leave Depot, corner of Broad and Prime streets, as follows:
For Baltimore and Washington.
8.00 A. M. (Sundays excepted) for Baltimore and Washington, connecting at Wilmington with Delaware Railroad, at Havre de Grace with Susquehanna Railroad, at Baltimore with Baltimore and Ohio Railroad, and at Washington with Washington Branch.
12.00 M. (Sundays excepted) for Baltimore and Washington, connecting at Wilmington with Delaware Railroad, at Havre de Grace with Susquehanna Railroad, at Baltimore with Baltimore and Ohio Railroad, and at Washington with Washington Branch.
11.30 P. M. (Sundays excepted) for Baltimore and Washington, connecting at Wilmington with Delaware Railroad, at Havre de Grace with Susquehanna Railroad, at Baltimore with Baltimore and Ohio Railroad, and at Washington with Washington Branch.
For Wilmington.
6.00 A. M. (Sundays excepted).
8.30 A. M. (Sundays excepted).
4.30 P. M. (Sundays excepted).
11.30 P. M. (Sundays excepted).
For Newcastle and Intermediate Stations.
6.00 A. M. (Sundays excepted).
4.30 P. M. (Sundays excepted).
For Chester, Media, Elwyn, Wawa and Intermediate Stations.
8.30 A. M. (Sundays excepted).
4.30 P. M. (Sundays excepted).
For Marcus Hook, Chester, Lamokin, Wilmington, Newcastle, Delaware City, Middletown, Clayton, Dover, Harrington, Seaford, Laurel, Delmar, Salisbury, Pocomoke City, Snow Hill, Berlin and Ocean City.
8.30 A. M. (Sundays excepted).
For Perryville, Port Deposit and Intermediate Stations.
8.30 A. M. (Sundays excepted).
4.30 P. M. (Sundays excepted).
Through tickets to all points West, South and Southwest may be obtained at the office of the Company, corner of Broad and Prime streets.
Baggage will be checked through from Depot, Broad and Prime streets, by Union Transfer Company.
JOSEPH M. KENNEY, Superintendent.
PHILADELPHIA, GERMANTOWN AND NORRISTOWN RAILROAD.
SUMMER ARRANGEMENT.
On and after MONDAY, July 15, 1867, Trains will leave Depot, Thirty-first and Chestnut streets, as follows:
For Norristown at 7.15, 9.30 A. M., 2.15, 4.30, 6.15, 11.30 P. M.
For Germantown at 6.30, 7.45, 9.00, 10.15 A. M., 12 M., 1, 2.15, 3.30, 4.45, 6.00, 7.15, 8.30, 9.45, 11.00 P. M.
Leave Germantown for Philadelphia at 6.45, 8.00, 9.15, 10.30 A. M., 12 M., 1.15, 2.30, 3.45, 5.00, 6.15, 7.30, 8.45, 10.00, 11.15 P. M.
Leave Norristown for Philadelphia at 6.45, 8.00, 10.15 A. M., 12.15, 1.30, 4.45, 6.00, 7.15, 8.30, 9.45 P. M.
Leave Chestnut Hill for Philadelphia at 6.45, 8.00, 9.15, 10.30 A. M., 12 M., 1.15, 2.30, 3.45, 5.00, 6.15, 7.30, 8.45, 10.00, 11.15 P. M.
Leave Manayunk for Philadelphia at 6.45, 8.00, 9.15, 10.30 A. M., 12 M., 1.15, 2.30, 3.45, 5.00, 6.15, 7.30, 8.45, 10.00, 11.15 P. M.
Leave Falls of Schuylkill for Philadelphia at 6.45, 8.00, 9.15, 10.30 A. M., 12 M., 1.15, 2.30, 3.45, 5.00, 6.15, 7.30, 8.45, 10.00, 11.15 P. M.
Leave Conshohocken for Philadelphia at 6.45, 8.00, 9.15, 10.30 A. M., 12 M., 1.15, 2.30, 3.45, 5.00, 6.15, 7.30, 8.45, 10.00, 11.15 P. M.
ON SUNDAYS.
Leave Philadelphia at 8.00 A. M., 2.15, 4.30, 6.15, 11.30 P. M.
Leave Germantown at 6.45, 8.00, 9.15, 10.30 A. M., 12 M., 1.15, 2.30, 3.45, 5.00, 6.15, 7.30, 8.45, 10.00, 11.15 P. M.
Leave Norristown at 6.45, 8.00, 10.15 A. M., 12.15, 1.30, 4.45, 6.00, 7.15, 8.30, 9.45 P. M.
Leave Chestnut Hill at 6.45, 8.00, 9.15, 10.30 A. M., 12 M., 1.15, 2.30, 3.45, 5.00, 6.15, 7.30, 8.45, 10.00, 11.15 P. M.
Leave Manayunk at 6.45, 8.00, 9.15, 10.30 A. M., 12 M., 1.15, 2.30, 3.45, 5.00, 6.15, 7.30, 8.45, 10.00, 11.15 P. M.
Leave Falls of Schuylkill at 6.45, 8.00, 9.15, 10.30 A. M., 12 M., 1.15, 2.30, 3.45, 5.00, 6.15, 7.30, 8.45, 10.00, 11.15 P. M.
Leave Conshohocken at 6.45, 8.00, 9.15, 10.30 A. M., 12 M., 1.15, 2.30, 3.45, 5.00, 6.15, 7.30, 8.45, 10.00, 11.15 P. M.
Connections are made at Germantown with Cars for Chestnut Hill, Manayunk, Falls of Schuylkill, Conshohocken and Norristown.
Fare to Germantown, 10 cents.
Fare to Norristown, 25 cents.
Fare to Chestnut Hill, Manayunk, Falls of Schuylkill and Conshohocken, 25 cents.
Children under 12 years of age, half fare.
Tickets and Checks for Baggage can be procured at the Office of the Company, No. 434 Walnut street.
Baggage checked through to Norristown.
No Baggage Checked Through to Chestnut Hill, Manayunk, Falls of Schuylkill or Conshohocken.
A FAST FREIGHT LINE has been established over this road, leaving Philadelphia at 12 M. and 11 P. M. daily. Freight will be received at any time, and delivered at destination in time for the next day's business.
Freight to or from all points on the road, and all points West and South can be had on application at the office of the Company.
To secure the unequaled advantages of this line be particular and see that tickets "Via Penn Handle" at Ticket Office, 611 Chestnut street, and have their baggage checked at the Company's office.
JNO. DURAND, General Ticket Agent.
J. F. SCUDDER, General Ticket Agent.
WM. H. MILLER, General Agent.
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READING RAILROAD.
GREAT TRUNK LINE from Philadelphia to the interior of Pennsylvania, New York, Ohio, Canada, Connecting and Winning Valleys, the North, Northwest and the Canadas, Lehigh and Schuylkill Valleys, Cape May, Cape Island, Sea Shore, Delaware Bay, Chesapeake and Ohio, Southern and Western States.
MORNING EXPRESS—At 7.30 A. M. for Reading, Pottsville, Harrisburg, Lebanon, Lancaster, Columbia, Pottsville, Williamsport, Elmira, Rochester, Niagara Falls, Buffalo, Dunkirk, Erie, Pittsburg, Cincinnati, Chicago, Canandaigua, Auburn, Ithaca, Geneva, Corning, Bath, Hornellsville, Salamanca, Oil Creek, Titusville, Parkersburg, Wheeling, Cleveland, Toledo, Detroit