

total misconception of the case. We have never yet seen the Protestant who had the faintest idea of what we mean by the use of beads; it is sufficient that the use is Catholic, for them to condemn it. But we are satisfied that this practice like everything else relating to the true worship, if correctly understood, would not only cease to excite aversion in their minds, but would be acknowledged as one of the sweetest and most reasonable acts of devotion that a Christian can perform.

It is to us a subject of moving and sincere grief that there are so many excellent spirits among our Protestant brethren, held in total ignorance of the whole Catholic creed, discipline, and practice. We have every reason to know, that if once the scales of prejudice were removed from their eyes, multitudes of them would come as naturally to the Catholic Church, as the visual organs are attracted to the source of physical light. In the hope that it may meet the view of some liberal and affectionate mind, we present the following brief sketch of the devotion of the beads, which probably some Catholics might peruse, without much detriment to their stock of information.

It must be remembered that the great object of devotion with the Catholic Church is the person of her divine spouse, Jesus Christ, the Saviour of mankind. All that concerns the Incarnation of the Son of God, is with her a subject of the deepest interest. From the annunciation of the angel to the Virgin, to the Ascension from Mount Olivet, every mystery of our Redeemer's being is a matter of the dearest and sweetest recollection. They are, with her, not mere events of history that have passed away, and melted in the dimness of antiquity, but subsisting and substantial things, with whose memory are bound all the affections of the Christian heart. It is not as God only, but as the God of Man, that Jesus Christ is so precious to his Church; wherefore, every thing of his, human as well as superhuman nature, is an object to us of ineffable interest.

Had the events of the life, death, and resurrection of our beloved Lord, to be re-enacted in the flesh, with what devotion would every Christian rush to behold him, to dwell with him, to undo, if possible, the latchet of his shoe; to weep, to watch, to fast and pray with him, through all the stages of his destiny. But the generation that did this is past and gone, and we can only do in spirit what they did in deed. We may not with the eyes of flesh behold him, but still we can go back in spirit to the days of his sojourn upon earth, and render to him that homage we would have done had we beheld him then. The history of his life has been preserved to us, and we are familiar with all

its mysteries. The place of his nativity, of his habitation, of his agony, his death, his burial, his ascension,—all these with the circumstances of those events, the sacred traditions of the church have handed down, and they form the subject of our constant meditation. Next to beholding the Word made Flesh, himself, what can so well acquaint us with God our Saviour, what so effectually kindle our affections towards him, as the contemplation in our hearts, of the various scenes and events of his earthly career? An abstract thought can never touch the heart; we must invest it with a substance and a shape, ere it can waken love. Hence it is, if we would commune with our Saviour, we must go to Bethlehem, and see him subject to his holy parents—to the banks of Jordan, where the Holy Ghost, in the likeness of the dove, hovered over him; to the mountain where the devil tempted him—to the temple where he taught the doctors—to the sea shore where he discoursed with his apostles—to the chamber where he ate his last supper—to the garden where he was betrayed—to the hall of Pilate, where he was condemned—to the pillar where he was scourged—to the hill where he was crucified—to the sepulchre where he was buried—to the scenes of his appearance after resurrection—to the Mount where he appeared the last time on earth, and from whose summit he ascended into Heaven.

Now, the object in saying our beads, is simply to commemorate these various mysteries, to ponder them in our hearts, and to weep or rejoice over them, according to the subject of consideration. To facilitate this, the beads were invented by St. Dominick, one of the most illustrious and holy men. Whoever will make the experiment, may perceive, if he has not before discovered it, that in order to fix the mind on any given subject is of great assistance. Thus, to recall the memory of our parents, we turn to their cherished portraits, without the help of which, in a very few years, we become incapable of tracing their lineaments, with any precision, on the tablet of memory. So, if we would remind ourselves of the events in the life and death of our Saviour, we should employ whatever aids we can for that effect. Therefore, we make use of the Crucifix, and other pictorial objects. This is perfectly agreeable with the physiology of our natures. No one who has considered the constitution of the human mind, can dispute it. Is it not a wholesome thing to think upon the passion and death of our Lord? If so, ought we not to contemplate it in the liveliest way we can? Then who shall forbid us any aid, which by the constitution of our natures, can facilitate the object we would effect? Perhaps one man's imagination may enable him to dispense in some measure, with artificial helps; but whilst one can do without