

what the Sovereign of sovereigns commands. Right must be carried into the cabinet councils of ministers into legislative halls, into the bosoms of business, and preside at the tribunals of justice; men must be made to feel deep in their inmost being, whether in public life or in private life; that they are watched by the all-seeing Eye, and that it is better to be poor, better to beg, better to starve, than to depart in the least iota from the law of rigid justice and thrice blessed charity. This is what we need; what we demand for our country, for all countries; and demand too in the reverend name of Him who was, and is to be, and in the sacred name of Humanity, whose maternal heart is wounded by the least wound received by the least significant of her children."

From the United States Catholic Magazine.

THE ROSARY.

BY B. V. CAMPBELL.
Concluded.

Nothing is more impressive to a stranger than the simultaneous prayer of the entire population of a Catholic city, when the bells toll for the prayer *Angelus Domini*, and all unite in soliciting the B. V. Mary to intercede for them, "now and at the hour of death." An American in Spain thus describes such a scene in Cadiz, on the *Alameda*, a long walk, lined with trees, fronting the sea:

"Here the whole city is seen, without any discrimination, as to rank or character; and this general place of rendezvous affords to a stranger, at one view, all that is attractive, fashionable, or elegant. They meet in summer about six o'clock, and the crowd increases until dark. At the going down of the sun the bells from all the churches chime the *oraciones*; the crowd stops, the loud laugh and the hum of voices are instantaneously suspended, the air of gaiety gives place to unaffected and pious looks, each person crosses himself, and says a short prayer, to return thanks to the Disposer of all good, that another day has passed in peace. The bell stops in a minute, each person passes the complement of the evening to the other, the crowd moves on, and again all is life and animation. No religious ceremony is so solemn, and at the same time so wholly commendable. Millions pausing at the same moment, suspending the hilarity of conversation, the gaiety of thought, the tender sentiments of love, to give place to pious reflections and grateful acknowledgments."

A stranger in passing through Austrian Tyrol is often edified by the peasants returning home at evening from their labor, saying the prayers of the Rosary aloud in unison—the most ancient of the company reciting the mysteries and the first part of every prayer, while all the others respond in the concluding sentence of each prayer. The pastoral inhabitants of the mountains of Spain and Italy tell their beads, and meditate upon the subjects proposed to them, while watching their flocks. The rural population of France form confraternities, each member of which performs his devotion for the common benefit, and all unite with the priest on Sunday, after vespers, in reciting the Rosary aloud in the church. The Genoese or Venetian sailor, who watches the fading day while floating on the purple Mediterranean or Adriatic sea, thinks not of sleep until he has said the Rosary. In Florence the fair,

"Along the banks where smiling Arno sweeps,"

and in the polished circles of Catholic courts, female taste has contrived that a chaplet of beads, whether of gold or precious stones, shall be the ornamental necklace of the fair; doubtless that they may be reminded of the virtues enjoined upon those who wear the Rosary, and that amid the gaities of life they may imitate the royal knight Fitzjames:

"His midnight orison he told,
A prayer with every bead of gold;
Consigned to heaven his cares and woes,
And sunk in undisturbed repose."

Within the last few years, in many places, societies have been formed by the organization of the faithful in bands of fifteen persons, each of whom engages to recite every day, for a month, one decade, and meditate on one mystery; so that the whole Rosary is performed

by each little society every day. This organization, called the *Living Rosary*, has been approved by the present pontiff, and favored with many indulgences.

The practice of repeating the same prayers so often has led some to regard the Rosary as a monotonous exercise. But it must be remembered that, besides the vocal prayers, every decade has a subject proposed for meditation—that while the voice is employed the thoughts may be engaged in the contemplation of subjects well calculated to inspire devotion towards God. Thus, the attention being fixed, the mind may be occupied with the historical facts presented; the affections moved by contemplating the Divine love and mercy exhibited; the imagination will contribute to excite proper sentiments, and the heart glow with gratitude. All the powers of the soul will be employed,

"While fancy revels on her golden wing."

For example in the mystery of the incarnation, the devout Christian may transport himself in spirit to the humble abode of Mary at Nazareth, and witness the annunciation by the angel Gabriel to the Blessed Virgin, hear the salutation, "Hail, full of grace," and mark the modesty of Mary, who is troubled at so extraordinary a salutation; and admire her fidelity to her vow of perpetual virginity as she exclaims, "How shall this be done, because I know not man." He may then hear the angel's answer, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." Hearing the sweet voice of the "Blessed among women," as she promptly expresses her submission to the Divine will, "Behold the handmaid of the Lord, be it done unto me according to thy word" (Luke i), he may contemplate and adore the wonderful mercy of the Eternal God, who condescends to be born in time, and, by a miracle incomprehensible to human reason, unites the human with the Divine nature.

The sacred passion of our Lord has been a favorite subject of meditation for the most eminent saints. At that furnace of Divine love they kindled a flame of charity that consumed all that was earthly in their nature; and learning from the "man of sorrows" to despise the vanities of this life, abandoned wealth, pleasure, fame—all that the world esteems most, and took up their cross every day to follow Him. Many are the gushing affections that will arise in the Christian's heart, as he contemplates in detail the various circumstances presented to his consideration in the five dolorous mysteries of the Rosary. Placing himself near the Son of God at every stage of His passion, he will behold the excess of suffering and humiliation endured; by the Saviour to atone for the sins of man. Scourged by brutal soldiers, crowned with thorns, loaded with His cross when exhausted with loss of blood and barbarous usage. The contemplatist may join himself to the Virgin Mother, in her participation in the sufferings and sorrows of her Divine Son. What must have been her affliction when she beheld Him whom she knew to be the Lord of glory, insulted and dishonored, spit upon and blasphemed by His own people, and conducted to Calvary by those whom He had loaded with favors, and for whose salvation He was then going to shed the last drop of His sacred blood! In the contemplation of the crucifixion, that mystery which will astonish men and angels for all eternity, the heart will find scope for the exercise of its warmest affections, while the mind is employed in the awful scene when darkness covered the whole earth. The earth quaked, and the rocks were rent, and the graves were opened, and the bodies of the saints arose. His Apostles had deserted Him, His disciples were dispersed, but the evangelist says: "Now there stood by the cross of Jesus His Mother!" When considering her agony at the sufferings of her adorable Son, the prophecy of Simeon, made thirty-three years before, "Thy own soul a sword shall pierce" (St. Luke), will teach the Christian heart how intense must have been the sufferings of Mary during the whole life of her blessed Son, now consummated by His most painful death, and some faint idea may be formed of the efficacy of her powerful intercession in behalf of sinners.

The five glorious mysteries, the third and last part of the Rosary: present subjects for meditation that fill the Christian with joy. In the first mystery, for example, the resurrection, he beholds the triumph of his Lord, the great evidence of His Divinity, and the foundation of the Christian's hope. "Christ died

for our sins, and rose again for our justification." Many are the subjects presented for meditation by the short history which the Scripture gives of the life of our Lord during the forty days He remained on earth after His resurrection. Jesus, whom we saw expire on a cross, now breaks the bonds of death; by His own power resumes life, and, bursting open the rock-hewn sepulchre, rises in the same body, but in a glorified state—"The first fruits of them that slept." How affecting is the history of the meetings of Jesus with His disciples, and of His interviews with His apostles. The awe with which they were penetrated when He first appeared among them—"The doors being shut," with the loving salutation, "peace be to you." His condescension to St. Thomas, His gentle, but impressive rebuke, and His benediction on him who believes on the authority of the Divine word, rather than on the testimony of his own senses. "Blessed are they that have not seen and have believed," (John xx.) The twenty-fourth chapter of St. Luke will furnish matter for many reflections while reciting the Rosary. On the evening of the day of His resurrection, as two of His disciples were walking to a town about eight miles from Jerusalem, engaged in conversation on "all these things which had happened," talking and reasoning together, Jesus, drawing near, walked with them, but without allowing himself to be known. He inquired the subject of their conversation which made them sad. They asked Him if He alone was ignorant of the extraordinary things done in Jerusalem within the preceding days. He inquired: "what things?" They described to Him Jesus of Nazareth, a mighty Prophet who had been condemned to death and crucified, and stated that they had entertained hopes that He was the Messiah, but that now the third day since His death had passed. Yet that reports of His resurrection had been spread; that some going to the sepulchre discovered that the body was not there—"but Him they found not."

Then Jesus, upbraiding them for the hesitation to believe the prophecies concerning Him, asked them if it were not necessary for Christ to have suffered, and so to enter into his glory? And then, beginning at Moses, he explained to them all the prophecies in the scripture relating to the Saviour, in such manner as inflamed their hearts. Could any eloquence equal that of Jesus Christ expounding the numerous prophecies relating to himself, showing their connection during four thousand years, and their fulfilment in the wonderful acts of His then recent passion and death! On approaching the termination of their journey, "He made as though he would go farther." But they pressed him to accept their hospitality, as it was then late in the afternoon; and he consented. "Whilst he was at table with them he took bread, and blessed, and brake, and gave to them." They immediately recognised him, and "he vanished out of their sight." Then the two disciples were able to account for the deep interest excited in them by the discourse of their late companion, and they said one to another, "was not our hearts burning within us whilst He spake in the way, and opened to us the Scriptures?" And they immediately returned to Jerusalem, and told the Apostles what had happened, "and how they knew Him in the breaking of bread." (St. Luke xxiv).

The Rosary, far from being a dry or monotonous devotion, will be found by those who faithfully practise it in its true spirit, to be most interesting and attractive. There are few who cannot spare time enough to perform a third part every day. It is said the renowned Marshal Turenne said his aids in martial camps; and many persons whose cares and employments leave them little leisure for retirement, make the devotion of the Rosary the companion of their evening walk.

The following testimony in favor of devotion to the Immaculate Mother will not be without its effect upon those who knew, either personally or by reputation, the first American bishop of the Catholic church.

On his death-bed, a very short time before he expired, Archbishop Carroll said to Rev. F. Grassi, who attended him during his last illness—"Of those things that give me the most consolation at the present moment, is, that I have always been attached to the practice of devotion to the Blessed Virgin Mary, that I have established it among the people under my care, and placed my diocese under her protection."

PAYMENTS RECEIVED.

Hamilton—John Brick, 15s.; Timothy Brick, 5s.

London—Rev Mr O'Dwyer, \$5, being for Thomas McGinn, Adelaide, 7s 6d; Michael Coghlin, Warwick, 10s; and Miss Murphy, Fort Gratiot, Mich. 7s 6d.

Windsor—F. Baby, Esq. 15s.

Perth—Rev J. H. McDonagh, 7s 6d.; also for Edward Byrnes, Angus McDonnell and Wm O'Brien, each 7s 6d.

Milwaukee—Mr McLachlan, \$5.

NOTICE.—Whereas Hannah Everitt, in May last, gave Moses Rolph & Co. a Note of Hand for grafting Fruit trees, payable on the 1st September following according to the number of grafts then living;—and whereas the Subscriber, at the same time, and for the like purpose, gave a Note of Hand payable to the said Moses Rolph & Co.;—likewise another Note of Hand, given to the said parties, for \$9, on account of a horse trade, both payable in September following;—This is therefore to caution all persons against purchasing any of the said Notes, as I will not be responsible for their payment, having received no value for them.

ZENAS EVERITT.

West Flamboro', June, 1843.

COMMON SCHOOLS.

NOTICE is hereby given, that the Common Schools, for the Town of Hamilton, will be opened on Monday, the 7th day of August next; and that the payment of one shilling and three-pence per month, for each pupil, must be made to the several Teachers by the Parents or Guardians, in advance.

By order of the Board,

LEGATT DOWNING,

Clerk H. I. P.

Hamilton, July 31, 1843.

NOTICE.

THE CO-PARTNERSHIP heretofore existing between Henry Girouard and Robert McKay, Livery Stable Keepers, is this day dissolved by mutual consent, and all debts due to the above Firm are requested to be paid immediately to Henry Girouard or Robert McKay, who will pay all accounts due by said Firm.

HENRY GIROUARD,
ROBERT McKAY.

Witness to the signing

of the above,

LEGATT DOWNING,

Hamilton, July 21, 1843.

THE SUBSCRIBER takes this opportunity of expressing his gratitude to his numerous friends, for the flattering support received during the time of his Co-partnership, and begs to inform them, that in future the establishment will be carried on by the undersigned, who begs to solicit a continuance of their favors.

HENRY GIROUARD.

Hamilton Livery Stables,
July 21, 1843.

BIBLES, PRAYER AND PSALM BOOKS.

THE Subscribers have on hand a large and well selected stock of Bibles, Prayer and Psalm Books, at very moderate prices, and in every variety of binding.

A. H. ARMOUR, & Co.
Hamilton, June, 1843.

Stationery.

THE Subscribers are now receiving by the late arrivals at Montreal, a new supply of Plain and Fancy **STATIONERY**, including Account Books of every description—full and half bound.

A. H. ARMOUR, & Co.
Hamilton, June, 1843.