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JOHN BOYLE O'REILLY.

(Written for the Dedication of the Memorial.)

"What pledge of fealty do you bring,
Children of Erin at the gate?"
He asked, and answered: "Everything
Best for the building of a State—

"Strong arms to delve for nature's wealth;
Stout hearts to bear what fate decrees;
The poor man's heritage of health
And prains unspoiled by slothful ease.

"The new-born joy that captives feel
Stepping from darkness into day,
That bids them face the fire or steel
If life alone their debt can pay—"

All these, the poet said, they brought,
Though scant indeed their worldly store,
Naught saying (for he reckoned naught)
Of that best gift of all they bore—

The exile, whom no chain could bind,
Who won his way to freedom's goal,
Wearing no fetters on his mind,
No brand of prison on his soul;

The man of kindly word and deed,
Who suffered much, forgiving all,
And questioned not of race or creed
When duty rang the battle call.

The walls of caste, that are so strong,
The chains of sect that hold so well—
Built on the adamant of wrong,
Forged in the furnace fires of hell.

The insolence of birth; the pride
Of intellect, God's unearned gift
To thankless man; vain wealth astride
Its beggar steed, extolling thrift—

All these he fought, yet held no hate
For any man, but wrong alone;
And if this shaft proclaim him great
It is because love raised the stone.

Not less he loved the new, who saw
Through tears the sad old mother land;
An exile's pencil best might draw
The picture of the Pilgrim Band.

And if one ask for proof or test
Of Irish faith, we answer: Lo
He is the pledge in every breast
For all that gratitude can owe.

But let the best of him belong
To all mankind by sorrow tried—
The brother of the lowly throng,
The Soldier of the Weaker Side.

JAMES JEFFREY ROCHE.

A Beautiful Devotion.

The Reverend Fathers of the Congregation of the Most Precious Blood are beginning to make praiseworthy efforts to propagate the devotion of the Most Precious Blood throughout our glorious Union. They came to the American shores under the guidance of the saintly Salesius Brunner, who was delegated by the Pope for this particular branch of mission work. For fifty years they spent a life of obscure and humble mission work; but the beginning of the second half century marks a laudable public effort on their part to work for the greater glory of God. The beautiful Saint Joseph's College at Rensalaer, Indiana, bespeaks loudly the intention of the Reverend Fathers. Gradually are their efforts being crowned with success by the introduction of the devotion of the Most Precious Blood into parishes and private families. Should the progress continue at the present rate, there will not be many returns of the month of July before we behold this most salutary devotion brought home to every Catholic American heart. Our Mother, the Church, shows herself in the working of her faithful children a real mother. So wise and so kind, so thoughtful and so indulgent, so provident for the infinitely various needs of her many children, so skillful in adapting her ways and means not only to their actual needs but also to their different tastes and feelings, to the requirements of their individual dispositions, and to their circumstances. She truly makes herself "all things to all men." She seeks first God's glory and the salvation of souls, but she seeks also to make her children happy and keep them interested in the practice of their religion. Not after the fashion of modern sects, by spasmodic outbreaks of spurious fervor, denominated revivals, but by providing for them an almost endless variety of devotions, nearly all of which are suitable for everyone and for almost all occasions, and which are more or less in use. Of these devotions she brings, in the course of the year, now one and now another more prominently to their notice, in connection with some one of her festivals which occur at the time. As a good and provident mother she knows that her term children would grow weary of monotony even in piety, so she obviates this danger most carefully. All the devotions sanctioned by the Church are aids to the salvation of the soul. All are enriched with indulgences. Some of them are of a higher class than others, and, we may believe, productive of more abundant spiritual fruit in the soul. This is especially the case with all those devotions which relate more immediately to the person of our Divine Lord. July brings us one of these devotions. The month opens by hallowing the first Sunday in a particular manner to the honor of the Most Precious Blood, which was paid for the redemption of all mankind, and without which shedding, Saint Paul tells us, there is no remission of sins. This great festival was established in a spirit of thanksgiving by His Holiness, Pope Pius IX, whilst in exile at Gaeta, at the request of the saintly General of the Congregation of the Precious Blood, Mertini. Earlier in the year, on the Friday after the fourth Sunday in Lent, this devotion has been commemorated by a special office. But in Lent the Church is absorbed in placing the sins of her children before their eyes, and preparing them for the yearly representation of the awful tragedy of Calvary.

Though the sufferings of our Blessed Lord are manifested to us on each of the seven Fridays of Lent, nevertheless the Church cannot give the devotion of the Most Precious Blood the importance due to it. She can not show that most marked characteristic of this devotion, which is, as we shall presently see, not in sympathy with that time of penitence and grief. For this reason the Church has instituted another festival in its honor and even dedicated to it a whole month, as the preceding month was devoted to the Sacred Heart of Jesus. The Sacred Heart, whose love gave us the Blessed Sacrament was also the source and fountain of the Most Precious Blood. The Body and Blood of our Lord are inseparably connected in the Most August Sacrament of the Holy Eucharist. On Corpus Christi we adore in a special manner the Body of the Son of man, but on the Feast of the Most Precious Blood we declare our faith and homage to the crimson price of our redemption. Processions are instituted in parishes where this devotion has been introduced in the same manner as on Corpus Christi. The faithful cluster around the table of the Last Supper to eat the Flesh and drink the Blood of the God man. In each of these devotions, and in kindred ones to the Five Wounds and to the Holy Name of Jesus, we find always the same adorable Lord and abundant graces for all our needs. But particular graces are annexed to particular devotions and are more largely given in connection with the practice of that particular devotion. We know also that special devotions have an aptitude to form those souls to greater holiness for whom these devotions have an attraction. While all Catholic devotions have a blessed facility for adapting themselves in some degree to the character and needs of each individual soul, each devotion appears to have some particular fitness for expressing some certain want of the soul—some certain need of the heart. It is good for us, therefore, to try to enter into the characteristic spirit of each devotion. This spirit is best discovered and understood by studying the indulgenced prayers of the Church. The devotion of the Most Precious Blood is one of the most indulgenced confraternities of the Church. It will also be seen that not only has each devotion its own spirit, but that it has a marked appropriateness for the time of the year in which it occurs. Thus the devotion to Saint Joseph is appointed especially for March; the devotion to the Divine Infancy and to the Holy Name of Jesus precedes it, in which mysteries the holy foster-father of our Lord had part: but it precedes the passion in which he had no part and the commemoration of which is usually in April; Holy Week seldom comes in March, and when it does, only very late in the month. The Holy Souls we commemorate in the closing month of the ecclesiastical year, a peculiarly appropriate time. Now we will see why the devotion to the Most Precious Blood is so suited to July, and what is its characteristic spirit. It comes when the Pascal season is entirely over, as also the Feast of the Blessed Sacrament and that of the Sacred Heart. It comes when we have gathered in one grand whole the rich harvest we possess, the abundance and sufficiency of the means of grace, which the Price of all, the Most Precious Blood itself purchased for us. Now we are told that though the Passiontide be over, we must still keep the remembrance of the Passion before our souls, now and always. But in still keeping it in view we have not the same feelings we had in Lent; we do not live over again with our Lord the mournful days of His humiliation and agony as we did then. Yet the devotion to the Precious Blood brings the Passion vividly before us but in another and totally different aspect. We rejoice with Saint Augustin at such a Price of our redemption; we exclaim with him, O happy debt! which demanded so great a redeemer. If we intelligently examine the various forms of the devotion to the Most Precious Blood that have the authorized sanction of the Church, as given in the Raccolta we will be struck by the fact that in all of them the pervading spirit is that of exultation and thanksgiving. In "The Seven Offerings of the Precious Blood" each offering concludes in this mingled spirit of dwelling on the sufferings of our Lord, of gratitude, of the gladdest triumph. Again in the "Three Offerings to the Most Holy Trinity in thanksgiving for the privileges with which the Blessed Virgin Mary, Mother of God, was enriched"—the spirit of gratitude and of joy is noticeably perceptible. By this twofold cause His Holiness, Pope Pius IX was prompted when he instituted the Feast of the Most Precious Blood after he had obtained from heaven the miraculous close of his tedious exile at Gaeta.

Let us therefore endeavor during the month of July to enter into the evident purpose of the Church and use this consoling and beautiful devotion to the Precious Blood chiefly in the spirit of praise and exultation, having in mind the fulness of redemption and the immensity of the graces which the Most Precious Blood procured for us all. Let us strive, however imperfectly, to correspond to the graces it purchased for us and take an active part in spreading this salutary devotion more and more. The reverend clergy and the venerable sisterhood could most effectively bring this devotion home to every Catholic heart under their charge by introducing it among the prayers to be said during the children's Masses before their respective school hours begin. How easily and beautifully could the Chaplet of the Most Precious Blood with its Seven Offerings be recited on Friday morning of every week during the year? This would prove very beneficial to our dear children by imbuing them with the spirit of exultation and gratitude in considering the Price of their redemption mingled with a humble acknowledgment of their sins, so well becoming a Christian heart during all its life.

In going over the record of indulgences granted to the devout adorers of the Most Precious Blood we find that this devotion is one of the richest and most favored of the Catholic devotions. This makes it a remarkably valuable devotion, valuable for the Holy Souls in Purgatory as well as for ourselves. In every parish the Confraternity of the Most Precious Blood for the Repose of the Suffering Souls should be canonically established; it directs us in the practical manner to make our prayers most valuable for our dearly beloved departed. Every parish priest can have the Confraternity in his parish without much ado by declaring this desire to the "Spiritual Benevolent Fraternity," Collegeville, Indiana. This pious union has made arrangements to have the confraternity erected gratuitously wherever the respective pastor may desire its canonical introduction. It has furthermore ventured the publication of two monthly journals, English and German, most beautifully edited, as organs for the members of the Confraternity of the Most Precious Blood and adorer of the Blessed Sacrament. The subscription price is a nominal one, fifty cents per annum. In order to be able to defray all expenses of the gratuitous works, it has taken charge of the beautiful and well-written publication, *Charity for the Suffering Souls*. This work answers in the best manner possible, all questions on Purgatory and the means of helping them. It shows plainly how the members of the Confraternity of the Most Precious Blood resemble angels who go to the fountain of the infinite Price of redemption to draw the Divine merits of the sufferings of our Lord and then approach the verge of Purgatory to relieve the suffering Holy Souls. All communications concerning the devotion of the Most Precious Blood will gladly be received and answered by the "Spiritual Benevolent Society," Collegeville, Indiana. May God bless the efforts of the Reverend Fathers of the Congregation of the Most Precious Blood, and may He grant that this most salutary devotion be successfully introduced into every parish and Catholic, so that the Devine Blood shall be adored in a particular manner not only during the month of July, but throughout the year.—*Catholic Review.*

Letters Come.

Letters come day by day telling us that this person has been cured of dyspepsia, that person of Bad Blood, and another of Headache, still another of Biliousness, and yet others of various complaints of the Stomach, Liver, Bowels or Blood, all through the intelligent use of Burdock Blood Bitters.

It is the voice of the people recognizing the fact that Burdock Blood Bitters cures all diseases of the Stomach, Liver, Bowels and Blood.

Mr. T. G. Ludlow, 334 Colborne Street, Brantford, Ont., says: During seven years prior to 1896, my wife was sick all the time with violent headaches. Her head was so hot that it felt like burning up. She was weak, run down, and so feeble that she could hardly do anything, and so nervous that the least noise startled her. Night or day she could not rest and life was a misery to her. I tried all kinds of medicines and treatment for her but she steadily grew worse until I bought six bottles of Burdock Blood Bitters from C. Stork & Son, of Brampton, Ont., for which I paid $5.00, and it was the best investment I ever made in my life. Mrs. Ludlow took four out of the six bottles—there was no need of the other two, for those four bottles made her a strong, healthy woman, and removed every ailment from which she had suffered, and she enjoyed the most vigorous health. That five dollars saved me lots of money in medicine and attendance thereafter, and better than that it made home a comfort to me.

A New Theory.

AS TO THE ORIGIN OF DANTE'S SATAN.

At the last International Congress of Orientalists held in Geneva, Professor Angelo de Gubernatis advanced a new theory touching the origin of Dante's conception of Satan. The transactions of the Congress having come to hand, it may be of moment to refer to his interesting paper. In a previous Congress, held in Christiania, the learned professor called the attention of Orientalists to the Indian topography of the Hill of Purgatory surmounted by the Earthly Paradise. The location of this latter has engaged the speculation of every age. A minority, Psellus, Philo., and Origin, for example, held it to be an allegory, but SS. Ambrose, Jerome Chrysostom and Augustine affirm it to have been a real place while admitting it might have a mystical sense. With them are SS. Avitus and John Damascene, though none attempted to locate it. Isidore places it "in the east," Bede in the "lunar heaven," which approximates to the ideas of Rabanus Maurus, Peter Lombard, St. Thomas, St. Basil, and, to a certain extent, of Dante himself. According to Hugh of St. Victor, some have imagined that the whole world was Paradise, others that it was below the ocean, others in mid-air. Malvenda inclines to some remote spot of India of China. It has been fixed in Palestine, under the tropic, and under the torrid zone, white Basques will have it in the Pyrenees, and the Flemmings in Artois, near the little village of Hedin, whence its name. Wright mentions a chart of the twelfth century which prolongs the Ganges in the direction of Japan, placing the Isle of Paradise facing its mouth. The Arabs find it in the Isle of Ceylon, where Adam's foot-left its traces in stone. Thers the Portuguese traveller, Barbose, found a tradition that to reach Heaven one must visit Ceylon, mount the Peak of Adam and cross the earthly paradise on its summit. There the Mohammedans locate it, and it is this place Professor Gubernatis identifies as Dante's Earthly Paradise. But the paper in hand has rather in view the idea of Satan, in which Dr. Gubernatis finds curious traces of Indian tradition. Neither the Minos of mythology, nor the Luciter of the Bible can have contributed much to it, having very little in common with the configuration of the Hell Emperor. Not only is he a giant, but a monster in both physical size and power. The characteristic is common to Ravana of Ramayana, whose hugeness, and in later existence, brutality have affinity to Dante's Satan. Dante's conception has three heads, with faces of different colors—red, yellowish-white, and black, whose mouths run blood; in his hands he holds the bodies of the damned to crunch them. In the Indian Yama, God the Destroyer, we have the bloody mouth crunching the dead, while in the Trimurit are Brahma, God the Creator, whose color is a yellowish white; Vishnu, the God-Guardian of the world, black; and Yama, the God-Destroyer, red.

It is well known that Andrea and Bernardo Oreagna followed Dante's thought closely in their frescoes of Hell in the Campo Santo at Pisa, and in the cloister of Santa Maria Novella at Florence. In the Santa Maria Novella fresco, the two bearded guardians of the pit in which Lucifer was plunged, have a rosary round their necks and closely resemble Indian penitents—have the characteristics in fact that the Indian pictures generally attribute to Ravanna when disguised as a penitent. In the Florentine fresco one is struck with the particular shape of Lucifers club, which is the same as Indian gods and monsters used in combat, and is quite different from the classical club, say of Hercules. With Dante, Satan gorges himself with the bodies of men, The Oreagnas, have placed two children in the mouth of their monster in the Campo Santo—a curious variation, but one characteristic of the Indian God of Death, Yama, with whom it is often found. Indian traditions, therefore, were clearly known and utilized in Italy during Dante's time, and we cannot be surprised if Prof. Gubernatis suggests it is not by chance that the Oreagnas added these eastern details to the poets conception, but that it points to a common origin inspired directly by the popular imagery of Hell transmitted by India, or its intermediaries, to the west. That there were means of so doing cannot be questioned. Popular Oreintal imagery was wide spread during the Middle Ages; Oriental traditions color many of the Christien writings of that time. In fact the last book of the Mahabbarata offords some close parallels between the Hindo-Buddist Hell and the Inferno. That Dante would avail himself of such matter, we may not doubt. A famous Embassy of Cingalese sent to Rome by their king, is mentioned in Pliny and Solinus, the latter of whom was much read in the Middle Ages. When in Rome the Cingalese were much astonished to see their shadows thrown on a different side from which they fell at home. The very same surprise occurs to Dante when ascending Purgatory; his shadow on the ether side to that he was accustomed to in Italy, because he was then in another hemisphere.

Dante tells us that his Satan became as hideous as he had formerly been beautiful. In the Uttarakanda we find the same happening to Ravana. In early life Ravana was far from being the harrower of the world that he later became. A great penitent, he was absorbed in asceticism during nine thousand years. For this devotion he obtained two gifts, of being able to change his form at will, and never to die by the hand of any god. Thereupon Ravana became prone to excesses drawing followers after him. These latter had scale armor just as the Oreagnas are represented as wearing. Ravanna was hurled from heaven by Vishnu. In the Mohammedan legend of Ceylon, when Adam was driven out of Paradise it became an island, as the Angel, to prevent the exile's ever hoping to return there, pushed the land with his foot into the sea. Dante represents Satan in his fall to be so hideous that, striking the earth it recoiled from his touch, and thus, pushing itself out through the sea, formed the Mount of Purgatory which upheld the Earthly Paradise. The question is interesting and deserving of study. If it be asked how Dante became acquainted with Indian lore, we must remember that he knew most things that the learned of his age knew, that sparrows, Franciscans and Florentines are found everywhere, and that Florentine merchants and travellers from the East would naturally bring back with them either for barter or as curios such pictures, with their traditions, as specially struck them. The impressionable mind of Dante would eagerly seize and turn to account anything fitting his scene slow forming for so long a time.—*Tablet.*

It may be twenty years now since a society of young persons was formed in Marseilles which bears the rather surprising name of "Tourists of the Sacred Heart." Its objects and its proceedings may be briefly summed up as follows: Every large city contains an active and exuberant set of young persons who, in fine weather, love to make excursions into the country. Among these young persons there are some, of course, who are Christians. On the other hand, it is very well known that many of the country villages in France, especially in the south-eastern part, have been terribly paganized. In some of these villages the peasant has completely lost the habit of going to Mass. But these same peasants, like all French countrymen, have a profound admiration for city folk. The point is to take advantage of this admiration to bring to religion those souls which have gone astray. The excursions of our young friends, which almost always take place on Sundays, have really proved to be a moral force of no mean power, no less useful to the tourists than to the lookers-on. The tourists of the Sacred Heart, then, are all young persons of respectable family, who once a month devote a Sunday to making an excursion into Provence. A committee chooses the objective point. A description of the attractions of the journey, the ruins or the castles to be visited is read before a full session of the society. The means of transportation, the hour of starting and that of return, the meals, are all arranged beforehand. On the appointed day the tourists set out, either in a body or in separate groups. Certain active pedestrians scorn a carriage, and others prefer to economise in shoes. At last they all reach the appointed village. Their arrival always makes a sensation. The worthy rustics, as they stare at these fashionable looking young men, are curious to know where they are going. They watch their movements and see them enter the church. The cure, notified of this visit, sings High Mass, and the excursionists help out the choir. Attracted in spite of themselves the villagers say to each other, If city folk go to church, why shouldn't we? So they enter in, and the cure, profiting by the opportunity, gives them a little useful instruction, which may not be without fruit. After having performed their religious duties, our faithful young tourists take lunch at some restaurant or village inn, or, if they choose, in the open air, and each one spends the afternoon according as his taste inclines him to archæology, botany, or simple poetry, which is the easiest of all.—*S. H. Review.*

Stephen Fiske, who probably knew Dickens as intimately as did any American, has been induced to write of "The Personal Side of Dickens" for the September *Ladies' Home Journal.* Mr. Fiske often spent seasons with the famous novelist at Gad's Hill, and his article will describe the incidents of these visits, Dickens' home life, his method of working, and his pastimes. It will possibly surprise Dickens' friends to learn, through Mr. Fiske, that a considerable portion of his library was made up of dummy books, which, however, offered the author a target for some of his delightful satire in giving them titles, and afforded his guests great amusement.

The Sisters of Mercy commemorated the fiftieth anniversary of their establishment in this country, May 15, at St. Catherine of Siena's Convent, New York City. Bishop Farley, spiritual director of the community, celebrated Pontifical High Mass, and congratulatory addresses were made by a number of the prominent clergy. This community was founded in 1846 from the mother-house in Dublin at the request of the late Archbishop Hughes.

Two well-known educational institutions, the academy of the Sacred Heart, at Manhattanville, N. Y., and the academy of the Sacred Heart, Eden Hall, Philadelphia, will celebrate next year their golden jubilee, or fiftieth anniversary of their existence. Both are the foundations of the celebrated Madam Aloysia Hardy, who so long ago held the office of mother-vicar of the society of the Sacred Heart, in its eastern American province.

It is a pity that there are not more men of his character and ability to take publicly the stand which President Hydye of Bowdoin College did when, in his baccalaureate sermon, he declared that there was plenty of work for American patriotism to perform without maligning and waging war upon American Catholics.

The Liverpool Catholic Times reports the following conversions to the Catholic faith: Miss Bayliss, Mother Superior of St. Wilfred's Home, an Anglican establishment in Exter, England, with two Sisters and the Rev. Henry Cross, B. A., lately chaplain of the college Eastbourne.

In all the world there are less than 6,000 Jesuit priests, and in the whole order, including young men studying to be priests and Brothers, who do the menial work for the Fathers, there are only about 14,000 Jesuits scattered all over the universe.

The Fathers of Mercy in New York have bought property in that city to be used as a shelter for French girls who arrive in this country without protectors to watch over them. It was blessed by the archbishop in the presence of the French consul.

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"A little more than two years ago my hair began to turn gray and fall out. After the use of one bottle of Ayer's Hair Vigor my hair was restored to its original color and ceased falling out. An occasional application has since kept the hair in good condition."—Mrs. H. F. Fenwick, Digby, N. S.

Growth of Hair.

"Eight years ago, I had the varioloid, and lost my hair, which previously was quite abundant. I tried a variety of preparations, but without beneficial result, till I began to fear I should be permanently bald. About six months ago, my husband brought home a bottle of Ayer's Hair Vigor, and I began at once to use it. In a short time, new hair began to appear, and there is now every prospect of as thick a growth of hair as before my illness."—Mrs. A. Weben, Polymnia St., New Orleans, La.

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