

THE GREAT LEO.

France's Tribute to His Worth.

The Roman correspondent of the Boston Pilot, P. L. Connellan, writes from Rome, under date of April 15, the following letter, which is particularly significant at the present time: The Pontiff has always been more or less, according to the circumstances of the Holy See and of the times, the promoter of learning. One of the greatest, Nicholas V., the greatest of the restorers of learning, as Lord Macaulay terms him, and founder of the Vatican Library on a new and wider basis. This library, as Macaulay describes it, was then and long after the most precious and the most extensive collection of books in the world. By him—Pope Nicholas—were carefully preserved the most valuable intellectual treasures which had been snatched from the wreck of the Byzantine Empire. His agents were to be found everywhere—in the bazaars of the farthest East—in the monasteries of the West—purchasing or copying worn-out parchments, on which were traced words worthy of immortality. By him were introduced to the knowledge of Western Europe two great and unrivaled models of historical composition—the work of Herodotus and the work of Mucydidus. By him, too, our ancestors were first made acquainted with the graceful and laud simplicity of Xenophon and with the manly good sense of Polybius. It is almost a certainty that a future historian will have a similar tale to tell of Leo XIII. The materials for such a judgment were furnished at an audience granted by the Sovereign Pontiff on Thursday, April 6. It was in that hall of the Tapestries at the Vatican, that great treasury of those splendid specimens of the textile art, that owe so much of their beauty to the genius of Raphael, that Leo XIII. received the directors of the French Academy and of the French School of Archaeology at Rome: the Commandeurs Guillaume and Geoffroy. They had come in the name of their Government to present His Holiness, on occasion of his Episcopal Jubilee, with a magnificent and splendid copy of the celebrated collection of engravings, known by the name of Chalco graphie du Louvre, issued by the French Government. I believe this is the first occasion on which such a collection has ever before been presented to any individual. Each Director, in presenting this gift, delivered an address in French, and from the first of these addresses, that of the Commandeur Geoffroy, we may learn how France appreciates the services rendered by Leo XIII. to learning and scholarship. After claiming for the Academy of France the glorious domain of the Arts, and for this school that of historic science and erudition, he said: COMMANDEUR G. GEOFFROY'S ADDRESS. "We study classic antiquity, and also that of the Middle Ages. And it is here, Most Holy Father, that we meet with a threefold benefit of this grand and fruitful Pontificate—the Vatican Library, so rich in precious manuscripts, rendered more accessible than ever, thanks to the publication of numerous catalogues—this fine hall of consultation which, putting in the hands of workers henceforward more than 30,000 volumes, equals or surpasses by its ingenious arrangement the modern perfections of the great libraries of Europe; above all, that memorable opening of the Secret Archives (Archivio Segreto), to the treasures of which are added, this very year, 10,000 Registers in folio manuscripts, taken from the cloisters of the Lateran. Your Holiness knows well that these acts of generous boldness should turn to the honor of the Church and of the Holy See. "By the help of these new resources our French school, by itself alone, has published in about fifteen years a series of consecutive memoirs on Arts and Letters at the Court of the Popes—the first learned edition of the Liber Pontificales—the commencement of a first learned edition of the Liber Censuum; and a series of summaries, already considerable, of Pontifical Registers of the thirteenth century. "Your Holiness one day deigned to tell us—'These labors interest me personally.' Such words have put a great ambition in our hearts. It is that these same labors, as those of our rivals, as the numerous publications due to the initiative and to the direct inspiration of Leo XIII., should merit to be counted in the glory of his Pontificate, in permitting the extent of its benefit to be gauged by the service rendered to science. "The work of our great Benediction is resumed little by little by us. Many corrections have already been signalled in the Gallia Christiana, in the Art de vérifier les dates, in the Histoire Littéraire de France. Ecclesiastical chronology and geography are completed and made evident. The age of St. Louis, of St. Thomas and of Alighieri, that of Innocent IV., and of so many great Popes is better known. The history of the Crusades, that of the flourishing of the religious orders, that of some of the chief political struggles of the Middle Ages, have new light thrown upon them. Furthermore, the historian begins to have the true picture of this vast and profound government of the Church, to which more than one in the succession of the ages, the moralist and the politician, as well as the firm believer, may apply, and with the best title, the happy expression of Plutarch on the ancient Roman peace: 'An anchor to the world ready to float away.'

"To enumerate more at length the results which science is already reaping and should still expect from so powerful an impulse, would only be to render to the Pontiff from whom this impulse emanates, legitimate homage and thanksgiving. It would at least be just that, among the acclamations of the peoples, the voice of the arts, of science and of letters should be heard. To Your Holiness we know this voice is particularly endeared." COMMANDEUR GUILLAUME ON THE FRENCH GOVERNMENT'S GIFT. And then the able Director of the French Academy of Rome, the Commandeur Guillaume, related to the Holy Father, the origin and nature of the gift that had just been presented to him in the name of the French Government. He noted the fact that the Chalco graphie du Louvre was analogous to that of the Holy See—the Calco graphia Apostolica, whose magnificent line engravings of the works of the great Italian painters are known and admired throughout the world of art. The Louvre institution dates its development from the sixteenth century. Its funds are very rich; its portfolios contain engravings executed after the finest works of all schools; but its publications are specially destined to make the French School widely known. "In fact," said M. Guillaume, "we see faithfully represented here the best that our national art has created since the Sacraments of Nicolas Poussin even to the Apotheosis of Homer of Dominique Ingres, from the statues of Puget even to those of Henri Chapu. Our civil and religious edifices appear there to illustrate our monumental history, which commences at the Gallo-Roman epoch to reach down through the Middle Ages, to the times when Jean Bullant, Philibert Delorme, Mansart, Gabriel and Percier have flourished. The portraits there form a sort of moral gallery, whilst our feasts and religious ceremonies there bear witness to a task which has been occasionally a boast. And the plates on which so many various subjects are figured are signed by Andran, Edelinck, Nanteuil, to finish by Ferdinand Gaillard and Henriquel Dupont. "The volumes which we place under the eyes of Your Holiness," he continued, "contain the series of the works of our most celebrated engravers. Their talent is shown there in its perfection. But in seeing the principal productions of our painters, our sculptors, our architects and our decorators, any one may immediately recognize the influence that the masterpieces of ancient art and on the Roman School have not ceased to exercise on our artists. This ascendancy, justified by affinities which nothing can weaken, is maintained for more than three centuries. We have, to our honor, experienced it in the past, and the existence of the Academy of France shows sufficiently that we do not dream of withdrawing from it. "No one ignores that the initiative and the direction of this powerful action are due to the Sovereign Pontiff, who, placing himself at the head of classic civilization, gathered around them the marvellous works of antiquity and stimulated those of the Renaissance; who exhorted them to the glory of the human mind; and who, without separating the sacred from the profane, gave to the admiration of artists all the master works, if there shone in them any ray of Divine Beauty. "Your Holiness, with the gifts of genius, continues the tradition of your predecessors. Preoccupied by the evolution of human activities, you watch over the treasures of art gathered around you, as over an ever fruitful nursery. You add to this incomparable treasure by increasing the Pontifical Museums, and by bringing to light long forgotten frescoes which, appearing to us with the charm of novelty, seem to prepare the future. "It is thus that, in the Sacred Palaces, numberless masterpieces speak to us of the nobleness of art, anticipate its future grandeur, and solicit its elevation; his thought; and let people clearly see that, if the universe proclaims the goodness of the Creator, artistic creations, in their turn, when they are pushed forward to perfection, give us an image of what is best in the soul of man as well as what is most excellent in his mind. "For us, Most Holy Father, admitted with infinite liberality to labor here near the masters, called on to contemplate the divine lights spread over their works and invited by their very splendor even to take them for guides, we approach Your Holiness with most respectful eagerness, who opens to us such sources of study and of inspiration; and after having associated ourselves with the sentiments which have been just now expressed to you in the name of the French Government, we beg you to accept the special homage of our profound gratitude." THE RESPONSE OF LEO XIII. And when the Pontiff, who in all the absorbing occupations of his life has ever been distinguished for his love of letters—a new Latin poem of his has just been published in Il Poeseo Perugia—replied to these addresses, he exhibited his sentiments of gratitude and appreciation for the gift bestowed, and especially for the words which accompanied it. During the reading of the addresses, he frequently signified his assent to their contents by his gestures, and, using the French language, he said: "We accept with Our whole heart, dearly beloved children, the collection of the Chalco graphie du Louvre, which on occasion of Our Jubilee you have received the mission from the

Government of the French Republic to offer to us in the name of the Academy of France and of the French School of Archaeology and History. This magnificent collection of the most beautiful designs, of which you have just given us a learned description, We appreciate highly, and We assign to it in Our Vatican Library one of the most honorable and reserved places. You will be good enough to announce this to your Government and to transmit to it the assurance of Our deepest gratitude. In this new act of courtesy, in which it has taken the initiative, We love to see a future pledge of its conciliating dispositions. We see in it also a testimony of the noble sentiments toward the Holy See which animate you yourselves, dear sons, and the members of the two great schools which you direct at Rome with so much distinction. Consider yourselves also thanked, in your turn, for your delicate attention and for the words so full of filial piety which you have now addressed to us. Thus, as you have called to mind, it has been agreeable to us to promote and to favor the progress of the sciences and the arts in opening to learned and studious men the archaeological and historical treasures, the libraries, the museums and the archives, of which the Roman Church is the faithful depository. We learn with satisfaction that you profit by it in a large measure, and We with you congratulate ourselves on the happy results of your labors. We rejoice particularly at the elevated spirit which guides you and inspires you, at the uprightness with which, without a preconceived idea, you pursue the truth, at the elevated thought which presides over your works of art, and which shows you, as the term of your efforts, the divine beauties of nature and the grand and laudable sentiments of the human soul. These are, undoubtedly, aspirations worthy of scholars and of Christian artists. We ask of the Most High to bless them and to fructify them, to direct your investigations to the secrets of antiquity and to discover to you more and more the immutable and, at the same time, the sublime horizons of the true, the good and the beautiful. With your works and your labors we bless your persons, and all the members of the Academy of France and of the French School of Archaeology and History." P. L. CONNELLAN. Why Not Reciprocate? Catholics, as a rule, treat Protestants fairly. We do not revile their religion, nor question the honesty of their political leanings; neither do we distrust or shun their social and business communications. Why can't they reciprocate and treat Catholics fairly? There are no Catholic ranters who go around howling about the dangers of evangelizing humbugs, concerning "Romanism." There are no Catholic politicians who advise their colleagues to vote against some high official candidate or petty office-seeker because he is a Protestant, as do many of the latter class in case of a Catholic who aspires to political distinction. There are no Catholics who fear for their liberties because the majority of our national and State legislators and executives are Protestants. We trust our Protestant fellow-citizens; there is no bigotry or intolerance in our religion. Why can't Protestants profit from our example? Why can't they admit, as they probably believe, that Catholics are earnest, honest, loyal, patriotic American citizens; that they love American institutions and are safe to hold office in any capacity? Surely in the crises that have come upon America—in the wars that have unshaken the stability of the republic—Catholics have fought as valiantly and shed their blood as freely as Protestants, continues the Connecticut Catholic. In the hall of legislation they have shown themselves as disinterested and patriotic as their Protestant brethren. In the observance of our laws they have shown themselves as faithful, in their execution as honest. Why not, then, credit Catholics with as much American spirit as Protestants? Why not admit that they are just as patriotic and earnest and pure-minded citizens as their Protestant neighbors? Bigotry cannot conceal the fact. How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner than a Man") to LEVY BROS., Ltd., 45 Scott Street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost the postage to send in the wrappers, if you leave the ends open. Write your address carefully. TELL THE DEAF.—Mr. J. F. Kellock, Druggist, Perth, writes: "A customer of mine having been cured of deafness by the use of Dr. THOMAS' EUCALYPTI OIL, wrote to Ireland, telling his friends there of the cure. In consequence I received an order to send him a dozen by express to Wexford, Ireland, this week." It Has Been Proved. It has been proved over and over again that Burdock Blood Bitters cures dyspepsia, constipation, biliousness, headache, scrofula, and all diseases of the stomach, liver and bowels. Try it. Every bottle is guaranteed to benefit or cure when taken according to directions. Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy, and I wish some more of it for my friends. So writes Mr. J. W. BROWN, Chicago. My Little Boy. GENTLEMEN—My little boy had a severe hacking cough and could not sleep at night. I tried Hagyard's Pectoral Balsam and it cured him very quickly. MRS. J. HACKETT, Linwood, Ont. LOW'S WORM SYRUP is the standard of excellence. Mothers, recommend it. Children cry for it. Worms fly from it. No other Sarsaparilla can produce from actual cures such wonderful statements of relief to human suffering as Hood's Sarsaparilla.

THE NATURE OF PRAYER.

Monsignor d'Hulst, who has been holding special conferences in Notre Dame Cathedral, Paris, delivered a beautiful address recently on the nature of prayer. Monsignor d'Hulst began his beautiful conference by saying that although sacrifice was the most perfect expression of worship, nevertheless it was, above all, a social function, a public act, taking place at certain stated times and subject to conditions of solemnity. The human soul had need of a more simple and more confidential intercourse with the Creator. That intercourse was prayer, which might be compared to another Jacob's ladder by which the heart of man might raise itself to the Throne of God. Two questions suggested themselves when speaking of prayer: First, what was the essential quality of prayer? and, secondly, what was the law concerning prayer? The word prayer, in its broadest sense, signified every kind of raising of the heart toward God—adoration, thanksgiving, sorrow for sin, love, petition. In its strict sense, it properly signified presenting a request, asking for some benefit. Was man wrong in believing that he might ask favors of the good God? That was the problem that had engaged the attention of philosophers in every age, and many of them had answered in the negative. Those who denied the personality of God, either by confounding it with nature, or in resolving it into a mere ideal, were logical in rejecting prayer; for prayer was an appeal to liberality, and consequently to the Divine liberty. Yes, they were logical, but their logic brought condemnation upon them for it put them in contact with the most profound, irreducible need of the human soul. But there were another class of men who were firm believers in the personality and the liberality of God, but who, notwithstanding, opposed the principle of prayer as incompatible with the unchangeableness of the Divine Being and the universal character of providential government. The preacher at this point dwelt at length on the subject to show that God, in hearing the prayers of His creatures, had not to remould the order of nature and the designs of His Providence. Whatever difficulty there was in combining the two was not special in the case of prayer. There was a far greater mystery in the relation which existed between the free will of the creature and the fore-knowledge and co-operation of the Creator. The darkness which hid from our eyes the connecting link of this transcendent relationship was not a reason for denying the reality of the two terms. Another objection against prayer was brought, not against its impossibility, but against the uselessness of it. What necessity could there be to tell God our needs when He knew them much better than we did ourselves? The answer to that objection was easy enough, and would afford an opportunity of explaining the true purpose of prayer. Certainly there was no necessity of giving information of our wants to God, but prayer prompted and impelled man to turn to God. If the way of prayer was closed, if the heavenly gifts had not the distinctive character of being a reply to the invocation of the creature, he would no longer have an interest in putting himself in communication with God. Worship itself would remain nothing more than a mere duty; that is to say, it would be universally neglected. Prayer, which, in a legitimate way, had interest also attached to it, would be the thoughts of man, and directed them toward the road to heaven. And soon the sublime journey would be taken under the influence of its aspirations. Ye noble spirits who rail at the prayers of the poor humble mother asking with tears the cure of her child, you call yourselves much too philosophical to admit that God could by any possibility hear her! Are ye philosophers enough to bear with the same patience and courage as she the heavy burdens of trials, and from which only prayer can afford her relief? The objections, then, of philosophers against prayer are without proper value. Prayer is neither impossible, nor is it necessarily useless. If God wills it, nothing can prevent it from being efficacious. But does God will it, and, if so, under what conditions? In other words, what is the law of prayer? That is the second question for our consideration to-day. The first solution that suggested itself, a little vague it might be, but still worthy of attention, was furnished by universal tradition. Everywhere and in all times mankind had prayed, even when their religion contained dogmas which seemed to exclude the notion of prayer. In fact the religion of ancient Greece subjected the gods to blind destiny, and yet that religion admitted the principle and encouraged the practice of prayer. The religious of Egypt, Chaldea, India, and ancient China laid great stress on the necessity of both public and private invocations to obtain the divine aid. In the face of such testimony and such unanimity, what weight attached to the subtleties of sophists? Prayer was like an anchor cast in the depths of a dark abyss. When the cable tightened the mariner knew that the anchor had caught on a solid foundation. It was not necessary to see with one's eyes the point where it had attached itself. But the true guarantee for prayer was the Divine revelation. Revelation presented prayer to us as an economy divinely instituted, and which adopted itself to the different conditions imposed by the covenant which existed

between God and man. Here Monsignor d'Hulst treated point by point on the different phases of prayer. First, the state of innocence, and then the state of sin; the revelation through the Patriarchs, the revelation of Moses, and finally that of the New Testament. The true type of prayer, he said, was found in filial petition. The world had lost the secret of it, until Jesus, the true Son of God, brought it with Him when He came into the world. In the "Pater Noster" He gave to mankind the perfect form of prayer and, by His Spirit, the true accent of it. We were no longer astonished at the wonderful promises God had attached to prayer when we reflected Who it was that had restored it. It was no longer the prayer of the mere sinful man—it was the prayer of the Redeemer Himself. After dwelling upon the texts in the Gospel which dwelt upon the Divine promises, the preacher went on to say: Jesus-Christ did not content Himself with simply encouraging prayer, but He made it necessary. Necessary, as a duty too often forgotten, alas, by a great number. Necessary, as a means of salvation, which no other can replace, but which, if necessary, could replace all others. Prayer was the mark of the Christian, the sign which distinguished him from the wise ones of this world. It was prayer also which healed the wounds of human society and lifted it up. Oh, that this dear country of ours would make the experiment! that it would cease to appeal to pride and vain-glory for the cure of its evils! that it would address itself to Jesus Christ, even like the leper in the Gospel! Then, indeed, might be heard in reply those brief, powerful words, having in them creative force: "I will. Be thou clean."



William A. Leary of Kendallville, Ind., says Hood's Sarsaparilla is

King of Medicines

Almost a Miracle

"C. I. Hood & Co., Lowell, Mass. "Gentlemen: When I was 14 years of age I was confined to my bed for several months by an attack of rheumatism, and when I had partially recovered I did not have the use of my legs, so that I had to go on crutches. About a year later, Serravallo, in the form of

White Swellings,

appeared on various parts of my body, and for eleven years I was an invalid, being confined to my bed six years. In that time ten or eleven of these sores appeared and broke, causing me great pain and suffering, several times drops of blood worked out of the sores. Physicians did not help me and

I Became Discouraged

"I went to Chicago to visit a sister, as it was thought a change of air and some might do me good. But I was confined to my bed most of the time. I was so impressed with the success of Hood's Sarsaparilla in cases similar to mine that I decided to try it. For a bottle was bought, and to my great gratification the sores soon decreased, and I began to feel better. This strengthened my faith in the medicine, and in a short time I was

Up and Out of Doors

To make a long story short, I continued to take Hood's Sarsaparilla for a year, when I had become so fully possessed from the chains of disease that I took a position with the Filley & Walling Mfg. Co., and since that time have not lost a single day on account of sickness. I always feel well, am in good spirits and have a good appetite. Ladies

Hood's Sarsaparilla

For it has been a great blessing to me, and to my friends my recovery seems almost miraculous. I think Hood's Sarsaparilla is the King of all medicines." Wm. A. Leary, No. 9 North Railroad St., Kendallville, Ind.

STAMINAL

A FOOD AND A TONIC. The Vital Principles OF BEEF & WHEAT WITH HYPOPHOSPHITES.

STAMINAL

PUT UP BY The Johnston Fluid Beef Co. MONTREAL.

THE LARGEST ESTABLISHED MANUFACTURING WORKS IN THE WORLD. CHURCH BELLS & PEALS. PURE BELL METAL, COPPER AND BRASS. BELLS FOR CHURCHES, SCHOOLS, AND COLLEGES. MORGAN BELL FOUNDRY & MACHINE CO., BALTIMORE, MD.

STAIRS OF GLASS BRILLIANT CUT, BEVELED & SILVERED. BENT. PLATE #9. McCAVSIA.

COOKS' FRIEND BAKING POWDER.

DILEKONE PILLS.

PLUMBING WORK in operation, can be seen at our warehouses. Opp. Masonic Temple. SMITH BROS. Sanitary Plumbers and Heating Engineers. London, Ont. Telephone 388. Sole Agents for Peerless Water Heaters.

Special Notice to Consumers. FOR A LIMITED TIME We will, on receipt of 50 OF OUR TRADE MARKS DERBY CAPS In any form, forward prepaid, one of our elegant CHROMO- PHOTOGRAPHS OR ART STUDIES. D. RICHIE & CO. Montreal, Can., & London, Eng. The DERBY CAPS will be found on all our goods, PLUG, CUT PLEG, FOBACCO & CIGARETTES MANUFACTURED BY US. CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Our Altar Wine is extensively used and recommended by the Clergy, and our Chateau will compare favorably with the best imported Bordeaux. For prices and information address, E. GIRADOT & CO. Sandwich, Ont.