

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MAY 15, 1891

Vol. XXIV. No. 20

Calendar for May, 1891.

MOON'S PHASES.

First Quarter, 2nd day, 11h. 31.6m. p. m.
Full Moon, 9th day, 11h. 46.8m. p. m.
Last Quarter, 16th day, 11h. 31.6m. a. m.
New Moon, 24th day, 8h. 33.7m. a. m.
First Quarter, 31st day, 4h. 38.2m. a. m.

Day of Week	Moon	Rises	Sets	High Water
1 Wed	21	3:17	8:18	3:21
2 Thu	22	3:41	8:24	3:45
3 Fri	23	4:05	8:30	4:09
4 Sat	24	4:29	8:36	4:33
5 Sun	25	4:53	8:42	4:57
6 Mon	26	5:17	8:48	5:21
7 Tues	27	5:41	8:54	5:45
8 Wed	28	6:05	9:00	6:09
9 Thu	29	6:29	9:06	6:33
10 Fri	30	6:53	9:12	6:57
11 Sat	31	7:17	9:18	7:21
12 Sun	1	7:41	9:24	7:45
13 Mon	2	8:05	9:30	8:09
14 Tues	3	8:29	9:36	8:33
15 Wed	4	8:53	9:42	8:57
16 Thu	5	9:17	9:48	9:21
17 Fri	6	9:41	9:54	9:45
18 Sat	7	10:05	10:00	10:09
19 Sun	8	10:29	10:06	10:33
20 Mon	9	10:53	10:12	10:57
21 Tues	10	11:17	10:18	11:21
22 Wed	11	11:41	10:24	11:45
23 Thu	12	12:05	10:30	12:09
24 Fri	13	12:29	10:36	12:33
25 Sat	14	12:53	10:42	12:57
26 Sun	15	1:17	10:48	1:21
27 Mon	16	1:41	10:54	1:45
28 Tues	17	2:05	11:00	2:09
29 Wed	18	2:29	11:06	2:33
30 Thu	19	2:53	11:12	2:57
31 Fri	20	3:17	11:18	3:21

North British and Mercantile FIRE AND LIFE INSURANCE COMPANY

—OF—
EDINBURGH AND LONDON.

ESTABLISHED 1806.

Total Assets, 1891, - \$60,082,727.

TRANSACTS every description of Fire and Life Insurance on the most favorable terms.

This Company has been well and favorably known for its prompt payment of losses in this island during the past thirty years.

FRED. W. HYNDMAN,
General Agent.

Watson's Building, Queen Street,
Charlottetown, P. E. I.
Jan. 21, 1892—17

Short & Penmanship.

FOR A SHORT TIME ONLY the undersigned will give to those taking up his shorthand course by mail (costing only \$5 in advance, including text book, etc.) a free course in Penmanship by mail according to the "Muscular Movement" system, by means of which a rapid and beautiful handwriting can be acquired. Fee refunded in 3 months' time, if progress is not satisfactory. Write to

W. H. CROSKILL,
Stenographer, Charlottetown.
June 4th, 1891—17

Dominion Coal Company, Ltd.

The undersigned having been appointed sole selling Agent in the Province of Prince Edward Island for the above Company's mines in Cape Breton, are now prepared to issue orders for Round, Slack and Run of Mines, and will keep a stock of each kind of Coal on hand to supply customers at lowest prices.

PEAKE BROS. & CO.,
Selling Agent.
Ch'town, May 30—17

Boots & Shoes

REMEMBER THE
OLD
RELIABLE
SHOE
STORE

when you want a pair of Shoes.
Our Prices are the lowest in town.

A. E. McEACHEN,
THE SHOE MAN,
Queen Street.

AENEAS A. MACDONALD, BARRISTER AND ATTORNEY-AT-LAW, Agent for Credit Foncier Franco-Canadien, Office, Great George St. Near Bank Nova Scotia, Charlottetown Nov. 9, 1892—17

Dr. Murray,

DENTIST

Office, 145 Queen St.

ELECTION.

It is not a certainty whether the Government issues writs for an Election this Spring. But Farmers, for all that, must make a (S) Election of the best HARROW, SEED SOWER—PLOUGH, &c.

HARROW—We have the only Spring-tooth on the Island, with Steel Clip Fastening to Frame; also, the Farmers' Favorite, the Steel Disc Randall.

SEED SOWER—Our Seed Sower has all Steel Feed, which is not liable to breakage, and therefore insuring regular seeding.

PLOUGHS—One and Two-Horse, by the best makers also Repairs for all Ploughs common to the Island.

FARM SEED—We have a full assortment of Wheat, Timothy, Clover, Vetches, Corn, Peas, etc.

D. W. FINLAYSON, H. T. LEPAGE'S OLD STAND, Charlottetown, P. E. I., April 24, 1895.

At the Old Tea Store.

1000 LBS. TALLOW wanted, for which Cash or Trade will be given.

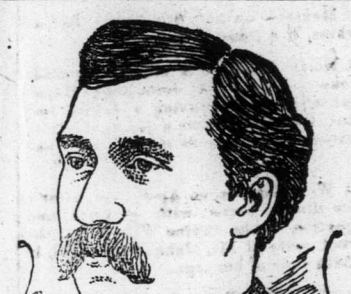
Eggs or Butter taken in exchange for Cash or Trade at Market Prices.

Manhattan Food for Horses, Cattle and Sheep, which will effect a saving of over 20 per cent. on old system of feeding. The Poultry Food has no equal. The value of increased quantity of eggs will more than doubly pay cost of food.

A full line of General Groceries at away down prices for Cash only.

Remember, a dollar in hand goes much further than a dollar "on the books."

JAS. KELLY & CO.
QUEEN STREET,
Charlottetown, April 24, 1895.



Mr. J. W. Byram,
St. George, New Brunswick.

After the Grip

After the Grip
No strength, No Ambition
Hood's Sarsaparilla Cures Perfectly.

This following letter is from a well-known gentleman of St. George, N. B.:
"Gentlemen—I am glad to say that Hood's Sarsaparilla and Hood's Pills have done me a great deal of good. I had a severe attack of the grip in the winter, and after getting over the fever I did not seem to gather strength, and had an ailment. Hood's Sarsaparilla proved to be just what I needed. The results were very satisfactory and I recommend this medicine to all who are afflicted with rheumatism or other ailments caused by poison and poor blood. I always keep Hood's Sarsaparilla in my house and use it when I need a tonic. We also keep Hood's Pills on hand and think highly of them."
W. W. LAYMAN, St. George, New Brunswick.
Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

Hood's Sarsaparilla Cures

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W. W. LAYMAN, St. George, New Brunswick.
Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.



Dr. W. Taylor,

Take care of your eyes, or you will perhaps be unable to take care of yourself. If the eyes become impaired, not to say deprived of sight altogether, the unfortunate sufferer of such a calamity will find himself hopelessly crippled for the struggle of life. Relieve your eyes in every possible way and use spectacles as soon as you perceive that any benefit may be derived from their aid. We have the largest stock of glasses for every eye and anything we haven't got, or cannot procure, isn't to be had anywhere. We also keep the great German Eye Water.

E. W. TAYLOR, CAMERON BLOCK, FREE.

OUR BIG
CALENDAR
IS READY.

SEND 2c. STAMP
FOR POSTAGE.

BOOKS OF
ALL KINDS
STATIONERY
AND FANCY
GOODS
CHEAP.

HASZARD & MOORE'S BOOKSTORE, VICTORIA ROW.

Having resolved to address this letter to the English people, we recall at once these great and glorious events in the annals of the Church, which must surely be remembered by them with gratitude. Moreover, it is noteworthy that this love and

Pope Leo on Reunion.

FULL TEXT OF THE PONTIFF'S LETTER TO THE ENGLISH PEOPLE.

Leo XIII. to the English people who seek the Kingdom of Christ in the unity of the Faith, Health and Peace in the Lord.

Some time since, in apostolic letters to princes and peoples, we addressed the English in common with other nations, but we have greatly desired to do this by a special letter and thus give to the illustrious English race a token of our sincere affection. This wish has been kept alive by the hearty good will we have always felt towards your people, whose great deeds in older times the history of the Church declares. We were yet more moved by our frequent conversations with your countrymen, who testified to the kindly feeling of the English towards us personally, and above all, to their anxiety for peace and eternal salvation through unity of faith. God is our witness how keen is our wish that some effort of ours might tend to assist and further the great work of obtaining the reunion of Christendom, and we render thanks to God, who has so far prolonged our life, that we may make an endeavor in this direction. But since, as it is but right, we place our confidence of a happy issue principally and above all in the wonderful power of God's grace, we have with full consideration determined to invite all Englishmen who glory in the Christian name to this same work, and we exert them to lift up their hearts to God with us, to fix their trust in Him, and to seek from Him the help necessary in such a matter by assiduous diligence in holy prayer.

The love and care of the Roman Pontiffs for England has been traditional from the days of our holy predecessor, Gregory the Great. Religion and humanity generally, and especially the English nation, owe him a deep debt of gratitude. Although prevented by the Divine call to yet higher duty from himself undertaking the apostolic labor of converting the Anglo-Saxons, he had proposed to do whilst still a monk, his mind remained indignant of this great and salutary design (Joan. Dia. in vita eius c. 13), nor did he rest until it was accomplished. For from that monastic family which he had formed in learning and holiness of life in his own house, he sent a chosen band under the leadership of Augustine to be the messengers of grace, wisdom and civilization to those who were still buried in paganism. And relying as he did on Divine help, his hope grew stronger under difficulty, until at length he saw his work crowned with success. He himself writes in this in tones of triumphant joy in reply to St. Augustine, who had sent him the news of the happy result: "Glory be to God on high, and on earth peace to men of good will. To our faith be the glory in whose death we live; by whose weakness we are strong, in the love of whom we seek in Britain those Brethren whom we knew not; by whose mercy we have found those whom knowing not we sought. Who can tell what gladness filled the hearts of all here to know that the English race, by the workings of the grace of God Almighty, and by your labors, my brother, has been illuminated by the light of our holy faith, which expels the darkness of error, and has with free mind trodden under foot those idols to which aforesaid they were subject in foolish fear." (Epist. c. xi, 28, al. c. xi, 28). And congratulating Ethelbert, King of Kent, and Bertha, his Queen, in a letter full of affection, in that they had imitated "Helen, of illustrious memory, and Constantine, the drom Emperor" (ib. c. xi, 66, al. c. xi, 60, c. xi, 29, al. c. xi, 59), he strengthens them and their people with salutary admonitions. Nor did he cease for the rest of his life to foster and develop their faith in instructions dictated by holy prudence. Thus Christianity, which the Church had conveyed to Britain and spread and defended there against rising heresy (1), after having been blotched out by the invasion of heathen races, was now by the care of Gregory happily restored.

Looking at all this, we do not doubt that the united and humble supplications of so many to God are hastening the time of further manifestations of His merciful designs towards the English people when "the Word of the Lord may run and be glorified." [Eph. iii, 1]. Our confidence is strengthened by observing the legislative and other measures which, if they do not, perhaps, directly, still do indirectly help forward the end we have in view by ameliorating the condition of the people at large and by giving effect to the laws of justice and charity. We have heard with singular joy of the great attention which is given in England to the solution of the social question, of which we have treated with much care in our encyclicals, and of the establishment of beneficent and similar societies, whereby on a legal basis the condition of the working class is improved. And we have heard of the vigorous and persevering efforts made to preserve for the people at large an education based on religious teaching than which there is no firmer foundation for the instruction of youth and the maintenance of domestic life and civil polity, of the zeal and

solitude of Gregory was inherited by the Pontiffs who succeeded him. This is shown by their constant interposition in providing worthy pastors and capable teachers in learning, both human and divine, by their helpful counsels and by their affording in abundant measure whatever was necessary for establishing and developing that rising Church. And very soon was such care rewarded, for in no other case, perhaps did the faith take root so quickly, nor was so keen and intense a love manifested towards the See of Peter. That the English race was in those days wholly devoted to the centre of unity divinely constituted in the Roman Bishops, and that in the course of ages men of all ranks were bound to them by ties of loyalty are facts too abundantly and plainly testified by the pages of history to admit of doubt or question. But in the storms which devastated Catholicity throughout Europe in the sixteenth century, England, too, received a grievous wound, for it was first unhappily wrenched from communion with the Apostolic See, and then was bereft of that holy faith in which for long centuries it had rejoiced and found liberty. It was a sad defection, and our predecessors, while lamenting it in their earnest love, made every prudent effort to put an end to it, and to mitigate the many evils consequent upon it. It would take long, and it is not necessary to detail the sedulous and increasing care taken by our predecessors in those circumstances. But by far the most valuable and effective assistance they afforded lies in their having so repeatedly urged on the faithful the practice of special prayer to God that He would look with compassion on England. In the number of those who devoted themselves to this special work of charity there were some venerable and saintly men, especially St. Charles Borromeo and St. Philip Neri, and in the last century Paul, the founder of the Society of the Passion of Christ, who, not without a certain divine impulse, it is said, was instant in supplication "at the throne of Divine grace," and this all the more earnestly that the times seemed less favorable to the realization of his hopes. We, indeed, long before being raised to the supreme pontificate were deeply sensible also of the importance of holy prayer offered for cause, and heartily approved of it. For, as we gladly remembered, at the time when we were Nuncio in Belgium, becoming acquainted with an Englishman, Ignatius Spencer, himself a devotee of the same St. Paul of the Cross, he laid before us the project he had already initiated for extending a society of pious people to pray for the return of the English nation to the Church. (2) We can hardly say how cordially we entered into this design, wholly inspired by faith and charity, and how we helped forward this cause anticipating that the English Church would obtain abundant assistance thereby. Although the fruits of Divine grace obtained by prayer had previously manifested themselves, yet as that holy league spread they became notorious. Very many were led to follow the Divine call, and among them not a few men of distinguished eminence and many, too, who in doing so had to make personal and heroic sacrifices. Moreover, there was a wonderful drawing of hearts and minds toward Catholic faith and practice, which rose in public respect and esteem, and many a long-cherished prejudice yielded to the force of truth.

These simple truths are indeed known to every Christian, but still by many they are neither remembered nor valued as they should be. It is for this reason that we insist the more strenuously on the confidence which should be placed in prayer and recall the words and example of the fatherly love of the same Christ our Lord; words of deepest import and highest encouragement, words also which show forth how in the councils of God prayer is at the same time the expression of our helplessness and the sure hope of obtaining the strength we need. "And I say to you: ask and it shall be given you; seek and you shall find; knock and it shall be opened to you; for every one that asketh receiveth, and he that knocketh it shall be opened." (Luke xi, 9-10). And the son of God Himself shows us that if our prayers are to be acceptable to the Divine Majesty they must be united with His name and merit. "Amen, amen, I say to you: if you ask the Father anything in My name He will give it you. Hitherto you have not asked anything in My name. Ask and you shall receive, that your joy may be full." (John xvi, 23-24). And He enforces this by reference to the tender love of parents for their own children. "If you, then,

energy with which you engage in forwarding opportune measures for the repression of the degrading vice of intemperance; of societies formed among the young men of the age; or classes for the promotion of purity of morals and for sustaining the honor of the womanhood. For, alas, in regard to the Christian virtue of continence, pernicious views are subtly creeping in, as though it were believed that a man was not so strictly bound by the precept as a woman. Moreover, reflecting men are deeply concerned at the spread of those errors and offenses which weaken and paralyze not religion only, but the very springs of thought and action. The highest credit is due to those who fearlessly and unceasingly proclaim the rights of God and of our Lord Jesus Christ, and the laws and teachings given by Him for the establishment of the divine kingdom here upon earth, in the divine teachings alone, strength, wisdom and safety are to be found. The various and abundant manifestations of care for the aged, for orphans, for incurables, for the destitute, the refugees, reformatories and other forms of charity which the Church has as from a tender mother inaugurated and from the earliest times has ever inculcated as a special duty, are evidences of the spirit which animates you. Nor can we omit to mention especially the strict public observance of Sunday and the general spirit of respect for the Holy Scriptures. Every one knows the power and resources of the British nation and the civilizing influence which, with the spread of liberty, accompanies its commercial prosperity even to the most remote regions. But, worthy and noble in themselves as are all these varied manifestations of activity, our soul is raised to the origin of all power and the perennial source of all good things, to God our Heavenly Father, most beneficent. For the labors of a man, whether public or private, will not attain to their full efficacy without appeal to God in prayer and without the Divine blessing. "For happy is that people whose God is the Lord." (Ps. cxliii, 15). For the mind of the Christian should be so turned and fixed that he places and rests his cheerful hope of his undertaking in the Divine help obtained by prayer, whereby human effort is supernaturalized, and the desire of doing good, as though quickened by a heavenly fire, manifests itself in vigorous and servicable actions. In this power of prayer God has not merely dignified man, but with infinite mercy has given him a protector and help in the time of need, ready at hand to all, easy and void of effect to no one who has resolute recourse to it. "Prayer is our powerful weapon, our great protection, our storehouse, our port of refuge, our place of safety." (Chrys. in Hom. 30 in Gen.) But if the prayer of the righteous man rightly avail so much with God even in earthly concerns, how much more will it not avail one who is destined to an eternal existence for obtaining those spiritual blessings which Christ has procured for mankind by "the sacraments of His mercy?" For He "who of God is made unto us wisdom and justice and sanctification and redemption." (1 Cor. i, 30) in addition to what He taught, instituted, and effected, gave also for this purpose the salutary precept of prayer, and in His great goodness confirmed it by example.

and entire faithfulness, calling upon the glorious name and merits of Jesus Christ, who is the author and finisher of our faith." (Eph. vi, 2). who loved the Church and delivered Himself for it that He might sanctify it and might present it to Himself a glorious Church, (Eph. v, 27). Difficulties there may be for us to face, but they are not of a nature which should debar our apostolic zeal or stay your energy. Ah, no doubt the many changes that have come about, and the time itself have aroused the existing divisions to take deeper root. But is that a reason to give up all hope of remedy, reconciliation and peace? By no means, if God is with us. For we must not judge of such great issues from a human standpoint only, but rather must we look to the power and mercy of God. In great and arduous enterprises, provided they are undertaken with an earnest and right intent, God stands by man's side, and it is precisely in these difficulties that the action of His providence shines forth with greatest splendor. The time is not far distant when thirteen centuries will have been completed since the English race welcomed those apostolic men sent, as we have said, from this very city of Rome, and, casting aside the pagan deities, dedicated the first fruits of its faith to Christ our Lord and God. This encourages our hope. It is, indeed, an event worthy to be remembered with public thanksgiving; would that this occasion might bring to all reflecting minds the memory of the faith then preached to your ancestors, the same which is now preached—Jesus Christ yesterday, today and the same forever, as the apostle says (Eph. xiii, 8), who also most opportunely exhorts you, as he does all, to remember those first preachers "who have spoken the word of God," to you whose faith followed, considering the end of their conversation. (1 Th. 2)

In such a cause we, first of all, call to our assistance as our allies the Catholics of England, whose faith and piety we know by experience. There can be no doubt that, weighing earnestly the value and effects of holy prayer, the virtue of which we have truly declared, they will strive by every means to succor their fellow-countrymen and brethren by invoking in their behalf the divine clemency. To pray for oneself is a need, to pray for others is a counsel of brotherly love, and it is plain that it is not prayer dictated by fraternal charity which will find most favor in the sight of God. The first Christians undoubtedly adopted this practice. Especially in all that pertains to the gift of faith the early ages set us a striking example. Thus it was the custom to pray to God with ardor that relations, friends, rulers and fellow-citizens might be blessed by a mind obedient to the Christian faith. (St. Aug. de dono persev. xiii, 6.) And in regard to this there is another

And here on thought is more welcome to our soul than that happy unity of faith and wills for which our Redeemer and Divine Master prayed in that earnest supplication—a unity which, if useful at all times even for temporal interests, both at home and abroad, is shown by the very divisions and confusions of these days to be more than ever needed. We on our part, watching the signs of the times, exhorting and taking thought for the future, urged thereto by the example of Christ and the duty of our Apostolic office, have not ceased to pray, and still humbly pray, for the return of Christian nations, now divided from us, to the unity of former days. We have more than once of late years given expression to the object of our desires, and have devoted sedulous care to its realization. The time cannot be far distant when we must appear to render an account of our stewardship to the Prince of Pastors, and how happy, how blessed should we be if we could bring to him some fruitsome realization of these our wishes which he has inspired and sustained. In these days our thoughts turn with love and hope to the English people, observing as we do the frequent and manifold works of divine grace in their midst; how to some, it is plain, the confusion of religious dissensions which divide them is a cause of deep concern; how others see clearly the need of some sure defense against the influx of modern errors which only too readily humor the wishes of fallen nature and depraved reason; how the number of those religious and discreet men, who sincerely labor much for reunion with the Catholic Church, is increasing. We can hardly say how strongly these and other signs quicken the charity of Christ in us, and redoubling our prayers from our inmost soul we call down a fuller measure of divine grace, which, poured out on minds so well disposed, may issue in the ardently desired fruit, namely, that we may all meet into the unity of faith and of the knowledge of the Son of God (Eph. iv, 13), careful to keep the unity of the spirit in the bond of peace, one body and one spirit, as you are called in one hope of your calling—one Lord, one faith, one baptism (Ib. 3-5).

With loving heart, then, we turn to you all in England, to whatever community or institution you may belong, desiring to recall you to this holy unity. We beseech you, as you value your eternal salvation, to offer up humble and continuous prayer to God, our Heavenly Father, the giver of all light, who with genuine power impels us to the good and the right, and without ceasing to implore light to know the truth in all its fullness and to embrace the designs of His mercy with single,

(1) The action of St. Celestine I. was most efficacious against the Pelagian heresy which had infected Britain, as St. Prosper of Aquitaine, a writer of that time, and afterwards secretary to St. Leo the Great, records in his chronicles: "Agricola the Pelagian, son of the Pelagian Bishop, set out against the churches of Britain with the innovations of his teaching. But at the instance of the Deacon Palladius, Pope Celestine sent Germanus, Bishop of Auxerre, as his vicar (viro suo), and he attacked the British people to the Catholic faith, having driven out the heretics." (Eph. viii, 2). P. R. Prosp. Aquit. opp. vol. i, pag. 664.

(2) For this purpose he especially recommends the "Breviary," and obtained from the General Chapter of his order, held in Rome in 1567, a special injunction upon its members.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE.

being evil," He says, "know how to give good gifts to your children, how much more will your Father in Heaven give the good Spirit to them that ask Him." (Luke xi, 13). And how abundant are not the choicest gifts contained in that good Spirit. The greatest of them all is that hidden power of which Christ spoke when He said: "No man can come to Me except the Father who hath sent me draw him." (John vi, 44). It is impossible that men grounded in this teaching should not feel drawn and even impelled to the habit of faithful prayer. With what steady perseverance will they not practice it, with what fervor pursue it, having before them, the very example of Christ Himself, who having nothing to fear Himself, and needing nothing, for He was God, yet passed the whole night in prayer (Luke iv, 13) and with a strong cry and tears offered up prayers and supplications (Eph. vi, 7) and doing this, "He wished to stand pleading before His Father, as if remembering that that time He was our teacher," as Venerable Bode, that ornament of your nation, wisely considers (in ev. 3. Joann. xvii). But nothing proves so clearly and forcibly both the precept and the example of our Divine Lord in regard to prayer as His last discourse to the Apostles during those sad moments that preceded His Passion, when, raising his eyes to heaven, He again and again treated His Holy Father, praying and beseeching Him for the most intimate union of His disciples and followers in the truth, as the most convincing evidence to the world of the divine mission on which He was about to send them.

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(Continued on fourth page.)

And here on thought is more welcome to our soul than that happy unity of faith and wills for which our Redeemer and Divine Master prayed in that earnest supplication—a unity which, if useful at all times even for temporal interests, both at home and abroad, is shown by the very divisions and confusions of these days to be more than ever needed. We on our part, watching the signs of the times, exhorting and taking thought for the future, urged thereto by the example of Christ and the duty of our Apostolic office, have not ceased to pray, and still humbly pray, for the return of Christian nations, now divided from us, to the unity of former days. We have more than once of late years given expression to the object of our desires, and have devoted sedulous care to its realization. The time cannot be far distant when we must appear to render an account of our stewardship to the Prince of Pastors, and how happy, how blessed should we be if we could bring to him some fruitsome realization of these our wishes which he has inspired and sustained. In these days our thoughts turn with love and hope to the English people, observing as we do the frequent and manifold works of divine grace in their midst; how to some, it is plain, the confusion of religious dissensions which divide them is a cause of deep concern; how others see clearly the need of some sure defense against the influx of modern errors which only too readily humor the wishes of fallen nature and depraved reason; how the number of those religious and discreet men, who sincerely labor much for reunion with the Catholic Church, is increasing. We can hardly say how strongly these and other signs quicken the charity of Christ in us, and redoubling our prayers from our inmost soul we call down a fuller measure of divine grace, which, poured out on minds so well disposed, may issue in the ardently desired fruit, namely, that we may all meet into the unity of faith and of the knowledge of the Son of God (Eph. iv, 13), careful to keep the unity of the spirit in the bond of peace, one body and one spirit, as you are called in one hope of your calling—one Lord, one faith, one baptism (Ib. 3-5).

With loving heart, then, we turn to you all in England, to whatever community or institution you may belong, desiring to recall you to this holy unity. We beseech you, as you value your eternal salvation, to offer up humble and continuous prayer to God, our Heavenly Father, the giver of all light, who with genuine power impels us to the good and the right, and without ceasing to implore light to know the truth in all its fullness and to embrace the designs of His mercy with single,

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