crifice of the Mass ay all efforts to nd black into one ve failed, both in nited States. A be looked upon as Methodist church though but a few hodist churches of one body, there is ay of allowing the be on a par with : but they consti-

Churches both in ited States. Thus "African Method Baptist " Churches mer being techni lieve, by the name Episcopal Church. Chatham. In the case is the same. s form churches or neir own they must oon as people withr they become Cathtensely religious by ough they are called l Baptists," their rely caricatures of es; and the Episcovterians are just as

all this. In the hed by the Apostles stinction of Jew and me is Lord over all at call upon him." There was "neither circumcision nor unbarian nor Scythian, at Christ was all and iii, 11.) So, in the there is one prieste, one altar at which ne colored priests of s are free to officiate altar in any country

the Methodists and

urch makes no such

hurch is the Church lished by the Apostles kind, and, of course, e Church, she recogion between her memnt of nationality or colored Catholics of s are ministered to by nce there are so few colored people assist eive the sacraments on h the whites. Indeed eldom that there is to holic church specially ple, though in a few orefer to form a conemselves, and they are lo so. The Josephite nore devote themselves the spiritual wants of ple, and all the students Seminary, in the same promise that they will

ace exclusively. true that the larg colored people of the re Methodist or Baptists. ers were nearly all nonng the slavery period, and allow any other religion d by their slaves except Protestantism, and it is must attribute the fact ture of religious worship tablished for them was st or Baptist. But durfew years the Catholic eceived much attention ks, as they have found lie Church alone recoghaving souls like those the Church has accordgreat progress among

mission which will

their work of attending

Catholics of the United lready held several con ongresses for the purpose the interests of the gatherings the highest nt press. Of the third eld in Philadelphia, the "In point of intellipacity for work, it was one gatherings of the race ogether. It was really a r the eloquence of some

gresses were attended by lost eminent of the prelates I States, among others by bbons, and all manifested interest in their deliberre is no room for doubt dation is laid for material the Church among this has been neglected by Pro-

h in this issue the pastoral hierarchy of the Province having reference to the n it will be found sentiare universal in their and most salutary admonii, if followed, will bring the God on our country.

IRISH LOCAL GOVERNMENT.

The long promised Local Government Bill for Ireland was brought before the British House of Commons on Friday, the 19th inst., and it met from the Liberals and Home Rulers of both sections just such a reception as was excepted by all who knew the deter- that city. which will give the Government of Ireland really into the hands of the people, instead of leaving it in those of the officials of Dublin Castle, as hitherto.

It professes to give local Government to Ireland similar to that extended to English and Scotch County Councils, instituting with this object Baronial Councils with administrative duties, but leaving untouched the origin to industry duties the approximation of gaze of his Master, Christ.

At the end of January in the year will be four ex-officio members of ment officials so that the action of the Council may be strongly under Government control. The right of franchise will be so restricted as really to give the power of electing these Councils to the rich landlords, who will be able to vote in every district in which they hold property, so that by their multiplied powers of voting they may more surely control the elections. Under such a law there was little need to restrain the powers of legislation within a limited sphere which are proposed to be given to the Councils, for there is no fear but the Councils will be just what the landlords desire, as it is in their interest that the Tory Government introduces the Bill.

With all the safeguards to landlord interests implied in the features of this Bill as already enumerated, if the provisions heretofore announced are prethe Baronials Council is given to the Castle authorities, who, of course, are expected to regard the majority of the Irish people in the same light in which they are looked upon by Lord Salisbury, who has already told the world that to grant powers of legislation to the majority in Ireland would be to menace the liberties of the minority.

On these lines the new Bill is expected to operate. It is a Bill to enable the landlords to grind their tenantry more unmercifully than ever. It is a Bill to throw more power into the hands of the minority than they possess even now, and it is no wonder that it should beindignantly spurned by every friend of Ireland

The cable despatches tell us that the opposition offered to the Bill by the United Gladstonian and Irish parties is so resolute that the ministers are disconcerted and dismayed. They could expect nothing else than this. The ful rejoicing in honor of the event. expect nothing else than this. The people of Ireland have learned that the Parliament and Ministry of Great Britain have too much to do to attend rich minority which will be willing to of the people for the people, and nothing less than this will satisfy Ireland's demand for Home Rule.

They want such Home Rule as Mr. Gladstone and Sir William Vernon Harcourt have promised to grant when the Liberals come into power. This they are sure to get when the impending general election will return a Liberal majority to Parliament, as it is sure to do. It is to be hoped, therefore, that the Bill now before the House of Commons will be ignominiously rejected, and as it does not give satisfaction to Conservatives any more than to Liberals it is to be hoped that rejected it will be. There is some fear, however, that Lord Salisbury's servile majority will pass it in spite of all objections to it; but, even so, as the general election is necessarily near at hand it will only be a very temporary measure which will be replaced by a satisfactory Home Rule Bill, almost before there will be an opportunity to put it into actual operation.

A RESPECTED correspondent in Perth sends us a summary of a "lecture" delivered in that town by the Rev. Dr. Justin D. Fulton, Baptist, before his departure for the United States. It would be a waste of time to enter into lunatic asylum.

## MIXED MARRIAGES.

Discourse Delivered by Rev. J. F. X.

"Christ's Sanction of Social Life Applied to Mixed Marriages" was the subject of discourse of Rev. J. F. X. O'Conor, S. J., at St. Francis Xavier's Church, New York, on Sunday, Jan. 17, as reported in the Catholic News of Though addressed to a New excepted by all who kiles the determination of Ireland to have a Bill York audience it is applicable to the entire continent, and puts the teach-

ings of the Church very clearly and definitely. It is as follows: At the wedding of Cana in Galilee Christ was present. His presence there was a sanction of the event itself, the marriage, and of the social festivities which followed and accompanied it. In considering Christ's sanction of social life we shall examine what social life it, what Christ sanctions, and what He does not sanction, and the obligations of a Christian, the hour of whose life duties, but leaving untouched the ought to roll away under the approving

30, for the life of Christ was beginning these Councils, who will be govern- to mark off the years of the world's history, there was a wedding at Cana, a little village of reeds about five miles to the north-west of Nazareth, where our Lord had been living in obedience to Mary and Joseph for the last eighteen years, ever since the return from the temple where our Lord had been lost at the age of twelve.

The country around about is fertile, and now over the house where the marriage took place may be seen the ruins of large churches about to be restored, and where on certain days the holy mysteries are celebrated.

According to the custom of the Jews the marriage feast lasted one or two weeks; some of the guests were invited, and others came without invitation and were supposed to bring presents. Our Lord was among the invited guests, as we learn from the text of the Gospel. The feast took place in the house of the bridegroom, although the marriage was celebrated at the house of the bride's father.

The painter Veronese had represented to us the scene of this wedding served, as is probably the case, the in all the splendor of his brush, and power of vetoing all the legislation of there we behold an ideal magnificence while Mary is portrayed as speaking to her Son, and the steward is holding to the light the water made wine. The reality of our Lord's generosity

in the present that He made to the groom as an invited guest may be understood, when tradition tells us that the six jars of water turned into wine contained one hundred and twenty gallons. Of this miracle St. Augustine says: "He that made wine of the day of the marriage feast does every year the like in the vines, for as that changed into wine by the operation of the Lord, just so what the clouds pour forth is changed into wine by the operation of the same law. The Lord who said to the same of the vine, be thou made wine, the same Infinite Power said to the water in the vessels, be

thou made wine, and it was so.' By His presence at this marriage feast Christ approved of the marriage by His generous gift He approved of the festivities in honor of the joyful event, as in the Scriptures what Christ did was not for a day or a year, but for all time : He gave then the seal of The bridal couple were both of the same religion. If one had been a same religion. If one had been a Samaritan or a Gentile it would have been against the law of the Jews, and to the welfare of Ireland; and in the Christ would not have sanctioned by past they have not attended to it. His presence, and so freely, a marhmen alone understand the wants riage against the law, a mixed mar-Irishmen will be able to legislate for them properly. Then it is not the dation of civil society. And marriage rich minority which will be willing to redress the grievances which are of their infliction. What Ireland needs their infliction. What Ireland needs Does the sanction of Christ fall upon is, therefore, legislation by a majority of the people for the people, and the Church upon mixed marriages is very clear, very definite and unmistak-There are many who have their own judgments in regard to it, as they have never learned what is the teach ing of the Church upon this matter. In speaking to you, my brethren, have no other motive but that of St. Paul. With him I say, "By the grace of God I am what I am: by the grace of God I come as an apostle, not of men, neither by man, but by Jesus Christ. For I give you to understand, brethren, that the Gospel which is preached by me is not according to man. For neither did I receive it of man, nor did I learn it, but by the

revelation of Jesus Christ. Mixed marriages are those which are contracted between a Catholic and meant all who are outside of the one true Church, and belong to some sect: who are baptized and included under the general name of Christians. Such marriages, although valid, if entered Roman Pontiff, for grave reasons and under certain conditions, have granted dispensations where the eternal salvation of parents and children were provided for, as in some cases has occurred in America and in Eng-But where these precautions have not been taken, or faithfully carried out, grievous injury has been done to religion in the falling away from the faith of innumerable souls. And therefore the Church, in her care

laws very explicit. The teaching of the Catholic Church argument with this person. As well on mixed marriages is this: That they might we talk common sense and truth to George Francis Train, or to the inmates of the refractory ward of

may be made, but it is always an exception and can be made only for grave reasons, and the law is strongly and positively against it.

How mixed marriages are not approved by the natural law is explained | the church. theologians as follows: Every one is obliged to avoid a grave danger of perversion and consequent loss of his soul. Now, in mixed marriages, that there is such a danger does not require much reasoning, and is made evident by the sad experiences of many ship-wrecked lives, ruined homes and lost and at the same time point out the souls. Non-Catholic sects profess to lead a more comfortable life; fasting, abstinence, confession and not a few other obligations which make the life of a Christian a life of self-denial, the "narrow way," are rejected. Besides, there is a hatred against the truth : hard as it is to admit this among sen-sible men, the fact is there, and as they will not bear, or scarcely bear, with the profession of these religious actions which the Catholic Church commands, such as the hearing of Mass on Sundays, and other obligations or sacred duties, it is exceedingly difficult to resist with a strong soul the constant endearments and threats, as well as open vexation that are brought to bear upon a Catholic who strives to

be faithful to religion and duty. Secondly, mixed marriages are disapproved of by divine law. God forbade the Hebrews to marry with infidels. The same reasoning holds in relation to the marriage of Catholics with non-Catholics. In the seventh chapter of Deuteronomy the Lord says to the people of Israel: "Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his, nor take his daughter for thy son. For she will turn away thy son from For she will turn away thy son from following Me, that he may rather serve strange gods, and the wrath of the Lord will be kindled, and will quickly destroy thee." (Deut. vii., 3.) And again St. Paul says to Titus: "A man that is a heretic avoid." St. Ambrose, speaking of this danger of perversion, says: "If this in other cases is true, how much more in marriage, where there is one flesh and one spirit, for how can charity be there when the faith is different?" Again, St. Paul raith is different?" Again, St. Paul gives the laws for Christians entering upon marriage. "Let her marry," he says, "to whom she will, only in the Lord." But only that one can be judged to marry in the Lord who marries in the transfer of the says. marries in the true Church of Christ, with the Lord approving and sanctioning the nuptial bond—that wedding to which Jesus is invited.

How does the positive legislation of the Church of Christ regard mixed marriages? Not only has the Church always detested the marriages of Catholic with non-Catholics, but, moreover, by several sanctions of councils, ecumenical as well as particular, has mostly severely forbidden their celebration.

Not to enumerate the canons of the Council of Nice, Carthage and Tou-louse, we cite the fourteenth canon of the Council of Chalcedon, 451. "One who is to be married should not be joined to a heretic, Jew or pagan, un-less the person who is to be married promises to belong to the orthodox faith." The thirty-first canon of the Council of Laodicia "sanctions that one must not celebrate the ties of marriage with general heretics, nor give to them their sons or daughters, but rather receive them if they promise to become Christians." Christians in the sense of Catholic—as opposed to heretic - non-Catholic. Thus many other councils sanctioned and inculcated the same. These canonical sanctions the Roman Pontiffs have ratified, and have of social life acknowledged as having the force of Leo the Great, Boniface V., Stephen IV., Boniface VIII., Clement VIII., Benedict XIV., Puss VI., VII., VIII., VII., Who never desisted Gregory XVI., who never desisted from urging their observance.

It is clear, then, what was proposed, namely, that the marriage of Catholics with non-Catholics is regularly illicit, as not approved by the natural and divine law, gravely forbidden by ecclesiastical law, and, without dispensation for grave reasons, and fulcontracted without committing griev-

ous sin. And that we may not suppose these canons of the councils and wishes of the Holy Pontiffs do not apply to us in this country, listen to the words of the Second Plenary Council of Baltimore -our own bishops for our own people, who are placed as shepherds over our souls, for which they shall have to render an account.

In the IX chapter of the V. Title of the II. Conc. Balt. says: "The Church has always detested the marriage of a non-Catholic. By non-Catholic is Catholics with heretics, nor have our predecessors been wanting in their duty. For it was determined in the Fourth Provincial Council of Balti more, 'Let all the priests of this provmarriages, although valid, if entered upon without the dispensation of the house the Church, which the Holy Pontiffs have not ceased to inculcate, to forbid the marriages of Catholics with non-Catholics, since the sanctity of the sacrament demands that each in faith, and other dispositions of the soul be prepared to receive the grace of the sacrament, and grave inconveniences and evils often follow from such marriages, namely, domestic discord and the perversion of the Catholic party and of the children. And if circumstances should sometimes persuade them to be permitted by the Apostolic for the souls of children, has made her special care must be taken Authority, that freedom of conscience and the free practice of religion be secured to the Catholic party, and that the children of both sexes be educated in the Catholic faith. Otherwise the priest mates of the refractory ward of a altogether forbidden. Where there is will not be themselves allowed to assist altogether forbidden. a just cause, a legitimate exception at the marriage. Let priests remem-

make use of any sacred rite, or use any sacred vestment, while this knot is being tied, which is not to be done in

"Every effort is to be made to deter the faithful altogether from such mar-riages. We therefore exhort pastors of souls that at least once a year (especially in Advent or Lent) they should seriously instruct the flocks endangers to Faith which threaten the Catholic spouse and the future offcathonic spouse and the cathonic spring, showing how serious were the motives by which the Church of Christ was impelled to seriously forbid that kind of marriage, and even now for These are the words of the bids it.

Second Plenary Council of Baltimore. A Christian marriage should be in the morning, with a nuptial Mass and the blessing of the ring, after the pre paration of a good confession and the reception of the Holy Communion, recommended by the Council of Trent. that, at the foot of the altar, united in faith, in grace, in union of heart and soul, bride and groom may begin to-gether a life of holiness that will bring them to the Throne of God. In a mixed marriage, what a contrast No union of hearts in faith! no reception of communion together ! no Mass no nuptial blessing! no marriage even within the church! no blessing of the ring! And why?

In the words of Pius IX. to all the Archbishops and Bishops, on mixed marriages: "In order that in the minds of Catholies the memory of these canons may never be obliterated which detest such mixed marriages, and of that constant care with which Mother Church never ceases to warn her children and deter them from contracting these mixed marriages to their own ruin and that of

The To come still nearer home. Fourth Provincial Council of New York says (Art. XXII., Chap. XI): "The Church has always detested the marriage of Catholics with heretics." And repeats in the words of Pope Leo XIII., "It can hardly be hoped that souls differing in religion can agree on other matters. 'For how,' says St. Ambrose, 'can charity be there, where there is a difference of faith?' Moreover," says the Holy Pontiff, "they give occasion for forbidden companionship and communication in sacred things; they create a danger to the religion of the Catholic spouse, an obstacle to the good education of the children, and they accustom the mind often to think that all religions are good, and thus to take away the difference between the true and the false.

"Wherefore priests should take every care in time to deter the faithful from these mixed marriages. the circumstances are such that by the Apostolic Authority a dispensation is granted the condition of such a marriage must be made clear to the spouse The non-Catholic must promise full freedom of conscience and exercise

of religion to the Catholic. Catholic education of both sexes, even if the Catholic party die early. (These two required in writ-

The Catholic must promise to strive for the conversion of the non-Catholic. There must be no fear of any twofold ceremony before a priest and

ceremony by no sacred rite, shall wear neither stole nor surplice, nor assist at the mixed marriage in the church or

the sacristy. There may be exceptions and modifications to these laws of council, but in the diocese they require the episcopal authority, and, although a ceremonial is given in the ritual, this does not show that the Church still does not

If Jesus invited to such a marriage? Can He be invited, and will He present and give it the sanction of His blessing, where there is not the samepensation for grave leasons, and the plessing, where there is not the same filling prescribed condition, cannot be ness of faith in Him, not the use of the means of grace He prescribed, not the bedience to His teaching?

Happy is the marriage to which Jesus is invited. There is the grace of the sacrament to give help for trials and difficulties of life. The trials of life are many, but not of the Christian espousals could be said the words of Theophilus Renandus in his work of martyrs: "I look upon it as certain," he says, "and my own experience induces me to believe that most of the martyrs of Christ suffered fewer torments than most married people: for if they bore their trials with the same patience and the same noly intentions as the martyrs suffered from heaven, why the angels would hardly be able to find palms enough to give

In the Christian family, where father, mother and children have the same faith, there is a peace, a union, a bond that can never be found in a mixed marriage, however noble the natural qualities possessed by both parties. The threefold cord is not parties. easily broken was an axiom of the Hebrews, and by this is meant the bond of marriage, which unites three persons together—the husband, wife and child. The closer the union of persons together—the husband, wife of the grandest man and noblest and child. The closer the union of woman upon earth are Catholics. hearts and minds among those three Outside of the Church you would search the greater happiness and prosperity. But how can there be a close union of hearts and minds where there is a difference in the knowledge, the wor-

ber that it has been forbidden by divine reverence; for there come dismany decrees of the Holy Pontiffs to union and the danger of divorce that union and the danger of divorce that must ever be present on the part of those who profess that marriage can be dissolved.

And it is a remarkable thing what Serrarius relates that Albertus Gen-tilis gives the law of the early Lutherans by which they were forbidden to marry Catholics, through danger of losing their religion. And the same law existed among the Islamites and Calvinists, as being at variance with the natural law.

There is the danger of the wife losing her faith. For the Holy Ghost says by the mouth of David: "With the holy, thou wilt be holy; with the perverse thou wilt be perverted. holy wife may make a husband holy but how often, unfortunately, proved that we are more easily inclined to evil than to good, and married people imitate each other's vices far more readily than they do each other's virtues. A young woman has been brought up as a good Catholic, lived an innocent and fervent life, has a fine fervent life, has of the religion of the fathers and daughters of the religion of the mothers going borne herself as a Christian, faithful at Mass and the sacraments weekly, given to prayer, meditation and self-denial. If she marries a man totally different-without religion, given to pride and vice, as a man without religion will be, who lives not in fear of God, but for himself and the worldthen indeed we have an unhappy marriage. Such a man will not give his

wife time for prayer and her religious duties. He will oppose them on very high religious ground; he who has no religion at all, of higher duties to home life. He will prevent her, directly or indirectly, from often going to church, will not allow her to keep the laws of the Church. What does he believe in these things? He will make her live a life of worldliness. What a temptation to such a soul?

Does she not require a miracle of grace to keep her innocence, piety and love for God under those circumstances. Unless she is a Clothilde in heroism, the spirit of piety will grow cold, she will lose her taste for spiritual things, and, following her husband's example, growing weary of the battle with difficulties, she will in the end lead an idle, fruitless and un-Christian life. Would that this were not the case! And if such is the effect of a non-Catholic husband, what will be the effect of a non-Catholic wife? It would seem that because they are the lords and masters of families no danger is to be feared of their being led away into religious indifference by their wives. Eve made Adam transgress the divine law, and Selomon, though the wisest of men, was led by his wives to turn his back on the true God and bend his knee to idols. He wishes to please her, do more evil than a wicked man, and do more evil than a weeket man, and generally speaking pious men are more frequently perverted by their wives than pious wives are by their husbands." Cornelius of Lapide says: "Palatius thinks that a good wife is a sign of predestination for her husband and children." To a per riage Jesus must be invited. To a perfect mar-

He cannot be if either husband or wife are apart from belief in the religion He came to teach the world. The glorious exceptions in the world's history do not change the sad consequences for the many. The happy results we occasionally witness are only stray beams of light in dark clouds of before a minister.

"5. The priest must honor the Clothilde gained the faith of a Clovis, and she has her imitators. Her obedi ence was saintly, for when Clovis manifested his will she ever said: "My lord, I left my will in my father's house; here I have no will but that of my husband." Of her Clovis said: "I have a wife of great understanding and excellent memory, but she has no will." Happy is the man of Catholic faith who can repeat the words of Clovis. But every wife is not a Clothilde, nor every husband a Clovis

Marriage, therefore, between Catholics and non-Catholies, for these reasons and many others no less grave, is not approved by the natural law and by divine law, and is strictly for bidden by the ecclesiastical law. disapproved by the several councils the Church, and by particular councils and by the Sovereign Pontiffs S. Leo, Boniface VIII., Pius VI. VII., VIII., Benedict XIV., Gregory XVI., by the Plenary Council of Baltimore, the words of Pius IX., the II. Provincial Council of New York, the words of Leo XIII. If dispensations are sometimes granted, it is always with reluctance, o avoid other greater evils; and a our Lord said of divorce in the old law propter luritiam cordis, "on account of the hardness of their heart." Some times they turn out happily. For one that is happy there are ten-nay, twenty-that bring loss and unhappi ness and ruin. There is a complaint that there are no nice Catholic young men or ladies. How is it that the Protestant young men are willing to take a Catholic wife ; there must be some good ones. And how that Protestant young ladies are eager to secure Catho lie husbands? If these rarely prized and much sought for Catholics could be brought together, and let the others take care of themselves, what a bringing about of happiness would there not be in the Church of God. Why some for their parallel in the world in vain. If this doctrine of mixed marriages is wrong, then Leo XIII. is wrong and Pius IX. is wrong, the New York Provincial Council is wrong, and the With unity of faith there is a sacred obligation of fidelity, union and devotedness. In mixed marriages that holy obligation is not held with a

and St. Leo X. are wrong, and Christ Himself is wrong and the teaching of His Church. Shall we ask, then, after what we

have heard, Does the Church of Christ disapprove of mixed marriages? Shall we ask why she disapproves of them? Shall we ask this with the thought of the union of heart and mind and faith that should exist between husband and wife who are made one? Shall we ask it when we think of the yearning of the heart of that wife that he whom she should love next to God, with her whole being, may be one with her in sympathy, one with her in interest, one with her at the foot of the altar, one with her in the education of the children, one in the hope of eternal union in heaven? Shall we ask why, when we think of that young life darkened by that cloud, her early years turned into an agony of prayer for his salvation, when joy should have begun with the dawn of that married life? Should we ask religion of the fathers and daughters of the religion of the mothers going apart in their young lives? Sisters praying that their brothers may not be shut out from eternal life? When we see little ones growing up perplexed. Whom will they believe?—Father or mother? To whose church will they go—to that of father or of mother? For never can they kneel down on the same bench to pray with the same faith as both mother and father. Shall we ask why, when we see father and mother giving up religion for the sake of peace; and for the sake of that same peace allowing the child to grow up without knowing its God? Shall we ask why?

Even granted that it may not be always so. For one that you know that has been converted, numbers and numbers have remained in irreligion, and the evil has gone on from generation to generation. There is scarcely a Catholic who cannot recall some a Catholic who cannot recall some such fact among relatives, friend or acquaintances. Even if the promises are kept, to use the words of Ecclesiasticus: "One building up and one destroyed; what does it amount to but labor? One praying and the other cursing; whose voice will God hear?

Every word that has been spoken to you, my, brethren, is from the love of truth and Catholic teaching. If it seem hard to any who have not so looked upon the truth and the teaching of the Church let them remember this is the teaching of Christ. If they are wise men, let them with a calm and attentive mind weigh the words which St. Ambrose wrote to the Emperor Theodosius: "It is not royal to deny the liberty of speaking, and "an un-Christian woman in a nor priestly not to say what you household," says a strong writer, "can believe. There is a difference between good and bad princes: the good love liberty, the bad slavery. For in the priest there is nothing so full of danger before God, so base before men, as not freely to say what he believes. And this I do above all, through love for you, my brethren, for your sake, and through zeal for the eternal salvation of your souls." And this, my brethrer, is Christ's sanction of social life, that spouses in the Church of Christ should be one in faith, as Christ and His spouse the Church, are one.

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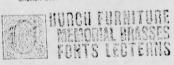
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