

Ayer's Hair Vigor

Makes the hair soft and glossy. I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation.

Ayer's Hair Vigor

Prevents hair from falling out. A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent its turning gray.

Ayer's Hair Vigor

Restores hair after fevers. Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray.

Ayer's Hair Vigor

Prevents hair from turning gray. My hair was rapidly turning gray and falling out; one bottle of Ayer's Hair Vigor has remedied this trouble, and my hair is now its original color and fullness.

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We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our leading Friends from falling into the trap set for them by designing knaves.

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Men's Heavy-wool Socks 2 Pairs for 25c.

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LOOK FORWARD, LOOK BEYOND!

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CAN THERE BE "REUNION?"

It is impossible without submission to the Authority of the Vicar of Christ.

There is much talk in England about the "Reunion of the Churches." The phrase takes for granted that there is more than one Church and that the Churches must have been at one time united.

There cannot be reunion where there never was union; consequently the Catholic Church, the Greek Church and the Anglican Church—the three communions which the Ritualists call "Catholic"—must have been at one time united as one Church.

But does this assumption rest on any basis? On the contrary, the Catholic Church and the Archbishop of Canterbury's Church—the Photian schism and the Elizabethan schism were never integral with the Catholic Church—in other words, were never "united" ecclesiastically.

So that the re-union of these schisms with the Catholic Church would be the reunion of disobedience with Authority—two principles which were never one, and never could be.

The Dissenters, when they use the word Reunion, have no thought of the Catholic Church nor of the Greek schism, and have only a very vague conception of the blending of non-conformity with Anglicanism—a conjunction which they scarcely esteem to be desirable.

Their aspiration is in the direction of co-operating among themselves, of "combining" in a sort of sectarian harmony; not of uniting as to doctrine or as to authority, but uniting as to social courtesy and amenity.

In the various congresses which have been held in this country, ostensibly with a view to reunion, there has never been any attempt at uniting in faith, because there was no desire to unite in obedience.

Everybody confessed to the hopelessness of a Common Creed, when no two sects could be found to agree as to a common Authority. Dissenters, to do them justice, have always recognized this fallacy in all their schemes for some sort of over-harmony, and have deplored it as fatal to all reality.

Reunion—or, to use a better word, Reconciliation—must be based on the acceptance of the same Authority; but since no Dissenter will hear of any authority save that of the private interpretation of the Bible, it is manifest that each man's authority is himself, plus the traditions of his own immediate set of friends.

Doubtless there is a difference in the apprehension of "Reunion" on the part of the different schools of modern Protestants. The Ritualists—the most inconsistent of all the sects—appear to advance a proposal of this kind.

"Let the Roman, Greek and Anglican Churches admit each others Orders, and let them repudiate the supreme authority of the Pope." Now it is manifest that the supreme authority of the Pope can alone determine the vexed question of Anglican Orders; and since that authority has always commanded the re-ordinating of Anglican clergymen, there cannot possibly be any reversal of that decision.

The Ritualists know this. Indeed Cardinal Vaughan has just proclaimed the stubborn fact, that not one Catholic Bishop in the whole world would accept the so-called Orders of Anglican clergymen.

So that the Ritualists, feeling the hopelessness of converting the Pope, have settled down to a quiet ignoring of his authority; trying to persuade themselves that, after all, it is not unlikely that in the early centuries the Pope may not have been the Father of all Christianity, and that the British Christians before the time of Gregory the Great may just possibly not have thought obedience to the Pope so important as obedience to themselves.

"Reunion" with the Ritualists is now nothing more than a vague wish that the mistaken ideas of all Popes and General Councils could have had the advantage of being corrected by "Anglo-Catholics."

The Broad Church party cares nothing for re-union; rather rejecting in the latitudinarianism of opinion than desiring the corporate harmony of belief. The Evangelical party—now reduced to small limits, indeed scarcely existing as a school—are more disposed to throw in their lot with Dissenters than to turn towards "Rome" or towards Ritualism.

I should say that there are only two sections of English Protestants who are really desirous for a return to Catholic unity—the more earnest and the more teachable of the Ritualists, and the better class of fairly educated Dissenters.

Yet it is obvious that there can be no hope of any class of Protestant wanderers seeking admission into the one Fold of the Catholic Church, until the truth has been realized that, not Reunion but, Submission must prelude the desired reconciliation.

That word Reunion has done an immense deal of harm. It has been a word which has led Protestants to imagine that they can make terms with the Catholic Roman Church. Concessions on this point, modifications on that point, have been assumed to be possible by "Reunion" whereas the very first thing that all wanderers must understand is that the Church knows no concessions or modifications. Discipline can of course be relaxed; national customs can of course be respected; but doctrine is immutable, because it is Truth, and authority must be obeyed not disputed.

Now the Ritualist delusion—that Truth can be variable—can be one thing in Rome, and another thing in London, and another thing in Moscow or in Syria—is that radical absurd-

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Mrs. Amanda Paisley

For many years an esteemed communicant of Trinity Episcopal Church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla. She suffered for years from Eczema and Keratosis sores on her face, head and ears, making her life nearly a year, and affecting her sight. To the surprise of her friends

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