

**The Anglican Encyclical.**

The 194 Protestant Episcopal Bishops of the British Empire and the United States have issued a document setting forth the results of their deliberations at Lambeth. It is long enough to fill three closely printed columns in the London Times, and touches upon a great variety of subjects; but it is certainly the vaguest, most irresolute and most inconsequential expression of opinion ever pronounced by a responsible body of men.

Of the virtues of temperance and purity the Bishops have little more to say than that they are eminently desirable with something of the platitudinous manner of the old lady who observed that the Bible was a fine book. They describe the vow of marriage as "life-long;" yet they warn people not against the "dissolution of this most solemn bond," but against the "frequency and facility" with which absolute divorce is obtained, and then throw aside this most important of questions with the remark that "the full consideration of this matter it has been impossible to undertake on this occasion." They touch upon the relations between labor and capital only to mention in a half-hearted way the brotherhood of man, and to declare about the present working of our industrial system "that it is obviously not possible for us to enter upon the consideration of such a question in detail." Even on the subject of religious communities they "do not consider it to be yet possible to give advice which can be treated as final." They own that "there are differences of opinion" among them, but further than purposing to form a central consultative body for supplying information and advice (information which may be inaccurate and advice that is to be in no way binding) they "do not think it wise to go." They declare that, next to the Bible itself, the Book of Common Prayer is the authoritative standard of Anglican doctrine; but, instead of attempting to lay down some rule of interpretation, they "hold that it would be most dangerous to tamper with its teaching by narrowing the breadth of its comprehension, or by disturbing the balance of its doctrine." Surely, a pitifully inane bunch of conclusions!

On the subject of the unity of the Church the bishops are not only weak, but incoherently so; "our committee," they say, "has not been able to propose any resolutions which would bind us to immediate further action." Still they recommend that every opportunity be taken to emphasize the Divine purpose of visible unity among Christians as a fact of revelation." And this is how they emphasize it:

"We recognize with warm sympathy the endeavors that are being made to escape from the usurped authority of the See of Rome, as we ourselves regained our freedom three centuries ago. We are well aware that such movements may sometimes end in quitting not merely the Roman obedience, but the Catholic Church itself, and surrendering the doctrine of the Sacrament, or even some of the great verities of the creeds. But we must not anticipate that men will go wrong until they have begun to do so, and we feel some confidence in expressing our warm desire for friendly relations with the Old Catholic community in Germany, with the Christian Catholic Church in Switzerland, and with the Old Catholics in Austria; our attitude of hopeful interest in the endeavor to form an autonomous Church in Mexico and in the work now being done in Brazil; and our sympathy with the brave and earnest men (if we may use the words of the conference of 1888) of France, Italy, Spain and Portugal, who have been driven to free themselves from the burden of unlawful terms of communion imposed by the Church of Rome."

In other words, they sympathize with each and every attempt made in our own times to break up that visible unity among Christians which they wish to emphasize "as a fact of revelation."

On the whole it must be said that the Jubilee Conference and the Jubilee Encyclical are quite worthy of each other and of the motley organization which fathered them.—*N. Y. Freeman's Journal.*

**The Grim Reaper**

Swoops down on young and old alike. The promising buds are nipped off almost as certainly as the fading blossom. Dr. Agnew's Cure for the Heart has stayed death's hands more times than you will count. Relieves in 30 minutes. Over 40 cases of sudden deaths from heart disease were noted in the daily papers in Canada during the past ten days. It seems incredible and proves the uncertainty of life where there is a tendency to heart weakness. Dr. Agnew's Cure for the Heart is a never failing remedy for heart disease. It acts like magic. Never fails to give relief in seemingly hopeless attacks in 20 minutes, and to cure permanently. For sale by J. D. Copeland, Antigonish, N. S.

**How to Rise.**

In 1850 a young clerk at a small railroad station refused to alter the rates of the railroad company to accommodate a village magnate and extensive shipper. The great man went away vowing vengeance on the young man who refused to break the rules of the company whose servant he was. The company appreciated the fidelity and advanced him to more and more responsible stations till Tom Scott

became president of the great Pennsylvania Railroad. After the death of Mr. Scott I said to one of the vice-presidents of the road: "You must miss the president very much." He answered, "No; the man is not great who cannot organize his work so that it will go on without him." Mr. Scott so simplified and organized his work that it would go on successfully when his guiding hand was withdrawn.

Nearly all the men in very high and responsible positions have risen from humble places in lowly life. This same great company is all the time seeking for larger men than it can find. In trying to train them up for its extending departments it takes graduates from college and puts them through every department of wood and iron work, car and engine making, practice on the road and in the offices, etc., hoping that out of many some will be able to take positions that are worth \$50,000 a year. They would gladly pay this to men who would grow to the greatness of their needs.

There are several roads east of Chicago that haul a ton of freight a mile for seven-tenths of one cent. It takes the whole value of a load of wheat to haul it a hundred miles over a common road. On the railroad it is hauled for seventy cents. The price of carrying passengers and freight in this country is constantly decreasing. Passengers are carried first-class for less than one-half of what they are in the united kingdom of Great Britain. To bring about such a result has required the genius of thousands of men. A third of the invested wealth of this country is in railroads. In this large field of thought and endeavor there is plenty of room to rise by thought and endeavor. The world is willing to pay for efficiency, not for ornament.

So of every department of life; thought and efficiency tell, and largely determine the place a man is to hold. Munger, in his little book called "On the Threshold," says a boy at work in a railway office came to his pastor and asked for the names of the best books on the great imperial nations of Rome and the English people. He could read only in the evenings, but he wanted to read the best. Soon after, another boy came from the same office, begging to know if it was wrong to go to the theatre and dancing school. Munger said it was easy to tell which of these boys at forty years of age would be president of the road and which would be dropped to a brakeman.—*Catholic Columbian.*

**A Helpless Woman.**

FOR YEARS A RHEUMATIC CRIPPLE—UNDER THE HEALING BALM OF SOUTH AMERICAN RHEUMATIC CURE SUFFERING VANISHES—THROUGH FAITH IN THE TESTIMONY OF OTHERS SHE IS TO-DAY A WELL WOMAN.

"My daughter, Mrs. Gregory, had rheumatism so badly in her right hand and arm that they were rendered almost helpless for over a year. Noticing the testimony of persons who had been cured by South American Rheumatic Cure, I procured a bottle. She received almost instant relief, and when the bottle was used the trouble had completely left her. It is a great remedy, and we take pleasure in recommending it."—Neil Morrison, St. John, N. B. For sale by J. D. Copeland, Antigonish, N. S.

The Canadian High Commissioner has at length chosen his title—Lord Strathcona and Mount Royal. It is understood that the Macdonalds protested vigorously against his adopting that of Lord Glenoe, as he at first intended. The word "Strathcona" in Gaelic signifies "vale of weeping"—a fitting name for Glenoe.

**The Calendar.**

DATE.	FEST.
10 Frid.	S. Hilary, P. C.
11 Sat.	S. Nicholas of Tolentinn, C.
12 Sunday.	The Holy Name of Mary.
13 Monday.	Beholding of St. John Baptist.
14 Tues.	Exaltation of the Holy Cross.
15 Wed.	Oct. of Nat. of the B. V. M. (Fast).
16 Thur.	S. Ninian, P. C.

**S. Dunstan, Bishop.**

S. Dunstan was educated by the Irish monks of Glasstonbury. He there acquired great learning, and also a cultivated taste for music, painting, and metal-work. After long hesitation between the world and the cloister a grievous sickness led him to choose the monk's cowl, which he received from his uncle S. Elphege. He now withdrew to Glasstonbury, where he soon became abbot. His bold condemnation of the public vices of King Elwy drew upon him the royal anger, and he was forced to leave the country. Edgar, on succeeding to the throne, recalled him from exile, and in 960 nominated him to the see of Canterbury. At the cost of much hatred and obloquy, but with the zealous co-operation of SS. Oswald and Ethelwold, his brethren in the cloister, whom he promoted to the episcopate, Dunstan raised the clergy of England from a state of ignorance and laxity. Nor was his zeal confined to the sanctuary. He defended the poor and oppressed, watched over the court and the nobles, and as readily chastised his patron, King Edgar, as his enemy, the prefligate Elwy. On Ascension-eve he sang Pontifical Mass for the last time, thrice preached to the people, and concluded by asking their prayers, as his hour was nigh. On the Saturday following he received the last Sacraments, and after giving thanks

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breathed out his soul to God A. D. 988.

**REBUKING VICE.**

S. Dunstan's opposition to vice cost him his exile and the destruction of two monasteries, and his fearless rebukes of scandal on his return proved that he had conquered the world and that he was ready again to suffer for Christ. Do we use every endeavor by word an example to check our neighbor's sin?

If thou observe any vice in thy brother, correct him secretly; if he will not hear thee, correct him openly. For such reproofs are good, and often better than silent friendships. And though thy friend deem himself aggrieved, do thou yet correct him; for the wounds of friends are easier to bear than the kisses of flatterers.—*S. Ambrose.*

A nobleman, whom Dunstan had excommunicated for a grave public sin, came to him with an order from the king for his pardon. Dunstan replied: "When you are truly penitent I will gladly obey."

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the king; as long as you are hardened in your sin, God forbid that any mortal man should induce me to violate the law of God and render void the censure of the Church. This unexpected rigor so affected the noble that he voluntarily repaired the scandal by a public and mortifying penance.

Thou shalt not hate thy brother in thy heart, but reprove him openly, lest thou incur sin through him.—*Lev. xix. 17.*

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