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FOURTEENTH SUNDAY AFTER PENTE-

No man can serve two masters."-Gospel of the day. To-day's gospel is part of the Sermon

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for His apostles—and for those who in aftertimes should succeed them, Bishops, priests, religious, and chosen souls. Such were called, or to be called, directly to His service, to the up no more except for private consolation. Lyill no longer be hold responsi canceration of all their time and energy to His glory. They were to be without care or solicitude for temporal necessities. They were to serve him so entirely as not to be able to combine to make the combine of the c His service with ordinary attention to earthly cares, to which Christians are not accepted it myself. In the Church His service with ordinary attention to the doctrine I have taught, for I have earthly cares, to which Christians are commonly obliged. He knew their wants and He would provide. These high counsels, this absolute confidence believe that the faithful are permitted for such, the general spirit of them was

Sometimes, however, our Lord's words in this self-same discourse were of precept and had a binding force upon all. The words "no man can serve two masters" are so plainly of this universal character that no insist ence on their extent is necessary.

The two rival masters who lay claim to our service, and whose joint service is impossible, are God and the evil one God's claims are founded in justice they spring out of our very condition we are His creatures, utterly depend ent on Him; everything we have either by nature or grace, is His gift This absolute dominion cannot be shared or held by any one except God. He merits our best and most devoted service by right and duty, by love, gratitude and hope of reward. His service is easy, full of joy and ennobling, and, though all-engrossing, it is our

no claim upon us, except to hate him, the kingdoms of the earth, their wealth and therefore without doubt the true and beauty; but they are not his, nor children of God. can he use them save as a means of temptation. He does not put himself as above quoted, acknowledges frankly forward as our master-that were too he flatters our self sufficiency. He leagues himself with our sloth, our love of ease, our base passions; he puts a a doctrine which he did not believe, he false estimate, a deceitful glamor on is but repeating the experience of mul-

my master? in whose service am I engaged?

A few months ago, at the mission, we heard and made with joy a renewal of allegiance to God, a solemn and final renunciation of the evil one. Have not some, at least, unsaid and undone these words and acts? Have they not gone back to the slavery of Satan—to the neglect of Mass and confession and Holy Communion—to the degradation of impurity, or to the tyranny of drunk enness to sharp words and unkind looks, to cruelty or scandal? Let us one and all, my brethren, be watchful against the enemy of our souls, so there was a dinner party that the irrot. There was a dinner party that day but there were no grapes. This is probably the only case on record where there future Bishops were guilty of larceny. Were we punished? No, we were discreet. We gave ourselves up, and were forgiven.

It has invariably been found that it was not these enthusiastic, voluble persons who could tell a good "experimence" that made the most consistent, reliable and useful members of the Church. But think of the unhappy results of continuing to preach the time, and he was a very tall, heavy service of the good and loving Master, our Lord Jesus Christ, who made, who redeemed and who will judge uswhose yoke is so easy, whose service is so pleasant, and whose reward is so sure and unending. Amen.

THE POPE'S ENCYCLICAL.

Cardinal Manning, on being interviewed by a representative of the Daily Graphic, said of the Pope's recent

"It is the greatest Pontifical act of the present Pope, and I do not remem-ber any Encyclical that has so wide a scope. It is addressed to the whole scope. It is addressed to the whole world of capital and labor, rulers and that drop of bitterness was to abandon ruled, employers and employed; and there never was a period in the history of the world when wealth and labor of the world when wealth and labor were so universally extended as at this were so universally extended as at this denomination of Protestants, even of denomination of Protestants, even of have a universality of reach and appli-

to see the good will and wide assent with which it has been received all over England by public opinion, and by journals which represent and concentrate public opinion, and also in private life and in society at large. I private life and in society at large. I believe it will have a vary harny and spiritual leaders is, "How do you

Jabesh Snow, Gunning Cove, N. S., writes: "I was completely prostrated with the asthma, but hearing of Dr. Thomas' Eclectric Oil, I procured a bottle, and it done me so much good that I got another, and before it was used, I was well. My son was cured of a bad cold by the use of half a bottle. It goes like wild-fire, and makes cures wherever it is used."

opens the way to endless delusion, extravagance, and self-deception on the one hand, and to uncertainty on the other. In truth, if there are any sober, rational, steady and consistent Christians among them they are so in spite of their system of teaching.

"EXPERIMENTAL" RELIGION.

N. Y. Catholic Review.
We learn from the Gate City, or Keokuk, Iowa, that a man by the name of E. W. Howe is publishing a series of articles in what he calls *Howe's Quarterly*, in which he aims to expose the inconsistencies and absurdities of the popular Protestant religion of the day. To-day's gospel is part of the Sermon on the Mount, and as our Lord was then addressing different classes of persons He gave, blended together, conveyle and precents. been a preacher of the gospel for forty years, but this day I lay down my Bible in its letter and direct application was to know by the experience of years that for such, the general spirit of them was for all, though the application was in a less direct degree, or only at certain times.

Sometimes, however, our Lord's they are acceptable to the Master, and that they are drawing nearer day by day to the throne for which they started. This I have never been permitted to know. ** I have spent my they are acceptable to the Master, and mitted to know. * * * I have spent my life in the Army of Calvary, yet the Commander has given no sign of approval. My own experience has been a denial of that which I have

led to believe there is much of the same trouble among all sincere Christians. We have made this somewhat lengthened quotation because it reveals a weak point in the popular Protestant theology, a point which has proved a source of infinite doubt, uncertainty and scepticism, as well as unhappiness to thoughtful, well-disposed and even pious people. It is the doctrine of what they call experimental religion.
According to that theory conversion is always the result of an extraordinary impulse of divine grace operating upon the mind and heart, changing the sub-The evil one, on the other hand, has ject suddenly from darkness to light, o claim upon us, except to hate him, filling the mind with joy and peace in for he is a pretender, a usurper and a believing, and certifying to the sub-tyrant. He claims, indeed, to possess jects that they are truly born again,

taught as the sacred truth, and I will no longer teach a doctrine I do not

When John Whitlock, the preacher that he has taught that doctrine for much :- but he blinds us as to our real forty years, though he, himself, had dependence, he appeals to our pride, he flatters our self sufficiency. He he knew of many others who had not, and that therefore he had really taught

some master, he endeavors to leave him to a service whose reward is husks, fit only for swine—whose end is mockery, remorse and despair.

And the practical question we ought to-day ask and answer is this: who is my master? in whose service am I opened?

against the enemy of our souls, so theory when common sense and all ex-deceitful and cruel. Let us choose the perience proved its absurdity. We, ourselves, have been in a position to he saw the hare fall, he brought that witness the painful self-scrutiny, the witness the painful self-scrutiny, the deep anxiety, and unhappiness caused in sincerly humble and pious souls of Protestant friends who were in doubt whether they had ever been truly converted. They knew they had not gone through the experience which the teaching of their Church contemplated, and which was constantly either insisted upon or implied in the preaching of the coach house of these formidable weap-door. One of these formidable weap-door, or these formidable weap-door. of their pastors, and they could not help being uneasy and unhappy. There was ever a secret drop of bitterness in their cup of happiness which it seemed impossible to remove the constant of the door—the bullet went clean through, and nearly smashed the sisted upon or implied in the preaching

impossible to remove. the Calvinistic system, and that means those who professedly discard Calvin-ism. The difficulty is they all discard have a universality of reach and application beyond any Encyclical on record. Almost all others are directed to the Universal Church, which is wide enough, but this is directed to the world, whether Catholic or not.

"The effect of the Encyclical upon Catholic employers and employed will certainly be powerful. But I rejoice to see the good will and wide assent to see the good will and wide assent to those who professedly discard Catholic will discard the same and those who professedly discard Catholic will be completed to the same and those who professedly discard Catholic will be completed to the same and those who professedly discard Catholic will be completed to the same and those who professedly discard Catholic will be completed to the same and those who professedly discard Catholic will be same and catholic

believe it will have a very happy and healing effect upon all subjects relating to capital and labor."

Hood's Sarsaparilla has a steadily increasing popularity, which can only be won by an article of real merit. Give it a trial.

Jabesh Snow Gunning Core N. S.

scape from the thraldom of this imper escape from the thrandom of this imper-fect, unreasonable and unsatisfactory system is in the old, original, Catholic Church with its divine organization: its settled, fixed faith, dictated and guarded by an infallible authority; its magnificent worship, and its wonder-ful system of spiritual direction; altorether so satisfying to the intellect, so onsoling to the heart and so full of his spirit still lives in his disciples and omfort and encouragement to the in his written works. comfort and encouragement to the despairing soul. Would to God that counsels and precepts.

That is to say, His words were meant, sometimes, for those who were meant, sometimes, for those who were to work for the called to work Gospel," the writer makes him say:
"By the grace of God, Amen. I have by it to embrace the hopes and the solations which she so freely and word: lovingly offers.

CARDINAL MANNING AT EIGHTY-THREE.

The Venerable Prelate Tells Some Stories of his Boyhood—How Three Future Bishops Robbed a Grape Ar-bor—A Birthday Photograph—A Word on Assisted Education.

London, July 25—Mr. Harry How, in the Strand Magazine, writes an interesting account of an interview with Cardinal Manning on his birthday. He writes: A door leading from the library opens into the Cardinal's work-room. What a litter! It is full of baskets, papers and pamphlets are scat-tered all over the place. Letters, bear-ing the postmark of every quarter of the globe, lie in a heap waiting to be opened. The Cardinal, who sits in a great blue arm chair, and rests back on a red velvet pillow, expresses sym-He goes on to say that he is pathy in my astonishment. pathy in my astomisment. There are no fewer than eleven tables about, and he happily remarks, "You cannot count the chairs, for every one of them is a book-shelf," then, in a voice of wonderful firmness, and remarkably clear, he invites me to sit close to him.
"Yes, every day brings a multitude of letters. I open them all myself Many I reply to, and the remainder keep two Secretaries busy all day and then they are by no means finished. At 7 I get up, and of times do not go to bed until past 11—working all the time. My dinner is early at 1:30, and tea comes round at 7 o'clock. News papers? I manage to get through some of the principal ones every day. Of course, I only 'skim' them over, but I make a point of reading the foreign news." He merrily—with He merrily - with great humility—remarked in reference to the many books he had written that

he "had spoilt as much paper as most "Will you tell me something about your boyhood?" I asked.

"Well, if you want me to talk non sense, I will say that it is a long way back to remember, for I am eighty of ease, our base passions; he puts a false estimate, a deceitful glamor on money, power, or fame, to entice us and make slaves of sin, and so his slaves. Knowing that man will serve some master, he endeavors to leave him to a service whose reward is husks, fit their theory by their practice. If they make to remember, for I am eighty-is back to remember, for I am eighty-it have a back to remember, for I am eighty-it have a back to remember, for I am eighty-it have a back to remember, for I am eighty-it have a back to remember, for I am eighty-it have I spent my childhood at touched there, but I spent my childhood at Totteridge. As a boy at Boombe Bank. Christopher Wordsworth, late Bishop of Lincoln, and Charles Wordsworth, back to remember, for I am eighty-it have a back to remember, for I am eighty-it have the part of t mischievous. The two Wordsworths and I conceived the wicked intention of robbing the vinery. The door was always kept locked, and there was nothing for it but to enter through the roof. There was a dinner party that day but there were no grapes. This is

the time, and he was a very tall, heavy fellow, with a tremendous hand. When

panel of the coach."

But the photographer is waiting.

As the Cardinal sat down for a special picture for these pages he exclaimed wittily, "Well, you look like assassins waiting to 'take' me.'

There's a patent medicime which i not a patent medicine—paradoxical a that may sound. It's a discovery! the golden discovery of medical science It's the medicine for you—tired, rundown, exhausted, nerve-wasted mar and women; for you sufferers from diseases of the skin or scalp, liver or lungs-its chance is with every one. its season always, because it aims to purify the fountain of life-the blood -upon which all such diseases depend The medicine is Dr. Pierce's Golden Medical Discovery. The makers of it have enough confidence in it to sell it on trial. That is—you can get it from your druggist, and if it dosen't do what it's claimed to do, you can get was the group of it. your money back, every cent of it.

That's what its makers call taking the risk of their words.

Tiny, little, sugar-coated granules are what Dr. Pierce's Pleasant Pellets are. The best Liver Pills ever invented; active, yet mild in operation; cure sick and bilious headaches. One

Of course, the only rational way of | CARDINAL NEWMAN'S "MARIA ASSUMPTA."

ished towards her, and of his famous sermon for that feast, "Maria As-sumpta." We quote an opportune

"Who can conceive that God should so repay the debt which He condes-cended to owe to His mother, for the elements of His human Body, as to allow the flesh and blood from which i was taken to moulder in the grave? Do the sons of men thus deal with mothers? Do they not nourish and sustain them in their feebleness, and keep them in life while they are able Or who can conceive that that virginal

She died that she might live; she died as a matter of form, or (as I may call it) a ceremony, in order to fulfil what is called the debt of nature, — not primarily for herself, or because of sin, but to submit herself to her condition to glorify God, to do what her Son did not, however, as her Son and Saviour with any suffering for any special end not with a martyr's death, for her mar tyrdom had been in living; not as an atonement, for man could not make it and One had made it for all; but in order to finish her course and to re ceive her crown. And therefore she died in private. It became Him who died for the world to die in the world? sight; it became the great Sacrifice to be lifted up on high as a light that could not be hid. But she, the Lily of Eden, who had always dwelt out of the sight of man, fittingly did she lie in the garden's shade and amid the swee flowers in which she had lived. departure made no noise in the world. The Church went about her common duties, preaching, converting, suffering; there were persecutions, there was fleeing from place to place, there were martyrs, there were triumphs; at length the rumor spread abroad that the Mother of God was no longer upon

feel towards the details of this histor, be unwelcome or difficult to piety), s much cannot be doubted, from the con that we are enabled to celebrate no only her death, but her Assumption.

—Boston Pilot.

In Training.

There are a good many in active training for acquatic sports who will do well to read the opinion of Mr. William Beach, a champion carsman of Australia, who says: "I have found St. Jacobs Oil of greatest service in training. For stifness, cramps, muscular pains and soreness, it is invaluable. I advays keep a bottle with me. It cures rheumatism." This is standard authority for exhibites.

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Tennessee.

"Several years ago I was severely ill. The dectors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."—James Birchard, Darien, Com.

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Tuesday, August 11, was the first anniversary of the death of Cardina Newman. Death, in connection viti him, is a word of no sad meaning. He lived, an ever-growing blessed influ-ence, far beyond the ordinary span of mortal libeyond mortal life; and, even for this world,

The nearness of Cardinal Newman's death-date to the feast of the Assumption of the Blessed Virgin reminds us of the tender devotion which he cher-

frame which never sinned was to undergo the death of a sinner? . . .

The Cardinal recounts the tradition of Our Lady's Assumption, and says, in conclusion: "However we may nor is there anything in it which will ent of the whole Catholic world, and the revelations made to holy souls, that, as is befitting, she is body and soul with her Son and God in heaven, and

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