Our Weekly Sermon CHRISTIAN LIFE.

At the Pro-Cathedral, Kensington; Rev. Father Gallwey, S.J., preached at last mass on behalf of the poor of the parish.

Selecting his text, "So run that you may obtain," from the Epistle of the day, the reverend preacher said: My Brethren, we have heard a great deal of our nineteenth century. Whether our forefathers heard as much about theirs we know not. One of the greatest revolutions effected by the tas, century was with regard to the mans of traveling. Vesterday you saw a great multitude of people watching the last journey of the lifeless corpse of the Queen-a brand and magnificent progress. We can not call funeral progresses cheerful, certainly, but in the modes of traveling of the living great improvements have been made. Travell og nowadays is a very luxurious occupation. Que Saviour spoke of the birds of the air who did not gather into barns but were yet wel, provided for. So it is with stravellers to-day.

Some of us have come to imagine that traveling to heaven has been revolutionized in the same way, and that we can get there much easier than our forefathers did. If we say a few prayers morning and evening we think we are free to spend the rest of the day as we like. We take it for granted that at last when the hour comes we shall find ourselves at the right terminus, near to the gates of heaven, and that St. Peter will welcome us in.

St. Paul speaks of the runner in the race. We all know what a strain is put upon the racehurse and the jockey. In such a way St. Paul puts before us the ideal of Christian life.

It may be asked, "Are we bound to accept Paul's teaching t" It may be urged that whereas only one can obtain the prize in a race, with us it is different. Why tell us that we are bound to sweat and strain like the jockey in p race!

Brethren, there is a great deal to be said for St. Paul's teaching. He was the Apostle of the Gentiles-our special Apostle. If we examine into it, we shall find that his teaching does not differ from that of St. Peter or Our Lord. St. Peter recommends the early Christians to join into their faith, courage, knowledge, abstinence, patience, a love of the brotherhood and charity. He says that if we do not these things we are blind and groping and unaware of our redemption. Do not think, says St. leter, that you are assured of salvation. Strive continually by good works to make your salvation sure. Our Lord's teaching is not more lax. He spoke of the Kingdom of Heaven being taken by violence; it will not be gained by sitting still. "If anyone wishes to deny himself, let him take up his cross and follow, Me." "The gate is very narrow, and it is hard to enter iu." Here Christ points out the great effort necessary to attain Heaven. Times have changed, but there never was a time when the enforcement of this doctrine, that we should run as men running in a race, was more neces-

There is another picture taken from the world's life of to-day which will be illustrative. Prize-fighters and rowers and our soldiers have to go through a long course of training to prepare themselves for their vocations. They have to submit to discipline, and they have to do man; things from which they shrink. We are all soldiers and we have all to fight an appointed number of battles before we can attain our eternal rest. Lucifer is far more watchful and clever than any general in the world, and on a certain hour he will tempt us fiercely, and if we then fall we fall for ever. A man in training has to abstain from many things. He is only allowed a certain diet in accordance with the pecessities of his body. He must be intent on winning and eager to take every means that will make him a good soldier when the time comes. This is the Christian Gospel. Whatever changes have come over the would we want this doctrine to-day more than ever.

There is another Gospel very largly preached nowadays. Our Lord said, "Woe to the world!" What did he mean? He referred to the large society which exists now and which has existed in the past, men and women of every country and creed and posi-

Our Lard's Gaspel is different from this. He says in effect, "No, the good things that are present are not all meant for you to enjoy. They are meant to help you to do your work as soldiers of Christ. You must use some of them, and you must abstain from a great many of them They are not your goods to use only, and you must use them continently. Satan has persuaded a great number of people that riches are their gods, Satan has set up three ideals of earth in place of the Blessed Trinity in Heaven. The Heaven of the worldlings in the enjoyment of the present. If the men of the world are rich and can enjoy the luxuries of life, their heaven is there. Our Lord said to the rich man who begged for a drop of water in hell; "You had your good things. You chose your own heaven. adopted the teaching of Lucifer. All the while my Aposties were preaching to you; but you did not hear them. You were a ronner in the race, but you did not strive."

We are meant, brothren, for the race, and we ought to learn to use only the things that will help us and get rid of the things that will unnerve and unfit us for the race. It is a matter of sheer necessity that we should adopt this teaching, that we should renounce the Gospel of this world, that we should renounce with our whole heart what we renounce in baptism-the flesh, the world and the devil-to renounce this teaching of the world, as utterly unchristian. All the senses of the body must be brought into subjection. The body should he a great helpmate of the soul as they are so intimately con-nected together. If we adopt the gospel of the world, it all the senses of the body are to be gratified, there is no choice for the soul. The rich man who was clothed in fine linen died and was buried in hell We must become, as St. Paul says, castaway, if we would bring the body into subjec-

With literature abounding around us every day, an ocean of literature, we need this teaching more than ever-You are not to read everything that is published. There is a great deal of the literature of the day that is absolutely teaching you the anti-Christian doctrine that you are to make the most of the present life, to enjoy life to the fullest. You must read the Gospel of Christ. You must refrain as the runner does from all that hurts you. You must bring your ears as well as your eyes into subjection. You are continually listening to obscure words, or at least to words that distract and enervate the mind. This weakens you for the struggle.

Again, you must deny your palate. St. Paul says if we have wherewithal to feed ourselves we should be content. But this is not the world's idea. You must not, however, give way to the world. You must bring the palate into subjection, and forswear everything that may not help you as a runner in the race.

Some people might say of me to-day, "You have come to speak about the poer, and you have not said anything about them." Well, my dear brethren, I have preached to the poor. God has distributed the things of this world unequally. Why so f In or-der that those who are well endowed may attain salvation by sharing their goods with those who are not. God has made this inequality purposely. Some well-endowed people say they want all they have. The men who follow the gospel of this world and consider themselves bound to be on a footing with their fellows never have enough. They do nothing to win a place in heaven, holding their heaven is here. They will not adopt the Gospel of Christ, bringing their bodies into subjection, into servitude, and denying their carnal senses. These men will not share their goods with the poor. Now, Our Lady and St. Joseph were poor, but they tle help to give to the poor. Miscrly people and selfish people also will not benefit the poor, and on the great day of account Our Lord will say to them. Depart from Me. I was hungry and thirsty and naked, and you refused Me, for in refusing, My poor you refused Me."

We want to-day the preaching of St. Paul. We must strain and abstain, and then in the hour of death we may have the blessed words. "Well done, good and faithful soldier. You have fought a good fight; come, into the joy of the Father."

CARARRH CAN BE CURED.

catarrh is a kindred ailment of consumption, long considered incurable; and the world. They have their Gospel. St. Taul tells us something of the doctrine of the world. He says that in the world are the concupiscence of the gride of life. The Holy Ghost tells us in the Book of Wisdom that the Geading article and creed of this world, the prominent teaching of its gospel is, "Come, let us enjoy the good thrugs that are present." The great idea that Satan impresses upon these worldlings is to make the best of the present time.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will gostively cure catarrh in any of its stages. For many years this remedy that will diseases, and desiring to reduce the throat and lungs. Having treed its wonderful curative powers an thousands of cases, and desiring to reduce the throat and lungs. Having tree of charge to all sufferers from Catarrh, Asthma, Consumption, long considered incurable; and yet there is one remedy that will desired in the positively cure catarrh in any of its stages. For many years this remedy to the throat and lungs. Having treed its wonderful curative powers and the thousands of cases, and desiring to reduce the throat and lungs. Having treed its wonderful curative powers and the throat and lungs. Having treed its wonderful curative powers and the strength of the throat and lungs. Having treed its wonderful curative powers and the strength of the throat and lungs. Having treed its wonderful curative powers and the strength of the throat and lungs. Having treed its wonderful curative powers and the strength of the throat and lungs. Having treed its wonderful curative powers and the strength of the throat and lungs. Having treed its wonderful curative powers and the strength of the throat and lungs. Having treed its wonderful curative powers and the strength of the throat and lungs of the throat and lungs. Having treed its wonderful curative powers and the strength of the throat and lungs of the throat and

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************** The Home circle

*********** THE TWENTIETH CENTURY.

By Sanda Enos. Well, here you come, old boy, your

back Bending beneath Time's heavy pack, Which you, not pausing e'en one minute, Must hear a hundred years. What's For me! I fain would 'tnow. Pray

Ah, that's a secret you'll keep well! Dumb lipped, you'll dole your gifts to

we go on in company, 'I'ili Death at last trips up my feet,
And I must take them be they sweet
Or be they bitter. Well, I'll not
Repine whatever you allot.
The alchemists essayed of old
To change base metals into gold. An alchemist more sensible An accentist note sensible 141 be; into my crucible (My brain) I hopefully will throw Whatever sorrows you bestew, And seek to change them into joy. (That's work for all.) Come on, old here!

GETTING INTO SOCIETY.

By Ella Wheeler Wilcox, in Good Housekeeping. That was a sarcastic wittioism which Post Wheeler, the poet-editor on the staff of the New York Press, uttered in his Observations of a Bachelor. He said; "If the average woman were given her choice of leading society in her town, on having her husband love her more, she would do a good deal of lying awake nights before she decided." Of course we make allowances for a bachelor's opinions of our sex; nevertheless, this quotation contains a good modleum of truth. By Ella Wheeler Wilcox, in Good Housekeeping

truth.

America started as a democracy which ignored classes. Worth, not money; principle, not clothing; character, not fashion; were to rule society. But we have drifted far and away from that eurly ideal. The hugo ball of gold dust set rolling by American millionaires has demolished the old landmarks of (what was once deemed good society. Fashionable society to-day pmeans great wealth. Every year the standard of wealth is increased.

increased.

To be a millionaire was supposed to be the necessary limit scarcely more than a score of years ago. To-klay the man who has only a million cannot possibly keep pace with the ultrafashionable set. He needs the income fashionable set. He needs the income from ten millions, at least, in order to own his town house, his seashore and country residences, his yeath, his horses and his automobiles, and participate in the London, Paris and Italian and Italians.

norses and his automoties, and participate in the London, Paris and Italian festivities.

As well might the average young American couple dream of voyaging to the moon as of taking an active part in this social whirl of which they read much, hear something, and see passing glimpaes. Yet the mania to be in society, to be spoken of as a member, if not a leader, of fashionable circles, dominates the average feminine soul just as the money mania dominates the masculine American mind. It is a growing weakness in the land, and never were its evilumore clearly delineated than in Robert Grant's masterful and timely, novel, Unleavened Bread. It is a subject Grant's masterful and timely, novel, Unleavened Bread. It is a subject which should be written, preached and tulked about by all the think-

get which should be written, preached and talked about by all the thinking minds of the day.

It is useless to rail against society or fashion. Human beings are by nature social unimals, and prone to vanity. When we find one who is un-

ture social unimals, and prone to vanity. When we find one what is unsocial and without pride in his personal appearance, he is not agreeable, however well he may be equipped mentally and morally.

Let us love society if we choose, and let us follow fashion if we like; but let us use our common sense with it all. That is the rarest thing in the world—common sense. The men and women who are spoiling their lives by straining after impossible situations, and pushing toward impossible goals, illustrate this fact.

Until we can change our unwise and

illustrate this fact.
Until we can change our unwise and unjust competitive system to one more humane and Christian, until we can alter our laws of taxation so that the rich may not be shielded more than the poor, we must see this chasm between the very rich and the poorer class growing larger year by year. But we need not join the silly throng who think that only in leaping over, this chasm, into the ranks of the very rich, can social life or fashion or harpiness be found. Thousands who attempt the leap are lost in the abyss tempt the leap are lost in the abyss every year. At the bottom lie the whitening bones and blackened charevery year. At the bottom lie the whitening benes and blackened characters of bank defaulters, embezzlers and robbers of lesser grades, with the remains of silly women who have sold honor, home, husbands and children in their vain effort to attain the unattainable—the gilded goal of wealth and social prominence which never affords happiness unless he who obtains it is endowed with brains, morals and good breeding.

I believe mon is greater than his destiny, that he can change his environment and shape events for himself to a large degree. But I believe he is born to fill a cettain role, and when he undertakes to avoid it and to fill his neighbor's role he falls as the apple must fail if it tries to be an orange or an olive.

an orange or an olive.

Let each of us endeavor to be the best fruit of our kind—not as large

Let each of us endeavor to be the best fruit of our kind—not as large or as red as the fruit we seed on some other vine or tree. Make the most of yourself—your character, your mind, your soul, your heart, your opportunities, and you will find your sphere in life. It is as abourd to asy that only one kind of fruit is good fruit as that only one circle of people in a city or a country constitutes "good society." Wherever a coterie of cultured, well-manner, well-clothed and well-behaved, bright-minded people congregate, there is good society. Make yourself one of these. Cultivate the morals; the graces, the charms and enough of the frivolities to lighten the serious side of a worthy character; bring out all of your best self. Do this for your own sake and out of compliment to your Creator. Then, if "society" seeks you, and you find it amusing, very well.

Carle Committee of

do not waste your strength in funning after "society." You will nover catch it if you do, and if by anero chance you should clutch hold of the fringe of its mantle, you would soon be snapped off like an intrusive moth. The man or woman who imagines that happiness is to be found in external conditions will never attain it, however those externals may be his. Not long ago a little baby girl was born down in Biltmore Castle. She will be heir to millions of dollars when she reaches her majority. She will move in "high society," and be one of the makers of fashion. But unless within her soul is born and cultivated the germ of happiness, the power to enjoy and make others enjoy, she will get no more out of life than the child of the day laborer who is sighing for the unattainable. If the little Vanderbilt maiden grows up wishing she were a queen or daughter of a king, she will be able to make herself quite uncomfortable in spite of her millions. If she happens to be a brunette and desires to be a blonde, or if a richer and handsomer rival attracts more attention than she, life will be no more a festival to her than to any other discontented woman who has not learned he philosophy of contentment. It is a philosophy of contentment. It is a philosophy which the poorest and humblest soul on earth can cultivate. This does not mean accepting the conditions circum stance has imposed upon you with no effort to better them, but it means making the most of yourself in your own sphere, and getting the utmost out of your own life, without trying to imitate another, to push yourself into another's realm.

Let the daughter of a laborer or the daughter of a tradesman be proud of her own worth, not ashamed of her position in life. Let her effort be to make herself an dranament to womanhood, not an imitator of the daughter of wellopment afforded most of us.

Belleve me, getting in chord with the highest, noblest influences of the universe is the best method of "getting into good society."

THE WOMAN WHO IS WANTED.

THE WOMAN WHO IS WANTED.

"Twentieth-century men," says a great writer, "want women who are able to make the home better, bake their own bread, make their own dresses and aprons, keep the house tidy and the children clean and sweet, and whose names will be written, not in brass, but in the great life-book by Him who knows the heart, and who judges, not severely, but justly. You think there are no women like this Plenty of them. But they hang out no sign to tell you of their virtues and their learning, unless you can call a no sign to tell you of their virtues and their learning, unless you can call a sweet mouner, a womanly presence, and a sympathetic word a sign. They are to be found everywhere,—in the shops, among the workers, and even among the very your of the earth, for to be born pour oes not by any means necessarily mean to be born bad."

VENTILATION OF BEDROOMS

The care of bedecoms necessarily implies proper ventilation. Abundance of air and abundance of sunlight are necessary to insure wholesome qualities in any living room. Yell it is not an uncommon thing to find the air of the bedroom close and the room itself so situated than suushine is impossible. An inside room, ventilated only by door, opening into other rooms, cannot under any circumstances be a healthy sleeping room. A sleeping by door, opening into other rooms, cannot under any circumstances be a healthy sleeping room. A sleeping room needs, atundance of light as a disinfectant of impurities in the air, just'as it needs shundance of air. One of the greatest inistakes made in the furnishing of a hedroom is to clutter the room up with unnecessary furniture. We are doing away with the ornace furniture which characterizes the old-fashloned belowns. Massive wooden carved be areads are giving place to the simple and more graceful hedsteads of brass. The "shup-up" washstand, a piece of furniture in which there was bverything to condemn, because it was pretcutious and ill-suited to the purpose, is passing out of use. The simple metal English washstand is being generally used. It is enamelled, and no amount of water can injure it. The old-fashloned bureau is succeeded in many of our rooms by a chest of drawers and a low comfortable dressing table, but as this necessitates the use of two pieces of furniture in place of one, the bureau is often retnined and is the only piece of claborately carved furniture allows, able in a strictly fashionable beddroom. The cheval-plass, in which the full length of the figure may be seen, is a luxurious but not a necessary full length of the figure may be seen full tength of the figure may be seen, is a luxurious but not a necessary part of the furniture. A few chairs with cane seats, but no upholstered ones, a low lounge, every piece of which may be taken apart and brushed, and a small bedside table and all which may be taken apart and brushed, and a small bedside table and all other pieces of furniture necessary for the most elaborately furnished bedroom. A super-abundance of draperies is out of place in the bedchamber. The only draperies allowed at the windows are light sash curtains of sheer muslin or lace, or India slik, which may be easily laundered. The bed tester is the only drapery which is so graceful that some concession should be allowed it. A great many of the new brass beds have a half tester, and as long as this is covered with a material that is easily laundered, and if it is kept exquisitely fresh and clean it is an ornament to the bedstead and so pretty that one would be loath to give it up. The pillow shams, supported by high dramental pillows, at the back, are not as often seen now as a round bolster of hair, which is cor red up by the upholsterer, with some material to match the counterpane.

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