

Our Weekly Sermon

CHRISTIAN LIFE.

At the Pro-Cathedral, Kensington, Rev. Father Galloway, 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 them we know not. One of the greatest revolutions effected by the last century was with regard to the means of traveling.

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.

St. Paul speaks of the runner in the race. We all know what a strain is put upon the racehorse 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?" 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 a 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.

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 many things from which they shrink.

There is another Gospel very largely 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 position in life, who form a band called the world.

Our Lord's Gospel 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."

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We are meant, brethren, 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 it's teaching of the world, as utterly unchristian.

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.

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 poor, 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? In order that those who are well endowed may attain salvation by sharing their goods with those who are not.

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 thy Father."

CATARH CAN BE CURED.

Catarh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely-noted authority on all diseases of the throat and lungs.

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 bear a hundred years. What's in it? For me! I fain would know. Pray tell. Ah, that's a secret you'll keep well! Dumb-lipped, you'll dote your gifts to me. As we go on in company, 'Till Death at last trips up my feet, And I must take them by the sweet Or be it bitter? Well, I'll not Regret whatever you allot.

GETTING INTO SOCIETY.

By Ella Wheeler Wilcox, in Good Housekeeping. That was a sarcastic witticism 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."

America started as a democracy which ignored classes. Wealth, not money; principle, not clothing; character, not fashion; were to rule society. But we have drifted far and away from that early ideal. The huge ball of gold dust set rolling by American millionaires has demolished the old landmarks of what was once deemed good society.

To be a millionaire was supposed to be the necessary limit scarcely more than a score of years ago. To-day the man who has only a million cannot possibly keep pace with the ultra-fashionable set. He needs the income from ten millions, at least, in order to own his town house, his seashore and country residences, his yacht, his horses and his automobiles, 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 glimpses. 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 useless to rail against society or fashion. Human beings are by nature social animals, and prone to vanity. When we find one who 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 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.

Let each of us endeavor to be the best fruit of our kind—not as large or as red as the fruit we see 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 absurd to say 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."

do not waste your strength in running after "society." You will never catch it if you do, and if by more 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 Hiltmore 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 in 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 the philosophy of contentment. It is a philosophy which the poorest and humblest soul on earth can cultivate. This does not mean accepting the conditions circumstance 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 ornament to womanhood, not an imitator of the daughter of wealth. The position in which God intended us to work out our destiny. As the building of character is the one purpose of life, the child born in luxury is not, from the higher standpoint, to be envied. It is deprived of the opportunities for self-development afforded the most of us. Believe 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.

"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 sweet, 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 sweet murmur, 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 poor of the earth, for to be born poor does not by any means necessarily mean to be born bad."

VENTILATION OF BEDROOMS

The care of bedrooms necessarily implies proper ventilation. Abundance of air and abundance of sunlight are necessary to insure wholesome qualities in any living room. Yet it is not an uncommon thing to find the air of the bedroom close and the room itself so situated that sunshine is impossible. An inside room, ventilated only by door opening into other rooms, cannot under any circumstances be a healthy sleeping room. A sleeping room needs abundance of light as a disinfectant of impurities in the air, just as it needs abundance of air. One of the greatest mistakes made in the furnishing of a bedroom is to clutter the room up with unnecessary furniture. We are doing away with the ornate furniture which characterizes the old-fashioned bedrooms. Massive wooden carved bedsteads are giving place to the simple and more graceful bedsteads of brass. The "shoop-up" washstand, a piece of furniture in which there was everything to condemn, because it was pretentious and ill-suited to the purpose, is passing out of use. The simple metal English washstand is being generally used. It is enameled, and no amount of water can injure it. The old-fashioned 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 retained and is the only piece of elaborately carved furniture allowable in a strictly fashionable bedroom. The cheval-glass, in which the full length 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 other pieces of furniture necessary for the most elaborately furnished bedroom. A super-abundance of draperies is out of place in the bedroom. The only draperies allowed at the windows are light sash curtains of sheer muslin or lace, or India silk, 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 if it is so arranged that one would be loath to give it up—the pillow shams, supported by high ornamental pillows, at the back, are not as often seen now as a round bolster of hair, which is covered up by the upholsterer, with some material to match the counterpane.

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