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The True Witness

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THE CHRISTIAN HOME.

Rev. Father Quinlivan's, Pastor of St. Patrick's, Able Sermon.

The Duty of Fathers and Mothers in Relation to the Home.

A VIVID PICTURE OF A HAPPY FAMILY CIRCLE.

An Important Statement in Regard to Many Features of the Material Aspects of Domestic Life.

How to make the home life happy and what the Almighty intended it should be—a haven of rest and peace—formed the subject of a very practical sermon delivered by the pastor, Rev Father Quinlivan, at High Mass, in St. Patrick's Church, on Sunday. He also dealt with another important matter, that of making a will, and gave some very sound advice thereon. The sermon was one of much value, and deserves to be pondered upon by all. It was as follows:—

The few remarks I have to offer this morning do not belong probably to the domain of the pulpit, nor do they directly affect spiritual interests, but they are so closely allied to them and they are in themselves so important, and as I see no other means of bringing them to the notice of the people in general, I considered I was justified in speaking of them in this holy place. In the first place, brethren, I would wish to draw attention to the paramount importance of making the home, that is the family domestic life, what it ought to be, and what its author, Almighty God, intended it should be. No country, no society, can be prosperous or happy whose homes are divided. The home, the family, as established by Almighty God, is the basis of human society, and what the family is, what the home is, society in general must be. Hence, whatever tends to weaken the domestic tie, whatever lowers the standard of the family and the home,

STRIKES AT THE VERY ROOT OF SOCIETY

and at the happiness of the individuals who compose it. It was this idea which was uppermost in the mind of our Holy Father Leo XIII, who, as you will remember, recently urged upon the Christain world the great importance of devotion to the Holy Family, of Christian families adopting the Holy Family of Nazareth as their model, as their pattern. It is only by returning to this model—there is nothing else than the restoration of the true Christian families that will be the regenerating principle in changing the direction which human society has for years been taking. It has been departing from the path marked out for it by Almighty God, and has been producing some of those terrible evils which the wisest of men—the assemblages of the wisest of men—know not how to combat. The solution of the difficulty is that there must be a return to the ideal which Almighty God had in creating us, in establishing true society. There must be a return to the model which Almighty God has given us.

THE FAMILY MUST BE RESTORED.

Hence I would say to all those who compose the family, to parents, to children, and to all who form the Christian household, that their best interests and the interests of those who are most near to them, and even of society in general, depend very really on their efforts in making the home happy and attractive, in making it the haven of rest, where after the toils and labors of the day, its members may find rest and refreshment. Let it be a centre of sympathy and affection, of encouragement, after contact with a hard, cold, wicked world. And I would say to the man who does not habitually find himself happier in his home than he does anywhere else in the world, that there must be something wrong, radically wrong, either with the home or with himself, or, possibly, with both. I say habitually happier, because there are times when he tastes happiness elsewhere, as, for example, when he comes to the house of God.

THE REQUISITE CONDITIONS FOR A CHRISTIAN HOME.

Now, what are the conditions that go to make the Christian home happy, attractive, agreeable, and what God intended it should be—the earthly paradise of man here below during his sojourn upon this earth, where he can find a certain measure of happiness, without which he cannot get along in this world? Assuredly the first condition to make the home what I have said is a good, holy, Christian life; it is that the blessing of God be upon that home. He alone is the author of all that is good in the natural, as well as in the supernatural world. There is no happiness which doe not come from God; and certainly there is neither blessing nor happiness in a home where the law of God is unobserved, where He is insulted, where sin rules. It is idle to expect that there can be true happiness, lasting happiness, in a home where God is habitually offended. It is idle for us, dear brethren, to look for happiness elsewhere than where God has placed it; that is to say, in the observance of His law. He is not only our Master, he is also our Father; and it is only by doing His will, it is only by accepting His infinite wisdom as our guide, that we shall follow the path where happiness lies, for this world and the next. There is the first condition to make a happy home—lead a good life. Attention must also be given to

KINDNESS, CHEERFULNESS, CONSIDERATENESS,

thoughtfulness for others, mutual forbearance for natural defects, and even of will. See how Almighty God bears us all. Notwithstanding our unworthiness, notwithstanding our faults and our manifold sin, He still continues to treat us with love, with kindness, with unfailing affection. We must imitate Him in dealing with the members of the household, if we would have happiness. It is not enough to lead a religious life to serve God well. There are persons who are really religious, who mean well in whose minds the idea of serving God faithfully is uppermost, but who are morose and bitter, sarcastic and thoughtless about others. This will not do in a home. Where kindness, considerateness, mutual forbearance, are wanting, a home cannot and will not be happy. They are indispensable elements in making the happiness of the home. We must be thoughtful and considerate for others, we must be unselfish, we must try to be cheerful. Naturally we may be inclined to be melancholy, sad; but it is wonderful what can be accomplished by trying, with the assistance of God, by the strength of His grace. But we must have goodwill to co-operate with that grace. Wonders are accomplished

BY PEOPLE HAVING GOOD WILL,

when they really and honestly try. You know how gentle, how amiable was St. Francis of Assiia. And yet he himself tells us—it is written in his life—that he was of a naturally violent and hasty temper, but by the grace of God and by his own efforts he conquered it. And so can we, as far as is necessary to make our home agreeable, to help others to be happy, and ourselves as well. Truthfulness for others, attention to their wants, to their comforts, to their tastes, to their inclinations, a reasonable latitude in allowing the members of the household to follow their tastes, their inclinations, their desires—of course, within the bounds of reason—and it belongs especially to men to see to the happiness of their children, to treat them kindly, considerately, thoughtfully, to furnish them with little amusements, to have little games, little sports. Even after the labors of the day, there are parents who take part in these little things with great advantage to the happiness of the household, who don't disdain to join in the plays of their children, in their little childish gambols. There is a story of one of the Kings of France, into whose presence a foreign ambassador was unexpectedly ushered, and he found His Majesty walking about on all-fours, with his little son on his back. Naturally the King was somewhat abashed at the arrival of the ambassador, but he soon recovered himself, and said: "Sir, if you are a father of a family, I have no excuse to offer you; you will easily understand what I have been about." There is a lesson in this little anecdote. There are fathers of families who do much to render themselves and their children happy by taking part in the little gambols of their children. It helps them

TO FORGET THE WORRIES OF BUSINESS.

There is a thing which wise fathers are careful to avoid introducing into the home—the worries, the distractions and vexations of business, the troubles of battling for a livelihood. They try to leave that at the door as far as they can; just as when entering the church to pray they try to forget the world and the business of it. The many things that cause them so much vexation, annoyance and disappointment, and that tend to make them disagreeable, morose and melancholy, they try to forget, to put away, and not to bring them into the home, which is sacred.

Another thing which tends very much to make the home happy is that considerateness and thoughtfulness I spoke of a moment ago, considerateness and thoughtfulness even in regard to trifles. It is wonderful how far a comparative trifle will go to make others happy. Sometimes a look, a smile, a kind word, a little action that costs nothing, is enough to restore confidence, to show the intention to render the other party happy. Why should not a husband, for example, let his wife see that he appreciates what she does to try to make him happy, in attending to his meals, his comforts, his tastes, to his various wants, even, perhaps, to his very whim? Why should he not notice this?

GIVE HER A LITTLE WORD OF ENCOURAGEMENT

now and again, she is human like himself, and would be strengthened and made happy by that recognition. She is disappointed and often discouraged and disheartened on this account. She is doing her utmost to please him, to make him happy, to make the home attractive and agreeable, and he never notices it; there is not a word of recognition. This is want of thoughtfulness, want of consideration. And so on the other side, the wife should sympathise with the husband when she sees him worried and sad and melancholy, when she knows he is disappointed, when she finds he has business troubles; not indeed to revive them, but to show her sympathy for him; not to bring them into the home, but let him see she feels for him, appreciates what he has to suffer and undergo in order to attend to her wants and those of the family. She also ought to be economic and careful in managing the house, so as not to waste what costs the husband so much labor and toil.

THE MATERIAL SIDE OF THE HOUSE

should not be overlooked. Everything that is possible, that is within reason, ought to be done to make the home cheerful. Attention should be given to cleanliness, tidiness, neatness, to make the house bright and cheerful, to make it attractive, so that the members can find within it, as far as their means will reasonably allow, of course without extravagance without what will cripple them otherwise, that happiness which should ever be associated with home. Attention should be given in the selecting of what is to make the home, in the choice, for example, of pictures and other things for ornamentation. Then it is well to have, if possible, provided the members of the household have a talent for them little amusements, little games to have music, for example singing, and such things. These may be used with great advantage in making a home attractive, in keeping young people in the house, in enabling them to find at home the happiness they don't find elsewhere, with their fathers and mothers, their brothers and sisters. We see families like that, who have a talent for music, we see the brothers and sisters gather round the father and mother and have their little evenings, their little amusements. There is happiness, there is joy, there is innocence in that home; the blessing of God is on it, and they find more happiness there than anywhere else on the face of the earth, and they love to stay at home. It is a real home, it is a place on earth where they are happy and where they love to stay. There is no society so good for a young man, or a young woman either, as the society of his or her father's house. It is established by Almighty God to make them happy, to train their souls in the way they should go, to be a delight to one another and to their parents, and to create those traditions that will live in their souls as long as they are on this earth, and that will lift them out of the midst of difficulties, temptations and trials. We know from experience, dear brethren, the happiness of having had a good home, good parents and affectionate brothers and sisters; we know with what joy we

LOOK BACK TO THE DAYS THAT ARE GONE

by, and what strength and courage they give us in battling with life, in helping us to conquer temptations. We thank God we had such a home, because as long as we are in the world it is a source of comfort and consolation. And so it should be with every Christian home that is what it ought to be.

We see husbands go out in the evening to saloons and passing the time there; we see young men, as soon as they have taken their meal, going away in the evening and staying out until late hours, perhaps until early hours,—until the morning hours. The reason they go away from the house is because they really have no home, there is no happiness there, there is no attraction, there is nothing agreeable to them; there is neither kindness, nor thoughtfulness nor considerateness. There is no enjoyment, there is no happiness, there is no union, and they go to seek elsewhere what they don't find at home. It depends a great deal upon each and every member in the household to render it happy; but it depends more than all upon the parents, and, perhaps, the mother, who, I think, more than anybody else, should set an example in this world to try and make the home what it ought to be—the happiest spot on earth for husband and children. And the husband himself; it would be impossible for the mother and wife to struggle against unequal odds to make what the others do not put forth an effort to do. It must be in a great measure the work of each and every member of the household.

I have not the time to say to you today all that I should like upon this subject; but perhaps I may return to it on another occasion. I must now pass to another matter which I intend to touch upon; it is

The Matter of Making a Will.

It certainly is no small matter for the good of a family. We have spoken of the happiness of the family during life; this concerns the happiness of your family when you are dead and gone. If you are concerned about it, see to your will and make it in good time, first of all. If you have considerable property, it is all the more necessary to make a will in good time, so that you may think it out wisely; and if there happens to be a mistake in it, you will have time to put it right, time to see it either by yourself or with the assistance of others whom you may consult, or by the help of a good notary, or your lawyer, or whoever else you may choose to submit it to. But make it in good time, it won't shorten your days, as some imagine to have it made. It is a thing which every father of a family especially ought to attend to; and if the wife, the mother has a will to make, the same obligation is incumbent upon her; the same reasons apply to her. If she has a will to make, she should attend to it in good time. There are ever so many reasons in making deathbed wills. They are subject to mistakes; they are made hurriedly; they are made without having had time to think them over and have advice in regard to them from more than many. The inconvenience of doing them. Then, if a person leaves the making of a will to that moment, there is danger of not being able to make it at all; or it he makes it he may be in a partly possession of his faculties and

IT MAY BE CONTESTED,

and to no may be found to break it, and it may be of no avail at all. If you want to have a wisdom, wise will make that will be of any use to your family and to your will, you have to prevent the survivors of a lifetime from being wasted in lawsuits, make your will in good time and make it in such manner that it is not likely to be contested, or if it does that it is a wish to make it that they will have little or no chance to succeed. Some go so far as to imagine that if they make their wills they have dispossessed themselves of their property. How often have we heard people say: I have made my will, that I give everything I had to my children; I must now depend on them. That is doubtful. They may or may not give you anything; but there are many instances where people have made their will they don't possess anything. It is a sentiment, a will, it is an idea, that it is of no value what ever in the after death. That is the very essence of a will. It is of absolutely no value until the person that has made it is dead and gone. Consequently, if you make your will a hundred times, you can break it a hundred times. It is yours, no matter how many wills you make, it will remain yours as long as you live provided you don't otherwise dispossess yourself of it.

BE ADVISED BY A SINCERE FRIEND.

In the second place, take advice in regard to making your will. Take advice before you make it with one or two prudent friends; and after you have made it as well as you know how, and as well as your notary can draw it up when the draft of it is completed have some friend or friends read it over carefully and give you a frank and honest opinion about it. Ask them not to hesitate in telling you if they believe there is something which ought not to be there, but to give you their frank, free, honest opinion about it. There have been the wisest of men who have made very bad wills; men who, in their life-time, were models of good sense, sound judgment and prudence, and still they made very bad wills, because they asked nobody's advice. They did it all of themselves; they thought it was a good thing to keep it all quiet about what they were doing. It would seem that people, in making their wills, are much in the condition of a physician who undertakes to look after the members of his own family in sickness. Admittedly they are not the ones to do so, not even the best of them, when their wives and children fall ill. It is much the same with regard to ourselves in the matter of making wills. We know that even the best of lawyers, even judges and notaries, have made wretched wills, wills that are contested and broken, wills that were unwise, and contained all sorts of inexactitudes and points that exposed them to contestation. Hence, in the first place, make your will in time; in the second place, take the advice of one or two prudent friends, and ask them to give you honest advice about how you should make your will. Tell them what you intend to do, and when the draft is prepared submit it to them.

THE CHOICE OF EXECUTORS.

In the third place, with regard to executors. It is wise to get the consent of the executors previously, and it is still better, if you have a large estate especially, to see that they get adequate remuneration for their services. Don't leave them to labor for your family by undertaking the administration, perhaps, of a large and troublesome estate, and the execution of a will that is possibly of an intricate character; don't ask them to do all that without some remuneration. they may be men who cannot afford to give their time for nothing. It is wise to stipulate in a will that the executors get remunerated for the very serious labors they have undertaken to carry out. It is also well to get the consent of the executors, and not simply name them in your will and leave it to be known only after you are dead and gone who the executors are, and then have it found that they won't accept, because they cannot, in justice to themselves and families, do so. There are some cases where that cannot prudently be done; but you should attend to the other matter, the seeing that they are remunerated, because we know that executors often have most difficult and delicate business to perform. It is certain that all the heirs to an estate will not be satisfied. They will think that they have been dealt with unfairly and unjustly by the one who executed the will. Hence they are often jealous of the executors. Executors have a most thankless task very often; and this is so they have to labor years and years for people who don't thank them, but, on the contrary, only give trouble. Why should you not reward them?

Another point is,

DON'T, AS A RULE, MAKE LARGE BEQUESTS

[illegible]

[illegible]

BE FAIRLY JUST TO YOUR RELATIVES

it may be expected that one who has an ample fortune should remember his relatives upon his death. [illegible] would be paid to a good deal. [illegible] you are dispossessed [illegible] and you are [illegible] of what you have [illegible] are many other [illegible] of, but possibly [illegible] you at their [illegible] which I now [illegible] especially [illegible] is this: During your lifetime never leave yourselves depend on your children. Don't commit the folly of handing over to your children, in a moment of weakness all your possessions, to depend upon their bounty their charity and their kindness of heart for what you need during the rest of your days. It is a most unwise thing to do. Unfortunately, there are not a few parents who have found it out to their cost. Parents believe that they can trust their children to any extent; that it is impossible for them ever to forget what they owe to their parents. Well, granted that such is the case; granted that they may put all confidence in their children, they cannot always be sure of the

WIVES OR HUSBANDS OF THESE CHILDREN

As a rule, children enter the marriage state, and it is not always that their partners share their sentiments towards their fathers and mothers. We often see unwise parents left in a most wretched state through their own fault, because they did that foolish thing of expecting their children would treat them better than they treated themselves. If they won't look to their own independence, if they won't provide for themselves in their old age out of what they have and possess, you cannot reasonably expect that their children will do better for them after they have dispossessed themselves of what they had and given it to their children. Even in the Holy Scripture, in one of the four books of Israel—I don't just remember which one, but I have read it there—it says that it is a most unwise thing for parents to do this. How often do we see them do it, or something approaching it. This applies not only to parents, but to others as well who expect to get from others what is necessary for them. Never give away what you require for your own wants. Never lend it even, when you cannot do without it; or if you do lend it, do it in such a way that you will be sure to get it back.

THE ANNUITY SYSTEM AND ITS ADVANTAGES

There are some persons who are very much preoccupied about the Government tax that is imposed upon bequests and legacies left by will. Most of you are aware that the Government of this province has lately imposed a tax upon all bequests left to others than near relatives. There is a small tax upon what is left even to the relatives; but it is very small, 1½ per cent., I believe. On all other bequests there is a tax of 10 per cent. Some people look for a means to avoid this, because they regard it as a hardship; and ask, "Can it be legally and justly avoided?" If you make a will, it is subject to the law, you cannot escape it. But there is a way, legally and honestly, of avoiding this tax; and there are some who have taken advantage of it. It is by doing during your lifetime, if you can, what you wish to be done after your death; that is to say, make your donations during your lifetime, if you can afford it. You thus avoid all the contingencies of a will and all the inconveniences of taxation upon it. There are some who, not being able to afford to dispossess themselves of the capital of what they have, avoid the tax in this way; they make an absolute donation during life, with a condition that, during their lifetime, they shall receive a certain percentage upon it. For example, if a person wishes to give $1000 to a certain educational charity, or for any other purpose, he gives it during his lifetime, with the condition that during his life, he is to receive six or seven, or any other percentage agreed upon. If he put this money in the bank, he would get only a rate, 3 per cent. By the arrangement of which I have spoken he gets six or seven per cent. It is an advantage all round. The person who makes the donation is benefited, and all the difficulties and contingencies of a will are avoided.

I will not keep you longer now, my dear [illegible] a few more points I would like to speak of, but I may come back to them at a time. I must ask you to excuse me for keeping you so long today, and I thought these matters of sufficient importance to refer to them from the pulpit.

MAUD GONNE

Arrived at New York on Saturday.

To Lecture on the Days of '98. Proceeds of Her Tour to be Devoted to the Erection of a Monument to Wolfe Tone.

Miss Maud Gonne, who has devoted [illegible] Ireland, arrived at New York, on board the Cunard liner Lucania. She is the proprietress and editor of L'Irlande Libre, published in Paris, and is intensely concerned in the interest of Ireland.

The main object of Miss Gonne's visit to this country is to create an interest in the contemplated celebration of "The Days of '98" to be held next year in honor of the anniversary of the battle of Castle Bar.

She was met at Queenstown by a deputation from Queenstown, including Alderman Lyman Poore, Frank Jones, J. Elson and others, on the day George Sigerson arrived in the city.

Miss Gonne will remain in New York one week, and will probably be met in Brooklyn as well as in the principal cities. She will travel as far as the Pacific coast before the principal cities. She will return to New York about the second week in December, and will sail for France after the holidays.

Miss Gonne thinks that fully 1,000,000 Irishmen in this country will attend the 1898 celebration.

St. Patrick's T. A. & B. Society.

The usual weekly meeting of the St. Patrick's T. A. & B. Society was held last evening, in their hall, 92 St. Alexander street, Mr. John Walsh presiding. There was a fair attendance of the members present, including many young faces.

A paper was read by Mr. P. Doyle relating to the late Convention of the Catholic Total Abstinence Union of America, held in Scranton, Pa., and proved very interesting to the members. A reading was also given by Mr. T. A. Gorman, on "The Evil Effects of Intemperance," which showed the vast destroying effects of the evil.

Remarks were also made in the interest of the cause of temperance by the chairman, Mr. J. Walsh, Messrs. J. H. Feeley, M. Sharkey, J. J. Costigan, P. Doyle, T. A. Gorman and others.

The different readings and remarks were interspersed with music and song by the following: Master John Costigan, Messrs. J. J. McCaffrey, M. J. Doyle, P. A. Flood and others.

A vote of thanks was unanimously tendered to the above gentlemen.

At the next meeting, which takes place on Tuesday evening, Nov. 2nd, readings will be given by several of the younger members of the society, who, from all appearances, are beginning to take a keen interest in these weekly meetings. A large attendance is expected for that evening.

C. M. B. A. OF CANADA.

Another meeting of Branch 26, of the C. M. B. A., will be held in the hall of the Branch, 92 St. Alexander street, on Monday evening, and like meetings will be held on the first Monday evening of every month during the fall and winter. The arrangements are in the hands of a special committee, composed of Brothers John S. Shea, F. J. Curran, B. C. L., W. H. Cox, N. P., and others. The friends to the Branch and non-members of the association will be made welcome at these meetings.

The Monitor of San Francisco presents its readers with the following definition of Orangeism:—"Irish Orangeism is a mule among nationalities. It is without pride of ancestry or hope of posterity. It has no country to love, no principles to serve. Sent into Ulster as an English garrison, it lost one nationality without gaining another. The country of which it is the curse hates it and the country of which it is the tool scorns it."