

THE HOME

(Continued from page 2.)

all the worry, drudgery and anxiety there is about housekeeping, it is woman's true sphere and if undertaken in a proper spirit it must develop and ennoble you.

But even while we retain our houses we may lose our homes. It is quite possible for a family to live together under one roof and yet fail in any real way to live the home life. Diversities of tastes and interests, selfishness and neglect of God may destroy all idea of unity and fellowship, and this is what I fear we suffer from today.

In how many homes, for instance, are children systematically taught obedience and reverence, instructed in the things belonging to their spiritual life, helped when necessary with their daily lessons? In how many homes do parents, when possible, give up their evenings to their children, assemble them for family prayer, speak to them plainly on the temptations which beset their path, warn them against companions who would lead them astray, advise them concerning their Communion and church going, examine the books they read, enquire into the places of amusement they frequent?

All this requires much self sacrifice, the yielding up of our inclinations; and pleasures for the good of our children, and this is not an age of self sacrifice. And here I would speak of one special danger to home life in this city; a danger apparently not suspected save by a very few; and that is

SEMI-RELIGIOUS DISSIPATION.

Charlottetown is not a gay place. We have not, as in larger cities, theaters, music halls, concert halls and other places of amusement open all the year round. By far the greater part of our public entertainments are got up by one or another of the Christian Congregations.

Now, of course, people must be amused. Neither young nor old can be expected to remain at home night after night and have no recreation, no social pleasures, no intercourse with those outside the family circle. But there is a medium in all things, and that medium is, I think, exceeded here, where the churches have become general amusement bureaus and vie with each other as the caterers of entertainments.

The theory is that if you want to keep your people from straying you must interest them. And the way to interest is to amuse them. How shall we amuse the children? How shall we amuse the boys and girls? How shall we amuse the young men and young women? How shall we amuse the older men and women? That is the question of questions.

So they are formed into societies of one sort or another, and hold frequent meetings. Some of the congregations have one or more meetings nearly every night of the week and, during the winter months it is hard to find any night, except Saturday, that is not taken up by a Church concert, or social, or oyster supper, or prayer meeting. And although, of course, the same people do not attend them all, they often take in the various members of a family, and an evening at home with an unbroken circle becomes a very rare thing.

Again, this constant going out, whether it be on church matters, or to purely social functions, often becomes a grievance to those left at home. The father settles himself down to a quiet chat after the labors of the day, when the mother announces that she is going out, and he forthwith feels injured while the children complain that

"MOTHER IS NEVER HOME (OF AN EVENING)"

Perhaps after a while the father drops round to see some equally neglected husband, and the children, left to themselves, go out too. When I see the number of boys and girls, some of them hardly in their teens, walking about our streets and the park, at night, arm in arm, I sometimes wonder what their parents can be doing. How many of their mothers are at church meetings? Are their fathers at home or enjoying themselves elsewhere? And when I hear of the behaviour of certain juvenile clubs, I ask, did the church in any way engender this taste for excitement by constantly seeking to amuse?

It is a difficult matter to deal with all I know. On the one hand there is the Church to be considered; and genuine interest in religious matters is too rare to be repressed or spoken lightly of. But such interest cannot be kept up without societies, and societies mean meetings. Then too, entertainments have their use, for those who have not means of their own are thus enabled to exercise their talents in the cause of the church, and I should be very sorry to depreciate any honest effort in this direction. And, again, young people, as I said, must have amusement. Is it better that the Church should provide that which is harmless, than that they should be tempted to seek less innocent entertainment elsewhere?

But on the other hand there is the home with its broken circle, and sometimes its neglected duties. There are mothers who

belong to all sorts of organizations for the betterment of others, while their own children are unkempt and uncared for.

The real interests of church and home certainly cannot clash. The church need not be sacrificed for the home, neither the home for the church, and we must decide for ourselves where our duty lies. Parents especially should ask whether their families are likely to suffer by their frequent absence from home; or, whether they are neglecting the worship of God, by making the care of their children an excuse for absenting themselves from church week after week or month after month.

Much could be done to restore the equilibrium between church and home by holding the meetings of the various societies, when possible, in the afternoon, especially when parents or young children have to attend.

And secondly much could be done to keep children off the streets and from questionable places of amusement, by making their homes more attractive.

LET THEM HAVE THEIR FRIENDS IN OF AN EVENING

and let the parents get to know those friends and judge whether they are desirable companions. Let them amuse themselves do not be too particular about the furniture. Many a home has been spoiled before now because the carpets and the furniture were considered of more importance than the children's enjoyment. It is doubtless very hard to see things getting shabby or worn out—very hard to dispense with all those little frills and nicknacks with which your neighbors decorate their rooms, but better that than turn your children on the streets to seek their pleasures.

The Home life of the young is all to short and before we know it our babies of yesterday are grown up and out in the world away from us. Give them a real home while you have the chance;—a home they can look back to with love and joy—a home that they can take as the model of their own when their time comes; a home which in its unity and love and grace and devotion and sanctity is a genuine type of that eternal home beyond the sky which—we all hope to attain, through the boundless mercy of God in Jesus Christ our Lord.

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THOMAS DRISCOLL,
222—th, thur, sat & w Secretary

NOTICE.
All accounts in book account, notes of hand, judgments, or otherwise, due the estate of the late John P. Sullivan, of St. Peters Bay, must be handed in, and paid forthwith to Lawrence J. Macdonald, who will grant receipts therefor. All accounts not closed and arranged for at once will be placed in October court for collection.
HELEN SULLIVAN,
Administratrix.
St. Peters, Sept 25th, 1899.