

Talks by Tiberius.

OUR INSTITUTIONS—THE MATERNITY HOME.

ARTICLE II.
We have read with a great deal of pleasure of the success of the so-called, Salvation Army Maternity Home Scheme, or Campaign. It is our purpose to stand behind the life of St. John's as it were, and look at the projected institution from several viewpoints, endeavouring at one and the same time to be favourable and yet present an independent side to the question. Our pleasure in the success of the Campaign is almost entirely due to the fact that such an institution as is proposed has become a possibility. We are not particularly narrow-minded, so that our appreciation is sincere and our criticism, if any, is intended for the ultimate good. May we say at the very outset that we regard the institution as a necessity; its realization in experience will be a benediction.

THE CONDITIONS WHICH WARRANT IT.

St. John's is fast becoming a city. As the Capital of Newfoundland, it has always been a city, but there are cities and cities. On one occasion we were travelling on train from Carbonear to St. John's. As we approached the stations on the war, the conductor in good wholesome fun named each place by some name in Palestine, but the climax was reached when on nearing St. John's, he called out, "The Holy City." There was a time when St. John's might have been called the Holy City. Before she was caught in the whirl of modern worldliness with all its complex and multiplex forms of vice. In those days, not very many years ago, as years go, the conscience and public spirit of the citizens forbade the running of Sunday trains, for pleasure; the opening of shops for gain, the deserting of the House of Prayer for the House of Play, commonly called the Nickel, between Sundays; in fact, so keen was the Christian Conscience, so scrupulous the taste of the people morally, that even legitimate and innocent pleasures were banned as being of the Devil.

A CHANGE.

Now however a change has come over the scene. For as long a time as weather conditions permit. Sunday excursion trains, motor buses, motor cars, and every vehicle which will and can carry people out, out from the city. "On to the Bounds of the Waste," is used for the pleasure-seeking, wordly-made, Sunday desecrating crowds, that deliberately turn the Lord's Day into a day for fishing, sightseeing, picnicking and such like. Then the shops. On Sundays, shops after shop is open. From No. 1 Bar-

racks on New Gower St. to Duckworth St. and beyond, on Water St. and other streets; shops, shops, shops; open all the day and every day. Young men and women; boys and girls, learning much more evil than Sabbath Breaking, learning to drink and gamble and curse; and to be impure and guilty of social vice. Again the Nickels. A perfectly legitimate form of amusement and pleasure, a business which should be under the guidance and control of the churches, and yet used only for money making and indicating the tendency of the times, the trend of events. In these days when living is so hard, when life means so much, when the race is to the swift and the battle to the strong; when efficiency 100% is the thing that counts; the average citizen cannot afford to spend a great deal of money on amusements, and the average young person cannot afford to spend too much time on the streets. Herein is a evil. Above and beyond all this is the change that has crept over the Home. Is there a sacred place? It is Home. The growing city has materially affected the Home life. Home was the castle, the abode of strength and safety. The door was closed and enclosed the children by night. No need of Curfew bell. Good books, and good life, under parental oversight featured Home-life. Now the bridge, whist, and poker; or the street or some home or house of questionable propriety, these are modern marks.

THE MEANING OF IT.

Briefly we have outlined some of the changes which have taken place in the erstwhile "Holy City." The significance of these changes is the most serious things, at least it is so to our mind. What do they signify? One thing only, but it is a most comprehensive thing. It means an atmosphere where virtue is increasingly hard and where vice is increasingly easy. When such becomes a fact, it is bad business for the community. The meaning of it is seen in the general life of the people. In spite of a strict Prohibition Act, we have much intemperance. Slum conditions are rapidly ripening. People are pouring into St. John's and are being lost in the close and crowded housing and economic conditions which prevail there. The papers daily tell of homeless and virtuteless people, who like the derelict at sea, prove a menace to all who travel in the same waters. To stand on New Gower St. and see and hear, each evening what can be seen and heard. To stroll through the Parks after dark. To stroll round and through the town in a quiet way, one learns how deep the mire, how polluted the stream of city life; how great the need of some outstretched hand to save and bless

and help. We tremble for the moral life of our young people; we can see girls and women, silly indeed and weak, carried on the tide of lust, lost to all decency, hurried to Hell, socially and morally. We see a great need. We imagine that any one man who will look. We admit that a greater Christian experience would strike a vital blow at the root of the whole matter; we can also see that. The projected Maternity Home, is going to meet a great need, a present and an increasing need. We are glad that the Campaign to raise \$100,000 for such an institution was a success.

A CRITICISM.

We appreciate the all-round denominational make-up of the Board of Governors. We sincerely believe that the Salvation Army will do good work there, and that under its management due regard will be given to the public interest; but, the "State" should have the matter in hand, it belongs to us all. The State owes it to the people. We also regret that we shall not be informed, as a public, how the money was spent which will be given privately and by the State, to the project, i.e., to its maintenance as well as to its construction. We also regret that in a country where Denominationalism is so strong, the government of the institution should be in the hands of one Denomination. But then there is nothing perfect in this world. It would not be so very bad if the public were given annually a statement of an account, of an institution which will be built and maintained by money given by the public.

HERDER AND SCHILLER.

Herder and Schiller in their youth both wished to prepare themselves as surgeons; but fate said, No! there are deeper wounds than the wounds of the body: "Heal the deeper." And both wrote.

GATHERING HONEY.

The Bee, though it finds every rose has a thorn, comes back loaded with honey from its rambles; and why should not any traveller do the same?

RELIGION IN THE HOME.

The religious element is at the foundation of Happy Homes, and it would ill become a Christian Householder to be ashamed of family, worship and religion. In Roman houses, heathen though they were, there was a place in the inner part, which was dedicated to the Household gods, and in which their images were kept and worshipped. The Sainly Bishop Wilson, of the Isle of Man, on every favourable opportunity would ask, "Have you set up an altar in your Home?" How delightful is family worship—to meet together, husband and wife; parents and children; guests and servants, to pray joyfully to God, to read His word, and to solace ourselves with sweet Psalms and hymns. This sends a fragrant aroma through the

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house the live long day. It is the odour of the ointment that bewrayeth itself and cannot be hid. God has set His invisible mark upon such a house, and still does and gives it an unmixed blessing.

CONSCIENCE.

A bad conscience is like a storm which always smokes, a thunderstorm without rain: it is plaintive, judge a hangman all in one person. The nightingale sings to thee,— "Thou art thief," the lark—"Thou hast stolen

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ADVENTURERS.

The sailors at a dog show were bought for me are too tight. Mother—Oh, no, they aren't. Johnny—They are too, Mother. They're tighter'n my own skin. Mother—Now, Johnny, you know that isn't so. Johnny—It is too. I can sit down in my skin, but I can't sit down in my pants.

TIGHT.

Johnny—These pants that you bought for me are too tight. Mother—Oh, no, they aren't. Johnny—They are too, Mother. They're tighter'n my own skin. Mother—Now, Johnny, you know that isn't so. Johnny—It is too. I can sit down in my skin, but I can't sit down in my pants.


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