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FARMERS CHEER THEIR LEADER

Continued from Page One

He felt that it would be to the advantage of Canada to have a man like Hon. Mr. Crerar called upon to form a government. He felt that he would form a government of good common sense. Mr. Meighen had stated that we must have a high tariff. The speaker said his remedy would be to raise the tariff against the United States, and lower it against Great Britain. He would lower it fifty per cent. against Great Britain.

Arthur Hawkes, of Toronto, spoke of conditions in the northern part of Frontenac county, and stated that it was up to Hon. Dr. Edwards, the new minister of immigration, to solve the problem in this county, and also stop the drain on Ontario, and fill up the vacant spots in western Canada. There were people living in the northern parts of Frontenac county under deplorable conditions. It was up to Dr. Edwards to see that those people were removed to another part of the country, where they would have a better chance of living.

The speaker criticized Hon. Mr. Meighen. He declared that he was merely preaching "protection." The country was in a state of reconstruction. He claimed that Mr. Meighen would not see us through with this work, but that the progressive party would. The farmers had "risen on their own feet," and had selected their own candidates for Ottawa.

W. S. Reed, U.F.O. candidate for Frontenac county, spoke briefly, and was greeted with much enthusiasm. He said he had just been making a tour of the northern part of the county of Frontenac, and that conditions looked good for his party. The announcement was received with cheers.

E. J. Sexsmith, U.F.G. candidate in Lennox, said he was thoroughly disgusted with party politics, and craft. He sounded a call for democracy and purity. He deplored the fact that the smaller cities, the towns and the villages were being cleaned out of their population, as a result of people going to the larger centres. He claimed the Progressive party had a solution to meet the needs.

The meeting was a most representative one of the county. A large number of ladies were present, and a number of the fair sex occupied seats on the platform.

At the close of the meeting, rousing cheers were given for Hon. Mr. Crerar, and the two candidates: Mr. Reed and Mr. Sexsmith.

BENNETT RAPS OTHER PARTIES

(Continued from Page 1.)

than \$100,000 spent in political propaganda. Last year they sold 700,000 more bushels of grain than they took in.

Here the speaker told of the demands for the grain industry and the stop put to the work of the commission by Mr. Crerar by means of an injunction. But, he declared the inquiry is going to go on into the false bottoms, in their elevators. For a judgment has been given confirming the powers of the commission.

"We have three parties, three leaders and the parties are but groups of men. One group a profession of faith and by it we stand or fall. Another party has no profession of faith, and the third expresses profound continuity for conditions as they exist. From these you must arrive at a conclusion in the ballot box."

Letters to the Editor

Making The Fountain Pure.
Verona, Nov. 4.—(To the Editor): Some time ago the Christian Guardian published a letter in defence of the modern dance. I sent a reply which the editor kept several weeks, and then, on my writing him, he returned it, pleading limited space. But he found space for the anonymous letter which called forth my reply. Following is the letter:—

Dear Sir:—I exceedingly regret the insertion in the Guardian of a letter under the heading given above. I am not surprised that the writer of that letter kept his or her name in the dark. I respectfully submit that an anonymous letter of that character ought not to have been given a place in our church paper. As is had no editorial footnote (quite usual in the Guardian) it lacks approval though it had the editor's approval. As you are aware, Mr. Editor, I have always been one of the Guardian's very strongest supporters, and have always vastly increased its circulation on every circuit to which I have been appointed. But it would not require many such letters as that to make me hesitate in aiding its circulation. Our church paper should be a safe one to place in the hands of our young people.

I very much wish all our conferences were as loyal to the spirit, principles and traditions of Methodism as the London conference, whose noble stand your unknown correspondent deprecates. The dance craze seems to be rapidly spreading, and parents may well tremble in view of almost certain awful consequences.

Your correspondent who speaks sneeringly of being brought up in a "straight-laced"—probably meaning "straight-laced"—"Methodist home," is guilty of breaking the fifth commandment. Dancers very often show scant respect for their parents. I suppose your correspondent considers himself or herself "clean-minded" if so, had not the straight-laced Methodist home something to do with that clean mind's formation? Does any one in his senses for a moment imagine that the modern mixed dance is calculated to promote and conserve clean-mindedness? Preposterous!

Your correspondent states an awful truth in saying, "The young people who dance have formed the habit of mixing with all in the party," and etc. Just so; they have; and young girls are thus brought into very close and dangerous contact with disreputable young men who do not deserve the recognition of any decent girl on the street or elsewhere. Once the dance habit is formed no one knows where it will lead, any more than the drink habit. Who has not known of very sad cases of infatuated young people dancing themselves into the grave, and sometimes worse than that? A girl who does not dance, is, to say the least, no more likely to be "sitting away in a shady nook," or doing other shady things, than one who dances. Whatever anyone may say everybody knows that non-dancers on the average are as "clean-minded" as the dancers.

Your correspondent's gratuitous insult about "forfeits and kissing games" is quite uncalled for, and has nothing to do with the question of dancing. For many years I have opposed dancing, but have never advocated forfeits and kissing as a substitute, nor seen that sort of thing practised during all my years in the ministry, and I don't believe anyone else has. People are not compelled to do either one or the other. I have heard people say that talking about your neighbors is worse than drinking. But why do either? One might as well apologize for hen stealing by asserting that it is not as bad as horse stealing. Such arguments are too silly for sensible people to use, and betray the weakness of their intention. No comparison with other evils, even if greater, can make an evil thing good.

It is a slur and slander on the London conference to ask, "Why pass judgment on things you know nothing about?" It did not. I never danced and I never drank, but I knew a great deal about both dancing and drinking, and I know them both to be corrupt trees bringing forth corrupt fruit.

It is supremely silly to say that "If the dance were what the London conference says it is, it would have been mentioned in the Sermon on the Mount." It would require a much larger sermon to "mention" all the evils then existing, but we have no reason for believing that mixed dancing did exist at that time. Indeed there is strong evidence to the contrary. Perhaps the same reason accounts for the non-mention of detestable trousers.

It is very certain that if the sexes were kept apart as in olden time the dance craze would never have grown to its present alarming proportions.

"A Guardian Reader" is right in saying, "Make your young people pure in heart and spiritually minded"—about the last thing the modern dance will ever accomplish.

Yours respectfully,
—JAMES LAWSON.

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