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KINGSTON, CANADA, MONDAY, DECEMBER 11, 1882.

NO. 289.

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Oh, the morn is cold, and the bed is warm And a little more rest can do no harm. Tho' the rising bell is ringing. The early worm goes abroad too soon Biasting his hopes ere yet 'tis noon, While the larks are upward wringing

MORNING HYMN.

When the simple act of gesting up late Averts a doom so fell ? Perish the thought! I'll stay in bed Oh, blank that breakfast bell!

THE MODERN DANCE.

Rev. J. M. Hagar Promulgates the Reasons Why the Methodist Church Proscribes Dancing.

Last evening Rev. J. M. Hagar, M.A. delivered a sermon in Queen St. Church upon amusements that are dangerous, with special reference to that of dancing and the reasons why the Methodist Church opposes it. There was no pecupar circumstance, he said, that necessi tated the sermon being delivered to his then, but now that the long winter even ings were at hand he considered such a discourse in season. He proceeded wit out any text, beginning as follows: In the honest endeavour to fulfil her

Chart, the Church must carefully guar against two extremes of opposite charicter. First, she must beware lest by a too right discipline, a too severe repression of the justincts of our nature, she repel from her fold; and, secondly the must avoid the opposite danger of worldly and dissipating. The Purituit Churches of the last century made the first mistake; the second, viz., worldly conformity, is the most serious dange that threatens the Churches of today. laced orthodoxy, or, on the contrary. duldren's craving for sweets, which do stroy all desire for Christ and all relish for things that are spiritual. Hence it is that the Methodist Church, like a lov | wise improved by it. In many cases | approval of dencing is because the dance ag yot firm and judicious mother, has they are made worse. Many learn to is destructive of spiritual religion in orbiden certain amusements to her ape some elegant model and so lose those who practice it. Account for the children, and among others dancing. It their easy naturalness, which is the fact as you will when the dance comes a not because she grudges them enjoy ment, or desires to

mpulse that calls for innocent gratifica on. God bless the young people and seep them young for many a day. Yes. keep their hearts young when time has plonghed his furrows down their cheeks. The Church is no enemy to innocent amusement, but there are some sports that kill, and among those that destroy the spiritual life the sad experience of the Church in the loss of multitudes of her promising children compels her to enu merate dancing, and the Methodist Church, armly believing that dancing is a seare and a sin, and having forbidden it in her book of discipline, it becomes the duty of every Methodist minister to enforce the discipline among the members and warn the congregation concerning the evil tendency of this amusement and thus watch over their souls as one that must give an account The long evenings of winter being now here, bringing with them the opportu nities and enticements of dangerons amusement, make this an opportune senson for a sermen upon this subject. And just here at the outset let us understand what it is that the Church thus condemns and prohibits in her members. What is that dancing which is thus proscribed? It is not the skip-Fine Furs Cheap pings and May pole dancing of joyous evening would be dull without it. The tion to the dance, but this is a mistake. I sented only by argument is a doubtful compliment to The converged and spiritual in all the religious dances of the Bible, nor the martial dances of warriors, an cont or modern, men with men and women with women, keeping time with measured step to sacred chant or mar trai seng, but it is the modern dance. the union of the sexes in the postures entacts, companionships, undue freeloms and surroundings of the modern ball, assembly or dancing party, against which the Church raises her voice of warning. And as might be supposed

OPPOSITION TO THE DANCE

The speaker here enumerated the there are freedoms and contacts between vals. Among the Egyptians dancing women. If you mean the round dances cents per bottle by all druggists.

was never an amusement, but a strictly | she Church replies, its embraces and religious ceremony. With the increase liberties tend to destroy the native inof wealth and the means of indulgence stinct of manly and womanly modesty. the simplicity and decency of these religious ceremonies sadly degenerated. Dr. Goodrich, of Cleveland, on the last point, as also that of a writer in a quarthe simplicity and decency of these The preacher then read the opinions of ishments inflicted on those indulging in | terly magazine, both condemning the iem. He next dwelt on military dances. | modern dance for its undue familiarity. howing the different kinds, and always It was asked, "Is not this indulged in by men alone. These, he pointed out, were

NECESSARY IN A MILITARY SENSE to history in proof of the original im- men?" Another authority, Dr. W. T. resume of the defence put up that the was the basis of the dance. Bible sapetioned the dance, and held | At a state ball in Ottawa there were that the dancing of Mariam and Jepthals | 20 dances, 14 of these were round dances caughter was not that of the modern and only six quadrilles. This shows

popular than they are. ment, that it gives grace and ease of feet of the unwary into the house of the carriage, and without it there can be no strange women? The only answer is to be "an acquirement which consti- of evil suggestions. How could the tutes excellence of mind or elegance of Church of Josus Christ, the salt of the dancing is unnecessary for the acquir | holiness of her members, do otherwise ing of either of these. If dancing con- than condemn and proscribe the modern stitutes elegance of manners then there | dance? Many pure minded men and could be no elegance of manners without | women have danced; it has come down it. But this is false. There are then to them through generations of daucing sands of ladies and gentlemen who have | ancestors, and has been upheld by peopermitting gratifications that are mainly never danced, the elegance of whose ple whose judgment and respectability manuers no one will question. Those | they have taken as a sufficient guarantes amiable and accomplished ladies, Mrs. | that there is no harm in it. But I am Ex President Hayes and Mrs. Ex-Presi persuade | such people have not thought dent Polk, of the United States, while fully examined the tendency of dancing reflecting honor upon their high posi- nor analyzed the feelings its exercise

very hazardons assertion to say that the altogether. manners of many who dance are in no much less can it produce excellence of intellectual and not by physical exertion. Excellence of mind cannot be attained by first lifting up one foot and then litting up the other. Instead of conferring excellence of mind the whole tendency of the dance is in the opposite direction. The companionship of books. and conversation with the thoughtful are necessary to mental excellence. But when the time which should be given to books and profitable conversation is devoted to dancing, who does

and the dissipations of its frivolous society, would probably have been well informed and solid citizens. The dance necessary to mental excellence, indeed! Why the fact is, it is frequently resort | spirit of many youths is not strengthened to, because of the lack of mental ed and developed in them by dancing. resources. It is a common argument It is generally supposed that the Methourged in layour of the dance that an | dist Church stands alone in its objecthe intelligence of the company in whose behalf it is advanced. It amounts | refuse it to a confession of mental imbecility. Intelligent, thoughtful, well informed people take the highest social pleasure in conversation. The pleasures of intel lectual recreation, the narration of inci-

singing of birds, and to repress it is to be to him that evil thinks" reply when minds full of frivolity and folly. I never W. T. C. BETHEL do volence to a law of our being, and this objection is urged. But the fact knew the dance to be kept in the parlor that it is as unreasonable to forbid dance remains, as I have stated, the opinion leng. It was either given up altogether, or ing as it would be to prohibit laughing prevails in the Church, and very large grows to the full fledged ball or assembly. and singing. In proof of this they point by outside also, that the prepriety of all Discourage the dance, and supply its to the universality and antiquity of the dancing and the morality of much of it place by intellectual and safer social exercise, declaring that in all genera- it is very questionable. People enquire, entertainment. Make home bright and tions and everywhere the pent up joy- "Is there any harm in dancing in the ab- attractive. Take time from worldly onsness of humanity has found vent in stract?" The Church answers, "People | business to interest and entertain your WE will pay the above reward for any case of the dance. There is much in this claim | do not dance in the abstract and it all young people. Supply them with the that is true, but there is also falsehood depends upon what sort of a dance you most entertaining of books, and the cannot cure with West's Vegetable Liver Pills in it, and, like all half truths, the false mean. If you mean the skippings of chil- brightest and most respectable comis the more misleading because of its dren about the May pole I may urge no pacions." give satisfaction. Sugar Coated, Large boxes, close proximity to the truth. It is true | objection. If you mean the rustic dan-C. WEST & CO., Chicago and Toronto. Free impossible for men to stand still, and in some remote German villages, where that this irrepressible impulse to acti- | books are few and intellectual entertain. these dances of nature, these original and the Church sees little or nothing impulse dances, were the medern dances objectionable. If you mean the square dience er quadrille dance, the Church replies,

FAMILIARITY OF THE SEXES. this invasion of ground sacred to propriety and deliescy, that which gives and promotive of discipline and national to the dance its chiefest charm and strength. It was held that when the and constitutes its highest joy? If advocates of the modern dance appealed | not why are not men found dancing with pulse for dancing they speak without | Aikens, was quoted with respect to this the record. He next entered into a question. He said, consciousness of sex | WORK BOXES

dance. The two are so dissimiliar that | what is the original impulse, the natural it seems absurd to call them by the law which prompts to dance. The greatsame name. He had a suspicion that if | er the freedom and the closer the emdancers to day should dance only when brace the more popular seems to be moved to the exercise by a sense of that dance with the majority of those Divine goodness, and as an expression of pessessed with the passion for dancing. joyous emotions, accompanying it with And why is the favorite ball room dress sucred music and hymns of praise to of such exceeding scantiness in its apper (iod, dances would be less common and portion as to be almost universally con sidered immodest? And why is the "The argument urged in defence of | public dance house in our eities the most the dance is that it is an accomplish- successful space of Satan to entrap the elequence of manners. The true ac- that the dance permits familiarities that complishment is defined by Dr. Webster | are improper elsewhere, familiarity full manners." Now it appears to me that earth, the guardian of the purity and The Church may drive the young and tion by their womanly graces, have awakened in themselves. Such exami payous away from Christ by a too straight never permitted dancing in the White nations and analysis, made by the pure House during the terms of their occu- / minded generally, leads them to look like some indulgent mothers gratify her pancy. So far from dancing giving | with less favor upon the dance, and in elegance of manners it would not be a most matances, I think, to discard it

A second reason of the Church's dis condemn it, and with rate exceptions

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I shall endeaver to give my whole time to the duties of the office, and at the same time to discharge them honestly, fairly and impartially. As I cannot hope to call upon all of the elec tors within the three weeks at my disposal, I trust that they will accept the will for the deed Thanking the citizens for their cordial and unexpected offers of support. I remain, Gentlemen,

Your Obedient Servant,

Kingston, Dec. 9th, 1882.

CHAS. LIVINGSTON.



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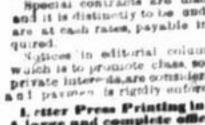
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shall I be the one to court such fate Till the grasping birds have all been fed-

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not see that dancing stands in the way of mental improvement, and who has not among his acquaintances some BADLY IN THE AND AIMLESS YOUTHS who but for the amatuations of the dance,

It is urged in defence of dancing lity.

containing 30 Pills, 25 cents. For sale by all that from the beginning the exuberant ces such as were practiced 100 years tions. The genuine manufactured only by JOHN joyons life of humanity has made it ago in England and are now performed vity sometimes found expression in ment impossible the young people gathermeasured movements, keeping time with | ed towards evening on the village green chant or song or instrumental music, to cance their simple measures in the MONEY MAKING. A tabulated statement men dancing singly or with men, and presence of their parents and perhaps days only \$27,000 in one year at same rate, by

rock basis of all elegance of manners, in, religion goes out. This has been the and acquire in its stead an artificial experience of the Methodist Church mechanical mannerism. Who has not with dancing members. The reason of known and pitied, too, some smirking fops | this probably lies in the passion for and giggling affected belles, whose ridi- dancing destroying the relish for prayer culous elegance has been learned in the | and spiritual exercises. The surround dancing assembly. But if dancing is lings of the dance, its hivolous society. unnecessary to elegance of manners its dress and gaiety, besides its inevita ble tendency to evil suggestion, are a mind. Mental excellence is attained by | deadly atmosphere in which no spiritual heavenly thing can live. The Methodist Church mourns over multitudes of its prodigal children, lost to the Church and Christ by the passion for dancing As soon as a Methodist begins to dance the class and prayer meetings are forsaken. I never knew it otherwise. Its tendency is to produce a vain, trivolous. pleasure leving habit of mind, and whatever does this should be reprobat ed by all sensible and religious people Parents should observe that it tends to preduce insubordination in the young people and make them impatient of control. It had this effect upon Dr. Clarke. Multitudes of dancing young people are certainly impatient of control. They will dance, notwithstanding the disapproval of their parents and the advice of their friends. It is worthy the thoughtful consideration of parents whether the self will and disobedient

dent, the last results of science, the proclaimed against the dance and its read; wit the quick repartee, the la ovil associations. It is not pretended test news, such intellectual engage. | that all in the churches mentioned hold ments elevate and expand the mind, the dance in disfavor, nor even a maand produce a delight which render jority, but this we do held, that where semi animal pleasures unnecessary, and ever you find a truly converted Chris very properly the dance is the resort of | tian in any Church you can depend upon rests upon what she conceives to be mental weakness and barrenness. Oc. such an one holding strong views as to seasonable and scriptural grounds. Let casionally the educated and serious are the impropriety of dancing. Surely us thoughtfully and calmly examine found dancing, but am I not right in that cannot be good and safe which the some of these to night. The subject is saying that in general the patrens of the best people in the world join with one upon which there exists some diver. dance are the thoughtless and the gay, almost manimous voice in condemning. sity of opinion among many whe, I am the weaker rather than the stronger There are other aspects of the subject persuaded, wish to know the right and minds, the poorly instructed rather than upon which much might be said against to do right. It has been a source of the well informed of any community. the dance, as its effect upon the health perpiexity to parents who have feared When these gather their bands, it is of its votaries through the violent exerto forboi their children the dance lest very probable that their barrenness of oise, late hours and late suppers, its they should prejudice them against intellect will suggest something less expensive surroundings and tendency to noth themselves and religion. It has tiresome than conversation. They preduce expensive habits. But I foralso perplexed many a Christian youth dance as the poet's boy whistled, for bear. I have dwelt upon the moral who desired above all things to lead a want of thought. I have thus endea- and spiritual aspects as being most im-Christian life, who had serious doubts voured to give you a just and honest portant. Suffer me now in a few of the propriety of dancing, yet meeting presentation of the chief arguments by words of appeal to parents. We ad it as soonal gatherings, and perhaps at | which it is sought to uphole and defend | mit perhaps the fatal results of the houses of professors of religion, have the modern dance. Whether or not I the extremes of this amusement, the related to the importunities of their have shown these claims to be unfound- balls, the routs, the round dances, and companions and joined in the amuse | ed. I leave to your intelligent judgment | late hours; but see no harm in a quiet ment. I feel, therefore, that the sub and passon to explain in the second dance among the young people in their ct, delicate as it confessedly is in some | place, the grounds upon which the Me. | homes. I sympathize with that feeling its aspects, demands of me a calm | thodist Church disapproves of dancing | inasmuch as it seems to afford the young and honest treatment, and of you a and forbids her members its indulgence. people gratification. But it is true that thoughtful and usprejudiced hearing. | (1.) The first objection lies against in the simplest dances there is that Let us examine (1) the ground upon | the act of dancing itself. In its simp | which invades and violates the delicacy which the dance is defended by those lest and purest form it is of doubtful and modesty of youth. Do you not see who approve of it, and (2) the grounds propriety, while the modern round dan- (the danger of its permission ? Your With Old English Fitting. Gentlemen a lives upon which the Church opposes and ces the Church cannot regard other. children are your most precious jewels wise than of more than doubtful mora- and you cannot afford to soil their lustre that the desire to dance is one of the | I am aware of the delicate nature of you will scarcely be able to restrain the or and impulses of our nature, that it the ground upon which I new thread dancing to your parlor. The dancing is the natural expression of jeyous emo. and the invariable retort Puritanism party will come next and the ball a tion like the skipping of lambs or the an i over much righteeusness "the evil little further on and your children's

> The preacher concluded by a telling address to the young people, urging to God, painting for themselves a portrait, one that should bear the mage of the Son of Ged. The address occupied over an hour in

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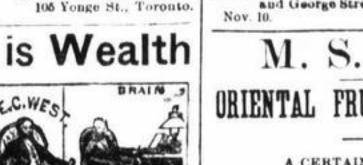
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