

Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH CHRIST.—Peter

FREDERICTON N. B., SEPTEMBER 13 1899

WHOLE No. 2409

XLVII.—NO 37

Waste and Gleanings.

London scientific society, after exhaustive investigation of the cause of insanity, places drink at the head of the list, as accounting for one-third of all the cases.

Englishwoman has started a line of remunerative business, repairing bicycles. She has regular customers, to whose service she goes at stated intervals, for twelve cents a visit.

England after a fourth conviction for drunkenness, the inebriate is treated as an habitual drunkard and confined in a reformatory at the expense of himself or his friends, if they are able to pay, or at the cost of the state if necessary.

Remains of all the Czars of Russia since Peter the Great lie in a memorial chapel built on one of the islands of the Neva. All the effigies are exactly alike, each wearing a block of white marble, and any decoration whatever, the only distinction by which one is marked is the name of the deceased emperor.

At the thirty-third annual meeting of the Barnardo's Homes the chief manager was able to report that upon 37,000 waif children had been rescued from a life of destitution or crime. "How few of these would have saved themselves from dangers of their helplessness," he remarked, "much less have saved themselves to the positions of honour and independence which many of this class have run to in the past."

Paper was formerly made of rags, from wood, and other materials different from the component parts of a hayrick. Experience has shown that waste-paper offices are a waste of money. Experience has shown that if paper waste is stacked in large masses, especially if it is damp, it is a little damp, spontaneous combustion may at any time break out in flame. Every person dealing with paper ought to know this. The increase in liability to fire is marked, as compared with a few years ago.

It is to be hoped that with the least possible steamers shall be equipped with wireless telegraph apparatus so that they may communicate with each other in fog, storm, and dense darkness and thus avoid collision. According to present knowledge, such intercommunication at sea will be possible at distances of 20 to 25 miles. The added expense will be an expert telegrapher and the necessary apparatus. The added safety will be a great comfort to all concerned.

Thomas A. Edison the nineteenth century "wizard," declares that within five years electricity will make war so terribly destructive that war will be impossible. He further says: "The day is coming when we all will use electricity for almost everything in the home—keeping the carpets, winding the clocks, rocking the cradle. And then, with a twinkle in his eye, electricity will rue the world, for it isn't true that the hand that rocks the cradle is the hand that rules the world?"

Tolson's colonizing plan is being put into practical operation by one of his disciples in Holland. The colony is located at Apeldoorn, where William III had a favorite hunting seat before he became King of England. Among the colonists are three professional men who have renounced their positions and their social environments and have joined the colony as agricultural laborers. One of these is Professor Van Rie. Each of the colonists is to be paid a yearly sum of seven hundred florins for his labor. It will be interesting to read the annual report of this colony, if, indeed, it continues to exist until an annual report can be made.

A shorthand typewriter, the Stenograph, was exhibited to a party of journalists in London a few days ago. A speed of 200 words a minute can, it is claimed, be attained with this device. It is unlike other shorthand machines in printing upon a sheet of paper which

unwinds from a reel instead of upon paper tape. When a line of shorthand has been printed the paper is moved automatically to receive the next line. The lines are begun and ended without the slightest attention from the operator. A very ingenious alphabet of dots and dashes is used. Only six keys are required, but three duplicates are added so that the machine can be 'played' by both hands at once. The Stenograph is small enough to be held comfortably on the lap, and is almost noiseless. Its cost is \$40.00, and its makers claim that it can be thoroughly learned in two months.

May I Dance?

BY THE REV. A. C. DIXON, D. D.

May I dance? Yes, when you are so happy that you cannot help it. Children often dance with joy at the sight of the first watermelon of the season, or when mother is seen returning from a long journey. And gray head that you are, if you are so filled with ecstatic delight that it runs from your heart into your hands and feet, why clap your hands and shuffle your feet. No harm will be done.

Such joy may be religious. Miriam, when she saw that God had delivered her people and destroyed their enemies in the Red Sea was so thrilled and filled with joy that it was natural for her to take her timbrel and go forth in dances with her maidens, who shared her joy. When David saw the Ark returning from its captivity, he was so happy that he danced before the Lord with all his might. His wife despised him for it, not because it was unmanly for him to do it, but because she did not share his joy. When the daughter of Jephthah looked down the road and saw her father returning with the trophies of victory, she expressed her joy by going forth to meet him with timbrels and dancing. After David's brilliant victories over the Philistines the women became so enthusiastic that they could not express their joy except in songs and dances. As the elder brother of the Parable approached the house, he heard music and dancing, for all the household was thrown into a delirium of delight by the return of the prodigal. He complained because he was not grateful. Gratitude never grumbles. The Psalmist exhorts us to praise God with the timbrel and dance. In his prediction of the happy time when Israel shall be restored "and they shall not sorrow any more at all" Jeremiah said, "then shall the virgins rejoice in the dance." If, therefore, there ever comes a time in your life, when in grateful joy for some great blessing from God, you become so happy that you cannot refrain from dancing, why dance with all your might. A religion that makes a man dance for joy is better than a religion that freezes him to his seat with a frigid conventionalism.

The dances of the Bible which are commended were expressions of religious gratitude and joy: of this, Biblical dance Dr. Lyman Beecher says (1) "Dancing was a religious act both of the true and also of idol worship." (2) It was practised exclusively on joyous occasions, such as festivals or great victories. (3) It was performed by maidens only. (4) It was performed only in day time in the open air, in highways, fields or groves. (5) Men who perverted dancing from a sacred use to purposes of amusement were deemed infamous. (6) No instances of dancing are found upon record in the Bible in which two sexes united in the exercises, either in or out of worship or as amusement. (7) There is no instance upon record of social dancing for amusement except that of the vain fellows devoid of shame; of the irreligious families described by Job which produced increased impiety and ended in destruction; of Herodias, which terminated in the rash vow of Herod and the murder of John the Baptist.

We see that the Bible time to dance was when dancing really expressed great joy, when the sexes danced apart, and when the surroundings were such as to promote health.

Let us glance at some objectionable dances of the Bible. When Moses came down from the Mount as he approached the camp, he heard music and dancing; the people were worship-

ping, men and women together, before the calf which Aaron had made. The record says, "The people sat down to eat and drink and rose up to play." Eminent commentators agree with Adam Clark in declaring that the word "play" carries with it loathsome lewdness and abominable practices. The Israelites had not only turned to idols, but had adopted the unspeakable horrors which went with promiscuous dancing in the calf worship of Egypt, which made the sacred groves of Greece the plague spot of the world, and which still exist in some of the temples of India. In Pagan religions the dance has been the promoter of debauchery. The Patriarch Job gives us a picture of the wicked, worldly classes of his day in the words: "They send forth their little ones like a flock and their children dance. They take the timbrel and harp and rejoice at the sound of the organ. They spend their days in wealth and in a moment go down to the grave. Therefore they say unto God, Depart from us, for we desire not the knowledge of Thy ways. What is the Almighty that we should serve Him, and what profit should we have if we pray unto Him?" Job xxi: 11-15. The teaching of this Scripture is that a dancing dissipated life leads men to rebel against God, because they desire not the knowledge of His ways, to despise the Almighty and refuse to serve Him and to give up praying because they can see no profit in it. Such a life to-day, as in the time of Job, goes easily with rebellion, blasphemy and prayerlessness.

The scene in the palace of Herod, when the daughter of Herodias danced for the amusement of the company, gives an instance of the use of dancing which is common to-day. The woman danced, not because she enjoyed dancing, but because the guests enjoyed it, and they enjoyed it because it appealed to their lewd, sensual natures. When a man of wealth wishes to please a company of his sensual companions, he adds to the wine of the banquet a vaudeville entertainment, which means that women whom the dancing master has taught to conquer shame will appear and make a vulgar display of themselves in the dance. And it is a sign of relapse into Pompeian shamelessness when such entertainments are furnished after Sunday dinners in high class hotels in the presence of women as well as men. The dance for the entertainment of others is of Pagan origin and is apt to bring with it Pagan morals.

The modern social dance, however, is not akin to the religious, joyful dance of the Bible nor to the Pagan dance for the enjoyment of beholders. No one now pretends to dance, except a small religious sect, because he wishes to give expression to exuberance of religious feeling. Nor is the dance intended to express happiness, but rather to produce happiness. People do not dance because they are happy so much as because they want to be happy. They go to the ball for a good time. And it ought to be said that dancing is practised very little for the sake of physical exercise. The gymnasium, croquet, lawn tennis, golf and the bicycle are recognized as better for exercise than the dance. The claim that dancing is good exercise should have no weight, for it is not usually done for that purpose; it is simply an indulgence and a dissipation. Dancing exhausts and debilitates more than it builds up. The plea that one acquires grace of manner by dancing has been overworked. The grace of the dance is apt to be artificial and less pleasing than the natural ease of manners which comes from conscious rectitude and high aims in life. Says Dr. Brooks: "Compare the natural grace of a pure girl taught by a pure mother and by a native grace of delicacy with the disgusting affectation and brazen effrontery of a pert miss who has been trained by a foreign dancing master not to blush, and you can judge for yourself whether there is any force in the oft-repeated plea that children should be sent to a dancing school to learn manners."

.....The modern dance is the round dance with all its means—indelicacy, dissipation and debauchery. Its home is the dance hall, where the lowest disreputables congregate; its variety theatre, where it makes its display of spectacular obscenity; the

public ball-room, where women, good and bad, swirl in the arms of men, good and bad; the select company in the house, where liberties are taken under the spell of music which would be shocking without the musical accompaniment. This round dance, born in the low dance houses of Paris, taught by French dancing masters in all countries, popular because people of high position with low moral tone indulge in it, is finding recognition at college commencements, on excursions and picnics and even in the homes of some Christian people.

Against this modern dance Percy Wayland Sinks, in a book recently published entitled, "Popular Amusements and the Christian Life" brings the following seven indictments:

1. "The modern dance violates, in all it means—indelicacy, dissipation—the universally recognized laws of health."
2. "The modern dance has contributed greatly to the emptiness, aimlessness and selfishness of the social life of the times." Conversation is not in demand. The cultivation of the foot has displaced to a large extent the cultivation of the head. If you ever tried to entertain a young lady at a ball for five minutes after the music began, I am sure you felt that the head had been swallowed by the feet, and that the only response she was then capable of was the physical response to music."
3. "The modern dance thus assails the highest intellectual improvement of its votaries and of society when given reign." Time and taste for mental improvement are crowded out. If the use of members increase their size, and, if things continue as they are in some quarters, there is coming a generation with very small heads and very big feet. It takes little intellectual effort to dance well. Dogs, cats and monkeys are man's rivals in this accomplishment."
4. "The modern dance exerts a positive influence in withstanding the Spirit of God, calling the human soul to a Christian life." All evangelistic workers know that the love of the dance and the conviction which godless people have that the modern dance is not the amusement for Christians is a common obstacle in the way of young people, who, but for this objection, would enter upon the Christian life. From a Christian point of view this fact is a terrible indictment of the dance."

5. The modern dance operates both in the individual and in the church in retarding the growth and stabilization of Christian character, and in hindering the greatest efficiency and success of Christian effort.

The restrictions placed upon the Lenten season proves this, and the observation of every pastor teaches him that the dance hinders the growth and usefulness of Christians who indulge in it.

6. "The modern dance is inimical to the highest enlightened Christian consciousness as voiced by a consensus of opinion from the Christian Church—including the Roman Catholic—and from the earliest times."

Several years ago the General Assembly of the Presbyterian Church put itself on record in these words: "We regard the promiscuous round dancing by members of the church as a mournful inconsistency and the giving of parties for such dancing on the part of the heads of families as tending to compromise their religious profession, and the sending of children of Christian parents to the dancing school as a sad error in family discipline."

Among the "General Rules" of the Methodist Episcopal Church its members are called upon to abstain from "all such diversions as cannot be used in the name of the Lord Jesus," and this has always been interpreted as including dancing. The vow which every Episcopalian takes at confirmation, if conscientiously kept, would keep every member of that Church from the ballroom and lead them to censure the modern dance. Eminent bishops of that Church have spoken on the subject in the strongest terms.

Bishop Meade, of Virginia, said: "Social dancing is not among the neutral things which within certain limits we may do at pleasure among the things lawful but not expedient, but it is in itself wrong, improper and of bad effect."

Bishop McIlvain of Ohio, said: "The only line I would draw is entire exclusion." He declared that "it is renounced in baptism, its renunciation is ratified in confirmation and professed in every participation of the Lord's Supper."

Bishop Cox, of Western New York, in a Lenten pastoral, said: "The enormities of theatrical exhibitions and the lasciviousness of dances are so disgraceful to the age and so irreconcilable with the gospel of Christ that I feel it my duty to the souls of my flock to warn those who run with the world to the same excess of riot in these things that they presume not to come to the holy table. Classes preparing for confirmation are informed that I will not lay hands knowingly on any one who is not prepared to renounce such things with other abominations of the world, the flesh and the devil."

The Plenary Council of the Roman Catholic Church, which met in Baltimore a few years ago, sent out the following: "We consider it to be our duty to warn our people against those amusements which may easily become to them an occasion of sin, and especially against the fashionable dances, which, as at present carried on, are revolting to every feeling of delicacy and propriety and are fraught with the greatest danger to morals."

It will be seen that the Episcopal Church, which worldly Baptists, Methodists and Presbyterians sometimes join because they imagine that in its fellowship they can be as worldly as they please while they keep up the forms of religion, is really very strict in its requirements. The rector who advocates the modern dance and the Episcopalian who indulges in it violate their baptism and confirmation vows. The old historic Church is true to good morals and a high standard of spirituality, however recreant some of her sons and daughters may be. The stigma should not rest upon the Church, but upon the faithless members who break their solemn vow.

7. "The modern dance, in its nature, in its tendencies and in its results is dangerous to social purity." In other words, for we cannot evade the issue, it is, as at present indulged in, fundamentally and necessarily immoral. We dislike to tell the truth about the dance under this head, but for the sake of the young men and women whose danger is that they think no evil, it ought to be told.

Dr. Horace Bushnell was led to say of the modern form of the dance: "They are the contrived possibilities of license which belong to high life when it runs low."

Gail Hamilton wrote: "The very pose of the parties suggests impurity." The central source of the attraction of the modern dance is sex, and an amusement that depends upon sex for popularity is dangerous. Says Dr. Wilkinson: "It mingles the sexes in such closeness of personal approach and contact as outside of the dance is nowhere tolerable in reputable society." The track of the ballroom is strewn with wrecks of character and lives. Said Dr. Howard Crosby: "The foundation of a large amount of domestic misery and domestic crime, which startles us after its public outcropping, was laid when parents allowed the sacredness of their daughter's persons and the purity of their maidenly instincts to be rudely shocked in the waltz." Mr. T. A. Faulner, at one time proprietor of the Los Angeles Dancing Academy and ex-president of the Dancing Masters' Association of the Pacific Coast, has given it as his deliberate conviction that "two-thirds of the girls who are ruined fall through the influence of the dance." The matron of a home for fallen women in Los Angeles declares that "seventy per cent of the women who go there have fallen through the dance and its influence." A chibi-hop Spaulding, New York, is reported to have said that nineteen out of twenty of the fallen women who come to the confession have ascribed their fall from virtue to the influence of the dance.

With all the facts before us can a Christian minister remain silent while this juggernaut of evil destroys the virtue and wrecks the lives of so many? Let every one take Christ into his heart and life, and He will be Guide and Protector. Do what pleases Him and you will always be on the safe side. In His strength take for a motto

and live up to it: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Women as Wage Earners.

Four million women in the United States earn their daily bread. They have invaded all occupations, and one-third of all persons engaged in professional services are women.

Feminine teachers and professors number over one-quarter of a million, exclusive of teachers of music, who are 34,519 strong, and 10,000 artists and teachers of art.

There are 1,143 women clergymen. Newspaper women number 888, with 2,725 authors and literary persons.

Of chemists, assayers and metallurgists there are thirty-nine.

Lawyers who are not men are 20. Feminine detectives are 279 in number.

Nineteen women brave the dangers of wild beasts and forests as trapper and guides.

Only two women are known veterinary surgeons.

In Texas a woman has the contract for carrying the mails from Kille to Seinal hall.

Georgia has a woman mail carrier who travels a forty-mile route tri-weekly. This young woman also manages a farm.

The restaurant in the Chamber of Commerce, Cincinnati, is run by three Scotch women, and they clear about \$15,000 yearly, although their annual rental is about \$5,000.

In New Orleans one of the finest orchestras is composed entirely of women.

In Astoria, Long Island, many of the finest hothouses are managed by women.

All the salted almonds sold by one of New York's largest grocery houses are prepared by women.

A fact finding agency for supplying information upon any subject upon short notice, is owned by Chicago women.

Packing trunks is a St. Louis woman's industry.

The most flourishing conservatory and rose garden in Elmira, N. Y., is owned and managed by a woman.

"Shall Distillers be Permitted to go to Heaven?"

A Louisville newspaper of national reputation asks the above question? The query is prompted by the action of a wealthy and aristocratic church in ordering some members to give up the business of distilling liquors or be excluded from the church. The Messenger of Indiana, gives answer briefly and to the point: Of course they can go to heaven just like newspaper men and everybody else, by repenting of their sins, quitting their meanness and living righteously. It is mockery to talk of men in the liquor business going to heaven—a business which sends more souls to hell than all other agencies combined.

IN JAPAN.—"Japanese journalism," says a missionary's wife, "is a singular profession in many of its features. There is practically no such thing as freedom of the press in Japan. Whenever a newspaper publishes something unfriendly to the government, it is suppressed and the editor sent to prison. The real editor is never imprisoned, though. Every newspaper has what the Japanese call a 'dummy editor,' and it is his sole duty to go to jail every time the paper is suppressed for offending the Mikado. Then the real editor changes the name of the paper and keeps on publishing it. Dummy editors spend most of their time in prison."

Among Exchanges.

How Many?

If every man holding a government office, and unfit for it, were to resign, how many office holders would be left?—Free Baptist.

"Still Trusting."

"A ministerial friend of mine," says Rev. Dr. Judson, "was once settled near a theological seminary, the professors of which were in the habit of attending his meeting and of consuming more than their share of the time. On one occasion a professor had used up about twenty minutes in his address. When he finished, my friend, in his despair, was about to close the meeting with the benediction, when a little boy who had once been converted a short time before, arose and said: 'I am thankful to say that I am still trusting the Saviour.'—Morning Star.