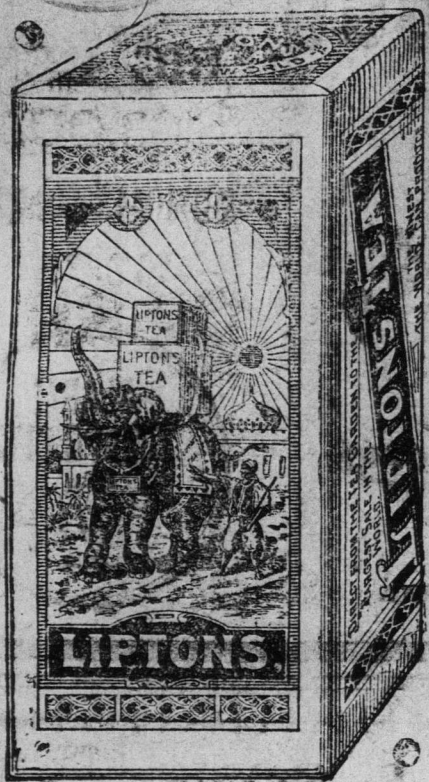


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## Time to Wake Up!

BY RUTH CAMERON.



The "nigger" dance seems to find its main origin in the crude and heathen sexual customs of middle Africa, afterwards passing through the centres of prostitution in large cities where the contributions of city savages from Paris to San Francisco have been added to it." — George Kibbe Turner.  
 Did you ever have the eyes of your mind opened so suddenly on any subject that you felt almost blinded by the light of understanding?  
 That is what happened to me the day before yesterday. Like everyone else in this country I had heard more or less about the "grizzly bear" and all its descendants down to the latest, the "grapevine." But up to the day before yesterday I had taken the description of these dances with that grain of salt with which most of us flavor any—no—credible report. I felt that either the indecency of these dances had been greatly exaggerated, or that they were only danced by low people who knew no better. It seemed incredible to me that the kind of people you and I meet would really dance the kind of dances pictured in the newspapers.  
 Day before yesterday I saw with my own eyes young people who came from good (?) families, and who were raised by careful mothers, (save the mark!) publicly embracing each other in a manner which would not have been thought proper ten years ago for a young girl and her affianced husband.

They called this performance the "grapevine."  
 Seeing is believing, they say. In this case I almost disproved that axiom. I could not believe my eyes.  
 I talked with one of the matrons of the dance. She said, "You'll get used to it. They do that sort of thing now-a-days in some of the smartest houses."  
 I used the word "immoral" and she became quite indignant. "To the pure, all things are pure," she sneered. "It isn't what you do that counts, it's the way you feel about it. If a girl is really nice, those dances don't suggest anything to her."  
 I gave up the argument, but this is the way I would have continued it if she had been worth arguing with.  
 "My dear madam, no moral girl is nice, if by nice you mean without any dormant sex feeling; and I suppose that is what you must mean, because that is the only kind of girl who would not, sooner or later, be affected by the attitudes assumed in these dances."  
 The quotation at the head of this column is from a man who has studied this subject deeply. He adds later, apropos of the same kind of dancing, "Never before has dancing been such a provocative to immorality."  
 We are so accustomed to warnings from the sensational press that we grow careless about them, but this is a time when the cry of "wool" really means danger.  
 Now the best and surest way to get rid of the "grizzly bear" and all its disgusting descendants is to make them unpopular. My hand to every woman, young or old, who does his or her part toward that.

lowed to the representative elected a certain length of parliamentary life, in order to achieve great things. We did not like that the parliamentary trust should be a mere species of power to last for only one session, and then to have another election. We wanted that there should be a trust, in order that the electors themselves should know that they had confidence in those whom they elected; and then, that those who were elected should show in return to those who had elected them, the realization of their promises, made in honor, that they would legislate according to the interests and the welfare of the community at the time.

Monsieur Guizot, I think, said on one occasion that—"Common sense rules the world in the long run." It is so, and consequently, a Parliament of small duration, an annual parliament of too short duration, can never do any great work. With regard to us, we do not see fast with our neighbors. We are good friends with our neighbors, and at this festive board, in the presence of the illustrious minister who represents that great nation (Hear, hear) I am glad to have this opportunity of telling him that with regard to him, and with regard to ourselves, we are as fully in exercise of our freedom as any one on the earth. Our Dominion, our Confederation, is not formed on the democratic principle; the representative element is a part of it, but it is founded on a monarchical basis. Our neighbors have their Confederation based entirely on the democratic principle; they have tried the experiment and it is a great success; but we have tried our system to some extent, and we expect that its trial will result in this—that so long as England shall enjoy the freedom and the advantage of a Parliament, our political gravitation and our political affection will always be towards the mother country (Hear, hear). In order that we may not lose sight of this fact, we have founded a great Empire which will extend from the Atlantic to the Pacific Ocean, we intend that all that immense territory shall be well governed, and governed not merely on a selfish principle as applied to us, but in order to add to the power and to the prosperity of the mother-country (Hear, hear). I am sure that there will never be any cause of difficulty between England and our friendly neighbors on account of ourselves. But it matters not; if that unfortunate day shall ever come, we in Canada are ready to accept our position (Hear, hear). We will accept the situation of the moment. But everyone of us who understands the natural inclination of our neighbors as well as of ourselves or of Englishmen, to enjoy peace, is convinced that that unfortunate day will not come, if, however, it should come, we will be there. (Loud and continued cheers.)  
 My Lord, I have heard a great deal this evening with regard to the Anglo-Saxon race. I had the honor to be presented to Her Majesty when she graciously gave me an invitation ten or twelve years ago, to go to Windsor, and Her Majesty was kind enough to interrogate me about the French Canadians. The shortest definition which I could give (because you must always be brief to Royalty, and perhaps to this meeting), was, that the French Canadians, as well as myself, were Englishmen speaking French (Cheers). They appreciate the work and the value of Saxon blood; and I cannot lose sight of the fact that there is an admixture of Norman blood with the best blood of England. I merely mention this to show that I am not in any way wounded by the admission, because I know a little of past history. With regard to ourselves, on the other side, the two races there are Frenchmen and Englishmen; we are Frenchmen, and the Frenchmen in Lower Canada have proved (or rather Englishmen speaking French) that we can carry out representative institutions. It is said by our neighbors opposite here, that representative and free government cannot be carried out. If they looked to that French colony which a few years ago numbered only 45,000 and which now numbers 1,000,000, they would see that the carrying out of the representative system has been a success. I thank you, my Lords and Gentlemen. (Cheers.)

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## Cartier's Pledge to Motherland

On behalf Canadian loyalty

To readers of the present day the following speech, delivered by Sir George Etienne Cartier at the Inaugural Dinner of the Royal Colonial Institute held at London in March 1869, will prove of more than passing interest. The chair was occupied by Viscount Bury, the President of the Society, and amongst those present on this occasion were the Prime Minister of England, Rt. Hon. W. E. Gladstone, His Excellency the Hon. Rensley Johnson, the United States Ambassador, His Grace the Duke of Manchester, the Most Noble the Marquis of Normandy, the Rt. Hon. Earl Granville, the Rt. Hon. the Earl of Albemarle, Lord Alfred Churchill and many other illustrious men of the day, numbering in all two hundred.

Cartier was at that time in England negotiating the purchase of the North West Territories and his speech at this banquet on behalf of "The Colonial Parliaments of the Empire," forms a page of history which will be read with keen pleasure by all true-hearted Canadians. This speech, which has been heretofore unpublished, proves of unusual value as showing vividly the sentiments and motives which actuated the men who guided the helm of State in the early days of Confederation. Cartier's utterances on this occasion are forcefully eloquent of his loyalty to the British Crown and admiration for British Institutions. His pledge to the Motherland on behalf of Canadian loyalty, and his interpretation of Canadian Nationalism, would well serve as a noble object lesson to the present generation.

At this time when public interest is aroused in the prospective celebration of the Centenary of Cartier's birth, this page from the historic past will doubtless inspire those in charge of the movement to greater zeal for the fitting celebration of the great event.

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