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Mr. Chas. W. Wood, 34 Torrance Street, Montreal, Que., writes:—"For two years I suffered with nerve trouble, and it was impossible for me to sleep.

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"It was all right for a time, but the old trouble returned with greater force than before.

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Correspondence.

We invite our subscribers to make use of these columns, and an effort will be made to publish all the interesting letters received. The large amount of correspondence which is sent us has, hitherto, made it impossible for every letter to appear in print. We would point out that we cannot send names and addresses of our contributors to these columns, but anyone wishing to communicate with any of the letter writers should send us a letter in a stamped envelope, which we will address and send to the party named. We receive a great many letters, both for publication and to be forwarded from persons who are not subscribers, and we wish to say that so great is the work incurred that we really cannot promise to publish or forward any letters from non-subscribers. We think this only fair to our large number of subscribers, as they should be given the prior use of this column.

Dancing from a Different Viewpoint.

Saskatchewan, March 4, 1912.

That there are two sides to all questions is usually admitted, but since few dancers are interested enough or courageous enough to place themselves on record in its defence, some may infer

It is harmful. Many things are harmful if abused. Sour dough pancakes or hot biscuits, if too many are taken, will cause more aches than a dance. People are neither satisfied nor entertained with "don'ts." Mamma says, Johnny, don't do this; Johnny, don't do that, till Johnny, weary and wondering, inquires, Mamma, what shall I do? Mamma, forgetful of her past youth, says, just sit down and be good. Johnny must either rebel and use his own judgment or become an unhappy, dissatisfied, nonentity. There must be action. What will Josephus have us do? He fortifies his objections to dancing by reference to sacred writings to prove that wrongs result from it. But no one thinks of opposing Christianity, because from the time of Christ to Wycliffe many wrongs resulted because of its practise, persecutions, suffering, death. And he would be a brave man indeed who would declare even to-day that the church is free from cant and guile. But one hardly feels justified in opposing the Christian ethics because of these errors. But he would rather say, root out the errors and purify the system. The all-important question is, simply this: Can one dance and be pure in thought. The uninitiated think not. The writer knows it is possible. Josephus thinks the



View of Kootenay Falls.

that this is the one exception to the rule and that it is wholly a one-sided question. That it has plenty of sponsors, the least casual of observers must admit, and that it is increasingly popular is equally evident. That all who participate regard it as wrong is hardly to be presumed, since most people will not do what their judgment and conscience condemn. The writer may be permitted to speak his views as an individual, not wishing to influence anyone who may honestly entertain a different opinion. That political parties should hold diametrically opposite views on economic questions and each be honest, is wholly because of the different viewpoint. A carpenter looking at a tree thinks of its lumber, while a hunter viewing the same tree sees a beautiful home for a squirrel. Different viewpoints. So it may be pardonable if all persons do not get the same viewpoint as Josephus in respect to the dance and dancers. He condones skating as a healthful, joyous exercise. We grant it. But what shall be done with the nine out of ten who have no ice? One wearies of constant reading. There must be action. The fact is that we are social beings, satisfied only when in company with other beings like ourselves. And the problem to be solved is how to spend the time, innocently and enjoyably during this period of personal contact. Josephus says do not dance.

position assumed in certain dances renders it exceedingly doubtful. An illustration is not proof, but sometimes it is more forceful. You go to church and sit very close to another man's wife or beautiful daughter for an hour. Any impure thoughts? If you were to go to that man's home and sit as close and as long, would it be tolerated? Different viewpoint. Many of the most enjoyable partners in the dance have the least attractive personalities, so the position assumed signifies little. If one cannot dance innocently I would advise him to try to find other enjoyment. The writer is not unmindful of the criticisms upon certain city dances, nor is he ignorant of the conditions of their existence. What are the facts? The employers use the girls to help them in amassing their wealth, and what do they give in return? Usually a starvation wage and the freedom of the city. Results, the girls sick unto death of loneliness seek the recreation provided by those whose sole purpose is gain, while the employer wraps the sanctimonious robe of a self satisfied conscience about him and says, "I wash my hands," and leaves the erring ones to the tender care of the charitable institutions for reform or to go unheeded and unsung to the "Bridge of Sighs." Do you know from personal experience the absolute, the intolerable loneliness of the stranger in the city?

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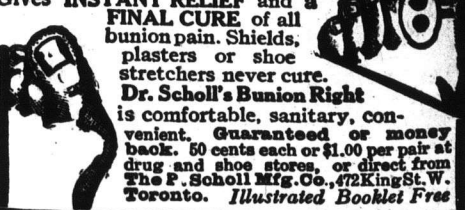
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