

The Dance Problem.

THOUGHTS SUGGESTED BY AN ANXIOUS MOTHER.

An anxious mother in a neighboring State, is troubled about her duty towards her children in regard to permitting them to attend dances. She is evidently a God-fearing, home-loving mother to whom duty is a sacred word; her sense of responsibility is deep and true; and her ideas of family discipline are wise and wholesome. Yet she fears that her rulings are too strict, and that her children will misunderstand her motives. "They think I am a crank," she says in a letter to the editor of the Sacred Heart Review, "to oppose such things, but I know that my mission prayer-book says that modesty is killed in the dance hall and buried on the way home."

What a train of thought this good earnest mother opens up with the same old question that has perplexed pastors and parents for many a year, the public—particularly at this season? The daily papers announce enough dances to make the editors dizzy just from handling the copy. Dancing seems to be the occupation of all classes, night after night, and no function is guarded with favor if it does not include a dance in some part of the programme. The office boy asks to get off early to complete arrangements for a dance of which he is the floor director; his employer sympathizes with his anxiety, being himself on a ball committee; the stenographer makes glaring mistakes because her mind is on a coming dance; and her business associate, the book-keeper, is worrying about the orchestra for the annual assembly of the White Mountain vacationists. And so on it goes through every grade of society.

Dancing is not only the expression of movement, but it is also the medium for expressing sympathy. Thus when a widow is left penniless her husband's friends show their regard by getting up a benefit dance. Not long ago, we read of a memorial meeting at which the portrait of a deceased officer was solemnly presented to the association, with an eulogy of the dead. The portrait, draped in crape, was then placed on the platform, and the floor was cleared for dancing.

The Public Dance Hall.

Dancing is one of the diseases which are both infectious and contagious. It develops at any age, but is most prevalent among the young. Attending circumstances make it harmless or harmful as the case may be, and, therefore, it behooves all guardians of youth to consider means of reducing the dance danger to the minimum. It would be well indeed if there were more "cranks" like the anxious mother who writes to us. Their concerted opposition would do away with one of the greatest menaces to the moral health of city or town—the public dance hall. It is difficult to believe that a young woman with a shred of self-respect will frequent such a place, or a young man with sane ideas of a future happiness will select a wife from among his partners at the promiscuous assembly. In fact a man with right ideas will not waste his time in such environment. It is the characterless, good-for-nothing who kills time in this manner, and he is the least harmful male element of a party to which an entrance fee is the open sesame, where chaperons are unknown, and where introductions are unnecessary. There is an old adage that tells us: "He that hath a head of wax should not walk in the sun." There are other forces equally perilous for the head of wax, and, unhappily, there are many heads of wax among the pretty, frivolous votaries of pleasure whose light feet bear them to the public dance hall, where all fear of danger melts in the super-heated atmosphere.

Imagine, if you can, a nice girl, morally sound, going, without chaperon or escort to the public dance, paying the entrance fee, and then placing herself at the mercy of the manager or floor-director, to secure her partner, who, for all she knows, may be an escaped convict. This has been done. The opening scene of many a family tragedy is laid in the casino or pavilion with its palping music and the rhythm of dancing feet. "I met him at a dance," sobbed a young wife in a court-room recently, as she told the story of her wrecked life—an all too common story.

"Oh no, anxious mother, you are not a 'crank' when you interpose your authority between the dance hall and your children's happiness.

Permissible Dances.

"But young people must dance!" exclaims the advocate of youth's privileges. "They must have some amusement. Love of fun is strong in all normal young things; and, thank God, some of us manage to keep it alive after youth is gone. However, it does not depend altogether on light feet. There are forms of amusement and entertainment that are vastly more satisfying than dancing. But we may not dwell upon them now. Let us consider briefly the conditions under which young Catholics can dance

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

Hood's Sarsaparilla

Strengthens and tones the stomach and the whole digestive system.

with both pleasure and propriety, since dance they must. Naturally, we think first of the home. The wise mother in planning for her children will make ample provision for their amusement; she will encourage home gatherings, when her boys and girls will assemble their friends under their father's roof for a genuinely good time. It need not be an expensive affair, or, in modern parlance, a "swell" function, but just the kind of home justification that the young guests will be glad to remember for its genial hospitality and the atmosphere of neighborly, friendly feeling.

In this manner the mother learns the character of her children's associates, and in her quiet way she creates an ideal circle of friends for her sons and daughters. She provides them with safe congenial companions in childhood and youth. Some loving conscientious parents forget that this is a part of their duty, and by so forgetting, they condemn their children to an isolated existence in a home that has no power to hold them after the years of subjection are past. Children so reared grow up lonely, and without the capacity for making real friends, when they are free to do so. What wonder that they cannot discriminate between true and false ways of seeking pastime, and that they abuse their new-found freedom by plunging into excesses. Unguarded, buoyant youth is apt to take big risks in the pursuit of pleasure.

Within comparatively recent years a new preservative force has arisen—the influence of the alumni associations of the parish schools. These associations bring graduates together, to renew their school friendships, and to gratify their love of recreation—including dancing—with the approval and under the supervision of their directors. Incidentally they promote Catholic marriages.

Other Approved Occasions.

Each Catholic home is a unit of the parish, and the coming together of these units in the parish reunion or associate dances, under the supervision of the pastor or chaplain, ought to be the ideal public occasion for wholesome recreation. If the dance ends early and groups of neighbors and friends leave together, taking their young people with them, these reasonable safeguards and small possibilities of young couples loitering homeward in the early dawn—a practice that is much more dangerous to mortals than the mere act of dancing.

Teen in cities and the larger towns there are the annual balls or assemblies under Catholic auspices managed by committees of representative Catholics, and patronized by Catholics almost exclusively. Such an assembly is an expansion of the parish reunion, and ought to be carefully safeguarded.

These reunions, however, are not always conducted (doubtless because of their size) with the care that should characterize them. We doubt if there ever yet was a reunion into which some "undesirables" did not gain admission. Sufficient care is not always taken as to those to whom tickets are sold, and even if this weak spot be strengthened, there hangs around every dance hall "professional spouters" who beg return checks of people who have occasion to leave before the affair is over; and the conclusion of many parties begun under the most favorable circumstances is decidedly rough. The custom of providing against possible theft by taking with them to the dance a flask of whiskey is not, alas, unknown among many who attend parish reunions and fraternal society balls. The result is often quite noticeable as the night wears on.

The Passing of Chaperons.

There was a time when the young women of good standing could not attend a dance or ball without the protecting presence of the chaperon, but in this progressive age the chaperon is conspicuously absent, even at some functions of the so-called exclusive circles. A ball or dancing party without the safeguards of environment, without the presence of chaperons, and without regard for the character of the guests it assembles, is a place to be avoided by the young Catholic.

A BAD COLD

Developed Into BRONCHITIS.

Neglected Bronchitis is very often the direct cause of consumption, and on the first symptom appearing Dr. Wood's Norway Pine Syrup should be used and the Bronchitis cured.

The symptoms are, tightness across the chest, sharp pains and a difficulty in breathing, a secretion of thick phlegm, at first white, and later of a greenish or yellowish color, coming from the bronchial tubes when coughing, especially the first thing in the morning.

Mrs. Dan. J. McCormack, Cleveland, N.S., writes: "My little boy two years old caught a bad cold which developed into Bronchitis. He was so choked up he could hardly breathe. Reading about your wonderful medicine, Dr. Wood's Norway Pine Syrup, I decided to try a bottle and with such good result I got another which completely cured him, without having a doctor. I cannot say too much in its praise; I would not be without it in the house as I consider it a sure cure for Colds and Bronchitis."

Manufactured only by The T. Millburn Co., Limited, Toronto, Ont.

It would be a great mistake to suppose that the disturbances of Liberalism in Spain are of modern, twentieth century origin. They go back more than a hundred years, in fact they may be traced to the days of the eighteenth century, when the infamous Pombal first made war upon the religious orders and suppressed, in Portugal, the Jesuits. In Spain the government of Carlos IV. was weak and bore the features of the infidel Voltaire and Rousseau. But the faith of the Spanish people was stronger than the treachery of its rulers. After the accession of Ferdinand VII., in 1814, the Liberals began active operations against the Church. In 1821 the religious orders were suppressed. During the Carlist war, from 1833 to 1839, bishops were expelled, monks and friars were put to death, nuns were turned out of their monasteries, priests were exiled and churches desecrated.

In 1843 Isabella became queen, and matters remained somewhat peaceful for a few years. During all this time, however, the Liberals, under the butcher, Espartero, were stirring up hostilities by means of a campaign of falsehood and slander. In 1868 Isabella was deprived of her throne, and for four years the country under the control of the Marshal Prim a sort of Spanish Garibaldi, was made to feel all the horrors of the bandit government. In 1870, Amadeus of Savoy, the son of the Victor Emmanuel, was called to the Spanish throne, but finding himself hampered by the rowdiness of his advisers, he fled to France. He was glad, in 1873, to resign his throne and go back to the quiet life in the Eternal City.

A republic was then proclaimed, which was pretty much the same in character as the present "Republic" of Portugal. The Spanish people bore with it for two years, and then, in 1876, after seeing their religion branded, proscribed and almost ruined, they drove the Republicans out. Alfonso XII. was then called to the throne, since which time the Church of Spain has enjoyed comparative peace.

The present hostilities began in 1899 when the government endeavored to curtail the powers of the Spanish hierarchy, and have been increasing in violence up to the present time, when the Liberal government of Canalejas is striving to ignore the treaty which Spain made with the Holy See in 1851. The situation becomes every day more acute and hence the need of united prayer that God may direct the people of Spain to a realization of their rights and give them the courage to demand them.—THE PILLOR.

Mortgage Sale.

To be sold by public Auction at the Court House in Charlottetown, on Thursday, the twenty-third day of March, A. D. 1911, at the hour of twelve o'clock noon, all that tract, piece or parcel of land situate lying and being on Lot or Township Number Twenty-four (24) bounded and described as follows, that is to say: Commencing at a stake fixed in the west side of the New Glasgow Road in the north angle of a piece of land in the occupation of Donald Gallant and formerly in the occupation of Peter Dunscombe, and running thence by the Magnetic Meridian of the year 1764 south fifty-eight degrees west thirty-seven (37) chains sixty (60) links to the east branch of Ling's Mill Stream; thence along the same westerly to the southern boundary line of the lot devised to George Compton; thence along the same north fifty-eight degrees east to the road aforesaid; and thence along the same southerly to the place of commencement, containing twenty-five (25) acres of land a little more or less.

The above sale is made pursuant to a power of sale contained in a certain Indenture of Mortgage bearing date the 17th day of May, A. D. 1880, and made between Bridges Pembroke, of the one part, and George Alley, of the other part, and further particulars apply at the office of Stewart & Campbell, Solicitors, Charlottetown.

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Tailors and Gents' Furnishers.

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MINARD'S LINIMENT CO., LTD.
Gentlemen,—My daughter, 3 years old, was thrown from a sled and injured her elbow so badly it remained stiff and very painful for three years. Four bottles of MINARD'S LINIMENT completely cured her and she has not been troubled for two years.
Yours truly,
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St. Joseph, P. O., 18th Aug., 1900.