

The Dance

M. J. Ham
Evangelist

Sermon Preached in
Palestine, Texas, During
Ham-Ramsay Meeting
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WHEREFORE do the wicked live—They
send forth their little ones like a flock,
and **THEIR CHILDREN DANCE**—and in a
moment they go down to sheol.

And 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, 21:7-15

THE MODERN DANCE.

The subject of our discourse this evening as announced is the "dance." The first thing we wish to do is to make clear what we mean by the dance and the nature of the dance which we are to discuss.

Caution—Before beginning this message I wish to make these remarks: Some of you are going to prejudice your minds against anything I might say because your mother danced and you think it would be a reflection on her to admit the truth of my statements about the evils of the dance. The dance of your mother's day is no more kin to the dance of today than the old wine cellars of your fathers is to the American saloon. They are no more alike than home and hell.

There are two classes indulging in this modern amusement. One class knows the secrets of its impurity, its power over the body and all its evils, and are themselves guilty. The other class has been led into it because it is a popular amusement, their associates are there and their eyes have not been opened to the greatness of the sin. You can tell the first class. They will be the most censorious in their denunciation of what we have to say here tonight. They will appear to be incensed and outraged. But we are told, "Rebuke a wise man and he will love you; but rebuke a fool and he will hate you." The guilty man affects to be incensed, thinking thereby to impress you with his innocence.

It would be well to glance at the history of dancing. In studying the Ancient History of this exercise I find that there are three kinds of dances. First, the religious dance, an act of worship both of false and true religion,

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generally practiced on joyous occasions, anniversaries of great victories, or on occasions for great joy and rejoicing. We can find many records of this dance among the Hebrews as well as Pagan nations. The second dance is the vaudeville, after dinner Pompeian dance. It was indulged in by women in ancient times, generally nude, for the entertainment of guests or a select company at some theatre or banquet or oriental court. The dance of Herodius before King Herod, which resulted in the martyrdom of John the Baptist, is an illustration of this kind of dance. The third dance is the dance indulged in by both sexes for their own pleasure and was practiced, according to the earliest history that we have, by the heathen prior to their sexual indulgences. This was very common among the lower tribes and also became a popular amusement among the low dilittante element in Grecian and Roman society. As Cicero the Roman orator would often say, "no one dances unless he is either drunk or mad." This statement is a fair expression of the opinion held by the better classes of Egypt, Greece and Rome, concerning the dance of pleasure in the days when their civilization had reached its height. We also find that a little over 200 years ago it became a popular amusement among the Germans, but was finally repudiated by the better class of people and went to its grave. It was revived in France during the days of Lord Byron and was introduced into this country along about the time of the war between the states.

DANCE OF REJOICING.

In the first named dance, which was a religious dance, the leader with timbrel in hand generally went out and was followed by several others of her own sex who went through every motion of the leader, and as there were no fixed rules they varied at her pleasure. At a very early period this form of dance was enlisted in religious cere-

mony. In the Bible, the performers were usually a band of females who on occasions of public rejoicing volunteered their services, as seen from Exodus 15:20 and First Samuel 18:6. In early times those who perverted the exercise from the sacred use to the purpose of amusement were considered infamous; hence Job 21:11-15 describes those sending out their children to the dance as a godless and a wicked people. It became the custom of the surrounding nations, especially in Egypt, to have these mixed dances to their Goddess Isis, similar to the dance practiced later on in Rome, in honor of Venus. It was this dance, it seems, that the children of Israel were indulging in there at the Golden Calf with Aaron present which resulted in the destruction of three thousand of them.

BIBLE DANCE.

Concerning the Bible dance we find the following facts: It was never performed by both sexes together. Psalms 68:25 speaks of the singers that went before, then the minstrels followed after and then the damsels in a third company playing their timbrels. In Jeremiah 31:13, we read, "Then shall the virgin rejoice in the dance, the young man and old man together." The dance was always spoken of as rejoicing in contrast to mourning and sorrow. The second fact: It was always performed in open fields or groves and never in closed halls. It was always in the day time, never at night. It was always in the time of rejoicing and came as an expression of joy, like a little child when mamma comes in; or the old women when they get happy and shout; or as Miriam beyond the sea, in Exodus 16; or as David before the ark; or Jephtha's daughter; or the women at the time of David's victory over the Philistines, (1st Saml. 18:6); after the return of the Prodigal Son, and many other instances.

The object of our discourse will not be to deal with

the dance of joy, which was generally a religious dance and which, as we have seen, was never indulged in by both sexes and never after dark or in a closed hall. Neither will we discuss the vaudeville after dinner Pompeian dance for entertainment of others, but the mixed dance indulged in by both sexes at the same time, which is not an expression of joy or for entertainment, but purely for the pleasure of the ones participating. I wish to state that we will not give any time to the old square dance and quadrille of our fathers, which has become a thing of history and bears little resemblance to the institution of today. Now, the thing that we want to determine is whether or not the present dance as an institution, exhibited in its various forms such as the waltz, two step, one step, and all their family, known by the following names: Turkey Trot, Grizzly Bear, Bunny Hug, Hunny Bug, Gaby Glide, Polliwog Wiggle, Hippo Hop, Ostrich Stretch, Kangaroo Canter, Dizzy Drag, Hoochee Coochee, Salome Dance, Necktie Waltz, Kiss Waltz, Bacchannalian Waltz, Hesitation Waltz, Love Dance, Shadow Dance, Wiggle de Wiggle, Pickaninny Dandle, Fuzzy Wuzzy, Terapin Dandle, Texas Tommy, Boston Dip, Kitchen Sink, Castle Walk, Boll-Weevil Wiggle, Arizona Anguish, Lame Duck, Argentine, Chicken Flip, Grizzly Slide, Maxixe, Shiver Dance, Cabbage Clutch, Puppy Snuggle, Tango Waltz, Two-step, which has now come under the name of the Tango. We want to determine, I repeat, whether any of these can be indulged in to the good of humanity and the Glory of God. If the dance is productive of good, let's give it our encouragement; if it is productive of evil, let's condemn it and, if possible, annihilate it.

The first thing to do when a person is on trial before the Court, when the Court has convened and the Jury in place and you have stated the case, is to introduce the evidence. My audience tonight is my Jury. I purpose to

introduce sufficient evidence to convince any fair minded person, who is open for conviction, that the modern dance is an institution that was conceived by lust; that it has been fed, fostered and kept alive because it does give a pleasure and is destructive to both spirit, soul and body, and a menace to public morals. My position is that it has no place in the Christian's life and should have no place in any decent society. I wish to introduce the following witnesses: the Bible, the Church, the Pulpit, present Administration, Municipal Governments, Army Officials, the President, Medical Journals, Educators, Dancing Masters, Professional Dancers, Matrons for the home of the fallen, Rescue Workers, Hospitals and Soul Winners.

First Witness: The Bible dance. The Bible will be our first witness, but we will not spend much time on that, for it would be an insult to the intelligence of any Christian man or woman to insinuate that the Bible would indorse our modern dance. You say: "I indorse the dance and I am a Christian." What evidence have you that you are? Have you any Bible evidence? "There is a way that seemeth right unto a man, but the ways thereof are the ways of death." It is totally and wholly inconsistent with Jesus Christ, for in Matt. 5:28, we find these words: "But I say unto you that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." What is dancing but the lust of the flesh? If it is merely the rhythm of the music that appeals to you, why not have it at home with the members of the family? Why go out to some public hall between the hours of 11 p. m. and 4 a. m.? The man that says there is no harm in the ballroom is either a fool or a low-down, licentious libertine who goes there to gratify his basest and vilest passions. God's teaching is: "Abstain from every form of evil," and "Do all to the glory of God." No Christian has any right to do what he

cannot do to the glory of God. Is there a man on earth today that has the audacity to stand up and say he can dance to the glory of God? Show me one instance where it has ever glorified God and I will close my Bible and never preach another sermon.

Second Witness: The Church—Catholic — As our second witness we will take the Church. The plenary council of the Roman Catholic church met in Baltimore several years ago and uncompromisingly condemned the dance as fraught with the greatest danger to morals.

The Montclair clergyman, Rev. Father William A. Brothers, declared that "indulgence in the turkey trot, the tango, and other objectionable modern dances is as much a violation of the seventh commandment as adultery."

The Right Rev. James Blenk, archbishop of New Orleans, said in a sermon at the Jesuit church, December 8, 1913, regarding certain modern dances: "Has it come to this, that our boasted society—our boasted civilization, even our Christianity—should be banished to make room for the vile corruption freighted with the miasma of the underworld? I appeal to mothers and fathers for the love of God to set your faces against this outrage."

Immoral and Punishable by Jail—Rev. Edward F. Hanigan, pastor of St. Patrick's Roman Catholic church, Long Island, and whose parishioners number over 4,000, said: "If I were the presiding judge in any court I would sentence any woman who danced the turkey trot to a year in the penitentiary, and would send her partner to the county jail for three months. Such penalties would be mild in comparison with the sin the young persons who go through such dances are committing. The women who travel the Great White Way are less immoral than the so-called respectable young women who dance these sensuous dances."

Denounced From the Vatican—We also see the tango has been denounced from the Vatican in Rome, January 15, 1914. The cardinal says: "The tango must be prohibited absolutely in the seat of the Roman Pontiff, the center of Roman Catholic religion." The clergy are urged to raise their voices in defending "the sanity of Christian usages against the dangers threatening and the overwhelming immorality of the new paganism."

Catholics in the Cincinnati diocese who may dance the tango, turkey trot and other objectionable glides cannot obtain forgiveness of their sins, according to Archbishop Henry Moeller.

There are many other such denunciations from the lips of men who rank foremost in the Roman Catholic church, but time forbids that I give more.

Scathingly Denounced by the Episcopal Church—Bishop Hopkins of Vermont charges it with a premature excitement of the passions inconsistent with baptism.

Bishop McIlvain of Ohio says the only line 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 Coxe of Western New York, in a Lenten pastoral, said: "I will not confirm anyone who will not renounce the dance."

Bishop Johnson, San Antonio—Endorsed by Diocesan Council of West Texas—Bishop Johnson of the Episcopal church of San Antonio, before the diocesan council of West Texas, had the following to say about these modern dances: "These dances have passed the limit and are properly classed as vulgar, immodest and indecent, and therefore ought to be ostracized by all respectable people * * * Such dances are introduced directly from the brothels, and when we consider how many of the young

men of today are habitués of these low places where they have engaged in these lascivious dances with fallen women, mothers and fathers who value the purity of their daughters should see to it that they are protected from that close personal contact which these dances encourage, if they do not actually necessitate. When we consider that a very large percentage of the surgical operations which married women are cruelly and oftentimes subjected to on account of youthful indiscretions and practices of their husbands, too much care cannot be taken to remove every cause calculated to increase this terrible evil.

“One of these causes is the immodest and indecent dance which society is sanctioning and which leads young men to the brothel to assuage passions which were aroused by such dances. I wish to have it understood that I will not knowingly confirm any person, male or female, who will not first agree to give up such objectionable forms of amusement.

“I have been shocked beyond expression to learn from unquestionable authority that married men engage in these dances, closely embracing the wives of other men, while their own wives are being similarly embraced by other men. It is shocking beyond words fittingly to characterize. Nothing but evil, and that continually and growing worse can come from such a corrupt and demoralizing state of society.”

The council by unanimous vote indorsed the utterances of Bishop Johnson.

Presbyterians in Strongest Terms—The general assembly of Presbyterians met in 1887 and condemned in the strongest terms the dance in all its forms.

Methodists and All Others—The Methodist church, by its general rules, calls upon its membership to abstain

from all things which they cannot do to the glory of God, which has been interpreted by their bishops on all occasions as including the dance; and, until robbed of her power to protest because of the inroads of wickedness and worldliness into her membership, she would not retain in her fellowship anyone who indulged in the modern round dance. All other protestant churches have held practically the same view as the Methodists.

Third Witness: Greatest Preachers—Now there are some of you who think that no great minister of the gospel ever fought against the dance, but only some wild-haired, fanatical, one-horse preacher. However, we find among the list of these men of God who have warred against the dance such names as **Henry Ward Beecher, Charles H. Spurgeon, D. L. Moody, Sam Jones, Gypsy Smith**—did you ever hear of him? One of the world's greatest evangelists, and this is what he said: "When you dance it is not the music that appeals to you, but it is the cuddling. It is the hugging that accompanies the music. The reason you like it is because it appeals to the very worst in you. There is not one among you that would like to see your husband or your wife in the same position the next morning following the dance as you saw them at the dance. If you did you would at once institute proceedings for a divorce."

That is true. It would be a shotgun or a divorce. Over in my state it would be a shotgun. They wouldn't fool with as small a thing as a divorce.

G. Campbell Morgan, pastor of the Congregational church in London, and the greatest man in that denomination; **Cas G. Finney, F. B. Meyer**, the man who had more to do with the social cleaning up of London than any other one man; **Len G. Broughton**, the man who pulled out of his little church in Atlanta because of its dancing,

card-playing, theatre-going, worldly members, and with 300 loyal members who followed him, built up a church of 3,400 members and an auditorium that seats 5,000; **J. Wilbur Chapman**—when I was in Richmond I heard the dancers still “cussing” him because he preached against their dances—**Courtland Myers, Johnson Myers, R. A. Torrey, William A. Sunday** and every other minister that ever stood for spiritual religion.

Archbishop Spaulding of New York is reported to have said that nineteen out of twenty of the fallen women who come to the confessional have ascribed their fall from virtue to the influence of the dance.

As I walked down the streets of New York on the Bowery one night about 2 o'clock with one of the mission workers, my attention was called to a poor, wretched, blighted creature. My companion said to me: “Look at that young woman. She was one of the most accomplished young ladies in this city.” There she stood in a drunken hysteria under the influence of cocaine. He said he had the names of three thousand of such victims in this section of the city.

He also stated to me that four out of every five of the three thousand recorded in that mission ascribed their downfall to the ballroom.

Fourth Witness: Foremost Men of the Country—President Wilson—We also have as witnesses some of our country's foremost men. President Wilson barred the inaugural ball. The Texas legislature refused to have the inaugural ball when their last governor was put in.

Emperor William—On November 24, 1913, Emperor William of Germany issued an edict forbidding the German army and navy officers to dance the tango and other steps.

In a clipping dated at Berlin I read the following: “Saxon

aristocratic circles are in a flutter over the sentence of five days' arrest just imposed on a young count and military officer for dancing the turkey trot and bunny hug in violation of the police regulations."

Horace Bushnell—Mr. Horace Bushnell said of our modern dances: "They are the contrived possibilities of license which belong to high life when it runs low."

Gail Hamilton—Gail Hamilton said the central source of the attraction of the dance was sex and an amusement that depends upon sex for popularity is dangerous. The very pose of the parties engaged suggests impurity.

Dr. Wilkinson—Dr. Wilkinson said "The track of the ballroom is strewn with wrecks of characters and lives." It mingles the sexes in such closeness of personal contact as—outside of the dance—is nowhere else tolerated in respectable society.

Dr. Howard Crosby—According to the words of Dr. Howard Crosby, "the foundation of a large amount of domestic misery and domestic crime was laid when parents allowed the sacredness of their daughters' persons and the purity of their maidenly instincts to be rudely shocked in the waltz."

Out of the mouths of many witnesses is a truth established, and while I have read you many, I could continue all night reading just as strong statements as have been given you here.

Fifth Witness: Dancing Master—From the Ball-Room to Hell—Chapter IV—The most accomplished and most perfect dancers are to be found among the abandoned women. Why? Because they are graduates of dancing schools.

"If any should wish to ascertain the truth of this, let him ask the girls themselves.

"I have for several months been working in a Mission of Los Angeles, and where I have before seen causes at work, I now had ample opportunity of seeing the effect, and I have often heard some of these unfortunate ones cry out in bitter anguish: "Would to God that I had never entered a dancing school."

"The following 200 were cases of girls who are today inmates of the brothel whom I talked with personally. They were frank to answer my questions in regard to the direct cause of their downfall, and I gathered that these were ruined by:

Dancing school and ball-rooms	163
Drink given by parents	20
Willful choice	10
Poverty and abuse	7

200

"I know of a select dancing school where in a course of three months eleven of its victims are brothel inmates today.

"A matron of a home for fallen women in Los Angeles declares that seven-tenths of the women who go there have fallen through the dance and its influences.

Lydia Lupokova—The latest evidence we have comes from the great dancer of the world, one of the world's greatest, Lydia Lupokova, a Russian. She says recently, "I am done with dancing. That is the history of all sensations over-indulged in and dancing is only a sensation * * * and willingly I have dropped it, for I, too, am suffering from disgust. * * * I cannot be well served at table in restaurant or hotel, for there are no more good waiters, they have all turned dancing teachers." Again, she says, "You say life will be stupid without the dance. Mourn not the passing of an evil thing be-

cause it undermines the character, it destroys the health; the mind, though, suffers most of all. Life will be stupid without the dance you say, but you, my dear sir or madame, are stupid with it. Think of the head-emptying process of whirling about a room to the accompaniment of inane sounds—I cannot call them music—for four or five hours. How profitably might that time be spent in a library, or hearing or making good music. Believe me, the nations that are your enemies secret or open, would wish you to go on dancing and dancing until your brains atrophied from lack of use. By dancing, you would become a stupid people." Now, that is the testimony of a dancer, who says, "For thirty years I have worshipped at the shrine of dancing," and she says, "The effect of the modern dancing upon the health is apparent, it drags the character down, the brains down." Take German History for instance, "Two hundred years ago in Germany there was much dancing; people danced and danced and danced, and by and by their brains began to go round as their bodies did; many dancers went mad."

Sixth Witness: Municipal Authorities—Kansas City appointed dance hall inspectors in 1910 to see that no such dances as "grizzly bear" and similar dances should be engaged in. The position of the couples was closely watched and if any were found too close they were ordered to "put some daylight between them."

The charity ball of Kansas City, an annual event since 1896, was prohibited by the board of public welfare on December 1, 1913. The college ball was canceled by the same orders.

Indianapolis, Ind., passed an ordinance on December 12, 1913, forbidding any dance to be started until the matron, who was designated by the police superintendent, should arrive. She was given authority to eject any per-

son who offended against the decent proprieties of a social gathering.

In the name of all that is good and holy, what has our country come to? Have your sons and daughters in this boasted civilization become so corrupt that they have to be put down on the level with outlaws, thieves, murderers and the scum of creation and be made to act decent by municipal officers? It should be an insult to the society of any town to think that the city government has to go into our homes and inspect the conduct of the children from what are considered the most respectable families. Where are the mothers and fathers of our land and what are they busying themselves about while their daughters are flitting to damnation and destruction and being watched over by the chief of police of the towns to keep their conduct from becoming the grossest indecency?

Seventh Witness: The Press; Hear It—Puck—In addition to the opinions of some of our great men and municipal administrations, we have non-commendatory estimations from various magazines and newspapers, both religious and irreligious. We might take even Puck—that isn't a religious paper, is it, friends? In Puck of January 31, 1912, we find a large double-page picture illustrating the road you travel as ballroom, bawdy house, police patrol, disease, insanity, suicide, potter's field, hell. That is what Puck thinks of you. Life says the man that contends the ballroom is refined is not a conscientious man.

Collier's—In a recent edition of Collier's we find the statement that it is not uncommon for a gay party of fashionable, so-called decent young men and women after a few hours of "ragging" in some of the dance halls to crowd into their automobiles and go down to the Barbary Coast to finish out the night, and if you don't know what Barbary Coast is, I will just read you part of an editorial from the Commercial Appeal of January 20, 1912:

"It all began (speaking of the new wiggle dance) with the grizzly bear, and the grizzly bear came from the underworld of San Francisco. Those who have visited the Golden Gate and who have been curious have visited the Barbary Coast. It is the amusement section of the red light district, where the worst types of all nations gather in the dance halls which crowd the coast. Here every form of vice can be found openly displayed. It is a section reserved for the fallen classes of both sexes, and the warning, "Abandon hope all ye who enter here" is above the entrance gates. * * * Here it was that these suggestive dances originated."

Yet some of you respectable high society folks haven't any more sense than to ape that gang, and then when some preacher comes along and tells you who your crowd is you get mad and bristle up your back like a mad porcupine.

You know our country was as much incensed over the introduction of the round dance when it first came in as it is over these new dances. Even old Lord Byron was shocked. Now if you could see his statue as it stands over in Athens today you wouldn't think anything beneath the heavens could have shocked him.

It is a true saying that there is nothing new under the sun.

In Collier's of May 11, 1912, we find quotations from the Spectator of May 17, 1711. It relates how a certain prosperous merchant was providing his daughter with a polite education and including in the course dancing lessons under a French master. On one occasion when he visited a ball given the figures of the dance began to make him uneasy, and finally deciding that his daughter was "getting to be made a whirligig," he ran in, seized her and carried her home.

New York Post—In the New York Evening Post, February 3, 1913, we find these dances, “after becoming the craze of society circles and after graduating from the tenderloin, have been barred from all New York dance halls.”

New York Sun—In the New York Sun, as quoted by the Literary Digest, April 19, 1913, these startling truths are set forth: “Far from being ‘new,’ these dances are a reversion to the grossest practices of savage men. They are based on the primitive motive of the orgies enjoyed by the aboriginal inhabitants of every uncivilized land. Their movements and steps have been described with exactitude by the explorers and missionaries to those people we are accustomed to regard as inferior. The culminating extravagances are identical with the ends sought by the benighted heathen, save only that the heathen is redeemed by a frankness of terminology and conduct that has not yet been attained here.

“Preserved through all the ages by the habits of low resorts, by strumpets and their patrons, these dances have never lost their original reason for existence or been deprived of their appeal to the profligate and the debased. Today, whether practiced in the lowest brothel or in surroundings more expensive, they retain without change their meaning and are unmodified in their effect. That for a moment persons of respectable antecedents have injudiciously endured their introduction in places where decorum guards chastity has not changed their nature or obscured their menace.”

It is a fact that the dance has the same reason for existence now that it has always had. We have only gotten a little more bold, and the true motive put in the limelight. Instead, as many would have you think, of the dance growing worse and more corrupt, we have only been educated down to it. It has ever been antagonistic

to good and virtue.

Pediatrics—Possibly no stronger language can be expressed than is given in "Pediatrics" of October, 1913, which reads as follows:

"In all ages and among all races and civilizations dancing has been and is now intimately related to the sexual life. The psychology of this is not hard to find. Rhythmical movements is a stimulant to tumescence, which, uncontrolled, excites the sexual feeling. With many tribes dancing is the mere prelude to sexual indulgence, and every civilization of the past was sullied by the licentiousness and wanton abandonment of the dance.

"Within the influence of modern history polite society has sought to hide the motive that inspires the dance. The 'ragtime' afford just the cadence and opportunity to regulate physical energy. It is a means of escape to pent up passions, perhaps, unconsciously indulged in by many, may be regarded as a refinement in the conduct of social entertainments. That sexual impulse is the true motive of the dance is attested by the favor with which the 'ragtime' variety is received in preference over the stately and genteel minuet type. The swing and action (not rhythm) and cadence of the 'ragtime' affords just the stimulus desired and the opportunity is taken to indulge the feelings with as much show of decency as possible."

Blames Dance Halls and Women's Dress for Crime—Atlantic City, N. J., July 3.—In a torrid speech in which he denounced the present dress fashions of women and condemned the tango and kindred dances, Dr. Frank C. Richardson of Boston declared before the homeopathic congress that the blame for crime may be in a large part laid on these two present day evils which do more to contaminate young men and women than any other cause.

"Modern dance halls are the modern nursery of the divorce courts, the training ships of prostitution and the graduating school of infamy. Our young people's dances defy description; they are impure, contaminating and deadly," he concluded.

Houston Chronicle—Our New York Letter; Special Correspondent of The Chronicle—New York, June 18.—The country is tangoing itself into hard times. The authority for this statement is Stanley W. Finch, former United States special commissioner for the suppression of the white slave traffic, now head of the National Social Welfare League.

Finch has been making a study of the menace of the new dances from an economic as well as a social viewpoint, and he has come to the conclusion that the present business depression can be blamed to some extent on the tango and the maxixe.

Finch has appeals from big business men from all parts of the country to start some sort of a movement to counteract the tango craze. These men have reported to him that the new dances are seriously crippling their business.

"The tango has taken such a grip upon our best employes that their capacity for work is cut in two," one man complained. "They go out and dance these new-fangled twists half the night; the next morning they have none of their former vigor, and the result is that the whole business suffers greatly because they are no longer able to turn out their accustomed amount of work."

"The tango is one of the greatest menaces of this country today," said Finch. "It is a new form of moral perversion. I see only one way of checking its ravages in our social and economic structure—that is by a country-wide campaign of publicity, showing up its extreme evils.

In this connection it will be necessary to tone down our present styles of women's dress, because the new fashions go hand in hand with the new dances.

"It is foolish to close up red light districts as long as such an evil as the tango exists. The closing of a red light district as a way of correcting immorality is like a small boy aiming a popgun at a big battleship."

Christian Advocate (Methodist)—The Voluptuous Dance. "The modern dance is an unmixed evil. It is almost a social crime. And the pity of it is that modern society recognizes it as one of the legitimate amusements of the day. Even many mothers give encouragement to it and rush their pure daughters into it as the one medium of introducing them to society. In this dance they are thrown into promiscuous contact with young men and the physical mix-up is something fierce.

"We were stopping at a fashionable hotel sometime ago and while sitting in a sort of reception room overlooking the lobby, the dance hall was just adjoining and the windows were up and the doors were open. For the first time we were brought face to face with the modern tango dance. There were perhaps forty or fifty couples on the floor, and we do not hesitate to say that it was the most voluptuous performance that we have ever beheld. The girls were dressed in modern fashion, short sleeves and low necks. Their forms were exposed even to the limit of decency.

"The young men were in their glory. They held these girls in their arms, pressing them at times to their bosoms in a way that would have been execrable under any other circumstances. It was positively revolting. The fact is we would not have believed that such improper contact was possible in well regulated company, had we not looked upon it. Such liberties with the per-

sons of young women were positively outrageous. Yet those young men were apparently in an ecstasy of joy and the young women seemed intoxicated with social delight.

"Anyone who knows the real nature of men understands exactly why they were lost in the revels of such a social and physical swim. That every passion of their manhood was under the glow of excitement, no one doubts who saw the performance. Had the father of any one of those girls come up unawares, in a private place, and discovered his daughter in that sort of lascivious embrace, there would have been a tragedy; but society gave countenance to it and it was wholesome amusement(?). We say it was not. It was a dangerous amusement, and out of just such promiscuous associations, contacts and embraces come the social crimes that are cursing our age and generation. And in a large measure the fathers and the mothers are responsible for it. **The modern dance is a disgrace to our civilization and a crime against the social purity of the present age.**"

RECAPITULATION.

Just recapitulate a moment what is the history of the ball-room where originated the dance? According to the papers we have just read, it originated in a brothel, or was first originated back yonder among the heathens; it was born of adultery, kept alive by libertines and harlots, introduced to America by French dancing masters, and every modern form graduated from the tenderloin district from our cities before adopted by society; it is the best asset the bawdy house has, because it furnishes its victims and furnishes its patrons.

Are you people willing to endorse an institution that has been responsible for sending more girls into that damnable life of shame than the sum total of all other

causes? Five hundred thousand of our American girls of today are held in prison in the brothels of this land. Girls are being gathered by the hundreds and thousands all over the country today. The medical journals of New York have revealed the fact that the greatest number of prostitutes in this country attribute their fall to the ballroom. One old dive-keeper in Fort Worth, when asked why she had a ballroom in connection with her home said it was the best asset she could have to her business.

Woman, when you lose your virtue it would have been better if you had been killed. It is better for any woman to be shot down in cold blood with her reputation and character unspotted than to be robbed of her virtue. Only two per cent of the fallen women who are converted ever hold out. The greatest shield to virtue is modesty; the greatest destroyer of modesty is sex familiarity, and in no society outside of a brothel is such familiarity tolerated as in the dance. Many a shy, modest young girl has blushed when she came out dressed for her first ball. She crucified her modesty when first she was forced into that embrace that is customary in the dance. With timidity, shrinking and fear she spends her first evening. The next time she does not feel it so keenly, and on and on until she has destroyed every instinct that calls forth the reserved chastity of her being.

Man, you know it is a fact, the fairest flower that blooms among womanhood is the woman who blushes and resents anything that would shock her modesty. She is the one that has made our good mothers, greatest wives, the woman above par. She has placed an estimation on her own body and considers it too sacred to be made public property in any ballroom to gratify the base lust of men.

No woman can indulge in the wanton dissipation of the ballroom without destroying her modesty. No woman

can patronize an institution whose reason for existence is adultery and which has come under the censure that the modern ball has and expect to escape damaging her reputation. Everything that man appreciates in woman is threatened and harmed by the ballroom. What the saloon has been to man the ballroom has been to woman.

You say we don't endorse the Tango, Turkey Trot, Bunny Hug, etc. We only dance and endorse the plain round dance." I'm reminded of a case where a lawyer was trying to explain to a jury that two car wheels, plainly unlike, were alike. When he finished Daniel Webster arose, pointed to the two wheels, and said, "Gentlemen of the jury, see 'em." That's all he said and he won the case. All I have to say, as to the difference between the round dance and these spoken of in these press articles, is see 'em. To me it's all tight hugging to music.

DEFENSES OF THE DANCE.

Before giving you the two last and most dangerous witnesses against the dance I will notice two defenses made by its devotees and friends:

Makes Girls Graceful—Oh, you say, it makes a girl more graceful. If you could prove to me that it would make my daughter as graceful as any nymph in fairyland I would rather she would stumble into heaven as awkward as a cow than to get her grace in that way. Does grace come from cultivating the feet? If our generation continues in the way we are now going, we will soon have a people with No. 4 heads and No. 7 feet. Take some nice, sweet girl who has been taught in a Christian home and taught to regard her person as sacred, that would blush at the thought of half undressing for the ballroom and becoming the public property of every old licentious libertine that hangs around these holes; compare the grace of this beautiful young girl to that of the pert miss

who has been trained by some French dancing master not to blush at the most severe shock to her refinement and you can have the latter, but I don't want her. I wouldn't want that kind of a woman for my wife. She might not want to quit that wholesale hugging after I got her, and then I know there would be trouble.

According to a dancing master's testimony, the most accomplished dancers are to be found among the abandoned women. Why? Because they are graduates of dancing schools. If any should wish to ascertain the truth of this, let him ask the girls themselves.

It don't require any brains to dance. I will take you to any lunatic asylum and show you that it is the chief amusement of the "lunies." It is about the only amusement of today that requires no brains. They couldn't play bridge, or poker, or tennis or baseball or volley ball. It takes some brains to do these things, but if they never danced a step till they went crazy, they become natural dancers.

Still some of you little tangoing girls have no higher ambition than to stand at the head of the line as the greatest dancer in town. I found a little piece of poetry the other day entitled, "Modern Maids," that just fits you:

"Mamie couldn't cook and couldn't sew,
But she could dance the gay tango.

Washing dishes Marguerite could not,
But she could trip the turkey trot.

At baking pies Jane would have died,
All night she danced the Peacock Glide.

Maud could not sweep a parlor rug,
But she danced ten hours the Bunny Hug.

Annie was an invalid for fair,
But she was there with the Grizzly Bear.

Too weak for housework, but they'll prance
All night long in some fool dance.

Good Exercise—Advocates of the dance say it is good exercise. Possibly so. In reply I will quote from Stanley W. Finch, Head of National Social Welfare League: "Some of the Big Business men tell me that the tango has cut the capacity of their employes half in two. They dance these new-fangled twists half the night and next day they have none of their former vigor and consequently our business suffers." If this is the effect on men, what must it be on women?

Eighth Witness: Soul Winners—We digressed a little to consider objections and defenses. We will now return to our witnesses for more testimony. We call your attention to testimony that should make a strong impression on every one who is interested in the salvation of souls—the testimony of soul-winners in their efforts to lead dancers to Christ. Their unvarying experience is that the dance holds its devotees in a bondage more relentless and stupefying than that of strong drink, cocaine or morphine. They find—in small towns and cities alike—that the dancers are harder to reach than almost any other class of people—and their opposition to revival meetings is often more bitter and outspoken than that of the saloonkeepers. Therein is plainly manifested the awful bondage of the dance. How often it has happened that when a dancer has gotten under conviction of sin and is almost ready to turn to Christ, the Devil only needs to whisper "You will have to give up the dance," and its all off at once. Think of it, people. Before them is set pardon, peace, purity, joy, strength, deliverance, right-

eousness, true nobility, usefulness and fellowship with Christ on the one hand—and the dance on the other, and they deliberately choose the dance and reject Christ and salvation. With a defiant laugh and a toss of the head, they give themselves up to it with even greater abandonment and recklessness than ever. Young people, as one who loves you, I warn you against the bondage of the dance. Fear the first step even more than you would the first glass of whiskey. It will be an awful thing to wake up in hell and realize that you must endure its tortures forever simply because you allowed yourself to become so enslaved by the dance that you could reject Christ and salvation rather than renounce it.

Ninth Witness: Hospitals—Every woman should wage relentless warfare against the modern ballroom because it is indirectly responsible for sending more of them to the operating table, hospital and untimely graves than any other institution. There is no institution that has sent as many young men to the houses of ill fame and to the embrace of Delilahs as the fashionable dance of this day where young men are permitted to embrace our beautiful girls, who are generally dressed in a fashion to expose their person and also permit themselves to be handled with a familiarity that is tolerated nowhere else in decent society. The only relief to the aroused passion of these young men can come either through the ruining of your daughter or a visit to a brothel. And that young men do frequent these brothels to assuage passions which are aroused at these dances, testimonials can be piled up in abundance. Another fact that has been revealed during these latter days of investigation is that every young man who frequents these places is infected by one or more venereal diseases which is common to fallen women. This same young man who was sent to the embrace of the harlot who infected him with this

disease eventually becomes the husband of your daughter, where in turn he transplants the infection which today, according to authorities, is responsible for 75% of the operations among women. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." If your daughter is to sow the seed of the flesh, in turn she will reap the harvest of corruption, for, "He that soweth to the flesh shall of the flesh reap corruption." There is a great deal said today about the curse of the saloon upon the women and about a wife being neglected and cruelly treated by a dissipated husband, but there is not one of us fathers but after deliberation would a thousand times over prefer that our daughter become the wife of a drunkard, if that be his only sin, than to become the wife of some disease-eaten ex-libertine who would be responsible for sending her through a more shameful and loathsome existence to the invalid's chair and premature grave. Yes, we would rather see our daughter's head pierced with the bullet of a drunken brute than her body filled with the loathsome disease of a filthy harlot.

Young woman, the curse of the ballroom may not come upon you now, but be not deceived; you will reap from it. I don't believe that any dancing girl in this house tonight will marry a virtuous man. You say, "Why?" "Be not deceived; whatsoever a man soweth that shall he also reap." There is nobody on earth that has been responsible for the ruination of more boys than you dancing girls. You may be able to preserve your own virtue, but some day you will become the victim of some ballroom incited libertine who will land you in the city hospital and into a premature grave. Be not deceived, you parents who are casting these temptations before your children will reap in due season.

Ella Wheeler Wilcox states the case better than I can:

I said I would have my fling,
 And do what a young man may:
 And I didn't believe a thing
 That the parsons have to say.
 I didn't believe in a God
 That gives us blood like fire,
 Then flings us into hell because
 We answer the call of desire—

And I said: "Religion is rot,
 And the laws of the world are nil;
 For the bad man is he who is caught
 And cannot foot his bill.
 And there is no place called hell;
 And heaven is only a truth,
 When a man has his way with a maid,
 In the fresh keen hour of youth.

"And money can buy us grace,
 If it rings on the plate of the church:
 And money can neatly erase,
 Each sign of a sinful smirch."
 For I saw men everywhere,
 Hotfooting the road of vice;
 And women and preachers smiled on them
 As long as they paid the price.

So I had my joy of life:
 I went the pace of the town;
 And then I took me a wife,
 And started to settle down.
 I had gold enough and to spare
 For all of the simple joys
 That belong with a house and a home
 And a brood of girls and boys.

I married a girl with **health**
 And **virtue** and **spotless fame**.
 I gave in exchange my **wealth**
 And a proud old family name.
 And I gave her the love of a heart
 Grown sated and sick of sin!
 My deal with the devil was all cleaned up
 And the last bill handed in.

She was going to bring me a child,
 And when in labor she cried,
 With love and fear I was wild—
 But now I wish she had died.
 For the son she bore me was blind
 And crippled and weak and sore!
 And his mother was left a wreck.
 It was so fate settled my score.

I said I must have my fling,
 And **they** knew the path I would go
 Yet no one told me a thing
 Of what I needed to know.
 Folks talk too much of a soul
 From heavenly joys debarred—
 And not enough of the babes unborn,
 By the sins of their fathers scarred.

GENERAL SUMMING UP.

In order that (you) the Jury may render an intelligent, fair and impartial verdict on the dance and tell the public what is to be done with it as an institution, let us hastily review the testimony of the witnesses that have been introduced in the case.

1st. **All churches**, except the Mormon church, condemn it in strongest terms.

2nd. The most able **Ministers and Evangelists** of the past and present have waged relentless war against it.

3rd. **Colleges and Universities** are forbidding it as an improper closing to a college course.

4th. **City Administrations** consider it a menace to public morals—and watch and censor it accordingly.

5th. **The German Emperor** considers it improper for army officers.

6th. In the face of a storm of criticism and opposition both **Federal and State Administrations** have denied to the dance a place in Inaugural celebrations.

7th. **Medical Journals** are sounding the note of warning against the dance as wrecking the constitutions of our girls and women.

8th. **Dancing Masters** say two-thirds of the girls ruined fall through the influence of the dance.

9th. **Matrons of Rescue Homes and Rescue Workers** say seven-tenths of the girls they deal with have gone down through the influence of the dance—and that the increase of the White Slave Traffic is caused by the familiarity of the sexes in the dance.

10th. Such periodicals as Collier's, Literary Digest, New York Sun and Puck speak out against it as (1) Putting difficulties in the way of reform; (2) As preserved through all the ages by habitues of low resorts and dives, never losing its original reason for existence, nor deprived of its appeal to the profligate and debased instincts, retaining without change its original meaning and unmodified in effect. Puck says, (3) The dance is the road to the Bawdy House, Disease, Insanity, Suicide, the Potter's Field and HELL.

11th. **Evangelists and Christian Workers** find that

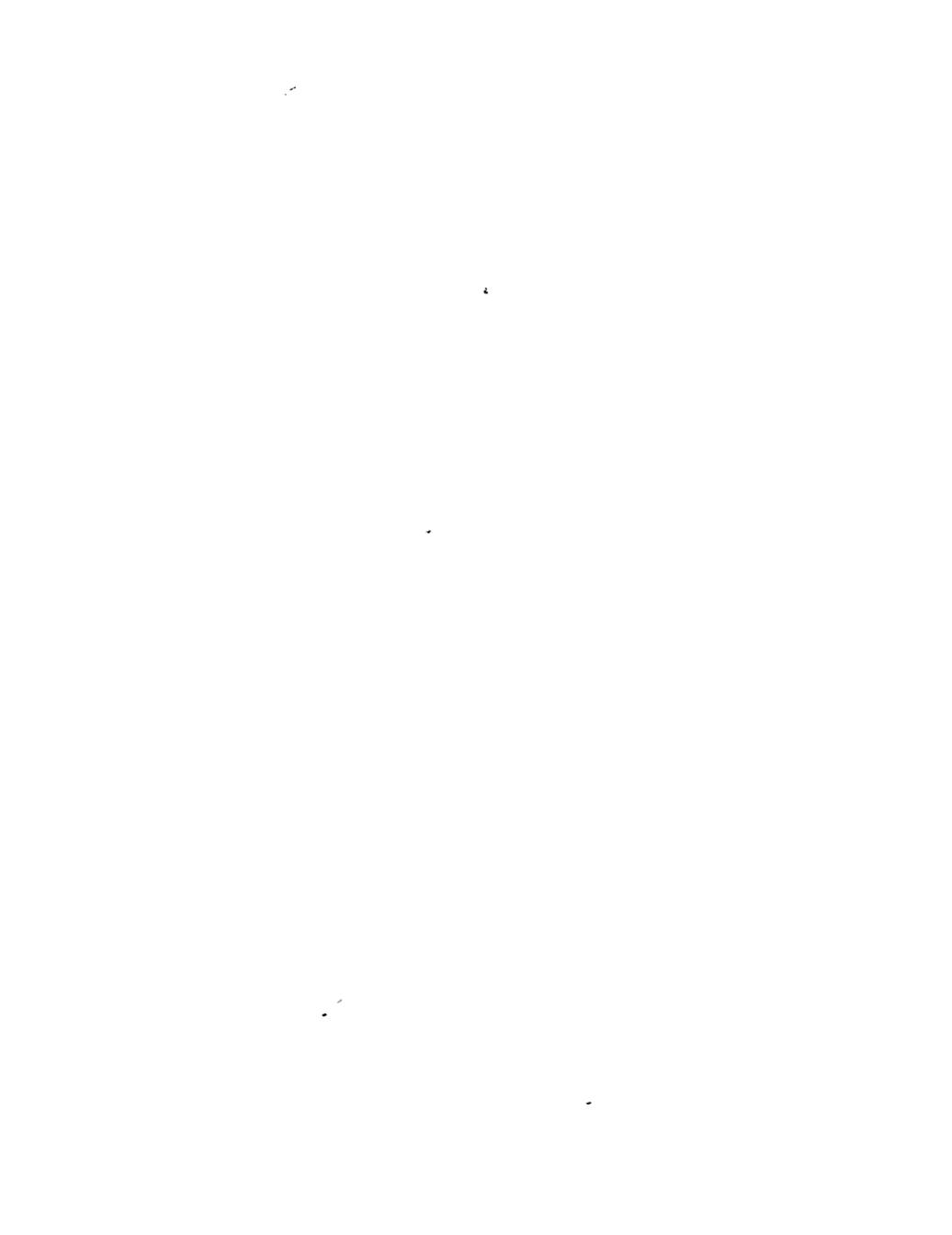
the bondage of the dance is worse than the bondage of drink—turning its devotees away from Christ and eternal life.

12th. Hospital Records tell of thousands of mothers and innocent babies whose physical lives are wrecked because of it

VERDICT.

Without leaving the Box the Jury renders the following Verdict, "We, the Jury, find the defendant—the DANCE—guilty of MURDER—murder of bodies, minds and souls, murder of health, intellect and piety—murder of modesty, purity and chastity, and we therefore assess its punishment as **immediate banishment forever** to the brothels from whence it came."

I close by reminding you that this verdict coincides with the position I took in the beginning, "That the Dance has no place in the Christian life and should have no place in decent society." May God bless this message.





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