

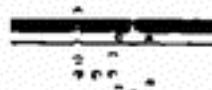
THE **Social Dance**



BY
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and Social Economics**

AUTHOR OF
Exalted Manhood,
Fighting the Ragtime Devil,
Syphilis—the Black Plague,
The Negro Girl.



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THE SOCIAL DANCE

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NOTE.

The author of this booklet will appreciate any information, suggestions, hints, experiences that will shed light on any phases of this subject; such matter will be included in the next edition and will help in the great work of saving the young men and young women from the inevitable effects of the Social Dance. Such information may be sent to the author at his home, 634 Franklin Ave., Kansas City, Kansas, U. S. A.

Every copy of this book will help make possible the whole Social Uplift Library on which the author has been working for years. The books ready for the press are:

Heredity: Facts and Effects.

Importance of Pre-Natal Influences.

Practical Philosophy of Marriage Failures.

Inequity of the Double Moral Standard.

Cause of Physical Degeneracy.

INTRODUCTION.

In choosing the dance as one of his surest, truest and most potent instruments of destruction—the destruction of the bodies, minds, lives and souls, of men and women, the devil chose well. He selected an instrument that will not only prove destructive of the present generation, but, by means of Heredity, Pre-natal Influence and Defective Environment will affect generations to come.

There are many things claimed for the dance and some are true and some are false, but those which are true do not justify the social dance of today. Among the things claimed is that the Bible speaks of dancing, sanctions dancing and even affirms, emphatically, that “There is a time to dance.” These statements we shall now consider.

The Bible and The Dance.

I admit that the Bible records occasions of dancing and seems to sanction it, and if people were dancing now, as they danced in Bible times, there would be no objection to the dance. Let us and unfitting women for the highest duties, is a consider these instances:

In Ex. 15:20 it is recorded, And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

It is recorded in Ex. 32:19, “And it came to pass as soon as he came nigh, he saw the calf and the dancing.”

Turn to II Sam. 6:14, and you will find that David danced before the Lord with all of his might.

In I Sam. 18:6, we read, And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing to

meet King Saul, with tabrets, with joy, and with instruments of music.

Now, notice Psa. 149:3, "Let them praise His name in the dance.

So, after all, the Bible does give instances of dancing, but if we read the passage cited in Psa. (149:3) we will readily see that the dancing in the Bible was used as a means of expressing spiritual joy and exaltation and in rendering praises to God. The mind was in a spiritual, worshipful mood, and there was in that mind no thought of evil. Moreover, in nearly every case mentioned it is said that women danced, while there is no mention or intimation that there were men participating. The only instance mentioned in which there are indications that the dance had a corrupting influence or was any other than religious in its nature, is the one recorded in Mark 6:22-27, where the wicked daughter of licentious Herodias danced and exposed herself, to the delight of old lustful Herod, who, inflamed with wine and passion, consented to the murder of John the Baptist.

Now, when the people of today will dance, as the ancients danced, dance women and men separate, dance to the glory of God, dance with the thought of God in their minds, the objections will be withdrawn. But the sad truth is, the dances of today are for the most part, the "Salome" dances, with the addition of men to gaze upon the nakedness of the women and to come into close physical touch with them. It might be added that the "Salome Dance" is still considered indecent to the extent that it has been barred from the theaters of many cities of this country and other countries.

Antiquity of the Dance.

Now let us consider the antiquity of the dance, but remember if that justifies it, then we are justifiable in going back to all the barbarism of the past ages. This would lead us back to "the nude" in dress, cannibalism, the preying of the

stronger on the weaker, the degradation and sale of women, the sacrifice of children to appease imaginary dieties, and many other things which we are supposed to have abandoned.

A few quotations are given showing not only the antiquity of the dance, but the character of the dances and of those who were given to this kind of amusement.

"In Tigre the Abyssinians dance the chausse step in a circle and keep time by shrugging their shoulders and working their elbows backward and forwards. At intervals the dancers squat on the ground, still moving the arms and shoulders in the same way."

"The Bushmen dance in their low-roofed rooms, supporting themselves by sticks; one foot remains motionless, the other dances in a wild, irregular manner, while the hands are occupied with the sticks."

"The women of the pultooah tribe dance in a circle, moving backwards and forwards in a bent posture."

"The Santal women again are slow and graceful in dance; joining hands, they form themselves into the arc of a circle, towards the center of which they advance and retire, moving at the same time slightly towards the right, so as to complete the circle in an hour."

"The national dance of the Kanchadale is one of the most violent known, every muscle apparently quivering at every moment. But there, and in some other cases where men and women dance, there is, in fact, a rude representation of the sexual passions."

"The Andamans hop on one foot and swing the arms backwards and forwards."

"The rude imitative dances of early civilizations are of extreme interest."

"The Kanchadales, too, in dancing, imitate bears, dogs, and birds. The Kru dances of the

coast Negroes represent hunting scenes; and on the Congo, before the hunters start, they go through a dance imitating the habits of the gorilla and its movements when attacked."

"The Bushmen dance in long, irregular jumps, which they compare to the leaping of a herd of calves; and the Hottentots, not only go on all-fours to counterfeit the baboon, but they have a dance in which the buzzing of a swarm of bees is represented."

All of these quotations are from an article on "Dancing," in the *Encyclopedia Britannica*, and here are just a few more points for the benefit of those who plead the antiquity of the dance.

In a very few of the cases mentioned is there any indication that men and women danced together. The only case where this is especially mentioned is that of the Kamchadales, and it is also stated that in this they imitated the sexual passions—that this dance was immoral.

Like the people of today, these dancers imitated animals, but their imitation was different. They imitated the chase, the capture, the cries of the wounded animals, their fleetness and other natural characteristics.

These were heathen, and very few reached a point of immorality in their dances, but it has been left for the people of this enlightened age to make the dance primarily a spur to sexual passion and to imitate the lower animals, not in the chase, the defence, and such, but to stoop so low as to imitate them in their mating and their sexual exercises.

If the intelligent people of today can get any encouragement or any comfort from the thought of the antiquity of the dance which shows them to be less decent than the heathen, let them have it.

During the Middle Ages, there was a famous picture painted and called "The Dance of Death,"

and it represented death as dancing, rejoicing, gloating over the fact that he is supreme; that all must give way to his darts, at some time, and must make to him full surrender. Some one said, he would have the letters "Dance of Death" and the picture to appear in every ballroom, for death is certainly there. There is no place where death is more in evidence; for the dance is death—death to the body, mind, conscience, character and soul of the dancers. For this reason it is necessary to sound the note of warning, and to give plainly and frankly reasons for opposing this terrible evil.

CHAPTER I.

Physical Effect of The Dance.

Visit the dancing woman the day "after the ball is over;" hear her weak voice, and look into her listless eyes; note her general lassitude, observe that she has scarcely any life left in her, and you will get some idea of the physical effect of the dance. The most reliable statistics show not only that habitual dancers die young, but that they suffer more from nervous diseases, and that women dancers have more operations, more diseases common to women as the result of the excessive exercises of the dance. If you will run over the list of the habitual dancing women of your neighborhood, no doubt you will find that they have more sick days, more female troubles, more nervous troubles, and more of general weakness than any other class of people. This dissipates the claim of benefits from exercise; and many young women have testified to the truth of these assertions.

In a certain Western city, after quite a discussion with a frail young woman of 22, she acknowledged that it required at least three days for her to recover from one night's dancing. This young woman testified that she had danced even during her "monthly flow;" that it caused profusion, and that the doctor informed her that she had seriously injured her health by dancing.

There are many, many cases where young women have broken down in school and at home because they had danced their strength away. There are many other cases in which they have become hopeless invalids as the result of the same folly.

Every young woman needs physical strength, whatever may be her life-plans. Whether she means to teach school, be a seamstress, get married and rear a family or live and be a prim old

maid, she needs strength, physical strength for the work of her life.

The violent and excessive exercise of the dance, the loss of sleep and rest, the wearing of the thin clothing which exposes her and causes her to take cold, all these have a telling effect upon her physical strength and her longevity. This effect is evident when we consider that the longevity of a habitual dancer is 25 years for the female and 37 years for the male.

CHAPTER II.

The Dance a Bar to Mental Effort.

To the mind dancing is indeed ruinous. If you doubt it, observe the dancing woman the day after the dance, and usually you will find her in a trance. Before the dance, she spent days and hours thinking of what she would wear, how she would look, with whom she would dance, what kind of an impression she would make, if she would out-shine the others, some others, at least. After it is all over her mind is full of what did happen.

Many a girl has failed in school and attributed the failure to other causes, when the truth was she divided her mind's activities and failed on that account.

In a certain city, the daughter of one of our leading educators failed, had a nervous breakdown and went home before the close of the school year. Investigations demonstrated that she had been following the way of high society and had given too much time to dancing.

Another young woman of that school said: "The other girls may charge their failure to the prejudice of the teachers, but I shall tell no lie. I failed and the others failed because we danced too much. We went out to parties two and three times a week, came home at one and two o'clock, tumbled down and slept a little while, then got up and went dragging to our classes to fail."

Dr. T. DeWitt Talmadge affirmed, "I am not to discuss the old question, 'Is dancing right or wrong?' but I am to discuss the question, 'Does dancing take too much place and occupy too much time in modern society. You will admit, whatever you think of amusement and exercise, that from many circles it has crowded out all intelligent conversations.'"

"Dancing is an amusement which has been

discouraged in our country by many of the best people, not without reason. Dancing is associated in their minds with balls; and this is one of the worst forms of social pleasure. The time consumed in preparing for a ball, the waste of thought upon it, the extravagance of dress, the late hours, the exhaustion of strength, the exposure of health, and the languor of the succeeding day, these and many other evils connected with this amusement are strong reasons for banishing it from the community."—Dr. Channing.

"Reason as the princess, dwells in the highest and inwardmost room; the senses are the guard and attendants of that court, without whose aid nothing is admitted into the presence; the supreme faculties are the peers; the outward parts and inward affections are the Commons."—Bishop Hall.

In one of the dictionaries you will find this definition of Mind: "The intelligent power in man; that power by which he conceives, judges, reasons, will imagines, remembers or performs any other intellectual operation; the understanding, the intellect, the soul."

The quotations given above and this definition all show us in a measure, the importance of mind; yet in the foolish pleasure of the dance, persons, especially young women, place this wonderful heritage of intellect on the altar.

There are thousands of young women who fear to get married and answer the purpose of the Creator, because they fear that the duties of home and the care of children will deprive them of the pleasures of the dance. What a crime! What a sin!

Sit amid any number of young people of the dancing fraternity and listen to their senseless chatter; note that no serious thing enters the discussion; notice their coarse, vulgar jests, insinuations, suggestions and inuendoes, and you will have evidence of the corrupting influence upon the minds of the people of this reckless age.

CHAPTER III.

Immorality of the Social Dance.

The effect upon the physical, wrecking bodies sad prostitution of that which was created for higher things; the ruinous effect upon their minds is a sad waste of ability and opportunity; the effect these will have upon posterity makes these mistakes of inestimable detriment to humanity; but the moral effect is worse still.

A Christian physician of much experience testifies, "Whatever apologies may be made for the other forms of the dance as a means of exercise under certain restrictions, employed as a form of calisthenics, no such excuse can be framed in defense of the round dances, especially the waltz. In addition to the associate dissipation, late hours, fashionable dressing, midnight feasting, exposure through excessive exercises, exertion, improper dress, etc., it can be shown most clearly that dancing has direct influence in stimulating the passions, and provoking unchaste desires, which too often lead to unchaste acts and are in themselves violations of the requirements of strict morality, and productive of injury to both mind and body."—Dr. J. H. Kellogg.

The opinion of a renowned Patriarch is given in these words: "The dance is the spur of lust, a circle of which the devil himself is the center. Many women that use it have come dishonest home, most of them indifferent, none better."

"If the exercises were taken in the open air, without the close contact of the sexes, the immodest dress and the late hours more could be said in its favor. But when a large number of prostitute women trace their fall to the passion excited in the dance, then it time to find some form of amusement and recreation which will renew and not destroy."—Prof. J. W. Gibson.

"We saw a few young men looking upon the dance very soberly, and upon inquiry learned that they were engaged to certain ladies of the 'corps de ballet.' Nor did we wonder that the spectacle of a young woman whirling, in a décolleté state, and in the embrace of a warm youth, around a heated room, induced a little sobriety upon her lover's face, if not a sadness in his heart. Amusement, recreation, enjoyment! There are no more beautiful things. But this proceeding falls under another head."

"We watched the various toilets of these bounding belles. They were rich and tasteful. But a man at our elbow of experience and shrewd observation, said, with a sneer, for which we called him into account, 'I observe that American ladies are so rich in charms that they are not chary of them. It is certainly generous to us miserable black coats. But, do you know, it strikes me as generosity of display that most necessarily leaves the donor poorer in maidenly feeling.'"—George Williams Curtis in his "Our Best Society."

"The turkey trot, grizzly bear, the tango and the various trots are just so many shields to satisfy passion."—Rev. Jas. R. Cox, Episcopal, Pittsburgh, Pa.

"As a general principle, any amusement fraught with danger to morals and correct living, or suggestive of unwholesome ideas, is not to be participated in and should be avoided."—Bishop Lilis, Catholic, Kansas City, Mo.

"The dance is dangerous. Modern innovations have made dancing destructive to refinement and modesty. The Tango and other social dances are threatening the moral standards of society."—Rev. Philip Yarrow, Chicago.

"The turkey trot and kindred dances so much in vogue, encourage immorality to an astonishing degree, and are therefore indirectly responsible

for a large number of divorces. These obscene, repulsive dances ought to be prohibited by law."—Rev. M. S. Rees, Evangelist.

The following is a news item copied from the Kansas City Post: "Mayor Fitzgerald, Boston's mayor, was shocked by what he saw on a trip to New York, and has called on the women of Boston to help him make war on the tango, the turkey trot, buny hug, and the grizzly bear, and other animal dances."

"It makes me shudder to see the dances going on between young men and girls nowadays. There is no modesty or decency in them. They are a part of the newfangled fashions that contribute their share to the danger to the morals of our people. We import our fashions from London, who gets them from Paris, who in turn imports theirs straight from hell. It is even getting so that we leave out London and Paris, becomes the middle man between us and hell."—Rev. J. C. Bell, Washington, D. C.

In these quotations are to be found the opinions of a few men of the many who, as the result of study and investigation have informed themselves of the terrible danger of the dance, and who have the courage to lift their voices against this awful curse.

Read "From the Ballroom to Hell," which is the confession of a converted dancing master; read "Miss Church Member and Mr. World," setting forth the danger of association with the wicked world; read the confessions of many victims who willingly testify that their lives have been ruined by the dance; open your eyes and behold the sorrow, crime, shame and degradation around about you; read the report of the Illinois Vice Commission containing the testimonies of six hundred thousand fallen women, four hundred thousand of whom acknowledged that they began their downward career in the dance; read the books giving

the history of the traffic in girls, and see what part the dance has played in White Slavery—the hell-inspired traffic in the bodies and souls of the women of this nation; read these and consider, and then tell me if you can find no harm, and no danger in the dance.

If it is all right, and if there is no special inducement, why is it that husbands and wives and brothers and sisters do not care to dance with one another? Why is it that men do not dance with men, as they play cards with men, if it is only for amusement? If it is only to pass away the time, why is it that women do not care to dance with women? The answer to these questions is a plain one, for it is well known that the chief attraction is the intimate association of the sexes, the thing which fires the passions of young women and makes them easy prey to the lust of men. It is well known that if you should take the hug out of the dance it would collapse in a day; it would collapse like a bubble when it is pricked.

Many women have been asked if they could allow men to embrace them as they do in the waltz and not feel the kindling sex fire and not have the suggestion toward the wrong. Few have been untruthful enough to say that such was their experience or to express their faith in such a possibility. In the experience of the writer, only one man said he could do all the dances and never have the inclination or temptation to do wrong, but it was known by all the people of the community that he was abnormal—that in virility he was lacking. Some young women testified that they experienced a kind of exhilaration which they did not recognize as the awakening of sexual passion. They confessed, also, that but for this pleasurable sensation which sends them into dream-land, there would not be many dancers; and this confirms the theory that if this element should be taken out of the dance it would go to hell in a day!

The matron of a rescue home, in Los Angeles, Cal., affirmed that when she questioned the young women who had entered there, 75% of them attributed their downfall to the dance, and quite a number of them said that they began dancing in their homes and in the homes of other people of high standing in the communities in which they lived.* Considering these things, in the minds of all right-thinking people, there can be no doubt that the dance not only is dangerous, but that it is suggestive of wrong and a source of temptation to things unchaste.

Men More Culpable.

In many cases, girls and young women are innocent and are ignorant of the truth concerning the dance. They do not know what is the real attraction and do not know the great danger. They do not understand these things, but the men do, which fact makes them more guilty. Oftentimes men deliberately plan destruction and use the dance as a means by which to accomplish their designs. They know that after a man has danced with a girl, held her in his arms, with her person pressed against his, and has whispered into her ear things which he would not be permitted to utter outside of the ball-room, and thus has caused her to become delirious with passion, it is practically easy to persuade her to be unchaste. They know that in many cases, under these conditions the girl will lose control and will not need to be persuaded—that she will even make advances. With no thought or care for the shame which is to follow, evil men allure women and even little girls to the dance; they allure them like the spider did the fly; they lead them farther and farther on the downward way till the girls themselves come to the place where they enjoy the sinful pleasure and thus drift on the tide to certain destruction. When these men have wrought their hellish work, they will mock their victims, cast them aside, trample

them and recommend abortion as the remedy; and even in these cases they will "skip out" without even giving the poor girl means for hospital or doctor's fees. It is against such as these that this note of warning is sounded, for they are everywhere, at every dance, in the best homes, at every social gathering and verily they are "walking to and fro the earth, seeking whom they may devour."

The Dance Hall.

So far have people drifted, to day, that many who claim to be respectable visit public dance halls and dance with persons with whom they have had no previous acquaintance. Just to think of a young woman going to a place of this kind, dancing and waltzing with men whom she has never met before! In various cities, the dance halls have gone so far as to attract the attention of officers of the law, cause investigations, regulations and, in some few cases, suppression.

A dispatch from Memphis, Tenn., dated July 12th, 1915, read:

"Officers of Tunica County, Mississippi, have issued an order prohibiting young society folk from dancing a strange waltz. The dance was originated by Negro cotton pickers and is dubbed the 'boll weevil wiggle!' It is the combination of the grizzly bear, the chicken slide and a waltz."

In the report of the Vice Commission of New York City, a committee of which Mr. John D. Rockefeller, Jr., was chairman, were found these statements:

"The public dance hall has been found to justify the worst that has been said about it. Of seventy-five dances reported, only five were characterized as decent. Nor are these dances attended only by hardened profligates. Young girls—some innocent—others, if not entirely innocent, at any rate not wholly depraved, and young men not

altogether vicious, attend these gatherings in search of amusement."

In an address before the ministers of the churches of Lansing, Michigan, the Chief of Police told of the vice conditions there. He especially mentioned the fact that within 11 months there had been sent from the city, for compulsory treatment, one hundred seventy-five young women who were infected with venereal diseases; that 75% of them were girls under seventeen years of age; that there were prostitutes in both the grade schools and the high school; that there were hundreds of moral delinquents, among the girls and young women of the city; much seduction and unlawful cohabitation and an unusual number of divorce cases. When requested to designate the causes, he began with the dance hall, declaring it to be the chief cause and giving the startling information that in the dance halls of the city might be found girls of twelve and thirteen years of age, and that the halls were open till very late in the night.

Just a few months ago, a young woman stood up before the ministers of Battle Creek, Mich., and appealed to them to help her solve the problem of reaching and saving 925 moral delinquents among the girls of the city, attributing the conditions to the dance. She informed them that the chief corrupting feature was the dance halls, declaring, "They must have amusement; they will have it, and they will dance. The dance is ruining them, but they must have amusement." She offered as solution "the dance under Christian supervision" (?)

At the close of this address the ministers expressed themselves quite freely; some told of their experiences in trying the compromise with the dance and flatly refused to make any further efforts in this direction.

The report of the Illinois Vice Commission

which investigated vice conditions in that state, a few years ago, shows that a sob-committee visited and questioned six hundred thousand young women who were inmates of the houses of shame in the cities, and that, out of that number, four hundred thousand of them attributed their downfall to the dance and gave it as the chief cause of all they suffered.

The following statements form the conclusions of a prominent Chicago pastor, after extensive investigations covering several months, such investigations being for the purpose of securing accurate, first-hand information touching this subject:

"The public dance halls are the most prolific sources of the social evil and the most brazenly worked recruiting ground used by hired cadets."

"Dancing is becoming more evil every day; the craze for it amounts to physical conflagration, mental stagnation and utter spiritual decay."

"Mixed dancing is not the same thing to men and women. To the man, the mixed dance is recognized as full of possibilities of evil. Mixed dancing is bad enough, but the new tangles of legs and arms, the fancy dips and darts of the body, the opened unshamed hugging will go on to still more disgusting lengths. Let all Godly people denounce this muck-raking, maiden-murdering, man-destroying institution that we know as the dance hall."

"No man or woman that follows the craze of dancing is worth much for anything else. Poor creatures, they start fires in their mortal bodies that burn up the finer values of life! Think of the virtues that the dance consumes! The careless way in which women dress shows how modesty is murdered by the dance."

"The exposure of the flesh is the price that a woman pays for male favor in the dance hall. It has become an accepted thing that the ball-room

gown must be a very low down affair. When this sort of a dress goes on the shoulders, the bloom of sweet innocence leaves the cheeks. The man suffers even more than the woman who becomes a prey, for he hunts her with the eyes of lust and the heart of a demon. All mercy is lost; all fine respect has vanished; he has now become less than a brute."

"The churches and ministers who do not use every endeavor to stop this disease of dancing have surrendered to the most successful enemy of the church, today."

There have been many apologies made for the dance, but not one is reasonable. Parents have been heard to say, "Yes, I have my daughters take dancing lessons because it will make them graceful;" but there is abundant evidence that for every girl dancing has made graceful, it has made a thousand disgraceful; therefore, it were better that a girl should be a little awkward and ungraceful than a great deal disgraceful. Not long ago, a young woman wrote, saying, "Your exposure of the evils of dancing saved me, and even now I tremble as I realize how certainly I was drifting to ruin."

The writer has in his possession a letter from a woman who has been in eternity for three years, and, in that letter she urged that the fight against the dance should not be abandoned. She relates some touching incidents in her own life, during the time she was following the dance craze, and how at times, she had gone away from the dance hall and given vent to the inclinations engendered there. She told how on a certain occasion she was dancing with a man who held her in tight, close contact, utterly refused to release her, and what were the results of that incident.

A young man who is married and the father of two daughters, related an incident of which he always will be ashamed. He was waltzing with a

girl, in the home of her sister, when he realized that she was unduly aroused and tried to persuade her to cease. This girl was so greatly excited that she refused to listen to him or to her sister, who urged her to stop dancing. He told how she held on till she grew limp in his arms and he had to support her to a seat. He sneaked away, humiliated and ashamed, for the others in the room understood the situation. It is his testimony that that girl could never look at him again without dropping her head, and that he felt ashamed and humiliated whenever he saw her. Because of this incident, he declared he would never permit one of his daughters to dance. Though fathers and mothers do not know it, these things are happening every day, at every dance, and, in many instances, they do not stop at the point at which these young people halted.

Under these conditions is it not strange that parents will deal so timidly with a thing which is so undeniably dangerous and so certainly destructive to their own children, especially their girls? Only those who are blind and wilfully blind, at that, can fail to see the harm, the danger, the degradation of the social dance.

Abortion Progeny of the Dance.

In this wicked age, and especially among the people of the high society group, abortion, the murder of unborn infants, has become so common that it scarcely is noticed and often provokes little comment. For this condition the dance is very largely responsible. In fact, the dance is the mother of abortion—and it is a prolific mother, too. Heated in the dance, burning with passion, with modesty dethroned as the result of sensual embraces, intoxicated by wine and passion, oftentimes, the girl not only yields to the wrong, but, losing all control actually makes openings. Then, when the departures have been made and she realizes that what has been done cannot be repaired,

she gives herself up to the enjoyment of sexual pleasures out of wedlock. Then, when she finds herself on the road to maternity, she attempts to hide her shame and save her parents from disgrace, by means of abortion; and there have been thousands of cases in which the girl ended her own life, as well as that of the unborn child.

Married Women, Too.

Nearly every dancing married woman has trouble with her husband, if her husband has any manliness in his carcass, for no man with any remaining vestige of manhood would enjoy seeing his wife all hugged up in the arms of other men! Many a married woman has become enamoured of some other man, as the result of the dance, and has violated her marriage vow and finally become an outcast from her own home.

As a general thing, the married woman who dances, neglects her husband, her home, and her children, and, at the same time brings herself face to face with the temptations which come to the single women. She, too, is apt to be brought to the temptation to commit abortion, for, though she is married, she fears resemblances, or maybe her husband is away from home and she knows that there would be no way to shield herself, if "the worst should come." Then, the average dancing woman is a society butterfly and does not want to "be pestered with any brats" to keep her at home. For these reasons the married dancer is almost as certain to commit abortion as is her single sister.

A sensible man would not want a dancing woman for a wife, because he knows all of these things, and their bearing on married life and the peace and happiness of the home. Moreover, he would not want to believe that his wife had been hugged and caressed by all the men of the community!

An Honest Confession.

In order to strengthen the argument against this iniquitous practice, herein is inserted the confession of a woman who danced and loved to dance. Her object is set forth in the confession:

"I will venture to lay bare a young girl's heart and mind by giving my own experience in the days when I waltzed."

"In those days I cared little for polka and still less for the old Virginia reel, and I wondered what people found to admire in those slow dances. But, in the soft floating of the waltz, I found a strange pleasure rather difficult to describe. The mere anticipation fluttered my pulse, and when my partner approached to claim my hand for the dance, I felt my cheeks glow a little, sometimes, and I could not look into his eyes with the same frankness and gayety as heretofore."

"I am speaking openly and frankly, and when I say that I did not understand what I felt or what were the real and greatest pleasures I derived from this so-called dancing, I expect to be believed. But, if my cheeks grew red with uncomprehended pleasure then, they grow pale with shame, today, when I think of it all. It was the physical emotions engendered by the contact of strong men, that I was enamoured of—not the dance, nor even the men themselves."

"Girls talk with each other, so I talked with my associates. I still was a school girl, though mixing so much with the world. We girls talked together. We read romances that fed our romantic natures on seasoned food, and none but ourselves knew what we discussed. Had our parents heard us they would have considered us on the high road to ruin. Yet, we had been taught that it was right to dance; our parents did it; our friends did it, and we were permitted so to do. I will say also that all of the girls with whom I associated, with

the exception of one, had much the same experience in regard to dancing."

"Married, now, with home and children around me, I can at least thank God for the experience which will surely be the means of preventing my daughters from indulging in such dangerous pleasures. I doubt if my experience will be of much service, but it is the candid truth, from a woman who, in the cause of the young girls who may be contaminated, desires to show to just what extent a young mind may be defiled by the injurious effects of the round dance. I have not hesitated to lay bare what are a girl's most secret thoughts, in the hope that people will stop and consider before handing their lillies of purity over to the arms of anyone who may choose to blow the frosty breath of dishonor on their petals."

The Animal Dances, Too.

God made man upright; He gave him pre-eminence and dominion over the beasts of the field and the creeping things of the earth; He gave to man reason and understanding, lifting him above all the other creatures of His hand-make. Yet, so utterly depraved has man become and so unappreciative of the distinction accorded him, that he comes down from his high pedestal to imitate the beasts of the field and the chickens of the barnyard. It is a sad reflection on the people of this Nation that they should run out of dance steps and dance names and come down to the level of the brutes whose sexual actions they imitate in what are **called animal dances**. It is well known that these animal dances are imitations of the animals in their sex relations and sex exercise, and that they are intended to arouse sexual desire and result in sex satisfaction.

"The Chanticleer Dance imitates the actions of the rooster when he is strutting around the hen and making known his desire to cohabit with her. The "Boll Weevil Wiggle" and the "Texas Tommy

Wiggle" are danced in close personal contact intended to arouse sex feeling. The "Grizzly Bear" encourages the closest and most violent physical contact for the same purpose. The "Bunny Hug" is danced in imitation of the sex relation between male and female rabbits. The "Turkey Trot," "Fox Trot," "Horse Trot," "Fish Walk," "Dog Walk," "Tiger Dance," and the "Buzzard Lope," are all imitative of the lower animals in their sex life, sex desire, sex excitement and sex satisfaction; and these things are in the minds of the dancers who understand the meaning of the animal dances.

The "Sea Sick Dance" describes the dizziness when the whole system is charged with passion until the person becomes weak and faint, like sea sickness.

"Hoochee Choochee," "Shimmie," "Jazarimbo," "Cheek-to-Cheek," "Lip-to-Lip," "Camel Walk," "Shuffle," "Tickle Toe," and the "Toddle," are representative of the acme of vulgarity and indecency. Thus is apparent the utter immorality of the social dance.

CHAPTER IV.

Dancing Against Spiritual Life.

Although many have advanced arguments to convince the world that there is no harm in dancing, that it is not inconsistent with religion, and, too, there are many who pretend to believe these arguments and contentions, the world is far from the point of being convinced that the dance is consistent with religion.

The Bible Forbids. The Bible, in many places forbids the dance; if not in words which mention it by name, it means it and its kindred means of corruption and degradation, and Christians are admonished to shun these things. Let us note—

“Blessed is the man that walketh not in the counsel of the unGodly, nor standeth in the way of sinners nor sitteth in the seat of the scornful.” Pas. 1:1-2. The dancers are unGodly and most of them are sinners and scoffers at religion. It is the chief amusement in cabarets and assignation houses.

“Be not conformed to the world.” Rom. 12:2.

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” I John 3:15.

“The friendship of the world is enmity with God.” Jas. 4:4.

It requires no extensive argument to convince all reasonable persons that the dance belongs to the world; that the dancers are people of the world; that they are worldly-minded; that in the dance there is nothing that savors of righteousness; therefore, every person who attends dances conforms to the world and becomes a part of the world, endorsing all that the worldly dance stands for.

It Is Inconsistent With Christianity.

Jesus said, "Follow Me," as recorded in Matt. 4:19, 8:22, 9:9, 16:24, 19:21; Mark 2:14, 8:34, 10:21; Luke 5:27, 9:23; John 1:43; 21:22.

Testify, you dancing professors, if you can follow Jesus and follow the dance? Tell if you think Jesus Christ would go to a dance, dance the tango, the turkey trot and the buzzard lope. Do you believe He would go to a dance and hug up and waltz all night? Be honest and tell if you would for a moment believe that Jesus could be induced to do a thing like that? Even as worldly as you are, you answer NO! Then, be assured that you cannot follow Jesus and do these things.

The Dance Destroys Christian Influence.

Jesus admonished, Matt. 5:13, Ye are the salt of the earth; but if the salt have lost its savor, it is thenceforth good for nothing but to be cast out and trodden under the foot of men. And in Matt. 5:14, Ye are the light of the world; then Matt. 5:15, Let your light so shine before man that they may see your good works, and glorify your Father which is in heaven.

In these He was impressing the thought of Christian influence without which we cannot help and bless and save humanity, but it is evident that we cannot do this if we are conformed to the old world; if we are in league with the world; if we join with the world in its amusements and customs; for then we will lose our influence with the world and our power with God, as well.

It is related that a young woman, a missionary, was visiting a hospital, and, in attempting to speak to a boy there, he halted her and asked, "Are you a Christian? Do you dance? Do you play cards?—Do you attend theaters?" On being answered in the negative, he said, "Well, you may talk to me, but if you engaged in those things I

would consider that 'you are unworthy to advise me.'"

In a certain Western city a young man was very deeply impressed during one of the services. While he was meditating and actually trying to decide for Christ, several young women left the choir platform and went down to talk to him. He lifted his head and assumed a defiant, rebellious attitude. After the service he went to the minister and said, "If you desire to help me you will have to keep those girls away from me; for they dance and play cards with me and I have no faith in their religion."

Ask any number of unsaved persons if they have faith in the religion of the church members who join with them in these worldly amusements and they will invariably answer "NO." Ask professors—worldly professors who defend the dance, if they were sick and felt the need of spiritual comfort and advice, and especially if they thought they were soon to die, and needed help to make preparation for the final issue, if they would be apt to send for the worldly professors who have been engaging in these pleasures with them, and they, too, will answer that they would not want these people near to them under these circumstances.

There have been cases—many of them, where people would resent the efforts of others to advise them in spiritual things because they were habitual dancers; thus it is evident that neither church members nor worldly persons have any confidence in the religion of these worldly-minded persons who claim to be Christians and follow the dance.

The purpose of our existence in the world, and especially the duty of every Christian is to render assistance to others; to assist in the salvation of others; and it is sinful for us to do those things which will destroy our influence and make

that work impossible. God has given these blessings and privileges for better and more noble purposes.

Here are the opinions of a few of the many workers and thinkers who are brave enough to speak out and condemn this thing which is productive of spiritual death and of moral destruction:

"When I hear of a dancing party, I feel a sensation about the throat, remembering that a far greater preacher had his head danced off in the days of our Lord. However pleasing the dancing of Herodias may have been to Herod, they were death to John the Baptist. The caperings and wantonings of the ball-room are death to the solemn influences of the ministry, and many an ill-ended life first received its bent for evil amid the flippancies of gay assemblies met to trip away the hours."—Dr. Spurgeon.

"I was called to stand beside the bed of a beautiful young mother whose life was fast ebbing away. Death was knocking for her. She agreed, but said, 'Your prayers will be of no avail; it is too late; I must die, and I am lost.' This young woman was at an early period of her life, deeply and seriously impressed with the importance of religion, and she told how this impression was spoiled, in these words, 'My mother sent me to dancing school, and I danced all my convictions away. As she lived, so she died, without Christ; lost!'—Anon.

"The feet were not given for dancing; to walk modestly, not to leap impudently like camels."—St. Chrysostom.

One of the dogmas of the ancient Church reads, "A dance is the devil's possession, and he that entereth into a dance entereth into his possession. As many paces as a man makes in dancing, so many paces does he make to hell."

There is a story of a girl who was inclined to think seriously of salvation, and when she acquainted her father of the fact he urged that she was too young, that she had time enough, and it would rob her of her life's pleasures to give up the world at such an early age. In order to persuade her to give up the thought of religion, he promised to give her a party, the most elaborate ever given in that community; he also agreed to purchase for her the finest party dress ever worn by a girl of that community. Both of these promises he fulfilled to the letter. About six months later this girl was dying, and called her father to her bedside, and told him how he had bribed her to give up the interests of her soul for the pleasures of the world, and that she was dying without Christ, and her father would be responsible for the loss of her soul. Then, according to the story, she called for her party dress and ordered the maid to assist her to the grate, where she cast the party dress into the fire, saying: "Let it be consumed, for it is the price of my soul."

So shall it be with every girl who remains away from God, who delays too long in the matter of religion because of the pleasures of the dance, who allows satan to bribe her into the folly of choosing worldly pleasures instead of religion; at last she must admit, "This is the price of my soul."

The writer remembers having listened to the confession of a woman who has been dead now more than six years. The confession told how she had fallen from great spiritual heights through the dance. According to her own story, she was a choir member, organist, Sunday school teacher and a stewardess in one of the churches of Nashville, Tenn. All these honors she gave up for the dance and, becoming an apostate, she sank to the depths of human degradation. During the time she tried to retain the confidence and respect of the people, she repeatedly committed the crime which wrecked her life and almost cost her her

soul. Dying in one of the hospitals in Chicago, she left for the ministers the urgent message that it is their duty to keep up the fight against the dance.

In a city in Ohio, there was a beautiful and talented young woman who had been a Christian and had been caused to backslide, on account of the dance. Still holding to this accursed thing, she refused to turn to God, though repeatedly urged to do so, during revival campaigns held two consecutive seasons. To hide her shame she committed the grave crime of abortion, and as the result, she died before she was twenty. A minister who was at her bedside when she died testified that she said, "I do not want to die; I am too young to die; I cannot afford to die, for I am not ready!" But she died and was lost, all because she allowed the dance to draw her from God and lose her immortal soul.

It would be well for all young people to commit this little hymn and treasure its sentiments:

Yield not to temptation,
For yielding is sin;
Each vict'ry will help you
Some other to win.
Fight manfully onward,
Dark passion subdue;
Look ever to Jesus,
He will carry you through.

Shun evil companions
Bad language disdain,
God's name hold in reverence,
Nor take it in vain.
Be thoughtful and earnest,
Kind hearted and true;
Look ever to Jesus—
He will carry you through.

To him that o'ercometh
God giveth a crown;
Thru faith, he shall conquer,
Tho often cast down;
He who is the Savior
Our strength will renew—
Look ever to Jesus—
He will carry you thru."



DO THE PEOPLE KNOW CONCERNING SYPHILIS THAT:

It affects 80% of the whole population?

It is responsible for 10% of all sickness?

It attacks and affects every organ of the body?

It is highly contagious and may be propagated by means of a kiss, the use of infected linen, drinking cups or shaving brushes used by a syphilitic?

It has affected possibly three-fourths of the men of the nation?

It is responsible for a majority of operations on women?

It causes a majority of miscarriages and still-births?

It is communicated by thousands of married men to their wives?

It causes the death of 85% of children of syphilitic parents?

It causes the other 15% to be mental defectives?

It is responsible for 35% of all insanity?

It is positively incurable?

It, with gonorrhea, causes more deaths than diphtheria, small pox and consumption, combined?

It shortens longevity by one-third.

That no syphilitic can live out his full time?

That the death rate of syphilitics is more than double that of any other class?

That thousands of school girls and many teachers are syphilitics?

That ignorance, born of prudery is responsible for this terrible disease?

These and a thousand other facts are set forth in the book entitled, "SYPHILIS: THE BLACK PLAGUE," written and published by DR. R. A. ADAMS.

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