

# SCARAMOUCHE

by Rafael Sabatini

(Continued From Our Last Issue)

M. de La Tour d'Azyr stood there, ready to perish as he lived—without fear and without hesitation.

Andre-Louis came slowly forward until he reached the table on the other side and then at last the muscles of his set face relaxed, and he laughed.

"You laugh?" said M. de La Tour d'Azyr, frowning, "I do not."

"You have surprised me into it. I give you three minutes, monsieur, in which to leave this house, and to take your own measures for your safety."

"Wait! Listen!" Madame was painting. She flung away from Andre-Louis, as if moved by some premonition of what was coming. "Gervais! This is horrible!"

"Horrible, perhaps, but inevitable. I am a man in despair, the fugitive of a lost cause. That man holds the keys of escape. Egad, between him and me there is a reckoning to be paid."

His hand came from beneath his coat, and it came armed with a pistol.

Mme. de Plougastel screamed, and flung herself upon him. On her knees now, she clung to his arm with all her strength and might.

Vainly she sought to shake himself free of that desperate clutch.

But Andre-Louis had taken advantage of that moment of M. de La Tour d'Azyr's impotence to draw a pistol in his turn. "Stand away, madame."

Far from obeying that imperious command, Mme. de Plougastel rose to her feet to cover the Marquis with her body. But she still clung to his arm, clung to it with unsuspected strength that continued to prevent him from attempting to use the pistol.

"He is your father, Andre Gervais, he is your son—our son! The letter there . . . on the table . . . O my God!" And she slipped nervously to the ground, and crouched there sobbing at the feet of M. de La Tour d'Azyr.

### CHAPTER XIII

A CROSS the body of that convulsively sobbing woman, the mother of one and the mistress of the other, the eyes of those mental enemies met, invested with a startled, appalled interest that admitted of no words.

M. de La Tour d'Azyr was the first to stir. Into his bewildered mind came the memory of something that Mme. de Plougastel had said of a letter that was on the table. He came forward, unbidden. He walked unsteadily past this new-found son of his, and took up the sheet that lay beside the candle-brush. A long moment he stood reading it, none heeding him.

M. de La Tour d'Azyr read the letter slowly through. Then very quietly he replaced it. Then he stepped back to Mme. de Plougastel's side and stooped to raise her.

"Why was I never told? Why did you tell me that this child had died a few days after birth?"

"I was afraid. . . I thought it better so—that nobody, nobody, not even you, should know. There was Plougastel; there was my family."

Through the windows open to the garden came from the distance the faint throbbing of a drum to remind them of what was happening around them. At last Andre-Louis began to speak, his voice level and unutterably cold.

"M. de La Tour d'Azyr," he said, "I trust that you'll agree that this disclosure alters nothing since it effaces nothing of all that lies between us. And yet . . . Oh, but what can it avail to fight here, monsieur, take this safe-conduct which is made out for Mme. de Plougastel's footman, and with it make your escape as best



HOLDING HANDS AND STARING EACH AT THE OTHER.

Louis who was proffering him a sheet of paper.

"It is the safe-conduct. Take it, monsieur. It is my friend and best gift to you, and certainly the last gift I should ever have thought of making you—the gift of life. In a sense it makes us quits. The irony, sir, is not mine, but Fate's. Take it, monsieur, and go in peace."

M. de La Tour d'Azyr took it. His eyes looked hungrily into the man's face confronting him, so sternly set. He thrust the paper in his bosom, and then abruptly, convulsively, held out his hand. His son's eyes asked a question.

"Let there be peace between us, in God's name," said the Marquis thickly.

Pity stirred at last in Andre-Louis. Some of the sternness left his face. He sighed. "Goodby, monsieur," he said.

He loosened his son's hand and stepped back. They bowed formally to each other. And then M. de La Tour d'Azyr bowed to Mme. de Keroulan in utter silence, a bow that contained something of utter renunciation, of finality.

That done he turned and walked stiffly out of the room, and so out of all their lives. Months later they were to hear of him in the service of the Emperor of Austria.

CHAPTER XIV

ANDRE-LOUIS took the air next morning on the terrace at Meudon. The hour was very early, and the newly risen sun was trans-

muting into diamonds the dewdrops that still lingered on the lawn.

To Andre-Louis, sauntering there with hands clasped behind him and head hunched between his shoulders—for life had never been richer in material for reflection—came presently Aliné through one of the glass doors from the library.

"Have you decided what you are going to do?" she asked him.

"Oh, something. Consider that in four years I have been lawyer, politician, aviator, and buffoon—especially the latter. There is always a place in the world for Scaramouche."

"Don't, Andre!" she begged him. "You are a man, you know."

"Of course I am. Do you expect sincerity in man when hypocrisy is the very keynote of human nature? For two years I have prosecuted by every means in my power . . . M. de La Tour d'Azyr."

He paused before uttering the name, paused as if hesitating how to speak of him. . . .

"And in those two years I have deceived myself as to the motive that was spurring me. That even had he not killed Philippe de Villombrin, things would still have been the same."

"But why, Andre?"

He stood still and looked at her.

### BY BEST PEOPLE SAYS HAM DANCING NEVER TOLERATED

(Continued From Page One)

Catholic Church condemns. Many devotees of the dance have tried to give themselves a covering of respectability by claiming that the Catholic and Episcopal churches permit dancing in their churches tonight.

The plenary council of the Roman Catholic Church met in Baltimore several years ago and uncompromisingly condemned the dances as fraught with the greatest danger to morals.

The Montclair, N. J. clergyman, Rev. Stephen William A. Broderick, 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 Bleck, 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 'worldly' I appeal to mothers and fathers against the use of God to set your faces against this outrage."

Rev. Edward F. Hanigan, pastor of St. Patrick's Roman Catholic church, Long Island, 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 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."

The tango has been denounced from the Vatican in Rome, January 18, 1914. The cardinal secretary 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 denouncing "the sanity of threatening against the dangers of 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.

Episcopal Church Denounces. Bishop Hopkins, of Vermont, charges it with a premature excitement of the passions inconsistent with baptism.

Bishop McElvain, of Ohio, says the only line is entire exclusion. He declares that "it is renounced in baptism, its renunciation is ratified in confirmation and professed in every participation of the Lord's Supper."

Bishop Cox, of Western New York, in a Lenten pastoral, said: "I will not confirm anyone who will not renounce the dance."

Bishop Johnson, of the Episcopal church of San Antonio, before the diocesan council of Texas, had the following to say about these 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 of the young men of today are habitually 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 subjected to on account of youthful indiscretions, and practices of their husbands, to 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 excited 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 couples engage in these dances, closely embracing the neck of their men, while their own wives are being largely 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 endorsed the utterances of Bishop Johnson.

The Other Churches. It is not necessary to quote the decrees of other churches, such as the Presbyterians, Baptists, Methodists and Disciples, for it is well known that for years their voices have been raised against the dance in most emphatic terms.

The World's Greatest Preachers. Some of you think this only wild-eyed, long-haired evangelists have ever attacked the dance. However, we find among the 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 coddling. 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."

Out in Kentucky, it would be a shotgun. They wouldn't think of fooling with any remedy as mild as a divorce.

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church in Atlanta because of its dancing, and putting, world-wide 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—Courtlandt Meyers, Johnson Myers, R. A. Torrey, William A. Suny and every other minister that ever stood for spiritual religion.

Archbishop Shubalting said that nineteen of every twenty fallen women coming to the confessional, attribute their fall to the dance.

As I walked down the Bowery in New York one morning about 2 o'clock, with the superintendent of a mission, he pointed to a young woman crazy drunk and staggering, and said three thousand such creatures were recorded, names and residences, in his mission, and four of every five attributed their downfall to the dance.

Foremost Men of the World. Commencing with President Wilson and Emperor William, the evangelist quoted a long list of eminent men in condemnation of the dance. As a sample, here is what Dr. Howard Crosby said: "The foundation of a large amount of domestic misery and domestic crime was laid when parents allowed the sacredness of their daughter's persons and the purity of their maidenly habits to be rudely shocked in the waltz."

Dancing and Dancing Masters. The evangelist quoted at length from Lydia Lopokova, the Russian woman who so long reigned to be the world's greatest dancer on the stage. She says she has seen its deplorable effects on both the character and the health of women and gives it up in disgust as both sensuous, immoral and stupid.

Mr. Faulkner, formerly president of the Dancing Master's association of the Pacific Coast, and also principal of a dancing academy in Los Angeles, has written a book having the suggestive title of "From the Ball Room to Hell." The evangelist read from chapter four of that book the following statements: "No woman who dances virtuously can be a good dancer. The most accomplished dancers are found among fallen women. I have talked with 200 rascals of Los Angeles brothels, and 163 say they fell on account of drinking, 29 on account of drinking parents, 19 by willful choice and 7 from paucity and shamefulness."

I know a select dancing school in which eleven girl pupils went astray within three months. A matron of a home for fallen women tells me that seven of every ten women who go there credit their fall to the dance."

Many cities have placed all dances, both public and private, under police regulation. In such cities no dance can be held except under a special police permit, and a municipal dance matron must be present before the dance can begin. Liberal quotations were made from the records of these departments. In several balls in nation and states have been discontinued as incompatible with public morals, as have college and university balls.

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 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?

The Press is Scorching. The evangelist held up to view a double page cartoon of Puck of Jan. 31, 1912, picturing the downward road of the dancing girl as first in the hall room, second in the bawdy house, third in the police station, fourth in the hospital, fifth in the potter's field and finally in hell.

Extracts from Collier's Weekly pictured the high society of New York and San Francisco as dancing in their drawing rooms till intoxicated with passion and then tumbling into conveyances and going to the lowest resorts to finish out the night in disgusting revelry.

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 that your crowd is getting mad and bristle up your back like a mad porcupine.

Pediatrics, a standard medical magazine, in the October number, 1913, says: "In all ages and among all races and civilizations dancing has been intimately related to the sexual life. The psychology of this is not hard to find. Rhythmic movement is a stimulant to tumescence, which, uncontrolled, excites the sexual feeling. With many tribes dancing is the mere prelude to sexual indulgence."

"The 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."

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."

"Preserved through all the ages by the habitues 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 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."

The New York Evening Post, Houston Chronicle, Christian Advocate were also quoted in hair curling language of condemnation of the dance. Also physicians, hospitals, soul-winners, etc. Mr. Finch, U. S. Commis-

sioner for the suppression of the white slave traffic, said it was useless to close up the red light district and permit the dance to continue unrestrained. Dr. Frank Richardson, speaking before the Homeopathic Medical Association of New Jersey said, "Modern dance halls are the modern nurseries of the divorce courts, the training ships of prostitution and the graduating school of infamy. Our young people dance defy description; they are impure, contaminating and deadly."

Sexual Life, a standard medical work by Malchow, on page 118 says: "In the pleasure and relief it gives, dancing very often acts as a substitute for the natural gratification of the sexual impulse. It is noteworthy and significant that after marriage girls generally lose much of their ardor in dancing."

Recapitulation. I have proved that the dance in which both sexes engage together, originated with the savages, as part of their degraded Pagan worship, has been preserved and handed down by the brothels, has been condemned by the churches, statesmen, scientists, preachers, social workers, physicians, and the press. That it fosters adultery and fornication, wrecks women, ruins homes and threatens society with moral bankruptcy. Are you going to continue to endorse it?

The greatest shield to womanly virtue is modesty, and no woman can dance without crucifying her modesty. It doesn't require any brains to dance. Every lunatic asylum teaches the inmates to dance because it is the only amusement the inmates are allowed.

Hot Shot from Ham's Howitzer. Following are a few of the striking utterances caught during the very rapid delivery of this sermon:

A large percentage of the high school pupils of Memphis, Tenn., failed last year to pass their examinations because of their craze for the dance. The average age of dancers is 25 years for women and 31 for men. I am an amusement so deadly by good exercise!

During our meeting at San Angelo, Texas, it came out that after a dance two high school girls had to be driven around town two hours to sober them up so it would be safe to take them home. Also that two of the high society young men had gone to a bawdy house and learned the tango, when it was first introduced, and these two taught it to the rest of their set.

Young woman, you can never get people to take your modesty seriously so long as you defend or even tolerate an institution so altogether vile as the dance. You are morally blind and morally insane.

After I had preached this sermon in Paris, a lady connected with the Kentucky Institute for the Feeble Minded, came to me and said, "Bro. Ham, you didn't tell her the evils of the dance." Women, the world will think of you just what you make it think of. Is either your wife or daughter would have an appetite for drink than for many lovers.

Negro Prize Fighter's White Wife Most Beautiful Dancer. Under a date line of Glasgow, Scotland, Nov. 11, the Associated Press carried the following item: "Four thousand people blocked Queen Street today while Jack Johnson made a recruiting speech. Johnson is appearing in a local music hall this week in a 'revue.' Incidentally his wife is nicknamed as 'America's most beautiful and versatile artist, the originator of America's greatest craze, the oyster dance.'"

Young woman, the curse of the ball room 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 sows that shall he also reap. There is nobody on earth that has been responsible for the ruination of more boys than you dancing girls.

WINS AWARD. Miss Anna T. Coolidge, 18, who elected Queen of New Orleans beaches by a committee of business men. She never wears the ne-peice suit.

GENUINE PALM BEACH SUITS AT B. G. THOMPSON'S For \$11.25.

FAMOUS FOR YEARS. If you are a Tar Heel when you think of going somewhere for a rest—where the wife and kiddies can have a good time, you think of—THE INLET INN Beaufort, N. C. Under personal management of Mr. and Mrs. Jas. Rumley

THE MAN WITH A SMILE. The man with a smile these days need not necessarily be an optimist. He may be the ice man—Reading News-Times.

### THE OLD HOME TOWN

BY STANLEY



WHEN I SAY I WANT A TWO QUART PAN—I MEAN TWO QUARTS

HOLD ER NEWT SHE'S AREARIN

YES M

TUNK! CLANK!

GIT FER HOME BRUNO!

MRS ED WURGLER WON AN ARGUMENT WITH A TIN PEDDLER EARLY TODAY.

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to, make only 10 per cent of the noise in Parisian pleasure resorts where since the armistice they have had a practical monopoly. This action, requiring orchestras of nine-tenths French, is a concession to French musicians, three thousand of whom are out of employment, including some of the prize winners of the National Conservatory of Music.

Crepe and Organdy Prevailing. Crepe and organdy are still holding their own in the world of fashion and the latter is likely to prevail overwhelmingly at seaside resorts, particularly Deauville, the French Newport, where things must be come if you.

As soon as the great races, marking the Paris season are over women begin asking themselves how they are going to look at Deauville. With organdy this season they will have to think of something to keep off the rain. Shiny leather mantles and water-proof garments seem to be the favorite for these social emergencies. These garments are prepared in such a way as to make them extra-ordinary flexible.

For morning wear, wear little coats being made of suede in colors rivaling those of the brightest flowers, or even the habiliments of Emperor Kai Dibn of Annam and the big chiefs of Dahomey.

The recent troubles in Germany seem to constitute an attraction for many travelers. The German passport bureau in Paris has been overrun with applications for visas, particularly by Americans. They are told that their papers are good for all parts of Germany except in Bavaria, where tourists are still obliged to report to the police and get permission to remain in consideration of a fee for sojourn. American journalists are unusually closely questioned before visas are accorded.

The Countess De Champrun who was Miss Clara Longworth of Cincinnati has just been awarded the Bordin Prize by the French Academy for her "Giovanni Erorio," which was published last year. This prize is given as recompense for scholarly work of exceptional value.

The man with a smile these days need not necessarily be an optimist. He may be the ice man—Reading News-Times.