

UNITED STATES

BRITAIN

GERMANY

RUSSIA

# INTOXICATING DRINKS AND DRUGS IN ALL LANDS AND TIMES

*by*

Dr. and Mrs. Wilbur F. Crafts  
*and*  
Mary and Margaret W. Leitch

CHINA

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## INTOXICATING DRINKS & DRUGS IN ALL LANDS AND TIMES

**President William McKinley**, *in Message, Dec. 3, 1900*:—We have been urgently solicited by Belgium to ratify the international convention of June, 1898, amendatory of the previous convention of 1890 in respect to the regulation of the liquor trade in Africa. Compliance was necessarily withheld, in the absence of the advice and consent of the Senate thereto. The principle involved has the cordial sympathy of this Government, which in the revisionary negotiations advocated more drastic measures, and I would gladly see its extension, by international agreement, to the restriction of the liquor traffic with all uncivilized peoples, especially in the western Pacific. [Treaty ratified December 14, 1900. See document, *Executive B. 56th Congress, 1st Session.*]

**Lodge Resolution**, *Adopted by U. S. Senate, Jan. 4, 1901, also approved by President Roosevelt*: *Resolved*, That in the opinion of this body the time has come when the principle, twice affirmed in international treaties for Central Africa, that native races should be protected against the destructive traffic in intoxicants should be extended to all uncivilized peoples by the enactment of such laws and the making of such treaties as will effectually prohibit the sale by the Signatory Powers to aboriginal tribes and uncivilized races of opium and intoxicating beverages. (Resolution drawn by the International Reform Bureau.)

**President Theodore Roosevelt**, *in Message, Dec. 2, 1901*: In dealing with the aboriginal races few things are more important than to preserve them from the terrific physical and moral degradation resulting from the liquor traffic. We are doing all we can to save our own Indian tribes from this evil. Whenever by international agreement this same end can be attained as regards races where we do not possess exclusive control, every effort should be made to bring it about.

**Secretary John Hay**, *U. S. State Department (in letter of Dec. 11, 1901, replying to Chairman of Native Races Deputation)*: Your suggestion that I call the attention of the nations concerned to the Resolution of the Senate, adopted Jan. 4, 1901, as likely to have influence by indicating the concurrent opinion of the two branches of the treaty making power, the Senate and the Executive, has my cordial acquiescence. In view of the circumstance that the former representations to the other powers were made by the British Government as well as by our own, I shall initiate renewed overtures in the proposed sense by communicating the Senate Resolution to the British Government, with the suggestion that it be made the basis of concurrently reopening the question with the powers having influence on commerce in the Western Pacific, or in any other uncivilized quarter where the salutary principle of liquor restriction could be practically applied through the general enactment of similar laws by the several countries or through a conventional agreement between them.

**Secretary Elihu Root**, *U. S. State Department, in Godspeed to Dr. Wilbur F. Crafts, at start of foreign tour in behalf of above proposals, Oct. 4, 1906*: I am with you, and this Government is with you on both propositions: as to opium in China, and liquors among savage races. They are the disgraces of civilization. My part is diplomacy, your part is agitation.

THE men who, like Paul, have gone to heathen lands with the message, "We seek not yours, but you," have been hindered by those who, coming after, have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices. The great nations have combined to suppress the slave trade. Is it too much to ask that they shall combine to prevent the sale of spirits to men who, less than our children, have acquired the habits of self-restraint? If we must have "consumers," let us give them an innocent diet.—From opening address of ex-President Benjamin Harrison as Honorary President Ecumenical Missionary Conference of 1900.



*Very truly yours  
Benj. Harrison*

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It does seem to me as if the Christian nations of the world ought to be able to make their contact with the weaker peoples of the earth, beneficent and not destructive, and I give to your efforts to secure helpful legislation my warmest sympathy. Letter to Rev. W. F. Crafts, Jan. 1, 1901.

# Intoxicating Drinks & Drugs

IN ALL LANDS AND TIMES

A TWENTIETH CENTURY SURVEY OF INTEMPERANCE, BASED  
ON A SYMPOSIUM OF TESTIMONY FROM ONE HUN-  
DRED MISSIONARIES AND TRAVELERS

BY DR. & MRS. WILBUR F. CRAFTS

AND

MISSES MARY & MARGARET W. LEITCH

REVISED ELEVENTH EDITION, 1911

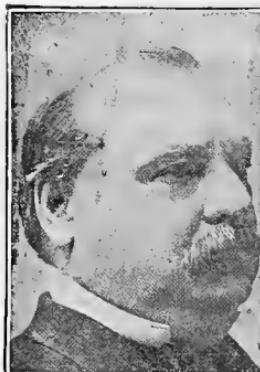
The temperance movement must include all poisonous substances which create or excite unnatural appetite, and international prohibition is the goal—*Senator Henry W. Blair, in letter to author, 1905.*

Intemperance, largely through foreign introduction, is rapidly on the increase throughout the earth, and Christianity owes it to herself and to the honor of Christendom to support and encourage every effort of missions and every agency of reform for saving the world from its ravages.—*Rev. Jas S. Dennis, D.D., Christian Missions and Social Progress, Vol. I., pp. 79, 80.*

The International Reform Bureau

206 Pennsylvania Avenue, S. E.

Washington, D. C.



PRES. GROVER CLEVELAND  
who urged legislation to  
forbid exportation of  
rum to Africa, p. 31.  
(Pres. Taft, pp. 189, 227.)



PRES. WILLIAM M'KINLEY  
who endorsed Gillett-  
Lodge bill and pro-  
posed universal  
treaty, p. 1.



PRES. THEO. ROOSEVELT  
who has officially co-  
operated nine times in  
the native races  
crusade, pp. 1, 248.



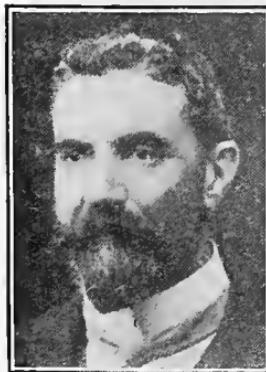
SEC. JOHN HAY  
who by letter and hearings  
has aided native races  
crusade, pp. 1, 230.



KING OSCAR OF SWEDEN  
who heard and approved  
plan of native races  
crusade, p. 221



SEC. ELIHU ROOT  
who gave Godspeed to native  
races crusade and promoted  
Shanghai Ophim Con-  
ference, pp. 1, 221



PREMIER ALFRED DEAKIN  
of Australia, who heard and  
approved plan of native  
races crusade,  
p. 221.

[Copyright photos: Cleveland and McKinley, Bell; Roosevelt, Rockwood.]



H. E. TONG SHAO YI  
Author Imperial Anti-Opium  
Decree, 1906, gave Reform  
Bureau's Secretary cor-  
dial letter, p. 224.



COUNT TADASU HYASHI  
who, as Japan's Foreign Secretary,  
received in 1907 great petition ad-  
dressed "To All Civilized Na-  
tions," in behalf of world treaty  
to protect native races.

TEMPERANCE, in the early stage of the movement to mitigate the evils arising from the use of intoxicating drinks meant, as the etymological meaning of the word implies, the observance of moderation in their use, when the aim was only to prevent drunkenness by appeals to the drinker. Among its more strenuous advocates it now commonly signifies total abstinence from such liquors. There have been, indeed, in every age, some persons who practised and advocated abstinence, some also who proposed laws prohibiting wholly or in part the sale of intoxicating beverages; but such persons were few and far between among white peoples previous to the beginning of the 19th century.

**Ancient Civilizations.**—Descriptions of the evils wrought by drunkenness and efforts to cure them are as old as literature. On the tombs of Beni-Hassan in Egypt, 5,000 years old, pictures are seen of drunken men carried home by their slaves after a feast, and of women also who are manifestly intoxicated. Wine was offered to the gods in connection with rites of the most bestial character. There was at least one advocate of abstinence, one prohibitionist in Egypt, in 2000 B. C., Amen-em-an, a priest, who is on record, in a letter to a pupil, as commanding his pledge of total abstinence, taken with an oath, and insisting on its observance: "I, thy superior, forbid thee to go to the taverns. Thou art degraded like the beasts. God regards not the breakers of pledges." Chinese literature of the same period furnishes like utterances. In 2285 the emperor banished a man for inventing an intoxicant made from rice. Mencius declares that Yao the Great was an abstainer, and that during his reign virtue pervaded the land, and crime was unknown. A few years later, 2187 B. C., a drunken ruler led the people to drunkenness, which continued and increased for centuries. The anti-treating remedy was tried 202 B. C. in a law forbidding drinking in companies of more than three. This was unavailing, and so in 98 B. C. government ownership was tried, also without satisfaction. In 459 B. C. China adopted prohibition, with beheading as the penalty for liquor selling, and this policy has been generally followed in China since then. Whether because of this law or because of racial and climatic conditions or perhaps through all of these causes, missionaries and travelers at the opening of the 20th century reported so little drunkenness in China that special temperance efforts were unnecessary except in ports where European and American beer has been introduced. President James B. Angell, former American minister to China, declared in 1900 that while at Peking he did not see two drunken Chinese a year. The opium, which may seem to some a substitute, was seldom used except as a medicine until introduced by Europeans shortly before the Opium war of 1840. Japan, kindred to China, has a similar story of unusual freedom from the curse of drink, to which her statesmen have added successful prohibition of opium except as a prescription medicine, and of tobacco for all under 20 years of age, and all students in elementary and middle grades, any age. Japanese sake is the root of many a sad story of drunkenness, and at the close of the 19th century American beer halls became a popular novelty, prompting another novelty for the Japanese, temperance societies; but drunkenness has never been common in Japan. In India the gods of early times were shrewdly represented by the priests as very fond of intoxicants, and the people learned to drink with their

gods in their temples until drunkenness became so serious a social peril that both the Hindu and Buddhist religions required total abstinence by a rule that in the union of church and state was both a religious precept and a civil law. Mohammed's prohibitory law (Koran v. 7), prompted by drunkenness in Arabia, has spread abstinence among millions in both Asia and Africa. These three total abstinence religions, reinforced perhaps by the natural influence of tropical climate, produced such results that at the opening of the 19th century there was very little drunkenness among the tinted races, and the temperance problem among these races is largely how to save them from new drinking habits prompted by the white man's example and the white man's liquor traffic. Seventeen great nations have adopted two treaties to protect natives of Africa against distilled liquors, to which the United States Government has asked that a final world treaty be added to prohibit the sale of all intoxicants and opium among all the uncivilized races of the world.

**Modern Christian Nations.**—Among the white races in the "Christian nations," we find that intemperance has wrought greater havoc and has yielded less readily to remedies applied, which until recently have not been, as in the Orient, total abstinence and prohibition, applied in the name of religion and backed by civil power, but moderation offered without the imperatives of either religion or civil government. The Bible's teaching on this subject is not so clear as to be beyond controversy. In one passage it seems to proclaim total abstinence in the strongest terms (Prov. 23:31), but there are other passages where wine is spoken of with favor. One class of commentators hold that wherever wine is spoken of in the Bible favorably the reference is to unfermented wine, but other commentators insist that this is not proven and declare that the Bible goes no farther than condemnation of drunkenness and exhortation to moderation. This was the generally accepted interpretation up to the 19th century, before which preachers usually condemned only the "abuse" of distilled liquors.

**Greece and Rome** were founded on a "basis of hostility, sentimental and legal, to the use of intoxicating liquors," and were strongest while they held to that attitude. Plato taught that men should not drink wine at all until 30 years of age, and but sparingly from 30 to 40, when they might indulge increasingly to old age. Demosthenes was a total abstainer. Most of the Greek worthies uttered warnings against wine. But this early virtue was relaxed for the worship of Bacchus, and with it came political decay and subjection to Rome, which had adopted the earlier temperance code of Greece. Romulus is reputed to have been a most radical prohibitionist. A husband was authorized to kill his wife for drinking wine or committing adultery, and men were forbidden to drink wine before 30 years of age—this law doubtless borrowed from Greece. Libations to the gods were in that age in milk. In 319 we first hear of a libation promised to Jupiter of a "small cup of wine." The worshipper could not be expected to be more temperate than his god. And so with other arts of Greece its wines and worship of Bacchus were adopted, and wines came to be used increasingly. The end of the republic is synchronous with the beginning of drunkenness. By Pliny's time the drunkenness of men and women had become notorious. Drinking wagers were the entertainment of feasts. One man was

knighted as Tricongius, the three-gallon knight, for putting away that much wine at one time, and another was "celebrated" for drinking twice as much. With Bacchus came Venus, and so Rome went down the three steps to the grave of nations: moral, physical, political decay. Up to this time distilled liquors were unknown. The drunkenness thus far described was upon wine.

**Ancient European Tribes.**—Among the rugged German tribes and the Britons drinking was common, but less excessive, and they were better able to bear it. They drank a sort of beer prepared from barley and wheat, sometimes using the skulls of their enemies for their cups. Quarrels often arose, ending in bloodshed. Drinking was encouraged by the theory that in drink men were most sincere, throwing off disguise, and also most open to deeds of heroism. Drinking, however, was by no means so general among these tribes of Germany and Britain as among the Romans. Queen Boadicea, addressing her soldiers, 61 A. D., after condemning the intemperance of her foes, said: "To us every herb and root are food, every juice our oil, and water is our wine." But the Romans brought in the art of wine-making, which led the native Britons to such increased drunkenness that the Emperor Domitian ordered half the vineyards cut down.

**Great Britain.**—In the Roman period we find the "public house" or "tavern" developing, where drink, with games, was the centre of social converse, not alone for travelers, but for people of the vicinage also, especially in Britain. The Roman emperors from 81 A. D. to 276 A. D. made some efforts to counteract the increase of drunkenness in Britain, which the introduction of wine-making had caused, but in the last-named year the restriction of vineyards gave place to imperial permission for unrestricted production and drinking of wine. The public houses became such centres of drunkenness that they were put in charge of clergymen. the first appearance of the theory that liquors would be harmless if sold by "persons of a good moral character." But for this or other reasons or both the drunkenness of priests increased, and they were warned by their superiors to keep away from alehouses and taverns. In 569 A. D. a church decree, said to be the only decree of the British State Church on intemperance, imposed a "penance for three days" on priests who got drunk when about to go on duty at the altar. The decree also imposed penance for 15 days on those who got drunk: "through ignorance," for 40 days in case it was through "negligence," for three quarantines if "through contempt." One who "forced another to get drunk through hospitality" was to be punished as if drunk himself, and one who got another drunk out of "hatred," or in order to "mock" him was to "do penance as a murderer of souls." Notwithstanding all this penance, drunkenness increased—every wedding, funeral and holiday being an excuse for excess, culminating in "the twelve merry days" of what came to be called, because of its debauchery, "anti-Christmas." In the 7th century the public house became the rendezvous of the Anglo-Saxon "guilds," a word meaning that each paid his share, in which men of the same trade, masters and men, met together to talk and drink. The Danish invasion reinforced drinking

habits, for the Danes had been accustomed to drink to the gods. The Norman invasion still further reinforced drinking by introducing French and Spanish wines. Vineyards were generally attached to religious houses. Drunken revels of the nobility are often mentioned in writings of this period. In the 18th century temperance reform consisted of efforts to substitute light wines for beer and ale. In the next century the reverse policy came into favor, and "church ales" filled the place now occupied by strawberry festivals in raising religious funds. Two hundred years after, these "church ales" were denounced by church leaders, but the national drink was too strongly intrenched to be dislodged from popular favor by banishment from ecclesiastical finance.

**Restrictive Legislation.**—Late in the 15th century Henry VII. of England began the license system in efforts to secure at once restriction and revenue. Henry VIII. added to these laws, and attempted to prevent adulteration. It was in his time that the custom of transacting business over drink originated. In his time also distilled liquors, then called "ardent spirits," were introduced into England from Ireland. During Elizabeth's reign added restrictive legislation attested the insufficiency of what had preceded and the increase of drunkenness. Liquor selling became a crown monopoly, let out for fee or favor. Home consumption was discouraged, but exportation was promoted, and the queen herself exported liquors for profit. In this Elizabethan era the modern "club" began, in which men of high social standing were brought together for political or literary conversation, with drinking as a feature. In the reign of the Stuarts and Hanovers, the ale house came to be "the poor man's club." Restrictive liquor laws multiplied from reign to reign until in three centuries from the beginning of the 15th century there were as many as the years. But drinking and drunkenness increased. The average of British spirits distilled rose from 527,000 in 1684 to 3,601,000 in 1727—this besides all the malt and vinous liquors. Retailers of gin put out signs that customers could get "drunk for a penny, dead drunk for two pence, and have straw for nothing." High license for gin was tried for a temperance measure in 1736. The protests against this law and the support of it by good men constitute the first real temperance agitation in Great Britain. From that time there have been frequent efforts to restrict, and constant pleas for moderation, and more recently for total abstinence and prohibition. About all the prohibition secured in Great Britain has been for Sundays, on which day liquor selling is forbidden, except to bona fide travelers in Scotland, Ireland (except five cities), and in Wales, but not yet in England, though strongly demanded. Legal efforts in Great Britain are chiefly devoted to securing "local control," corresponding to "local option" in the United States. Movements for total abstinence, which were given great impetus by Father Mathew and John B. Gough and have been fostered by numerous "teetotal" organizations, have been in Great Britain more successful than legislative temperance work. An increasing minority of the clergy in the State Church and the Roman Catholic Church are abstainers, and an increasing majority in the non-conformist churches, but an effort in 1903 to exclude liquor sellers from Wesleyan lay offices was unsuccessful.

**British Colonies**, however, outranked all other commonwealths in temperance reform, Canada showing a consumption of less than five gallons per capita, Australia about 15, which are respectively about one-fourth and three-fourths of the consumption in the United States, which has the smallest liquor consumption and the largest area of prohibition of any Christian nation when the white population of the entire jurisdiction in each case is brought into the comparison.

**United States**.—The first settlers in the American colonies brought with them the European usages in drinking, and down to the 19th century liquors were a part of the usual entertainment at an American ordination of a preacher, or dedication of a church. Elders manufactured, and deacons sold these liquors. Increasing drunkenness only prompted appeals for moderation and more restrictive laws.

**The Modern Temperance Reformation** is generally traced to the protest against the use of distilled liquors made by Dr. Benjamin Rush, a physician of Philadelphia, in 1785. He persuaded his associates of the Philadelphia College of Physicians that the habitual use of distilled spirits was unnecessary, and they united in an appeal to Congress in 1790 to "impose such heavy duties upon all distilled spirits as shall be effective to restrain their intemperate use in the country."

One year previous, in Litchfield, Conn., the first society pledged to abstain from distilled spirits was formed. No other known society down to 1826 did more than "discountenance the too free use of ardent spirits." Dr. Rush in 1811 persuaded the Presbyterian General Assembly to appoint a committee to act with others in devising remedies for drunkenness, which was confessed to have seriously invaded the churches. (In 1784 both the Methodists and the Quakers had enjoined their members not to sell or use "spirituous liquors.") In 1812 Dr. Lyman Beecher preached a series of temperance sermons which gave a great impetus to the new reform. In 1826 temperance societies generally pledged their members not to moderation, but to abstinence from distilled spirits. All except a few radicals regarded beer and wine as temperance drinks until in 1836, at the second National Temperance Convention, composed of delegates from temperance societies and churches, after a full discussion, it was resolved that the only effective basis for temperance work was total abstinence from all drinks that can intoxicate, including beer and wine and all fermented as well as distilled liquors. On that platform was organized the American Temperance Union, the first national total abstinence society. The "Washingtonian Movement," which began in Baltimore in 1840, reinforced by the eloquence of John B. Gough in 1842, led many thousands of hard drinkers to take the pledge, who with others were organized in fraternal societies. The Sons of Temperance were organized in 1842. The Rechabites were introduced from England the same year. The Good Samaritans started in 1847, but have declined since the War. The Good Templars organized in 1857. Temperance societies, in the decade beginning 1850, had generally reached the conclusion that the best legal remedy for the evils of drink was Prohibition (q. v.). The movement toward that standard was checked by the War, which, with the introduction of German lager in popular saloons, that afforded social fellowship and amusement and music, increased drinking, and when the War was over pledge-signing movements were renewed, especially the "ribbon clubs," in

which all who took the pledge "showed their colors" in red or blue. In 1872 came the woman's temperance crusade, in which refined women went in companies to saloons with prayer and song, urging the proprietors to give up the business. Out of this grew the greatest of temperance organizations, which now has branches in almost every American city and in nearly all foreign lands, the Woman's Christian Temperance Union, whose most influential leader was Frances E. Willard. Its first work was mostly to reform drunkards. Later it dealt more with prevention, especially child training and prohibition. The organization finding other vices associated with drink, broadened to include "forty departments" of reform work, aiming to right all the social relations of men to each other. In 1865 the National Temperance Society and Publishing House succeeded to the American Temperance Union. The new society was largely devoted to furnishing prohibition literature. The decade from 1880 to 1890 was characterized by efforts to secure State constitutional prohibition in many States, and although only a few of these campaigns succeeded, the total vote for prohibition was 49 per cent of all the votes cast. Another important legislative movement was that by which in thirty years preceding 1902 scientific temperance education, under the lead of Mrs. Mary H. Hunt, of the W. C. T. U., was made compulsory in all the schools of the Republic. The radical temperance men organized a "Prohibition Party" in 1872, the vote of which had grown in 1900 to 209,936. In 1895, railroads having generally begun to require total abstinence of employees, and many other business houses having adopted that policy, Congress ordered an investigation in all lines of business of "The Economic Aspects of the Liquor Question," the summary of which was: "More than half of the establishments reporting require in certain occupations and under certain circumstances that employees shall not use intoxicating liquors." In 1899 Congress passed the first national prohibition law for white men, prohibiting the sale of even beer and light wines in army "canteens," which law was re-affirmed in two years, and in 1903 was followed by laws excluding liquor from United States immigrant stations and the Capitol, in further development of the policy of prohibiting liquor selling in government buildings. Then national temperance efforts turned to preventing interference with State liquor laws by outsiders under protection of national powers of "interstate commerce" and "internal revenue," in order to give free scope to the growing policy of local prohibition which, with other forms of prohibition, was reported in 1904 to have extended to two-fifths of the population.—*W. F. Crafts in Encyclopedia Americana*.

In 1907-8 state prohibition was adopted in six Southern Democratic states, making, with three Northern Republican states under the same policy, nine prohibition states, with a population of ten millions. The area of local prohibition was also increased, under the leadership of the Anti-Saloon League, bringing the total American population under prohibition up to about forty millions, out of a total of ninety millions. In Canada, also, and New Zealand, and Australia and Scandinavia the area of prohibition increased in the same years, but less rapidly and mostly in the form of local option. A British Government bill in 1908 proposed gradual reduction and ultimate local veto.

Worldwide prohibition of intoxicating drugs and drinks is now the goal.

# PROTECTION OF NATIVE RACES AGAINST INTOXICANTS.

HON. SAMUEL B. CAPEN, LL.D.

PRESIDENT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, ON TAKING THE CHAIR AT SUPPLEMENTAL MEETING ON OPIUM AND LIQUORS IN MISSION FIELDS, DURING ECUMENICAL MISSIONARY CONFERENCE, 1900.



HON. S. B. CAPEN, LL.D.

We know what the curse of this abominable liquor traffic is in our own country, and it is the same elsewhere. It is a curse to the individual and a curse to the home; it fills our jails and our almshouses; it is opposed to everything that is good in America. The saloon is no different or better anywhere else. It does not improve by exportation.

PRAYER OF REV. ARTHUR T.  
PIERSON, D.D., EDITOR OF  
THE MISSIONARY REVIEW, AT SUPPLEMENTAL MEETING,  
ECUMENICAL CONFERENCE OF MISSIONS, 1900.

Almighty God, the God of the nations of the earth, the God of the Ten Commandments, the God of all righteousness in dealing with our fellow men, as well as of all godliness in our relations to Thyself, preside over this meeting, and may there go out from it a trumpet remonstrance against alcoholic

NOTE. To get all that this book says on any country or topic turn to indexes at close of book, and to bring any progressing movement up to date, write to the Reform Bureau (p. 3) for latest documents.

drinks and opium and all else of a kindred character, which is not only destructive to human bodies and human souls, but is bringing the very Gospel of Jesus Christ into disrepute as connected with nations which themselves are called Christian.

We do entreat Thee that every word that is spoken this afternoon may be a bugle blast; that it may be the word of God, that Thou, who didst make choice of Peter that out of his mouth the Gentiles might hear the word of grace, wilt Thou be pleased this afternoon to make choice of every mouth that shall speak that it may speak not the word of man but the word of God in the power of the Spirit, which shall echo round the world, that everywhere may be heard this remonstrance against gigantic and terrible evils, which we pray that, either through mercy or through judgment, Thou wilt speedily sweep away off the face of the earth, that Thy kingdom may come and Thy will may be done in earth as it is in heaven, through our Lord Jesus Christ. Amen.

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### The Universal Prayer.

Repeated in unison for fifteen days at the World's Parliament of Religions, Chicago, 1893, by representatives of all the great religions, and so suitable for anti-opium and anti-alcohol meetings whenever people of differing religions unite against these evils.

Our Father, who art in Heaven, hallowed be Thy name;

Thy kingdom come; Thy will be done, as in Heaven, so on earth;

Give us this day our daily bread;

And forgive our trespasses, as we forgive those who trespass against us;

And lead us not into temptation, but deliver us from evil;

For Thine is the kingdom, and the power, and the glory,  
Forever and ever. Amen.



## GENERAL SURVEY OF THE PROBLEM.

ADDRESS BY

**REV. WILBUR F. CRAFTS, PH. D.**

AT THE SUPPLEMENTAL MEETING, ECUMENICAL MISSIONARY CONFERENCE, 1900.



REV. WILBUR F. CRAFTS, PH.D.

On Sabbath morning, on our ships of war, as the hour of worship approaches, the stars and stripes are temporarily lowered, and there is raised to the peak a pennant containing a blue cross, symbol of the Kingship of Christ, in a white field, emblem of national righteousness.

Then "Old Glory"

is drawn up *under the cross*, in token of the nation's subordination to Christ as its King; proclaiming in the language of flags what the United States Supreme Court declared in a unanimous opinion in 1892, "This is a Christian nation"; proclaiming also that nothing has a right to have our flag float over it in token of protection that is inconsistent with the cross of a Christian civilization.

The cross in the many flags of Christian nations proclaims that the purpose—the ideal at least—of “Christendom,” which is but an abridgment of Christ’s Kingdom, is to make the law of Christ the law of the world.

Our object—and the *object* of a book or an address is more important than its *subject*—is to promote that ideal by securing the active aid of all to whom these words may come, in behalf of pending and progressing legislation, national and international, looking toward the removal of the greatest hindrance to missions, the greatest shame of Christian nations, the traffic in liquors and opium on the frontiers of civilization.

**A worthy celebration of the completion of nineteen Christian centuries new century.** No Christian celebration of the completion of nineteen Christian centuries has yet been arranged. Could there be a fitter one than the general adoption, by separate and joint action of the great nations of the world, of the new policy of civilization, in which Great Britain is leading, the policy of prohibition for native races, in the interest of commerce as well as conscience, since the liquor traffic among child races, even more manifestly than in civilized lands, injures all other trades by producing poverty, disease and death.

**A better environment for children and child races.** Our object, more profoundly viewed, is to create a more favorable environment for the child races that civilized nations are essaying to civilize and Christianize.

Science has made too much of environment, but the church has made too little. Science, in the sophomoric era of evolution, spoke of environment as almost omnipotent; but the church makes a greater mistake in almost ignoring it as if it were

impotent. Imagine a farmer giving his labor exclusively to planting seeds, making no effort to create a favorable environment for his plants by fencing out the cattle that will otherwise trample them under foot, and ignoring the weeds that will overshadow them, and then calling conventions after harvest to solve the mystery, why his plants are so few and small.

**City missionary** In this age of cities it is to be expected work. that conversions will decrease if we allow needless temptations about our youth to increase, such as foul pictures, corrupt literature, leprous shows, gambling slot machines, saloons, and Sabbath breaking. Instead of putting around our boys and girls a fence of favorable environment, we allow the devil to put about them a circle of fire; and then we wonder that they wither. *We are trying to raise saints in hell.* While the churches are anxiously asking why conversions are decreasing we would like to write on the sky, as the message for the hour at home and abroad, “ENVIRONMENT AFFECTS CONVERSION BEFORE AND AFTER.”

This warning is needed alike in city missions, home missions and foreign missions.

**Home mission-** ary forces, in Montana, for example, so rapidly build up their churches, in some of which the only man in attendance is the preacher, as by devoting their chief energies unitedly, for a whole year, if necessary, to securing the adoption of the American Sabbath in place of the holiday, work-a-day Sunday?

**Environment in mission fields.** And surely, when missionaries tell us that “Christian nations are *making ten drunkards to one Christian,*” and when they also say

that we could multiply conversions by ten if we could first subtract the saloon, it would seem hardly less than a self-evident mathematical axiom that missionary and temperance societies ought to unite actively in this country, as they have in England, to marshal Christian citizenship for the swift overthrow of the liquor traffic among native races.

**Law as well as gospel needed.** To create a more favorable moral environment is the supreme mission of government, at home and abroad. In the words of Gladstone, "The purpose of law is to make it as hard as possible to do wrong, and as easy as possible to do right." Ex-President Harrison, in opening this Ecumenical Missionary Conference, declared that the child races, "even less than our children, have acquired the habits of self-restraint." They should therefore be treated as the wards of civilized nations, as, theoretically at least, we have treated our minors and Indians.

**We are the government.** In a heathen country, like Turkey, missionary work must be chiefly the planting of Christian life in individual souls. But when in any country individuals have been converted in such numbers that Christian convictions have become a Christian nation, then in the home land and in all its colonies, the Christian citizens, who can control the acts of government if they will, are responsible if these acts are so unchristian as to hinder the work of civilization and Christianization. In all missionary lands that are controlled by Christian popular governments the very citizens who send the missionaries are responsible for permitting the sending of the opium and intoxicants which are the greatest hindrance to their work.<sup>1</sup>

<sup>1</sup> Considerably more than half the world's surface is under

Miss Marie A. Dowling, a missionary to China, tells in a letter how a Chinaman asked her and other missionaries standing by, why they were in China, to which they replied, "To preach the true doctrine." The Chinaman said, with bitterness in his voice, and contempt in his manner, "You cannot be true, for in one hand you bring opium to curse China, and in the other you bring your religion." The missionaries replied that they were from America, not from England, which forced opium upon the Chinese. "But," the letter continues, "what if we had been in Africa?" Let the missionaries cease their vain effort to separate the Christians that sent them from the citizens that permit the rum and opium to be sent, and in prophetic indignation awake *Christian citizenship to prohibit this slaughter of native races.*

Christian citizenship can certainly dictate the policies of Great Britain and the United States, whose united leadership in such a case would almost certainly be followed by all others of the sixteen great nations that dominate the world, and that have already twice adopted in treaties the principle that the native races should be protected against the vices of civilization. To secure extensions of these treaties made for Africa to all like cases the world over, by way of providing a favorable environment for child races in the process of civilization, is our sublime object.

Christian governments, and the remainder largely under their control and if we had really Christianized our politics the world might soon be Christianized, but the Christian government back of the missionary is often his chief obstacle rather than his best ally, because of its attitude toward the liquor and opium traffics.

**The supreme crime of politics and commerce.** With this object clearly in mind, let us examine without flinching the great evil we seek to cure, the slaughter of native races, body and soul, through the white man's vices, a crime done by commerce, with the co-operation of politics, *of which no one of us is innocent who has not done his utmost to prevent it.*

**Total abstinence religions.** At the foundation of this part of our study we must place the fact that when this debauching of the native races began half the world was under total abstinence religions, Hindu, Buddhist and Mohammedan. There are seven hundred millions of arguments against the shallow sophistry, invented by tipplers but often echoed by Christians, that the desire for intoxicants is "a universal human instinct that will be gratified one way or another." Wherever in heathen lands Christian nations have not "made ten drunkards to one Christian," it is usually due to the fact that we have encountered a total abstinence religion. In their simplicity Persians suppose white men and Christians are one and the same, and that drunkenness is a fruit of Christianity. Mohammedans say on seeing one of their number drunk, "He has left Mohammed and gone to Jesus." Here are some ingenuous expressions in a description of drinking usages in Morocco, from a Mohammedan point of view: "Drunkenness is considered a Christian sin." "All the grog shops are kept by Christians." "There is no license system because the Sultan cannot derive a profit from sin." "No efforts are made to check the manufacture, importation or sale of intoxicants because the Moors consider it a Christian habit which they must tolerate." This "Christian habit" is the chief obstacle, say the missionaries, to

the conversion of Mohammedans, in Africa and Asia alike. The testimony is abundant that even now the adherents of the total abstinence religions, except the classes that are intimate with Europeans and have been affected by their evil example,<sup>3</sup> generally observe this best of all the provisions of heathen religions.

**Other heathen races light drinkers.** Even those heathen who are not held to abstinence by religious vows are most of them very temperate.<sup>4</sup> President James B. Angell, through whom, when American Minister to China, a treaty was negotiated that stopped the



PRES. J. B. ANGELL.

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<sup>3</sup>The following is a representative statement. It came to the National Temperance Society from a Hindu. "With the spread of the English education in India, we notice the more extensive use of liquors. We are strictly and religiously prohibited from touching liquors, but many of our youths privately drink the English and the country wines and liquors. A small band of preachers are doing their best by giving lectures against the use."—*R. S. Rana, L. C. S., Raj Kot, India,*

14-3-1900.

It is a suggestive fact that the only place in our new islands where prohibition is now in force, so far as we have heard, is in Sulu, where liquor selling inside and outside the army has been forbidden by Col. Jas. F. Pettit, chiefly because he is surrounded by fierce Mohammedans, who are abstainers by religion.

<sup>4</sup>The Ainōs of Japan are the only race of heathen drunkards known to us who were not made so by civilization. Drunkenness is with them, as with ancient worshipers<sup>5</sup> of Bacchus, a religious ecstasy.

importation of opium by American merchants into that country, told me that when resident in Pekin he did not see two drunken Chinamen a year. In the year



MINISTER WU.  
*Copyright, Gutekunst,  
Phil.*

in India as in England or the United States."

**The folly of whisky drinking coming of the white man, had learned in the tropics.** Tropical races generally, before the by instinct and the survival of the fittest to drink only mild intoxicants and those very

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<sup>5</sup> In response to an inquiry, the Chinese Minister at Washington, Wu Ting-fang, sends us this statement: "Imperial edicts against liquors have been so common in China from the remotest times that I need to mention only a few of them. Emperor Yu, of the Hsia dynasty, had a particular distaste for wines of a delicious flavor owing to their insidious nature. Emperor Cheng, of the Chow dynasty, issued a strong edict against the use of wine, which has remained to the present day a classic of the Chinese language, much admired by scholars. The laws of the Han dynasty prohibited the use of wines and liquors except upon occasions of national rejoicing and festivities. Emperor Chao-lieh, of the Han dynasty, made it unlawful even to make wine."

moderately. European and American merchants look down upon such races as intellectual inferiors, but they at least have "more sense" than to invite insanity and early death by whisky drinking in the tropics. Hon. Ogden E. Edwards, who lived long as consul and merchant in Asia, declares it is hardly less than idiocy for a civilized nation to allow whisky to be sold in tropical colonies. The excessive death rate of Europeans who go to the tropics is conveniently laid to malaria, which has no doubt slain its thousands, but tropical drinking has slain its ten thousands.<sup>6</sup>

**Native drinks  
less harmful  
than those of  
civilization.**

It is often claimed that civilized drinks displace worse native ones, but there was but little "strong drink" in heathen lands before they came in contact with civilization,<sup>7</sup> and when such a distilled native drink is found, as in the case of arak, it is commonly used by the natives in very small quantities. Was it native drink that wrought the wholesale slaughter of the American Indians, and of the Africans?

There is no escape for the sure indictment of history, that in the nineteenth century the so-called Christian nations, largely because Christian citizens failed to protest effectively at the polls, have made

<sup>6</sup> The American Board has recently stated that its missionaries, though a majority of the mission fields are tropical, show a death rate in the last decade of 8.6 per thousand, which is 4.9 per thousand less than the death rate of the select insured lives of twenty-eight American life insurance companies. These missionaries are total abstainers.

<sup>7</sup> One missionary says: "In the matter of the rum traffic America and England are more heathen than the Africans. The palm wine will make the native over-merry, but it is only the imported rum that makes him a beast complete."

the savages they essayed to civilize more intemperate than they found them.

**Civilization, with all its faults, a gain.** The vices of civilization have done such deadly work that many are saying that we might better have left the heathen in their simplicity.<sup>8</sup> They object to sending a lone missionary in the cabin with enough New England rum in the hold to *pervert* ten times as many as he will *convert*. But they forget that the rum would go even if the missionary did not. "Trade follows the flag," says one. "Trade follows the missionary," says another. But oftener trade outruns both, as in Hawaii.

And with all its faults civilization has carried more blessings than curses to new lands. For instance, in India, where England's course has subjected her to much just criticism, one hundred cruel customs, such as throwing the children into the Ganges and burning widows with their husbands, have been abolished by the British government, moving forward slowly as missionaries created public sentiment to support these humane reforms. But let us remember also that India might have had the blessings without the curses of civilization if the Christian citizenship of Great Britain had unitedly so ordained at the ballot box.<sup>9</sup>

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<sup>8</sup> Dr. John G. Paton, being asked what he thought of leaving the heathen in their innocence, replied with gentle irony: "If there are such peoples I don't know of them. All heathen whom I have seen have been unhappy in their heathendom, abominable in their habits. The man who does not know Christ may write a pretty tale filled with dialect and the romance of undisturbed children of nature. Such a writer misses much and does harm for art's sake."

<sup>9</sup> The rapid increase of intemperance in recent years in the world at large is declared and described in "Christian Missions

**Our new policy.** Shall we condemn the sins of other nations and condone our own? We allowed the stalwart American Indians, children of nature claiming our special protection, to be slaughtered wholesale by the drink traffic pushed by white savages through a "Century of Dishonor," and then repented and made them wards of the nation, protected, as we protect minors, against the liquor seller. In the Indian Territory and in Alaska for a generation we forbade the sale of intoxicants even to the whites as the only practicable way to protect the reds, and when, in 1899, prohibition in Alaska was hastily repealed, so far as it applied to the whites, it was retained for all native races, even for those that are civilized and live in villages, members of the Greek church.

**Whisky is killing.** It is self-evident that the full prohibition of the Indian Territory, or at least the Alaskan prohibition for all native races should have been extended to the similarly populated islands of Hawaii and the Philippines.

There was yet another national precedent pointing the same way, the international treaty of 1892, by which sixteen of the foremost nations of the world covenanted to suppress in a certain defined part of Africa—the larger part of the Congo Free State—the traffics in slaves, firearms and spirituous liquors. Our country, I blush to say, was the last, save Portugal, to sign the treaty, and even jeopard-

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and Social Progress," by Jas. S. Dennis, D.D. (Revell), vol. I, pp. 76, 84, with numerous references to the literature of the subject. See also Gustafson's "Foundation of Death," pp. 351-356 (Funk & Wagnalls Co., N. Y.). For a fuller world survey of the drink curse, see "Temperance in All Nations," National Temperance Society, N. Y.

ized its success by years of delay.<sup>10</sup> *The Moslems and the monarchies went in before us, reminding us of a fact that we must face, that the liquor traffic, in the very nature of the case, has more power in a republic than under any other form of government.* But we joined the treaty at last, accepting this new policy of civilization, namely, that civilized nations are bound to restrain their own merchants in

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<sup>10</sup> Treaty made July 2, 1890, ratified by U. S. Senate January 11, 1892. The portions of the treaty that relate to liquors are:

"ARTICLE XC.—Being justly anxious concerning the moral and material consequences to which the abuse of spirituous liquors subjects the native population, the signatory powers have agreed to enforce the provisions of Articles XCI, XCII, and XCIII within a zone extending from the 20th degree of north latitude to the 22d degree of south latitude, and bounded on the west by the Atlantic Ocean and on the east by the Indian Ocean and its dependencies, including the islands adjacent to the mainland within 100 nautical miles from the coast.

"ARTICLE XCI.—In the districts of this zone where it shall be ascertained that, either on account of religious belief or from some other causes, the use of distilled liquors does not exist or has not been developed, the powers shall prohibit their importation. The manufacture of distilled liquors shall also be prohibited there.

"Each power shall determine the limits of the zone of prohibition of alcoholic liquors in its possessions or protectorates, and shall be bound to make known the limits thereof to the other powers within the space of six months.

"The above prohibition can only be suspended in the case of limited quantities intended for the consumption of the non-native population and imported under the régime and conditions determined by each government."

Article XCII provides for a progressively increasing tax on distilled liquors for six years in all parts of the zone to which the above prohibition does not apply, as an experiment on which to determine a minimum tax that will be prohibitory to natives, which by treaty of 1899 was fixed at 52 cents a gallon.

On this treaty, ratified by U. S. Senate Dec. 14, 1900, see pp. 1, 36, 56.

*defending the child races of the world as their wards, especially in newly-adopted countries not already hopelessly debauched by the vices of civilization.* The Philippines were precisely such a case, but to them we gave not even protection for the native races against rum. That the rum tragedy of Manila is being repeated in our other new islands we have abundant evidence. For all of them missionary work should begin with an attack on the American saloon.

**Victories already achieved.** To many people it seems a chimerical dream to talk of uprooting the traffics in liquors and opium among native races. But in fact the crusade has already marched three successful stages toward victory. The first stage is the treaty already referred to, made by sixteen leading nations in 1892 for the suppression of the traffics in liquors, firearms and slaves in the Congo region. Although it is extremely difficult to enforce such a law in such a country, the general testimony of missionaries is that it has been of great benefit, and that the part of Africa so protected presents a most favorable contrast to adjacent portions not under prohibition.<sup>11</sup> That treaty has taken us over the most

<sup>11</sup> Mons. A. J. Wauters, a well-known traveler in the Congo Free State, and author of several works on the Congo, and one of the chief officials of the Congo Railway, makes the following statement: "In 1890, immediately after the passing of the Brussels Act, the importation of spirits into the greater part of the Free State was absolutely prohibited. The area of prohibition was further increased in March, 1896, and again in April, 1898, so that spirits cannot be carried beyond the river of Mpozo on the southern bank, and as the railway is entirely within the zone of prohibition, liquor cannot be conveyed by railway."—*Twelfth Annual Report, United Committee for the Prevention of the Demoralization of the Native Races by the Liquor Traffic*, p. 24.

difficult stage of all—the first step that costs. In that action the principle is admitted, the precedent established, whose logical expansion will save from these curses all the native races of the world. It has already been expanded somewhat in a treaty made in 1899. That is the second stage. We shall carry petitions, now being gathered<sup>12</sup>—let every one lend a hand—to those sixteen nations, asking for a worldwide expansion of that treaty. The recent abolition of the Siberian exile system is a fresh proof that a nation may be shamed out of a wrong course by the general disapproval of mankind.

**Great Britain's THAT THIS REFORM IS NOT TO STOP WITH new policy.** THESE CRUDE INTRODUCTORY STAGES IS EVIDENCED BY THE FACT THAT GREAT BRITAIN, WITHOUT WAITING FOR THE CONCURRENCE OF OTHER POWERS, IS ADOPTING PROHIBITION, IN THE NAME OF CONSCIENCE AND COMMERCE, AS TO OPIUM, IN BURMA,<sup>13</sup> AS TO INTOXICANTS, IN MANY PARTS OF AFRICA<sup>14</sup> AND THE SOUTH SEA ISLANDS.<sup>15</sup> This is the third stage.

<sup>12</sup> See p. 6.

<sup>13</sup> See p. 94.

<sup>14</sup> Dr. Alfred Hillier, for many years resident in South Africa, in his paper before the Royal Colonial Institute, 1898, makes the following statements: “For the prevention of this evil there is one remedy, and only one; it is *the total prohibition of the liquor traffic among the natives*. In RHODESIA this prohibition obtains and is enforced. In BECHUANALAND the native Christian chief, Khama, has steadfastly forbidden the importation of liquor among his people, and in this attitude he has, in the recent annexation of Bechuanaland to the Cape Colony, been supported by Her Majesty’s Government. NATAL, BASUTOLAND and the ORANGE FREE STATE enforce prohibition.”—*Twelfth Annual Report, United Committee for the Prevention of the Demoralization of the Native Races by the liquor Traffic*.

<sup>15</sup> See p. 53.

**Temperance** Let no one think we are neglecting work at home. saloons on our own shores in this crusade for the defense of native races at a distance. The beginning of the end of slavery in the United States was the battle against its extension to new territories. Many who had accepted it as a necessary evil for the old South, stoutly opposed its extension into the new West. The outcome was a fresh study of the evil, resulting in its suppression in the old States as well as in the new Territories. There are signs that this history is about to repeat itself in the long war with the saloon. Many who have ceased to fight the liquor traffic in civilized lands are shocked at the idea of Christian nations carrying its horrors into new countries, where the frontiersmen of civilization confront the child races, to whom it has proved so deadly. We are putting our old story on a fresh background and giving it a new audience, interesting missionary people in temperance as well as temperance people in missions. Our merchants, reconciled to saloons at their doors, on the devil's theory of "necessary evils" and because they have been too busy to see that trade as well as morals are damaged thereby, will perhaps see in the rapid destruction of buying power wrought by rum among the child races, an intensified picture of what is going on more slowly in their own town. The trade is an Arab, its hand against every other trade, and every other trade should be against it. Merchants, and especially farmers and other workingmen, should learn that it makes a great difference whether money is "put into circulation" in a saloon or in some useful mart. Of a dollar put into whisky but two cents goes to labor, and in the case of beer it is but one. Of a dollar put into hats and caps,

thirty-seven cents goes to labor. And in other useful trades the percentage is similar. The large meaning of this is that if the billion dollars worse than wasted for drink in the United States every year were used to purchase the twenty chief comforts of life, the farmer would get four hundred millions of dollars more for raw material, and there would be additional employment in handling these comforts for one and a third millions of bread-winners, besides those turned out of the liquor business.

We may sum up, in the words of a poem by Coletta Ryan,<sup>17</sup> these profound problems that confront us at the crossing of the century.

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<sup>17</sup> The Coming Age, Dec., 1899.

"God is trying to speak with me, and I am trying to hear.  
 'Away with the gold that is won by death  
 Of mind and body.' (O Nazareth!  
 O living, breathing tear!)

Away, away with the realist's hand,  
 Away with the tyrants that slave the land,  
 For the heart must sing and the stars command.  
 (Great God is near.)

And soothe and comfort the voice of pain,  
 Man's Eden must return again,  
 And the Christ that suffered must live and reign.  
 (Great God is near.)

And hush and silence the battle's din—  
 And lift forever the mists of sin  
 That veil the wealth of the God within.  
 (Great God is near.)

And strive, oh, strive to be brave and true;  
 The world is dying of me and you,  
 Of the deeds undone that we both might do'  
 (Great God is near.)"

**Rev. H. Grattan Guinness**, in an address before the Centenary Missionary Conference, London, 1883:

"The merchants of Christian nations, especially those of Great Britain, Holland, Germany and the United States have been for many years practically forcing on the weak and ignorant races of Africa and the South Seas, of Madagascar and Australia, of India and Burma, the rum, gin, brandy, which are to them not only the degrading curse they are in this country, but a maddening and deadly poison. This they have done for the sake of the enormous profits arising from the sale of cheap and bad spirits, profits amounting in many cases to *seven hundred per cent.* They are doing it every year to a larger extent. Enormous capital is invested in the trade, every opportunity for extending it is eagerly sought and the right to spread this blighting curse in the earth is claimed in the name of *Free Trade*.

"These uncivilized people have neither the strength of mind to *avoid* the snare, nor the physical stamina to *withstand* the poison. They are often painfully conscious of the fact, and entreat the Government in pity to remove from them the awful and irresistible temptation whose dire results they dread, but whose fascinating attractions they cannot resist.

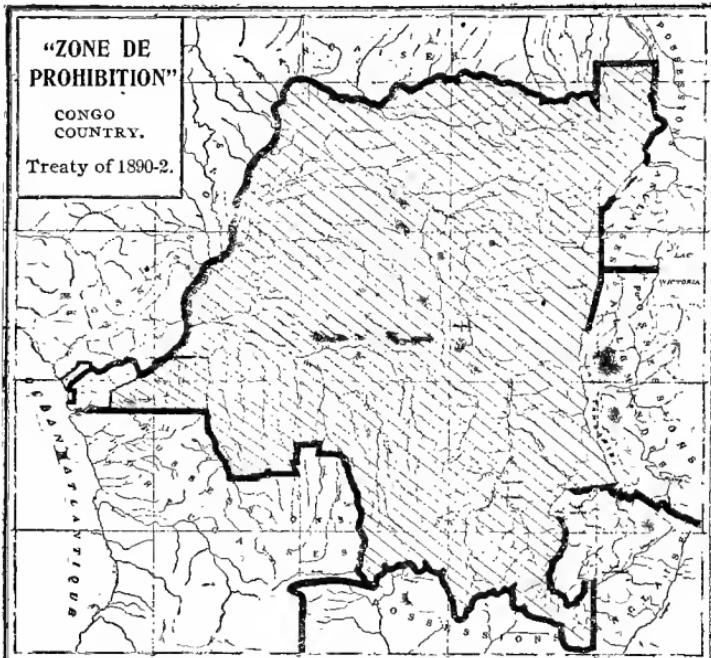
"There is no question whatever that this accursed drink traffic has been *one of the greatest hindrances to the spread of civilization and Christianity in heathen lands*.

"The Rev. Thomas Evans (of India) says, 'I am at my wits' end to find out the reason why our rulers introduced into this country a system which kills us, body and soul, and gives them in return but a paltry sum for a license tax.'

"Every municipality in India would suppress the use of strong drink if the government would allow them. We are doing in India with the drink what we did in China with opium, forcing it upon an unwilling people, until they become demoralized enough to desire it. And this for the sake of a revenue.

*Prayer and co-operation alone can meet the case. Prayer to God, persevering, unanimous, believing prayer; and co-operation—the co-operation of Christian governments in the prohibition of a traffic producing more misery and destruction among native races than slavery with all its horrors."*

## **INTERNATIONAL TREATIES FOR THE PROTECTION OF NATIVE RACES.**



MAP BELOW SHOWS ON A SMALLER SCALE THE MUCH GREATER RANGE OF  
TREATY OF 1899, 20 DEG. N. LAT. TO 22 DEG. S. LAT.



Mohammedan prohibition protects native races in the parts of Africa north of portion covered by Treaty of 1899, and British prohibition protects most of the natives in the regions south of it.

On Treaty of 1890-2, see pp. 23, 158.

On Treaty of 1899, see pp. 26, 50, 51, 159.

## Rum Tragedies in Africa.

LIVINGSTONE: All I can say in my solitude is, May Heaven's richest blessing come upon every one—English, American, or Turk—who shall help to heal this open sore of the world.

PRESIDENT GROVER CLEVELAND, in message, December 4, 1893:

By Article XII of the general act of Brussels, signed July 2, 1890, for the suppression of the slave trade and the restriction of certain injurious commerce in the independent State of the Congo and in the adjacent zone of Central Africa, the United States and the other signatory powers agreed to adopt the appropriate means for the punishment of persons selling arms and ammunition to the natives and for the confiscation of the prohibited articles. It being the plain duty of this government to aid in suppressing the nefarious traffic, impairing as it does the praiseworthy and civilizing efforts now in progress in that region, I RECOMMEND THAT AN ACT BE PASSED PROHIBITING THE SALE OF ARMS AND INTOXICANTS TO NATIVES IN THE REGULATED ZONE BY OUR CITIZENS. [Let us repeat for Africa law made for Pacific Islands, p. 52.]

T. H. SANDERSON, in letter to W. F. Crafts, Dec. 10, 1900: "I am directed by the Marquis of Lansdowne to inform you that Lord Cromer states that Lord Kitchener, when Governor-General of the Sudan, instructed the moodirs to see that no liquor was sold to natives.

Startling statistics of the liquor traffic in Africa are given by Rev. Jas. S. Dennis, D.D., in "Christian Missions and Social Progress," pp. 78, 79. One of the strongest articles on this subject is by Archdeacon Farrar in *Contemporary Review*, 1888. The author bore to the 3d Brussels Congress of Nations for the Restriction of the Sale of Spirits in Africa, in 1906, a great petition (p. 225) for the extension of the Congo prohibition (p. 24) to all native races. The petition was not granted, but the tax on distilled liquors was raised from 70 to 100 francs per hectoliter. It will probably fail, as did the previous tax, but may clear the way for such prohibition as advanced nations put on their uncivilized wards.

The Congo Free State, of whose protection against distilled liquors the following pages speak, has been severely criticised for cruelties to natives employed in the rubber trade, but these critics testify that the international prohibitory law is well enforced, no doubt because the shrewd traders recognize that for their native workmen more rum would mean less rubber, as everywhere intoxicants reduce industrial efficiency.

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At the 1904 meeting of the International Missionary Union in Clifton Springs, N. Y., the following memorandum, prepared by Rev. R. H. Nassau, M.D., for more than forty years a resident in Africa, was unanimously adopted:

"Protests against Traffic in Intoxicating Liquors among aboriginal populations come from various sources. 1. From the lips of missionaries in charge of native churches, where a careful estimate claims that the membership would be ten-fold the present number were it not for the temptations set by the drink habit. If there be such a thing as 'moderate drinking' possible to the colder blooded and stronger willed Anglo-Saxon, it is not possible to the enervated population of tropical countries. 2. It is not true of those countries that their own native drinks, and not the foreign liquors, are responsible for their drunkenness, and that they would be equally drunken even if the foreigner had not introduced his rum. Native palm-wine, and plantain-beer are not as intoxicating, do not so sodden the mind or destroy physical organs as the poisonous compounds of the rum trade (p. 50).

**REV. WILLIAM TAYLOR, D.D.**

MISSIONARY BISHOP FOR AFRICA METHODIST-EPISCOPAL  
CHURCH, 1884-1896, THIRTY-THREE  
YEARS OF MISSIONARY SERV.  
ICE IN AFRICA.



BISHOP TAYLOR.<sup>3</sup>

On my first voyage down the west coast of Africa the Kroo boys who handled the cargo on a three months' cruise down and up the coast were paid in gin of the wretched quality used in commerce on that coast. If they succeeded in obtaining a small portion before they left the ship the result

was temporary insanity involving the necessity of imprisonment in the brig. On our way up the Coanza River our little steamer made its first landing at a "factory" which was the export point of the plantation, a distillery which did business under the

<sup>3</sup>In the giving of testimony *the face is a part of the evidence, and so we have inserted portraits of many of our witnesses, that they may seem to speak from the very lips.* Missionary letters in this volume, unless marked otherwise, were written in 1900

name of Bon Jesu—Good Jesus. Many thousands of the Ambundu had never heard the sacred name except in connection with this agency of the devil.

**Rum as a means of cheating.** At Malange, our inmost mission station in Angola, we found the following method of trading: Caravans arriving from the interior with ivory, dyewoods and rubber were invited to deposit their loads in the compound of the trader. They were then debauched with rum for several days, when they were told what price would be paid for their products. If they expostulated they were informed that the trader now had possession of them and they must take his price. When forced to do so, they were paid in rum, also at his price. We opened a trading post, putting it in charge of a merchant from Lynn, Mass. Because of his square dealing with the natives and the payment of a fair price for their product in cloth, needles and thread, or Portuguese currency if they preferred, our missionaries became welcome heralds in the caravansaries, and the natives returned to their homes with the message of salvation from the new people they had met, "the God-men."

At that time there were two hundred steamships in the rum trade of Africa. Since then the coast steamers have ceased to pay their Kroo boys in rum, and it has been excluded from large sections of Africa. Among others, that large territory called Zambesia has excluded the rum traffic. Like the river of the same name, it is called after N'Zambe, the God of the Heavens; and if it succeeds in maintaining the strict prohibition enjoined by many African chiefs it will be worthy of its title, "God's Country."



BISHOP HARTZELL.

**Rev. Joseph C. Hartzell, D.D.**  
(Missionary Bishop for Africa  
Methodist - Episcopal Church,  
1896—, four years' service in  
Africa).—Bishop Tugwell, of  
the English Church, whose  
diocese is on the west coast of  
Africa, said a few months ago  
that seventy-five per cent of the  
deaths among the European  
traders and other white inhabi-  
tants of Lagos were due to  
the excessive use of intoxicat-  
ing drinks, and I believe that  
he did not overstate the facts.

As to the natives, not only on

the west coast of Africa, but also in all Africa wherever they are in touch with European commercial relations and the traffic is allowed, I believe that fully seventy-five per cent of their demoralization in home life and in personal character comes from the same source.

The abominable and wicked habit of "treating," so common among the Europeans, is, as a rule, extended to the natives whose trade is desired. I have seen many caravans come from the interior to the coast towns with rubber or other native products. The European traders would at once invite the "captains" of the caravans to their places, and, getting them half drunk, would dress them up and start them out as illustrations of their great kindness and liberality. As a result, the traders would buy the rubber at a very low price, and in turn sell to the caravans through their half-inebriated "cap-  
tains" what they needed, at enormously large prices.

It is encouraging that England and other nations having vast possessions and responsibilities in Africa, are seriously considering this question. There are large sections where the sale of intoxicants to the natives is forbidden, and wherever possible attempts are made to lessen the sale by increasing the per cent of taxation.

What a sad thing it is that there could not have been a consensus of national conscience and policy, on the part of the three or four great nations of Europe who control the destinies of Africa, to exclude intoxicants from the millions of that continent!

**Henry Grattan Guinness, M.D., F.R.G.S.** (Secretary "Regions Beyond" Missionary Union, London).

—It is infinitely sad that the contact of civilization with the native races of West Africa should have been characterized in the first place by slavery, and later on by the traffic in ardent spirits. It is well that our steamers should carry missionaries to the Dark Continent, but is it well that the cargo of many a vessel should mainly consist of gin and gunpowder? This was the case with the old steamship Adrian, on which I sailed for the Congo in 1891. In due time we safely reached Banana, at the mouth of the Congo River, and I commenced to see the abominable effects of the firewater, which in those days was so freely sold. Night was made hideous in the wooden hotel by scenes and sounds of revelry. A dozen bottles of gin could be



H. G. GUINNESS, M.D.

**Wages paid in gin.** bought for sixty cents. The already degraded natives were in part paid for their labor in gin, and they were thus further degraded, demoralized, decimated and damned.

To-day the strength of the spirits sold is greatly diluted, as its poisonous and destructive power was even for trade purposes too serious. When the artificial taste was created, palm wine, which is very slightly intoxicating, could no longer suffice the natives, who were prepared to barter all their possessions for the accursed "firewater." I have often seen the graves of these poor heathen decorated with the gin bottles they owned during life.

It is a matter of profound gratitude that a restrictive tariff is in some degree lessening the sale on the Lower Congo; but still more are we rejoiced that combined Europe, too tardily kind, has drawn a cord of protection around Equatorial Africa, forbidding the sale of spirits beyond a certain clearly defined sphere.

**Miss Agnes McAllister** (Garraway, Liberia, Methodist-Episcopal Board, 1888—).—I would rather face heathenism in any other form than the liquor traffic in Africa. I have gone many times into the native heathen towns to preach the gospel, and found the whole town, men, women and children, in excitement over a barrel of rum that had been opened to be drank by the town people. I have seen them drinking it out of buckets, brass kettles, iron pots,



MISS AGNES MC ALLISTER.

earthen pots, tins, gourds, cocoanut shells; and a mother who could not get anything in which to put it would fill her own mouth with rum and then feed it to her babe from her own lips. And when I have reproved them they have replied: "What do you white people make rum and bring it to us for if you don't want us to drink it?"

**Mrs. P. Menkel** (Batanga, West Africa, Presbyterian Board, 1892).—The rum traffic in West Africa is the curse of the country. It both hinders and counteracts our missionary efforts. As a rule, our native Christian men cannot find employment with the white traders unless they are willing to accept rum in part payment for their services. Christian natives engaged in the rubber and ivory trade are required to take rum to the interior tribes in exchange for these articles, making the evil nature of the heathen much worse than before. It is sad to see the increased degradation of the natives in their villages caused by the white man's rum. When I speak to natives about not drinking rum, I invariably receive the answer, "We do not want rum in our country, and we wish you ministers or missionaries would send a letter over the big sea and tell them not to send us any more."

**Rev. A. Polhemus, M.D.** (West Africa).—*"Bishof was condemned for saying that seventy-five per cent of the Europeans who die on the west coast of Africa die of drink; but I can safely say that fully ninety per cent die from that cause."* Thus spoke an English army officer to me about a month ago, as we both sailed away from the west coast. The gospel has no greater enemy on the west coast of Africa than rum.

**Drink more  
deadly than  
malaria.**

**Rev. Charles Satchell Morris** (Traveler in South and West Africa, now special agent National Baptist Convention and American Baptist Missionary Union).—As I have witnessed the unutterable horrors of the rum traffic on the west coast, as well as in South Africa, I shall gladly embrace the opportunity to let the civilized world know something of the sickening details of a traffic of which it might be truly said, Slavery slew its thousands, but the rum traffic is slaying its millions.\* I traveled up and down the coast on boats that were simply wholesale liquor houses—rum in hogsheads, rum in casks, rum in barrels, rum in kegs, rum in demijohns, rum in stone jugs; and the vilest rum that ever burnt its way down human throats.

*What an awful many-sided charge the vast cloud of butchered African witnesses will have against the civilized world in the day of judgment! Africa, robbed of her children, rifled of her treasures, lies prostrate before the rapine and greed of the Christian nations of the world. A slave pen and battle field for ages, Christian nations, instead of binding up her wounds, like the good Samaritan; instead of passing*

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\* Rev. James Johnson, the native pastor of the island of Lagos, who was sent by the Christians of that place to plead their cause before the English Parliament in 1887, closed his testimony before a committee of the House of Commons with these words: "The slave trade has been to Africa a great evil, but the evils of the rum trade are far worse. I would rather my countrymen were in slavery and being worked hard, and kept away from drink, than that the drink should be let loose upon them. Negroes have proved themselves able to survive the evils of the slave trade, cruel as they were, but they show that they have no power whatever to withstand the terrible evils of the drink. Surely you must see that the death of the negro race is simply a matter of time."

*by and leaving her alone, like Levite and priest; have come to her with ten thousand shiploads of hell's masterpiece of damnation, rum, that is turning her children into human cinders; THAT HAS TURNED THE ENTIRE WEST COAST INTO ONE LONG BARROOM, FROM WHICH NO FEWER THAN TWO MILLION SAVAGES GO FORTH TO DIE EVERY YEAR AS A RESULT OF THE TRAFFIC.<sup>5</sup>*  
“Gin, gin,” is the cry all along the west coast, and, says Joseph Thompson, “Underneath that cry for gin I seem to hear the reproach, You see what Christian nations have made us.” Africa sends to Europe fiber, palm oil, palm kernels, rubber and coffee. Europe sends to Africa powder and balls to slaughter the body, and rum to slay the soul.<sup>6</sup>

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<sup>5</sup> Italics and capitals in all parts of the book are editorial emphasis.

<sup>6</sup> Rev. David A. Day, for twenty-four years a missionary in Liberia of the General Synod of the Evangelical Lutheran Church in United States, once wrote as follows: “In a few decades more, if the rum traffic continues, there will be nothing left on the west coast of Africa for God to save. *The vile rum in this tropical climate is depopulating the country more rapidly than famine, pestilence and war.* Africa, with the simple Gospel of Jesus, is saved, but Africa with rum is eternally lost; for the few missionaries that can survive there cannot overcome the effect of the river of strong drink that is being poured into the country.” The lamented Dr. Albert Bushnell, for thirty-five years a missionary of the Presbyterian Board in the Gaboon Mission, made the following statement a short time before his death: “Alcohol is the burning curse of Africa, and *the traders, with scarcely an exception, are remorseless as the grave.* Some people wonder why the coast tribes of Africa waste and disappear. It is no wonder to one who lives there with his eyes open. If I were an Apollo or Chrysostom, I should like to go through all the churches of the land, persuading and entreating every member for Christ's sake to abandon the intoxicating cup and prohibit its manufacture and sale. I would call aloud to all friends of missions, If you love the Church of God, help, help to dethrone the demon



REV. HENRY RICHARDS.

**Rev. Henry Richards** (Banza Manteke, Congo, Baptist Missionary Union, 1879—).—The importance of the liquor question with regard to Central Africa can hardly be over-stated. Its introduction means destruction of the moral character and will power of the native who comes under its awful influence, and seems almost to put him beyond the reach of salvation. • When the extra heavy tax was imposed

on foreign spirits imported into West Africa, the region recently purchased by the English government from the Royal Niger Company, the traders complained that these heavy dues interfered with the trade. THE COLONIAL SECRETARY [the Rt. Hon. Joseph Chamberlain] REPLIED THAT IT WAS THE INTENTION OF THE GOVERNMENT TO DISCOURAGE THE DRINK TRAFFIC, AS IT ULTIMATELY DESTROYED ALL TRADE BY DESTROYING THE POPULATION.<sup>7</sup> When the Afri-



JOSEPH CHAMBERLAIN.

of intemperance—our reproach before the heathen, the blight of our churches!"

<sup>7</sup> A deputation of the *Native Races and Liquor Traffic United Committee*, on April 14, 1899, memorialized the British

can becomes a drinker of foreign spirits he rapidly degenerates and sinks lower and lower. The natives on the coast misrepresent the natives of the interior, and travelers who have only visited the coasts have wrong impressions of the proper native character. MISSIONARIES ALWAYS PREFER TO

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Colonial Secretary regarding the protection of Mohammedan races in the Soudan and in the Niger Territories, and regarding the prohibition of Trade Spirits for the whole of West Africa, or, if this could not be arranged, they urged, as the best alternative, that:—1. A definite line should be marked out, beyond which no liquor should be imported, so as to effectually protect the Mohammedan districts before mentioned. 2. The carriage of spirits by railway, should be absolutely prohibited. 3. A minimum duty of not less than 100 francs per hectoliter at 5 centigrades should be established, which should be carried out by all the Powers having possessions in West Africa.

Mr. Chamberlain replied to the deputation in part as follows: "I hold, as a matter of deep conviction, that the Liquor Traffic in West Africa among native races, is not only discreditable to the British name, not only derogatory to that true Imperialism—the sentiment which I desire to inculcate in my countrymen—but it is also disastrous to British trade."

Then, after a careful survey of the present position of tariffs, and a declaration that Great Britain would seek for the imposition of a minimum liquor import duty on spirits in the coast districts, of four shillings a gallon, to be carried out in the West African possessions of all the Powers, he added:

"But I will go one step further and I will say even if the Brussels Conference should fail to produce the satisfactory results which we desire, I shall not be content to remain where we are. I agree with those that think that a special responsibility falls on Great Britain, and although I admit there is great difficulty in the way of foreign competition in dealing with this subject, still I do not think the difficulty is altogether insurmountable."—*Twelfth Annual Report, United Committee for the Prevention of the Demoralization of the Native Races by the Liquor Traffic.*

WORK IN THE INTERIOR, AS THEY KNOW THE WORK IS FAR MORE HOPEFUL AMONG THOSE NATIVES WHO HAVE NOT BEEN DEGRADED BY THE DRINK. CHRISTIAN WORK HAS HAD SMALL SUCCESS AMONG THE COAST PEOPLE. MISSIONARIES HAVE WORKED AND ORGANIZED CHURCHES ONLY TO SEE THEM BECOME CORRUPTED AND BROKEN UP. Even those who profess to accept salvation and give up the drink and heathenism for a time seem almost unable to resist the temptation to drink again the spirits that once enslaved them.

WHEN THE HEATHEN, UNTOUCHED BY THE FIRE-WATER, RECEIVE CHRIST, THEY APPEAR TO HAVE LITTLE DIFFICULTY IN GIVING UP THE NATIVE PALM WINE AND OTHER NATIVE DRINKS, AND HEATHENISM. SATAN HAS NO BETTER AGENT TO DESTROY THE AFRICAN THAN THE FOREIGN LIQUOR. The government of the Congo Free State decided to prohibit the drink trade beyond the region where it had not been introduced, but no boundary line was defined until quite recently, and the law was practically a dead letter. Now the boundary line is the Nkisi River, about 230 miles from the coast, beyond which the drink must not pass according to law, but to enforce this and prevent the native from crossing the line with drink will be very difficult, as they are born traders and have many markets. The only proper and successful way is to prohibit its sale entirely.

Many of the white assistant traders dislike to sell the drink and acknowledge that it is vile stuff and poison to the people, but say that they have to do it as their commercial houses command them to sell it. The chief white traders say that "the natives demand it," and the demand must be met, but IN ORDER TO GIVE THE NATIVES A LIKING FOR THIS FIRE-WATER, LARGE QUANTITIES HAVE BEEN GIVEN AWAY.

TO NATIVES WHEN A NEW DISTRICT HAS BEEN OPENED,  
IN ORDER TO CREATE A CRAVING FOR IT.

**Blessings of International prohibition.** **Rev. Peter Whytock** (Congo, "Regions Beyond" Missionary Union).—In the sphere of our Congo Balolo Mission, inside the area of the Great Bend of the Upper River, happily we are protected by the Treaty of Brussels from the European drink curse. Eleven years ago, when we arrived at the mouth of the Congo, some natives paddled off to us with fruit for sale. In a short time I saw one of them lying helpless in the bottom of his canoe. He had imbibed gin, which was a part of our cargo from Rotterdam. A young Belgian who returned with me to Europe, told me that the natives who were employed in the factories got a large part of their remuneration in trade spirits, and that for days each week they were drunk. The price of palm oil and palm kernels was in greater part paid in this awful drink.

**Rev. C. B. Antisdel** (Mukimvika, Congo, American Baptist Missionary Union, 1892—).—The greatest hindrance to our work is rum. There are five trading stations within two hours of my mission. Their chief article of barter is rum. One house sells each week a hogshead of this death-dealing drink. It is killing the people very, very rapidly. The captain of one of the steamers of the Etat Indépendant du Congo told me that when he gave rum to his workmen as part of their rations (as was formerly the custom) six out of thirty of his men were each week so ill as to require the services of a physician; but after a law was made prohibiting rationing with rum, even an entire month often passed without a single individual requiring medical attendance.

The Etat Indépendant du Congo will not allow alcoholic drinks to pass the Kpozo River, which is a few miles beyond Matadi, thus prohibiting intoxicants from all of this vast Congo State, which is nearly half the size of the United States, except a narrow strip bordering on Portuguese territory. In this section my station is located; hence the rum traffic is in full operation all about us. In going towards Sumba, where the trading houses are located, it always makes my heart ache as I meet the people returning from there, nine out of ten having nothing but rum, for which they have exchanged their produce, palm-kernels, palm-oil, rubber, peanuts and beans. Unless something is done to stay this iniquitous traffic, this people will soon become extinct. THIS SECTION IS BEING DEPOPULATED RAPIDLY. When I remonstrate with these Africans, urging them not to drink rum, they say: "But you white people sell us the rum; it is made by your own people. We have not the power to resist the temptation, although we know it is killing us." Again and again they have said to me, "We do not wish to drink. Summon a gunboat and drive these traders away with their rum, and remove the temptation from us!"

**Rev. W. P. Dodson** (Angola, Southwest Africa, Methodist-Episcopal Board, fifteen years' service in Africa, 1885—).—The native intoxicants in Portuguese Angola are palm wine and corn beer; strength of each sufficient to intoxicate, about like that of lager beer; used universally. The native narcotic is Indian hemp, smoked very generally and producing lung decay and heart trouble. The native religions do not forbid but rather favor the use of

these liquors and drugs. The imported liquors are Holland gin and a vile brandy for which English, German and Portuguese traders are alike responsible. A better quality of liquors and wines is used freely by a majority of the foreign residents, wine at meals, brandy after meals, and beer as a refreshment. When once introduced by the Europeans the great profit of the liquor traffic becomes evident to the more cunning of the natives, and the consequence is not only large dealing in rum but the purchase of a small rum still by every native smart enough to use it and favorably situated, the still being fed by his cane plantation, worked by household slaves. The covenant of the sixteen great nations in 1892 to suppress the traffic in slaves has never been carried out in Angola, which is to-day the field of local, foreign and domestic slavery as of old, though met by terms and arrangements with masters called "contracts," which are nothing less than a vile evasion of the law, and call for investigation.

**Sample of wholesale robbery.** Not long before my return to my native land [the United States], I witnessed in the town of Dondo, Angola, at the head of navigation of the Quanza River, the process by which trade with the native is made a farce, and his life forfeited as well as his produce. It was an unusually fine season for the



REV. W. P. DODSON.

rubber trade, and large baskets were brought down from the interior by thousands of natives arriving in large companies entering the town in single file, singing as they came. The first act of the trader was to get as many of these as he could into his large yard, and give them rum and a present of some sort. Drinking was followed by drunkenness and drunkenness by frenzy, and in this state the poor wretches were allowed to march in companies, dressed in flashing colors, carrying guns and brandishing knives along the street in wild mock fights. Then came the weighing of their valuable rubber with a falsified balance, their payment partly in rum, and their dismissal—each stage lubricated with rum.

I went back to the interior from that town, and having shortly to return to the coast, I saw the narrow trail lined on either side with many shallow graves covered over with brush and marked by a stick from which floated a rag from the clothes of the poor wretch who laid his drunken and exhausted body down to rise no more. And this was the return for that rich product which might have furnished means for developing many a happy, sober, native Christian village, a consummation made impossible by rum.<sup>8</sup>

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<sup>8</sup> To these African tragedies should be added, if only for contrast to Great Britain's new policy, previously mentioned, the story of Madagascar. When Mauritius became a sugar colony the rum made there was unfit for exportation to England. So it was sent to Madagascar; and when the frightful results in crime and disease led the Malagassy king to prohibit the importation, the Mauritius merchants complained, the English government interfered, and free rum was forced upon the island.

**England's new  
prohibitory  
policy in  
East Africa.**

**Rev. W. R. Hotchkiss** (Kangundo, Ukamba Province, British East Africa, Africa Inland Mission, 1895-1899, and now missionary of the Friends' Misionary Society).—To my mind the most convincing proof of the absolute unreasonableness of the liquor traffic in mission fields, not to say its unmitigated wickedness, is found in the action of the English government with respect to its East African possessions.<sup>9</sup>

IN THIS, THE LATEST BRITISH ACQUISITION IN THE DARK CONTINENT, STRINGENT REGULATIONS HAVE BEEN ISSUED, AND SO FAR AS I HAVE NOTICED, HAVE BEEN ENFORCED, PROHIBITING THE SALE OF EITHER LIQUOR OR FIREARMS TO THE NATIVES. When we consider this action in connection with her policy on

<sup>9</sup> The following is a copy of the Regulations made by Her Majesty's Commissioner and Consul-General for the East Africa Protectorate, with the approval of the Secretary of State.

"1. Alcoholic liquor, whether manufactured in the Protectorate or imported, shall not be sold or given, otherwise than for medicinal purposes, by any person to any native.

"For the purposes of these Regulations 'native' means any person of African race or parentage, not being a British subject.

"2. Any person who commits a breach of these Regulations shall, on conviction, be liable to a fine not exceeding 1,000 rupees, or to imprisonment for a period which may extend to six months, or to both, and any alcoholic liquor found in his possession shall be liable to forfeiture.

"3. Any alcoholic liquor found in the possession of any such native as aforesaid shall be liable to confiscation, and may be seized by any Protectorate officer and disposed of as the Sub-Commissioner of the province may direct.

"4. These Regulations may be cited as 'The Liquor Regulations, 1900.'

Great Britain has also given us a peculiarly timely precedent in establishing prohibition in the Soudan, conquered by Kitchener's army of abstainers. See Appendix.

the West Coast, where liquor has been poured in without stint, and where the result has been seen in rebellious uprisings and massacres innumerable, we have the testimony of one of the greatest nations, and certainly the most experienced colonizing power, that liquor for revenue does not pay, that as a simple commercial transaction it is ruinous, expensive, criminal.<sup>10</sup>

RESOLUTION ON THE “DRINK TRAFFIC” UNANIMOUSLY  
ADOPTED AT THE SUPPLEMENTAL MEETING OF THE  
CENTENARY CONFERENCE ON THE PROTESTANT  
MISSIONS OF THE WORLD, HELD IN EXETER HALL,  
LONDON, JUNE 20TH, 1888.

“That this International Conference, comprising delegates from most of the Protestant missionary societies in the world, is of opinion that the traffic in strong drink, as now carried on by merchants belonging to Christian nations among native races, especially in Africa, has become the source of terrible and wholesale demoralization and ruin, and is proving a most serious stumbling-block to the progress of the Gospel. The Conference is of opinion that all Christian nations should take steps to suppress the traffic in all native territories under their influence or government, especially in those internationally enrolled, and that a mutual agreement to this effect should be made without delay, as the

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<sup>10</sup> W. P. Dodson, previously quoted, declares that the rum traffic, as introduced by civilized nations into Africa, “turns the whole tide of industry into lazy, besotted indigence.” See also p. 64. Both these utterances, and especially the declaration of the Hon. Joseph Chamberlain on p. 40, are commended to the consideration of chambers of commerce, which in defense of commerce, if for no other reason, should ask Congress to adopt the new policy of Great Britain in our new islands.

evil, already gigantic, is rapidly growing."—*Report of the Centenary Conference on the Protestant Missions of the World*, pp. 475, 476.

"What is essential is *co-operation*. The example of what has been effected in the way of preserving the North Sea fisheries from the drink traffic by *co-operation* is encouraging. Britain, Germany, Belgium, Denmark, France, and Holland came to an agreement by which it has been stopped. Our object should therefore be so to awaken the conscience of Europe and the United States as to lead to a joint prohibition of the deadly traffic among all native races.—The late Rev. H. Grattan Guinness, in same.



One of the countless African graves of native rum victims, with the customary decoration of empty rum bottles and demijohns.

From photograph taken by Wm. A. Raff, missionary on Congo.

Exports of Rum from the port of Boston for year ending June 30, 1899:

Countries to which exported—	Gallons.	Value.
Turkey in Europe . . . . .	25,097	\$ 34,162
England . . . . .	26,210	35,595
British Africa . . . . .	790,550	1,099,743
Total . . . . .	841,857	\$1,169,500

—*Memorandum supplied to The Reform Bureau by the Boston Custom House, Sept. 17, 1900.*

## WHAT CAN BE DONE FOR AFRICA.<sup>11</sup>

### Work for More Adequate Prohibitory Legislation.<sup>12</sup>

Treaties of 1890 and 1899,<sup>13</sup> though encouraging, are both inadequate in that both relate only to "spirituous," that is, distilled liquors. The second allows these to be sold among natives, and even to them if they can pay the high price. Let us work for treaty on p. 58, made universal, see p. 1, and for such laws for Africa as are cited on p. 162 or pp. 47, 52, 56, 57.

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<sup>11</sup>These suggestions have been revised and approved by Rev. Joseph C. Hartzell, D.D., Missionary Bishop, Methodist-Episcopal Church.

<sup>12</sup>The International Missionary Union, at Clifton Springs, N. Y., in 1904, adopted the following appeal for international prohibition in all Africa: "Native chiefs, such as the Christian King Khama of South Africa and the Mohammedian chiefs of the Niger Delta, have petitioned, almost in vain, that the trader be not allowed to bring in his liquor. Some of the very men who are trading in liquor would be glad to have it abolished. To it is largely due the loss of white life in countries like Africa. And the only pecuniary gain in its use is during initial stages of the trade. Even when there exists prohibition by the government of some one country, the law is evaded, and smuggling is carried on over the border of an adjacent country. Were there uniformity and universality in tariff duties of an amount practically prohibitive, the evil could soon be extinguished."

The tax of seventy francs per hectoliter put upon distilled liquors in Africa by united action of the nations named below in 1899 was called a "prohibitory tax," but the investigations of The Natives Races Committee, London (send for report), show that this tax did not even prevent increased sales and consequent increased injury to markets as well as morals; nor is it to be expected, with such a large margin of profits, that the increase of the tax to 100 francs in 1906 will have much effect. Missionaries and travelers are requested to report as to this, each to his own government and all to the Reform Bureau, in order that, if the tax method has proved ineffective, the proposal cabled by President Roosevelt to the Third Brussels Conference on Spirits in Africa in 1906, urging the wise American policy of "prohibitory zones" wherever child races are numerous, the plan of Indian Territory (p. 162), which Europe also adopted for the Congo (p. 217), may be adopted for all native races (p. 1).

<sup>13</sup>In a letter to The Reform Bureau from Department of Foreign Affairs, Congo Free State, dated October 20, 1900, the following were named as the governments that had ratified the treaty of 1899: Germany, Belgium, Spain, Congo Free State, French Republic, Great Britain, Italy, Holland, Portugal, Russia, Sweden and Norway, Turkey. Our own Government was the only one of first rank that had not ratified. As in 1890-1892, the Moslems and the Monarchies had gone in before us.

It is strong encouragement to continue agitation for the righting of Africa's wrongs that the protests of British cocoa dealers and others against slavery in the chocolate plantations of Portuguese Africa caused the Portuguese government, in 1911, to send out officers "to put a stop to the slave trade." And these officers told missionaries in Bié that "within a year rum selling would be prohibited."

## NATIVE RACES DEPUTATION.

**Objects :** (1) To emancipate China from opium ; (2) To promote Senate Resolution of Jan. 4, 1904, following :

"In the opinion of this body the time has come when the principle, twice affirmed in international treaties for Central Africa, that native races should be protected against the destructive traffic in intoxicants, should be extended to all uncivilized peoples by the enactment of such laws and the making of such treaties as will effectually prohibit the sale by the signatory powers to aboriginal tribes and uncivilized races of opium and intoxicating beverages."

*Honorary President*—Rev. Frank D. Gamewell, Sec. Missionary Forward Movement, M. E. Church.

*Honorary Secretary*—Miss Margaret W. Leitch, Ex-missionary to Ceylon.

*Chairman*—Rev. F. E. Clark, D.D., Pres. World's Christian Endeavor Union.

*Secretary*—Rev. Wilbur F. Crafts, Ph.D., Supt. International Reform Bureau.

Prof. Sidney L. Gulick, D.D., Doshisha, Kyoto, Japan.

Prof. J. D. Davis, D.D., Doshisha, Kyoto, Japan.

Rev. Homer C. Stuntz, D.D., Asst. Missionary Sec. M. E. Church.

Rev. Wm. Ashmore, D.D., Baptist Ex-missionary to China.

Rev. W. L. Beard, Missionary to China, formerly of American Board,

now Y. M. C. A.

Rev. J. Walter Lowrie, D.D., Presbyterian Missionary to China.

Rev. J. C. Hartzell, D.D., M. E. Bishop of Africa.

Rev. J. M. Thoburn, D.D., M. E. Bishop of India. Retired.

Mrs. S. L. Baldwin, Pres. Methodist Woman's Foreign Missionary Society.

Rt. Rev. W. C. Doane, LL.D., Protestant Episcopal Bishop of Albany.

Rev. D. Stuart Dodge, Pres. National Temperance Society.

Rev. H. H. Russell, D.D., American Anti-Saloon League.

Mrs. Wilbur F. Crafts, Sunday School Supt. World's W. C. T. U.

Mrs. M. D. Ellis, Legislative Supt. N. W. C. T. U.

Mrs. Ellen M. Watson, of Non-Partisan W. C. T. U. and Presb. Woman's Missionary Soc.

The success of the British Native Races Committee, formed by the missionary and temperance societies jointly to influence their own and other governments to protect the native races of Africa and elsewhere against the white man's rum and other wrongs (p. 157), prompted the International Reform Bureau to organize a Native Races Deputation, representing American missionary and reform societies for similar, but wider purposes. This Deputation had two cordial hearings before Secretary John Hay, acting for President Roosevelt, the first on Dec. 6, 1901, on the above resolution, looking to the protection of all uncivilized and newly civilized races by a world treaty of all civilized powers (see pp. 1, 220); the other on Nov. 10, 1904, on a proposal that our Government should use its good offices with the British Government to secure release for China from treaty compulsion to tolerate the opium traffic (see pp. 222, 230). To this hearing the Methodist Missionary Society sent Dr. Gamewell; the Baptist, Dr. Ashmore; the American Board (Congregational), Mr. Beard; and Dr. Lowrie sent a letter as the official delegate of the Presbyterian Board. Secretary Hay recognized in both cases the representative strength of the Deputation, and after securing the President's approval promptly undertook the diplomatic tasks suggested.



REV. JOHN G. PATON, D.D.

**The Law for which he plead.**—Any person subject to the authority of the United States, who shall give, sell, or otherwise supply, any arms, ammunition, explosive substance, intoxicating liquor, or opium to any aboriginal native in the New Hebrides or any other of the Pacific Islands lying within 20 deg. north latitude and 40 deg. south latitude, and the 120th meridian of longitude west, and the 120th meridian of longitude east of Greenwich, not being in the possession of or under the protection of any civilized power, shall be punishable by imprisonment not exceeding 3 months, with or without hard labor, or a fine not exceeding \$50, or both. And in addition to such punishment all articles of a similar nature to those in respect to which an offense has been committed found in the possession of the offender, may be declared forfeited. If it shall appear to the Court that such opium, wine or spirits have been given *bona fide* for medical purposes it shall be lawful for the Court to dismiss the charge. (See p. 65.) Approved Feb. 15, 1902.

## The New Hebrides.<sup>1</sup>

### AN APPEAL TO AMERICA TO KEEP STEP WITH ENGLAND IN PROTECTION OF ISLAND PEOPLES.

ADDRESS BY

**REV. JOHN G. PATON, D.D.**

(Australian Presbyterian Board, 42 years' service)

AT THE SUPPLEMENTAL MEETING—REPEATED IN SUB-  
STANCE AT REGULAR MEETING—ECUMENICAL  
CONFERENCE, 1900.<sup>2</sup>

I am very glad to see so many assembled here to-day on a matter which is of such vital importance to the progress of God's work in every mission field.

After we gave the Gospel to the heathen, and life and property were safe, trade followed us, not to uphold the work of God, but to give the natives rum

<sup>1</sup> The New Hebrides consists of thirty islands, with about 80,000 population, of whom 18,000, on twenty-two islands, are Christianized. The others are still cannibal savages, who are being made yet more savage by American rum, and more dangerous by American guns and dynamite. The time is ripe, in view of recent events in China, to guard the sale of all these dangerous articles in all uncivilized lands by international agreement. See pp. 7, 51.

<sup>2</sup> Dr. Joseph Cook writes us: "The venerable and heroic John G. Paton's appeal to the American government to join England in prohibiting the liquor traffic with the natives of the New Hebrides, is the most overwhelmingly reasonable, pathetic and urgent call ever heard from missionary fields since the hour when the man of Macedonia stood in a vision at the side of the Apostle Paul and said, 'Come over and help us.' "

and brandy, which ruin both their bodies and their souls. I have been sent to remonstrate with the American traders' agent not to give to ~~traders selling~~ the young men, the natives, this mad-  
~~cannibals rum~~ and guns. denning liquor, and he would stop it for a short time, and then again return to it. At last we sent a deputation to him, and he said he could not stop the business; to do so would ruin him and his wife and children. Instead of the drink saving him and his family, it nearly proved the death of them all. Natives maddened with his own rum, and in some way offended, would have shot him with rifles he had sold them had not the missionary's helper stood between him and them, pleading in his behalf. Meantime his wife and children escaped by flight.

These natives eagerly desire to embrace Christianity, but when they are under the influence of liquor they shoot each other, and they shoot themselves. Even a white man sometimes shoots his friend, and not a few of them have fallen victims to their own madness.

In West Tanna my son was placed as a missionary three years ago. At that time he did not know a word of the language, but he labored hard, and he succeeded, by God's grace, in converting many of the people, including the war chief of four thousand cannibals. This war chief came to the missionary one morning and said: "Missi, will you go with me to the American traders living on the shore and help me to plead with them ~~A converted chief pleads for~~ not to sell to my men the white man's firewater, for when their reason is prohibition. dethroned by it they commit shocking crimes, and I have no power to control them. It's

making havoc of my people. I have wept over it. When you come to give us the Gospel, why do your countrymen come with the white man's firewater to destroy our people?"

A savage, drunk on traders' rum, and armed with a trader's musket, is a thing of horror. My son would have been killed by a bullet from an American gun, sold by an American trader to a native, if the noble chief before mentioned had not thrown himself between the half-drunk native and the missionary, only to fall dying with the bullet in his own body. Natives maddened by American rum have ~~Rum-maddened~~ turned American rifles against the little ~~savages shoot-~~ native orphan girls of the mission who ~~mission~~ ~~children.~~ were sporting in the tops of trees, and shot them down with as little compunction as if they had been monkeys.

American rum and guns have wrought many other tragedies, including the case of a trader on Tanna who wrought as a lay missionary and was shot while he knelt in prayer.

A letter by the last mail from Australia and the islands reports how an American missionary named ~~American rum~~ Fielding, and Gilley, another missionary ~~causes shooting~~, went inland to conduct worship at ~~of missionaries~~ a heathen village, when a ball was shot at Gilley, who escaped it, and another went through Fielding, who fell, and when Gilley ran to lift him up, a savage struck Gilley with a club and dragged him aside, when they shot another of the party and compelled Gilley, under a guard, to remain and see them cook and devour the bodies of the two like so many rabid dogs. Next morning at the pleading of the other men, for fear of punishment, Gilley and his party were let go.

As there is no other trader there from whom they could get the ammunition for all these murders, they must have got it from the American trader living there on the shore.

The Australian churches support the New Hebrides Mission, and the mission sent me to America Dr. Paton's ~~appeals to the~~ eight years ago to appeal to the American public and to the President of the government. United States and to the Congress of the United States to place the American traders under the same prohibition that England has placed her traders under in regard to the sale of intoxicating liquors, and ammunition and opium.<sup>3</sup> At that time, when I came here, I spent several months in America pleading with God's people, and thousands sent in petitions to the President and to Congress, beseeching that this foul stain upon America's honor should be wiped off, and that the traders of the United States government should be placed under the same

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<sup>3</sup> We have received through the courtesy of the Rt. Hon. Joseph Chamberlain, British Colonial Secretary, a package of British prohibitory laws for the protection of Pacific islanders, mostly of the same tenor as the one given herewith in facsimile, which we hope may aid some legislator to draw a corresponding law *forbidding any American citizen to sell or give or otherwise supply to any aboriginal native of any island in the Pacific ocean, any wine, spirits, or any other intoxicating liquors, etc.* These laws apply to British subjects, not alone in British islands and others under a British protectorate, but also, as will presently be shown in the case of the New Hebrides, for example, in islands where she has no governmental control of any but her own traders. The United States found a way to prohibit American merchants from selling opium in China, and surely can find a way, by separate action, while an international agreement is delayed, to prevent them from selling opium, intoxicants and firearms among the natives of the islands.

No. 1, 1879.



VICTORIA, BY THE GRACE OF GOD, OF THE UNITED KINGDOM OF  
GREAT BRITAIN AND IRELAND, QUEEN, DEFENDER OF THE  
FAITH, &c., &c.

## A. REGULATION

(*Made in the name and on behalf of Her Majesty under the provisions of the Western Pacific Order in Council, 1879.*)

TO PROHIBIT THE SUPPLY OF INTOXICATING LIQUORS TO  
NATIVES OF TONGA, AND OTHERS RESIDENT IN THE  
FRIENDLY ISLANDS.

[L.S. ARTHUR GORDON,  
H. C.

I. If any British subject, in Tonga, sells or gives, or otherwise supplies to any native Tongan, or any native of any island in the Pacific Ocean resident in Tonga, any wine, spirits, or any other intoxicating liquor, he shall, on conviction thereof before the Court of Her Majesty's High Commissioner, be liable to a penalty not exceeding ten pounds, and in default of payment shall be liable to imprisonment for a period not exceeding one month.

II. If it shall appear to the Court that such wine or spirits have been given *bond fide* for medicinal purposes, or other cause which shall, in the judgment of the Court, be reasonable and sufficient, it shall be lawful for the Court to dismiss the charge.

Done at Nasova, Fiji, this twenty-ninth day of December, in the year of our Lord one thousand eight hundred and seventy-nine.

*By His Excellency's Command,*

JOHN B. THURSTON  
*Secretary to the High Commissioner,*

prohibition that Great Britain has placed hers under by act of Parliament in response to our petition; but somehow, though President Harrison was eager to join the prohibition, and President Cleveland, following him, was equally eager, the documents were not sent out, and the object I had in view was not accomplished.<sup>4</sup> We have suffered a great deal during

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<sup>4</sup> The correspondence of Secretary of State Hon. John W. Foster, during President Harrison's administration, we learned from him, may be seen in "Papers Relating to Foreign Relations," House of Representatives, Ex. Doc. I, Part I, pp. 198, 287, 320. From an examination of this correspondence we have ascertained that Great Britain's first proposals on the subject of protecting the Pacific islanders against drink and firearms, made in 1884, were welcomed by Secretary of State Frelinghuysen on behalf of this country, but that no international agreement was consummated then or in 1892, when Mr. Foster took up the matter. Great Britain sent the proposed international agreement to France, Italy, Germany, Austria, Hungary, Russia and Hawaii, as well as the United States. In all these countries Christian citizens should urge the renewal and consummation of this noble endeavor. In order to do this we subjoin the proposed "international agreement in full:

"Draft international declaration for the protection of natives in the islands of the Pacific Ocean.

"A declaration respecting arms, ammunition, explosive substances, and intoxicating liquor, and prohibiting the supply of these articles to natives of the Pacific islands.

"I. In this declaration the following words and expressions shall have the meanings here assigned to them, that is to say:

"Subject of the contracting powers' includes a citizen of the French Republic or of the Republic of the United States of America.

"'Pacific islands' means and includes any islands lying within the twentieth parallel of north latitude and the fortieth parallel of south latitude and the one-hundred and twentieth meridian of longitude west and the one-hundred and twentieth meridian of longitude east of Greenwich and not being in the possession or under the protection of any civilized power.

these eight years by the influence of intoxicating drink, and now I am sent again to America to renew the plea that Christian America will do what Chris-

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"'Native' means any person who is or appears to be a native, not of European or American descent, of some island or place within the limits of this declaration.

"'Arms' means every kind of firearm and any part or parts of firearms.

"'Ammunition' means every kind of ammunition for firearms and any material for the preparation thereof.

"'Explosive substances' means gunpowder, nitroglycerin, dynamite, gun cotton, blasting powder, and every other substance used or manufactured with a view to produce a practical effect by explosion.

"'Intoxicating liquor' includes all spirituous compounds and all fermented liquors, and any mixture part whereof is spirituous or which contains fermented liquors, and any mixture or preparation containing any drug capable of producing intoxication.

"'Offense' means offense against this declaration.

"2. Any subject of the contracting powers who shall give, sell, or otherwise supply, or shall aid or abet the giving, selling, or otherwise supplying to any native any arms, ammunition, explosive substance, or intoxicating liquor [Qy., except under special license from one of the contracting powers] shall be guilty of an offense against this declaration.

[The query in paragraph 2, which is not a part of the declaration, Great Britain no doubt suggested to cover the case where a native servant is sent by a white master for drink, which in British colonies is covered by requiring a written order, with heavy penalties for evasion, and to provide especially for licensing certain trustworthy natives, in rare cases, to carry firearms. But we are informed that President Harrison and Secretary Foster objected to such an exception as likely to vitiate the law. Let statesmen who would do something truly great perfect the details of this great proposal and carry it to victory as a greeting to the twentieth Christian Century.]

"3. An offense against this declaration shall be punishable by imprisonment not exceeding three months, with or without hard labor, or a fine not exceeding £10, or both.

tian Britain has done in the interests of humanity, to prevent<sup>s</sup> the mischiefs that have taken place and are taking place every now and then through men

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"In addition to such punishment all articles of a similar nature to those in respect of which an offense has been committed found in the possession of the defender, may be declared forfeited to the contracting power to whose nation the offender belongs.

"4. A person charged with an offense may be apprehended by any commissioned officer of a ship of war of any of the contracting powers, and may be brought for trial before any of the persons hereinafter mentioned.

"5. Every person so charged, if difficulty or delay is likely to arise in delivering him over for trial by the authorities of his own country in the Pacific islands, may be tried summarily, either before a magistrate or other judicial officer of any of the contracting powers having jurisdiction to try crimes or offenses in a summary manner, or before the commander of a ship of war of any of the contracting powers.

"Any such commander may, if he think fit, associate with himself as assessors any one or more fit persons, being commissioned officers of a ship of war of one of the contracting powers, or other reputable persons, not being natives, who are subjects or citizens of one of the contracting powers, and, either with or without assessors, may hear and determine the case, and if satisfied of the guilt of the person charged, may sentence him to the punishment hereinbefore prescribed.

"6. Sentences of imprisonment shall be carried into effect in a government prison in Fiji or New Caledonia, or in any other place in the Pacific Ocean or in America or Australasia in which a government prison is maintained by one of the contracting powers.

"7. All fines, forfeitures, and pecuniary penalties received in respect of this declaration shall be paid over by the person receiving the same to [Qy., H. B. M. high commissioner for the western Pacific] for the benefit of the contracting power from whose subject or citizen the same was received.

"8. Each contracting power shall defray the cost of the imprisonment of any of its subjects or citizens, which cost shall be calculated upon the actual cost of maintaining the prisoner with an addition of [*twenty*] per cent as a contribution to the

under the influence of intoxicating liquors. I have appealed to the President and I have appealed to Congress through the President, but it all seems of

salaries and other expenses of the prison. A certificate under the hand of the governor of the colony, or other chief authority of the place where the prison is situated, shall be conclusive as to the amount to be paid.

"An offender shall not be taken to any British colony in Australasia for imprisonment unless the government thereof shall have consented to receive such offenders.

"9. It shall not be an offense against this declaration to supply without recompense or remuneration intoxicating liquor to any native upon any urgent necessity and solely for medicinal purposes, but if the person giving such liquor shall be charged with an offense against this declaration it shall rest upon the accused to prove that such urgent necessity existed, and that the liquor was given for medicinal purposes.

"10. This declaration shall cease to apply to any of the Pacific islands which may hereafter become part of the dominions or come under the protection of any civilized power; nor shall it apply to the Navigator's or Friendly islands, in both of which groups a government exists which has been recognized as such by more than one of the contracting powers in the negotiation of formal treaties; nor shall it be held to affect any powers conferred upon its own officers by any instrument issued by any of the contracting powers.

"11. The contracting powers will severally take measures to procure such legislation as may be necessary to give full effect to this declaration.

"12. The present declaration shall be put into force three months after the deposit of the ratifications, and shall remain in force for an indefinite period until the termination of a year from the day upon which it may have been denounced. Such denunciation shall only be effective as regards the country making it, the declaration remaining in full force and effect as regards the other contracting parties.

"13. The present declaration shall be ratified, and the ratifications deposited at London as soon as possible.

"In witness whereof the respective plenipotentiaries have signed the same, and have affixed thereto the seal of their arms."

no avail—at least it has not accomplished anything up to this time. A week before last I went to Washington and had an interview with President McKinley. He received me very graciously and promised that he would do what he could. I also had an interview with the Secretary of State [Hon. John Hay]. They both heard what I had to say, and they seemed to sympathize with me, and they said: "We will look into this question, and we will try if possible to do what you wish." Since then I have received a letter from the Secretary of State saying that they cannot interfere without an act of Congress. Certainly we never expected they could interfere without an act of Congress. We appealed to Congress through the President. Now, however, the Secretary of State tells us that they cannot do anything for us unless there is an act of Congress passed.<sup>5</sup> Surely there

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<sup>5</sup> Later the Secretary of State gave to the press, as a reason why the United States government could not do what Dr. Paton had asked, a statement that Great Britain and France had a joint protectorate over the New Hebrides. This, Dr. Paton has assured the authors of this book, as he has also assured President McKinley and Secretary Hay, is a mistake. There is a crude arrangement that when an English trader is killed by the natives the English man-of-war may punish the offense, and likewise a French man-of-war when a French trader is killed, but "the islands and natives," Dr. Paton declares, "are under the protectorate of no civilized nation." "If Britain," he continues, "had a protectorate over them Queen Victoria's High Commissioner, the Governor of Fiji, would not have advised our mission and churches supporting it to send a deputy to America to plead with the President, the Congress and the people of the United States to place their traders on those islands under a prohibition as to paying for native produce in liquors and firearms, similar to that under which Great Britain has had her traders placed in the interest of humanity." To prove that Secretary Hay is laboring under

**Dr. Paton appeals to Congress and the American people.** are some Congressmen in America who, from their love of God and the responsibility of their positions, will take up this matter and get the act passed. Surely, surely, America will unite and try to break up and drive out from the Philippine Islands, and for every other island where it has

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a misapprehension as to the alleged protectorate Dr. Paton has recently secured the following letter from Lord Salisbury, through S. Smith, Esq., M.P., which has been sent to President McKinley, without any known result at this writing two months later:

“Foreign Office, May 29, 1900.

“Sir:—With reference to the letter which you addressed to Sir Thomas Sanderson on the 23d instant, enclosing a communication from Mr. Landridge respecting the New Hebrides, I am directed by the Marquis of Salisbury to state that the only formal convention in regard to the islands is that concluded between this country and France on the 16th of November, 1887, supplemented by a Declaration signed at Paris on the 29th of January, 1888.

“I am to enclose a copy of the paper presented to Parliament on the subject in 1888. The convention provides for the constitution of a joint naval commission charged with the duty of maintaining order and protecting the lives and property of British subjects and French citizens in the New Hebrides.

“You will observe from Lord Salisbury’s dispatch to Mr. Egerton of the 21st of October, 1887, that previous to that date the French government had given assurances on several occasions that they entertained no projects of annexation. I am, Sir,

“Your most obedient and humble servant,

“(d) F. H. VILLIERS.

“S. Smith, Esq., M.P., 11 Delahay Street.”

The law for which Dr. Paton asked in 1900, in the speech and footnote above, was enacted in 1902 (see p. 52), and he went back to his field, thanking the International Reform Bureau, “with tears of joyful gratitude” (p. 65) for removing the chief obstacle to his missionary work. In 1907 France and Great Britain united in a real protectorate in which prohibition of liquors to the natives was provided for, but it has not been faithfully enforced by the French. Both the British and French Native Races Committees in 1910 made protests and appeals for remedy.

In this connection it should also be said that in Fiji, where

acquired possession, the influence of this terrible curse.

We appeal to every Christian in America and to every association in America, to try if possible to bring this about. France has said she will enact the prohibition if the United States will do so, and Germany would almost surely follow. Then we would get this terrible hindrance to the work of God forever removed.

I return to the islands in a short time, and I shall be exceedingly grieved if I have to go home and report that we came again to America and appealed to get American traders put under the same prohibition as English traders, and failed.



MAP SHOWING SCOPE OF TREATY, P. 58, AND BILL, P. 52.

the British law prohibits liquor selling to natives, who are all professedly Christians, but weak, there is conclusive proof of lax enforcement in the interest of revenue in that the sales have increased year after year with no increase in the white population or apparent change in their habits. It is but one of thousands of illustrations of the fact that revenue and restriction do not pull together, but in opposite directions.

[Letters of thanks from Dr. John G. Paton to The International Reform Bureau for securing the passage of the Gillett-Lodge bill to prohibit American traders selling liquor, opium and firearms in the independent islands of the Pacific,—especially the New Hebrides Islands.]



SENATOR H. C. LODGE.  
who has introduced three  
successful Bureau measures  
in Congress for protection  
of uncivilized races, p. 1, 51.

they could dictate peace to the world, I believe—The spiritual work of our mission prospers wonderfully, and will no doubt prosper yet more when the U. S. prohibition is put into operation on our islands. Thanks to our dear Lord Jesus, you and all our dear friends and helpers with you for the passing of this bill by your U. States. May He abundantly reward and bless you all with increasing success and every blessing in His service.

My wife and I sail to the islands in about a fortnight, where in the work we hope to remain till about the end of this year. I will write you another note before I go, after meeting with our Church committee. Meantime a thousand thanks to you and to all your helpers in this bill, and in all your work for Jesus and humanity. Specially thank the Senators Gillett and Lodge, and Miss M. W. Leitch. I have written twice to her, but got no reply. May God bless and reward them all—I have been very unwell ever since my return from my last American tour, but feel a little better now, and if Jesus will, even at 78 years of age, hope to be spared a few years longer for our Master's blessed work.

In deepest gratitude, and with best wishes to all, I remain, yours in  
Jesus,

JOHN G. PATON.

74 Princess St., Kew, Victoria, Australia, 27 March, 1902.

Dear DR. CRAFTS.

A thousand thanks for all your kind and able help in getting the Gillett-Lodge bill passed. It greatly strengthens Britain's hands, and will be far-reaching in its moral influences, and we hope and pray that the proposed effort in conjunction with Britain to get other powers to also unite in this international prohibition will have great success, in the interests of humanity, and for the honor of the United States, and its good President and Secretary of State, Senate and Congress. I have written thanking both, and if possible I would heartily thank all our helpers. The Lord reward and bless you all abundantly. \* \* \*

Yours in our Master,

JOHN G. PATON.

74 Princess St.,  
Kew, Victoria, Australia, 12 March, 1902.  
The Rev. WILBUR CRAFTS.

My Dear Sir: In tears of joyful gratitude I read your letter, and cordially thank you for all you have so devotedly done, with and by your Reform Bureau, and helpers to get the Gillett-Lodge bill passed, and now all friends of our mission will rejoice and praise the Lord for the evils likely to be prevented by it, and also the good and far felt moral influence for good sure to be felt by it. I have written and post with this a note of cordial thanks to President Roosevelt, Secretary John Hay, and to others who write rejoicing to inform me that the bill has passed, is now law, and will when put in force prevent many murders and much misery and crime among our from 40,000 to 60,000 savage cannibals yet in the New Hebrides—And I pray that your Sect'y of State extending efforts with Britain may be used of God to lead France, Germany, and Russia to also unite in this prohibition, next to the U. S. and Britain being the nations most concerned and represented by traders on our group. O that the U. S. and Britain were more and more closely united in all that is for good. Then

they world, I believe—The spiritual work of our mission prospers wonderfully, and will no doubt prosper yet more when the U. S. prohibition is put into operation on our islands. Thanks to our dear Lord Jesus, you and all our dear friends and helpers with you for the passing of this bill by your U. States. May He abundantly reward and bless you all with increasing success and every blessing in His service.

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JOHN G. PATON.

## Habit-Forming Drugs

Turkey, in 1908, under the progressive régime of the "Young Turks," expressed hearty approval of the benevolent purposes of the International Opium Commission (p. 224), and, although producing more morphia than any other nation, promptly acceded to China's request that all treaty powers should allow China to exclude morphia and hypodermic syringes, except guardedly for medicinal uses, these having been introduced on a large scale as substitutes for opium smoking when that vice was put under the imperial ban. Strange to say, Japan, foremost of nations in protecting its own people against opium, had been the chief offender in shipping morphia into China. It is a striking proof of the fundamental likeness of human nature everywhere that Japan should have shown such unconscious accord with the ancient saying of Warren Hastings in India, that "opium is a vile drug that should be tolerated for the purposes of foreign commerce only." Last of all the treaty powers, Japan yielded in this matter to that new and mighty force in the world, international public opinion, which should now be turned upon Japan's similar inconsistancy in continuing beyond measure the opium trade in Formosa.

Morphia is but one of many medicinal drugs the abuse of which is challenging increased attention in the twentieth century. Temperance societies should hear the call of Senator Blair (on our title page) to a forward movement, a worldwide battle line against all habit-forming drugs and drinks. At a meeting in 1909, in Washington, D. C., of the American Society for the Study of Alcohol and Other Narcotics Dr. L. F. Kebler, of the U. S. Bureau of Chemistry, whose special work is to protect the American people against frauds in food and drink and medicine, proved by various samples that the advertised "cures" for the various drug habits are largely made up of alcohol, opium, cocaine and the like, and in most cases do not even provide for diminishing doses, but are calculated to continue and strengthen the habit they profess to cure—are in short devices to sell habit-forming drinks and drugs at high prices, and in many cases in evasion of law. Misbranding in the United States has been greatly reduced by the "pure food law" of 1907, but this is a case for "eternal vigilance," and the people everywhere should aid their governments in such home protection efforts, especially in guarding children against new perils at the soda fountains. Dr. Kebler declared he had found cocaine in fifty drinks sold at soda fountains in the United States and what is nearly as harmful to children, raw caffeine, in many more.

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Some of the less familiar habit-forming drugs the Bureau of Chemistry is investigating are acetanilid, anti-pyrin, acetophenetidin, and mescal. Those interested should send to U. S. Bureau of Chemistry, Washington, D. C., for copy of pure food and drug laws and for reports of the chemist from 1908, and especially for "Report on Social Betterment," which gives not only lists of fake cures and harmful drinks, but also daily scientific menus for popular and nutritious meals.

## Turkish Empire.

REV. CYRUS HAMLIN, D.D.

CONSTANTINOPLE, AMERICAN BOARD, 1837-1877,  
FOUNDER OF ROBERT COLLEGE.<sup>1</sup>



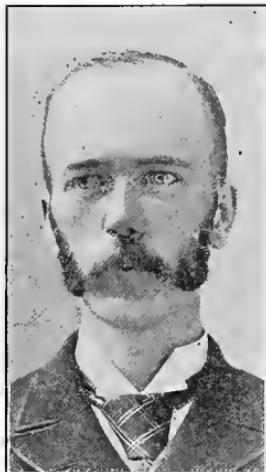
REV. CYRUS HAMLIN, D.D.

deleterious to health. An English consul in Asia Minor told me that no one who desired pure wine could obtain it except from the press, and making the wine himself.

Governments know that, in promoting saloons, they promote murders, thefts, falsehood, poverty,

<sup>1</sup> Died at 89 in 1900, since giving this testimony, probably his last published utterance.

cruelty to women and children. And yet they go on doing it, because they want money; and they fear no avenging power. This makes the missionary work in heathen lands look dark. Saloons and the Gospel cannot go together! Governments have taken the side of the saloons; and we appeal to a righteous God against them unless they repent, and do works meet for repentance.



REV. F. W. MACALLUM.

**Rev. F. W. Macallum** (Marash, American Board, 1890).—In Turkey drunkenness is considered a Christian sin, and is, so far, a hindrance to the acceptance of Christianity by the Moslems.\* Drinking habits have been acquired by a great many of the official classes, both civil and military, and the usual blighting effects follow. The total abstinence principles of the missionaries now in Turkey commend them, perhaps as much as anything else, to the respect of all right-thinking Turks.

**Miss Myra A. Proctor** (Aintab, American Board, 1859-1883, twenty-four years).—At one time I resided nearly opposite a dramshop in Aintab. Our steward reported seeing a Moslem drunk on the sidewalk in front of this shop when a government officer came by and exclaimed, "You, a Moslem! Let the Christian dogs drink."

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\* The Turks, though abstainers by religious rule, use to great excess two harmful drugs, tobacco and hasheesh, on which last see Topical Index at end of the book.

So far as my observation extended, the Protestant churches maintained total abstinence.

**Rev. Edward Riggs** (Marsovan, American Board, 1869).—The inhabitants of the rural parts of Turkey raise grapes and turn many of them into wine.

There is not much drunkenness, though there is a good deal of intemperance, that is, many who do not drink to the total loss of self-control, do drink enough to harm themselves. The drinking by **One point in which Mohammedan excel Christian nations.** Mohammedans, both in civil life and in the army, is mostly confined to the official class, which has been influenced by the example of the Europeans. The common soldiers and the common people generally obey the prohibition in the Koran, both in letter and spirit. They are in sobriety superior to the people of Christian lands, and know it and boast of it. A common name for Christians, because of the drinking habits of nominal Christians, is "hogs."

**Rev. William Jessup** (Zahleh, Syria, Presbyterian Board, 1890).—In my mission station the evil of intemperance is growing. Arab whisky, made from **The saloons at home hinder missions abroad.** the grape and called "arak," is terrible in its effects. One great argument used against us when we preach temperance and purity in the family and conversation is: "You must have more saloons than anybody else in the world. Divorce is easier with you than in Zahleh, and polygamy is practiced among thousands of your citizens." This refers to the United States.

**Miss Corinna Shattuck** (Oorfa, Central Turkey, American Board, 1873—, twenty-seven years),—The drink curse is the greatest we have to contend against, especially in the coast towns that come most

under the influence of foreigners, so-called Christian foreigners included.

The general facts in Turkey are briefly these: 1. The use of opium and alcoholic liquors is on the increase. 2. This increase has largely come about through the influence of European traders and res-

idents. 3. The fact of the widespread manufacture and use of these intoxicants and narcotics by Christian nations is urged as an argument against the acceptance of Christianity by the Turks. 4. All this takes place in a country where the native mind, through the influence of its own religion, is disposed to discountenance the use of intoxicants. 5. The growing use of intoxicants among Christian communities (Armenian, Greek and Syrian) is lowering the estimate of the Christian religion in the eyes of the Moslems to the extent of delaying the time when these Christian communities should be, as we have all hoped they would be, the missionary force for the evangelization of the Turk.

MISS CORINNA SHATTUCK.



MISS CORINNA SHATTUCK.

Christian religion in the eyes of the Moslems to the extent of delaying the time when these Christian communities should be, as we have all hoped they would be, the missionary force for the evangelization of the Turk.

#### WHAT CAN BE DONE FOR TURKEY.<sup>3</sup>

1. The facts in regard to the use of intoxicating liquors in the Empire should be carefully collated and widely published.

<sup>3</sup> These suggestions have been revised and approved by Rev. James L. Barton, D.D., Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

2. Friends of temperance in so-called Christian lands should use their influence to prevent the exportation of this evil to a land already afflicted beyond its portion.

3. The data collected showing the evil strong drink is bringing upon the country and the subjects of the empire, should be brought in some wise manner to the attention of the Sultan and his advisers, urging that he take measures to correct the evil. It could be shown to him that Mohammedanism and Christianity are one in their condemnation of intemperance and that in any effort he may put forth to drive this evil from his country he will have the sympathy of the best Christian people of the world.

4. The truth regarding the evils of intemperance should be taught in all the Christian schools of the Empire; the Sultan might be persuaded to have the same taught to all Mohammedan youths.

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Mrs. Wilbur F. Crafts, Sunday School Superintendent of the World's W. C. T. U., speaking on temperance at the World's Sunday School Convention in Jerusalem in 1904, used her two hands to illustrate the drink evil with its death grip on the throat of the world and the forces that together can and should unloose it. The several fingers of the left hand were taken to represent the drinks of different countries in the world, as: wine of France, beer of Germany, vodka of Russia, sake of Japan, and "mixed drinks" of United States and England. Mrs. Crafts then closed this hand tightly to represent the grip which strong drink has upon all nations. She then raised her right hand and named the fingers to represent the great religious bodies, and gave incidents showing how they were already undoing the grip of intemperance. She took one finger to represent the Moslems, through whose influence millions of people have never known anything else but to be total abstainers. The Mayor of Jerusalem and other Moslems were present in the convention, and expressed themselves glad not to have been left out in the record of this great battle against wrong.

## A World Survey of Scientific Temperance Education

BY MRS. MARY H. HUNT,

Superintendent of Scientific Temperance Instruction, World's W. C. T. U.

The first law in the United States and in the world making temperance education a part of the course in the public schools was passed in 1882. By 1900 all States had similar laws, while the national Congress in 1886 made such education mandatory in the District of Columbia and in territorial, military and naval schools.



MRS. MARY H. HUNT.

tion has issued a series making the study a part of various subjects contain appropriate temperance facts. Some instruction is given in *France*, *Belgium*, and *Switzerland*. The *Hungarian* Minister of Education has enjoined teachers to enlighten pupils as to the injurious effects of alcohol and to set a good example. Many schools in *Finland* have instruction. Progress has been made in introducing the subject in *South Africa*. States of *Australasia* do some educational temperance work and are feeling their way toward systematic study.

In *Japan*, textbooks and literature on temperance education have been translated and widely distributed. Through efforts of missionaries in *China*, it is hoped to include this with other branches in the awakening to Occidental education.

In *Burma* and *India*, many mission schools give the teaching. In the Department of Bengal it has been made compulsory in government schools.—Revised, May, 1909, by Miss Cora Frances Stoddard, Corresponding Secretary of the Scientific Temperance Federation, Boston.

Thus from America to Japan and from Iceland to South Africa may be traced the growing influence of education as to the truth against alcohol and other narcotics, an education which, if faithfully carried out, will sooner or later redeem the nations from the bondage of strong drink and kindred evils.

## Egypt.

REV. J. R. ALEXANDER, D.D.

PRESIDENT OF TRAINING COLLEGE, UNITED PRESBYTERIAN BOARD, 1875—, TWENTY-FIVE YEARS' SERVICE.

I am sorry to have to say that the use of intoxicants increasing through European influence. I am sorry to have to say that the use of intoxicating drinks and drugs is on the rapid increase in Egypt. Especially is drinking prevalent among the official classes and the young men who have come into contact with Europeans, and who are anxious to imitate what they think are Western civilized habits and customs. Wherever Europeans are found in Egypt, there drinking places are opened at an increasing rate year by year. Nearly every grocery (bakkâl) is a drinking place. The native drink is arak, made from the date. The Europeans' drinks are villainous compounds. The upper classes, through the presence and example of Europeans, who nearly all drink in public and in private, are using wines at table, and thus drinking habits are being formed in our best families, and with the drinking go swearing, gambling, betting and licentiousness.

The missionaries, of course, throw all their influence against these habits and their evils. A local W. C. T. U. has been organized in Cairo composed of the mission ladies and a few European ladies. Temperance societies have been formed in our largest schools, and hundreds of our pupils have signed the pledge. The sentiment and general practice of the native evangelical church is against intemperance in every form.

The Egyptian government has prohibited the importation and manufacture of "hasheesh." It has prohibited the growing of tobacco and placed an enormous duty on all that is imported. It could if it desired control the drink traffic. The religion of the people forbids the use of wines and intoxicating drinks. Strong measures on the part of the government to hinder or prevent their use would not be opposed by the native people on religious grounds. The use of these drinks is a great stumbling block to all the people of Egypt in the acceptance of Christianity. Christians who are accustomed to use liquors, even without excess, never show any zeal or spirituality in the life of faith.

#### WHAT CAN BE DONE FOR EGYPT.<sup>1</sup>

1. As Great Britain really controls Egypt through a protectorate all missionaries in Egypt and friends of missions in the British Empire should unite their forces to secure from that power the same prohibition which the British government has recently given to the Soudan. As the natives are mostly Mohammedans, prohibition of the public traffic in liquors would not only not be opposed by them, but it would even create a favorable feeling toward England in all her Mohammedan subjects.

2. Christians may well form a union temperance society, in which, as in India, native abstainers shall be enlisted not only in an effort to secure governmental prohibition but also in systematic work to maintain and increase personal abstinence.

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<sup>1</sup> These suggestions have been revised and approved by Rev. W. W. Barr, D.D., Philadelphia, Corresponding Secretary of the United Presbyterian Board of Foreign Missions.

## Bulgaria.

REV. F. L. KINGSBURY, M.D.

SAMOKOV, AMERICAN BOARD, 1881—.

**The land devas-** Strong drink is the bane of Samokov.  
**tated by New** I know of one street in that city nearly  
**England rum.** every shop of which is a rum shop. Casks of rum reported to be from America are everywhere. Let Christians in America do everything that can be done to put a stop to the sending of intoxicants into mission lands. They oppose Christian work at every turn. In my tours in the villages I find in almost every village barrels which are reported to have contained Medford rum.<sup>1</sup> It is not only tempting to the poor, it is destroying some of the most promising and educated young men of the country. For example, I know a young lawyer, a graduate of Robert College, who had studied also in one of the universities of Great Britain, a man of brilliant intellect, who ruined his career through becoming addicted to the use of brandy.

It is not enough for America to send out missionaries. The Christians of America must help to stop this soul-destroying flood of intoxicants that is pouring out of America into missionary lands. The work of evangelization will not prosper so long as this liquor traffic is allowed to flourish, pushed with all the selfish energy of liquor dealers for the sake of gain.

**Rev. H. P. Page** (Samokov, American Board, 1868-1876).—We found the use of intoxicating liquors in Bulgaria quite extensive and drunkenness common even among the Bulgarian priests. If the

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<sup>1</sup> See p. 49, footnote.

export of liquors from this country to mission fields could be in any way stopped, I think it should be done for many reasons. It tends to shake the faith of the natives in Christianity; it is a curse to the natives physically, mentally and socially; it is a disgrace to our nation to thus corrupt those whom the missionaries are endeavoring to uplift and lead to higher and nobler life, to say nothing of the eternal ruin that may be the result to many who may purchase and use American liquors. It is a terrible thing to be responsible for so much ruin, and I think if those who manufacture and export the liquors could be made to see a millionth part of the mischief they are working they would shrink from the terrible responsibility they are incurring, both for humanity's sake and to escape the sure wrath of the Almighty.

#### WHAT CAN BE DONE FOR BULGARIA.<sup>2</sup>

1. Robert College, at Constantinople (in which many Bulgarian leaders are educated) and all kindred institutions like the Collegiate and Theological Institute at Samokov, Bulgaria, should impress upon their students the peril drunkenness brings to a state, to society and to individuals, urging them to exert their influence against the manufacture, sale and use of all intoxicants in their country.

2. The effort should be continued by missionaries and all friends of Bulgaria until the Bulgarian government, realizing its danger, shall enact measures prohibiting the importation and sale of intoxicating liquors.

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<sup>2</sup> These suggestions approved by Rev. James L. Barton, D.D., Boston, Corresponding Secretary American Board of Commissioners for Foreign Missions.

## India.

REV. J. M. THOBURN, D.D.

MISSIONARY BISHOP FOR INDIA AND MALAYSIA, METHODIST EPISCOPAL CHURCH.



BISHOP J. M. THOBURN, D.D.

During a residence of forty-one years in India and Malaysia I have had many opportunities for observing the deadly effects of alcoholic drinks among the lower classes, and especially among those known as aboriginal natives. I have also had opportunities, I am thankful to say, for seeing what can be done by a Christian

government to restrict, and in fact wholly prevent, the sale of intoxicants to the people. The impression prevails very widely in the United States, that the government of India has no conscience in reference to questions of this kind, but this is a great mistake. The well-known complicity of that government with the opium traffic has, no doubt, been the chief cause of creating this mistaken notion;

but in several instances I have known government officers in remote districts to use their authority to prevent the sale of intoxicating drinks among the people, with the very best results.

I recall one instance in which Sir William Muir, when governor of the Northwest Provinces, having learned that intemperance was spreading rapidly among a tribe of aborigines in the hills near Mirzapore, issued a summary order abolishing the traffic. The result was so satisfactory as to make it clearly evident that a similar course could be safely pursued by all Christian governments if an honest attempt were made to do so.

I remember also, when I lived in the province of Garhwal among the Himalayas, when the late Sir Henry Ramsay was Commissioner of the district, the sale of intoxicants was so restricted that there was only one place in the whole province in which such drinks could be procured, and that was a market town of some size and importance. During a residence of two years in that province, I never heard a complaint against the exclusion of liquor shops, and so far as I now remember, I scarcely ever saw an intoxicated man.

**Intoxicants of civilization swiftly fatal to all aboriginal races.** Among the simple and very ignorant people found in many parts of the tropical world, no kind of intoxicants can be freely placed within reach without

the most deplorable results. I am profoundly convinced that there is no hope of elevating such people while the wretched drinks which are usually sold to them are tolerated in any shape whatever. The rum exported from the United States can not but work moral and physical ruin among the tribes of Africa, and the various kinds of

drink sold under Government license in many parts of India are simply a curse to the poor creatures who in their ignorance spend their last penny in purchasing them. The rum traffic is a disgrace to the United States, and our nation will not soon erase the reproach from her history that, when Europe was willing to join in an agreement to abolish the export of intoxicating drinks to a part of Africa, America refused for years to give assent to the proposal.

THE WHOLE TROPICAL WORLD IS RAPIDLY COMING UNDER THE CONTROL OF NATIONS WHICH PROFESS TO BE CHRISTIAN, IN A HIGH ACCEPTANCE OF THAT WORD. IT IS, IN MY OPINION, ONE OF THE MOST IMPORTANT QUESTIONS OF THE DAY, WHETHER THE MILLIONS OF THE EASTERN TROPICS ARE TO BE RECEIVED AS HELPLESS WARDS, AND ELEVATED IN CIVILIZATION AND ENLIGHTENMENT, OR DEBAUCHED AND CRUSHED BY A TRAFFIC WHICH RECOGNIZES NO CONSCIENCE, SHOWS NO MERCY, AND IS AMENABLE ONLY TO A GOSPEL OF FINANCIAL GREED.

**Rev. J. G. Brown** (formerly Missionary in Vuyyora, Kistra District, Telugu field, now Secretary Baptist Board of Ontario and Quebec).—As one who saw missionary service for over seven years in India, I want to bear my testimony to the unspeakable evils of the liquor and opium traffics.

The liquor traffic is largely confined to the lower classes and castes, though, sad to say, even the higher



REV. J. G. BROWN.

castes of the Hindus and the Mohammedans, whose ~~Christian nations breaking down total abstinence religions.~~ religions make them total abstainers, are beginning to learn the use of strong drink. The example of the Indian Government officials and other European residents in the country is largely responsible for this.

The opium habit, alas! is common to all castes.

These two traffics are responsible for very much of the poverty, the crime and the degradation of the people.<sup>1</sup> They constitute an awful barrier to the progress of the Gospel among the heathen, and a dreadful temptation to very many of our native

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<sup>1</sup> If all the vast fields of India that are devoted to raising opium were instead devoted to rice, and the energy destroyed by opium were available for cultivating them, and the money worse than wasted upon opium were used to buy their product, the frequent famines would be at least less widespread and less deadly. It is computed that in about a century, 1770-1879, India suffered twenty-one famines, costing twenty-seven millions of lives.

Rev. Jas. S. Dennis, D.D., in "Christian Missions and Social Progress," declares that the consumption of opium in India is "an evil that is growing with alarming rapidity. Testimonies from all parts of India," he adds, "leave no doubt upon that point." Vol. I, pp. 83, 84.

The following facts are taken from the Blue Books, East India, (Progress and Conditions.)

"Area under Poppy cultivation in British India, 1899, 564,000 acres.

"Opium, net receipts, 1898-99, £2,230,308.

"Opium distributed and consumed in India, 1897-98, 4,500 chests.

"Opium, number of chests exported and their destination: 1898-99, Hong Kong, 31,406; China, Treaty Ports, 18,817; Straits Settlements, 14,577; Other Ports, 2,328; Total chests exported, 67,128.

"The totals of the net excise and customs revenues on liquors

Christians. The Indian Government, while nominally discouraging and restricting the use of liquor and opium, really encourages it. In fact one of the strongest arguments made by government officials against the abolition of the traffic is that the government cannot get on without the revenue drawn from it. I am thankful, however, to be able to testify that in some districts a strong sentiment, especially against the drink traffic, is being aroused.

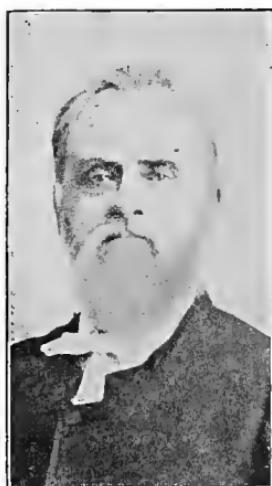
At a meeting in London a few years ago Baboo Chunder Sen said: "What was India thirty or forty years ago, and what is she to-day? The whole atmosphere of India seems to be rending with the cries of helpless widows and orphans, who often go to the length of cursing the British government for having introduced intoxicating drink."

At the Parliament of Religions at Chicago, Narasima Charya, a Brahmin of Madras, said, with an outburst of feeling: "Our friends of the Brahmo-Somaj have been picturing to you Christianity standing with a Bible in one hand and the wizard's wand of civilization in the other; but there is another side, and that is the goddess of civilization with a bottle of rum in her hand. I know of a hundred people in my native land who are addicted to the drink habit. Of course we have ourselves to blame; but remember that to ape the conqueror is one of the vices of the conquered, and that the fashionable

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and drugs consumed in India during the past 24 years compare thus: 1874-75, £1,755,000; 1894-95, £3,965,000, 1898-99, £4,127,000."

These figures reveal the startling fact that the revenue from intoxicants sold by a Christian government, to people whose religious and social habits are opposed to the use of liquor and drugs altogether, has more than doubled itself during the last twenty-four years.



REV. E. C. B. HALLAM.

habit of drinking is borrowed by the Hindus from the English.

**Rev. E. C. B. Hallam** (Midnapur, Bengal, Freewill Baptist Board, 1857-1897, forty years' service).—My testimony refers to Orissa, Southern Bengal and the Northwest Provinces in India.

The intoxicants used by the natives prior to the introduction of English intoxicants were chiefly the fermented juice of the date palm and a fermented

liquor made from rice. These are still in use among the low caste people of limited means. Only the wealthier classes are able to indulge in foreign or imported liquors. Forty years ago comparatively

**License system greatly increases liquor traffic.** few used these last named beverages, and a drunken man was very seldom seen. Since these drinks have been.

taken under the protecting wing of the government, by the license system, places where they are to be had have become very much more numerous, and in like proportion the use of them has increased; so that now a drunken man is no rarity.

Besides these drinks various preparations of ganja (the hemp plant) and opium are used by many, and I believe the use of these is also on the increase.

Beer, brandy and the like have been introduced for the use of Europeans in India, nearly all of whom drink, except the missionaries. These drinks are not

found in the ordinary grog shop in rustic villages. They may be had, however, in such places in the larger towns all through the country. It is not through these, however, that the drinking habits of the common people are being increased, but rather through the liquors of home manufacture which have

**Government's "out-still" system fosters home manufacture of strong drink.** been greatly multiplied by the abominable "out-still" system introduced by our otherwise paternal government. The highest bidder in a certain district is permitted to open a still and manufacture to his heart's content. Certain available statistics go to show that in eight years (up to 1888) the increase of the liquor traffic in Bengal was 135 per cent. In the Central Provinces it was 100 per cent in ten years. "In Ceylon the revenue from drink is almost 14 per cent of the total revenue." Mr. Caine, ex-member of the British Parliament, says: "All moral considerations are swamped in the effort to obtain revenue. The worst and rottenest excise system in the civilized world is that of India."

The drink habit is demoralizing everywhere, particularly so in India, and especially in high life. In good society in that country the habit must be indulged secretly, and lying and deception must be used to conceal the habit.

Temperance organizations have been instituted in many places, especially among the higher class natives; indeed, some of these natives have taken **Church Discipline and civil prohibition as remedies.** the initiative in such work, notably members of the Brahmo Somaj. Not a few churches, especially the Free Baptist and Methodist-Episcopal, make the tampering with either liquors or narcotic drugs a matter of discipline. In this regard other churches, in other

missions, are advancing, both missionaries and their converts practicing total abstinence from all these things.

I see no hope for very marked improvement, so far as the spread of this evil among the common people is concerned, unless influence can in some way be brought to bear upon the government so as to compel it to relinquish its wicked and shameless license policy whereby the use of these things is encouraged. Much has been done in the British army on temperance lines,<sup>2</sup> but there is room for a very great deal more.

**Miss Agnes E. Baskerville** (Cocanada, Godaverry District, Baptist Foreign Missionary Society of Ontario and Quebec, 1888—).—The use of opium is alarmingly prevalent in the Godaverry District. It is given medicinally for many ailments by the native quacks, and its use grows on those who indulge in it until the habit cannot be broken. It is given to babies to keep them from crying, and Indian nurses administer it secretly to the children of their European employers.

One form of revenue from the drink traffic is obtained from the tax on toddy made from the juice of the Palmyra tree. When the revenue from this source falls below the mark, officers of the government order more



MISS A. E. BASKERVILLE.

<sup>2</sup> See p. 227.

toddy shops to be opened.<sup>3</sup> Both these evil things let loose all the evil passions in human nature.

**Rev. H. J. Bruce** (Satara, American Board, 1889—thirty-seven years' service).—In 1893 the British government sent out a royal commission to examine into the great opium traffic in India. I called one of my best native agents, a very shrewd man, and said to him: "Go to a certain village and see what is done with the opium." I had known before that there was a large amount of opium used in the district, but I did not know how it was used. He investigated and reported. I was astounded. I said: "I cannot receive that testimony second-hand; I must go there and examine and see for myself. Go again to that village and tell the people that on a certain day I will be there to inquire about the use of opium." I met the Patiel, the chief of the village, a very stalwart man, dressed in spotless white, with a big turban on his head. The pith of what he said was that the great majority of the **Infants fed with opium.** babes in that community were fed with opium by their mothers, and with what result? It



REV. H. J. BRUCE.

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<sup>3</sup> The government forbids the natives to draw toddy from their own trees where it would often be only slightly fermented, and compels them to go for it to the toddy shop, where it is sure to have reached a considerable degree of fermentation, which is like discouraging the use of sweet cider for the very purpose of drawing those accustomed to it to buy hard cider.

worked very well for the infants up to the age of two or three years. Then when the children were old enough to eat solid food they began to break off giving them opium, but when they attempted to stop the opium diet there came on disease and death.



MRS. H. D. HUME.

That Patiel sitting before me there in the presence of his people confessed that 25 per cent of all their babes were thus killed by opium.

**Mrs. H. D. Hume** (Bombay, India, American Board, 1835 - 1854). — Intoxicating drink in our early experience in India was one of Satan's most effective agents for hindering the progress of gospel. In the eyes of the natives, white men were all "Christians." The Mohammedans, Hindus and Jews, by

their religious beliefs and by their social customs were, with few exceptions, total abstainers. Every ship that entered the Bombay harbor brought rum, ale, wine, and other intoxicants, and the European <sup>Most Europeans</sup> doctors, using these beverages <sub>in India use intoxicants.</sub> themselves, recommended them to all Europeans, saying that in that hot country these stimulants were needed, and that it was dangerous to drink the water. Under these circumstances missionaries found it difficult to influence foreigners to be total abstainers. The poorer class of foreigners began to drink the fermented juice of the cocoanut palm, and the better class used imported drinks. Slowly the almost universal drinking habits of the

Europeans began to influence the better class of natives, until now the drink traffic, which *ought to have been nipped in the bud*, has become one of the devil's bulwarks. If India's people are to be saved from this curse, and the stain on Great Britain's flag wiped out, national measures of repression should be undertaken.

**Mrs. Joseph Cook** (Boston, *Observations in India as a Traveler*).—In the Gujerathi country in western India the women have a plaintive song which asks why their parents did not kill them at birth instead of marrying them to men who take opium. It is no consolation to these wronged women and their starving children that the British government in India propagates the opium vice for the sake of revenue and helps to fill the Indian exchequer at the cost of their ruined homes and broken hearts.

**Opium traffic increased by license system.**

The government regulations for the opium traffic in India oblige the man who takes out a license to sell this drug to make a certain return to the government. Consequently he takes the most active measures to ensure the revenue, and sends his emissaries out into untainted districts, and gets his victims among the younger men, with the full knowledge that, "He who hesitates is lost," for the habit once formed is harder to break than the alcohol habit.

Several seasons ago there was a strong anti-opium



MRS. JOSEPH COOK.

agitation in Great Britain, which the London Times sneeringly spoke of as "one of the periodic outbursts of cheap Puritanism." At the great meetings in Exeter Hall, an eloquent Christian Hindu woman, Soonderbai Powar by name, brought most pathetic appeals from both Hindu and Mohammedan women. One of these messages from a mass meeting of Mohammedan women in Lucknow was: "We will thank the government to take the sword and kill the wives and children of opium smokers, so as to rid us of the agony we suffer!" When these bitter cries from outraged heathen women were repeated to Christian England the verdict of "shame! shame!" was heard again and again, but will public sentiment be strong enough to induce the British government to forego this blood money which swells her revenues? *Christian* England sends Bibles to India and China, and *commercial* England forces upon them the deadly narcotic, opium. Is it strange that the natives, who consider all who wear European dress as representatives of the Christian religion, cry out in despair, "Is this your *Jesus way*? Then we want none of it."

**Rev. David Downie, D.D.** (Nellore, Madras Presidency, Baptist Missionary Union, 1873).—In South India, among the lower classes, many are addicted to the use of a powerful native distilled liquor called arak. Government seeks to control its use by license, but even with the tax the stuff is still so cheap that it is a question how far the licensing restrains the production or use. As the licenses **Drink habit** are sold by auction, the tendency is to spreading. increase rather than to diminish the sale. Among the higher classes, the cheaper European liquors are preferred to the native liquors.

Though both Hindus and Mohammedans are forbidden by their religions to use these liquors, the habit is all too common, and I fear is on the increase.

Opium is not extensively used in South India, but is used to some extent. There is also a drug called bhang or gunja which is used to a considerable degree. It is a powerful intoxicant, and sometimes its intemperate use leads to insanity.\*

As a mission we have not suffered seriously from intemperance among our native Christians. We teach total abstinence; have temperance societies among our people, especially the young; use unfermented wine at communion, and discountenance the use of intoxicants in every possible way.

**Joseph Taylor** (Hoshangabad, Central provinces, Friends' Foreign Missionary

Association of Great Britain, 1889).—One of the great moral questions, which appears to me to most seriously affect the future internal welfare of the India Church and its missionary influence on the surrounding populations, is intemperance. In considering this question we have to sorrowfully acknowledge



JOSEPH TAYLOR.

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\* This dried Indian hemp-plant (*Cannabis Sativa*), from which the resinous juice has not been removed, is smoked in India for its narcotic effects. It is called gunja in some parts of India, and is the same as the hasheesh used by the Turks. Many young men are led to moral ruin through its use, as it stimulates the sensual passions.

that the example of the European community has had a damaging influence on the more educated Indian Christians, by familiarizing them with indulgence in intoxicating liquors, which, as Hindus of good position, most of them would not have been tempted to partake of, and in lending countenance to the former drinking habits of many converts drawn from the lower social strata.

Our own and some other of the societies working in the northern and central districts of India have

**Total abstinence required of church members.** long made it *a rule that total abstinence is expected from every member of the church*, thus removing one grave source

of temptation and general hindrance to the spread of the gospel, with very great benefit to the communities affected; but it is to be feared that in many districts Indian Christians are more and more acquiring social drinking habits (from which they would have been freed as Hindus), which must necessarily affect the welfare and growth of the Church in the future.

**Rev. T. S. Johnson, M.D.** (Bombay, Methodist-Episcopal Board, 1862).—Some of the lower castes and many of the aborigines are noted for their **Intemperance**. **OF LATE YEARS INTEMPERANCE IS GREATLY ON THE INCREASE** among almost all classes. The poor can afford only cheap native intoxicants, but the better classes use imported drinks. THE NATIVE SELDOM REMAINS A MODERATE DRINKER, AND HENCE SHOULD THE DRINK HABIT BECOME GENERAL THE OUTLOOK FOR THE COUNTRY WOULD BECOME APPALLING. Missionaries generally regard the present condition as a very grave one, and are anxious to curtail or prohibit the liquor traffic.

**Mrs. I. C. Archibalds** (Madras, Foreign Mission Board Maritime Baptist Convention, 1878—, President Madras W. C. T. U.).—To supply the national exchequer the government of India, otherwise the best government India could have, sanctions, fosters and legalizes the manufacture and ~~Another witness to increase~~ sale of liquors, thus filling the country ~~of drink traffic~~ with taverns, before whose doors the already faltering feet of the countless hosts are constantly tripping. IT CANNOT BE DENIED THAT THIS TRAFFIC IN HUMAN SOULS IS LARGEY ON THE INCREASE.

**Rev. G. H. Rouse** (Calcutta, English Baptist Mission, 1862-1898).—The use of intoxicants is *growing*. Formerly only certain lower classes used to drink intoxicants, now a large number of men of respectable grades of society indulge in the evil. I think it may be truly said that natives never drink in ~~Prohibition for India practicable.~~ *moderation*. Strong drink is altogether and entirely unneeded by them, and harmful to them. The native Christian community is affected by the evil, as well as the Hindu and Mohammedan communities. *Both the Hindu and the Mohammedan religions, and public opinion, would uphold the Government in taking strong measures against the sale of alcoholic drink.*

#### Anti-Opium Literature Published 1905-6.

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## Burma.

**REV. W. H. S. HASCALL.**

RANGOON AND MAULMAIN, AMERICAN BAPTIST MISSIONARY UNION, 1872-1888.



REV. W. H. S. HASCALL.

the cause of righteousness leads one to long for the coming of a Nathan who shall be able to tell the

I have no hesitation in saying that the opium and drink traffics in Burma are among the most serious problems confronting the missionary. It is but natural that the native of that country, seeing these evils licensed by his rulers of a Christian land, should ask, "Are these the fruits of your boasted Christian religion?"<sup>1</sup>

That the American authorities in our new eastern possession should fall into the same error as the English in India, and foster such a hindrance to

<sup>1</sup> The British Parliament in 1891 passed a resolution declaring that the course of the government with reference to opium was "morally indefensible." In 1893 a Royal Commission was appointed. Referring to this Commission, Dr. J. G. Kerr, M.D., forty-four years a missionary in China, says: "Had the Royal Commission taken into consideration the *degradation of the moral nature* and given due regard to the effect of opium on the immortal part of man, the condemnation of the opium trade and of the habit would have been unanimous and in the strongest terms, and the British nation would have swept them from every part of the world where her flag holds sway." In 1895 the Royal Commission made a report which failed to

story of India's "ewe lamb," and then, pointing the finger of condemnation at our Sovereign American People, say, "Thou art the man."

condemn the traffic, but the agitation was not without effect and no doubt helped to secure the *gradual prohibition*—corresponding to the *gradual emancipation* accomplished long ago in British colonies—which has recently been ordained for parts of Burma, starting out with the prohibitory declaration, quoted by Dr. Dennis in "Christian Missions and Social Progress," that Buddhism rightly condemns the opium traffic, and that it shall be suppressed. The details of this plan of gradual prohibition—which, it will be seen from missionary letters quoted here-with, is not fully adequate, as it leaves out large sections of Burma and natives who are not Burmese or Karen—are given officially in the following letter and statement sent to us, in response to enquiries, by the British Government. It is certainly encouraging to further agitation—looking toward the total prohibition of the sale of opium, except as medicine, in the whole British Empire and by British subjects everywhere—to read, in contrast to England's opium record in India and China, these Burmese prohibitions, due, no doubt, to agitation, working through the Christian statesmanship of Sir Charles H. Aitchison:

India Office, Whitehall, S. W.

13th September, 1900.

Sir:—With reference to your letter of 18th July, 1900, to the Secretary of State for the Colonies, which has been forwarded to this Office, I am directed by Lord George Hamilton to forward an extract containing a description of the rules regarding cultivation, manufacture and sale of opium and the registration system applied to opium consumption, in Burma.

Owing to the great prevalence of opium smuggling in the province some modifications of this system are in contemplation, but the particulars have not yet been published by the Government of Burma.

I am, Sir,

Your obedient Servant,

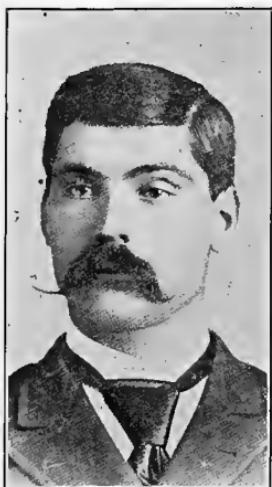
HORACE WALPOLE.

Wilbur F. Crafts, Esq.,

Reform Bureau,

Washington, U. S.

80. The cultivation of opium is prohibited throughout Burma, *except in Kachin villages in the Katha, Bhamo, Myit-*



REV. W. M. YOUNG.

it shortens his life; it increases poverty." If he had added two more, namely, it debauches home, and is

*kyina, and upper Chindwin districts.* A duty of eight annas is levied on each quarter of a pex [1.75 acres] of land under poppy cultivation in these villages. Land under poppy cultivation is measured by the village headman. If any opium grown in these areas is taken to another part of Upper Burma, duty is levied on it at the same rate as on foreign opium imported into Upper Burma. The area of land under poppy cultivation is not known, because the localities in which the cultivation is carried on are for the most part beyond the sphere of regular administration. They are situated in remote hills which are usually visited once a year by Government officers.

81. The manufacture of opium is prohibited in Burma, except—

(a) For medical and tattooing purposes by professional persons.

(b) By licensed<sup>1</sup> vendors, who are permitted to manufacture *beinsi* and *beinchi* from raw opium; and

(c) By non-Burmans, in localities in which the cultivation of the poppy is permitted (see preceding paragraph).

**Rev. W. M. Young** (Thibaw, Missionary among the Shans, American Baptist Missionary Union, 1892). — The opium curse is the worst obstacle we have to meet. I asked a native ruler his opinion of the opium traffic. The Buddhists designate everything by merit and demerit, and in that view, he said: "There are five points of demerit. The man that is addicted to opium has no strength; he has no energy; it weakens his mind;

**Parts of Burma still under opium blight.** the chief cause of crime, he would have covered the situation. There is nothing that so debauches the Shans as the use of opium. In not a few of the homes more than half of all the money received is paid out for opium. In

82. (i) Burmans in Upper Burma may not possess opium except for medical purposes.

(ii) Burmans in Lower Burma who have not been registered may not possess opium except for medical purposes.

(iii) Non-Burmans may possess opium for private consumption.

(iv) Travelers of distinction entering Burma and heads of caravans entering the Myitkyina and Bhamo districts by land may possess opium produced in the Shan States or out of India which they have brought with them for their consumption, and

(v) Persons to whom special licenses have been granted (medical practitioners and others) may possess opium in accordance with those licenses.

The ordinary limit of private possession is that prescribed for retail sale, viz., three tolas of opium and its permitted preparations (other than those used for medical purposes); six tolas of medical preparations; and five seers of poppy-heads.

The system of registering Burmans was introduced in the beginning of 1893. It was then decided to extend the prohibition of the use of opium (except for medicinal purposes) by Burmans, which had always been enforced in Upper Burma, to Lower Burma. In order to avoid inflicting hardship on Burmans who had become habituated to the use of the drug, notices were issued in March, 1893, to the effect that, after the new system had been introduced, no Burmans except such as had registered themselves would be permitted to possess opium, except for medicinal purposes; that all Burmans of 25 years and upwards who desired to continue the use of opium must register themselves; and that Burmans under 25 years of age were not permitted to register themselves. The Rules provide that the names of registered consumers shall be entered in township registers, and that extracts from these registers containing the names of registered consumers from each village or ward shall be given to the headman concerned. Every headman is thus acquainted with the names of registered consumers

our hospital, in the three years I was there, I think fully 75 per cent of all the deaths were due to opium. Bowel troubles are among the most deadly diseases, and the opium victim always succumbs to the disease. In the local jail, with an average of sixty prisoners, 75 per cent were opium victims. A new

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in his jurisdiction. A combined register for the whole of each district is also kept by the Deputy Commissioner. Each registered consumer is furnished with a certificate of registration and is required to produce it when buying opium as a proof that he may legally possess it. The Rules further provide for the removal from the register of the names of consumers who desire to have their names removed or who have died, and for the transfer from one register to another of consumers who change their place of residence. In order to secure that the registers are kept up to date, District Officers are required to verify them every six months.

83. The Bengal Excise opium, which is procured by Government and stored in the district treasuries, is issued thence to licensed vendors at Rs. 29 per seer in Arakan, and at Rs. 33 per seer in the rest of the province. Deducting Rs. 8½ per seer, which is credited to "Opium" revenue as the cost of production, the resultant rates of duty are Rs. 20½ and Rs. 24½ per seer, respectively. Opium imported from the Shan States or Yunnan, for sale in Upper Burma pays a duty of Rs. 17 per viss of 3.65 lbs., or about Rs. 9 3/5 per seer. But the illicit consumption of Chinese, Shan, and Upper Burma grown opium in 1898-99 amounted together to only 9 maunds against 720 maunds of Bengal opium. These figures exclude some 42 maunds of contraband opium which, after confiscation, were disposed of to licensed vendors for sale.

84. Licenses for retail sale are ordinarily disposed of by auction, and the licensees are permitted to open shops in selected places and to sell opium retail to persons permitted to possess it, namely, medical practitioners, pharmacists, doctors, tattooers, non-Burmans, and registered Burmans in Lower Burma. The localities at which shops are opened are fixed by Government and have varied little during the last few years. The principle followed in licensing shops is to license them in places in which there is a considerable population of persons

license system is fastening this evil on some of the Shan States. In one of them, with 100,000 population, the first year the license sold for 5,000 rupees, the second year for 8,000, the third year for 15,000, and the fourth year for 17 800.

There is some drunkenness, but the Buddhist commandment prohibiting the use of intoxicants is fairly well enforced.

**Rev. W. W. Cochrane** (Thibaw, Shan States, American Baptist Missionary Union, 1890).—The British India government, it is fair to say, does not aim to introduce opium into Burma, but to regulate and restrict an article that had already been introduced from the Chinese side, and largely by the Chinese before English rule. The heavy license on opium and the strict enforcement of the law lifts the price far out of the reach of many of the people. 

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addicted to the consumption of opium. There were fifty-three licensed shops in 1898-99.

The published report of the Philippine Opium Investigating Committee, 1903 (p. 221), shows very clearly "the failure of the opium laws in Burmah," a failure of the "tapering off" policy with revenue accompaniments, that matches those of Japan in Formosa and of the United States later in the Philippines, only in the last named instance it took only two years to discover the failure of this tapering policy and abandon it (p. 248). The Opium Report itself, hesitating at sudden prohibition, needs to be supplemented by the unanimous testimony of medical missionaries in China, graduates of great European and American universities, that confirmed opium sots can be cured in three weeks under hospital treatment and without any use of opium (p. 246).

Ever-increasing protests of British people all over the British Empire, re-enforced by international public sentiment, will ere long compel the British Government not only to bring to a "close" the "morally indefensible" Indo-Chinese opium trade, but also the yet more indefensible promotion of the opium and alcohol traffics among British subjects in India and Burmah. Those interested to study the temperance movement in India should secure from the Anglo-Indian Temperance Society, 36 Iveyley Road, Clapham, London, S. W., Eng., several issues of its monthly magazine "Abkari," and note the encouraging fact that in a hundred or more societies,

The control of the sale of opium under English law is better than the open and comparatively unrestricted freedom that one sees in Western China and the Shan States. The next step, doubtless, should be to reduce to a minimum the amount to be sold under the licenses granted, reducing also the number of those licenses, and making even more stringent the regulation against selling to minors. The next, to exclude the article altogether, except for medicinal and other necessary purposes, with laws as stringent as those of the United States and other civilized countries.

Further restrictions suggested.

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Hindus, Buddhists, Mohammedans and Christians are banded together to oppose the vicious and impolitic efforts of the British Government to increase its unrighteous revenues from alcohol and opium. We have noted Britain's wiser policy in Africa and the islands of the sea in protecting native races in the interest of markets and morals. That same policy the Government of India must be constrained to adopt by such resolutions from all lands as the following from the annual meeting for 1909, of the New Zealand Anti-Opium Society:

"This meeting deeply deplores the sin and crime of which the British nation is guilty in forcing vast quantities of opium, grown and manufactured in India, upon the people of China. Great Britain is usually supposed to stand for righteousness; the opium export is a vile immorality. Great Britain is equally supposed to stand for freedom and the rights of weaker peoples; the opium export is a brutal infraction of the liberties of the Chinese and of their right to self-government. This meeting therefore calls upon Britain to put a swift end to this unspeakable disgrace, and to cleanse the nation from the black stains which now defile its escutcheon."

A British Opium Commission in the Straits Settlements, which reported late in 1908, adds to these "stains" by a report which proposes restrictions that will not seriously reduce the muddy revenues. The Commission considers that "the circumstances surrounding the use of opium justify the Government in maintaining a closer and stricter control over it," and recommends "that the present system of farming the opium revenue be abolished, and that a Government monopoly of the preparation and distribution of Chandu [opium prepared for smoking] be substituted." The Commission also recommends "that the access of all women to licensed opium shops be prohibited," and "the sale of Chandu to women and to children under eighteen years of age be made an offence."

## Assam.

**REV. F. P. HAGGARD.**

**IMPUR, NAGA HILLS, AMERICAN BAPTIST MISSIONARY UNION, 1892—.**



**REV. F. P. HAGGARD.**

with the dreadful results of the use of distilled liquor, of which our people originally knew nothing; but for the use of which, as introduced by

**Native drinks giving place to more deadly liquors of civilized nations.** Europeans and natives from the plains, they are now thoroughly prepared. They consider it a great treat to get a taste—or more—of the Sahib's liquor.

I am sorry to say also that my observation has been that most of the British officers of whom I have known anything, have encouraged rather than discouraged the use of both opium and liquor among the people; and in some cases this influence has been a positive detriment to our work;

Theoretically the Hindus and Mohammedans of the plains of Assam are supposed not to use intoxicating liquor, but the temptations have been too great, so that the government-licensed rum shops do a big business. In the hills the aboriginal people among whom I have been living, have always used their native rice beer; and as they themselves now acknowledge, greatly to their detriment; but it must be admitted that the effect of this beer in no wise compares

indeed, ASIDE FROM THE DISTINCTIVELY RELIGIOUS RITES OF HEATHENISM WE HAVE FOUND NOTHING SO HARD TO MEET AS THE APPETITE FOR THESE TWO ARTICLES AND NOTHING SO DIFFICULT TO OVERCOME AS THE RESULTS OF THE USE OF BOTH OF THEM.

I shall never forget the first true picture I had of the effects of the opium traffic. I was touring among the villages on the mountain tops of South-eastern Assam. I was on the mountain of joy that morning, for I had just left the last of three Christian villages in which I had been spending several days in the midst of scenes which were pentecostal in their character—villages but recently wholly heathen now furnishing many candidates for baptism, building churches, calling for teachers and preachers, and giving many other and remarkable evidences of the presence of the Spirit and the great transformation which He had wrought among them.

**An opium village.** The next village visited was one to which I had never before gone. The path was new to me, so that I was surprised when they told me that we were at the village; and, as we entered, I was immediately struck with the strange appearance of things. The usual numbers of cattle, pigs and chickens were wanting; the granaries were small and in decay. Going still further into the village I was led to ask my companions if this really were a village. I saw not one new house; not one in first-class repair; most of them were dilapidated, and many were almost down, the posts inclining at various angles from perpendicular. I said, "Do people live in those houses?" "Yes." "Can it be; what is the matter?" "Why, it is an opium village." The entire village was a ruin, morally and physically, through

opium; and the testimony of the people themselves, with whom I afterwards talked, was worth more than the verdict of a thousand commissions. They testified, "This is our curse."

## Ceylon.

### MISSES MARY AND MARGARET W. LEITCH.

JAFFNA, AMERICAN BOARD, 1879-1891.

We found the liquor traffic, authorized and licensed by the British government, a great foe to Christian work in Ceylon. The government certainly does not dream of the bitterness, of the sorrow and despair with which many of the natives look upon this absolutely ruinous traffic, thrust upon them against their wishes for the sake of a revenue. In Ceylon the liquor traffic is purely a government monopoly. The right to sell liquor in a district is, in many districts, sold at public auction to the highest bidder. When one has bought the right he does not wish to be a loser by the transaction, so he opens as many liquor shops as possible in the district. These are located in the towns and villages near the tea and cinchona estates, in the mining districts and the roadsides along which there is most travel, and BY MEANS OF THESE MULTIPLIED PLACES OF TEMPTATION MANY WHO WERE FORMERLY ABSTAINERS ARE FAST BECOMING DRUNKARDS. The religions of the Hindus, Mohammedans and Buddhists forbid the use of strong drink, and formerly the people of Ceylon were

**How license increases rather than restrains drink.**

for the most part total abstainers. Spirits were high-priced and hard to get, and drunkenness was uncommon because there was little temptation to drink. But in any country, IF THE FACILITIES FOR OBTAINING STRONG DRINK ARE INCREASED, THE CONSUMPTION IS INCREASED; if the facilities for obtaining strong drink are diminished, the consumption is diminished. In Ceylon THE FACILITIES FOR OBTAINING STRONG DRINK HAVE BEEN ABNORMALLY INCREASED. The British government, for the sake of a revenue, has made strong drink to be CHEAP AND PLENTIFUL.

It has been said by Mr. Gladstone in the House of Commons that "the combined evils of war and pestilence and famine are not so great as those evils which flow from strong drink." If this be so, has not Ceylon crime enough of its own, sorrow and poverty enough of its own, without having this, the curse of Great Britain, imported into it and fostered there against the wishes of the people for the sake of revenue? Mr. Gladstone said on another occasion: "Gentlemen, I refuse to consider a question of revenue alongside of a question of morals. Give me sober and industrious people, and I will soon show you where to get a revenue."

The quantity of opium imported into Ceylon in 1897 was 18,285 pounds. As the result of an anti-opium agitation by the Ceylon Anti-Opium Committee, some restrictions have been secured from government, but as the *Ceylon Observer* says, these proposals "touch but the fringe of the true evil, namely, the selling of this drug, opium, by native licenses in thoroughfares of our cities, attracting new customers and so spreading the opium habit among an effeminate people like the Sinhalese."

**WHAT CAN BE DONE FOR INDIA, BURMA, ASSAM  
AND CEYLON.<sup>1</sup>****I. EFFORTS BY MISSIONARIES ON THE FIELD.**

1. Make total abstinence a condition of church membership, as a number of leading missions have already done.
2. Use unfermented wine at the communion service. Many natives break away from their principle of total abstinence for the first time by tasting fermented wine at the Lord's table.<sup>2</sup>
3. Have scientific temperance teaching in all mission schools of the higher grade. Sample books, suitable for the different grades, can be had from World's Woman's Christian Temperance Union, from which translations can be made adapted to the needs of each country. The higher educational institutions should aim to develop leaders in temperance work.
4. Hold temperance mass meetings. Form temperance societies, securing the co-operation of those of all creeds and classes who are favorable to total abstinence. Many will gladly join in such a movement, and thus the missionaries will find a way to

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<sup>1</sup>These suggestions have been revised and approved by Bishop Thoburn.

<sup>2</sup>The juice of boiled raisins is used in some places when unfermented wine is not at hand. We realize that some may have conscientious objections to the use, for sacramental purposes, of other than fermented wine, but while respecting their convictions, we would remind them that in the case of tens of thousands of the Christians of India living in extreme poverty and very far from Europeans, it is impossible to procure fermented wine.

co-operate for the moral betterment of the community with large numbers who will not attend an ordinary preaching service. Have resolutions passed at these meetings, voicing the wish of the people for protection through the closing of the licensed liquor shops in the district, and urging that the sale of opium and Indian hemp shall also be prohibited except for medicinal purposes, with laws as strict as those in force in England and other civilized countries. Send a copy of the petition to the proper Government official of the District, and a duplicate copy to the Secretary of the Native Races and Liquor Traffic United Committee, 139, Palace Chambers, Bridge Street, Westminster, London, England.

5. Prepare and print in the native language petitions of similar import, and have them widely circulated for signatures among the educated classes. Arrange for a deputation of influential citizens to present this petition to the proper government officials. Report this effort in the local papers in order to educate public opinion.

6. Put into circulation among Europeans, Eurasians and educated natives the best temperance literature in English. Translate from this literature into the native languages, adapt to local conditions and needs, and circulate widely, and in this effort secure the co-operation of the great tract societies in India. Prepare, from time to time, articles for the English and native papers.

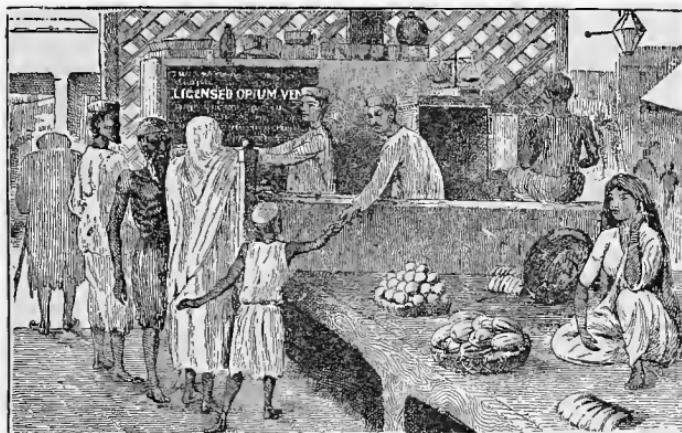
7. Secure the appointment by each mission of a temperance committee as one of its *permanent committees* to have the general oversight of this work, and a temperance secretary in connection with each native missionary society.

8. Secure the appointment of a temperance committee in each missionary organization which exists in the large cities.

9. Secure adequate presentation of this subject at all great conventions—Y. M. C. A., Sunday School Union, Indian National Congress, Decennial Missionary Conference.

10. Arouse public sentiment at home by letters to mission boards, to friends and to the press.

11. Let all missionaries in India promote petitions for total separation of the government from both the liquor and opium traffics.



LICENSED OPIUM STALL IN BOMBAY MARKET.

The British people should press their Government to bring India's opium trade to "a speedy close" at home as well as abroad—and the India liquor traffic also, which is contrary to three native religions and so, in this time of revolutionary unrest, a political as well as moral peril. *Abkari*, the interesting organ of the Anglo-Indian Temperance Association, gives a list of about one hundred societies in which Hindus, Buddhists, Mohammedans and Christians are acting together in resistance of the British Government's efforts to increase the sale of liquors and opium for the sake of revenue. At the annual meeting of this society, London, 1911, Sir Wilfred Lawson, Bart., M.P., said: "The revenue from the liquor traffic in India has quadrupled in the last 35 years—increased from 1½ to 6¾ millions (of pounds)."



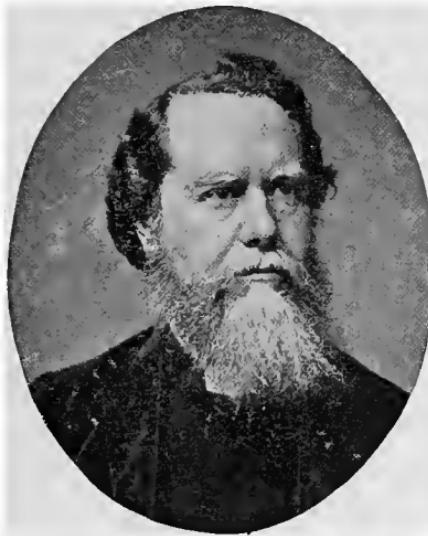
CHINESE CARTOON OF ENGLISHMAN BRINGING OPIUM CURSE  
TO CHINA

## China.

J. HUDSON TAYLOR.

SUPERINTENDENT CHINA INLAND MISSION.

[Extract from addresses delivered at the Centenary Conference of the Protestant Missions of the World, held in Exeter Hall, London, 1888. See report of same (Revell), vol. I. pp. 75 and 132. Rev. J. Hudson Taylor has granted permission to use this extract, and states that it expresses his present views.]



REV. J. HUDSON TAYLOR.

When we look back to eighty years of missionary labor (in China) and compare it with the results of eighty years of commercial labor, I am afraid our brows must be covered with shame and our hearts filled with sorrow. After eighty years of missionary labor we are thankful

for thirty-two thousand communicants; after eighty years of commercial labor there are one hundred and fifty millions of the Chinese who are either personally smokers of the opium or sufferers from the opium vice of husband or wife, father or mother, or some relative. You may go through China, and you will find thousands—I can safely say, tens of thou-

sands—of towns and villages in which there are but small traces of the Bible or of Christian influence. You will scarcely find a hamlet in which the opium pipe does not reign. Ah! we have given China something besides the gospel, something that is doing more harm in a week than the united efforts of all our Christian missionaries are doing good in a year.

Oh, the evils of opium! The slave trade was bad; the drink is bad; the licensing of vice is bad; but the opium traffic is the sum of all **Opium the supreme curse.** villainies. It debauches more families than drink; it makes more slaves directly than the slave trade; and it demoralizes more sad lives than all the licensing systems in the world. Will you not pray, my friends?—I entreat you to pray to the mighty God that He will bring this great evil to an end. . . .

This is a profoundly important question, and one that must be dealt with in the sight of God. The common defense brought forward is this: "England cannot afford to do right." Now I would say, England cannot afford to do wrong. Nay, you must not do one wrong thing to escape another. It is said you must not starve India in order to deliver China. My dear friends, it is always right to do right, and the God in heaven, who is the great Governor of the universe, never created this world on such lines that the only way to properly govern India was to curse China. There is no curse in God's government.

**Let Government go out of the opium business.** What is to be done? We do not—I speak for myself, but I think there are many more for whom I am speaking—ask the government of India to prevent these native states from producing their opium. I do not suppose we could do it. We do not ask that

the opium should not be allowed to pass through Indian territory, and it can get out through no other way without paying a heavy duty. But we do ask that the queen and government of England shall not be the producers of opium. The Indian government has taken this ground: that it has the right to prevent the production of opium except at the government factories. Let it add to that that it shall not be produced at the government factories, and we ask no more.

**Rev. C. F. Kupfer, Ph.D.** (Chinkiang, Central China, Methodist-Episcopal Board, 1881—).—It has been our sad privilege to live for more than eighteen years among a people where the use of opium has become, beyond all doubt, one of the most destructive national vices that has ever blighted the human race. During our travels in central China, whether upon large river steamers, upon small junks and boats, or in overland conveyances, we have freely moved among all grades of society, and to our astonishment found that among all classes this pernicious evil has made great inroads. Through it we have seen high officials incapacitated; business men bankrupt; artisans and coolies depleted of all their energy and strength; families broken up and homes destroyed. No words can describe the misery of an opium smoker when once reduced to such a condition that he cannot buy both his drug and nourishing food. No surer method could be found to sap the life from a sturdy nation with the temperament of the Chinese, than the introduction of opium. May the cry of the suffering millions reach the ears of those in high places who are responsible for the presence of this dire calamity in the Middle Kingdom.

**Rev. W. K. McKibbin** (Swatow, American Baptist Missionary Union, 1875).—The saddest thing about this whole sad opium business is *the debauchment of the Chinese conscience*. Time was when a Chinese emperor—Tao Kwang, who was emperor at the time of the Opium War, 1840-1842—confiscated the whole stock of the odious drug and burned it with fire, and paid to the last penny the bill which the English government presented for collection.<sup>1</sup> Time was when, being importuned to legalize the trade and thereby receive large money, he replied that he would be driven from his throne before taking money to poison his poor people. China went into a hopeless war rather than accept the drug, yielding only when prostrate before England's overwhelming force. But those brave days are past. Having accepted the hideous revenue thrust upon her, China finally went on to the growing of the hated drug herself. "It is your country that sent us the opium," is still the greeting China gives the English-speaking missionary. But the thing she hates she has now made native in her own bosom. The red flag of the poppy-blossom flaunting over her fertile rice-lands is the token that her resistance has

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<sup>1</sup>"Fifty years ago it was submitted to the general sentiment of the mandarinate of China whether they would legalize opium, and the expression of their opinion was then given by His Majesty Tao Kwang in the remarkable words: 'I cannot receive any revenue from that which causes misery and suffering to my people.' The evils [of opium in China] are so great that if we would act effectively in the matter we must seek to devise strong and efficient measures to influence public opinion in Europe and America as well as in China."—*Rev. A. P. Hopper, D.D., in Records of the Missionary Conference, Shanghai, 1890, p. 361.*

been overborne, her outcries stifled, her conscience debauched, and her degradation made complete; until such time as the new life of Christianity shall overcome the sin which a Christian nation has poured into her veins.<sup>2</sup>

**Rev. W. E. Soothill** (Wouchow, English Methodist Free Church Board, 1882—).—I hold that the opium vice is the most colossal in its pernicious effects that the world has ever known. And I would urge every American citizen to set his face as a flint against the introduction of the drug into the United States even amongst the Chinese communities here. I would beseech every Christian man and woman to use heart, voice, and pocket to rid the world of this horrible habit, which kills hundreds of thousands every year, and blights millions of homes.<sup>3</sup>

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<sup>2</sup> Rev. Jas. S. Dennis, D.D., in "Christian Missions and Social Progress," vol. I, p. 81, gives \$15,000,000 in round numbers as the revenue derived by the government of India in the year ending 1895 from opium, about half as much as ten years before, due to the fact that while China is using it increasingly it is raising six-sevenths of its supply on its own soil. The number of Chinese victims Dr. Dennis estimates at TWENTY MILLIONS, the quantity consumed annually in China at between FIFTY AND SIXTY MILLIONS OF POUNDS AVOIRDUPOIS, and the direct cash cost of the drug to China at ONE HUNDRED MILLIONS OF DOLLARS. He declares that prior to the introduction of the drug by foreigners the Chinese knew of its *medicinal* properties, but, he adds, "there is not a particle of evidence to show that it was smoked or abused in any other way in those days." This is the word of the greatest missionary cyclopedist.

<sup>3</sup> The status of the anti-opium crusade in 1896 is given in the *Missionary Review of the World* for April of that year. China and India are the chief sufferers from opium, but Persia is increasingly cursed by it. One-third of its inhabitants use opium immoderately, and many more to some extent, not less than 1½ million in all, says Dr. J. S. Dennis in "Christian Missions and Social Progress," vol. I, p. 84. In civilized coun-

**Rev. E. E. Aiken** (Tientsin, American Board, 1885—).—The opium habit has spread widely among officials, literati and wealthy men, and is one of the greatest obstacles with which missions have to con-



REV. E. E. AIKEN.



REV. T. LOEGSTRIP.

tend.<sup>4</sup> There is perhaps no vice which so saps the natural strength of will and so vitiates the moral

**Opium  
one cause of  
China's  
Political  
Weakness.** nature. THE PRESENT OFFICIAL CORRUPTION AND MILITARY WEAKNESS OF CHINA MAY, IN NO INCONSIDERABLE DEGREE, BE TRACED TO THIS SOURCE. Opium refugees in connection with missions and mission hospitals its use is probably increasing. Some one might well make a special study of this aspect of the curse.

<sup>4</sup> Rev. T. Loegstrip, Secretary of the Danish Missionary Society, writes us that his society is conducting missions in two districts in China, one of them a district about Port Arthur, which is controlled by Russia, whose authority is used to restrict the opium traffic to the utmost; the other a district under the Chinese government, in which opium is sold as usual in that country, with the result, so far as missionary work is

tals, and anti-opium societies, show that missionaries are seeking not only to stop the evil at its fountain-head, but also to save those who may already have become its victims.

**Rev. Thomas Barclay, M.A.** (Tainanfu, Formosa, English Presbyterian Board, 1874 —, twenty-six years' service).—Whatever may be said by interested advocates of the opium traffic as to the harmlessness of the drug, there can be no doubt that amongst the Chinese opium smoking is regarded as a hurtful vice.<sup>5</sup> That a nation should take the position which our nation occupies in regard to the supply of opium is a certain indication to a Chinaman that we pay more regard to material gain than to righteousness and benevolence, and therefore fall far below the teachings of their own sages. In



REV. T. BARCLAY, M.A.

**Chinese anti-foreign feeling largely due to Opium War.** In the life of such a nation any talk of kindness and good will towards China is regarded as mere hypocrisy. For the same people to bring opium and the gospel seems to them a manifest contradiction; and when a Chinaman attempts to solve the contradiction, he naturally does it by sus-concerned, that there is much greater success in the former field. It may be added that official Russian papers are prone to remind the Chinese of the opium war whenever both Russia and England are seeking favors.

<sup>5</sup> Rev. J. N. Hays, of Foochow, a missionary of the Presbyterian Board, writes: "The Chinese class opium smoking with gambling and fornication."

pecting the motive of our missionary work. I BELIEVE THAT OUR INSISTENCE UPON THE CONTINUANCE OF THIS TRAFFIC HAS DONE MUCH TO INTENSIFY THE CHINAMAN'S DISTRUST OF FOREIGNERS and to confirm him in his national exclusiveness.<sup>6</sup> And in this way, I believe, even from a commercial and material point of view,

we have LOST MORE THROUGH THIS TRAFFIC THAN WE EVER GAINED BY IT. BUT THIS IS A SMALL MATTER COMPARED WITH THE MORAL AND SPIRITUAL INJURY WROUGHT BY IT UPON BOTH NATIONS.



REV. W. N. CROZIER.

ing multitudes of Chinese families to beggary. Even beggars go without food in order to buy **Opium**. **Opium RAISING IS A FACTOR ONE CAUSE OF FREQUENT FAMINE.** IN PRODUCING THE FREQUENTLY RECURRING FAMINES. Land, God-given to produce food, is used to produce poison. Opium-using destroys its victims, soul and body. Moral

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<sup>6</sup>Rev. Richard Lovett, M.A., Secretary of the Religious Tract Society, London, and Historian of the London Missionary Society, says: "To this day Great Britain has to fear the reproach that, as a great power, she compelled China to continue the opium traffic when the Chinese government were willing to suppress it."

fiber is rotted out. Will power to resist evil and obey conscience is lost. Opium users are slaves, and, as a rule, self-confessed slaves. "We are helpless to break it off," they say. "Oh, help us!"

The opium traffic does much to demoralize the foreigners in the districts where it is handled. It has shut many a door to our gospel message. We preach, and in answer often hear the retort, "But did not you foreigners send us opium?" China needs help. Is it not time to keep opium from entering her gates, and help her to suppress its production in her own provinces?

**Rev. Wm. Ashmore, Jr.** (Swatow, American Baptist Missionary Union, 1879—, twenty years' service).—It is a safe rule to put no dependence on a user of opium. It ruins not only the moral sense, but also the intellect and physical health, and it brings whole families to beggary. Many opium smokers come to missionary hospitals, coming of their own accord or at the urgent entreaty of members of their families, for the cure of this habit, recognizing it as a slavery that they wish to be rid of.

So far as I know Christian churches will not receive opium users into membership, but require first a breaking off of the habit. And if a church member takes to its use after admission to the church, he becomes thereby a subject of church discipline.



REV. WM. ASHMORE, JR.

The responsibility for the present state of the opium traffic in China lies, in large measure, at the door of a Christian nation, Great Britain. The history of the forcing of opium on an unwilling government is too familiar to need repetition. But the recent justifying of the traffic, on the part of the Commission appointed by the British government to inquire into the subject, is the deliberate confirming of a great wrong that must sooner or later react on those responsible for it.

**Chinese culture of opium increasing.** In recent years the cultivation of the poppy has been introduced into the Swatow district, and the crop is so profitable that the area cultivated appears to be spreading. It is to be feared that unless the Chinese government shall show itself both able and disposed to check this growing evil, it will continue to spread until it proves the utter ruin of the Chinese people. But what can the Chinese government do, even though it should prove to be able and willing to check native growth, in the face of the fact that it must admit the opium that comes in from India protected by treaty with the British government.

A first and most important thing is to encourage and strengthen the hands of those who in Great Britain are carrying on the struggle against the present policy of their own government. That they will finally win the fight I strongly believe.

**Rev. Frederick Galpin** (United Free Methodist Church Mission Board, twenty-five years' service). —I have seen the evil of opium smoking in China. I have no language at my command adequate to express the injury wrought upon men, women and children by the use of this drug. Innocent children

suffer their whole lifetime because their father is reduced to poverty by the costliness of the vicious habit. Girls are sold to a life of shame, and their suffering and misery, and moral and physical destruction, is the price paid by the father who loves his opium more than his children. It is time that the power of Christendom should awake and arise to stop this great evil.

**Edgerton H. Hart, M.D.** (Wuhu, Methodist-Episcopal Board, 1893).—The Chinese have native liquors made from rice and fruits, but use them in moderation, chiefly on holidays. Their wine cups are hardly more than thimbles. The opium curses body, mind and soul, and its use and the direful consequences are both increasing. The use of morphine is also increasing, an anti-opium pill containing morphine, intended to cure one evil having instead stimulated another. Another danger threatening China is the introduction of American beer and the American saloon. In many of the large cities of China, Schlitz beer has made Milwaukee famous.

**Rev. John W. Davis, D.D.** (Soochow, Presbyterian Board, twenty-six years' service).—The worst results of opium are the poverty and degradation inflicted upon the opium sot's wife and children. An opium smoker will, when all else is gone, take the clothes of his baby girl, and even in winter pawn them for the price of opium. Opium smokers often sell wives and daughters into a life a thousand times worse than death.

**Mary A. Holbrook, M.D.** (formerly Foochow, American Board, now in charge of Scientific Department Kobe College, Japan, twenty-one years'

**Three generations of opium slaves.** service).—At one time I had in my dispensary in North China four generations from the same family who came to be cured of the opium habit—great-grandmother, grandmother, mother and child of two years—all bound by the same chains, for the child, they explained to me, would go into convulsions unless they puffed the smoke from the opium pipe in its face every six hours. The great-grandmother I sent back to a relative; she was too old and feeble to endure the ordeal. The mother and child presented no special difficulties; but the grandmother, on being deprived of opium, grew frantic and lashed about the room, throwing herself upon the locked door and barred windows. Her eyes grew glassy and she foamed at the mouth, tore her hair and her clothes, dug her nails into the flesh, and then became unconscious. After a little she was partially restored. She begged me to save her life by giving her just the least little bit of opium. She begged and implored all night when she was conscious; and when she was not I sat beside her with my finger on her pulse, wondering how much longer it was safe to hold out. For me it seemed a mental struggle between my will and Satan himself. Nearly all night I stayed, administering medicine and mental stimulus, and the morning light brought victory and peace. And yet an eminent English barrister says that the opium habit is “as innocent as twirling the thumbs.”

**Miss Theresa Miller** (Kien-P'ing, Auhuei, China Inland Mission, 1890).—I have seen manhood degraded physically and morally, the sufferings of women and children immeasurably increased, and homes broken up through the opium habit. Wives

and children are sold to satisfy the craving. I have seen many brought from wealth to extreme poverty; men unable to work until the daily portion had been obtained; a dying beggar asking opium instead of offered food. The Chinese all condemn its use. Without Christ, they who use **Opium victims saved.** it have no hope in this life or the next.

But Christ can save from this evil habit. Mr. Chin, pale, sallow, emaciated, received Christ, gave up opium. When taunted by his friends that he was half a foreign devil, he replied: "I am much better than I was, for I was a whole opium devil." Many of the women have said to me: "Opium is ruining our country. Why did Britain send it?" I am British, but was compelled to say: "There are men in Britain as well as China who love gold better than they love their God or their neighbors." Let us pray the living God that this stain shall be lifted from the British flag.

**Rev. Isaac Taylor Headlands** (member Faculty of Pekin University, Methodist-Episcopal Board, 1890—).—One of our native evangelists had seventy-five baptisms his first year, and one hundred and thirty-five joined on probation, in connection with which he received from these members a cupboard full of abandoned pipes and wine cups as trophies of his temperance work.

**Rev. A. B. Winchester** (Pou-ting fu and T'ung Cho, American Board, 1887-1889, now Superintendent of Chinese Missions in British Columbia of the Presbyterian Church in Canada).—I have traveled in different parts of China, north, south and middle, and solemnly state that I have seen enough of the physical suffering and want, social degradation and confusion, moral depravity and loss, occasioned

directly and indirectly by opium, to make the stoutest heart sick and to stagger the conscience with the contemplation of the blood-guiltiness which rests on whosoever is responsible for the perpetration and continuation of the opium curse in China. A more reprehensible traffic never engaged the energies or stirred the soulless cupidity of men.

**Rev. T. W. Pearce** (Canton and Hongkong, London Missionary Society, 1879—, twenty-one years'



REV. T. W. PEARCE.



REV. C. C. BALDWIN.

service).—I have seen with my own eyes during many years the evils resulting from the use of opium in the cities, towns and villages of South China, where the practice of opium-smoking is widespread. Its consequences are poverty, suffering and crime and everything that makes against righteousness and the coming of God's kingdom on earth.

**Rev. Caleb C. Baldwin, D.D.** (Foochow, American Board, 1848-1895, forty-seven years' service).—1. Continue efforts to influence western governments

to stay the commercial crime of bartering in deadly drinks. 2. Let no mission in any part of the world fail to make prominent and urge on natives the duty of abstinence.

**Rev. J. B. Fearn, M.D.** (Soochow, Methodist-Episcopal Church, South, 1894).—Opium smokers take up the habit either to relieve pain or as a diversion for idle lives. From whatever cause they begin the use of the drug, it is not long before they



REV. J. B. FEARN, M.D.



MRS. J. B. FEARN, M.D.

have to largely increase the amount used or be denied the pleasure or relief sought for. In the case of the poor, the whole family is made to suffer beyond one's power to describe or one's imagination to realize.

**Mrs. J. B. Fearn, M.D.**—Were you to ask me the cause of China's mental, moral and physical degradation, there could be but one answer, Opium. The cause of her lethargic indifference to the spread of

the Gospel of our Lord Jesus Christ is also opium. May God speed the day when NATIONS MAY BE AROUSED TO WORK TOGETHER THAT CHINA MAY BE SAVED FROM OPIUM AND RUIN.

**Mrs. Howard Taylor** (née Geraldine Guinness, Ch'en Cheo, Ho-nan, China Inland Mission, 1888—). —One of the most formidable obstacles we have to deal with in this missionary work is the terrible vice of opium smoking. Society is permeated with it.



MRS. HOWARD TAYLOR.

Its victims are found among all classes of the population. Opium dens abound on every hand, and the poisonous drug is smoked without disguise in the homes of the people. Men and women alike are enslaved by the habit, and untold suffering and misery are the result. Opium smokers part with all they possess, run deeply into debt, and then even sell their wives and children without compunction in order to satisfy their degrading appetite for the drug.

One sad case may stand as an instance of many. In one of the great cities on that plain I was deeply interested, some years ago, in a young woman who came regularly to our meetings. She was a tall, well-developed, intelligent girl, about twenty-four years of age, thoroughly respectable and holding a good situation in the city. Her husband was an opium smoker and unable to support her. He had consented to her going into service in order to earn a living for herself and her little girl, who was about

six years old. She was employed as a nurse by a well-to-do family in the city, and was in the habit of coming to our house with the children of her mistress to learn all we could teach her of the Gospel.

One morning she spent some hours with us learning to read, and drinking in the truth. She left about midday. Towards afternoon I was suddenly summoned to go out to an opium case. A woman had swallowed a large quantity of the poison, and they begged that I would come at once to save her life.

Such calls were of frequent occurrence. In that city I have been sent for as many as four times in one day to different houses in which young women have taken opium to poison themselves because of the misery of their lives. I went, of course, at once, taking with me the necessary medicines.

The messenger led us out of the city to a wayside temple, where a large crowd of men had assembled to witness the dying agonies of the poor victim. They made way for me, and I passed rapidly through the crowd and knelt down beside the prostrate form on the floor of the temple to see what condition the poor woman was in.

Imagine the surprise and horror with which I discovered that the patient was none other than the girl who had been at our house that very morning. There she lay, unconscious and disheveled, breathing heavily, surrounded by that contemptuous and scoffing crowd.

To mix medicines and raise her from the ground was the work of a few moments, and then came the more difficult task—to get her to swallow the remedies prepared. When I had at last succeeded in

arousing her, I shall never forget the look with which she understood.

"Oh," she cried imploringly, "do not ask me to take it. You are my friend. Let me die. I cannot live. You do not understand. I cannot possibly take the medicine. I cannot possibly live. Oh, let me alone. Let me die quickly."

Of course I had no time to argue or persuade her, but was obliged to make her take the medicine without delay. It was a terrible scene for several hours. At last the poison was thrown up and her life was saved.

Then it was that my woman (a servant), who had accompanied me, drew me aside and said in an undertone, "Do you know why she took that opium?" "No," I said, surprised, "what was the reason?" "Look over there," she answered, pointing to a corner of the temple: "do you see that man?" I looked and saw a wretched degraded-looking object, a man crouching in the corner of the temple, his face buried in his hands. I knew at a glance that he was an opium smoker, far gone in his downward course. Thin and haggard, and clothed in rags, he presented a miserable appearance. "That," she cried, with a look of horror, "is this young woman's husband. When she left our house this morning to go back to her mistress' home she found that he had come in from the country and was waiting for her. He told her that she must go with him at once. Greatly alarmed, she inquired the reason, but he would give no explanation. She managed, however, to discover from the other servants in the house the facts that some of them had got out of him during her absence." For some time he had been rapidly going from bad to worse.

The opium craving was strong upon him. He had sold everything and his luck at gambling had failed. Deeply in debt, he knew not where to turn. With an opium smoker's utter callousness to the sufferings of others, he had determined to make money out of his wife and little daughter. He had deliberately sold them both to a man in a neighboring city to a life compared with which death were nothing. When the poor girl discovered this she was not long in making up her mind. She gathered together what little money she had, slipped out unobserved, ran to a neighboring shop and bought a large quantity of opium. This she hastily swallowed, determined never to reach the end of that journey alive. She knew that there was no help for her in any other way. Of course they had not gone far outside the city before she was unable to proceed, and lay down in that wayside temple to die. And there she would have died unpitied—as so many hundreds of women do die in China every year—had it not been that missionaries were within reach who were able to save her life.

But, oh! for what a life had we saved her! I almost felt when I heard it—stricken with grief and horror—that it would have been better to have let her die, even the opium suicide's awful death.

In this particular instance the girl was rescued; for when the people in the city heard what we had done they were moved to some compassion and made a contribution from door to door to buy her back from her husband so that the miserable man was sent away with money enough to pay his debts. This, however, was simply the outcome of our presence and action in the matter. Had we not been there she would have died unpitied and un-

friended, as many hundreds do in China every year.<sup>7</sup>

Such is one solitary instance of the unutterable suffering wrought directly and indirectly through the fearful curse. Countless other facts of the same kind might be added did time permit.



JOSEPH COOK, LL.D.

*"If thou forbear to deliver them that are drawn unto death, and them that are ready to be slain; if thou sayest, Behold, we knew it not, doth not he that pondereth the heart consider it? And he that keepeth the soul, doth not he know it? and shall not he render to every man according to his works?"*

**Rev. Joseph Cook, D.D., LL.D.** (Boston, "Observations as a Traveler").—At Canton and Shanghai, in

large parlor meetings of mis-

sionaries, I have put written, elaborate questions and noted very carefully the replies, on the ravages of the opium habit in China. The testimony was unanimous, detailed, conscientious, convincing, and its general effect was to produce, first, intense moral indignation against the promoters of the traffic, whether British or Chinese; and next, consternation at the

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<sup>7</sup> I believe the deaths in the whole of China from opium poisoning (suicidal) number fully two hundred thousand a year.—William Hector Park, M.D., surgeon in charge of the Soochow Hospital, surgeon to the Imperial Maritime Customs, etc., in "Opinions of over One Hundred Physicians on the Use of Opium in China," p. 43.

ravages themselves, their fatal breadth and virulence, personal, social, national. My study of the question through missionaries prepares me to endorse every word of Mrs. Isabella Bird Bishop's recent testimony on the subject on the ground of testimony from others than missionaries. She regards the information to be obtained in mission circles as the best to be obtained anywhere. But, as there is a prejudice among certain poorly-informed classes of readers against this evidence, she draws her opinions wholly from other sources.<sup>8</sup> Her chapter in her recent volume on "The Yangtse Valley and Beyond" is the most authoritative and appalling revelation of the horrors of the opium habit and of the iniquity of the opium trade that

I have yet seen after abundant search for the truth and the whole truth as to this cancer on the fair bosoms of China and India, and also as to the cancer-planters in England and elsewhere.

**Mrs. J. F. Bishop (Isabella L. Bird), F. R. G. S.** —Eight years ago it was rather exceptional for women and children to smoke opium, but the Chinese estimate that in Sze Chuan and other opium-producing regions from forty to sixty per cent are now smokers. Where opium is not grown the habit is chiefly confined to the cities, but it is *rapidly*



MRS. J. F. BISHOP.

<sup>8</sup> "The Yangtse Valley and Beyond," by Mrs. Isabella Bird Bishop, Vol. ii., pp. 280-299.

*spreading.* Its existence is obvious among the lower classes from the exceeding poverty which it entails. Millions of the working classes earn barely enough to provide them with what, even to their limited notions, are the necessities of life, and the money spent on opium is withdrawn from these. It is admitted by the natives of Sze Chuan that one great reason for the deficient food supply which led to the famine and distress in the eastern part of the province in 1897, was the giving of so much ground to the poppy that there was no longer a margin left on which to feed the population in years of a poor harvest.

From all that I have seen and heard among the Chinese themselves, I have come to believe that even moderate opium smoking involves enormous risks, and that excessive smoking brings in its train commercial, industrial, and moral ruin and physical deterioration, and this on a scale so large as to threaten the national well-being and the physical future of the race.

At the close of 1898, a book was published by *H. E. Chang Chih-tung*, who is described by foreigners long resident in China as having been for many years one of the most influential statesmen in the country, and as standing second to no official in the empire for ability, honesty, disinterestedness, and patriotism. He has filled in succession three of the most important vice-royalties in the empire. He writes of the opium evil as follows:

"The injury done by opium is that of a stream of poison flowing on for more than a hundred years, and diffusing itself in twenty-two provinces. The sufferers from this injury amount to untold millions. Its consequences are insidious and seductive and the limit has not yet been reached. . . . The injury is worse than any waste of wealth. Men's wills are

weakened, their physical strength is reduced. In the management of business they lack industry, they cannot journey any distance, their expenditure becomes extravagant, their children are few. After a few tens of years it will result in China's becoming altogether the laughing-stock of the world. . . . If Confucius and Mencius were to live again, and were to teach the Empire . . . they would certainly begin by [teaching men] to break off opium."

How is China to emancipate herself from this rapidly-increasing habit, which is threatening to sap the hitherto remarkable energy of the race?<sup>9</sup>

**A Chinese view of the question.** **Mr. Sien Lien - Li**, a Chinese government official, Soochow, Foochow, Wuhu, in his introduction to "*Opinions of Over One Hundred Physicians on the Use of Opium in China*,"<sup>10</sup> writes as follows: "From ancient times to the present day there has never been such a stream of evil and misery as has come down upon China in her receiving the curse of opium. . . . The use has become so common that it is freely used throughout the Empire, and its victims number tens of thousands. The slaves of the habit

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<sup>9</sup> "The Yangtse Valley and Beyond," pp. 281, 285, 293, 297.

<sup>10</sup> "*Opinions of over One Hundred Physicians on the Use of Opium in China*," a book of 100 octavo pages, sold by Presbyterian Mission Press, Shanghai, at 30 cents, and can be ordered in the United States of the Reform Bureau, 206 Pennsylvania Avenue, S. E., Washington, D. C., at 40 cents. Besides dealing with medical aspects of the subject the book intimates, in many testimonies, that England has lost in the sale of other and better goods more than she has made out of her Chinese opium trade, which has hurt her also politically through its effect upon the public opinion of the world. This book is the first broadside of a new "Anti-Opium League," recently organized by missionaries of many denominations in China. The League suggests "an Anti-Opium Anglo-American Alliance."

become old, infirmed and incapacitated before their time, and all finances are exhausted. This condition is pitiable, but it is not the worst—for those who hold office on their part become greedy and grasping, those who are soldiers become nerveless, and *the number of depraved population is increasing daily*, while the wealth of the country steadily decreases.

Doctors Du Bois and Park, having determined to invite expressions of opinion from all the foreign

**Consensus of  
100 doctors** physicians residing and practicing medicine in China, have sent out circulars that the opium for the purpose of obtaining their habit is evil and only evil. observations and experience on the

subject of the advantages and disadvantages of opium using. At this time there have been received about a hundred replies in all of which it distinctly stated that there is no advantage but only injury from the habit. SUCH A CONSENSUS OF OPINION CERTAINLY SHOULD BE CONSIDERED SUFFICIENT REASON FOR THE PROHIBITION OF IT. Dr. Park

**England and America might save China from opium.** proposes to file these replies and have them presented to the governments of England and America, so that the proper

influence may be brought to bear to prevent the cultivation of the poppy in India, as that country is the main source of the supply—for when the fountain is cleansed the stream will be pure. Yet there are those who argue that the production of opium is one of the chief industries of India, and that upon this source of revenue the government is largely dependent, and thus it is scarcely probable that such action could easily be taken. But is there any country the soil of which is incapable of production? If there are such places then of course no

revenue may be obtained. Now if the cultivation of other crops be substituted, without doubt there will be an equal revenue. THE CONTINUED PRODUCTION OF THAT WHICH IS AN EVIL TO MEN AND AN INJURY TO NEIGHBORING KINGDOMS, ENTAILS A REPROACH AMONG ALL GENERATIONS, AND DESTROYS THE COUNTRY'S REPUTATION FOR ENLIGHTENMENT. Thus as to which is better, advantage or disadvantage, it is not necessary to enquire of the wise.

Yet again there are those who say, "Suppose such a scheme be tried and opium cultivation be prohibited in India; already throughout China its production has been established, and thus to prohibit in India and permit in China only cuts off a source of income, and the trouble is still not remedied." This may be true, but yet *the whole matter really depends upon the British and American governments. If there is a desire to prohibit opium they should communicate with the TSUNG-LI YAMEN and in concert come to an agreement concerning restriction of poppy cultivation.* The woe that comes to China through opium is not only recognized by the government but every one that uses it is aware of its hurtfulness; thus *when both rulers and people are of one mind it could most easily be accomplished.*

Now in China there are very many among the upper classes who seem to be in ignorance concerning the true state of affairs, and are not willing to blame the Chinese for their fault in using opium, but *ascribe the real cause of the whole trouble to the avariciousness of foreigners and thus look upon them with hatred. Also, the ignorant masses, having even intenser antipathy toward them, we continually see on every hand anti-missionary outbreaks and riots,* by

**Opium a  
root of riots.**

which is caused much trouble and perplexity, as such affairs are most difficult to settle.

If this plan that is being tried proves successful, and this evil to mankind is made to cease, then *the real intention of Christianity would be plainly exemplified*. Would that it might be so; my eyes long for the sight.

RESOLUTION ON THE “OPIUM TRAFFIC” UNANIMOUSLY  
ADOPTED AT THE SUPPLEMENTAL MEETING OF THE  
CENTENARY CONFERENCE ON THE PROTESTANT  
MISSIONS OF THE WORLD, HELD IN EXETER HALL,  
LONDON, JUNE 20TH, 1888.

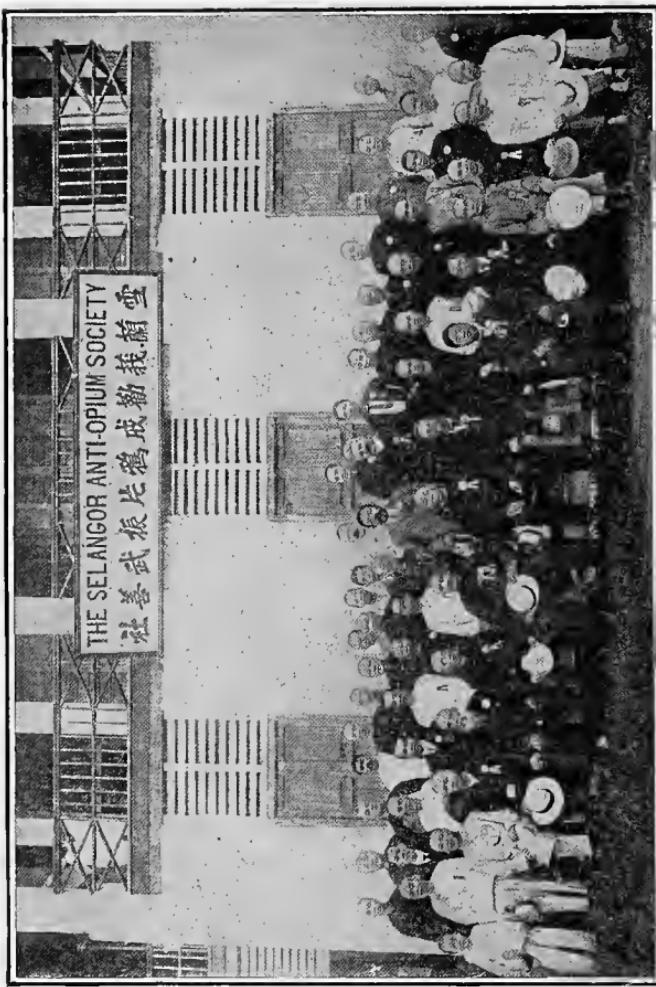
“That this Conference, representing most of the Protestant missionary societies of the Christian world, desires to put on record its sense of the incalculable evils, physical, moral, and social, which continue to be wrought in China through the opium trade—a trade which has *strongly prejudiced the people of China against all missionary effort*. That it deeply deplores the position occupied by Great Britain, through its Indian administration, in the manufacture of the drug, and in the promotion of a trade which is *one huge ministry to vice*. That it recognizes clearly that nothing short of the entire suppression of the trade, so far as it is in the power of the government to suppress it, can meet the claims of the case. And that it now makes its earnest appeal to the Christians of Great Britain and Ireland to plead earnestly with God, and to give themselves no rest, until this great evil is entirely removed. And, further, that copies of this resolution be forwarded to the Prime Minister and the Secretary of State for India.”

**Rev. T. G. Selby** (Twelve years a missionary in South China).—The ill-omened opium traffic is an injury to every form of legitimate commerce and predisposes the Chinese to dislike even the science and civilization we represent. Not only does the trade impoverish the Chinese in many ways, and disqualify them from becoming our customers on any adequate scale, but the tradition of the past leads them to oppose the extension of a trade of which this evil is the most conspicuous item. Sentiment plays a much more important part in our international commerce than some people suppose. The feeling engendered amongst all right-minded people of the eighteen provinces, is one of unanimous and unappeasable bitterness against Great Britain. The purest patriots of the country are against us.

It is this, too, which is the chief obstacle to the spread of the Christian faith. The Chinese bring it as their grand argument against the missionaries. They have little to object to in our theoretical ethics. Attacks upon idolatry do not provoke any very serious reply. The one taunt heard day by day in the preaching room is "How about the opium trade?" A religion that leads its professors to deal after this fashion with a friendly nation, it is assumed, cannot have much moral virtue in it. Our consecration of life, property, strength, to the conversion of the Chinese millions is largely neutralized by this unrepented national crime. "Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Wipe out this cruel, long-fretting, virulent offense, and your missionary offerings shall have upon them the sign of a gracious acceptance they have hitherto lacked. How can we expect our witness to the blood sprinkling that speaketh better things to be heard, whilst the blood of the daily-slaughtered Abel cries daily against us from the ground?—*The Poppy Harvest*, p. 32.

The temptation to the poor native Christian to grow opium is a severe one, but connection with opium debars from membership in the Christian Church.

Some time ago a Chinaman applied for church membership, but he had 15 acres of poppies. He was therefore told that he could not be admitted to church fellowship. The next day he came covered with mud and dirt. He had destroyed the whole crop, and held out his hands, saying eagerly, "Now it is all right. I shall be poor and have dirty hands, but I have a clean soul."



The preceding suggestions for the suppression of the opium traffic, and others included in previous editions of this book, all written before the concurrent action of the British and Chinese governments in 1906-7, disclose some of the causes of that action. The Anti-Opium League of China, of which Dr. W. H. Park, previously quoted, is Treasurer, Rev. J. N. Hayes, Secretary, and Rev. H. C. Du Bose, President, followed up the vote taken in the British Parliament on May 30, 1906, ordering the Government to "bring the Indo-Chinese opium traffic to a speedy close," by presenting a petition of two thousand persons to the Chinese Government in August of the same year, urging a renewal of the former prohibition of all save medicinal uses of opium, which petition may have hastened the imperial decree of September following under which opium dens were ordered closed in six months. The Chinese themselves have an "Opium Discarding Society," which has aggressively supported the Government in every edict for eradicating the opium curse.

Imperial Chinese Legation, Washington, 31st December, 1905.

Dr. Wilbur F. Crafts, My Dear Sir: I have read your letter of the 28th instant with enclosure of copy of an address\* made by you on Sept. 25th with the greatest interest. The work you and your society is endeavoring to accomplish is a most noble one, and deserves all commendation. And I trust you will meet with ultimate success. Opium, though of a much milder character than the Indian drug, has been much grown in parts of China itself. While it is very well to stop the importation from British India, China should also take steps to prohibit its cultivation in her own territory.



SIR CHENTUNG LIANG CHENG,  
Chinese Minister at Washington.

Our duty to mankind, to the better development of my countrymen, demands this. But how far existing conditions will permit immediate, radical action on the part of its Imperial Government my fellow officials in China are better judges than myself. To uproot such a deep evil will take time. No greater harm can be done to the human race than this low absorbing drug, and this subject should engage the serious attention of every friend of humanity. In returning you the copy of your address, I wish you a most happy new year.

Yours sincerely,

Chentung Liang cheng.

\*\*"What Next in Japan and China?"

[Within a year from date of this letter prohibition of opium dens in China was decreed, p. 223 ]

# THE ANTI-OPIUM POLICY OF MANY NATIONS.

## A World-Encircling "Wave" of Anti-Opium Reform

[From "National Righteousness," B. Broomall, Editor.]

### JAPAN

"The Opium Law of Japan forbids importation, the possession, and the use of the drug except as a medicine; and it is kept to the letter in a population of 45,000,000."

### ARTICLE 159

"Whosoever imports, manufactures, or sells opium, or has in his possession opium with the object of selling it, shall be punished with penal servitude for a period not exceeding seven (7) years."

### ARTICLE 162

"Every individual who smokes or eats opium shall be punished with penal servitude for a period not exceeding three (3) years."—*Revised Draft of the New Penal Code of Japan.*

The quantity of opium used in Japan in a year is 9½ chests.—See the *Annual Report of the Central Sanitary Bureau, Tokyo, 1902.*

[“The preparation and importation of patent medicines is carefully watched and supervised by the Government, in order that the fatal drug may not come into the country that way.”]

### NEW ZEALAND

*Extracts from an Act to prohibit the Importation or Smoking of Opium.*—"It is unlawful for any person to import into the Colony Opium in any form suitable for smoking."

"Every person who commits a breach of this section is liable for each offence to a penalty not exceeding one hundred pounds."

"If any person is found smoking Opium, or permitting or abetting the smoking of Opium, he shall be liable to a penalty not exceeding ten pounds."

### AUSTRALIA

The Australian Commonwealth has prohibited the importation of Opium.

### THE UNITED STATES AND THE PHILIPPINES

The American Government has enacted that from the 1st of March, 1908, it shall be unlawful to import into the Philippine Islands, Opium, in whatever form, except by the Government and for medicine only.

### THE UNITED STATES AND CHINA

Between these countries the importation of Opium is forbidden by Treaty.

### RUSSIA AND CHINA

Between these countries the importation of Opium is forbidden by Treaty.

### BRAZIL AND CHINA

Between these countries the importation of Opium is forbidden by Treaty.

### CHINA

And now China, alarmed at the awful prevalence of Opium smoking, has resolved to suppress the habit.

### OPIUM POLICY OF GREAT BRITAIN

(Quotations from the correspondence presented to Parliament, 1908.)

"His Majesty's Government would undertake to limit the quantity of Opium (Bengal and Malwa) exported from India to countries beyond the seas to 61,000 chests in 1908, 56,800 chests in 1909, and 51,700 chests in 1910.

JAPAN'S RIGHTEOUS LAW:

"Opium shall be sold by the Government only,  
and only for medical purposes."

## Japan.

REV. A. D. GRING.

KYOTO, PROTESTANT EPISCOPAL CHURCH OF  
AMERICA, 1879.

There can be no shadow of doubt that since the gates of the Island Empire of the Pacific were thrown wide open to Western civilization much that has already been and will continue to be of signal and lasting injury has poured in. Of those evils none can compare with intoxicants, which have been sent to Japan in large quantities and of every conceivable variety. Later, manufactories of American Breweries multiplying. liquors, of beer principally, were erected in Yokohama and near Osaka. These breweries are doing a large and flourishing business. About a year ago it was reported in the Japan Mail that another American brewery was to be erected north of Tokyo with a capital of three million yen, which is equivalent to about \$1,500,000.

American wines and liquors are also used throughout Japan. Only recently large quantities of alcohol and whisky were shipped to Japan and an attempt was made to smuggle it into the country. The smugglers were discovered, and a duty of 250 per cent was placed upon the "white whisky," as it was called.

Throughout the length and breadth of beautiful Japan, in all larger and smaller cities and villages, foreign drinks are easily obtainable, to the great

injury of the people. The Japanese have an intoxicant of their own, *sake*, which has ruined its millions. Our foreign drinks will add millions more, unless the Japanese government set this and other Christian governments the example of forbidding their manufacture and sale.

The Christian people of this and other lands should exhaust all possible and proper methods to arrest and control this evil traffic which has assumed such enormous proportions everywhere. We are not prepared to say how this is to be done. We don't know. But of this we are sure, that this great evil has assumed such proportions and daring as to alarm the sober-minded and thinking people of the world. **International prohibition** something must be **for the world.** done now by individuals, but soon the governments of the world must take it up and deal with it as they would deal with the



REV. J. L. DEARING.

black plague, the cholera and the famine. These have slain their millions, but drink has slain its tens of millions. May God grant that those who have long suffered from their terrible affliction may be speedily relieved.

**Rev. John L. Dearing** (Yokohama, Baptist Missionary Union, 1889—).—No country in the world suffers less from the opium traffic than Japan. The laws forbidding its importation are most strict. Japan has not lived as a neighbor to China without

learning the lesson which that opium-cursed empire so sadly teaches the world. Chinamen living in Japan do smuggle the drug into the country and its curse is felt in a measure among the Chinese residents. I have never known of a Japanese being addicted to its use. Every Chinaman coming to Japan is thoroughly examined to see if he has opium about his person before he is permitted to land. The Japanese Government has taken a noble stand—*one worthy of imitation by our Government in the Philippines*—in prohibiting the opium traffic in Formosa.<sup>1</sup>

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<sup>1</sup> PROHIBITION OF OPIUM IN FORMOSA.—The Japanese Government has adopted a similar but more complete measure of prohibition in Formosa, than that adopted by the Indian Government in Burma. That island appears to have been the first part of the Chinese Empire to acquire the vice of opium smoking. Dr. Dudgeon states that the first Chinese Imperial edict against opium smoking, that of 1729, applied in the first instance only to Formosa, though shortly afterwards extended to the whole empire. The vice has continued to be very widely practiced by the Chinese inhabitants of Formosa to the present time.

When the Japanese first obtained possession of the island they issued strict orders to their own troops prohibiting them from indulging in the habit, and warning them that any Japanese found doing so would be as strictly punished as in their own country. Later, a proclamation was issued, denouncing under penalty of death, the supply of opium and opium pipes to the Japanese. There was some natural hesitation in applying to the inhabitants of the newly-conquered island, the stringent prohibition of the drug which is enforced in Japan itself. Finding, however, that it would be impossible to prevent their own people from acquiring the pernicious habit, unless the prohibition were extended to the entire population, they resolved on this measure, and accepted the recommendation of their medical adviser that provision should be made by a government officer for the wants of confirmed opium-smokers, to whom the total stoppage of their supply might involve great suffering, or even death. The decree was dated Feb. 24,

Wherever the ships of war of the Western nations congregate there will be liquor saloons. The open ports of Japan, notably Yokohama, Kobe and Nagasaki, where the various ships of war of America and European nations assemble, and where the merchant ships of the world come in large numbers, are attractive ground for saloons and poor liquor. This has but little effect upon the Japanese so far as encouraging drinking is concerned. The Japanese have their own liquor and do not like the foreign distilled liquors. These rum shops where sailors and other foreigners drink are not much frequented by the Japanese.

**European and American rum shops rouse contempt.** Their effect upon the natives is to arouse a contempt for the countries represented by sellers and drinkers alike. In the early days no distinction was made between the missionaries and the sailors, and of course even at the present time the work of the missionary is greatly hindered by the evil influence of these rum shops.

The next morning after treaty revision came into force in Japan, in July, 1899, by which Japanese laws are made to apply to all European residents, and violators of the law are no longer tried by consular courts but are subject to Japanese courts and Japanese prisons, Yokohama was shocked by the report of a murder by an American citizen of an American and a Japanese while under the influence of drink. This took place in one of the rum shops above mentioned, and thus America had the dis-

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1896 and contemplated a "tapering" process that would soon become complete prohibition, but the revenue feature, which Japan wisely kept out of the opium prohibition in Japan itself, has proved a snare, and missionaries inform us that, as usual, tapering does not taper (see pp. 66, 223, 246).

grace of seeing one of its own citizens the first to suffer arrest under the new treaties and after conviction meet his deserved death on the gallows at the hands of the Japanese government.

**Beer saloons  
are becoming  
popular.**

What has been said applies to the rum shops for the sale of distilled liquors. A new peril is THE RECENTLY INCREASED CONSUMPTION OF BEER, WHICH IS A GROWING EVIL. This beer has been introduced into the country by Europeans,<sup>2</sup> who have in some cases built breweries. Much money is made in the manufacture of Japanese beer, which is sold in other countries also. Everywhere in the land this "foreign beer," made in Japan, is on sale, and is consumed in enormous quantities.

Let us never forget the disgraceful and humiliating spectacle that we present to the world of the East in our drinking habits. That the nations which lead in civilization and Christian work should at the same time lead in this traffic and make such beasts of themselves because of it is a thing that the Oriental cannot comprehend. The example is a hindrance to all good influences which emanate from our shores, and causes the native to question the sincerity and truth of our best deeds. A religion which produces such fruit is not the religion for the East, is a thought that the missionary often meets in one form of expression or another.

**Miss H. Parmelee** (Maebashi, American Board, 1877).—The Japanese have long had sake, but Beer drinking now they have all sorts of beer and dis-rapidly tilled liquors imported from this coun-increasing. try and from Germany, and they have obtained from Germany instructors and teachers in

<sup>2</sup> By Americans also, as consular reports show.

the art of making beer, and they are teaching the Japanese now how to make their own beer, and as you travel about through the country you will see these great smokestacks from the breweries everywhere. For years now these intoxicating drinks have been on sale at the railway stations, and you can buy them by the bottle, and they are offered to you constantly. About a month before I left Japan a beer hall was opened as an experiment in Tokyo. Before that beer had been sold only by the bottle. The sales on the first day of the opening of this beer hall amounted to thousands of glasses, and within two week's time three more beer halls, as they are called, were opened in Tokyo. It is safe to predict that within one year's time these beer halls—and they are practically the American saloon—will be everywhere all over Japan.

**Rev. H. J. Rhodes** (Tokyo and Okayama, Christian Convention, 1889-1892).—The introduction of Amer-

**Another says:** **Beer habit growing.** American beer into Japan has proved, and is proving, a hindrance to the work of missions. The native drink, sake, is bad enough, but the beer is more seductive. The habit of beer-drinking is growing among the young men of the wealthier class, and is a constant menace to our work.

**Miss E. A. Preston** (Kobe, Canadian Methodist Board, twelve years' service).—The national drink of Japan is sake, distilled from rice, containing about 14 per cent of alcohol. It is used universally for culinary purposes, also as a beverage by men, forming one of the great attractions of their banquets. Its effects are easily seen in the flushed face, in the body bloated to an unsightly size, in the stupefied or maddened brain, the ruined property,

the unhappiness of the home, the suffering of wife and children, and in the shortening of life.

Tobacco is smoked in little pipes, publicly and privately, by women as well as men. It was introduced into Japan by the Dutch, and hence, as one of our Japanese Christians has expressed it, it is "a Western barbarianism."

The evils arising from the use of native liquors and tobacco in Japan have been greatly intensified by the introduction of wines and other liquors, cigars and cigarettes—some more or less adulterated—from so-called Christian countries, while their manufacture has been frequently imitated on native soil.

On the one hand, the missionary takes the Gospel and inculcates the principle of total abstinence from the use of intoxicating drinks—and some of us from tobacco too—while on the other hand our Christian nations allow the unrestricted traffic of articles most detrimental to the well-being of men, thus to a certain extent nullifying our work.

We have to contend also with the fact that in Yokohama and other places there are most heart-saddening and repulsive examples of men from Christian countries who have been enslaved by the awful drink habit and kindred vices.

The Japanese are too shrewd not to perceive that somewhere there is a discrepancy between precept and practice.



MRS. E. A. PRESTON.

In Japan to-day sake and tobacco are heavily taxed, while the Japanese government puts to the blush our Christian administrations by its prohibition of the importation of opium, not only into Japan, but *into Formosa as well*, and its law recently passed forbidding the sale of tobacco to minors and all students, and its use by them.<sup>3</sup>

*Japan's anti-tobacco law.* <sup>3</sup> Recently a law of great importance has been promulgated with reference to the use of tobacco by minors. The law became operative on April 1, 1900. In this law a youth of less

than twenty years is regarded as a minor. If a minor is caught smoking, the penalty in his case is not so severe, being only the confiscation of his tobacco and smoking implements; but the parent or guardian unwittingly allowing a youth to smoke becomes liable to a fine not exceeding one yen, that is, a Japanese dollar, and a tobacconist unwittingly selling tobacco, cigars, or cigarettes for the use of a minor may be fined ten yen.



HON. SHO NEMOTO, M.P.

Since the promulgation of this law, the Minister of Education has issued an instruction carrying the restrictions still farther, namely, that all students in schools of elementary or middle grade, without reference to age, shall be forbidden to use tobacco in any form. This reaches the case of many who have passed the age prescribed by law, and inaugurates a reform sadly needed and as eagerly welcomed by all who have the interests of this people at heart. The bill was introduced

A grand, prosperous, continually-expanding temperance work is being done in Japan. There is a national society composed of various affiliated bodies, including the W. C. T. U.<sup>4</sup>

**Rev. Otis Cary** (Kyoto, American Board, 1878)—Many visitors to Japan have reported that there is little intemperance here. One reason of this impression is that most of the drinking is done in the homes, in hotels and brothels, where the drinkers remain until the intoxication has passed away. Hence, except on religious holidays and similar occasions, few drunken people are seen upon the streets. Moreover, the Japanese are seldom quar-



REV. OTIS CARY.

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by the Hon. Sho Nemoto, M.P., whose picture is given herewith, and whose statesmanlike act should be imitated in all lands. Mr. Nemoto is a Christian, and his enlightened views regarding the use of tobacco, and on many other moral questions, are based upon Christian principles. Not only does Mr. Nemoto recognize this but he wishes not to take all the honor to himself for this good work, desiring to share it with his great and good benefactor, the late Hon. Frederick Billings, under whose care he was educated in the University of Vermont, and who said to him, "I wish you to be useful in Japan." Mr. Nemoto says of Mr. Billings, "His loving spirit is always working in me."—*Joseph Cosand*.

<sup>4</sup> Miss Clara Parrish, seventh around-the-world missionary of the W. C. T. U., started out with the interests of Japan upon her heart, and "set her prayerful stakes" to obtain 1,000 pledged total abstainers among the young women in the schools and colleges of that country. Her prayers and tactful, per-

harmless when intoxicated. They are usually good-natured and give themselves to singing and various antics that strangers might not recognize as signs of intoxication. I fear, however, that a change is taking place in this respect, owing to the introduction of foreign liquors which are stronger and are likely to produce a more violent type of intoxication. In recent years large quantities of alcohol imported from Western lands have been used in making various artificial beverages. The government has lately imposed upon this alcohol a duty of 250 per cent. To get around this tax medicinal tinctures of various kinds have been imported and the alcohol distilled from them. So-called "white whisky," containing 65 per cent of alcohol was imported and had to pay only 40 per cent duty; but the government has now decided that it must be classed with alcohol.

Intemperance is here as everywhere a great obstacle to the work of the missionary. Drinkers are unwilling to give up their cups.

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sistent labors were more than answered. Over 1,000 girls became members, and an efficient young Japanese woman, Miss Tami Mitani, was made General Secretary, under whose charge the work has grown, and she has become an acceptable speaker and organizer, her father having been quite won over to the cause. Another outcome of the work of the W. C. T. U. in Japan was the organization of The National Temperance League, composed of men, which has had a most encouraging growth. It is non-partisan and non-sectarian, but its leaders are Christians, and all meetings are opened by singing and prayer. It is now arranging to present to the present session of the Diet a bill to prohibit the sale of liquor to minors, which will be brought before the Diet by the Hon. Sho Nemoto. The Hon. Taro Ando, former minister to Hawaii, is the head of the League.

**Saloons  
a new thing  
in Japan.**

Among other evils copied from those of western lands has been the opening in cities of "beer halls," and still more lately we have had "rum halls," as the Japanese are beginning to manufacture rum. Formerly the country was without anything similar to our saloons or grogshops, but we fear that they are now fastened upon us by these new institutions.

#### WHAT CAN BE DONE FOR JAPAN.<sup>5</sup>

There can be little doubt that among the special perils that threaten the highest interest of Japan the introduction of foreign intoxicants—beer, wine and whisky—are among the gravest. Japan, however, is fortunate in being able to control public perils to her people more easily perhaps than most nations. What she has already done to prohibit opium and tobacco to the young and old she could easily do with all native and foreign intoxicants. This action, of course, will be obliged to come from those Japanese statesmen, philanthropists and scholars who realize the danger and will seek to secure legislation in the matter. No foreigner, of course, could hope to do this. That such legislation would be hailed by all Christians and well-wishers of Japan goes without saying. That day is still far distant when every man will be a law unto himself in the fear of God, in meeting these and other perils that threaten the individual, the home, the country and the church. Until that day comes, however, may we not expect that governments will do for their people what they cannot do for themselves in legislating the evils out of the reach of men as far

<sup>5</sup> These suggestions have been revised and approved by Miss Clara Parrish.

as possible, and then we shall have fewer falls because there will be fewer temptations to fall.

[To the foregoing suggestions made by Rev. A. D. Gring, previously quoted, the editors would add the following:]

Japan's special peril is from the recent introduction of beer, and with it the American saloon. Missionaries and teachers in that country, and its own progressive statesmen, who may lose through permitting beer and other intoxicants what they have gained by antagonizing opium and tobacco, are called, as by a firebell, to a swift and thorough study of the physical, moral, social and political influence of the American beer saloon.

Missionaries and teachers in Japan should fully expose the fallacy that lager beer is the lesser of two evils, and a relatively harmless substitute for distilled liquors. Not only its personal effects should be studied and promulgated, but also its social effects. The smaller percentage of alcohol in each glass leads to more frequent and longer visits to the saloon than in the case of distilled liquors, and thus the saloon becomes a place of lounging, loafing, treating, and plotting all sorts of evil—a very nesting place of vice, crime and anarchy. The testimony of physicians and others as to the effect of beer in producing Bright's disease, dropsy and sunstroke, and the experience of surgeons as to the frequent collapse of beer drinkers under even slight surgical operations, can be obtained from the International Reform Bureau, 206 Pennsylvania Avenue, S.E., Washington, D. C.

(See suggestions as to Turkey, Bulgaria, India, Korea and China, many of which are equally appropriate to Japan.)

# General Discussions of the Evil and its Remedies.

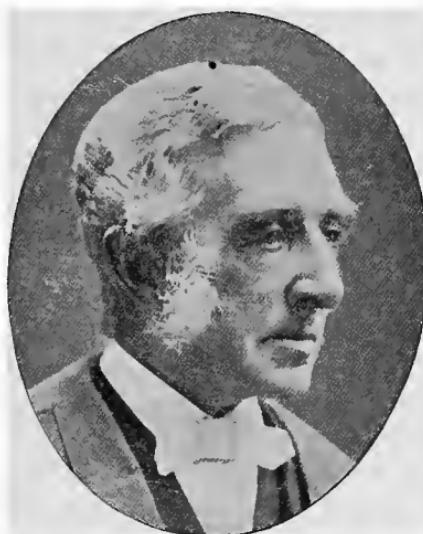
## A NEW EMANCIPATION DEMANDED.

ADDRESS BY

REV. THEODORE L. CUYLER, D.D.

EX-PRESIDENT NATIONAL TEMPERANCE SOCIETY, AT  
ECUMENICAL MISSIONARY CONFERENCE, 1900.

[Report below,<sup>1</sup> taken by New York Witness, was sent us by Dr. Cuyler as "the only verbatim report."]



DR. THEODORE L. CUYLER.

Fellow-soldiers of Christ, all hail! This Conference has been dealing with many important problems touching the advancement of the kingdom of Christ; but there remains another problem, very important, on which I have been requested to address you tonight. And although it is not

allowed to present resolutions at this Conference, if I were to do so I would phrase one something like

<sup>1</sup> The New York Times said in introducing its report of this address: "As Rev. Dr. Theodore L. Cuyler stepped forward he was greeted with a burst of applause that was hardly surpassed by that with which President McKinley was received on the opening night. This was repeated several times at telling points in his address."

this: "That, whereas, one of the most important obstacles to the spread of the Gospel among many native races is the importation of alcoholic liquors by Christian nations; Resolved, that our Christianity needs a little more Christianizing at the core." (Great applause.) And I am sure that if our beloved and honored Christian statesman, ex-President Harrison, were here to-night, he would second this resolution, for in that grand address in which he set the keynote of the Conference he uttered this memorable sentence: "The men who like Paul have gone to heathen lands with the message, 'We seek not yours, but you,' have been hindered"—mark the words—"hindered by those who, coming after, have reversed it. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices."

The history of foreign missions has been a confirmation and a commentary of our noble President's

**Christian nations make ten drunkards to one Christian.** true words. For how many years have ships from Christian ports carried missionaries in the cabin, and rum, firearms and opium in the hold? Even Britain and America have held out to heathen races the Bible in one hand and the bottle in the other hand; and the bottle has sent ten to perdition where the Bible has brought one to Jesus Christ.

**A heathen chief pleading for prohibition.** Four years ago Khama, the Christian chieftain of Bechuanaland, converted under Livingstone, went to London on an extraordinary mission. He went there to tell that he had made a prohibitory law for the protection of his tempted subjects, the poor negroes; but, he said, the chief difficulty he had was the smug-

gling in of liquors by British subjects, and so he implored Her Majesty's government to second his efforts by enacting measures to make prohibition successful. Think of it! A converted African savage on his knees before a Christian queen imploring her people not to poison his own nation!

But we have something nearer home than that. Among all the honored heads that have been on Dr. Paton's this platform, none has been looked upon with more reverence than the good gray head of that veteran, John G. Paton, of the New Hebrides (applause)—the grandest man that Scotland has sent out since Livingstone went from his knees in Africa to God's throne, and since the echoes have died away of the voice of Alexander Duff in India. My old friend Paton came here a few years ago—what for? To implore the American government—yours and mine—to prohibit the importation of firearms and whisky among his Christians of the New Hebrides. The grace of God had saved them from cannibalism, but the question was whether they could be saved from the importations of Christian America.

I am coming closer home than that. All political subjects are properly quarantined in this Conference, and you may be certain I am not going to handle the hot potato of the Philippine problem (laughter) in any of its political aspects. But whatever the future relations of our country may be to the millions of those immortal beings, we are now before God and before Christendom responsible for their moral condition as much as any mother in that gallery is responsible for the child she kissed to-night in the crib.

There is the flag. That means authority, oppor-

**Saloons in the Philippines.**

tunity, responsibility. If there is anything that a true American adores next to his Bible it is the blessed old Stars and Stripes. (Applause.) But, mark you, it is a most terrible truth that that flag—"Old Glory," as they call her—floats to-night over about four hundred American drinking dens and American slaughter houses of body and soul in the town of Manila. (Voices—"Shame!") Shame! shame! shame! (Applause.) If the flag means the protection of those drinking holes, then, for heaven's sake, hang it at half-mast.

The highest authority with reference to the native races there is my friend President Schurman, of Cornell, who was President of the Philippine Commission. President Schurman says: "I regret that the Americans allowed the saloon to get a foothold in the islands. That has hurt us more than anything else. We suppressed the cockfight, and then permitted saloons and dramshops to flourish. The one emphasized the Filipino frailty and the other revealed the American vice." And he adds: "It was most unfortunate that we introduced and established the saloons there, for they will not only corrupt the natives, but exhibit to the world the vices of our own race." Schurman says: "We found them a sober people when we went." And he observes in another place: "They are catching our vices, and coming under the thraldom of those drinking houses. One of them said to me, 'You brought the blessings of civilization, and have lined our most splendid avenues with five hundred dramshops.'"<sup>2</sup>

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<sup>2</sup> Rev. W. K. McKibbin, Missionary in China of the American Baptist Missionary Union, writes us on the shame of our island saloons as follows: "The difference between the burden

I am not going to weary you to-night with any more sickening statistics. We have heard enough from the chaplains of our gallant army there, and the workers of the Young Men's Christian Association there, and from Bishop Thoburn—all confirming the story of the terrible debasement and demoralization of those beautiful islands.

What is to be done? Abraham Lincoln once by a single stroke of his pen swept away the darkest **The President** blot on our national escutcheon. (Appealed to. plause.) And if the same pen can be found, and our honored President with the same dashing stroke will extinguish this most terrible stigma on our character and our Christianity, I tell you we will give him a shout that will make the ovation he got on this platform last Saturday night appear but the murmur of a zephyr. (Applause.) I must not devote too much time to a description of the stigma that we are praying may be lifted from our beloved land—and I have talked very freely about my native country on the same principle as that of Randolph of Roanoke, who said; "I never let anybody abuse Virginia but myself." Let this

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of the islands and the burden at home is that here we are ourselves the sole sufferers and the sole witnesses to our shame; whereas on the islands we are forcing the leprosy of our corruption upon the wards of the nation, and are doing it on the house-tops, in the face of the nations of the earth. Our island dependencies will be to us a savor of live unto life or of death unto death. If we sweep the saloons of Manila into the sea and rule the islands in truth and righteousness, we may save not only them, but, by the reflex influence, save ourselves also. If we sell out our island wards to the saloon keepers, and to a carpet-bagging administration of their confreres, we both publish to the world our national impotence and we deaden the national conscience, our only hope for better things at home.\*

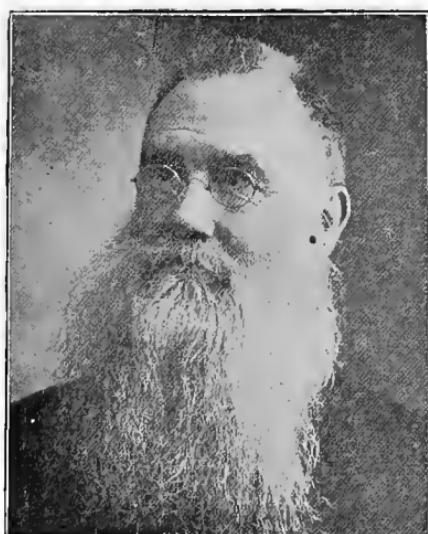
great Conference send a protest to all Christian peoples imploring them to prohibit the introduction of alcoholic intoxicants among those temptable native races of the earth.

Eight years ago sixteen nations—our own among them, I am happy to say—enacted a treaty forbidding the introduction of alcoholic drink into the Congo country of Africa. That establishes the principle. (Applause).

**All nations called to help.** Now, what we want is an enlargement. This Conference asks—nay, implores—the Christian nations of the earth, in the name of a common humanity, out of pity for the weak races that God has bidden us treat as our brethren, for the credit of Christianity and for the glory of God, to pass such legislation as shall sweep out of existence this terrible curse of humanity, this destruction of God's children.

I implore you all to use all your influence, with pen, with press and tongue, to carry out this great proposal that has been presented. (Prolonged applause.)

**Rev. Jacob Chamberlain, M.D., D.D. (Mandanapalli, Arcot, India, Dutch Reformed Board, 1859—forty years' service).—One of**



REV. JACOB CHAMBERLAIN, M.D., D.D.

the most persistent, all-pervading and boldest obstacles to the Christianizing of the lands of the Orient and the islands of the sea is the opium and the liquor traffic. For the opium traffic in China Christian America is not, thank God, responsible. But in those lands where there is no moral stamina to stand up against the drinking habit, how are we put to the blush to see branded on the empty whisky, rum, beer, barrels and kegs that roll about the streets, "Made in America"!

*Shame, shame! if we cannot put down or prevent the liquor traffic at least in the new possessions that have come under our sway, for it sends thousands to destruction for every one saved by the labors of the missionary! God will call our nation to account if it thus damns those it has professed to rescue from oppression.*

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Read this account of an early Sunday morning raid on one of San Francisco's opium dens:

"Presently the doors gave way, and the shanties vomited the police and their captives—half naked white men, collapsing at every other step under the opium stupor, and boys, white boys, partly dazed, half scared and half impudent—the vile, unutterable spew of the opium dens, disgusting to see, sickening to smell, objects of horror to every normal sense with which humanity is endowed. And in their midst was a girl, young, beautiful, fashionably attired, whose patent refinement and seeming innocence shocked even the policemen who arrested her. Her eyes dulled with the poisonous fumes she had inhaled, her young, graceful figure swaying in the effort to walk unaided by the degrading touch of the law that was rescuing her from the deepest degradation possible for a woman, this girl who had come from an interior town to enjoy a complete debauch, impossible for her in her own home, was led to the police station with the rest, registered with the rest, and only separated from them when the authorities, pitiful and hopeful, released her on the chance that home influences might save her."

At about the same time the State Board of Pharmacy had secured convictions of forty-four druggists of San Francisco and were prosecuting twenty-two more for illegal opium selling.

In 1908 Dr. Hamilton Wright, United States Opium Commissioner, called widespread attention to the fact that the United States was importing above four hundred thousand pounds of opium a year. (See also p. 183.) Medicinal uses (this is our own estimate) would justify only four thousand pounds on the Japanese basis, for that country uses only two thousand pounds for about half as large a population.

"I protest against this traffic (the liquor traffic) because of its demoralizing effect upon the native races. We know something of what it is at home, but these natives are simply grown-up children,—they are in the position of minors or infants here among us; and if you insist and rightly insist by law that they who sell liquor to children—minors—shall be punished, will you force this traffic upon nations who are all minors together?

"I protest against this traffic because of its destructive influence on all legitimate commerce. I appeal here to the selfishness, if you will, of the trading community as a whole,—and I ask them in the name of common sense and righteousness if they are going to allow this traffic to deprive them of all honest gain in those countries which in so wonderful a way have been opened up to trade in modern times. If you can force rum upon them you cannot give them cotton goods, for if they buy rum they will have nothing to buy the cotton with. Therefore, for the sake of those who are engaged in legitimate commerce, I ask that this should be prohibited.

"I protest against this detestable traffic because of its neutralizing effect upon the efforts of our Christian missions. Why should we go to the heathen world handicapped and hampered by these men, who have no care but to make money, and who have yoked the car of appetite to the car of mammon that they might ride all the more surely over men?"—*Wm. M. Taylor, D.D., at Centenary Missionary Conference, London, 1888.*

Mr. Chester Holcombe, in his book, "The Real Chinese Question," says: "Great Britain herself has been the most serious foe to the increase of foreign commerce with China and the development of her enormous natural resources. She has been THE ENEMY TO THE HONEST TRADE OF EVERY NATION with that empire, for foreign commerce must depend mainly upon internal prosperity. And the question how much increase in foreign traffic may be expected with any nation whose people are from year to year more hopelessly stupefied, besotted and impoverished by opium is a question which answers itself. NO GROWING DEMAND FOR FOREIGN COTTON GOODS OR WOOLLENS MAY BE EXPECTED FROM MEN—MERE WRETCHED BUNDLES OF BONES—WHO, BECAUSE OF OPIUM, ARE UNABLE TO BUY ENOUGH OF THE MEANEST NATIVE RAGS TO COVER THEIR NAKEDNESS. THE CONVENiences AND LUXURIES OF WESTERN CIVILIZATION FURNISH NO ATTRACTION TO THE MAN WHOSE ONLY CONVENIENCE IS AN OPIUM LAMP AND WHOSE ONLY IDEA OF LUXURY IS THE OPIUM PIPE.—(See "Commerce," in Index.)

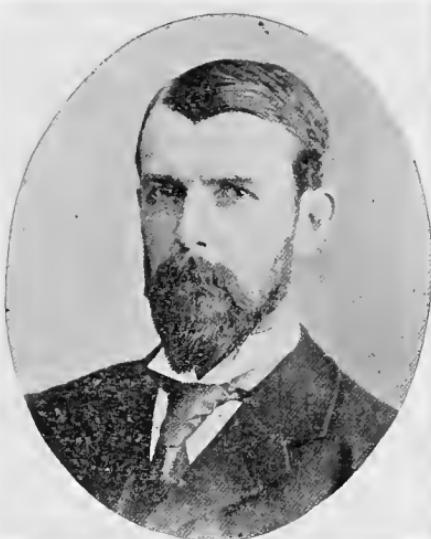
# An International Native Races Committee Proposed.

ADDRESS BY

C. F. HARFORD, M.D.

Principal of Livingstone College, London, Honorary Secretary  
Native Races and the Liquor Traffic  
United Committee.

AT ECUMENICAL MISSIONARY CONFERENCE, 1900.<sup>1</sup>



C. F. HARFORD, ESQ., M.A., M.D.

what result? The Committee was formed in 1887 with the Duke of Westminster as President and the

We have heard much of the unfortunate divisions among Christian people and of the need of comity and co-operation. In the British Committee for the Protection of Native Races **every great missionary society of Great Britain and nearly all the great temperance societies are federated**, and with

<sup>1</sup>Dr. Harford not only presented this subject in a regular meeting of the Conference, but also in the Supplemental Meeting, from a stenographic report of which last we have added some important paragraphs not included in the regular address, which is taken from the official stenographer's notes.

Archbishop of Canterbury as Chairman. In 1889-1890 the subject of the liquor traffic was brought before a great conference of the powers of Europe in Brussels. That conference was called to deal with the slave trade, but at the suggestion of the British government, acting under the influence of this Committee, the sale of liquors to native races was also considered, and most important legislation was enacted, namely, that in the territories of Africa where traffic in alcoholic spirits had not penetrated, it should be prohibited, and in other parts where it could not be entirely prohibited there should be some small duty put upon the traffic.<sup>2</sup> That gave us the general principle that it was right for nations to combine to deal with this question. As a result of that the trade in alcoholic spirits has been kept out of the greater part of the Congo Free State, that part which is not contiguous to the French Congo and the Portuguese Congo. At the mouth of the Congo the status in this matter is very far from satisfactory.

These destroyers have since been prohibited in a great territory in the central part of Africa, about the upper waters of the Niger.<sup>3</sup> And in that recent conquest of Great Britain, the Egyptian Sudan, Lord Kitchener declared that liquor should not be sold or given to the native races.

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<sup>2</sup> Germany defeated, at an international conference in Berlin in 1884-1885, a movement to have the powers unite in the prohibition of the liquor traffic in certain parts of West Africa, although the traffic was doing fearful mischief.

<sup>3</sup> The more intelligent natives of the Tomab country, on the Niger, heathen and Mohammedan as well as Christian, are earnest supporters of a strong temperance-policy.

In 1899 a conference of the Powers of Europe was held to consider this one question alone, the sale of liquors to native races. As one has said, it was the most remarkable temperance meeting ever held in the history of the world. They met in Brussels, and although they did not do all that we could have wished, they took one more step in the right direction, raising the duty on liquors in the Congo region outside of the prohibition district from the too low minimum agreed on in 1892, which was about 10 cents a gallon in American money, to about 52 cents a gallon, which was thought to be prohibitory for the poor natives.

We must not be satisfied until these and better regulations are established among all the weak races of the world.

I will give you a few instances of the kind of thing that is being carried on in connection with this **Pictures of the rum curse in Africa.** traffic in West Africa, where I have had a great deal of experience in four visits that I have made there, three times as a missionary, and once on a special visit. The missionaries all say that one of the greatest obstructions in the way of spreading the Gospel is the traffic in liquors. A few years ago it was not to be compared to what it is now. Not long since, one of the missionaries told me, a bottle of liquor would satisfy all the people in town, but she writes, "Now I see men standing around a barrel of whisky with brass kettles waiting to get them filled, and little children drinking what may be left in any vessel." Gin and whisky are being brought into West Africa in great quantities. In their pure state they surely are bad enough, but in Africa they are made even more deadly by vilest adulterants,

and in many parts of West Africa this sort of gin is at present practically the currency of the country. That is, if a person wishes to buy the necessaries of life they will often use spirits as currency. This is a very serious evil because many of the natives who desire to have nothing to do with drink say that it is impossible for them to do their trading without it. I am thankful to say that the Christian people of Africa are realizing the awful wrong of employing alcoholic spirits in connection with trade.

Now what about the United States? I have come to plead with you to join in this great movement.

In the Coeur de Lion, where I have many times been, I remember there was one factory alone which did not sell strong drink, and the reason was that the ladies of America had prevailed upon the managers of that American factory not to sell such drinks in connection with their trade.

I trust we shall have your co-operation in this greater matter of the protection of all native races.

**American co-operation needed to develop a world crusade.** It is one of the most distressing things I ever heard, that the venerable Dr. Paton came here some years ago and asked the United States to prohibit its traders to sell liquors and firearms to the natives of the New Hebrides, and that he failed to accomplish anything, and had to return to the islands disheartened. The United States has stood against the action of other Christian nations on that subject, as Dr. Paton told us. This is a very great responsibility. I lay it upon you who are citizens of the United States to see to it that your government does something in this matter.

I propose that there shall be formed in this country just such a committee as has been formed in

England on this subject. It has representatives in Belgium and in France and in Germany. We desire to make a great International Native Races Committee, containing representatives from all Christian Nations. I appeal to the temperance workers in the United States to take the matter up and deal with it with real common sense, because we can do harm if we do not deal with this question in a common sense way. I believe this question should be dealt with by itself. You should get people of both political parties interested in this question. If this is done all right thinking people must come to feel that it is imperative that any country calling itself a Christian country should deal promptly with this matter. It is a significant thing that we are put here to speak with the Bible resting on the Stars and Stripes. Is this flag of yours to be stained by helping to prolong that awful evil? For the honor of the flag, if for nothing else, it is imperative that the United States should co-operate with other nations in this great international reform.

**Debauching native races bad for trade.** I appeal to the statesman of this country. This is a matter in the interest of commerce, because a people that are demoralized by rum are not a commercial people. Sir George Goldey, when Governor of a chartered company in the Niger Country, strongly supported a prohibition policy on commercial grounds. **Get your statesmen to realize that it is the most suicidal policy, from a commercial standpoint, to ship to the natives of these countries this killing, pauperizing drink, which destroys buying power and the very buyers themselves.**

## THE PROHIBITORY LAW OF THE INDIAN TERRITORY.

That any person, whether an Indian or otherwise, who shall in said Territory, manufacture, sell, give away, or in any manner, or by any means furnish to any one, either for himself or another, any vinous, malt or fermented liquors, or any other intoxicating drinks of any kind whatsoever, whether medicated or not, or who shall carry, or in any manner have carried, into said Territory any such liquors or drinks, or who shall be interested in such manufacture, sale, giving away, furnishing to any one, or carrying into said Territory any of such liquors or drinks, shall, upon conviction thereof, be punished by fine not exceeding five hundred dollars and by imprisonment for not less than one month nor more than five years. (Approved March 1, 1895.)

Nothing in this Act shall authorize or permit the sale, or exposure for sale, of any intoxicating liquor in said Territory, or the introduction thereof into said Territory; and it shall be the duty of the district attorneys in said Territory and the officers of such municipalities to prosecute all violations of the laws of the United States relating to the introduction of intoxicating liquors into said Territory, or to their sale, or exposure for sale, therein. (Approved June 28, 1898.)

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Indian Territory has become a part of the new State of Oklahoma, the only always white star in the American flag, having begun statehood with constitutional prohibition. But the laws above are published as a suggestion to all countries that uncivilized and newly civilized races everywhere should be protected by such laws as these.

## MISSION FIELDS UNDER THE AMERICAN FLAG.

### Alaska.

"THIS IS A CHRISTIAN NATION."

THE form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills: "In the name of God, Amen"; the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures, and other similar assemblies on that day; the churches and church organizations which abound in every city, town and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations with general support and aiming to establish Christian missions in every quarter of the globe—these and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that THIS IS A CHRISTIAN NATION.—*Unanimous opinion of United States Supreme Court, Feb. 29, 1892.*

When Russia, in 1867, sold to the United States the vast district of Alaska, as it was chiefly populated by Indians and similar native races the prohibitory policy as to liquor selling that had previously

been in force in the Indian Territory was extended to that district, *i. e.*, the total prohibition of the traffic among Indians and whites alike. After allowing the Indian to be slaughtered wholesale for a century by white savages armed with firewater, the nation had settled down to the policy of prohibition for districts inhabited chiefly by native races.<sup>1</sup>

<sup>1</sup> Those who desire to study our "Century of Dishonor" in dealing with the Indians should consult not only Helen Hunt's book of that name, but also references to the effect of liquors

For twenty-nine years this policy had prevailed in Alaska, when, in the Spring of 1898, a bill was introduced by a Senator from the Pacific Coast to legalize the liquor traffic in Alaska, on the plea that prohibition was not enforced. The law was by no means such a dead letter as this plea would seem to imply. Columns of briefly tabulated lists of seized liquors appeared about that time in an Alaskan paper. It was partly because the law was not a "dead letter" but more like a "live wire" that a special effort was made just then to repeal it. Governor John G. Brady had said in his report for 1897, "During the last term of court the judge made a strenuous effort to enforce the law against this large class of offenders, and a number of convictions were secured. It was a demonstration that the law could be upheld if the officers of the court were determined to do it." Governor Brady had also said that the law could be effectively enforced if the judge, district attorney and collector would heartily co-operate, especially if the government would provide a steam launch to run down the smugglers. The collector

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upon the Indian problem in the annual reports of the Board of Indian Commissioners. See also Eugene Stock's History of the Church Missionary Society on this point. The Youth's Companion, of May 10, 1900, has representative pictures from life of an Alaskan Indian village on St. Lawrence Island, far beyond the reach of law, where Mr. and Mrs. V. C. Gamble went to teach. First we are shown the peaceful simplicity of this Christianized Indian village without liquors; then the same quickly changed into a place of crime and disorder on the introduction of whisky; and then the same again restored to industry and brotherly kindness by the banishment of the drink, whose effects are seen to be the same as in civilized communities only more quickly and more intensely developed.

and also ex-Governor Knapp had expressed concurrence in these views.

There was no question but that there was much nullification of the law, the manifest remedy for which would have been to have the incompetent officers dismissed, and efficient, brave and incorruptible officers put in their places.

**Repeal of prohibition prevented.** The proposed repeal of prohibition was for the time prevented by Senator Hansbrough, who made the point of order against the license law proposed in its place, that it was a revenue measure and must therefore originate in the House, to which it was then too late to transfer it during that Congress.

As this bill was sure to come up in the next Congress, letters were sent by The Reform Bureau to pastors in every town and city where a Senator or Congressman resided, urging that deputations of Christian citizens, in defense of prohibition in Alaska, should be organized to call upon these public servants while they were at home. It is to be feared that this suggestion was not carried out.

**Another victory.** In December of 1898 a National Christian Citizenship Convention, arranged for by The Reform Bureau, was held in Washington. During this Convention, which had been called in part to avert the repeal of prohibition in Alaska, a score of its leading speakers—men and women of national reputation—appeared before the House Committee on Territories and gave reasons why prohibition should not be repealed, and, with the volley of letters that followed up the hearing, the Committee was carried, and repeal, so far as that Committee was concerned, was killed.

But, just at that time, the Committee on Revi-

**Prohibition  
repealed  
at last.**

sion of Laws, which had been ordered by Congress to *codify existing laws*, offered the twice-defeated license law in place of the existing prohibitory law. This license law, while forbidding the sale of liquor to natives permitted its sale to whites. Such a law in such a country would involve the natives in the traffic and its consequences in many ways. Speaker Reed ruled that it was a revenue feature and could not be included in the pending bill, and under that ruling it could not even be considered except by unanimous consent. Had Christian citizens during the previous summer endeavored, in defense at once of the Indians, of the nation's honor, and of Christian missions, to influence their representatives and senators to uphold prohibition in Alaska, the probability is that at least one of them would have been found at that critical hour to champion prohibition.

**Why  
the last battle  
was lost.**

*Had even one in the House been ready and willing to insist on the point of order the law could not have passed the House, nor could it have passed the Senate if any one Senator had insisted that it should not pass without such full consideration as should precede action on a proposal to adopt such a reactionary proceeding and policy at the gates of our new expansion era.*

When this fight was about to end in the fatal vote there were not enough Christian lobbyists at hand to make Congress understand that it was not the prohibition versus high license issue as it would stand in a civilized community, but *a question whether we should repudiate the new policy of civilization as to protecting districts inhabited chiefly by native races against the sale of intoxicants*. If there had been Christian lobbyists enough at hand to

explain that it was not an ordinary liquor bill, and enough letters and telegrams coming in from Christian constituents to make congressmen feel that they would displease many voters by repealing prohibition—a thing the national Government never did before—the result would probably have been different.

Lest any one should draw wrong inferences it ought to be said that within twenty-four hours from that repeal of Alaskan prohibition for whites, those same legislators enacted prohibition in the anti-canteen law for a larger number of white people in the army and navy and soldiers' home. *We lost prohibition in Alaska by the indifference of Christian citizenship.* We won the anti-canteen law, as we may win almost any other reasonable reform measure, by a long pull and a strong pull and a pull all together.

**Rev. C. P. Coe** (Wood Island, Kodiak, Woman's American Baptist Home Missionary Society).—For the first time we have a legalized drinking place at Kodiak. There may be no more drinking, but what there is is protected by law. Few families in the

**Repeal of  
prohibition  
condemned.** country have money to buy sufficient flour or other supplies, but a good many find cash to spend at the saloon. Our opinion is, as it has ever been concerning this law, the government has taken a long step backward, and has confessed that the law-breakers are more powerful than the government. With all due regard for Governor Brady, we believe that the law is a grave and irreparable evil.<sup>2</sup>

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<sup>2</sup> Extract, by kind permission, from a letter from Mr. Coe, dated November 19, 1899, which appeared in *Home Mission Echoes*, February, 1900.

**Editorial in Home Mission Echoes**, organ of the Woman's American Baptist Home Mission Society, referring to the above letter: "We are glad that our missionary, who represents us at this very important outpost on our western frontier, has so vigorously, and, as we believe, truthfully, condemned the legalized liquor-selling in Alaska, because of which his heroic efforts against the evils that existed before must now be greatly increased if he is to be victorious for the truth and right."

**Mrs. Anna F. Beiler** (formerly missionary in ~~Saloons multiplying in villages.~~ Alaska, and now Secretary, Bureau for Alaska, Woman's Home Missionary Society of the Methodist Episcopal Church).—Dr. and Mrs. A. W. Newhall, our missionaries in Unalaska, Alaska, write me that there are now, since the repeal of prohibition, four saloons in the village of Unalaska where none had existed when I was there in 1897. The Aleutian Islands will suffer as they are so near the high-water ways of travel. (Sept. 3, 1900.)

**Rev. Paul de Schweinitz** (Secretary of Missions, American Moravian Church, North).—Our missionaries on the Nushagak River, on account of the proximity of the canneries, complain of the liquor evil, but those on the Kuskowwin, being more remote from civilization, have less to say about liquor. There can be no question but that the introduction of liquor makes missionary work immensely more difficult and results disastrously to the natives. (August 28, 1900.)

**Mrs. Eugene S. Willard** (Juneau, Alaska, Presbyterian Board of Home Missions, 1881—).—"We have proved what education and Christianity can do

**Alaska natives** for these people, as individuals, even **progress rapidly when free from drink.** in this first generation. Some of our first pupils have been holding positions of trust in the different missions for years, and they are among the most refined and efficient of our teachers. They are especially gifted as mechanics, and have been employed as engineers and as tradesmen for at least ten years. They are by nature unusually intelligent and industrious people, kind and tractable, easily yielding to those whom they regard as superiors, and not able always to discriminate between the good and the evil of civilization. The greatest obstacle of their progress as a people, the greatest curse to them and to us, is liquor."—*Extract from a protest against the repeal of prohibition, in the Union Signal, March 9, 1889.*

**Mr. John W. Wood** (Corresponding Secretary, Domestic and Foreign Missionary Society, Protestant Episcopal Church).—It is well understood that intercourse with the whites is, owing to the facilities for obtaining liquor, fraught with fearful menace to the native population. Speaking of the mission station of our church at Ketchikan, Bishop Rowe in his report for the year 1898-99 says: "There is a native population at this point, and its condition is deplorable. They seem to get liquor without any trouble. Women and men alike drink, and often the little children seek the shelter of the mission house when their parents are drunk. Even the mothers openly offer their daughters, though but children of thirteen years or so, to the white men for money or whisky." While this is the only instance of this nature mentioned by the bishop in his report,

**When liquor is sold to whites, Indians easily get it.**

it is undoubtedly true that there are to-day in Alaska many places where the same deplorable conditions exist. (September 12, 1900.)

**Rev. F. P. Woodbury, D.D.** (Corresponding Secretary American Missionary Association).—Our mission among the Eskimos is at Cape Prince of Wales, Alaska, the extreme western point of North America, only about forty miles distant from Siberia. Our work there is religious, educational and philanthropic. There is a stringent law against selling spirits to the Eskimos; but in defiance of its provisions great quantities of the vilest and most poisonous liquors are traded to them. Avarice is at the root of this iniquitous traffic, which brings in a profit of from 200 to 1,000 per cent. The Eskimos are ignorant as to the value of their furs, ivory, whalebone, etc., and are easily drawn to part with them for whisky, instead of trading them for flour, cloth and other useful articles. One of our missionaries writes: "The shame and the crime will ultimately rest upon the American people if we do not insist that these fellow citizens and wards of ours, solemnly guaranteed protection upon the purchase of Alaska, shall have all the possible protection from **Missionaries** the ravages of intemperance." This **killed by** **drunken** **natives.** evil liquor trade has been the cause of some outrageous murders, and drunken natives have shot at or sought to stab the missionaries themselves. Several of the natives were lamed and disfigured in drunken sprees before the establishment of the mission. The assassination of one of our first missionaries there, Mr. Thornton, was due largely to intemperance. Mrs. Thornton, in giving the facts of the dreadful night of the murder, says: "We did not fear the people when they

were sober, but feared them when they were in whisky, for when they were drunk they had shot at us. A great deal of whisky had been brought over, and at last Mr. Thornton so felt the danger that he had decided we had better not stay for the winter. On the very Saturday night on which he was shot he had said that if more whisky were brought we would let that be a sign to us that we must go; and two barrels had just been brought over from Siberia." In the midst of that night Mr. Thornton was summoned to the door of his house, and went, supposing that some one was sick, and he was shot down by two drunken desperados.

The fight against whisky introduced by the white man is perhaps the hardest fight of the missionaries among those poor Eskimos.<sup>3</sup>

**Rev. H. P. Corser** (Fort Wrangel, Presbyterian Board of Home Missions, 1899—).—The effect of liquor upon the natives of Fort Wrangel has been something horrible. The population is not one-fourth what it was twenty years ago, and I think that I can safely say that there is not a score of perfectly healthy natives—young men and women—in the town.

The present license law is very defective. It

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<sup>3</sup> People often say, "Of course a man must have whisky in a cold country like Alaska," but those who know anything of Arctic exploration know that is just the place of all places where men should let it alone. Joaquin Miller, since the repeal of prohibition, had this to say on his return from Alaska in 1900: "To use intoxicants in Alaska is fatal. No one can use stimulants without serious results. Even coffee is not necessary to the habitual coffee drinker. Tea is the proper beverage there, and that is the popular drink. Whisky is a deadly thing to the Indians, and they are perishing in Alaska very rapidly."

practically places the regulation and control in the hands of those who care nothing for the Indian. In the town of Fort Wrangel *there are six saloons to a white population of about 350*, and petitions for license have again and again received the signatures from a majority of the white people when the signers had every reason to believe that the petitioner expected to make a *business of selling liquor to the Indians*, indirectly if not directly. With the present law any Indian can get liquor who wants it. If we must have license the number of saloons should be restricted so that there should not be more than one to every 200 white people, and those who run the saloons should be compelled to furnish a fairly clean character, and women should be excluded *entirely* from saloons, and from any room that opens into the saloon. Indians should be excluded and the saloonkeeper should be under heavy bonds to keep the law.

**Rev. C. L. Thompson, D.D.** (Secretary Board of Home Missions, Presbyterian Church).—The testimony of all our missionaries in Alaska is to the same effect, viz., that the liquor traffic is extremely detrimental to the best interests of our work in that country. The liquor traffic is a great evil everywhere, but especially so in Alaska on account of the appetite of the people for strong drink. It is, of course, very difficult to enforce liquor laws in the territory of Alaska, much more so than in the States; but it is none the less important that such laws should be enforced, and toward their enforcement all Christian churches having work in Alaska should steadily set their faces.

### WHAT CAN BE DONE FOR ALASKA.

1. Let missionaries in Alaska strive to lay right ethical foundations in that most difficult field which is one day to be the largest State in our Union. With earnest and united effort, prohibition might perhaps be recovered for the whole Territory—in any case for many districts—by taking advantage of the local option feature of the present law and other restrictive features secured as concessions through the fight made at the doors of Congress.
2. Let the people of Alaska also make much of the law which requires scientific temperance education in all its public schools, and let there be an "extension" of this education to the general public by temperance lectures and literature.
3. That the people may have all the benefits that would come from faithful enforcement of these laws, let friends of civil service, and of the Indian, and all good citizens, oppose the "spoils system" and secure instead the adoption of the strict civil service rules of the most successful colonizing power, Great Britain, for Alaska and all our New Possessions.

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### SUGGESTED RESOLUTION-PETITION.

*Resolved*, that this meeting hereby authorizes its presiding officer to petition Congress, in behalf of this body, to restore prohibition to Alaska or at least amend the liquor law so that no license can be granted at any place except where the majority of the residents within two miles are white people.  
Adopted by — of — on —. Attest — Presiding.

## **Increased Enforcement by the United States of Indian Prohibition.**

For three fourths of a century the United States and the several States have prohibited the selling of intoxicating liquors to Indians as wards of the nation. Indian Territory had an effective prohibition law (p. 162) up to the time it was merged in the prohibition State of Oklahoma, and Alaska had a similar prohibitory law for 29 years prior to its repeal by Congress in 1899 (p. 163). Many other laws and treaties have prohibited the introduction of liquors into Indian reservations all over the country, and the sale of liquor to Indians anywhere. Some of these laws were not well enforced prior to 1907, when a "reform wave" swept six Southern States into the prohibition column, where there had been before only three States, all in the north. The "wave" also swept saloons out of many separate cities and counties all over the land. The "reform wave" also aroused interest in law enforcement, and Congress appropriated \$25,000 to enforce the laws intended to protect Indians against the blight of alcohol. As a special agent to lead this heroic crusade Mr. W. E. Johnson was appointed. He had been a correspondent and editor of the *New Voice*, and had done much effective work as a detective for that journal. His efforts were at first confined mostly to Indian Territory and Oklahoma. They were so successful that the appropriation was increased year after year until in 1911 it was \$80,000, and the field of operation became nation-wide. In 1910, Mr. Johnson was assisted by 10 special officers and 107 deputies—these last giving only part time. He secured the conviction of 1,055 persons in that year out of a total of 1,357 cases. Of those convicted, 49 were sent to the penitentiary, and 566 to jails. It was perilous work arresting such brutes as would sell to Indians in defiance of law, and five deputies were killed in the brave discharge of their duties. The most dramatic part of this work of law enforcement was the driving of 125 saloons from portions of Minnesota that were under prohibition by forgotten treaties. The Indians in that section being citizens, it was held by the courts to be no crime to sell to them, and so the treaty by which the introduction of liquors into Indian reservations had been forbidden was successfully invoked. President Taft modified the treaties but left prohibition wherever Indians were numerous. Many Indians have served as successful deputies, and many more as accepted witnesses, the Indians generally having recognized that the Government was acting for their defence.

In every country of the world the aboriginal races should have similar protection, in the interest of honest trade as well as for reasons of philanthropy.

## Hawaii.<sup>1</sup>

REV. O. H. GULICK.

Honolulu, 1871, thirty years' service.

ADDRESS AT THE SUPPLEMENTAL MEETING, ECUMENICAL  
CONFERENCE OF MISSIONS, 1900.



REV. O. H. GULICK.

The feature of the age is consolidation, concentration. Great trusts are swallowing up the smaller tradesmen; great lines of steamships are absorbing the business of the ocean; great nations, like great fishes, are swallowing the little ones; but the United States showed no eagerness to swallow Hawaii. For five years the leaders of that people knocked at the doors of Congress, asking to be admitted. At last, under the pressure perhaps of the war

with Spain and the fact that Hawaii was the only stopping place on the road to the Philippines, we were admitted, to our great joy and happiness. Now we are asking, What is annexation to bring us?

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<sup>1</sup>"Civilization" was introduced into these Sandwich Islands by Captain Cook in 1778. The people had been barbarians, but never cannibals. In 1819 the native priests burned their idols at the command of the two queens, Keopuolani and Kaahumanu. This was a year before the coming of the mis-

Free rum? A godless Sabbath? Free opium? Are these the blessings that are to come?

These childlike people of the islands look to America as infants look to kindergarten teachers. I have the highest respect for the kindergarten teacher. The kindergarten teacher must have much graciousness and patience and love. If they have that they can do everything with the little ones. Our great land, this Columbia, seems destined now to be a kindergarten teacher to the little islands of the sea. There is Cuba asking for the sympathy of this great republic. There is little Porto Rico, with its confiding people, waiting to be taught. There is little Hawaii, blessed by America for the past eighty years through the missionaries it has sent there, and proud to become a little territory of this great republic. There are the Philippine islanders, poor and deluded in some respects, but a bright people, many of them the brightest kind of people, and they are waiting to see what America is to bring to them. Shall their union with America be but the beginning of grog shops and the coming of evil of all sorts? This cannot be; this *must* not be; this **SHALL** not be. These poor people, in their hope for what is better, look to you.

We sent petitions from the islands to Congress

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sionaries for whom the way was thus providentially prepared, and the Christianizing of the islands was consequently rapid. The result in part was that the monarchy became a constitutional one, and for many years maintained prohibitory liquor laws for the natives. On July 4, 1894, Hawaii was proclaimed a republic. In 1896 the population was 109,020, divided as follows: Hawaiians, 39,504; Americans, 3,086; British, 2,250; Germans, 1,432; French, 101; Norwegians, 378; Portuguese, 15,191; Japanese, 24,407; Chinese, 21,616; South Sea Islanders, 455; others, 600.

asking that in the bill that should constitute Hawaii a territory there should be prohibition of the manufacture and sale of intoxicating liquors, and of opium and of gambling. These questions were all laid before Congress. Congress prohibited opium and gambling, the sale of liquors also, but with permission to our Territorial legislature to substitute license if they chose. We must now look to our own legislature for protection.

**Rev. T. L. Gulick** (Santander, Spain, American Board, 1873 - 1883; Pastor Foreign Church of Mani, H. I., 1886-1893; Address at Supplemental Meeting, Ecumenical Missionary Conference, 1900).—Let me add a further word about the Sandwich Islands, where I was born. Before the missionaries went to those islands the people had been in contact with the white men for more than forty years, and they had become largely a drunken people, as well as a gambling people. We know that the greatest hindrances to missionary work in heathen lands, especially in savage and semi-civilized lands, are the vices of Christian lands, and that among those great hindrances are the firewater, the firearms and opium. It is a burning shame that the same ship that carries the missionary in the cabin should carry in its hold what will nullify and largely destroy not only the work of the missionary, but all the



REV. T. L. GULICK.

good influences which come from so-called Christian lands.

Now, what are we going to do about it? In the Sandwich Islands the people are, to a large extent, ~~Hawaii long a~~ ~~prohibition~~ ~~country.~~ a sober people, made so by the missionaries. When the missionaries came they listened to the Gospel, and they enacted laws to drive out the liquor traffic. They voted for absolute prohibition—the votes were chiefly of Hawaiians—with no pressure brought to bear upon them except the influence of the Christian teachers. I do not remember ever to have seen a staggering, drunken man in Hawaii while I lived there as a boy. They made for themselves an absolutely prohibitory law against the manufacture and sale of liquor to Hawaiians. They found that they could not enforce such a law against the whites, and the whites were allowed to have a few places licensed in Honolulu. France actually came and took possession of the islands on the ground that they were putting too high a tax upon their liquors, and France carried off twenty thousand dollars which some twenty years afterwards they had to pay back.

A liquor seller in Honolulu recently went from there to the Philippine Islands and established a grog shop in Manila, because he thought he could make more money out there. Does not the United States Government say who shall be licensed and who shall not be licensed in the Philippine Islands to-day? The absolute control is with the Executive at Washington. In the Philippine Islands they are selling liquor not only to the soldiers, but to the natives as well.

~~Why not protect our new Islanders as we have our Indians?~~

shame, and it is our duty to do exactly what we have tried to do in some cases for the Indians in America. You know there is a prohibitory law against selling liquor to the Indians on the reservations. Canada has done so on her reservations in the Northwest. Why should not the United States listen to the voice of all Christian citizens and prohibit the sale of firearms and firewater, in the New Hebrides, where our venerable friend, Dr. Paton, is trying to stand up for righteousness, and where American rum and American firearms are destroying much of the good work? Why should not America do the same for Guam and for the Philippines; for Porto Rico; for all the savage and semi-civilized people with whom it has relations and over whom it has control, and whom it is bound to protect? Did we not say, when we went into this war with Spain, that we went into it with no selfish ends in view; that we went into it to help these people who were oppressed? Now shall we put them under a worse oppression still—an oppression of body and soul that will drag them down worse than Spanish oppression ever did? I say it is the duty of every church and of every Christian individual, and especially of this Conference, to speak with a loud and earnest and constant voice to our government, urging it to act in this matter for righteousness' sake.

**WHAT CAN BE DONE FOR HAWAII.<sup>3</sup>**

The Reform Bureau, with the aid of the W. C. T. U. and Anti-Saloon League on the outside, and of Hon. F. H. Gillett, M. C., and Hon. C. E. Littlefield, M. C., on the inside,<sup>4</sup> secured two favorable votes in the House of Representatives on an anti-saloon amendment to the Hawaiian bill. This amendment was passed in the weaker form of absolute prohibition subject to the option of the Hawaiian legislature to enact license instead.

The Hawaiians, although generally religious, proved too weak mentally and morally to cope with the liquor dealers, and did not even get a decent form of license law. The destruction of the race by drink was accelerated by the unlimited suffrage that came with annexation to the United States. At last, after many years of vain efforts to get any real restriction of intemperance, the association of Hawaiian native churches and good citizens generally asked Congress, through the International Reform Bureau, to enact prohibition for them. The Bureau secured the intro-

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<sup>3</sup> These suggestions have been revised and approved by Rev. J. L. Barton, D.D., Secretary American Board of Commissioners for Foreign Missions, also by Rev. T. L. Gulick and Hon. C. E. Littlefield, M.C.

<sup>4</sup> The following extracts from an argument for the Hawaiian anti-saloon amendment by Hon. C. E. Littlefield, M.C., successor to Hon. Nelson Dingley, is of value for use in Hawaii or wherever else prohibition needs advocacy or defense: "I do not understand that there is any great difference of opinion upon the proposition that the liquor traffic is productive of great and manifold evils. As to the propriety of restraining and restricting the sale of intoxicating liquor upon both moral and economic ground, there does not appear to be any serious question. The only question is as to the most effective method. No reasonable person contends that prohibitory liquor laws can

duction of a Hawaiian prohibition bill by Senator M. N. Johnson. When he died in the midst of the fight, Senator Charles Curtis, of Kansas, in order to give it a living sponsor, reintroduced it with some slight changes. A committee of the Senate reported it favorably, and it would doubtless have passed but for the opposition of the Hawaiian delegate. Mr. John G. Wooley, who was promoting the bill for the Hawaiian

absolutely eliminate the traffic, any more than laws prohibiting and punishing the commission of crimes are expected to entirely eliminate the crimes prohibited and punished. The object sought to be accomplished is to reduce to the narrowest possible limit the commission of crimes. Legislation against the liquor traffic has the same end in view. Personally I believe in the prohibitory plan as the most effective, and the best calculated to accomplish this desirable result. The amendment to the Hawaiian bill is a very conservative proposition. What advantageous purpose in the development of our civilization a saloon for the sale of intoxicating liquor can subserve, it is difficult to imagine. The use of distilled liquors, at least by all native tribes, has by common experience been demonstrated to be very injurious to them. Contact with civilization appears in this particular to distribute vice faster than it disseminates virtue. To prohibit the sale of liquors to native races seems to be the settled policy of civilization. Under these circumstances it could hardly be thought improper for the United States to declare a similar policy in regard to its new possessions, especially in those lands where the native tribes very largely predominate. It has for a long time been deemed both wise and prudent to prohibit the sale of intoxicating liquor to the Indians, the wards of the nation. While the amendment does not absolutely prohibit the sale of intoxicating liquors, it is thought that an effort to eliminate the saloon will be a long step in the right direction.

<sup>6</sup> HAWAIIAN PETITION.—To the Honorable, the Congress of the United States Assembled, Greetings:

Whereas, A Constitution for the government of the Hawaiian Islands is being prepared by your Honorable Body; and,

Whereas, We, your humble petitioners, believe you to be supremely interested in the welfare of all our population; and,

Anti-Saloon League, consented that Congress should submit prohibition to a referendum vote of the Hawaiians, on the understanding that the delegate would help to carry it. He treacherously neglected to do so, and so caused an overwhelming defeat of prohibition. The only hope is that Congress will protect these grown up children against their destroyers.

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own people, earnestly request you to consider the following statement and to grant the following petition: Indulgence in intoxicating liquors, harmful in every land, is especially baneful in tropical countries. Its evils have been painfully felt by our people at certain periods in the past. Its ravages to-day are alarming. The ruin of many homes and the decline in the number of our people is very largely due to it. Were the sale of liquors prohibited in these islands a great evil and danger would be removed.

The use of opium and gambling for money are two evils which have been particularly dangerous to our people. Indulgence in these is now prohibited and should be continued.

We therefore most earnestly petition you to place in the Constitution which shall be made for these islands declarations prohibiting: (1) The manufacture and sale of intoxicating liquors; (2) the importation and sale of opium, and (3) gambling.

## IMPORTATION OF OPIUM BY UNITED STATES.

From U. S. Bureau of Statistics.	Opium—crude or un-manufactured—free.		Opium—crude or unmanufactured—dutiable.		Prepared for smok-ing, and other con-taining less than 9 per cent of mor-phia—dutiable.	
	Lbs.	Dollars.	Lbs.	Dollars.	Lbs.	Dollars.
1890.	.....	.....	473,095	1,183,712	34,465	269,586
1891.	389,497	981,632	77,057	220,743	74,462	567,035
1892.	587,118	1,029,203	.....	.....	79,466	547,528
1893.	615,957	1,186,824	.....	.....	62,222	446,422
1894.	716,881	1,691,914	.....	.....	50,102	310,771
1895.	358,455	730,609	.....	.....	139,765	920,006
1896.	365,514	683,347	.....	.....	98,745	735,134
1897.	1,072,914	2,184,727	.....	.....	157,061	1,132,861
1898.	14,414	32,340	109,431	233,267	100,258	652,341
1899.	.....	.....	513,499	1,223,951	124,214	828,203
1900.	.....	.....	544,928	1,123,756	142,479	1,065,965

**Guam.**

The first military governor of Guam, Capt. Richard P. Leary, U. S. N., made an enviable record by casting out saloon keepers and friars, promoting marriages instead of the usual unhallowed unions, and calling for civil helpers rather than soldiers. He has been relieved, and the present governor is Commander Seaton Schroeder, U. S. N. In response to an inquiry addressed to the Navy Department, as to whether the prohibition of saloons is to be continued under his successor, we are assured that the Department "intends not to vary from its policy of

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Now that opium importation is forbidden in the Philippines, Hawaii and our other islands and our mainland are entitled to like protection (see pp. 66, 174). From 1903 to 1905 the imports of crude opium into the United States were one million pounds more than in the preceding five year period! In 1878, 54,000 pounds of smoking opium was imported. In 1907, the importation was about three times as much, 151,000 pounds. One steamer in 1908 brought opium valued at \$250,000. Dr. Hamilton Wright found that over 5,000 whites are slaves to the opium habit in New York City.

a strict regulation," which certainly does not mean prohibition. What a promise of "strict regulation" means, all opponents of license laws have learned with sorrow. It means permission, not prohibition.

## Tutuila.

Commander Benjamin F. Tilley, U.S.N., in charge of the United States naval station in the Samoan Islands, reports that the chiefs of the island of Tutuila have ceded to the United States sovereignty, in accordance with the treaty dividing the islands, and that the flag has been raised at Pago Pago. Local control, under United States law, is assured to the chiefs; *the importation of firearms and explosives is forbidden; and wines, beers, and liquors are to be admitted only by permission of the commandant.* The majority of the people are missionary converts, which accounts for Commandant Tilley's surprised remark that, while the natives are not to be allowed to obtain liquors, "*the encouraging fact has developed that apparently they do not care for them.*"—*Editorial Christian Endeavor World, Aug. 16, 1900.*

When the Samoan Islands were under the joint government of Great Britain, Germany and the United States, the policy of the first-named country, which forbids its merchants to sell liquors to native races in the Pacific Islands, prevailed. The Navy Department, in the letter already quoted, says: "The subject of liquor has also been made a matter of regulation in Tutuila." We are promised, not prohibition but "reasonable provisions strictly enforced." The aim is only to "regulate," so as to prevent a too "free use," in short, for foreign resi-

dents the old license system, with constant peril that the natives, as elsewhere, will at last imitate the vices of their masters.

Rev. Charles Phillips, for more than eight years a missionary of the London Missionary Society in the Samoan Islands, states that the natives in those islands have, for a wonder, been protected from that worst of vices, intemperance, which usually accompanies the white man on his entrance into tropical countries. About twenty years ago Sir Arthur Gordon issued an order prohibiting intoxicating liquors to British subjects in the islands. Though he had no authority over the natives in this matter, they thought he had, and the order became operative on all classes. Now there is no drunkenness in the islands. The people in their poverty have built their own churches and schoolhouses, and to a considerable extent these are served by native pastors and teachers. It is earnestly to be hoped that our Government will protect its new possession, Tutuila, against the incoming of intoxicating drink, and that it will follow this British example in all the new regions over which its authority is extending.—*Editorial in the Congregationalist.*

#### WHAT CAN BE DONE FOR GUAM AND TUTUILA.<sup>18</sup>

1. We should see to it that through petitions, letters, personal interviews and deputations, urged by the press and pulpit, these little islands of our

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<sup>18</sup> These suggestions have been approved by Hon. F. H. Gillett, M.C.; Mrs. Mary H. Hunt, Superintendent of Department of Scientific Temperance Instruction, World's Woman's Christian Temperance Union; and Mrs. Margaret Dye Ellis, Legislative Superintendent National W. C. T. U.

own shall by *law and treaty* have the same protection which Great Britain has provided for the Pacific islands generally in forbidding her merchants to sell them intoxicants and firearms.

2. Till such a law is passed appeals should be made to the President, who has the ability, and so the responsibility, to protect these islands through the Navy Department, of which they are coaling stations. Though they are small the principles involved are great.

3. Send temperance literature to the military governor and to the missionaries.<sup>19</sup>

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<sup>19</sup> Rev. Ebenezer V. Cooper, an English missionary at Tutuila, in a letter to the Navy Department, says: "Of the six thousand population, I have intimate dealings with over five thousand, and am in close touch with their ideas. The natives are more than satisfied to find themselves under the beneficent protection of your Government. More than five-sixths of these islanders now under your flag are Protestant Christians. We have given to these islanders not only a religious literature, but we have also an educational literature, at a great cost of time and expenditure. We have a system of education extending from village schools to a fairly high class school, and it will be our endeavor to develop and foster this educational work as far as we are able. All we ask from your Government is a kindly consideration for all that we have tried to do hitherto, and for our continuing labors to make of these islanders an enlightened Christian people.—*Christian Herald*, Sept. 5, 1900.

After the first edition of this book was issued the Reform Bureau appealed to Secretary John D. Long to cancel a license given shortly after our occupation to our Vice-Consul in Pago Pago, and he did so. Great political pressure was later brought to bear for the restoration of the license when Hon. Charles H. Darling was Acting Secretary of the Navy, but he firmly resisted the appeal. Prohibition for Tutuila and Guam ought to be a law of Congress rather than a mere order which any Secretary of the Navy can change in a moment.

## The Philippines.

ROBERT E. SPEER, M.A.

Secretary of Presbyterian Board of Foreign Missions.

AT SUPPLEMENTAL MEETING ECUMENICAL MISSIONARY  
CONFERENCE, 1900.

Is it a fair thing to hit the heathen world when it is down? I do not ask whether men can excuse themselves to God for any want of sympathy for those for whom Christ died, but whether they can excuse themselves to themselves for such treachery alike to God and to men as to hit the heathen world when it is down. I was reading just the other day a paper published from an American press in the city of Manila, the most conspicuous portions of which—and they seemed to fill the paper from beginning to end—were the advertisements of American whisky and beer. Men say that the Filipinos drank before we went there. Perhaps they did, but we did not sell it to them. And I say it is not a fair thing, even if we wished to withhold the gospel from the world, to strike it in the midst of its woe and its weariness and its sin.

**Hon. Ogden E. Edwards** (U. S. Consul in Manila, 1855-1856, afterwards resident there thirty years as an American merchant and Danish Consul, 36 years in all).<sup>1</sup>—I must premise that I am not a prohibition-

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<sup>1</sup> Mr. Edwards has been much consulted by the President and Cabinet and both Philippine commissions. This testimony was given in a letter to The Reform Bureau, dated Bowling Rock, N. C., April 21, 1900.

ist, nor a total abstainer. I abhor drunkenness, and feel deeply the disgrace brought on the American name by the manifestation of this vice in the Philippines. During my long residence in the Philippines I rarely saw a drunken native or Spaniard. Certainly not more than two or three in a year. In crowds of ten thousand people, not one would be seen or heard. To call a Spaniard a drunkard was a much greater insult than to call him a liar. The natives drank "tuba," the juice extracted from the cocoa palm, which Mr. DEAN C. WORCESTER, of the two Philippine Commissions, thus describes: "The unfermented 'tuba dulce' is a pleasant and nourishing drink, often recommended for those who are recovering from severe illness, on account of its flesh-producing properties. The fermented product is a mild intoxicant."<sup>2</sup>

The principal drink was "tuba," and the "gin shaks" mentioned by Chaplain Pierce (up to 1888, when I last saw Manila) sold little else **Drunkenness** **unknown before** **our advent.** than this harmless beverage. The great point is that from 1852 to 1888, the range of my personal knowledge of the islands, drunkenness was practically unknown among the natives or Spaniards.

The Spanish cafés sold mostly Spanish wines, and men would sit an hour chatting over a glass or two of wine, and smoking in front of or in them, with never a sign of intoxication. Nothing like the American saloon was ever known in Manila while I lived there; and I heartily indorse the remark of PRESIDENT SCHURMAN, the Chairman of the Philippine Commission, as quoted by you.

For fuller description of moral conditions following our occupation see earlier editions of this book.

PRESIDENT J. G. SCHURMAN, Chairman First Philippine Commission, in The Independent, Dec. 1899, and address at Liberal Club, Buffalo: I regret that the Americans allowed the saloon to get a foothold on the islands. That has hurt the Americans more than anything else, and the spectacle of Americans drunk awakens disgust in the Filipinos. We suppressed the cock-fights there, and permitted the taverns to flourish. One emphasized the Filipino frailty, and the other the American vice. I have never seen a Filipino drunkard. The Filipinos have some excellent virtues. They are exceedingly cleanly, and also exceedingly temperate. Even the members of this Liberal Club would shock them by the amount of wine most of you have consumed this evening.



PRESIDENT SCHURMAN.

lands and others to sell intoxicants to native races. The question which you propose is a most difficult and important one for our consideration here, and I shall have great pleasure in submitting your letter and its enclosures to the Commission for their information and study. I am, very sincerely yours,

WM. H. TAFT, President.

Rev. Wilbur F. Crafts, Washington, D. C.

Later telegrams report that the commission took up the matter; that President Taft pronounced the American liquor traffic on the Escolta "disgraceful"; that it was ordered to leave this principal street in the spring; and that saloons were also forbidden to sell to soldiers or natives after Jan. 1, 1901.

In 1902, in response to a mighty protest of the W. C. T. U. and other bodies, led by Mrs. M. D. Ellis, the certifying of prostitutes by army officers was forbidden "by direction of the President," in an order of which these great words, needed all over the world, are the key note: "THE ONLY REALLY EFFICIENT WAY IN WHICH TO CONTROL THE DISEASES DUE TO IMMORALITY IS TO DIMINISH THE VICE WHICH IS THE CAUSE OF THESE DISEASES."



PRESIDENT W. H. TAFT.

## **Summary of Philippine Opium Commission Report, 1904.**

The plan outlined is briefly as follows:

- (1) Immediate government monopoly, to become—
- (2) Prohibition, except for medicinal purposes, after three years.
- (3) Only licensees, who shall be males, and over 21 years of age, shall be allowed to use opium until prohibition goes into effect.

(4) All venders or dispensers of opium, except for medicinal purposes, shall be salaried officials of the government.

(5) Every effort shall be made (a) to deter the young from contracting the habit by pointing out its evil effects and by legislation; (b) to aid in caring for, and curing those who manifest a desire to give up the habit; and (c) to punish, and if necessary to remove from the islands, incorrigible offenders.

In working out the details of the plan the Committee recommends:

(1) A head office or depot in Manila, where opium may be supplied to licensed consumers in Manila, and to sub offices, (entrepot) in such places as the Commission may select.

(2) These entrepots will supply the licensed consumers in their vicinities.

(3) A system of entry, registration, and bookkeeping should be devised to keep accurate account of the quantity of opium sold each licensed habitue, so that it may be detected in case he is buying for others, or increasing his own dosage. In that case the quantity sold should be diminished.

(4) The licensee to buy should be licensed to buy at one depot or entrepot only, and should be required to show the vender his license, a copy of which, together with a photograph of said licensee should be furnished to the said vender.

[For report in full, which discusses the status of opium in many Asiatic countries, especially in Japan and China, apply, with stamp, to Reform Bureau, see address on p. 3. The following law was enacted by Congress in 1905, see p. 222.

"After March 1, 1908, it shall be unlawful to import into the Philippine Islands opium, in whatever form, except by the Government and for medicinal purposes only, and at no time shall it be lawful to sell opium to any native of the Philippine Islands except for medicinal purposes."]

## Porto Rico.

REV. A. F. BEARD, D.D.

NEW YORK, CORRESPONDING SECRETARY OF THE AMERICAN  
MISSIONARY ASSOCIATION.

I certainly hope that you will be able to secure sufficient influence to restrict, or better yet, to put an end to the sale of spirituous liquors in the saloons introduced in our new possessions. In two visits to Porto Rico I have been shamed by the fact that drunkenness in that island has been almost entirely introduced by people from the United States since Porto Rico became a member of our **Drunkenness mostly of Americans or through Americans.** national family. So far as I observed in Ponce all saloons which dispensed distilled liquors were carried on by people from the United States. The example of those whom the natives called "Americans" was such as to bring grief to those who wished well for Porto Rico. In San Juan the first great sign that met the eye of all passengers landing from the wharf was "American Bar." "American" saloons were very common. At the times of my visits about all of the drunkenness and rioting manifest in San Juan came through the saloons and over the bars of those who were from the States. In twice traveling through the island from one end to the other, I saw no drunkenness except where the conditions for it had been introduced by my own countrymen. I earnestly hope that influence can be brought to bear to prevent the increase of demoralization among the people of our new pos-

sessions. The great majority of the inhabitants of Porto Rico need help upward and not downward.

From Americans resident in Porto Rico we get the following facts as to increase of drinking since our occupation. Before the American occupation the natives drank little save light wines, which were used universally but sparingly. Life

*It cannot be said that missionary work is one thing and temperance work another. They are only two aspects of the same cause, and the attempt to divide them is to weaken, if not fatally to cripple, the strength of both. As the missionary workers assist and pray for the success of the cause of temperance, they help forward in a direct and substantial manner their own special work.—MRS. H. O. HILDEBRAND.*

here in every phase moves leisurely. Ten-minute dinners and prompt appointments are not indigenous to tropical climes. A party of ladies and gentlemen, wishing to spend an hour together pleasantly, visit an open café. One may order soda, another wine, another cream. Quiet conversation, rather than partaking of the refreshments, occupies their attention. They may talk and sip for hours, no one disturbs them, very likely soft music courses away, finally the farewells are said and the company disperses. The American habit of making it a business to enter drink shops solely to gulp down huge quantities of liquor till beastly intoxicated, was unknown to this people, until introduced by Americans. Whatever else is chargeable to the native population, they do not become beastly drunken. We have been here fourteen months and have yet to see a Porto Rican well under the influence of liquor. We have seen instances almost innumerable of Americans, both soldiers and civilians, so debauched that common

Sobriety  
of natives.

decency would debar a public description of their condition. Drinking to excess is so common among Americans here that the natives must conclude that

**Canteens reopened and baneful.** ours is a nation drunken from center to circumference. The "canteen," after being closed because of a great reduction of the troops, has reopened, adding another temptation to the saloons and brothels, and conditions are growing constantly worse. It is awful to contemplate the judgment that must await officials who consign a country's youthful manhood to such holes of iniquity, and refuse all appeals to make it less easy to do wrong.

The effects of American occupation in changing native habits as to drink are already appearing.

**The beer invasion.** Since the war "American beer" is the cup offered upon every possible occasion by poor and rich alike. Not long since, while making a tour of the schools in this district during their annual examinations, the yellow beverage was offered by each teacher to every visitor in presence of the pupils.

The importations of malt liquors, which in value were in 1897 only \$2,354, had risen in 1899 to \$924,656; while distilled liquors, of which barely \$15 worth was imported in 1897, had risen in 1899 to \$19,213. The larger part of this, alas, is for our soldiers, but the natives, as in other colonies that come under Anglo-Saxon rule, will be drawn into the bad habits of the dominant race.

The bill enacted for the government of Porto Rico contained no provisions for remedying these grow-

**Congress ignored liquor evil.** ing evils except that its general application of laws applying to Territories, makes scientific temperance education

*compulsory in all its public schools.* But the enforcement of the law is yet to be accomplished.<sup>1</sup>

Even Christian people have shown more interest in achieving free trade with Porto Rico than in preventing the supreme wrong we have put upon its people, the trade in American intoxicants. If there was a single petition sent to Congress during



GEN. GUY V. HENRY.

tries, a prime cause of American greatness. Americans in Porto Rico, with a very few exceptions, are adopting the holiday Sunday instead of introducing and commending the American Sabbath, the most influential of American institutions, which promotes

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<sup>1</sup> In all our islands our hope is in teaching the children. One effective way to do that is by Mrs. Crafts' "Temperance Brownies' Tour of the World." Send 25 cents to the Reform Bureau, 206 Pennsylvania Avenue, S. E., Washington, D. C., for book and sewing card pictures.

conscientiousness, intelligence and a spirit of equality —three necessities of life in self-governing people. Gen. Guy V. Henry, when governor of Porto Rico, appreciated the civil value of the American Sabbath, and asked The Reform Bureau for literature in Spanish to promote it—a request that still waits for a fund to carry it out.

#### WHAT CAN BE DONE FOR PORTO RICO.<sup>2</sup>

1. All its teachers, public and private, should be abundantly supplied with temperance literature, especially as to beer, on which the best thing is "Scientific Testimony on Beer," a leaflet supplied by the publishers of this book, at 35 cts. per 100. This is the mightiest weapon yet forged in print against drink. Help us circulate it in all beer drinking lands in translations.
2. Some good temperance speaker who can talk Spanish should be found to reinforce the W. C. T. U. and the Y. M. C. A. workers who are already holding successful pledge-taking temperance meetings for soldiers.
3. As Porto Rico has a measure of self-government, and its temperate people have at present a profound disgust for drunkenness, a movement should be undertaken to prohibit or curtail the traffic before they have yielded to that tendency that has always inclined subject races to imitate the vices of their conquerors. Congress also has power to do this.

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<sup>2</sup> These suggestions have been approved by Hon. F. H. Gillett, M.C.; Mrs. Mary H. Hunt, Superintendent of Department of Scientific Temperance Instruction, World's Woman's Christian Temperance Union; and Mrs. Margaret Dye Ellis, Legislative Superintendent N. W. C. T. U.; also those on p. 213.

## Gently Awake Your Denominational Missionary Society.

Hardly less than governments do missionary societies need appeals from the people in order that they may do their part in the crusade against the two chief obstacles to missions, the liquor and opium traffic.

Only in England (p. 157) and in Australia (p. 287) have missionary societies yet pressed government strongly for protection of native races. In the original program of the Ecumenical Conference of all Protestant evangelical missionary societies of the world, held in New York in 1900, there was nothing about either opium or intoxicants, the chief hindrances to missions, and the letter files of the International Reform Bureau will show that it was largely because of its protest, seconded very earnestly by the Misses Leitch, joint authors of this book—the National Temperance Society also made an independent appeal—that the subject was introduced at all—for a twenty-minute address by Dr. T. L. Cuyler; to which Dr. John G. Paton's address was added after it had been given at a small independent meeting, sparsely attended, at which most of the addresses in this book were made because not even the unofficial Sunday afternoon meeting, used for the opium question at the preceding convention in London, could be obtained for a similar purpose in New York. In examining books in preparation for this volume almost nothing was found

MRS. ELLEN M. WATSON,  
who is getting Women's Missionary Societies to appoint temperance secretaries.

on opium, even in the recent books on missionary work in India and China, and scarcely a mention of liquors in other missionary literature, except Dr. Dennis' great work, quoted on title page. We asked the Missionary Secretaries to give us any important references to opium and liquors in letters from missionaries, but only one Secretary found "anything to speak of," though all were friendly. The impression made was that the good missionaries had generally accepted opium and liquors as fixtures of the landscape, like the volcanoes that focus attention in Japan and Hawaii. Even when our Government was taking this matter up so aggressively in 1900 and 1901 (pp. 1 and 219f), missionary periodicals did not recognize their great opportunity to press the crusade to victory, chiefly, no doubt, because so unused to any but individualistic denominational work. The chief secretary of one of the largest missionary societies asked his board to appropriate about eighty dollars to send this book at cost to five hundred preachers of the denomination, that they might be aroused to co-operate in this hopeful crusade, but the board, forgetting that wise planting is always supplemented by weeding and fencing, said they "could not so use missionary funds." Most surprising of all, in a woman's convention of all woman's foreign missionary societies of North America, a motion prompted by the International Reform Bureau, that all woman's foreign missionary societies should have a "temperance secretary" to co-operate in this progressing crusade to remove the chief obstacles of missions, was opposed with much heat by both American and Canadian Christian women, and voted down by a big majority on the ground that "temperance has nothing to do with missions." The movement for temperance secretaries has, nevertheless, made considerable headway through the persistency of Mrs. Ellen M. Watson, Murdoch Street, Pittsburg, Pa., to whom all interested should write.

## The Future of the Temperance Reform.

ADDRESS BY

**HON. HENRY W. BLAIR.**

Ex-U.S. Senator from New Hampshire.

AUTHOR OF THE PROHIBITORY AMENDMENT TO THE  
NATIONAL CONSTITUTION, THE NATIONAL SUNDAY  
REST BILL, THE EDUCATION BILL, THE NATIONAL  
LABOR DEPARTMENT BILL, ETC.



HON. H. W. BLAIR.

The present seems to me to be a time for consultation among the forces which make for man in his conflict with alcohol. This conflict has been strong and deadly for a century. Alcohol is gaining upon man. What is to be done?

Every great battle is necessarily a close one, and turns upon some

decisive thing done at a critical time. Our faith in God and belief in the ultimate triumph of His cause

**Alcohol gain-**  
**ing. Change**  
**of plan**  
**needed.**

even unto the ends of the earth involve the conclusion that alcohol will be destroyed; but when?—and how? Evidently there must be some great change in the general plan of battle, or in the handling of the forces, or in both; and the whole future of the Temperance Reform, and all that is involved in it, must be seriously affected by what is or is not now done by us.

There ought to be a council of war held, here and now. Sometimes I think that we fail to comprehend fully what a "big job" we have undertaken. Mr. Lincoln, you know, found out gradually that he had a bigger job on his hands than he at first thought for. So did we all. So did the whole nation—both sides, for that matter. And something is accomplished when we find out just what we have got to do; for then, as Mr. Lincoln and the nation did, we will go to work and do it.

**World-embrac-**  
**ing plan of**  
**action**  
**necessary.**

Now there does not seem to me to be any right plan for the destruction of evils of alcohol but that of total abstinence for the individual and of absolute prohibition by the State, the nation and the world. I believe that a world-embracing plan of action is necessary, and that all the great agencies of Christian civilization should combine and co-operate with each other like allied armies in continental wars. It was thus that the African slave trade was swept from the earth, and inasmuch as alcohol is now an article of universal production, interchange and consumption among all nations, and its transportation can be effectively controlled only by the combined action of the commercial powers, we must constantly aim to secure in all civilized nations

that public sentiment and governmental action covering the whole world, which we strive for with a special sense of responsibility in our own country.

I think that any student of our history will admit that among organized bodies of men the pulpit has been the pioneer and principal promoter of the great steps taken by our nation in civil, social and moral reform.

**The pulpit  
the real  
leader.** It is the business, as well as the inclination, of the American pulpit, to be right, and to be aggressive. The pulpit was the real leader of the people up to and through the Revolutionary War. Giving due credit to all other men, organizations and agencies, ever since the Revolutionary War, and to-day, the pulpit has been and now is the real leader of the American people, whenever they are led toward higher and better life. The pulpit largely inspires and controls the platform, the press, and all other agencies for good. With this power goes corresponding responsibility. *If, in the future, the Temperance Reform is to be more fortunate than in the past, there must be more general, united and efficient action for its promotion by the pulpit than there has been in the past.*

The clergy of all denominations might well unite in one vast association (taking in lay persons of both sexes and of all beliefs) for the prosecution of the Temperance Reform, the success of which is next to the success of godliness, and without which it is impossible to bring home to the individual man the truths of a religion which can exist only in a clear head and honest heart. *If the pulpit*  
**Temperance  
must become  
as much a part  
of church work  
as missions.** *regardless of denominational distinctions, would unite for the promotion of this great cause, and would make it a part of*

*their primary work, support it by regular presentation to their congregations, calling for contributions to its support, until they come to be as much a part of Christian voluntary taxation to be enforced by a sense of duty, as is the case with missionary and Bible societies and other general causes, the support of which is recognized to be obligatory upon all who claim to live a practical Christian life, the future of the Temperance Movement would be as sure as the triumph of the Gospel by the same eternal word of God.* And why, since the eradication of the influence of alcohol is a condition precedent to the triumph of Christianity—why, I ask, is it not the first duty of the pulpit to organize for Temperance Reform?

There was a time when the churches did nothing toward foreign missions, and, of course, there were no missions. The pulpit changed all that. The clergy created the mission-movement. The clergy created the missionary societies, and preached the Christian duty of their maintenance, and now the whole world is familiar with the story.

If the clergy of all denominations, or at least of some of the great ones, would take upon themselves to organize the American or the World's Temperance Society, or, still better, would organize both, and unite such societies with international ties, in due order of development, and then would insist that they be supported like other branches of Christian work by all who profess to recognize Christian or even humanitarian obligations, I think that the most important advance movement that can be suggested would have been made. The past has been full of emotion and discussion. Whether the future shall be but a repetition of the past

depends upon another question—to wit, whether the Temperance Reform can be put upon a business basis—like the missionary and educational institutions of the Church.

**A World's  
Christian  
Temperance  
Union of men  
and women.**

More than half of the human race are under the control of governments founded upon the Christian faith, and it would not be many years before that faith would dominate the world if the pulpit would do for the temperance cause what it already has done for the cause of missions at home and abroad.

**The Supreme  
Reform is to  
Enlist the  
Church in  
Reform.**

The only general official recognition of social ethics in the regular schedules of the Church at large is the "Quarterly Temperance Lessons" of the Sunday-schools of all lands. Instead of giving this up, as some good men persistently demand, not seeing its deep significance as the initial recognition that the Church should systematically promote not only right individual relations with God, but also right social relations among men, the Church should go forward and in some way provide for systematic discharge of its duty in other aspects of social regeneration, as is done in "the Department of Moral and Social Reform of the Presbyterian Church of Canada" and in kindred departments of the Canadian Methodist and American Presbyterian Churches, the pioneers among the denominations in adopting moral reform as a branch of home and foreign missions. But social regeneration, by its very nature, calls for active co-operation of all the churches and other moral forces, not a mere paper "federation." Especially is co-operation essential in the interest of both economy and efficiency in the world-wide task of educating public sentiment. The Temperance Centennial Congress, at Saratoga, N. Y., in June, 1908, appointed a Committee on a World Reform Press, including representatives of the Dominion Temperance Alliance, the National Temperance Society, the International Reform Bureau, the Woman's Christian Temperance Union, the American Anti-Saloon League and the Independent Order of Good Templars. The Committee never met, but the Reform Bureau's Superintendent, in Dec., 1910, subscribed, with his wife, \$50,000 toward the erection of an endowment building that is expected to provide an income of twenty-five to fifty thousand dollars a year for the circulation of standard reform literature on many reforms in many lands.

## A Personal Greeting to Christian Endeavorers.

BY

MR. JOHN WILLIS BAER.

Secretary of the World's Christian Endeavor Union.



MR. JOHN WILLIS BAER.

Christian Endeavorers, your ears, please. In 1892 sixteen great nations agreed to suppress the slave, opium, and liquor traffics in a certain portion of Africa. Let us have a part in bringing sufficient pressure upon these same nations and others to secure to all so-called mission lands protection

from the awful evil experienced in the opium and liquor traffic. Ex-President Harrison has nobly said, "The men who like Paul have gone to heathen lands with the message, 'We seek not yours, but you,' have been hindered by those who coming after have reversed the message. Rum and other corrupting agencies come in with our boasted civiliza-

tion, and the feeble races wither before the hot breath of the white man's vices."

Experts show us that the liquor and opium traffics are two of the greatest obstacles in the way of progress of missions in foreign lands, and that so-called Christian nations are very largely responsible for the growth of these traffics. Did you know that the British Parliament has passed a law enabling the government to stop the exportation of firearms? British wars in recent years have been fought against enemies who were armed with British guns. German guns directed by German officers are being turned against Germany and her allies in China to-day. "Henceforth the policy of the powers must be to keep civilized weapons out of barbarous hands; and not to arm their enemies for their own hindrance and defeat. The gun-makers of Essex and Birmingham will lose profits, but Germany and England will be secure." England all too tardily has forbidden the exportation of firearms; may God inspire her and all other nations to stop the exportation of "*firewater*."

The need of the hour is to arouse the Christian church, and to encourage and assist it to shoulder its responsibility. Christian Endeavorers, lift! Mr. Parr, at the London Convention, said: "The attitude of the Christian Endeavor Society to-day will be the attitude of the church of Jesus Christ to-morrow." At the same convention, speaking to Christian Endeavorers, the chaplain to Her Majesty said: "It is you who make the laws. Your will definitely expressed becomes the law of the country. There is no government that would not at once change its attitude

**Prohibition of  
firearms and  
liquors for  
native races.**

**World-wide  
power of  
Endeavorers.**

and character if the whole Christian community should speak out." Christian Endeavorers, speak out! I am utterly opposed to allowing merchants, for the sake of private gain, to export quantities of liquor to heathen lands and thus hinder and defeat the work of missionaries who have been sent to those lands to Christianize and civilize the people. It is high time we presented a united front against this soul-destroying business, and protected native races.

Mr. Chadwick, at the London Christian Endeavor Convention, said: "We have gone seeking and saving individuals. God forbid that we should ever cease to do so. But is it not time that the church turned its attention to *causes* as well as *cases*? [The italics are mine.] Evil is organized, and it is only by organization of the forces of righteousness that we may expect to deal with the organized forces of iniquity. For example, it is not enough to pick up individual drunkards, and leave the organized force of liquor-sellers to make twelve drunkards for every one we save."

That is exactly what is happening in not a few mission lands. Missionaries are making one convert while the liquor-dealers are making twelve drunkards. Time and time again have I urged every society of Christian Endeavor to have a live temperance committee and at least four temperance meetings a year. The temperance committees now in existence will gladly enlist for this new phase of the old war, and I earnestly suggest to societies without temperance committees, that such a committee be organized at once.

# The Opportunity of the Hour.

ADDRESS BY

**MISS MARGARET W. LEITCH.**

Formerly Missionary of the American Board in Ceylon.

AT SUPPLEMENT MEETING IN CALVARY BAPTIST CHURCH,  
NEW YORK, DURING ECUMENICAL CON-  
FERENCE OF MISSIONS, 1900.

Those who have spoken this afternoon have brought to us the cry of our suffering brothers and sisters in far-off lands:

The cry of myriads as of one,  
The voiceless silence of despair  
Is eloquent with awful prayer.  
Oh, by the love that loved us all,  
Wake heart and mind to hear their cry,  
Help us to help them lest *we die*!

What makes it possible for these great evils to go on unhindered in heathen lands, especially in lands under the control of Christian governments? THE LACK OF AN AROUSED CHRISTIAN PUBLIC SENTIMENT IN CHRISTIAN LANDS MAKES IT POSSIBLE. How long shall immense quantities of rum, manufactured in this country, be poured into Africa to curse her people? How long shall American frontier saloons in our new islands disgrace us in the eyes of the natives and prove an almost irresistible temptation to our soldiers? JUST SO LONG AS PUBLIC SENTIMENT IN THIS COUNTRY MAKES IT POSSIBLE, AND NOT A DAY LONGER.

This is a government of the people. The men in the halls of the legislatures and of Congress are not **Who is responsible?** the masters, but the servants of the people. They have their ears to the ground. THE CHRISTIANS OF THIS COUNTRY FORM A BALANCE OF POWER. THEY HAVE BUT TO SPEAK THE WORD AND THEIR RULERS WILL TURN IT INTO LAW.

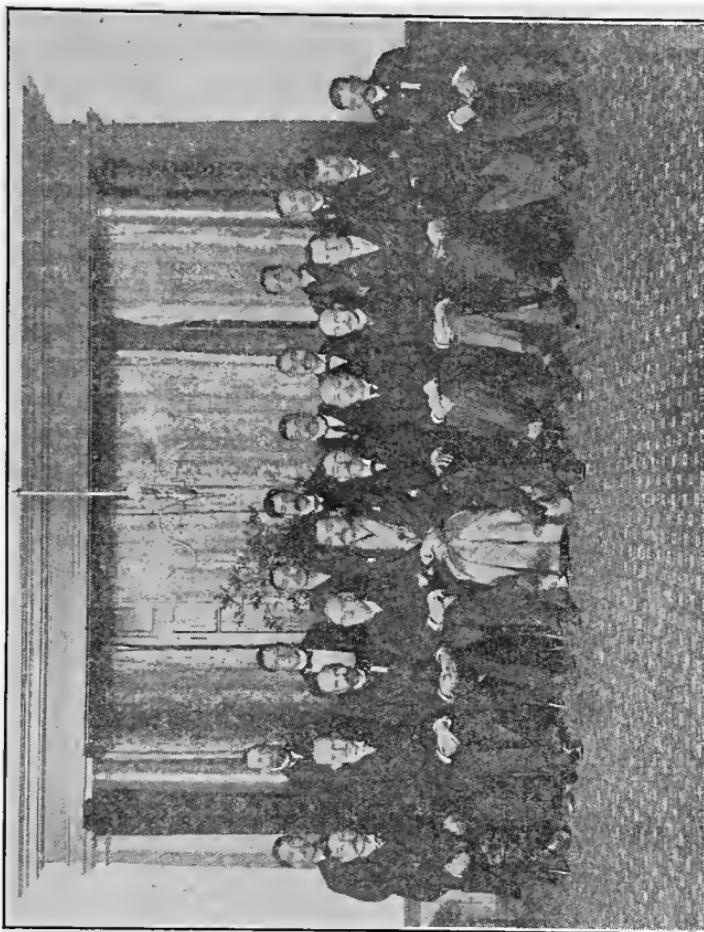
But before they speak the word they must hear the words; THEY MUST KNOW THE FACTS.

As we have listened to those who have addressed us this afternoon I am sure many of us have been wishing that all the delegates to the Conference could have heard those burning words; that ministers all over this country could have heard and could tell out this story; and that newspaper editors could have heard and could give the message wings. Friends, **we can make them hear.** A full stenographic report will be published of all that has been and will be said on this subject in this Conference, together with the testimonies of many missionaries attending this Conference, who have sent in written testimonies regarding the traffic in their respective fields.

If copies of this report were placed in the hands



MISS M. W. LEITCH.



#### BANQUET RECEPTION TO DR. W. F. CRAFTS IN TOKIO.

This scene is representative of the native races crusade—a banquet reception given to Dr. W. F. Crafts by members of the Tokio Chamber of Commerce and others, to hear about the Reform Bureau's world-wide efforts to protect other races against the white man's rum and opium. The speech was interpreted by Hon. Taro Ando (on Dr. Crafts' left, see p. 146) and by Rev. E. W. Thwing (third on Dr. Crafts' right), now the Reform Bureau's Secretary for China (p. 221). It has since been published in both Japanese and Chinese. The reply was by University President Kamada, who sits at Dr. Crafts' right, with Rev. Julius Soper, a missionary, between him and Mr. Thwing. At Mr. Thwing's right sits H. E. Coleman, and back of him stands another missionary, Mr. White. At the left of Mr. Ando sit two missionaries, Prof. E. H. McVicars and Mr. Gilbert Bowles. Back of Mr. Ando's left shoulder is Hon. Sho Nemoto, Member of Parliament (p. 144), and in the same relation to President Kamada stands Dr. Watase, of the City Council. The others present, members of the Chamber of Commerce, are: T. Maida, H. Konishi, S. Okin, S. Hayashi, T. Tajin, Y. Yotsuya, S. Houma, E. Ono, T. Hotta. Mr. Ando is now Chairman of Reform Bureau's Council for Japan.

of preachers, officers of all kinds of religious organizations, editors, statesmen, commercial leaders, such as the officers of chambers of commerce, and sent to missionaries throughout the world, far-reaching and practical results would follow, by God's blessing.<sup>1</sup>

To us here present has come the opportunity of a lifetime. It may be possible for us to do more for God and humanity within the next few months through giving wide circulation to this report, and through helping this cause by voice and pen, than we have done in our whole lives before. God will do His part. He has, by His Spirit, moved the hearts of those who have spoken. He can, by His Spirit, move the hearts of those who read and hear. Are we willing to enter into partnership with God?

**A call for consecrated lives.** Thomas Clarkson, when on his way from Cambridge to London to deliver a prize essay on the slave trade, stood

a long time by the side of his horse, on a spot which is now marked by an obelisk, meditating on the heart-rending facts contained in his essay; and at last he said within himself: "If these things are so, slavery must come to an end." Turning away from the alluring career opening up before him, he consecrated his whole life and all his

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<sup>1</sup>This material will be more impressive in book form, especially for influential men, and it is our earnest hope that funds may be provided for sending not less than 10,000 presentation copies to *leaders of thought* in this and other lands. Every \$100 contributed for the sending out of presentation copies of this book to key men and women will mean 400 leaders informed and aroused. Every dollar will reach four pulpits. All checks may be sent to The Reform Bureau (address on p. 3), in trust for this particular object. Receipts will be returned to all donors, whose wishes as to the disposition of

property to the task of freeing the slaves; and, after thirty years of labor, he had the joy of seeing slavery abolished throughout the British possessions.

Face to face with this greater slavery—a slavery which enslaves not the bodies merely, but the souls of men—are there not some who, turning away from the pursuit of honor, pleasure and wealth, *will consecrate their whole lives and all their means to the task of opposing these gigantic evils?*

**A call to  
missionary  
boards.**

Will not the missionary societies take up this fight, making it an integral part of their work?<sup>2</sup> The removal of these two death dealing traffics in mission lands would be equivalent to DOUBLING THE MISSIONARY FORCE IN THOSE LANDS and the victory gained would react favorably on the work at home.

**An aroused  
church the  
secret of  
victory.**

THE HOPE FOR THE REMOVAL OF THESE EVILS LIES IN AROUSING THE CHRISTIAN CHURCH TO USE ITS GREAT STRENGTH IN OPPOSING THEM.

We rejoice in the new and better policy which Great Britain has been led to adopt in restricting

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their gifts will be carefully carried out, and an audited cash statement will be published in due time, and copies sent to all donors. This book has been *prepared as a labor of love.* Any profits will be applied to promoting its circulation.

A contribution of 10 cents per day for a year will enable YOU to put at the Reform Bureau table in Washington—now that building, light, heat, furniture and superintendence are provided—a *clerk of your own*, with printed matter and postage to reach 1,000 leaders—editors, presidents of societies and others—through whom YOU CAN SPEAK TO AN AUDIENCE OF HALF A MILLION IN BEHALF OF A BETTER MORAL ENVIRONMENT FOR THE CHILDREN AT HOME AND THE CHILD RACES ABROAD.

<sup>2</sup>"I believe the true anti-opium society is, or ought to be, the union of all the missionary societies. I believe we are making a great mistake in leaving a cause of this kind as a

the sale of opium and intoxicants in her newer possessions. She was led to adopt that policy largely through the efforts of the British Committee for the Protection of Native Races, in which every great missionary society of Great Britain and nearly all the great temperance societies are federated. When the Secretary of this Committee urges restrictive legislation on Parliament his words have great weight. The Christians of Great Britain are giving us an example of the value of solidarity of action. Such a committee is possible in Great Britain because of an aroused Christian public sentiment. This the British missionaries have helped to create by telling of the evils of the opium and liquor traffics when at home and in their letters from the field. They have done this because they realized that Great Britain had a large measure of responsibility for the existence of these traffics, especially in British dependencies.

We have been surprised that in this country we have so seldom heard missionaries refer, in their addresses, to the evils of the opium and liquor traffics in mission lands. Perhaps the omission was due to the fact that, until recently, this country had no foreign dependencies. This reason for silence no longer exists. God has entrusted to us millions of human beings in our new possessions. The Christian church must be aroused to protect these ignorant and helpless people from the rapacity of those who are opening liquor saloons and opium dives among them for purposes of gain.

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specialty in the hands of certain persons outside the organizations of our missionary societies."—*Rev. J. F. B. Tinting, in Report of the Centenary Conference, London, 1888, Vol. II, p. 553.*

At the present time the churches in this country practically leave this great battle to the temperance organizations, which are but a thin line of skirmishers. These gigantic and deep-rooted evils WILL NEVER BE OVERTHROWN UNTIL THE WHOLE WORKING FORCE OF THE CHURCH MOVES FORWARD TO THE FIRING LINE.

It seems passing strange that the church has so long neglected to embody temperance reform as an *integral part of its work*. Perhaps it is no more strange than that a hundred years ago the Protestant churches of England and the United States had no foreign missionary organizations. The members read their Bibles, but failed to discover any call to evangelize the heathen world. We are filled with amazement to think that our ancestors, so clear-visioned in other respects, could have failed to see a duty which seems to us so plain. One hundred years from now our descendants will be filled with equal amazement as they look back at the churches of this generation to see that they did not include among their regular departments of work, a matter so vitally related to the progress of Christ's Kingdom at home and abroad as the suppression of the traffics in intoxicants and opium.

**How can the  
change be  
effected?**      LET THE CHURCH EMBODY TEMPERANCE  
REFORM AS A REGULAR ORGANIZED DE-  
PARTMENT OF ITS WORK, WITH COMMIT-  
TEES APPOINTED TO PROMOTE IT AS REGULARLY AS  
ANY OTHER PART OF CHURCH WORK.

The easiest mode of entrance in most churches for this new movement would be to secure the appointment of a Temperance Secretary or a Temperance Committee in the woman's missionary societies, Home and Foreign, in the young people's societies, and in the Sunday School. Also

among the regular committees of the Church itself should be a permanent committee on Christian reforms, including temperance, Sabbath observance, gambling, and impurity.<sup>3</sup>

The Methodist-Episcopal Church has the most thorough temperance organization of any denomination in this country. The basis of it all is total abstinence in the rules of the church. "The discipline provides for a permanent conference committee in every annual conference auxiliary to the Committee of the General Conferences; also for a district committee in every district, with the presiding elder as chairman, auxiliary to the Annual Conference Committee; and for a committee in every church appointed by the Quarterly Conference, with the pastor as chairman, auxiliary to the District Committee. No further organization is

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\* In enlisting the church more fully in temperance work it would be a great advantage to have one whole day in the Week of Prayer devoted to this theme. Following the precedent of the Sunday School, this subject should be entered at least four times a year in the list of prayer-meeting topics, alike for churches and young people's societies, including always the fourth Sunday in November, so supporting the "World's Temperance Sunday."

A very good method of interesting young people both in temperance and missions, who would not study them directly, would be to form a "'Round the World Reading Circle," traveling from country to country, spending from one to four weeks in each country, according to circumstances, the leader watching tactfully to bring in both the missionary and temperance problems of the countries studied. A list of the least expensive books for this purpose can be had by applying with stamps to The Reform Bureau. This book should be used to furnish the temperance facts, in connection with other books referred to in these pages, and for the freshest missionary material one's own mission board may be consulted.

needed in this denomination, but only the faithful working of the disciplinary plan."<sup>4</sup>

This movement has been inaugurated in another denomination — the Presbyterian. The Permanent Temperance Committee of that church has recommended that every local missionary society shall appoint a Temperance Secretary to see that this neglected department of missions shall receive due attention. It is the duty of that secretary to see that the problem is *studied and publicly presented* in due proportion with other aspects of the work.

The Secretary in charge of this department in one synod writes: "I hope to spend at least \$200 a year as long as I live in securing the appointment of temperance secretaries in missionary societies." If there were a few more such earnest souls in every denomination it would not be long before the missionary societies would be permeated with temperance sentiment. As there are now ten in the church interested in missions to one in temperance, the enlisting of the missionary force would mean a great increase in the temperance ranks; and when the forces of temperance and missions are welded as one and mobilized for this crusade, it will not be long before the rank and file of the church is enlisted in the fight. The long-desired end will then be in sight for, as Dr. Josiah Strong has said, "There is no reform which the Christian churches of this country will unite in demanding from our government which they cannot secure."

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<sup>4</sup> Extract from letter from Rev. J. G. Evans, D.D., LL.D., Chairman of the Permanent Committee of the M. E. Church on Temperance and Prohibition.

Should there not be a National Federation of Churches in this country having as one of its great objects the enlistment of the Christian forces of the land in a united campaign against social evils? Many reform bills brought before Congress have failed to become laws because there were only individual effort and individual contributions to arouse the country to demand their enactment.

A well-known writer has said: "The great social evils about us that look strong enough to thrive through another hundred years might be routed in ten by a fighting federation of churches. We shall reach Christian union or at least unity sooner than by debate, sooner even than by singing 'Blest be the tie that binds,' by a practical federation of churches for reform work." The British Nonconformist Churches have moved in this direction and the "Non-conformist Conscience" has long been a factor to be reckoned with by the British Government and has had influence in shaping her new and better policy of restricting the sale of liquor in her newer possessions.

An encouraging precedent. An example of what may be accomplished when even a small portion of the church is aroused, may be seen in the success which attended the recent Anti-Polygamy fight. The Woman's Home Missionary Society of the Presbyterian Church was one of the first organizations to take up the fight. They did this as a regular part of their home mission work. They sent out a form of petition to all their local auxiliaries and asked them to secure signatures. The Reform Bureau, the League for Social Service, the Woman's Christian Temperance Union, the woman's clubs

and other organizations joined in the effort. The League for Social Service sent out carefully prepared literature on the subject to prominent editors and to 50,000 ministers of all denominations. The ministers were requested to bring the subject before their people at one of the regular church services, secure signatures at the close to a petition, and take up a collection for the movement. Many did as requested. Broadsides were given to the press by The Reform Bureau, and many editors embodied them in editorials; mass meetings were held, deputations organized, resolutions passed and petitions were put into circulation, in which work the New York Journal took a leading part.

There were some who said, at the beginning of the movement, that it would be time wasted to sign **The power of petitions.** petitions, as they would simply be thrown into the waste basket. To show the falsity of this statement, a gentleman in Washington offered a dollar each for every petition which it could be shown had been received by a Congressman and thrown away. That dollar still remains unclaimed. Public men know that a message from the people is just as sacred as a message from the President, and no public officer would dare insult the people by denying the sacred right of petition. Every petition received by a Senator or Representative must be regularly filed and printed in the Congressional Record. When from day to day numerous petitions on any subject are found appearing in the "Record" Congressmen come to understand that the country is aroused on that subject. Such large numbers of petitions, letters and telegrams were sent to public men regarding the Roberts case, that it was felt by them that it was

unquestionably against the will of the "Sovereign people" that a polygamist should secure a seat in Congress.

In the fight against the saloon and the opium dive similar methods would prove equally effective.

**The Church responsible.** If the Church of Christ has it in its power to protect those native races which are under Christian governments from these soul-destroying traffics; and if these traffics go on unchecked in the future, as in the past, will not God call the Church to an account? As surely as there is a God in heaven He will call the Church to account. As the Church is made up of individuals He will call each individual to account. He will hold each one of us responsible not merely for what we have done but for all that we had it in our power to do.

*"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul doth not He know it? and shall not He render to every man according to his works?"*

### Moral Reform a Branch of Missions.

The International Reform Bureau claims kinship with all missionary societies because Moral Reform is a Branch of Missions—of foreign missions, of home missions, of city missions—inasmuch as moral environment influences conversion before and after, and inasmuch as it is God's plan not alone to save the soul in heaven, but to save the whole man and the whole community here and now.

## **APPENDIX.**

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### **Milestones of Native Races Crusade.**

#### **CHRONOLOGICAL REVIEW AND REPORT OF PROGRESS.**

The first international action to keep the white man's rum from uncivilized races was no doubt prompted more by the interest of markets than of morals. The Congo country had just been opened to the world by Henry Stanley, the explorer. Wise traders desired to shut out slavery and firearms from this new market. A conference of nations was therefore called to meet in Brussels in 1890. The reform and missionary societies of Great Britain seized the hour to propose action on the deeper slavery of drink. By uniting in a Native Race Committee they induced the British Government to propose a paragraph for the treaty drawn by the conference prohibiting the sale of distilled liquors altogether within boundaries corresponding closely to those of the Congo Free State, on account of the "moral and material consequences to which the abuse of spirituous liquors subjects the native population." Thus seventeen nations enacted the first international prohibitory law and wrote in the heart of Africa, "Zone de Prohibition," avowedly in the interest of commerce as well as of morals and humanity. Although many criticisms have been made of the administration of the Congo Free State, it is universally admitted that this international prohibitory law is well enforced. It is a strong commercial argument for prohibition that King Leopold recognizes that if the negroes get rum they will bring in less rubber. Everywhere the more intoxicants, the less industrial efficiency.

In the course of two years this Brussels treaty was ratified by seventeen nations, including practically all of the great Christian powers, together with Persia and Turkey, which are prohibitory because Mohammedan countries. The United States was one of the last powers to ratify this treaty.

In 1899, another Brussels Conference met, this time to consider only the question of liquors in Africa. It was the most weighty temperance convention in history for it was made up entirely of delegates appointed by the great governments of

the world. This convention attempted to extend the protection of trade and morals against the white man's rum to nearly the whole of Africa. It was not much needed in North African countries, in which the natives were already protected by Mohammedan law, nor was it greatly needed in South Africa, where the sale of intoxicants to natives was generally prohibited by British law, in accordance with the express desire of the better class of traders, who saw that when the gin-seller was admitted to an African village all other trades suffered, for he killed, first the buying power, and then the buyers themselves. The method adopted by this second Brussels Conference, however well intentioned, was an ineffective one. It was thought to keep the liquor away from the savages by raising the tax, and so the price, to a point theoretically "prohibitive"—seventy francs per hectoliter. Great Britain desired to make it a hundred francs, but was defeated by the opposition of Portugal, sustained by Germany. The testimony of missionaries proves that the increased tax did not ever prevent a steady increase in the consumption of liquor by African natives, but the action was nevertheless a sign of progress in that these great nations recognized the evil influence of the traffic and the duty of governments to deal with it.

In 1900, an active crusade was begun in the United States, promoted by the fact that the governments of the world were seeking, as above stated, to repress liquor selling in mission fields, and by the announcement of an Ecumenical Conference of Missions, which was to be held in New York early in that year. At that time the United States alone of the first class nations had not ratified the treaty of 1899, which, though insufficient, was a step in advance, and was entitled to ratification in every country invited to adhere to the convention. The first steps in the American crusade, inaugurated by the International Reform Bureau with the active aid of two experienced missionaries, the Misses Mary and Margaret W. Leitch, was to get the subject of liquors and opium as hindrances to missions into the program of the Ecumenical Conference, in whose first draft this subject, strangely enough, did not appear. The National Temperance Society also urged the introduction of this theme. The matter having thus been urged upon the program committee, Dr. T. L. Cuyler, and afterwards, Dr. John G. Paton, of the New Hebrides, were appointed to present the subject in the Conference, and a supplementary

meeting was held in Calvary Baptist Church, New York, in which the platform participants were Dr. Paton, already named, Miss Margaret W. Leitch, an ex-missionary to Ceylon; Hon. Samuel B. Capen, President of the American Board; Dr. Arthur T. Pierson, editor of the *Missionary Review*; Principal C. Hartford-Battersby, Honorary Secretary of the Native Races Committee of Great Britain; Revs. O. H. and T. L. Gulick, American Board Missionaries, and Dr. Wilbur F. Crafts. This meeting gave strong impetus to the new movement, especially by the circulation of the printed speeches by the hundreds of thousands in the United States and other countries. Several of these speeches are given in this book.

The effect of the circulation of literature and of numerous meetings was seen at once on the assembling of Congress in that year. On December 3d, President McKinley recommended action by our own Government separately, and also in unison with other governments to complete the suppression of liquor selling among uncivilized races (p. 1). On December 5th, the Senate Foreign Affairs Committee gave a hearing to the Reform Bureau, in which Bishop J. C. Hartzell, of Africa, was heard, and the ratification by our country of the treaty of 1899 was recommended. This ratification took place on December 14th, a fitting conclusion of the nineteenth Christian century in a Christian nation.

On January 4, 1901, the Senate, with equal fitness, began the twentieth Christian century by adopting, on the motion of Senator Henry Cabot Lodge, the resolution which has been the banner and the platform of the crusades since then (see page 1). It should be mentioned in this connection that on January 1st the century had been fitly initiated in the Philippine Islands, where the sun of the new century first greeted the American flag, by the putting into force of a license law that prohibited the newly opened saloons of white men from selling intoxicants to the native Filipinos, leaving them only their native shops, which they had seldom abused. On the same day ex-President Harrison wrote a strong letter to the International Reform Bureau in support of the Native Races Crusade (p. 2).

In March of the same year, by action of Assistant Secretary C. H. Darling, of the Navy Department, liquor selling was suppressed in our new island of Tutuila, where it had been temporarily introduced by our new consul among a native people unaccustomed to its use and fully content to live with-

out it. On December 3d of that year, President Roosevelt, in his first message (p. 1) gave strong endorsement to this movement for the protection of native races, and on December 6th, swiftly following, there was an impressive hearing before Secretary Hay in behalf of the proposal to submit a treaty to other powers in accordance with the Senate resolution. The Secretary of State immediately gave his approval to the proposition, and six days afterwards wrote to the Chairman of the Native Races Deputation, Dr. S. L. Baldwin, that inasmuch as the British Government had previously been the leader in this movement, the President had decided to ask that Government to join with ours in submitting a treaty to other powers to prohibit the sale of intoxicants and opium to all uncivilized races (p. 1). Unfortunately, the British Government, partly because the Boer War absorbed its energies, failed to make a favorable reply at that time to this great proposal.

In 1902, the Boxer uprising in China, which it was foreseen would reopen international questions relating to that country when the war should end, led the Misses Leitch to secure the signatures of thirty-three American missionary societies, representing nearly all the Protestant evangelical denominations, to a petition that our Government would use its "good offices" with the British Government to secure a release of China from the opium traffic forced upon her by three opium wars, that Gladstone called "the wickedest wars in history" (p. 227). Meantime, on February 15th of that year, the United States, in the exercise of its own powers in a new line of legislation, prohibited American traders to sell liquors in the islands of the Pacific having no civilized government—a law that had long been desired by Dr. John G. Paton for protection of his own and other mission fields (p. 52), and which the Reform Bureau devised for this purpose.

In 1903, on May 31st, a bill establishing an opium monopoly having passed second reading in the Philippine Government at Manila, the Evangelical Union of American Missionaries, through their President, Dr. Homer C. Stuntz, appealed by a cablegram, costing \$150—paid by Chinese merchants—to the International Reform Bureau to inform the American people swiftly of this moral peril and induce them to petition the President to overrule it. This national disgrace was thus electrocuted by Presidential lightning that had been called out by a telegraphic vote of Christian citizens. On June 14th, when

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## Crafts Reform Washington

Highest bidder opium monopoly bill pending patterned after India legislation opposed by evangelical union Chinese chamber of commerce will greatly stimulate consumption focus public sentiment on president secretary war bill and letter reach you within week bill bad morals and worse politics urgent

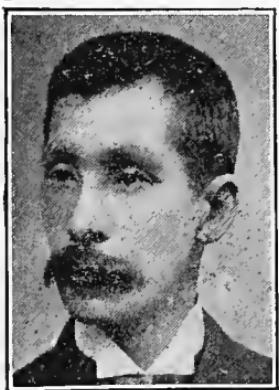
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the monopoly would otherwise have been sold to a Chinese syndicate, a cablegram was sent from the War Department, by order of the President, in these words: "Hold opium monopoly bill. Further investigation. Many protests."

In 1904, Dr. F. E. Clark, President of the World's Christian Endeavor Union, but acting in the capacity of Chairman of the Native Races Deputation, enlisted King Oscar of Sweden, and, through the Australian missionary societies, Premier Alfred Deakin, of that country, in the great crusade (p. 4). These last named officials urged the British Government to accept the proposition that had been made by President Roosevelt through Secretary Hay in 1901. Canada made like requests through resolutions and public meetings. In that same year, 1904, the Philippine Opium Commission reported its investigation of the opium laws in Asia, declaring that revenue and real restriction were never found together, and that the only effective law was that of Japan, in which there were no revenue

features but a total prohibition of the sale of opium except very guardedly for medical prescriptions (p. 190). In this same year, the Government of Japan asked for full information from the International Reform Bureau in regard to the crusade for native races. In addition to supplying written and printed information, the matter was taken up with Baron Komura of the Japanese Foreign Office by a statesman-missionary, Dr. J. H. De Forest, with the result that official expressions of Japan's hearty approval of the movement were given. Further action was interrupted by the breaking out of the war between Japan and Russia, but during the war a syndicate article was sent out to the leading papers all over the world, suggesting that the end of the war would bring a reopening of



BARON KOMURA

Chinese questions, and urging that humane people of all nations should agitate for the emancipation of China from British opium at that time. Numerous copies of this book were sent to leading statesmen and other moral leaders in many lands.

On November 10th, the Reform Bureau secured a second hearing before Secretary Hay, this time on petition that President Roosevelt would use his "good offices" with the British

Government to have China released from the opium treaty, for which it was anticipated a favorable opportunity would come when the war should close. This hearing, which represented the great reform and missionary societies, was immediately seconded by commercial bodies, including the Boards of Trade of Baltimore and Jacksonville, the Chamber of Commerce of Pittsburg, the National Board of Trade, and the Merchants Association of New York. It was recognized that the impoverishment of more than a hundred millions in the families of Chinese opium sots by the interference of Great Britain with the police regulations of China, that prohibited opium until overruled, was a matter that injured the honest trade of every nation.

In 1905, the Philippine tariff was taken up in Congress. The

bill as drawn by the War Department and reported by the Committee on Ways and Means, left the regulation of opium entirely to the Philippine Government, that had done nothing right in regard to it in seven years of our occupation. But through the interposition of the Reform Bureau, Congress was induced to enact a law prohibiting the sale of opium except as a medicine, the law to take effect in the case of Filipinos at once and in the case of others after three years, March 1, 1908 (p. 190).

On May 30, 1906, the opium question was brought up in the British Parliament by previous agreement. A new Parliament had been elected of a stronger moral fibre than any British Parliament since the days of Cromwell. A considerable number had been elected by anti-opium votes. The prohibition of opium importation in New Zealand in 1901 and in Australia and South Africa in 1904 (Canada did not follow till 1908), and still more the prohibition enacted by the United States for the Philippines in 1905 had shamed the mother country into reconsideration of its contrary course in India and China. Documents setting forth the action of the United States in the Philippines, first, in the defeat of the opium monopoly; second, in the collection of correct information; and third, in the prohibitory law, were in the hands of the men who were to take part in the debate "as a potent weapon," to borrow the phrase used by the anti-opium leader of Great Britain. The American re-enforcements included also a few effective lectures by Dr. Sidney L. Gulick in leading British cities and the circulation among members of the British Parliament and the British people of the resolution of the American missionary and commercial bodies as expressions of international public sentiment. It was learned afterwards that President Roosevelt also, in response to the petitions previously mentioned, used his "good offices" in behalf of China's emancipation, and secured the good offices of the Japanese Government also to the same end. These proved to be the Blucher forces in this Waterloo of opium, bringing the



LORD MORLEY

necessary foreign re-enforcements to British anti-opium societies that had fought persistently for half a century to bring their government to right the wrong done to China. Hon. T. C. Taylor moved, seconded by Dr. V. H. Rutherford, that "the Indo-Chinese opium trade is morally indefensible, and the Government is requested to bring it to a speedy close." Right Hon. John Morley, Secretary of State for India, speaking for the Government, declared that if China sincerely desired to be released, the Government would interpose no obstacle. The resolution was then carried unanimously.

It was then supposed that the British Government would consider the unanimous "request" of the House of Commons as sufficient warrant for breaking the treaty bonds by which China was bound to the "black poison," and so the Chinese Government ordered the closing of opium dens in six months, and the gradual extinction of the traffic and the habit in ten years. The delusion that such a habit cannot be broken off at once but must be cured by a "tapering" process (for which there is no warrant in physiology or psychology or practical observation, but to the contrary, p. 245ff) made the Chinese Foreign Office quite content to agree in 1907 that the opium exports from India should be cut down one-tenth a year *pari passu* with the native traffic. But the Chinese people, high and low, entered on the reform with such unanimity and enthusiasm, not fighting the evil as others fight alcohol, chiefly from individualistic and industrial motives, but as a patriotic cause under the motto, "That China may be strong," that in three years not three-tenths but seven-tenths of the evil had been suppressed, and that, too, in spite of the fact that everywhere the foreign opium was protected by the infamous opium treaties. The British Minister himself said it was as if England was trying to suppress liquor selling but could prohibit only the native product. The suppression of the native product also greatly increased the price of the imported, so that India got more revenue in three years than was expected for the whole ten at the price prevailing when the ten year agreement was made. This revenue situation and these practical difficulties from an unprecedented outside interference with the police regulations of a sovereign nation, together with China's admitted sincerity and success, afforded China and her anti-opium allies in Great Britain and the United States and among the missionaries, grounds for asking an abrogation of the ten year agreement and a "free hand" to complete the great reform. Encouraged by the petition of nine hundred delegates at the Edinburgh World Conference of Missions, in 1909, that "China may be left entirely free with regard to the importation of opium," and by the observation of a day of fasting and prayer in Great Britain on Oct. 24, 1910, as a sackcloth celebration of the fiftieth anniversary of the infamous opium treaty, written in the blood of what Gladstone called "the wickedest wars in history," the Chinese people joined their British friends in monster petitions to the British Government for permission to put full prohibition of opium into force at once.

While the Representative Board of British Anti-Opium Societies led the crusade in Great Britain, the most active leader in China has been the Oriental Secretary of the International Reform Bureau, Rev. Edward W. Thwing, who, the Nestor of American Missionaries, Dr. W. A. P. Martin, of Pekin, lecturer in the Imperial University, says, "has to my knowledge met with remarkable success in communicating with Princes, Ministers and Members of the National Assembly."

He has also been the trusted counsellor of the native "Opium Discarding Society." He was in 1908-11 the only foreigner in China supported as an anti-opium specialist for nationwide work, and his campaign was so efficient from a missionary point of view that the International Reform Bureau was included in official lists of Chinese missions. His Chinese

REV. E. W. THWING  
Oriental Secretary of the International Reform Bureau,  
Tientsin, China

name is "*We Love* Edward W. Thwing." As a leader on the firing line he held the same view as Mr. Benjamin Broomhall in regard to the victory of May 8, 1911: "THANK GOD—BUT LET THERE BE NO SLACKENING." They regarded this third May victory (May 31, 1903; May 30, 1906; May 8, 1911) in the anti-opium war not as a conclusion, but as encouragement to CONTINUE THE AGITATION until the issue is settled in the only way a moral issue can be finally settled—right.

We are now prepared to understand what was won and what was lacking in the latest British opium treaty of May 8, 1911, of which it can only be said that it is the least wicked of the four British opium treaties (1842, 1858, 1907, 1911).

### Text of Anglo-Chinese Treaty of May 8, 1911

"The British Government recognizing the sincerity of the Chinese Government and its pronounced success in diminishing the production of opium in China during the last three years agrees to continue the arrangement made in 1907 for the unexpired period of seven years under the following conditions:

*"Article I.* China shall diminish annually during the next seven years the production of native opium in the same proportion by which the annual export from India is diminished.

*"Article II.* China having adopted a rigorous policy for prohibiting the production, transport, and smoking of native opium, the British Government agrees that the export of opium from India shall cease in less than seven years if proof is given that the production of native opium has completely ceased.

*"Article III.* The British Government agrees that Indian opium shall not be conveyed to any province of China which has effectively suppressed the cultivation and import of native opium. It is understood, however, that the closing of the ports of Canton and Shanghai to the import of Indian opium shall only take effect as a final step for the completion of the above measure.

*"Article IV.* During the period of the Agreement the British Gov-



ernment is permitted to obtain continuous evidence of the diminution of cultivation by local inquiries conducted by British officials.

*"Article V.* China may despatch an official to India to watch the opium sales, and the packing of opium, but without any power of interference.

*"Article VI.* The British Government consents to the increase of the present duty to 350 taels per chest, the increase taking effect simultaneously with the imposition of an equivalent excise tax on native opium.

*"Article VII.* So long as the additional article of the Chifu Agreement is in force, China will withdraw all restrictions now placed on the wholesale trade in Indian opium in the provinces. The foregoing articles shall not derogate from the force of laws published, or hereafter to be published, by China to suppress the smoking of opium and to regulate the retail trade.

*"Article VIII.* During 1911 the Indian Government will issue export permits for 30,600 chests, progressively reducing the number until the extinction of the export trade in 1917. Each chest so certificated may be imported into any treaty port in China.

*"Article IX.* This Agreement may be revised at any time by mutual consent.

*"Article X.* The Agreement comes into force on the date on which it is signed.

#### "ANNEXE

"All uncertificated Indian opium in bond at the Treaty ports and Hong-Kong on the date of signature which is intended for the Chinese market shall be labeled, and on payment of the present duty shall be entitled to the rights and privileges of certificated opium, but opium now in bond at Hong-Kong must be exported to a Chinese port within seven days of the date of signature. All other uncertificated Indian opium shall for two months from the date of signature be imported through Shanghai and Canton only. Afterwards all Treaty ports shall be closed to uncertificated opium, provided China obtains the consent of the other Powers. In addition to the annual reduction of 5,100 chests, the British Government agrees to reduce the imports of India opium still further in each of the years 1912, 1913 and 1914, by an amount equal to one-third of the total amount of uncertificated Indian opium in bond at the Chinese Treaty ports and Hong-kong on the date of signature plus one-third the amount of uncertificated Indian opium landed during the ensuing two months at Shanghai and Canton."

Compared with the old opium treaties, and even with the opium agreement of 1907, this opium agreement of 1911 was a subject for congratulation and thanksgiving, not alone because it improved the situation in China, but especially because it cleared the way for the early suppression of the opium evil in all lands, which was the avowed object of The Hague Conference on Opium, called by President Taft to meet in May, 1911, but postponed again and again by the sinister influences of "infernal revenue" and "vested interests."

### International Action on Opium

The Hague Opium Conference was the sequel of the International Opium Commission which met in Shanghai February 1, 1909, at the call of President Theodore Roosevelt, acting on a strategic suggestion of Bishop C. H. Brent, of Manila. The latter had been on the Philippine Opium Commission (with Major Carter, U. S. A., and Dr. José Albert) that was sent out by the Philippine Government in 1904 (p. 222). The Bishop having profoundly studied the opium curse all over the Orient, saw how difficult would be the enforcement of the opium prohibition that Congress ordered for the Philippines in 1905, to take effect in 1908, and of the prohibition that the

Chinese Government had ordered in 1906, to take effect progressively in ten years, and so he suggested to President Roosevelt that he should call a conference of all nations having a commercial relation to the opium trade. The President approved the suggestion, but the British successfully urged that instead of an international conference there should be an international commission. A "conference" could act while a "commission" could only investigate and report. Through the skilled diplomacy of Hon. Elihu Root, Secretary of State, the following nations were induced to name commissioners: United States, Great Britain, France, Germany, Russia, Holland, Portugal, Italy, China, Japan, Siam, Persia. When the commissioners met at Shanghai,

Bishop Brent was elected President of this International Opium Commission, and Dr. Hamilton Wright, another American Commissioner, who had given much time to preparations for the conference, was the floor leader. The Chinese Commissioners, men of marked ability, made eloquent pleas that China, having already given the Commission conclusive and accepted proofs of the sincerity and efficiency of her efforts for opium suppression, should be allowed a free hand in the task of opium suppression, unhindered by the British treaties that allowed foreign opium to be sold where native opium was prohibited. In this effort to secure release from all opium treaties and agreements, China had the sympathy of a majority of the commissioners of the countries represented. At times the Commission, whose debates have been published, seemed like a trial of Great Britain for its crime against China, with twelve nations as the august jury. The Commission was well worth while if only for its international certificate of China's sincerity. Important information was exchanged, and some useful declarations were agreed upon and given to the world. The British delegation of five, however, after a divided vote in executive session of 3 to 2, refused to join in the most important verdict proposed, which was, in substance, that the goal of national and international restrictions of opium should be to limit its use to medical prescriptions, as an article too dangerous to use as an indulgence. Later (May, 1911) the British Government notified the United States and the other interested governments that the Indian Government had accepted the principle embodied in Resolution 4 of the Shanghai Commission to the effect that opium producing and exporting countries shall take all reasonable measures to pre-



BISHOP BRENT

(Continued on page 263.)

## For International Emancipation of China from Opium.

[This appeal of thirty-three American Missionary Societies, originated during the Boxer uprising of 1902, still waits for Christian public sentiment to carry it to victory.]

To THE PRESIDENT OF THE UNITED STATES.

Sir: The undersigned, official representatives of Missionary Societies engaged in work in China, and representatives of other religious, philanthropic, commercial, and educational institutions, are deeply impressed that the negotiations to be carried on between the Allied Powers and the Chinese Government present an opportune time for our Government to assist in bringing to an end the opium traffic in that Empire. This traffic has been a terrible curse among all classes of the Chinese people, has brought desolation and sorrow into many thousands of homes, and its victims are multiplying with every added year. The position of our Government is most favorable for taking the initiative in this matter. Our own treaty concluded with China in 1884, absolutely prohibiting all American citizens from engaging in the traffic, and all American vessels from carrying opium to or between the ports of China, expressing as it does the sentiment of the American people, and our cordial good will toward China in helping to relieve her of this traffic, gives us strong vantage ground for asking the other nations to join in this commendable purpose. As foreign nations will be urging a great extension of commercial privileges at this time, including the abolition of internal duties, and these privileges are necessarily for the increase of commerce, they can most happily reciprocate what may be granted by China in this respect, by giving her their powerful help in delivering her from the multiplied evils of the opium traffic. While objections will doubtless be made by some interested parties to the great decrease of trade which will be occasioned by the interdiction of traffic in opium, it ought to be borne in mind that this traffic is one of the greatest obstacles to all legitimate trade, absorbing, as it does, more than the whole amount of the value of the export trade in tea, and impoverishing the people so that they cannot expend, as they otherwise would, large sums for the products and legitimate manufactures of other countries. The Chinese Government has repeatedly declared its willingness and desire to sternly prohibit the cultivation of the poppy as soon as foreign countries consent to the prohibition of the traffic. Such an act of humanity and justice on the part of our Government at this time will greatly tend to increase good feeling among the Chinese officials and the vast multitudes of Chinese people. No one thing could have greater effect in overcoming the revengeful feelings aroused especially in those regions of the country which have suffered most during the late troubles, and its whole influence throughout the land would be most beneficial. It would be a most happy inauguration of the first new treaties of the twentieth century between western nations and China to carry out so humane and beneficial a purpose in the revision of treaties with that empire. We therefore respectfully and earnestly urge upon our Government to take the initiative in this important matter, and use its influence with the other nations concerned to bring about so desirable a result.

The foregoing Memorial has been signed by the following:

REPRESENTATIVES OF MISSION BOARDS.

For the Missionary Society of the Methodist Episcopal Church:

H. K. Carroll, First Assistant Corresponding Secretary.

S. L. Baldwin, Acting Assistant Corresponding Secretary.

For the Board of Foreign Missions of the Reformed Church in America:

Henry N. Cobb, Corresponding Secretary; James L. Ammerman, Financial Secretary.

For the Board of Foreign Missions of the Presbyterian Church, U. S. A.:

Frank Ellinwood, Corresponding Secretary; Robert E. Speer, Corresponding Secretary.

For the American Baptist Home Mission Society:

T. J. Morgan, Corresponding Secretary; H. L. Moorehouse, Field Secretary.

For the Board of Commissioners for Foreign Missions of the Reformed Church in the United States:

S. N. Callender, Secretary, Mechanicsburg, Pa.

- For the Foreign Mission Board of the Mennonite Church of North America:  
 A. B. Shelly, Secretary.
- For the Board of Foreign Missions of the Evangelical Lutheran Church, General Synod:  
 George Scholl, Secretary.
- For the Missionary Society of the Wesleyan Methodist Connection:  
 A. W. Hall, Financial Secretary; A. F. Jennings, President of the same.
- For the H. F. & F. M. Society (Missionary Society United Brethren in Christ):  
 M. M. Bell, Corresponding Secretary.
- L. G. Jordan, Secretary National Baptist Foreign Mission, Louisville, Ky. (Miss) N. H. Burroughs, Woman's Auxiliary of the National Baptist Convention, Louisville, Ky.
- J. H. Miller, Secretary Cumberland Presbyterian Board of Missions and Church Erection, St. Louis, Mo.
- A. B. Simpson, President Christian and Missionary Alliance; E. A. Funk, General Secretary of the same.
- J. C. Jenson Roseland, Secretary United Norwegian Lutheran Church.
- W. R. Lambuth, Corresponding Secretary Board of Missions Methodist Episcopal Church South, Nashville.
- H. S. Parks, Secretary Missions of the A. M. E. Church, Bible House, New York.
- Prof. G. Syerdrup, Secretary Lutheran Board of Missions, Minneapolis, Minn.
- Charles E. Hurlburt, President Philadelphia's Missionary Council, Phila.
- J. G. Bishop, Corresponding Secretary Mission Board of the Christian Church.
- Arthur Given, Corresponding Secretary for the General Conference Free Baptists.
- Wm. W. Rand and Geo. L. Shearer, Secretaries American Tract Society.
- Paul de Schwinitz, Secretary Missions of the Moravian Church.
- W. W. Barr, Corresponding Secretary United Presbyterian Board of Foreign Missions.
- R. M. Somerville, Corresponding Secretary Board of Foreign Missions R. P. Church.
- A. O. Oppergaard, President, and Chr. O. Brohaugh, Secretary, China Mission of the Lutheran Synod.
- Benjamin Winget, Secretary, and S. K. J. Guhro, Treasurer, General Mission Board of the Free Methodist Church of North America.
- D. Nyvall, Secretary Swedish Evangelical Mission Covenant of America.
- Henry Collins Woodruff, President of the Foreign Sunday School Association of the U. S. A., Brooklyn, N. Y.
- William C. Doane, Vice-President and Chairman of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.
- Arthur S. Lloyd, General Secretary of the same.
- For the American Board of Foreign Missions:  
 Samuel B. Capen, President.  
 Judson Smith, Secretary for China.  
 Albert H. Plumb, Chairman of the Committee.  
 C. H. Daniels, Secretary of the Committee.
- For the American Baptist Missionary Union:  
 Henry M. King, Chairman of the Executive Committee.  
 Henry C. Mabie, Thomas S. Barbour, Corresponding Secretaries.  
 Rev. Paul A. Menzel, Sec. German Evangelical Mission, Wash., D. C.

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The American "Native Races Deputation" (see page 51), organized by the International Reform Bureau to facilitate the co-operation of missionary and temperance societies has been unable for lack of funds to do anything save the personal work of the Chairman (p. 8, 9), and Secretary. The missionary and temperance societies should each make a small appropriation to send out abundant literature, and perhaps a small deputation to enlist cooperation for this crusade, which can hardly fail except by neglect of the Church to seize this opportunity.

## Hearing Before Secretary Hay on Release of China from Opium.

STATE DEPARTMENT, WASHINGTON, D. C.,

November 10, 1904.

Secretary Hay, in behalf of the President, gave a hearing to representatives of the International Reform Bureau and missionary and temperance societies—chambers of commerce also—on a petition asking the President to direct that diplomatic efforts shall be made through the State Department to induce Great Britain to release China from treaty compulsion to tolerate the opium traffic. Hon. Charles Lyman, president of the Reform Bureau, introduced the hearing by submitting the following summary of the case:

*"To the President of the United States:*

"In behalf of the International Reform Bureau and numerous missionary and temperance societies and many colleges—also of chambers of commerce and other business associations—I present anew to you, through your honored Secretary of State, a petition previously presented when the Boxer outbreak reopened international questions in regard to China, which we anticipate the present war will do again, so affording strategic opportunities for a diplomatic effort to induce Great Britain to release China from the enforced opium traffic, which we believe to be contrary to the sentiment of British people and to the real interests of British commerce, as it is inconsistent with the usual beneficent influence of British power, and which seems to us to be so harmful to the world's commerce through the pauperizing of 100,000,000 of people in the homes of Chinese opium sots as to afford solid commercial ground for international intervention, in which as friends of Great Britain we hope that the most friendly powers, the United States and Japan, may lead.

"We need not recall in detail that China prohibited the sale of opium, except as a medicine, until the sale was forced upon that country by Great Britain in the opium war of 1840. Abundant testimony of statesmen, doctors, travelers, and mis-

sionaries, gathered recently by the Reform Bureau, shows that this opium traffic has not only enslaved and impoverished its individual victims, but has also intensified the anti-foreign feeling, to the further detriment of foreign commerce. The superiority of Japan in energy and progress has been attributed in part to Japan's successful prohibition of opium, and this has increased China's desire to return to her own prohibitory policy. Mr. Wu Ting fang, recently the popular Chinese minister to the United States, assured the superintendent of the Reform Bureau that although China now raises an increasing proportion of the opium used there, the Government would quickly prohibit the traffic, as before, if allowed a free hand, which in any case she should have in the restraint of any vice. Only a few weeks since a very slight restriction attempted by Chinese authorities was vetoed by the opium merchants through appeal to the British treaty. We recognize that in this matter Russia will second anti-opium efforts, as missionaries testify that Chinese territory about Port Arthur while under Russian control was more favorable for missionary work because of Russia's anti-opium attitude than parts of the country where the British opium treaty had full sway—a comparison that will have weight with the British Government.

"These and many other favoring circumstances incline us to believe that this effort to protect the 'integrity' of China in the profoundest sense of that word will succeed if the new and mighty force of international public opinion swiftly supports this movement, and if it can have the leadership of our own Secretary of State, who, because of the unique position of our Government to-day and because of his own unexcelled position in the world of diplomacy, is especially adapted to carry through this greatest thing before the world that can be done."

*Remarks by Rev. Wilbur F. Crafts, Ph.D., Superintendent of the International Reform Bureau.*

This morning's paper reports a British cabinet officer, Lord Lansdowne, proposing peace in the Orient. That is the signal for considering what shall be done with China after the war is over. We expect Japan and the United States to guard its geographical "integrity." Shall they not also unite to prevent its disintegration by opium?

"Because of moral and material injury wrought"—these

words from a treaty of seventeen nations, including Great Britain and the United States, for the emancipation of a zone in central Africa from the curse of distilled liquors, afford one of many precedents for our proposal that "because of the moral and material injury wrought" by British opium in China the United States shall diplomatically constrain Great Britain to restore to China its sovereign right to make its own police regulations, especially as despoiling China of that right has despoiled the commerce of all nations by impoverishing and disturbing the largest market in the world.

Worse than temporary massacres of Jews and Armenians has been the persistent poisoning of the Chinese people by compulsory opium sales for more than threescore years. Red Cross regulations in war are not so urgently required by humanitarian sentiment as a stay of this wholesale destruction of the Chinese people. When the victor at the close of the Crimean war demanded of the conquered more than could be granted without great harm to the world at large, other nations interposed, as often at the close of other wars. If England, as we believe, exacted from conquered China in 1842 and 1858 what was inconsistent with the general sentiment and interest of nations, certainly it is not improper for other nations to proffer their diplomatic good offices to revise the settlement.

Let me recall some facts bearing on this case preliminary to fresh testimony from these missionaries as to present conditions in China that call out for interposition in the name of conscience and of commerce:

1. Rev. James S. Dennis, D.D., the foremost cyclopedist of missions, in his book, *Christian Missions and Social Progress*, says of opium in China (p. 80):

"Prior to the introduction of the drug by foreigners, the Chinese were not ignorant of its existence and medicinal properties, but there is not a particle of evidence to show that it was smoked or abused in any other way in those days."

2. The *Encyclopædia Britannica* relates that the vicious use of opium in China was chiefly due to Portuguese and British smugglers, and that the Chinese rulers persistently prohibited its sale, and that it was the great success of this prohibition, resulting in the seizure and destruction of smuggled British opium valued at \$6,000,000, that brought on the opium war, by

which for the first time in history a police regulation of one independent nation, enacted in the interest of morals, was canceled by cannon in the interest of lawbreaking traders of the attacking nation, which act has proved a detriment to all other business except that of the smugglers by destroying the buying power of increasing millions for more than sixty years. The treaty of 1842 did not legalize opium sales, but as the preceding war had been in defense of smuggling that crime was allowed to go on unhindered until, in 1858, at the close of another war, these deadly lines were inserted:

"Opium will henceforth pay 30 taels per picul import duty. The importer will sell it only at the port."

3. The Chinese Government, I was assured by Mr. Wu Ting fang, recently Chinese minister to the United States, is as much opposed to the opium traffic as ever, although it is now largely produced by its own people, since they must have it. He says the Chinese Government would again use all legal means to suppress it if left free in its police regulations, as every nation clearly should be in any case.

4. Many, if not most of the British people, are opposed to the forcing of opium upon China, and are maintaining a persistent agitation for China's release—a London meeting in that interest being announced for December, at which the Bishop of Durham will preside. The British Society for the Suppression of the Opium Traffic has expressed great gratification that we are bringing international public opinion to its aid.

5. The British Parliament itself, in 1891, declared the course of the British Government with reference to opium revenue in Asia was "morally indefensible," and the Government itself has recently enacted gradual prohibition of the use of the drug in Burma, seeking to evade any seeming concession to Christian agitation at home by saying:

"The use of opium is condemned by the Buddhist religion, and the Government believing the condemnation to be right, intends the use of opium by persons of the Burmese race shall forever cease."

Undoubtedly this act is a result of, and so an encouragement to, agitation, and certainly the Government can not long refuse to apply the same principle and policy in India and China.

6. Another encouragement to agitation is that the British revenue from opium sold to China is steadily decreasing and will ultimately disappear through the steady increase of domestic production. But meantime unspeakable "moral and material injury" will result if the Chinese are not allowed to repress it, as they were this year forbidden to do even in a small way.

7. Another encouragement to expect success is that Russia's anti-opium attitude in Manchuria, and Japan's successful prohibition of opium, to which that nation's progress is partly attributed, is in many ways set in contrast with Great Britain's contrary policy, to the detriment of the latter in the public opinion of China and of the world. The British Government must again, as in the days of the Declaration of Independence, be called to "a decent regard for the opinion of mankind."

8. But the fact that affords the strongest ground for asking the United States and Japan and other powers to use diplomatic efforts to induce England to release China from treaty compulsion to tolerate the opium traffic is that the legitimate trade of every commercial nation has been seriously curtailed by the pauperizing of more than one-fourth of the world's most populous nation.

Seventy-five million dollars a year is worse than wasted by the Chinese in the purchase of what brings no useful return and decreases both the producing and the buying power of more than one hundred millions of people, who are further shut out of the markets of the white races by the bitter hatred of all white faces that the compulsory leprosy of opium has created. The world awaits Port Arthur's fall. More important for China and the world is the fall of the British opium treaty. Many nations marched together to relieve the beleaguered legations at Peking. Let the nations unite again, this time for the relief of opium-cursed China.

*Remarks of Rev. Frank D. Gamewell, twenty years missionary in China, officially representing the Methodist Episcopal Missionary Board.*

The use of opium is universally condemned by the Chinese. It is not necessary to develop a sentiment against it. I have never heard a word spoken in its favor in China, for the people

everywhere regard its use as bad, and only bad. This fact is based on the havoc wrought by the opium habit. The Government of China resisted its introduction into China, and refused to accept a revenue from opium until 1858, when opium was practically forced upon them. At Tsunhua Chou, a city 100 miles east from Peking, where the North China Mission of the Methodist Episcopal Church has a station, the official went out in his official chair with his attendants and had the growing poppy torn up by the roots.

The prosperity of the nation, which involves its commercial welfare, depends upon good government. It is a well-known fact that the officials and all those connected with them are much given to the use of opium, it being estimated that 80 per cent. of the official class smoke it. In 1886 in Szechuen, west China, a riot occurred in which all foreign property of both merchants and missionaries in the city of Chungking was destroyed. The magistrate said to me in person, in reply to a question as to why he had not checked the trouble when I had warned him that it was impending: "Upon whom can I rely for help? I have over 100 men here, and they are all opium smokers and are not to be depended upon."

The political corruption and military weakness of China may be traced in considerable degree to the use of opium. One of the best-known medical men of New York City, knowing that I had been in China, spoke to me some years ago of a Doctor Suvoong, a Chinese who had received his medical education in the United States, and whom he regarded as one of the most remarkable men he had met. This Doctor Suvoong says:

"Opium is a moral poison and is largely responsible for the decay of the Empire."

The development of China means the development of commerce with China; the decay of China, the decay of commerce with China.

The Chinese are noted for industry and thrift and for a certain business honesty, which has been the foundation of their marked success in commercial life. Opium strikes a blow fatal to these characteristics. The opium smoker is proverbially unreliable. He loses energy and ambition, and disregards all obligations of business, home and society.

The masses in China do not distinguish between foreigners,

who in the Mandarin dialect are commonly designated as "yang jen"—"ocean men," that is, the men that come from beyond the sea. The same term, "yang," is used in designating opium, which is called "yang yen," "the foreign tobacco." Thus the United States shares in the opprobrium attaching to the importation of opium into China. It is true, however, that the official class and the more intelligent of the masses are learning to distinguish foreign nations, and in the settlement of the difficulties arising in 1900 the United States gained much prestige on account of the considerate and masterly handling of affairs by the Secretary of State. This condition can be enhanced by friendly intervention with England to relieve China from compulsory treaty obligations to tolerate the opium traffic, for there is reason to believe if the foreign supply is cut off the central government will take active steps against an evil that threatens the very existence of the Empire. Even if there were not weightier moral considerations, commercial interests alone should prompt this intervention.

*Remarks by Rev. William Ashmore, D.D., fifty-four years a missionary in China, officially representing the Baptist Missionary Union.*

I will express briefly some of the sentiments that prompted Doctor Mabie and other officers of the American Missionary Union to ask me to support this appeal for diplomatic aid to release China from British opium:

I. They think it right to entreat the British Government to take at this time the action desired through "a decent respect for the opinions of mankind." This appeal to international public opinion was found first in our Declaration of Independence. It marked the introduction of a new force in political administration. It has been gaining in recognition and force ever since and has attained the dignity of a place in the common law of nations. To-day all nations are obliged to allow its legitimacy. We think it not amiss to appeal to Great Britain on behalf of a down-trodden people out of regard to the enlightened sentiment of mankind. It is the right of anyone to speak out on behalf of any one who is being wronged.

II. We think that the removal of such a wrong as is the enforcement of the opium traffic in China would be a right and a righteous thing in the eyes of the Governor of all

nations. We are in His hands and to Him we must answer. We are not to forget that in former times our own merchants aided in fastening this yoke on the Chinese people, and therefore our voices are not out of place in asking our sister nation for the excising of opium provisions in their future treaties, as they have been excised out of ours.

III. We think that the excision of British opium provisions from a future treaty with China, soon to be made presumably, will be the beginning of the rectification of a great wrong of more than a hundred years' duration, from which many millions have suffered, and from which, including smokers and their suffering families, more than a hundred millions are now suffering. The present opportunity is a rare one and may not come again in a generation.

IV. We believe that the expulsion of opium would result in the speedy rise of China to a position of power and influence in the family of nations. This is what we as a people all desire, and for this our statesmen have recently exerted themselves with marked success. Add this crowning achievement, and then, with her strong men emancipated from this enslaving vice, there will be such an increment of her force as will help her stand on her feet to be her own protector, and make her a valuable addition to the world's aggregate of resources which make for peace and prosperity.

V. We believe China's release from enforced opium would be an enormous advantage to the general commerce of the nations. With such enormous sums spent for opium, and such poverty and pinching want, such inability to produce and such inability to buy, trade is seriously hindered. The British get a revenue for India, but British merchants lose with others in the injury to trade.

VI. We believe that our Government can well afford to voice herself on such a subject as this for the reason that she is to-day one of the great world powers—has always been, but is such now more than ever before. It is not our armies and our fleets that have given us predominance, though as society is made up to-day these can not be dispensed with, any more than policemen, till the millennium comes, but it is the influence of our splendid success in self-government. No nation can do so much and so graciously to induce Great Britain to release China as the United States, and in doing this we shall benefit not only China, but England and the world.

*Remarks of Rev. W. L. Beard, eight years a missionary in China, official representative at the hearing of the American Board (Congregational) and now under appointment to go to China for the Young Men's Christian Association.*

Among the 10,000,000 Chinese people of Fukien Province more money is spent for opium than for rice, which is the food of the people. In spite of sentiment against it, an increasing acreage is used yearly for the growing of the drug. It is conceded on all sides that this use of the land not only withdraws it from the production of food, but also that the raising of poppies impoverishes the land much more than the raising of food. The feeling is, however, that so long as opium is forced on China there is little use in trying to stop the raising of it by Chinese themselves. The effect of the drug on the individual is to ruin him morally, mentally, physically, and financially. It first incapacitates him for business, then begins to eat up his capital, and does not halt until it robs him of all his property. He sells his house piece by piece, until only enough is left to shelter his family. Then the daughters are sold, next the sons, and last of all the wife, and then the man himself goes into his coffin. It is impossible to walk for half a day, even in the country districts, without meeting men whose faces and dress bear evidence of the blasting effect of opium. I have never met with any form of dissipation that so completely unmans its victim, nor any that fastens itself with such deadly grip upon men of all ages and classes. When the habit is once fixed nothing but superhuman power can dislodge it. This is one of the greatest obstacles of the missionary.

Let me speak of the commercial aspect of this subject. One of the most striking evidences of the coming of the new China is the presence of articles of household use purchased from other countries that one sees everywhere. Kerosene oil is in every small village. This is always imported, and it means in most instances that the lamp in which it is burned is also imported. But the man who is spending his money for opium uses the native candle or the native oil. He buys neither oil nor lamp. Soap is always imported, but the opium smoker uses none. Various articles of wearing apparel are now imported, and go into the smaller and more remote villages. But the opium smoker uses the cheapest native clothing. American

wheat flour was on sale in a city 300 miles back from the coast in North Fukien for the first time in December, 1901. American missionaries had resided in this county seat for twenty-five years, and were the advance agents who introduced this product. But it is sold to people who do not use opium, because they are the people who have the money with which to buy the better articles of food made from the American flour. The same might be said of cotton cloth, clocks, watches, and of every imported article. The man who uses opium buys only one article of import, and that is opium. Many of the district magistrates and the majority of the petty officials of North Fukien use opium. It is scarcely necessary to add that such men do not take the initiative as promoters of the importation of foreign goods.

One more fact should be stated. Whenever I have met these "opium devils," as they are universally called, and have spoken to them of the habit, the almost universal response is, "You've nothing to say, you force it upon us from a foreign country." The Chinese in North Fukien almost to a man know that England compels China to admit opium, and it is difficult for the Chinese to distinguish between the Englishman and the American.

*Remarks of Mrs. S. L. Baldwin, President of New York Branch Methodist Women's Foreign Missionary Society.*

My observation in many years of residence and wide travel in China confirm all that has been said—first, as to the widespread and extreme suffering from this deadly opium traffic. In our medical work for China's women and children I saw the shocking work of opium-cursed insane husbands and fathers in the bruised and mangled mothers and little ones who came to us for healing. Traveling in the sedan chair in the interior, where the foreign face had not been seen, we often found great establishments, family estates, going to wreck, where once there had been an income of thousands, all because of the foreigner's greed and the opium curse. Shall we blame them for an anti-foreign sentiment, widespread and most just, when from one end of the land to the other the foreigner's opium has been forced upon them at the mouth of the cannon

and the point of the sword, and when almost every family in some of its branches is mourning wrecked homes and ruined loved ones? How could there be other than anti-foreign sentiment? We missionaries find this opium traffic a more deadly obstacle to the uplifting of the people than all their idolatry and superstition, for all foreigners represent Christianity to them just as they represent heathenism to us.

Now as to the commercial injury wrought by opium. Missionaries are truly the advance guard of commerce, for educate and Christianize a people and immediately we multiply their wants and open the door for our western products. When I went to China in 1862 this opium curse chiefly affected the rich and official classes. But under the English Government's skilled nourishment of the terrible trade, I saw it reach down to the middle and working classes, until the very bearers of my sedan chair were its emaciated victims. The very bone and sinew of the great nation has been weakened and demoralized by it. When the workingman is demoralized then indeed is the nation in danger. China is the great future market of the world. Her bankers and great merchants are so honest that China to-day leads the world, as she has for years, for commercial integrity. What Bradstreet and Dun do in representing the commercial integrity of men in our country the Merchants' Year Book, of London, does for nations. In telling the Bank of England to what countries she can most safely make her great loans for years that book has placed Chinese commercial establishments at 95 per cent. while our own Christian country is rated fourth, at 80.

May I say a word of hope even for China's million and more of opium smokers? I have learned from an expert student of the effects of opium that, unlike other anaesthetics, it does not usually affect the brain beyond restoration. This is confirmed by my own long observation. In one class in China, where we had but 23 members, 17 had been confirmed smokers. One, a man over 70, had used it for thirty years. All of them cut it off at once and were saved by God's help, and we had no more intelligent class within the bounds of our church. Even confirmed opium victims may be transformed into producers and consumers—aye, more, into manly men.

Mr. Secretary, you have stood successfully for the "solidarity" of China as a great world market, but what is to be hoped from such a market with only a degraded, demoralized,

impoverished people, from officials to workingmen; strength sapped, will broken, wants minimized, all desire or means to purchase gone? We need a great market, China needs our commodities. Have we not a right then to act even from and for our own interests?

But, asks one, does not China herself raise the poppy? Never, until England forced her to admit the India drug, and then as some sort of self-defense. Her officials then said, "If we must have it we will let our people raise it until we can lessen or drive out the foreign drug, and then we will cut off the heads of any of our people who have anything to do with it!"

The United States has been recognized by China as her best friend in spite of our unrighteous, discriminating exclusion laws.

Now let America take the initiative in relieving China from this compulsory opium traffic and the United States will become the favored nation in China's great market, and this Administration will go down into history as having accomplished the greatest good for the greatest nation and for the uplifting of the world by rescuing China from what a great English writer termed, "the crime of the twentieth century."

Following Mrs. Baldwin, Rev. J. F. Hill, secretary of Presbyterian General Assembly's permanent temperance committee, presented its petition for release of China from opium, and read from a letter of Rev. J. Walter Lowrie, D.D., for twenty years missionary in China for the Presbyterian Board, which had officially requested him to represent it:

1. My observation attests that the habitual use of opium among at least nine-tenths of those addicted to it is an unmitigated evil.

2. I have never heard any Chinese defend the habitual use of it, but have heard many excuse themselves for it, and many curse it.

3. The student and ruler class are peculiarly addicted to the insidious narcotic, and as one of the essentials of the perpetuation of the self-government of China, in my judgment, the habitual use of opium by the student and mandarin class must cease.

4. I have invariably heard intelligent men denounce the foreigners who, as they believe, forced China to permit the importation of the drug.

5. I commonly hear intelligent Chinese declare the futility of fighting opium within the Chinese Empire so long as they are prohibited from forbidding its importation.

Rev. E. Huber, representing the German Evangelical Synod, expressed briefly, by request of its missionary secretary, its great desire for the emancipation of China.

Mrs. W. E. De Riemer, for ten years an American Board missionary in China, as official representative of the Woman's Christian Temperance Union, happily expressed the great desire of Chinese women, and therefore of American women also, for the release of China from opium.

There were also present Joshua Levering, Esq., of Baltimore; Mrs. Ellen M. Watson, of Pittsburg, and Doctors Power and Prettyman, of Washington. Dr. H. H. Russell, who had expected to represent the Anti-saloon League, was detained by its annual conference of superintendents. Mr. Joshua Baily, invited to represent the National Temperance Society, also sent regrets. Numerous petitions were presented from missionary and reform societies and chambers of commerce.

Secretary Hay, in responding cordially to the addresses, promised to present the whole case to President Roosevelt, and significantly intimated that the mightiest force for this crusade was wrapped up in the watchword previously quoted, "A decent regard for the opinions of mankind."

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#### **Exemplary Action of Pittsburg Chamber of Commerce**

"The Pittsburg Chamber of Commerce, recalling the repeated recommendations of President McKinley, renewed by President Roosevelt, that Congress should appoint a commission to study the industrial and commercial conditions in the Chinese Empire, and to report as to the opportunities for and the obstacles to the enlargements of markets in China, and recognizing that the pauperizing of more than one hundred millions of its people by opium and the anti-foreign feeling which has been partly caused by the act of Great Britain in compelling China to repeal its prohibition of this most harmful drug, is one of the great obstacles to the development of that largest market in the world, hereby join with others in petitioning President Roosevelt, through Secretary Hay, to use his 'good offices' to induce Great Britain to release China from the

treaty provision which compels it to tolerate this traffic which is working great material as well as moral injury."

Reasons given for above action:

"1. It seems only right and just that China or any country should be relieved from any obligation which would force an evil or injury upon her people contrary to her will.

"2. Every government, so long as it retains its sovereignty, ought to have the unrestricted authority to regulate its own internal affairs.

"3. The opium traffic, by pauperizing and demoralizing the people, will be a great obstacle to the enlargement and development of the foreign commerce of China, in which our own country is already largely interested, and to which it looks forward with great expectation."

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### The World's Commerce Against Chinese Opium.

*Extracts from Address by W. F. Crafts at National Board of Trade,  
Washington, D. C., Jan. 19, 1908.*

The directors of the Pittsburg Chamber of Commerce and the Boards of Trade of Baltimore and Jacksonville have unanimously asked President Roosevelt to use his good offices, when the present war shall reopen all Chinese questions, to induce Great Britain to release China from this moral and material curse, for China's own sake and for the benefit of the world's commerce. The resolution adopted by the Baltimore and Jacksonville Boards of Trade is as follows:

"To the Honorable, the Secretary of State.

"The Board of Trade of \_\_\_\_\_ has authorized the undersigned in its behalf to petition you to use your great diplomatic influence to induce Great Britain to withdraw from China the opium treaty, which a British writer has characterized as 'the enemy of the honest trade of every nation,' since it destroys the buying power of China in all the markets of the world, by impoverishing millions of her people."

It should be noted that the case is totally different from the liquor traffic in England and the United States or *any other evil which goes on by a nation's own free consent*. China is the only country in which a police regulation has been stamped out by a foreign invading army, and since this unprecedented international wrong has lessened international trade it is clearly an international issue. The leader of the British anti-opium movement, Mr. J. G. Alexander, has cordially recognized as a welcome re-enforcement our American anti-opium movement, and has written that there is "no country from which the British Government would so graciously receive a proposition to release China from opium as from the United States." We recall the wonderful international army that marched to Pe-

king to save the white missionaries and diplomats from the Chinese Boxers. In our present anti-opium war, international public opinion is marching to the rescue of the Chinese nation itself from the greatest wrong ever done by the white race to one of the tinted races.

[At the close of this address the National Board of Trade voted that it considered this a matter of "great importance" and urged that it be considered by all commercial bodies.]

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The above petition was adopted by the San Francisco Anti-opium Society at a meeting, Apr. 1st, 1905, and, translated, reads as follows:

**TO THE HONORABLE THE SECRETARY OF STATE, WASHINGTON, D. C.**: The undersigned, being natives of China or descendants of the same, earnestly petition you to use your great diplomatic influence to induce Great Britain to withdraw from China the opium treaty thus making it possible for China to prevent the use of opium by stopping the growing of the poppy and prohibiting the manufacture and sale of opium within her jurisdiction.

FOR EMANCIPATION OF CHINA FROM BRITISH OPIUM.

APPEAL TO PRESIDENT ROOSEVELT FROM MERCHANTS' ASSOCIATION OF  
NEW YORK CITY.

"WHEREAS, Under the provisions of the Treaty existing between England and China, the trade in opium has been forced upon the Chinese Empire for more than half a century and the police power to regulate and control such trade has been taken away from the Government of China; and

"WHEREAS, The use of opium, which has grown tremendously under the operation of this Treaty and which it is now estimated involves over 120,000,000 people, or about one-quarter of the population of the Empire, has raised a bitter resentment among the Chinese people against all foreigners; and

"WHEREAS, The effect of this widespread use of opium has been to demoralize, diminish and in many instances nullify their purchasing power, thereby greatly curtailing the ability of the Empire of China to consume the products of the world, including the products of this country; and

"WHEREAS, It seems probable that the logic of events now making in the Far East will necessitate, in the near future, a revision of treaty rights between the Empire of China and the Kingdom of Great Britain; now, therefore, be it

"Resolved by the Board of Directors of The Merchants' Association of New York that the power and right to regulate and control its own internal affairs should be restored to the Empire of China, in order that justice may be done to that Empire; the growing intensity of hatred for all foreigners may be counteracted, and the producing and purchasing power of the Empire may not continue thus to be curtailed; and be it further

"Resolved, That the Government of the United States, through its Honorable Secretary of State, be, and hereby is requested to use its good offices, in so far as the same may be done consistently, to induce the restoration, to the Empire of China of its full and proper police powers relative to this subject; and be it further

"Resolved, That the Secretary of the Association is hereby authorized and directed to forward a copy of these preambles and resolutions to the President of the United States and to each member of his Cabinet, particularly to the Hon. John Hay, Secretary of State."

The International Reform Bureau at Washington has secured many important government actions for the protection of native peoples from the imposition upon them of great and most degrading vices, but no movement it has ever attempted, has equalled in importance and world-wide interest its present effort, to urge our government to take the initiative in inducing Great Britain to cancel that section of her treaty with China which compels the latter empire to admit opium as an article of trade.—Mrs. S. L. Baldwin in Christian Advocate, N. Y., Mar. 16, 1903.

## OPIUM CURES.

OPINIONS OF AMERICAN AND EUROPEAN PHYSICIANS IN CHINA  
AS TO THE MEDICAL AND GOVERNMENTAL AID THAT SHOULD  
BE GIVEN TO THOSE COMPELLED BY ANTI-OPIUM LEGIS-  
LATION IN MANY LANDS TO BREAK OFF THE OPIUM  
HABIT AND TO OTHERS VOLUNTARILY TURNING  
FROM IT.

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Both Britain and China are moving too slowly against the curse of opium because revenue fights at every step the march of righteousness. But the opium traffic is manifestly doomed. To assure success in the Herculean task of emancipating the Chinese from this vice in China and in the Philippines, President Roosevelt united all governments having permanent territorial possessions in eastern Asia, namely China, Japan, Britain, France, Italy, Holland, and the United States, in an Anti-Opium Joint Commission (other nations since added, p. 224), whose work can hardly fail to extend until the opium traffic joins piracy and slavery in the limbo of crimes against civilization.

This symposium of medical opinions only aims to bring to China and the Chinese everywhere, and their friends and helpers, the best medical advice as to what should be done by governments and individuals to aid opium users in breaking from the slavery that was thrust upon China, when its law prohibited opium except as a medicine, by what Mr. Gladstone called "the wickedest wars of history," the opium wars of 1840, 1858 and 1861. The world was ready to forgive and forget those wars when, on May 30, 1906, the British Parliament unanimously voted "that the Indo-Chinese opium trade is morally indefensible, and the Government is instructed to bring it to a speedy close."

But the Government has not been "speedy" in obeying that mandate, and the Christian citizens of the British Empire, who are demanding that the vote shall be fully and promptly obeyed, should be re-enforced by the almost irresistible might of international public opinion, expressing itself through courteous resolutions, not only of missionary and reform

societies but also of chambers of commerce, since "the opium traffic is the foe of the honest trade of every nation."

In this symposium we propose to show more especially what action, governmental and medical, is needed in China and wherever the Chinese have spread this deadly drug, to meet the immediate exigency caused by nearly a million people being cut off by legislation from the vice which they were previously allowed to indulge.

The author being in China when the opium dens were being closed by imperial decree, saw new perils arising from the sale of alleged "opium cures," all of them containing opium in some form, to be eaten or drunk. He heard there and in the Philippines the plea of merchants and officials interested in holding on to opium revenues so long as possible, that five or ten years would be necessary for opium sots to "taper off." The Chinese Government, though it had ordered opium dens closed in six months, had spoken of ten years' allowance for aged opium sots to accomplish gradual emancipation.

On this account he sought from the skilled physicians in the missionary hospitals of China, graduates of the best medical schools of Europe and America, authoritative information on this "tapering off" theory and related matters.

Their replies are found in the following pages which we ask philanthropists to aid us in sending in Chinese and English to the millions who need this important information.

The consensus of these replies (with minor variations) is:

1. That the worst opium sot can be cured in a month, while the majority of opium users can stop at once, without harm, as prisoners do, especially if opium prohibition has put them in like case—that they can not get the drug.

2. That whatever slight "tapering" is in rare cases permissible should be done in a hospital or at least through medical prescription, and that it is foolish to suppose any sot, with opium dens accessible, will himself drop the habit by a sliding scale.

3. That like does not cure like in the case of alleged "opium cures" made wholly or in part of opium, and that the sale of all such "cures" should be suppressed.

4. That moral and legal means should be used to prevent the abuse of the exception made in all anti-opium legislation for the use of the drug in prescriptions of qualified physicians.

The best suggestion on this point is that only in public hospitals should such prescription be permissible. This should certainly be the law in China and in the Philippines.

The author made careful inquiry as to the treatment of opium sots in the Hong Kong prison. The chief warden said that opium-using prisoners, on being jailed, dramatically protested they "could not live without opium." The answer would be not denial but seeming postponement. "To-morrow" to them meant indulgence, but to the keeper it meant treatment. On the morrow there would be a yet more dramatic "scene" that might be called, "Dope or die." The keeper would prove to be a believer in Mark Twain's motto, "Never put off till to-morrow what you can do day after tomorrow just as well." At last, when the prisoner had discovered he could really live two or three days without dope, but was miserable enough to listen to advice, he would be assured by the keeper that a glass of water would relieve him of his misery. There is nothing an opium fiend so much loathes as water, but he would finally conclude to try the remedy. The water would serve as an emetic. A very foul stomach would be cleaned out, and a hot bath and long sleep would complete the cure. Only in very rare instances is the prison hospital resorted to, and then only for a brief period. The opium sot usually takes up his prison task as quickly and works as steadily as other prisoners. This prison record shows the possibility of an immediate break without injury. Surely government should by drastic prohibition give opium sots out of jail an equal chance for swift emancipation, and provide also for prevention by making it impossible to get opium outside of a hospital.

Medical opinions came in response to following circular of inquiry:

MEMORANDUM FROM INTERNATIONAL REFORM BUREAU

206 Pennsylvania Ave., s. e., Washington, D. C., U. S. A.

Please send your opinion as a Medical Missionary in China to our Bureau, at above address, to be presented with a few others to President Roosevelt, who has just secured appointment of a Joint Commission for co-operative international action in suppression of the vicious uses of the opium in

Eastern Asia. The danger is that those interested in opium revenue will again plead, as they have done successfully in many cases of previous ineffective legislation, that "opium users would be killed if opium dens were suddenly closed," and that legislatively and medicinally a long "tapering off" period of ten years or five or three should be allowed. Acting Governor May, of Hong Kong, tells me his prison positively disproves this, as no bad results follow an instantaneous breaking off at the time of arrest. Such men do their job at once and as regularly as other prisoners. The United States Congress allowed three years, terminating March 1, 1908, for "tapering off" in the Philippines.\* H. E. Viceroy Yuan Shih kai accompanies his sudden closing of opium dens in North China with the opening of a special opium hospital adjoining his Yamen, where I saw the recovering victims examined by Dr. Peck, all doing well and about ready to be dismissed after short treatment.

The authoritative word will be that of the medical missionary, and we shall welcome your opinion—

1. Whether opium users need a long period for "tapering off."
2. Whether this should be provided by continuing opium dens or by hospital treatment.
3. What action should be taken by Government with reference to alleged opium cures that continue the use of opium in pills or other form.

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\*The author having reported June 1, 1907, from Manila to President Roosevelt, the following cablegram was sent from Washington to Manila by the Bureau of Insular Affairs of the War Department on July 20, 1907: "W. F. Crafts has written intimating some of the internal revenue officials are inclined to recommend postponement of the date within which Congressional opium prohibition to become effective. Secretary of War writes me to cable on no account must any hope be entertained that Congressional limitation will be postponed or in any way modified; that a warning ought to be issued immediately calling attention to the coming into operation of prohibitory statute, and that all persons must be prepared to have it strictly enforced." Accordingly prohibition took effect Mar. 1, 1908.

4. What safeguards are needed against the abuse of the exceptions allowing opium to be prescribed by physicians.

Thanking you in advance for your reply,

I am, Yours for a "better world" here and now,

WILBUR F. CRAFTS.

En route from Philippines to Australia, June 2, 1907.

OPINIONS OF AMERICAN AND EUROPEAN PHYSICIANS IN CHINA  
AS TO THE BEST AID, MEDICAL AND GOVERNMENTAL, TO BE  
GIVEN TO THOSE WHO ARE GIVING UP THE VICIOUS USES  
OF OPIUM VOLUNTARILY OR UNDER COMPELSION.

*W. H. Park, M.D., Soochow Hospital, Soochow, China, June 18, 1907, American Southern Methodist Mission.*

[Dr. Wm. Hector Park was born in Georgia, U. S. A., October 27, 1858, and came to China as medical missionary in 1862. Has always run an opium refuge in connection with his hospital. Compiled the pamphlet, "Opinions of One Hundred Physicians on the Use of Opium in China." For many years has acted as treasurer of the Anti-Opium League of China.]

1. Opium users do not need a long time for tapering off.

2. Where necessary it should be accomplished by hospital treatment and not by opium dens. If opium could be absolutely withdrawn from the country, over ninety of the present opium users would need no treatment at all. They might suffer for a few days, but in a short time they would be like new men, and would be a thousand times better off without opium than they can ever be with it.

3. Government should absolutely prohibit the sale of all opium cures containing opium.

4. During the present state of medical practice in China, abuse of the exceptions allowing opium to be prescribed by physicians cannot be safeguarded. Government should raise the standard of the medical practice and allow only registered medical men to prescribe opium to their patients. This privilege will be abused, though, unless some way can be devised for holding the doctor responsible.

*President Roosevelt, Washington, D. C.:*

DEAR SIR—I have been asked by Rev. Wilbur F. Crafts to write you as to my opinion of the “tapering off” of opium users in ten years, five years or three or other long periods, from the standpoint of a medical man familiar by reading and practice with opium cases.

I do not believe in the tapering off plan. We are supposed to be tapering in Soochow now under a notice to close all opium dens in six months, but, though the time is nearly up, the tapering has not yet begun. As a rule, opium smokers never taper off. The tendency is all the other way, and they will smoke their full amount as long as they can get it, if the heavens fall. This is just as true of those who daily smoke a small amount as those who smoke a large. All are sots and time given them to taper off in is just so much time thrown away.

The suffering from stopping at once may be rather severe in many cases, but it does not last many days and is not in itself dangerous to life. Chinese patients often ask me to “pull their teeth *slow and easy*.” Imagine how it would feel if I should listen to their appeals. So with the opium habit—it must be eradicated, and the quicker it is pulled out by the roots the better for all parties concerned. Most respectfully yours,

*David T. Stuart, M.D., Superintendent, Elizabeth Blake Hospital, American Presbyterian Mission, South, Soochow, China, June 18, 1907.*

We treat an average of two hundred opium smokers in our hospital a year, and my answers are based on an experience covering eight years in Soochow.

1. From two to three weeks' treatment after a sudden breaking off or rather stoppage of opium gives the best results, and the patients suffer very little pain or discomfort during this time.

2. Hospital treatment is the only satisfactory method. Opium dens should all be closed at once.

3. The government should absolutely prohibit the sale of “anti-opium pills” and other “opium cures.” They all contain opium in one form or another and it simply means con-

tinuing the use of opium in another form. It is not a cure by any means, and simply dupes the victim and makes him a worse slave to the habit.

4. This is a hard question to answer. Any physician can prescribe opium in any prescription and defend himself by saying the patient needs it. It all depends on the honesty of the physician. The only safeguard I know of is to raise the ethics of the profession and take away the license of any physician found guilty of ordering opium for a patient when he does so simply to satisfy his craving for the drug.

*John MacWillie, M.D., St. Peter's Hospital, American Church Mission, Wuchang, via Hankow, China, June 21, 1907.*

1. In my five years' active practice in China I have treated most of my breaking off opium cases by the radical method, i.e., by immediate and total deprivation of opium in any form, and the balance of my patients by the gradual method, i.e., by reducing the amount of the alkaloid each day for ten days, when only water is given.

The only obstinate case is one at present under my care whom I have treated by the radical method. He has been addicted to the habit for over twenty years and has been under treatment for fifteen days.

2. Hospital treatment.

3. Prohibition.

4. Effective safeguard impossible as there is practically no Chinese medical profession and no registration of those who take upon themselves the calling.

*James L. Maxwell, M.D., Lond., Tainan, Formosa, June 22, 1907, English Presbyterian Mission.*

1. The method used should be that of immediately and completely cutting off the supply of the drug. The only exception to this rule is when the habitué of the drug is very seriously ill from some other cause, in which case the opium should be continued till convalescence is established, and then the same rule followed.

2. The answer to this is implied in the answer to the first question.

3. No "opium cures" containing opium or its alkaloids should under any circumstances be allowed to be offered for public sale.

4. No safeguards are needed so long as the word "physician" implies a registered practitioner holding the qualifications of some reputable school.

*J. G. Meadows, M.D., Wuchow, American Southern Baptist Mission, via Canton, China, June 23, 1907.*

1. "A long period for tapering off" is not needed. The cure must be radical and immediate, but opium in some form will very often be required for a few days. The large majority do not need any opium while taking the cure.

2. The treatment will have to be done in hospitals or institutions for the special purpose to make it most effective. Many do break off without any treatment at all.

3. The most radical measures possible should be taken to suppress the sale of opium or its compounds in pill form. It is far more injurious than opium smoking and is at present quite general.

4. Physicians as a class are no better than other men and if business men require safeguards, so do all classes of men. A physician proven to have abused his privilege as a physician to prescribe opium should be prohibited from practising medicine.

*E. L. Woodward, M.D., H. B. Taylor, M.D., St. James Hospital, American Church Mission, Nganking, China, June 24, 1907.*

1. The tapering off method is only required when the patient is extremely debilitated. The ordinary case can be broken off immediately and without serious difficulty or any danger if under medical supervision. The tapering off method, whether used for those extremely debilitated or for those attempting to break off the habit without medical supervision and restraint, should not be prolonged beyond about twenty days.

2. By hospital treatment exclusively.

3. To be effective, government action must be rigidly uncompromising and therefore the alleged opium cures that con-

tinue the use of opium in pills or other forms should be exposed by government analysis and suppressed except when used under medical supervision.

4. The prescribing of opium preparations should be restricted to the duly licensed practitioner, and the abuse of the privilege should be followed by a heavy fine.

*B. L. Livingstone-Learmouth, M.B., C.M., Edin., Irish Presbyterian Mission Hospital, Hsin Min fu, via N'Chwang, Manchuria, June 25, 1907.*

1. Opium users do not need a long period for breaking off.
2. Opium shops would be useless.

The breaking off is attended with considerable discomfort and should be undertaken in hospitals, where the various symptoms may be treated as they arise.

3. The government sanitary inspector should have the various pills examined, and if they contain opium they should be under the same embargo as the opium of the opium dens.

4. When there is a goverment diploma necessary for all medical practitioners, it will be time enough to discuss this point.

*Henry Fowler, London Mission Hospital and Leper Home, Hsiao-kan, via Hankow, Central China, June 29, 1907.*

1. My experience is that the majority of opium users suffer no ill effects by breaking the habit suddenly. My own practice is to allow one week. At the end of that time I invariably find that the desire for smoking the drug is gone. The patient remains in hospital for a further period of two weeks to undergo medical treatment. As a rule the patient is enfeebled and requires tonics and a generous diet.

I have a little hesitancy when one comes to old men, chronic smokers. I have been disappointed in some cases to find that the sudden giving up of the habit has meant the death of the patient.

2. For this reason I earnestly recommend for such patients hospital treatment under fully qualified medical men or women. The older the patient the more necessary the medical treatment. I am firmly convinced that the habit can be given up

if care is taken in treating the case. The harm results from carelessness. Constant watching of the cardiac and pulmonary apparatus is necessary.

3. I am entirely opposed to the anti-opium pill. Invariably it means that the user is taking an even larger quantity of morphia or opium than previously. I have made a collection of these pills as sold on the street in this city and find that they all contain opium or its derivatives. The government must on no account allow the sale of these pills.

4. In China there are so few qualified Chinese doctors that it would be safe to say that NO ONE BUT PHYSICIANS CONNECTED WITH HOSPITAL PRACTICE SHOULD USE OPIUM AS A MEDICINE.\* All native drug stores should be fined for stocking or selling it. The greatest offender in this part of China, is Japan. Her medical quacks are to be found all over Central China. They derive their greatest fees from these so-called "opium cure pills." If anything can be done to protect China from these quacks so much the better.†

*James Menzies, M.D., Hwai Ch'ing fu, Honan, China, July 2, 1907, Canadian Presbyterian Mission.*

Have been a medical missionary in North China for nearly twelve years in the Province of Honan, and have during that time had considerable experience with patients breaking off the opium habit.

1. In many cases sudden stopping of opium would mean the death of the user where the habit has become confirmed, unless he were looked after in some hospital. I have, however, even with the worst cases of late stopped their opium at once

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\*Missionaries and others should urge that wherever opium cases are numerous, in China, the Philippines, India, and in large parts of New Zealand, Australia, South Africa, Hawaii and the United States, the administering of opium as a medicine to Chinese should be limited to public hospitals.

†Ambassador Takahira in 1908 assured the International Reform Bureau, in reply to a letter, that although there had been some exportation of hypodermic syringes from Japan to China, the Mikado's government expected to suppress this traffic and co-operate heartily with President Roosevelt and with China in efforts to stamp out the vicious uses of opium.

on entering the hospital, but have carefully looked after them with stimulants till they were able to sleep and digest natural food. In my humble opinion this tapering off business will in most cases mean tapering on instead of tapering off.

2. I would close every opium den in the kingdom at once. While these exist the people will never break off the habit, and those who have broken off will begin again. Proper hospital treatment is, I am sure, far more sane and more likely to be effectual.

3. The government should prohibit the sale of opium cures containing opium. The country is at present being flooded with such. They do not cure the opium craving, but merely substitute the habit of opium eating for opium smoking, and the last end of that man is worse than the first. The government should take a lesson from the experience of the United States and Canada, and PROHIBIT THE SALE OF PATENT MEDICINES WHOSE FORMULA IS NOT PLAINLY PRINTED ON THE LABEL. Medical missionaries would not abuse the privileges, but unscrupulous native doctors might, and some legislation along that line might be found necessary.

*Bran V. Somerin Taylor, M.B. (Nearly 29 years medical missionary in China), American Church Missionary Society, Hing Hua, Foochow, July 6, 1907.*

1. Opium users do not need a long period for tapering off.
2. No continuance of opium dens. They simply perpetuate the evil. Sweep them off the face of China.
3. Prohibit all such pills. They are useless and delude the patient.
4. Very difficult to answer. At first sight, it seems that a law prohibiting the use of opium or morphine except by physicians in prescriptions would guard against abuse, but until the Chinese register their physicians such a plan is useless, unless they confine the use of opium to foreign qualified physicians, which one could hardly ask them to do. The only plan that I can think of is that the Customs keep track of all imported opium or morphia and follow it up as far as possible.

*Sidney H. Carr, M.D., China Inland Hospital, Kai feng fu  
via Hankow, June 29, 1907.*

1. A long period is not needed for breaking off.
2. Treatment should be carried on in hospitals or by trained physicians.
3. Alleged "opium cures" containing opium should be prohibited except under the strictest supervision.

*Fred H. Judd, M.B., B.O., China Inland Mission Raohow fu,  
Shanghai, June 7, 1907.*

1. Opium users do not need a long period for tapering off. The longest in my own experience has been less than a month. When broken off instantaneously they suffer a great deal for several days, but rarely enough to endanger life. I use the gradual method, stopping the opium at once and personally giving them diminishing doses of morphia for ten to twenty days, with tonic treatment besides.
2. The tapering off treatment should not be provided by continuing opium dens, but by hospital treatment, or by some similar method.
3. While the government should do all it can to stop all public indulgence, it is difficult to say how far it can control a man's personal habits at home as long as he directly injures no one else.
4. While I am strong against opium and all its evils, it is a useful drug especially in summer complaints. One cannot very well forbid the sale of opium pills for diarrhoea. I can suggest no safeguard against abuses of medical prescriptions except that prescriptions should be limited in the quantity of the drug ordered, and should not be repeated without a new signature of the physician. The moral tone and conscience of medical men should be raised so that they will use it only when needed.

*W. H. Venable, M.D., Kaihing, China, July 22, 1907.*

I have treated a large number of patients for the opium habit in my hospital. Have not used the tapering off process, but have stopped all opium from the time of entering the

hospital. A certain proportion of these patients seemed to suffer a good deal. A good many got along quite comfortably and scarcely seemed to suffer at all. Occasionally, if a patient seemed to be suffering more than usual, I would break my rule and give him a hypodermic injection of morphine when the suffering seemed to be at its height, but without the patient knowing that he was receiving opium. Though the patient may have some vomiting and diarrhoea for several days after leaving off his opium, it is very rare for a patient's strength to be depressed to the extent of causing his attending physician any anxiety. Of all the patients I have treated, I can only recall one whose pulse became weak enough to make me feel somewhat anxious, and that was a patient who had tuberculosis. I stimulated him freely and he came through all right, and broke off the habit.

As a rule the longer a person has used opium and the larger the amount he has taken, the more difficult it is to break off the habit. But temperament has a good deal to do with it. Some seem to suffer more from breaking off a small amount than others do for breaking off a large amount. To sum up:

There is a certain amount of depression of the system following the leaving off of opium, but not nearly as much as is popularly supposed.

This depression might cause death in an individual whose vital power is already impaired by old age or disease, but such cases are rare.

Taking the ordinary run of cases, even including some who are seriously diseased, there is very small risk to life from breaking off the opium habit. I therefore give these answers to questions:

1. Opium users do not need a long period for tapering off. I have heard that during the war between Japan and China hundreds of opium smoking soldiers who were captured by the Japanese were put in prison and not allowed any opium. They suffered for several days, but none died. This coincides with the experience of Acting Governor May of Hong Kong.

2. They should be kept in a hospital while breaking off the habit, as their will power is not strong enough to resist temptation.

3. Of the thousands who have tried to get cured of the habit by taking pills containing morphine or opium, I know of few who have been cured, but the cure was in each case, no doubt, due to the amount of will power of the individual rather than to the method used. These few could have broken off the habit by tapering off the amount they smoked in some other way if they could have had as much faith in the method. This kind of so-called "opium cure," *i. e.*, taking medicines that contain opium or morphine, should be legislated against most stringently. I have no hesitancy in saying that such cures are a snare and a delusion.

*Cecil J. Davenport, F.R.C.S. (Medical missionary since 1889),  
Shantung Road Hospital, London Mission, Shanghai,  
China.*

1. I do not think opium users need a long period of tapering off. If they are in earnest three weeks is sufficient.

2. I do not think the continuing of opium dens helps at all—except to keep up the smoking habit. Heavy smokers and weaklings must have skilled medical care—in my opinion, for about three weeks. Have frequently found their condition serious. For them hospital treatment is ideal.

3. In my opinion the only way is to license chemists or druggists. By keeping a strict watch on sales and quantities bought and sold it would be possible to limit or restrict illicit sales. In case of detection heavy fines should be imposed.

4. I do not think it possible to confine the sale of opium only to physicians' prescriptions nor do I think it advisable. The only way to curb abuse appears to me to be by strict vigilance, by licensing and limiting the centers from which drugs containing opium or opium compounds can be obtained. The first essential for all this is a pure government, honest officials and trusty employees.

*Kate C. Woodhull, M.D., American Board Mission, Hospital  
for Women, Foochow, June 24, 1907.*

1. The tapering off policy, in my opinion, only lengthens out the time of suffering and increases the difficulty of getting rid of the drug.

2. When the opium is dropped, whether suddenly or after a tapering off process, there will be more or less suffering, and it is humane to mitigate this by intelligent medical treatment, such as only a physician can give. The sooner opium dens are closed the better for the opium user. It also removes the temptation for others to learn. Opium smokers often take their friends with them, and they think they will just try it once, and thus gradually form the opium habit.

3. Opium pills and other so-called "opium cures" should be condemned, as they usually result only in changing the use of opium from one form to another which is nearly, if not equally, as harmful.

4. All well educated, intelligent physicians know the need of great care in prescribing opium in all its forms to any patient, and they know that the greatest care is needed in the case of opium users. If physicians are not conscientious enough to act in accordance with the knowledge they have, it would be difficult to provide any safeguards.

In our hospital we have treated hundreds of opium smokers—had them leave off at once. Did not use any opium, but calomel and worm tablets, tonics and medicine that would aid digestion. If the distress was so great that the patient could not sleep we used bromide of potassium and chloral. They like this treatment, and most of them are temporarily cured. That is, they get so that they can eat, sleep and work.

BUT WITH ALL METHODS OF CURE THAT HAVE BEEN TRIED IN THE PAST, AFTER A FEW MONTHS THE CRAVING RETURNS. THIS IS THE TIME OF GREATEST DANGER. IF WITH INTELLIGENT MEDICAL TREATMENT, AND THE SYMPATHY AND HELP OF FRIENDS, THEY CAN BE KEPT FROM THE OPIUM, THEY CAN BE SAVED. THE MAJORITY OF OUR PATIENTS WHO SEEMED TO BE CURED WENT BACK AGAIN TO THE USE OF THE DRUG WHEN THE CRAVING RETURNED. HAD THE OPIUM DENS BEEN CLOSED AT THAT TIME, PROBABLY MOST OF THEM WOULD HAVE BEEN PERMANENTLY CURED. IF IT IS POSSIBLE FOR THEM TO OBTAIN THE OPIUM, WHEN THE CRAVING RETURNS IT IS ALMOST IMPOSSIBLE FOR THEM TO RESIST THE TEMPTATION.

May 12th was the day appointed to close the opium dens in Foochow. The officers were very enthusiastic about it. Had a long procession which marched through the streets carrying banners, accompanied by a band of music, also stopped at

several places to make speeches. The students of the government schools joined in the procession, and the students of our Foochow city college were invited to join them in the march. It so happened that our deputation from Boston, Dr. Barton and Dr. Moore, were here on that day. They also marched with the procession, and Dr. Moore made a speech in front of one of the public buildings. So a beginning was made. If only the officers would be firm and follow up the matter. But if the officers themselves use opium there is little hope that they will exert themselves to do away with the drug.

*Edward C. Machle, M.D., Lienchow via Canton, American Presbyterian Mission (Twenty years' experience in treating opium habitués) Oct. 18, 1907.*

1. I would say that most opium users do not need a long period for tapering off. Some are sure to suffer with the sudden withdrawal of opium, but they can be relieved by entering special opium hospitals, to be temporarily erected out of cheap material in connection with each mission hospital or yamen.
2. Opium dens ought to be closed and special hospitals opened to relieve those who suffer.
3. From my experience as a medical missionary among opium smokers and also ten months' experience in the Philippines, the so-called "cure" of the opium habit by means of pills should be forbidden by law, as most of those who have tried this treatment have been disappointed. Many have come to my hospital as much addicted to the drug as when they began the use of the so-called cure. The habitué has access to an entire bottle full of the morphine-containing drug, uses it in sufficient quantity to relieve his cravings and is likely to increase rather than decrease the amount to be taken, and bind the chains of the habit more firmly.

4. PHYSICIANS AND PHARMACISTS SHOULD BE INSTRUCTED THAT NO PATIENT OR CUSTOMER IS TO BE SUPPLIED WITH ANY MEDICINE CONTAINING OPIUM OR ITS DERIVATIVES FOR A LONGER TIME THAN TWO MONTHS, AS THE HABIT IS FORMED BY THREE MONTHS' USE. After three months' use the relief which the

drug formerly afforded is not the new habitué's reason for continuing it, but the distress produced from not taking the drug is the sole reason for continuing its use.

*C. F. Ensign, M.D., Tai-an, via Tsingtau, China, Sept. 23, 1907.  
American Methodist Episcopal Church Mission.*

1. Decidedly, No. Experience has shown that even patients with other diseases also can break off the habit after a few days of restlessness.

2. Hospital treatment makes the breaking off much easier.

3. Government should take as drastic measures against one form of opium as against the other. The opium cases containing the pills are not cured—have not even broken off the habit.

4. All professions have their rogues, and no matter what laws are passed a certain per cent. of the medical fraternity will violate them, but that per cent. is very small. Opium, in some of its forms has been, is, and will continue to be a much-used drug, and very effective, so much so that many practitioners say they can not get along without it. Promiscuous prescribing of the drug should cease, and the using of it as seldom as possible should be enjoined. Further, a penalty should be provided for one giving the drug until a habit is formed, and for one who knowingly gives opium to a habitué.

*Chas. W. Service, M.D., Canadian Methodist Mission, Kiating  
via Chung king, China, Aug. 18, 1907.*

1. Opium patients do not need a long period for tapering off. Many suffer, more or less, for the first few days, but two or three weeks are usually ample for treatment in hospital. I do not think there is any danger in breaking off suddenly, although most patients are more or less uncomfortable for a few days.

2. Give them from two to four weeks' hospital treatment by all means. Many have some concurrent disease which needs treatment.

3. I think the government should forbid the sale and use of all opium in pills or other forms. Most, if not all of the

so-called opium cures sold on the streets in China and by unlicensed practitioners, drug shops, etc., contain opium in some form and should be prohibited under penalty.

4. a. Allow only qualified physicians to prescribe. This rules out quacks and all self-constituted physicians, including Chinese doctors, except such as hold diplomas from schools of scientific medicine.

b. Allow only accredited and licensed drug stores to handle it.

c. Allow such drug stores to sell it only as above mentioned qualified physicians prescribe it.

d. Have rigid inspection of such drug stores.

e. Allow no import of opium or morphine except by qualified physicians and licensed drug stores.

Would the importation into China of patent medicines, cigarettes and spirituous liquors be in line with the work of the International Reform Bureau?\* These are some of the greatest menaces to China. There is no doubt about the latter two. As for the first, the patent medicine vendors are going to find here a very lucrative field for the exploitation of their wares. The Chinese are great medicine users, and even now are spending no small sum in buying foreign patent medicines and proprietary mixtures of doubtful worth. As years pass increasing millions of dollars will be wasted or worse than wasted. All sorts of inert and harmful preparations will be foisted upon the millions of this land and only the makers and vendors will be gainers.

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\*The Reform Bureau is seeking to checkmate the efforts of American brewers and tobacco dealers to introduce in China beer and cigarettes as substitutes for opium. The Bureau's Secretary for China, Rev. E. W. Thwing, will warn Chinese officials and people of this peril, and we ask philanthropists everywhere to help us circulate a million copies of "Scientific Testimony on Beer," in a Chinese translation.

(*Hague Opium Conference continued from page 227.*)

vent the exportation of opium to prohibitionist countries, and if so desired will before the International Opium Conference assembles take all measures necessary to enforce the principle of Resolution 4. Certain of the British delegates had been opposed to the principle of the above-mentioned resolution, but the majority of the British delegates had been strongly in favor of it, and it was ultimately accepted by the British delegation without any formal protest. The effect of this action on the part of the Indian Government was calculated to be of great assistance to the United States and the Philippines in keeping out of their territories undesirable forms of opium.

Even the declarations agreed on by the International Opium Commission were only the "findings" of a "commission," and it was seen that the nations should logically follow up the meeting of the International Opium Commission with an International Opium Conference having power to make international law, subject to the approval of the governments represented.

President William H. Taft, therefore, at the suggestion this time of Dr. Hamilton Wright, called an "International Conference for the suppression of the opium evil," in which the same nations were induced to participate by the diplomatic skill of the American State Department under the lead of Hon. P. H. Knox, Secretary of State.

### **Call of the Hague International Opium Conference of 1911**

DEPARTMENT OF STATE, WASHINGTON, September 1, 1909.  
*To the Diplomatic Officers of the United States Accredited to the Governments which were Represented in the Shanghai International Opium Commission.*

GENTLEMEN: The Government of the United States has learned with satisfaction the results achieved by the International Opium Commission, which concluded its labors at Shanghai on February 26, 1909. In the opinion of the leaders of the anti-opium movement much has been accomplished by the Commission; and by both the Government and people of the United States it is recognized that the results are largely due to the generous spirit in which the representatives of the governments concerned approached the subject.

The Government of the United States appreciates the magnitude of the opium problem and the serious financial interests involved in the production of and trade in the drug, and it is deeply impressed by the friendly co-operation of the Powers financially interested and the desire as expressed by the resolutions of the Commission that the opium evil should be eradicated not only from Far Eastern countries, but also from their home territories and possessions in other parts of the world.

During the investigation of the opium problem in the United States by the American Commissioners, it became apparent that, quite apart from the question as it affects the Philippine Islands, a serious opium evil obtained in the United States itself; that this was primarily due to the large Chinese population in the country, to the intimate commercial intercourse with the Orient, and to the unrestricted importation of opium and manufacture of morphia.

Thus, the interest of the United States in the opium problem is material as well as humanitarian, and, as the result of the investigations made before the meeting of the Commission at Shanghai, the Congress of the United States passed the following legislation:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that after the first day of April, nineteen hundred and nine, it shall be unlawful to import

into the United States opium in any form or any preparation or derivative thereof; *Provided*. That opium and preparations and derivatives thereof, other than smoking opium or opium prepared for smoking, may be imported for medicinal purposes only, under regulations which the Secretary of the Treasury is hereby authorized to prescribe, and when so imported shall be subject to the duties which are now or may hereafter be imposed by law. Sec. 2. That if any person shall fraudulently or knowingly import or bring into the United States, or assist in so doing, any opium or any preparation or derivative thereof contrary to law, or shall receive, conceal, buy, sell, or in any manner facilitate the transportation, concealment, or sale of such opium or preparation or derivative thereof after importation, knowing the same to have been imported contrary to law, such opium or preparation or derivative thereof shall be forfeited and shall be destroyed, and the offender shall be fined in any sum not exceeding five thousand dollars, nor less than fifty dollars, or by imprisonment for any time not exceeding two years, or both. Whenever, on trial for a violation of this section, the defendant is shown to have, or to have had, possession of such opium or preparation or derivative thereof, such possession shall be deemed sufficient evidence to authorize conviction unless the defendant shall explain the possession to the satisfaction of the jury."

It will be observed that this Act excludes from the United States opium except for medicinal purposes. It is not unlikely that the Government of the United States may at an early date enact further legislation to place the entire manufacture and distribution of medicinal opium, its derivatives and preparations, and other habit-forming drugs, like cocaine and Indian hemp, under federal supervision and control.

The United States, however, is not itself an opium-producing country, and in order to make its laws fully effective and stamp out the evil there should be control of the amount of opium shipped to this country. To this end it will be necessary to secure international co-operation and the sympathy of opium-producing countries.

In the original despatches which led to the calling of the Commission, the American Government considered the time had come to decide whether the consequences of the opium trade and habit were not such that the civilised Powers should take measures in common to control the trade and eradicate the habit, and the suggestion was made that there be an international conference to consider the question in its international bearing, and if feasible to draft an international agreement.

As, however, the Government of Great Britain intimated that procedure by way of commission seemed better adapted than a conference for an investigation of the facts of the trade and the consequences of the habit preliminary to any action by the Powers jointly and severally, and inasmuch as the material placed before the conference might be insufficient to arrive at definite recommendations, the United States modified its original attitude. Therefore, in the latter part of 1906, the Government of the United States approached several of the Powers more particularly interested in the question for an international commission of inquiry to study the scientific, economic, moral, and legislative aspects of the opium problem.

It was finally agreed by the governments concerned that a commission should meet at Shanghai on the 1st of January, 1909. The Commission met on February 1st, having been postponed out of respect to the late Emperor and Dowager Empress of China, and adjourned on February 26, 1909. After a thorough and searching study of the opium question in all its bearings, the Commission adopted the following resolutions:

#### RESOLUTIONS OF SHANGHAI INTERNATIONAL OPIUM COMMISSION, 1909

*"Be it resolved:*

1. That the International Opium Commission recognizes the unswerving sincerity of the Government of China in their efforts to eradicate the production and consumption of opium throughout the Empire; the increasing body of public opinion among their own subjects by which these efforts are being supported; and the real though unequal progress already made in a task which is one of the greatest magnitude.

2. That in view of the action taken by the Government of China in suppressing the practice of opium smoking, and by other governments to the same end, the International Opium Commission recommends that each delegation concerned move its own government to take measures for the gradual suppression of the practice of opium smoking in its own territories and possessions, with due regard to the varying circumstances of each country concerned.

3. That the International Opium Commission finds that the use of

opium in any form otherwise than for medical purposes is held by almost every participating country to be a matter for prohibition or for careful regulation; and that each country in the administration of its system of regulation purports to be aiming, as opportunity offers, at progressively increasing stringency. In recording these conclusions the International Opium Commission recognizes the wide variations between the conditions prevailing in the different countries, but it would urge on the attention of the governments concerned the desirability of a re-examination of their systems of regulation in the light of the experience of other countries dealing with the same problem.

4. That the International Opium Commission finds that each government represented has strict laws which are aimed directly or indirectly to prevent the smuggling of opium, its alkaloids, derivatives and preparations, into their respective territories. In the judgment of the International Opium Commission it is also the duty of all countries to adopt reasonable measures to prevent at ports of departure the shipment of opium, its alkaloids, derivatives, and preparations, to any country which prohibits the entry of any opium, its alkaloids, derivatives, and preparations.

5. That the International Opium Commission finds that the unrestricted manufacture, sale, and distribution of morphine already constitute a grave danger, and that the morphine habit shows signs of spreading. The International Opium Commission, therefore, desires to urge strongly on all governments that it is highly important that drastic measures should be taken by each government in its own territories and possessions to control the manufacture, sale, and distribution of this drug, and also of such other derivatives of opium as may appear on scientific inquiry to be liable to similar abuse and productive of like ill effects.

6. That as the International Opium Commission is not constituted in such a manner as to permit the investigation from a scientific point of view of anti-opium remedies and of the properties and effects of opium and its products, but deems such investigation to be the highest importance, the International Opium Commission desires that each delegation shall recommend this branch of the subject to its own government for such action as that government may think necessary.

7. That the International Opium Commission strongly urges all governments possessing concessions or settlements in China, which have not yet taken effective action toward the closing of opium divans in the said concessions and settlements, to take steps to that end, as soon as they may deem it possible, on the lines already adopted by several governments.

8. That the International Opium Commission recommends strongly that each delegation move its government to enter into negotiations with the Chinese Government with a view to effective and prompt measures being taken in the various foreign concessions and settlements in China for the prohibition of the trade and manufacture of such anti-opium remedies as contain opium or its derivatives.

9. That the International Opium Commission recommends that each delegation move its government to apply its pharmacy laws to its subjects in the consular districts, concessions, and settlements in China."

#### WHY HAGUE INTERNATIONAL OPIUM COMMISSION OF 1911 WAS CALLED

Although no formal declaration was made, it was a matter of discussion and was recognized by the Commission as a whole that the foregoing resolutions, however important morally, would fail to satisfy enlightened public opinion unless by subsequent agreement of the Powers they and the minor questions involved in them were incorporated in an international convention.

Impressed by the gravity of the opium problem and the desirability of divesting it of local and unwise agitation, as well as the necessity of maintaining it upon the basis of fact as determined by the Shanghai Commission, the United States deems it important that international effect and sanction be given to the resolutions of the International Opium Commission, and to this end proposes that an international conference be held at a convenient date at The Hague or elsewhere, composed of one or more delegates of each of the participating Powers, and that the delegates should have full powers to conventionalize the resolutions adopted at Shanghai, and their necessary consequences. The Government of the United States suggest as a tentative program, based

upon the resolutions and proceedings of the International Commission, the following:

(a) The advisability of uniform national laws and regulations to control the production, manufacture, and distribution of opium, its derivatives and preparations;

(b) The advisability of restricting the number of ports through which opium may be shipped by opium-producing countries;

(c) The means to be taken at the port of departure the shipment of opium, its derivatives and preparations, to countries that prohibit or wish to prohibit or control their entry;

(d) The advisability of reciprocal notification of the amount of opium, its derivatives and preparations, shipped from one country to another;

(e) Regulation by the Universal Postal Union of the transmission of opium, its derivatives and preparations, through the mails;

(f) The restriction or control of the cultivation of the poppy so that the production of opium will not be undertaken by countries which at present do not produce it, to compensate for the reduction being made in British India and China;

(g) The application of the pharmacy laws of the governments concerned to their subjects in the consular districts, concessions, and settlements in China;

(h) The propriety of restudying treaty obligations and international agreements under which the opium traffic is at present conducted;

(i) The advisability of uniform provisions of penal laws concerning offenses against any agreements that the Powers may make in regard to opium production and traffic;

(j) The advisability of uniform marks of identification of packages containing opium in international transit;

(k) The advisability of permits to be granted to exporters of opium, its derivatives and preparation;

(l) The advisability of reciprocal right of search of vessels suspected of carrying contraband opium;

(m) The advisability of measures to prevent the unlawful use of a flag by vessels engaged in the opium traffic;

(n) The advisability of an international commission to be intrusted with the carrying out of any international agreement concluded.

Without attempting to prescribe the scope of the conference, or to present a program which may not be varied nor enlarged, the Government of the United States believes that the foregoing suggestions might properly serve as the basis at least for preliminary discussion, and invites a formal expression of opinion not merely upon the topics outlined, but an enumeration of other aspects of the opium problem which may seem of peculiar importance to any participating nation. The United States considers it important that an exchange of views take place as early as possible before the meeting of the conference.

If the program, as outlined, meets with the approval of the government to which you are accredited, it will be highly serviceable that on some subsequent date—for example, on or before December 1st, of the current year—the participating governments exchange their views, together with such recommendations and observations as occur to them. This course will not only facilitate the work of the conference and materially shorten its labors, but enable the government of the United States to prepare in advance a definitive program based upon the suggestions and views of the participating governments.

You are therefore directed to transmit a copy of this instruction to the Minister for Foreign Affairs of the Government to which you are accredited, and at the same time to request that a delegate or delegates be appointed, furnished with full powers, to negotiate and conclude an agreement provided that the government to which you are accredited is favorable to the idea of an international conference for the suppression of the opium evil, as the result of the inquiries of the Shanghai Commission.

I am, gentlemen,

Your obedient servant,

ALVEY A. ADEE,  
Acting Secretary of State.

## **20th Century Efforts to Protect Africa against Intoxicants**

The world-encircling wave of anti-opium reform brings powerful impetus to the separate and kindred crusade to protect the uncivilized and newly civilized races against all forms of intoxicants. A third Brussels Conference of nations to protect African natives against distilled liquors was called to meet October 16, 1906, to which the writer bore a petition of nineteen millions of Americans, represented mostly by the official signatures of great societies. The petition was addressed, "To All Civilized Governments," which were asked to unite in a world treaty to prohibit the sale of all intoxicants to all uncivilized and newly civilized races. President Roosevelt, at the request of the Reform Bureau, sent a cablegram expressing the same petition officially in behalf of himself and the Senate (see p. 1) and the American people. This cablegram and the great petition and the Bureau's argument for it were communicated to the Conference by the American Minister at Brussels, H. E. Henry Lane Wilson, on October 16th. These communications were cordially received, and the proposal was argued by the writer in prolonged personal interviews with the Ambassadors of Great Britain, France, Spain, Italy, Germany and Sweden. The limitations in the call of the Conference did not permit favorable action on the American prohibitory proposal, but it aided those who sought increased tax restrictions in Africa. (See on the failure of this plan, pp. 50, 270.) Subsequently the writer held meetings for fourteen months in four continents, chiefly in the British Empire, and found everywhere among officials and people cordial endorsements of the proposal that the British Empire and the United States should together submit the proposed world treaty to other powers. The triumph of this crusade waits on a more persistent and worldwide propaganda. To secure such resistless promotion of the crusade, the International Reform Bureau began in 1908 to enroll an *Atlas Brotherhood* to lift the world, including preachers who influence not only great congregations but whole denominations;

editors of great papers; officers of great societies; and business men who guide the commerce of whole states. Such a company, fully informed and aroused, could, no doubt, by a simultaneous appeal to their governments, carry through to victory *the native races crusade, the greatest thing before the world that can be done.*

### **International Native Races Committee**

In July, 1909, the Twelfth International Congress on Alcoholism was held in the Imperial Institute, London. A paper was read on the subject of the Liquor Traffic and Native Races by Herr Vietor, of Bremen, and in the discussion which followed Governor Nouët and Mons. Gustambide, of France, Dr. Vaucleroy, of Belgium, Dr. Wilbur F. Crafts, of the United States, and Dr. C. F. Harford, of England, took part.

Herr Vietor suggested a series of resolutions as the basis for International co-operation. At a meeting of the International Committee held subsequently in Kensington Town Hall, the resolutions were adopted in the following form:

The International Committee for the Protection of the Native Races from Alcoholism, held in connection with the Twelfth International Congress against Alcoholism:

#### I.

Draws the attention of the European Colonial Governments to the widespread evils caused by the excessive and yearly increasing importation of spirits into Africa, and submits for international approval the complete prohibition of this importation.

#### II.

Should this prohibition not be at once obtainable, it proposes the application forthwith of the following measures:

- (a) The strict and immediate application of the provisions of the Brussels General Act in all the territories marked in that document.
- (b) The gradual yearly extension of the zones of prohibition from the interior toward the respective coast-lines.
- (c) The prohibition of the importation, of the distribution, and of the sale of trade spirits intended for native consumption, and of absinthe.
- (d) The prohibition of the importation of all spirits in casks, and the fixing of a duty of 2s. 6d. to 3s. a litre on the importation in bottles.

- (e) The prohibition of the importation into Africa of private stills.
- (f) The study by each interested power of legislative and administrative means fitted to grapple with the European manufacture of trade spirits.

Signed by

NOUËT, *Gouverneur des Colonies.*

GERMANY      { J. K. VIETOR, *Kolonialrat.*  
                  { C. STUBBE, Dr.

FRANCE        { G. BARBEY.  
                  { V. BROUX.

GT. BRITAIN { C. F. HARFORD, Dr.  
                  { L. H. NOTT.

AMERICA      CRAFTS, Dr.

On July 23d, during the sessions of the Congress, Mr. R. Laidlaw, M.P. (now Sir Robert Laidlaw) gave a breakfast at the Royal Palace Hotel, High Street, Kensington, to the foreign delegates who are interested in the work of this Committee. Among those who attended were Bishop Scheele (Sweden), Pastor Stubbe, Herr Vietor, and Herr Hahnel (Germany), Dr. Wilbur F. Crafts (United States), Monsieur Rieman (France), Professor Hercôd (Switzerland), Count C. J. M. Ruys de Berenbrouck and Dr. W. P. Ruysch (Holland), and Dr. Vaucleroy (Belgium).

Speeches of welcome on behalf of the Native Races Committee were delivered by the Earl of Carlisle, Sir John Kennaway, Bt., M.P., the Hon. T. H. W. Pelham, C.B., Sir Mark Stewart, Dr. C. F. Harford, and Mr. H. W. Maynard.

Mr. Laidlaw, M.P., occupied the chair. The meeting proved most successful, as there was a full attendance, and the feeling in favour of International co-operation was undoubtedly strengthened by the interchange of opinion which took place.

It is this development of the International movement that gives the greatest hope for effectual action in Africa, and even outside the three nations most deeply concerned the representatives of other nations are anxious to take their part in the work. The striking paper contributed to the International Congress by Dr. Vaucleroy, as representing Belgium, and the hearty sympathy accorded on the same occasion by the official representatives of Holland, Count C. J. M. Ruys de Berenbrouck and Dr. W. P. Ruysch, afford good hope for the de-

velopment of a public opinion on the Continent of Europe, which we believe will in the end be irresistible.

### The Liquor Traffic in British Nigeria

*Extracts from the Reply (April, 1910) of The Native Races and the Liquor Traffic United Committee to the Government Committee of Inquiry, 1909\**

PREFATORY NOTE.—“The acknowledged trusteeship by the European nations over an inferior race was the inward justification of colonising.”

“The African native first brought into contact with civilisation was comparatively raw, and civilisation, while it certainly would bring him advantages, threatened him with evils. *The foremost of these was alcohol.*”

These words, quoted from *The Times*, are taken from a speech delivered by Herr Dernburg, the German Colonial Secretary, at a dinner given in his honor by the African Society, London, on November 5, 1909.

Mr. Alfred Lyttelton, M.P., proposing the health of Herr Dernburg endorsed these views, saying:

“The white races had no business in those colonies unless their presence could ultimately end in the advancement of the great native races.”

And Colonel Seeley, M.P., Under Secretary of State for the Colonies, in seconding the toast, said:

“He endorsed the theory that in our tropical possessions the white races were not so much owners as trustees for the welfare of the black races.”

The Native Races and the Liquor Traffic United Committee, in commending the following pamphlet to the careful consideration of all who recognise Britain’s Trusteeship for the welfare of the Native Races under her charge, desire to adopt as their own the words of the three distinguished Colonial administrators quoted above. In doing so, the Committee would ask every candid reader of these pages to judge how

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\*Send to Mr. John Newton, 139 Palace Chambers, Westminster, London, for full “Reply.” This story is but a duplicate of conditions existing all over Africa, wherever European governments have sway. They show the utter failure of the international Brussels Conferences of 1899 and 1906 in their efforts to check the evils of the liquor traffic in Africa by raising the tax in contrast to the success of Congo prohibition (p. 31).

far the story here told would justify the opinion that Britain has been altogether true to her office of Trustee, and they earnestly appeal for support in bringing before the parliament and people of the United Kingdom this sad picture of Africa's wrong.

I. ORIGIN OF THE INQUIRY.—The appointment of a Committee of Inquiry into the Liquor Trade of Southern Nigeria originated in the following manner. The Native Races and the Liquor Traffic United Committee (hereafter referred to as the Native Races Committee) had for some years been making representations to the Colonial Office concerning the steady growth of the Liquor Traffic in our West African Colonies, and particularly in Southern Nigeria. On July 7, 1908, the Earl of Crewe, Secretary of State for the Colonies, received a deputation from the Native Races Committee on the subject. In his reply to the representations made to him, the Secretary of State expressed the opinion that an inquiry into the facts of the case was warranted, and suggested that the Native Races Committee should share in the inquiry. On July 18th his lordship asked the Native Races Committee to give him their opinion on a proposal to establish a Committee of Inquiry in Southern Nigeria, "on which the Missionary Societies, Commercial Firms, and Natives of the Colony, as well as the Colonial Government would be represented."

In reply to this communication the Native Races Committee, who saw obvious difficulties in the kind of inquiry proposed, suggested that Commissioners should be sent out from England to Nigeria, to collect evidence to be submitted to a Committee sitting in London, the Commissioners to be members of that Committee, together with representatives of the Missionary and other interests concerned. The Native Races Committee also suggested a definite list of subjects for inquiry. These heads of inquiry Lord Crewe accepted, but he re-affirmed his opinion that investigation should be limited to Southern Nigeria, and that the Committee should be organized there; and repeated his proposal as to the representation of Missionaries, and Natives of the Colony upon the Committee. The Colonial Secretary agreed to a suggestion that a chairman should be sent out from this country, who should be independent of local interests. Further points were left

over until the Colonial Secretary heard from Sir Walter Egerton, Governor of Southern Nigeria.

Up to this moment all seemed to be going well, but now came a change, and with it consequences which the Native Races Committee can only regard as deplorable. On receipt of Sir Walter Egerton's reply, Lord Crewe most unfortunately abandoned his original intention of appointing representatives of the Missionaries and the Natives on the Committee, suggesting that their case could be met by their attendance as witnesses.

The course of the Inquiry showed plainly that two unfortunate results followed from the exclusion of Missionaries and Natives from seats on the Committee. The first was that Missionaries and Government officials appeared to be in conflict, or at least at cross purposes, and secondly, the Natives were to a certain extent over-awed by the impression that attacks on the Liquor Traffic were, at the least, unpalatable to the Government, and might, if successful, result in heavy direct taxation upon themselves. It was in order to guard against such dangers that the Native Races Committee was anxious to have at least one Native of the Colony on the Committee of Inquiry, as they were convinced that only by so doing would the natives have sufficient confidence to speak out their minds without fear. The intangible but powerful influence of the governing class was clearly felt to be against those who were opposed to the Liquor Traffic.

II. NATIVE RACES COMMITTEE.—It should be noted that the relations between the Native Races Committee and the Colonial Office have always been of the most friendly character, and it would have been quite natural to suppose that a statement prepared by the Native Races Committee, and submitted to the Committee of Inquiry with their letter of instructions by the Colonial Office, would have received most careful consideration. Such, however, was not the case. When Bishop Tugwell in his evidence referred to this document, Sir Mackenzie Chalmers said: "We have had no evidence from them," i.e., the Native Races Committee. Reminded of the circumstances again, the chairman replied:

"Yes, I remember now that I have the papers; but I have not paid any attention to them."

III. A CHIEF'S PENSION SUSPENDED.—An extremely bad

impression was made upon the native mind by the experience which the Bale, or Head Chief, of Ibadan, underwent a short time before the Committee began its Inquiry.

Either because of the imposition of a License fee by the Colonial Government, or from a genuine desire to save his people from the effects of gin,—both reasons are given, and they are not necessarily mutually destructive—the Bale of Ibadan is alleged to have issued an order that his people should cease to buy spirits. With remarkable unanimity they obeyed, and the spirit trade was practically stopped. The traders immediately complained to the Government, and the Acting Resident was instructed to inquire into the matter. He did so, and reported that "he had formed the opinion that the Bale had personally instigated the people against buying or selling or drinking spirits in Ibadan, and he suggested that the Bale's stipend should be withheld."

For "simply" telling "his people not to buy gin," an important chief was publicly punished before the eyes of all his followers. It needs only a very slight knowledge of human nature to realize how far-reaching the effects of such a proceeding would be.

Small wonder that when the Bale gave evidence he said that, although his people "take more than they used to do," "We want gin, not prohibition." And, "When people stopped buying spirits, I got a bellman and sent him round to advise the people to buy spirits, and those who were not selling to sell."

IV. THE ALAKE OF ABEOKUTA SPEAKS OUT AND FORGETS.  
—Other chiefs also appear to have taken the lesson to heart. The Alake of Abeokuta attended a District Court at Otta in 1908. He was reported in the *Egba Government Gazette* as having spoken as follows:

"It has been reported to me that the people of Otta are very fond of the white man's fire water. I refer to the ardent spirits which are daily imported by Europeans in very large quantities to our country. These injurious spirits are great impediments to the peace and prosperity of any people. If you desire prosperity at Otta, abstain from the use of intoxicating liquors. I have repeatedly advised you, King and Chiefs of Otta, to try and put a stop to the habitual intemperance of your people; even in this assembly here to-day I noticed that some of your people are not sober."

In May, 1908, the Church Synod met at Abeokuta and the Alake was again present. One of the speakers pointed out that the youths of the country were adopting the vices of the civilized peoples rather than their virtues.

The Alake immediately sprang to his feet and said, "Put it down on that paper (pointing to a reporter) that the young men are learning to drink and to get drunk; their heads are always filled with brandy, whisky, gin, and rum. They (the Europeans) should stop that—that is, the liquor traffic."

This is the unchallenged evidence of the Rev. E. W. Georges, a native clergyman.

When, however, the Alake was giving evidence, it was found he had forgotten all about these speeches, and knew nothing of them.

V. OFFICIAL PRESSURE.—There was a regrettable failure of witnesses from Abeokuta, and the failure is not surprising in view of the following facts. Bishop Tugwell laid before the Committee of Inquiry a letter he had received from the Rev. J. J. Olumide, Secretary of the Abeokuta District Church Council. It was written on May 5, 1909, from the Parsonage, Igboye, Abeokuta, and was as follows:

"At a special meeting of the Abeokuta District Council, held this morning in Canon Green Memorial Class Room Ake, the matter of those who have been asked to give evidence before the Commissioners, as previously arranged by the Council, was considered. It was discovered that some of those who have given their promises to the Council in the matter *have been privately influenced by the Egba Government to break their engagement*. It was therefore unanimously resolved that this be made known to you." (That is to Bishop Tugwell.)

VI. ANTI-MISSIONARY BIAS.—In reading the Minutes of Evidence it may be observed repeatedly that whilst official witnesses were treated with every courtesy, missionary and native witnesses if opposed to the Liquor Traffic were constantly treated as if their evidence was of less value on account of their connection with a Missionary Society. Sometimes, indeed, they were received with scant courtesy, and not seldom with less than that. In England such methods of procedure would have their natural effect upon certain classes of witnesses, but in places like Southern Nigeria, where every intelligent native wishes to stand well with the Government, their effect must have been tremendous.

VII. DRUNKEN FUNERAL PROCESSIONS.—The Rev. Arthur

West Wilkie, of the United Free Church of Scotland, was asked:

"What should you say as to the effects of drink on the morals of the people?—I say it is extraordinarily bad, especially at these funeral ceremonies and it is mainly on that ground that we oppose the funeral ceremonies, because of the moral effect they have on the people and not with regard to superstition so much. Man and wife seem to lose respect for each other, and the sexual question comes very much to the fore at such times.

"Are they (*i.e.*, funeral processions) similar to the ones we have heard of that last for sometimes sixteen days?—Fully that. I have myself been at several towns where these ceremonies have been going on where the whole town has been given up to drinking, and trade has been stopped for the time being."

VIII. INCREASING CONSUMPTION OF SPIRITS.—*The importation of spirits in Southern Nigeria has increased by 1,018,000 gallons in twelve years.* A state of affairs in which the traffic in spirits—admittedly injurious—increases by 48 per cent. in 12 years, cannot be regarded as otherwise than most unsatisfactory by any man who has the least care for the welfare of the Native Races of Southern Nigeria.

IX. NATIVE LIQUORS.—The specimens of trade gin examined varied in strength from 45.8 to 101.7 per cent. of proof spirit (a somewhat wide variation for different samples of the same kind of spirit), whilst the native liquors examined, even taking the series of experiments giving the highest proportions, only contained from 5 to 12.8 per cent. of proof spirit.

X. DRUNKENNESS.—Mr. C. E. Johnstone, Inspector-General of Police, admitted that the statistics of drunkenness for the big towns only had any value.

Dr. O. Sapara, a native doctor with an Edinburgh diploma, said he saw more drunkenness now than before he went to England.

The Rev. Abraham Walton, Wesleyan Minister, said he had made careful enquiries and was convinced "there is a great deal of drunkenness."

The Rev. J. J. Ransome-Kute, a native clergyman who has visited England, said, "Drunkenness is on the increase. . . More liquor is consumed. It is getting terrible."

The Rev. E. G. Showande, native clergyman, said of Oyo, "I have noticed a great change for the worse."

The Rev. A. Cruickshank, of the United Free Church, who has served for 27 years on the Cross River among the Ibibios, said there is a great deal of drunkenness among them, and "there are scarcely any who do not take gin at all."

Captain W. Ross-Brown, District Commissioner, in his written evidence, said sometimes 40 per cent. of the people got drunk.

The Rev. Sidney R. Smith, clergyman, with 12 years' experience of the Onitsha District, said "now that gin is coming in, there is a great deal more drunkenness than there used to be."

XI. MEDICAL EVIDENCE.—The medical evidence clearly indicates that the damage done is not irretrievable, but the widespread testimony to the hold which the spirit trade has upon the population, makes it quite evident that there is a grave peril of serious physical deterioration unless prompt steps are taken to arrest the evil.

XII. EDUCATED NATIVES DRINKING.—Evidence was forthcoming, and fairly plentiful in amount, in proof of the proposition that the more closely the native comes into contact with European civilization—as it is represented in West Africa—the more he learns to drink spirits, and the more drunken he becomes. And we are not dependent upon missionaries only for this evidence. Government officials when preparing their written statements in the seclusion of their offices, frequently refer to the drunkenness of the so-called educated native. For instance, Mr. F. Hives, Acting District Commissioner, Bende, writes: "The greatest consumers of spirituous liquors are the semi-educated natives, clerks, carpenters, interpreters, etc., also soldiers, and police imported into the district, who have evidently got used to the drinking of spirituous liquors in more civilized parts."

XIII. YOUNG MEN DRINKING MORE.—Mr. Henry Carr, native, Inspector of Schools, said:

"There is a wider area of drinking now among young men than there was before."

XIV. WOMEN AND CHILDREN DRINKING.—The evidence for the spread of the spirit drinking habit did not stop at edu-

cated natives and young men. It indicated that women and children were drinking also, and that in many districts this drinking was habitual.

Mr. W. W. Stubbs, Acting District Commissioner, Aba, in his written statement said:

"All people drink gin, men as well as women, and the women probably drink more than the men, as they meet their friends at market."

The Rev. Edwin W. George, native clergyman, whose evidence on the drunken funeral processions of Abeokuta, scouted by the Chairman, was so strikingly confirmed by Mr. Punch, said: "Most of our people drink, and our women drink, and our children drink, so what can we expect of them?"

And Dr. Adam, Medical Officer, Lagos, wrote that he had met with children who were mental, moral, and physical wrecks, due, in his opinion, to inebriate mothers. The spirit drinking habit must have spread wide and gone deep before such things could be said of any people.

XV. DRINKING OF MOHAMMEDANS.—When it is remembered how strict the law of the Koran is against drinking alcoholic liquors, and how rigidly that salutary rule has been enforced for centuries, it can only indicate a tremendous growth of the habit of gin-drinking when it is proved that the younger Mohammedans of Southern Nigeria are becoming both traders in gin and consumers of gin. It is idle to pretend, in the face of a fact like this, that there is no particular evil to combat and deplore.

XVI. GIN CURRENCY.—The Report says: "Trade Spirits, especially gin, are not used merely for drinking, but are in some parts of the country employed as a substitute for currency."

The Rev. Sidney Smith said:

"In some places you cannot buy anything without gin. For instance, in Atari in the Delta the people say that they cannot buy things unless they have gin. On one occasion I received a petition from the Christians there, asking me to allow them to use gin in trade, otherwise they would starve."

XVII. GIN VERSUS TRADE.—Sir Walter Egerton, in presenting to the Legislative Council of S. Nigeria the Estimates of Revenue and Expenditure for 1910, said:

"It must be remembered that a great deal of the general trade of the country depends on the spirit trade." Many witnesses bore testimony to the close inter-relationship between the spirit traffic and general trade. There was common agreement that whether for good or evil, gin occupied a very large part in the trade of the Colony. Twenty-eight witnesses devoted a portion of their evidence to this particular matter. What they stated may be roughly divided into two classes. Fifteen of them, of whom twelve were traders and native chiefs, and three Government officials, seemed to agree that trade could not be conducted without gin, or if conducted, only to a very reduced amount. As one chief put it, "No gin, no trade."

On the other hand, twelve witnesses, composed of missionaries and traders, both white and native, including several chiefs, said that not only was trade possible without gin, but that if the people ceased to buy spirits, they would purchase other commodities, such as cotton goods and hardware to a much larger extent than they now do.

XVIII. FINES PAID IN GIN.—The slackness of administration observable in Southern Nigeria, and the haste and heat with which statements made by Bishop Tugwell and others are denied without investigation, are strikingly shown in the circumstances now about to be detailed.

At the Annual Meeting of the Native Races Committee, held in Grosvenor House, W., in May, 1908, Bishop Tugwell said:

"A merchant of Brass recently called my attention to the fact that the Government is not aiding them in their endeavour to establish a currency in specie. In Brass and the neighbourhood the currency is gin. This merchant said: 'I recently imported £1000 in sovereigns, hoping thereby to establish a specie basis for the trade in place of a gin basis of currency, but I failed to do so, and I experienced great difficulty in getting rid of the gold.' He eventually got rid of it by paying it to the treasury for customs dues. He further added: 'If the Government would only make the payment of fines compulsory in specie they would render us, the merchants, a great service by thus encouraging the use of specie. Then it would pay us to import specie. But at present,' he said, 'the Government accepts fines paid in gin, and thus, not

only recognizes the principle of a gin currency, but helps to maintain and establish it.' "

XIX. PAWNING CHILDREN FOR GIN.—How many readers of the following statements, submitted to the Committee of Inquiry and printed in the Minutes of Evidence, would imagine that a Committee whose duty it was to inquire into "facts," could not find space in their Report for a single line in which to refer to a state of things which is an absolute and unmitigated disgrace to the British name? Without quoting every reference, the following will give a clear idea of what is occurring in Southern Nigeria at the present time.

Bishop Oluwole (native) was being examined:

"You mentioned that you have known cases where people have been driven to pawn their children for the purpose of buying drink?"—Yes.

"Has that happened in many cases?"—Yes.

"Is it a common practice when a man is in debt to pawn his children?"—It is.

"Do you pawn for a specified length of time, or until the debt is paid?"—When you pawn the child he is a temporary slave until the loan is paid back."

As to price—"The last pawn I saw was a girl; she was pawned for £7 10s. od."

XX. FEAR OF DIRECT TAXATION.—Dr. Sapara in the answer just quoted put his finger upon the one great fear the mass of the people appear to entertain regarding the consequences of prohibition. And it is apparently also the fact that this fear was skilfully played upon by unscrupulous men before the Committee arrived in Nigeria. The defenders of, and profiteers by, the gin traffic, set themselves to alarm the fears of the natives, by circulating stories of the dire results which would follow if prohibition were adopted.

Direct taxation appears to the native of Southern Nigeria as confiscation of his property, and he is terribly afraid of it.

An inflammatory article appeared as a supplement to the *Nigerian Chronicle*, in which the writer set himself to show that prohibition would mean "broadcast taxation." This article was circulated throughout the Colony, translated to the natives, and secured its object by creating widespread alarm.

XXI. IS PROHIBITION PRACTICABLE?—The evidence of the missionaries appears to be practically unanimous on one point, viz., that the total prohibition of the importation of spirits is

a most desirable thing in the interests of the people as a whole.

Official witnesses, speaking generally, are against this policy. Their objections ranged themselves under four heads, viz., Illicit Distillation, Smuggling, Destruction of Palm Trees, and Revenue.

The only objection of substance is the last. The others may be dismissed very briefly, as there was no body of evidence produced in their support, and such as was produced was generally rebutted.

XXII. CONCLUSION.—The Native Races Committee submit that they have established their case in the following respects:

1. That an important document submitted to the Committee of Inquiry by the Colonial Office was completely ignored.

2. That influences were at work in the Colony calculated to deter the natives from speaking against the Liquor Traffic, as for instance:

(a) Suspension of a chief's pension.

(b) Official pressure.

(c) Alarming native fears of direct taxation.

3. That the Committee of Inquiry was plainly biassed against Missionary evidence.

4. That the importation of spirits in S. Nigeria is steadily and rapidly increasing.

5. That much drunkenness results therefrom.

6. That educated natives, Mohammedans, young men, women, and children are all learning to drink gin.

7. That Gin is used as one of the forms of Currency.

8. That fines, although denied by the Governor, have been paid in Gin in Six Courts for a long period.

9. That the disgraceful practice of pawning Children for Gin—absolutely ignored by the Committee in its Report—obtains throughout the Colony.

10. That there is a widespread desire among the people for Prohibition.

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## For the Final Charge in the Native Races Crusade

In these final pages of the 1911 edition of this book it will be fitting to recall its original purposes, already half accomplished, and to ask the intensified aid of every contributor and every reader at this strategic hour when three world parliaments are about to discuss the white man's intoxicants as curses to all other races.

The work of editors and contributors alike has been a free gift to a great cause. Three great events called out the book. One was the Royal Opium Commission Report, which had whitewashed a stinking sepulchre of "infernal revenue," and given to the world the verdict that opium was hardly worse than tea and coffee. It was important that the contrary facts should be made known. The independent but confirming testimony in this book of one hundred missionaries and travelers, thirty of them British, leaves no room for doubt that the opium habit, wherever it is entrenched, is the supreme curse alike of the individual victim and of the nation, and should be prohibited, save as a guarded medicine. Another of the great events that called out the book was that the great commercial nations of the world had in 1890 and again in 1899 made treaties to restrain the liquor traffic in Africa, as a foe to trade as well as morals. Surely, the editors said, the churches will not lag behind when governments are fighting what is the chief hindrance to missions in all uncivilized and newly civilized tribes. And lo, the churches were about to gather, in 1900, in a World Conference of Missions in New York, just when they needed to meet the challenge

of the lying report on opium; just when they might keep step with nobler governmental action for Africa. Accordingly, a "Supplemental Meeting" was held during the Missionary Conference—not largely attended, but its speeches went out in 120,000 copies of the Twentieth Century Quarterly, with the benign portrait of Dr. John G. Paton on the front page, commanding a hearing for his and other appeals wherever the paper went. The Methodist Temperance Committee sent it to all the American Methodist preachers, the Presbyterian Temperance Committee to its clergy. To thousands of other preachers it was sent at the cost of a preacher who counted this crusade the greatest thing before the world that could be done swiftly. Then the matter, with much added, especially letters of travelers and missionaries, was put into this book. The undersigned, nominally the chief editor, gladly bears testimony that the title really belongs to that statesmanly missionary, Miss Margaret W. Leitch, who marshaled the unanswerable evidence of this book of testimony like a great lawyer. Thousands of copies of the book have been given away to missionary societies by Mrs. Ellen M. Watson in her laudable effort to get them to appoint temperance secretaries to keep the members informed on this crusade against the chief hindrances to missions. Many more copies of the book have been sent to statesmen all over the world, as there is no other full collection of the papers bearing on these two subjects of international action. When the writer called, with no introduction but his card, at the British Foreign Office in 1906, he had a gracious hearing of half an hour on liquors in Africa because those in charge of this problem had received and read this book. When he called in the same year and in the same informal way on the Foreign Secretary of Belgium, who was then presiding at an International Conference on Spirits in Africa, he was heard for an hour for the same reason. At the same conference, on meeting the Swedish Minister at Brussels, the latter said, "My Government has sent me your book."

This revised edition is better adapted than any before it to furnish statesmen all needed data on the white man's traffic in opium and liquors among other races.

Surely when statesmen are studying these issues, every missionary society should first know the burning facts in this book, that are attested by its own most eminent and experienced missionaries "at the front." Then let every one who knows make others know. Petitions should be voted by churches and other meetings and sent by each body to the "International Conference for the Suppression of the Opium Evil" at The Hague, asking full and swift international prohibition. And when that battle is won let us banish the white man's rum from Africa and Oceanica, in the name of conscience and of commerce.

WILBUR F. CRAFTS.

PROHIBITION BATTLEFIELD, MAINE, July 24, 1911.

It is not expected that this book will be materially revised again. Whatever of its contents ceases to be of value as evidence because the verdicts sought are partly won, will still be of value as a part of the instructive history of the movement. Those who wish to receive regular bulletins of the crusade until it is completely victorious should become members of one or more of the three organizations named below. The first named deals only with opium, the second only with liquor selling to uncivilized races, while the third deals with both and the general promotion of right social relations among men.

The Representative Board of British Anti-Opium Societies, 181 Queen Victoria Street, E. C.

The Native Races Committee, 139 Palace Chambers, Westminster, both London, England.

The International Reform Bureau, 206 Pennsylvania Avenue, S. C., Washington, D. C., U. S. A.







