

Protection of Native Races

AGAINST

Intoxicants & Opium

BASED ON TESTIMONY OF ONE HUNDRED MISSIONARIES AND TRAVELERS

BY

DR. & MRS. WILBUR F. CRAFTS

AND

MISSSES MARY & MARGARET W. LEITCH

By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source.—*U. S. Supreme Court, 137 U. S., 90, 91.*

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. 1., pp. 79, 80.*



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

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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,¹ 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 to-night. And although it is not

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

¹ 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 true words. For how many years have ships from Christian ports carried missionaries in the cabin, and rum, fire-arms 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 **Saloons in the Philippines.** 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-

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 thralldom 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.'"²

² 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.** applause.) 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

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 life 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."

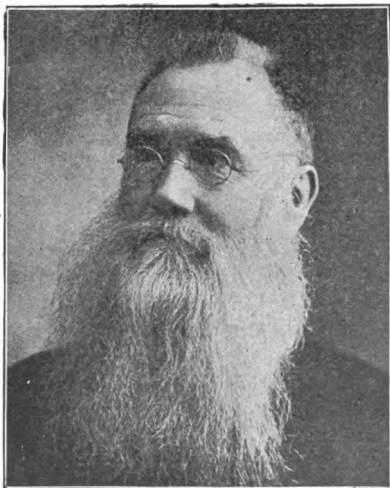
great Conference send a protest to all Christian peoples imploring them to prohibit the introduction of alcoholic intoxicants among those temptable native races of the earth.

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. (Madanapalli, 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.

"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?

"And, brethren, let us, as representatives of the missionary societies of the world, rise in our might and say that it is time that we should be unhindered, it is time that we should be unhampered. If the Christian churches of England, and Europe, and America were united, and earnest, and right, no evil in the world could stand before them."—*Wm. M. Taylor, D.D., at Centenary Missionary Conference, London, 1888.*