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# WATSON'S JEFFERSONIAN MAGAZINE

Vol. III.

September, 1909

No. 9

THE HEATHEN APPRECIATE A SOFT SNAP ..... *Frontispiece*

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Published Monthly by **THOMAS E. WATSON**, Temple Court Building, Atlanta, Ga.  
**\$1.00 Per Year      10 Cents Per Copy**

Western Advertising Representative: Wm. E. Herman, 112 Dearborn St., Chicago, Ill.  
Entered as second-class matter Dec. 21, 1906, at the Post Office at Atlanta

# Watson's Jeffersonian Magazine

Vol. III.

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## EDITORIALS

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### AS TO DICKINSON'S GETTYSBURG ADDRESS

**E**CHOING what other Northern papers have said, the New York *Globe* asserts:

"Tom Watson is of 'Cracker' extraction. What has given him the opportunity to arise was the triumph of 'Old Glory'."

This rap comes to me because of my repudiation of the Gettysburg statement of Secretary Dickinson, that the South turns "*with abhorrence*" from any suggestion that it would have been better had the Confederacy withstood the world-wide assault made upon it.

Well, the *Globe's* statement contains as much truth as Dickinson's. I am not of "cracker" extraction (but would not be ashamed of it, if I were), and I owe nothing to "Old Glory" that I could not more easily have obtained under the "Stars and Bars".

The sweeping away of our hereditary estate by the Civil War, and the misery to which the family was reduced by the Panic of 1873, did not contribute materially to my accumulation of a moderate competence.

I don't see why it should cause surprise when I assert *what the North must feel to be true*. A section that had to be whipped back into the Union, could not humanly be expected to love it. Had the people of the South been dealt with kindly after the war was over, and had national legislation been just to us, all might have been different. But we were subjected to such malignant mistreatment after we laid down our arms, and we have been so unmercifully robbed by New England tariffs, and we have been kept in such a continual ferment of dread and irritation because of the eternal negro—that we have not been given the chance to cultivate affection for those states which, with invading and destructive legions, *celebrated a bloody funeral of the democratic principle that "all free government rests upon the consent of the governed"*.

I love my country and would fight and die for it, as my ancestors have done, from Revolutionary times down to the Sixties; but I don't love the Federal Government, and I don't believe that anybody else

## A LADY MISSIONARY DEFENDS THE PRESENT SYSTEM

IT IS not customary for magazines to publish articles in reply to editorials, but an exception is cheerfully made in the case of a West Virginia lady who has been deeply grieved by the criticisms which the *JEFFERSONIAN* has leveled at the modern missionary methods.

Miss Janet Hay Houston appears for the defense. She herself has been a missionary for twenty-five years. Her father, Rev. S. R. Houston, D. D., "gave his first strength" to mission work in the Orient. Other members of her family have labored as evangelists of Christ in Africa, Asia and Oceanica. Consequently, Janet Hay Houston has good grounds for saying that she knows whereof she speaks, when she defends the system which I have been assailing.

Her letter impresses one as being thoroughly honest and earnest. It reveals clearly the point of view of missionary enthusiasts, and discloses the morbid sentiment which inspires so much of this foreign effort. It furnishes striking evidence of the tendency which undisciplined religious zeal has ever had to produce the abnormal state of mind and the freakish line of conduct. The monk who gloried in his hair-cloth shirt and filthy person; the Simeon Stylites roosting day and night, year in and year out, on his lofty pillar; the fakir who thinks it increases his holiness to let his finger nails grow a foot long, while dirt covers his body with its coat of mail; the fanatic who sacrifices his own child upon the altar of supposed religious duty;—these are a few examples of what happens to poor, weak mortals when the mind has been warped out of sane, healthy symmetry by the cult of some specialty—*the brooding upon one idea*. To show how completely Janet Hay



A TYPICAL "LITTLE MOTHER"

Houston and some of her friends have left the beaten track and become extremists, I take the liberty of prefacing her article with the letter in which she requests its publication :

"DEAR MR. WATSON:—I enclose my answer to some of your views on Foreign Missions. Please print it *entire* in the MAGAZINE, and in as large portions as possible in the Weekly.

"Some of your warmest friends, politically, are beginning to hang their heads for your stand on Foreign Missions. One good Populist sister said to me today: 'Something dreadful will happen to Mr. Watson for the things he is saying. He will die like Herod—eaten of worms.' Sincerely, MISS JANET HOUSTON, Monitor, W. Va."

We are living in the Twentieth Century, and we flatter ourselves that we are emancipated from ignorance and superstition; yet here are two intelligent American ladies who seem to believe that I shall perish prematurely, and terribly, *for giving expression to honest convictions on a matter which affords ample room for differences of opinion.*

But enough of preliminary: let us now read what Miss Houston has to say about

## FOREIGN MISSIONS

"The cause that has you, Mr. Watson, for its chamion, is most fortunate. And it is equally true that the cause that has your disapprobation, is most unfortunate, for one and the same reason—you are not only fearless but you are honest.

"It has been, therefore, with considerable distress I have read your articles on Foreign Missions extending through six months or more of your issues.

"Belonging to a family whose history can be said to be coincident with that of Foreign Missions for a century, I claim some right to a certain knowledge of the subject. In the early thirties of the last century my father, Rev. S. R. Houston, D. D., gave his first strength to Foreign Missions in Greece, Asia Minor, Egypt and lands contiguous.

"Rev. M. H. Houston, D. D., later gave unusual gifts of intellect to a long service in China.

"The white headstone at the grave of young Samuel Lasley on the banks of the Congo did its great share in the opening of the great Congo region to the humanity of missions. Laying its hand at the present speaking on the cruel, iniquitous work of Leopold of Belgium in the rubber trade.

"For nearly thirty years I have personally been in connection with foreign mission work in both Mexico and Cuba, not to mention other younger and stronger spirits of our family who are actually at work in China, Japan and Cuba. For these things I claim a right to speak intelligently on the subject.

"Your first article on Foreign Missions, I believe, appeared in the Weekly of December 17, 1908, under the heading, '*By What Right?*' In it you ask 'By what moral right do we educate heathen children, when our own little ones are slaving out their lives in the mill, or in the field or in the sweat-shop?' 'The American dollar that goes abroad to buy food, raiment, fuel, medicine and school books for the children of heathen peoples is a dollar that is misapplied,' etc.

"You are not opposed to Foreign Missions, for later in the MAGAZINE of April, 1909, you say, 'We hope that our position will not be misunderstood nor misrepresented—we heartily favor Foreign Missions.' But you want it 'limited to preaching the Gospel.'—MAGAZINE January, 1909.

"It may be gratifying to you to learn that for the last decade or more there has been a steady trend against indiscriminate use of foreign money on mission ground. In the first days of foreign mission work, when the church confronted the appalling helplessness of paganism, it was most natural that her sympathies stretched out on every line of help. I can just imagine what you would have done, Mr. Watson, standing amid the child-widows of India, the wailing of the foot-bound children of



A GLASS FACTORY AT NIGHT

China or looking into the terrified faces of African women as they faced a living grave. Oh, what billions of money such a big heart as yours would have wasted on Foreign Missions!

"The sympathies of the church are just as tender today, but as to the use of foreign money in mission fields, there is a united effort to *put it in where it propagates self-help.*

"Why schools? Why hospitals? If I was walking by a river and saw a mob of men throw a man bound hand and foot into the water, and contrived to rescue him; after I got him out what would I do with him? Cut his bonds and leave him to the mob? You say preach the Gospel and there the church's duty ends. Christ preached the Gospel but He also healed and fed.

"To know the real spirit of boycotting one has to see a convert to Christianity among pagans. It extends to every function of his being. The Roman Catholic apostate when excommunicated is cursed in the entirety of that church's anathema. Every organ of his body in his body is enumerated in the gruesome curses pronounced by the priest in the public hearing of his assembled fellows. In pagan lands the same thing occurs—converts become objects of hate and dread. What are you going to do with these helpless objects of hate? If they are sick, you must care for them. If hungry, you must feed them. If helpless, you must equip them for life's battle. Hence hospitals and schools, especially industrial schools.

"The *sine qua non* of entrance to many mission schools in China is unbound feet. That alone would justify *their* existence. Mr. Watson, you would not need to stand but half an hour in a Chinese community, listening to the wails of the little girls of China over their bound, festering feet, to convert you to schools, for girls at least, there. I would give you just a quarter of an hour for a similar conversion to the necessity of schools in India if you could visit professionally with a woman doctor among the child-widows of India, whose condition only devils could originate.

"I think you have lost sight of the fact that missions and mission money exist not to enrich or upbuild heathen nations as such, but *FOR THE ESTABLISHMENT OF THE KINGDOM OF CHRIST*, of which eventually some part of 'every nation' shall form an integral part.—Rev., 3:3.

"Yet true mission work does not expatriate its converts. Rather it endeavors to give them back, regenerated, to each several people, to 'leaven the whole lump.'

"You base your claim for *your method* of carrying on Foreign Missions on what

Christ said to His disciples before His ascension. You say in your MAGAZINE for April, 1909, 'What does the Bible command us Christians to do?' Jesus issued the order, 'Go among the heathen and preach to them.' 'Carry neither scrip nor purse.' What Christ said to His disciples on foreign missions just before His ascension, which you quote as final, was a mere codicil to what He had been teaching them through three years. He had told in their hearing the parable of the Good Samaritan—Luke, 10:25-37, in which a good deal of Samaritan money and hospital work is expended on the Jew. And they had heard Him in conclusion, '*GO THOU AND DO LIKEWISE.*'

"They, too, had seen their Master three years '*GOING ABOUT DOING GOOD*', stretching out the same loving hand to feed and to heal as well as to save, and we find that they learned their lesson well. Feeding, healing and saving seem to have been the genius of their method. And its necessity was later recognized by St. Paul, who in the rigors of the shipwreck counseled the crew to eat, and later reaching the Island of Melita healed Publius and 'others also which had diseases in the island'.—Acts, 28:9.

"He who said at one time 'carry neither scrip nor purse' also said to the same disciples at another, 'Now he that hath a purse, let him take it, and likewise his scrip', etc.—Luke, 22:35-36.

"The parallel you run for the church's work in foreign lands with the mission work of St. Paul loses its force when the character of the two fields is contrasted. St. Paul's mission work lay in Jewish colonies and among the cultured Greeks and Romans of his day, all of which were already possessed of just such secular learning as Jerusalem could have offered them. There was absolutely no call for schools or other environment for His converts than were already in their reach. Remember, Mr. Watson, *the mission field in Paul's day was pagan, but it was civilized.* The intellectual culture in some places was in some respects higher than that of the Jewish. And the Jewish colonies, which so largely predominate in Paul's mission field, were *already trained in all the moral teachings of the Jews.*

"If Paul had presumed to establish secular schools in Athens, Rome or Corinth, it would have been 'taking coals to Newcastle'. Possessed of learning, what they needed was the simple Gospel. Compare for one instant the Congo tribes with the Athenians, or the Chinese with the Corinthians, and you will see as a parallel for our modern mission work it is worth nothing.

"You will perhaps be surprised to know that those individuals and churches that are wasting most money on Foreign Missions are the chief supporters of Home Mission work. This is a fact that has only to be investigated to be proved. The loudest anti-Foreign Mission talker does little or nothing for Home Missions, while those interested in the salvation of the world are always alive to the needy at their door. Many a church that has thought it could not spare anything abroad, after being induced to give to Foreign Missions, has found out it has more for home calls. This is only one of the many seeming paradoxes of our Christian religion. 'There is that scattereth and yet increaseth.'—Prov., 11:24.

"If you desire Home Missions to flourish, beware and do not cut the tap root of Foreign Missions in the churches.

"I am not quite sure, Mr. Watson, of your sympathy *in any degree* with Foreign Missions. Else you could not have written such a paragraph as this:

"To teach and preach abroad is about the same now as teaching and preaching here. To run the hospital and boss the commissary is no more fatiguing in South America and the Orient than it is in Europe or America. Dearly beloved! Don't weep any more over the hard life of the foreign missionary. The chances are that he is having a much better time than yourself. He wears up-to-date habiliments, lives on appetizing viands, has comfortable and roomy quarters, smokes good cigars when he wants to, and has *a corking time generally.*' May MAGAZINE, 1909.

"If you were in possession of a handful of facts that any missionary could give you, you would *blush at your ignorance and weep over your cruelty!*

"Missionaries as a class are not given to magnify their difficulties. Most of them, like Paul, object thus 'to speak as a fool'.

"Hunt up a book called 'The Bishop's Conversion', and read it. It will answer

you better than I can. You can find a copy in the library of Westminster Presbyterian Church, in your city.

"I am not surprised you have reached some of your conclusions when your informants supplied you with such statements as this: 'When the rations to the converts were cut off the converts lost interest in the Christian faith.' This 'noble man', as you call him, should have been recalled in his early work for lending his help to such unworthy methods of work. He seems to be quite 'out of it' and has not even by the hearing of the ear participated in the modern chapters of mission work that have furnished sublime martyr heroism in native converts in China, India, Madagascar, Africa, Japan, Mexico and other lands, where men and women are already enrolled in the glorious company of the martyrs.

"You say the heroic age of missions is past. Is it a grievance to you, Mr. Watson, that our missionaries no longer cross the seas in ill-smelling schooners? And that they can in some places lengthen life and save church money by getting some of the comforts of life in food and houses? Do we protestants believe there is virtue in physical suffering?

"It will be gratifying to you to know that there are still some chances for the missionary to be eaten of cannibals; that civilization cannot reduce the temperature of India's suns or greatly lessen the probabilities of hematuric fever on the Congo. Fine opportunities still exist to be poisoned in several fields in South America and Mexico, to say nothing of the joys of expatriation spent in years of service *anywhere in Christless lands*. In an environment of darkness, mental, moral and social, that *has to be felt to be understood*; one week of which would revolutionize your theories of missions and missionaries and convert you to an ardent crusade just the opposite of the one you have recently come out on.

"I would urge you, Mr. Watson, in your own words, to '*stir the question! EXAMINE BOTH SIDES.*'—April MAGAZINE, 1909. For I am quite sure of gaining a red-hot partisan for missions as *they are now carried on* by experienced, godly men in all the evangelical churches.

"JANET HAY HOUSTON.

"Missionary to Mexico and Cuba through more than twenty-five years, and still in the work."

What are we to think, when a lady of a high order of intelligence—a lady who is consecrating her life to the moral and spiritual betterment of her fellow creatures,—tells us, seriously and deliberately, that the work of abolishing the Chinese custom of binding the feet of young girls would of itself justify modern missionary methods?

As I understand it, the common people of China do not practice the habit of compressing the feet of their daughters. The rich people do that,—those who constitute Society and who go in for style. Why should the people of this country send missionaries to China to change the fashions there? Good heavens! have our Society folks got no bad habits? Did Miss Houston read the testimony of Howard Gould's wife in the divorce case, and reflect upon what that Society queen had to say about high life among our fashionable rich? Has Miss Houston no concern for the whiskey drinking and gambling that have become the fashion with our Smart Set? Or for evils of high-heeled shoes, and décolleté gowns? Do our girls never compress *their* little tootsy-wootsies? Or catch the cold which leads to pneumonia or consumption, by going to social functions half-naked?

The artificial production of small feet in China is prescribed by social convention: have we no conventionalities, unwritten but universal and inexorable, that do our girls and women more harm than is

done Chinese girls by compressing their feet? Whether we have or not, it is certainly a queer construction of Christ's commands as to Foreign Missions to say, that it is a religious duty of ours to go abroad among the nations that we class as pagan, and take their feet into our prayers, meditations, contributions and pious ministrations.

There are no vital organs in the foot, and the abuse of it by tight shoes or cruel bandages does not entail any disastrous consequences upon the children,—does not strike at the future well-being of the race. But with us Christians in America, the unrelenting laws of fashion not only victimize the women, but visit their evils upon the children.

Fashion demands the small round waist, and our stylish ladies do their level best, braving the tortures of the corset, to make themselves resemble two-legged hour-glasses. Nature never gave a well made woman a round waist, nor a small one. God intended the child-bearer to have room for the vital organs,—for the facile performance of *her sex-duty* of perpetuating the race. The Chinese custom which excites so much horror in Miss Houston, does not in any degree interfere with the functions of motherhood. But the European custom of corset wearing compresses the liver, contracts the ribs, obstructs healthy respiration, and presses the stomach down on the intestines. As stated in a recent number of the most excellent magazine,



THE MODERN IDEAL  
"FORM," FROM AN  
ADVERTISEMENT

— *Life and Health Magazine*

*Life and Health*, "God put the stomach between the ribs. Women have crowded it down among the lower abdominal viscera."

Here involved, are the vital organs upon which the whole future of our race is dependent,—yet Miss Houston expresses no concern for her white sisters who are the victims of this murderous social convention, but is passionately sympathetic with the little yellow damsels whose feet are being squeezed, in conformity with a vicious canon of Chinese fashion! Is it not astonishing? Is it not lamentable?

These missionary enthusiasts can discern a gnat on a barndoor in heathendom, but can't see the barn itself, if it happens to be located in Christendom.

A prominent physician, quoted by *Health and Life*, says that the manner in which fashion compels ladies to dress, "affects injuriously the health of fifty or sixty millions of people, physically, mentally, and morally".



- I                    2                    3
1. NORMAL FIGURE
  2. CORSETED FIGURE
  3. DEFORMITY PRODUCED BY CORSET

— *Life and Health Magazine*



One of the most beautiful women I ever knew, a slave to fashion, died in child-birth, from no other cause than that her style of dress had made it impossible for Nature to perform its office at the crisis of her life. How many such tragedies result from our fashionable customs? Let Miss Houston have a confidential talk with some old family doctor: he will open her eyes.

The savage woman, who has worn little or no clothing, bears her child with about as much ease as the average cow calves. She pays no awful penalty of pain for perpetuating her species—for doing that which God formed her to do. *No Savage nation demands of its women obedience to a "Style" which makes motherhood a martyrdom. No heathen nation does it.* We Christians do it, persisting in the frightful system which curses both mother and children—and our merciful reformers betake themselves to heathen lands to alter usage less harmful than some which they leave behind. China is not threatened with Race Suicide—nor is Japan, Africa, or Hindustan. It is Christendom which is menaced by that peril, if any part of the world is. And why? Because the women of our fashionable classes refuse to mother large families. And again, why? Because of the danger to the lives of the women, and because large families interfere with social dissipations. *It is the poor whites of Europe and America that are propagating the Caucasian race.* If that duty devolved upon the rich and the fashionable only, there would, indeed, be *danger of Race Suicide.*



Has Miss Houston ever given any attention to infant mortality in this Christian land of ours? Let me suggest that she read up on that subject. When she has learned of the almost incredible number of infants, *our babies*, that perish for lack of fresh air, of pure milk, of intelligent treatment, she will be appalled. Think of our letting more than 500,000 of the infants annually wilt and wither and die, right before our eyes, suffocated by the heat, frozen by the cold, poisoned by impure air and food. Oh, the warped, perverted sense of Christian duty which banishes from among us such noble women as Janet Houston, *when humanity cries for them so piteously in every American city!*

THE "STRAIGHT FRONT"  
—Life and Health Magazine

The bound, festering feet are very painful, no doubt; but what of the festering eyes occasioned as the direct result of the "social evil" here? Called by the polite name of *ophthalmia neonatorum*, but in reality, gonorrhoeal infection, thousands of babies are literally blinded at birth. Some of these are saved from this horrible fate by medical science, but it is only recently that this has been done; and the record would reach into millions of white-eyeballed, sightless wretches, if the further awful record of infant mortality did not keep the statistics of

preventable blindness down. That is, preventable by wiping out prostitution, which is the greatest curse to our land today. Our "red-light" districts reek with loathsome disease, our heedless boys and vicious men become infected and, in turn, infect innocent wives and damn at birth their innocent children.

Does Miss Houston know the gynecological statistics of the United States? Does she know the invalids and the surgical butcheries made necessary because the innocent woman suffers, along with the prostitute, the invasion of a pus-producing germ that is communicated through the spread of the malignant gonococci?

Miss Houston commiserates the sad lot of the "child-widows" of India. Here we have another National custom. Puberty is reached at a very early age among Hindus,—so much so that marriages are con-



SWEAT-SHOP LABOR ON POSTAL UNIFORMS

summated when some of the wives appear to us to be nothing more than children. But in what respect is the condition of a Hindu widow peculiarly distressing? The English put a stop to the sacrifice of her life at the funeral of her lord. But, thus far, the English have been afraid to interfere with the Hindu marriage customs. American women seem to be more concerned about them than anybody else. These well-meaning ladies might easily find all the home-employment they need, if they would make their investigations in their own country. We ourselves have child-wives and "child-widows". Worse yet, we have middle-aged and elderly widows, poor and friendless, whose lot is so dreadfully hard that nothing in Hindustan could be worse,—the sweat-shop widow, plying the needle all day long, every day in the year, to get the bread to fill the mouths of the hungry little brood of children; the factory widow, whose life is a dull round of hopeless toil—herself dragged down by unmerciful poverty, and her children submerged with her.

To convince Miss Houston that there are child-widows in her homeland whose poverty may plunge them into deeper perdition than India knows, I take an extract from a pamphlet on the White Slave traffic, prepared by Harry A. Parkin, Assistant District Attorney, Chicago:

"A very few days ago this pitiful case was, in an official way, brought to my attention. A little German girl in Buffalo married a man who deserted her about the time her child was born. Her baby is now about eight months old. Almost immediately after her husband ran away she formed the acquaintance of an engaging young man who claimed to take deep interest in her welfare, and that of a certain girl friend of hers. He persuaded them both that if they would accompany him to Chicago he would immediately place them in employment which would be far more profitable than anything they could obtain in Buffalo. Supposing that the work awaiting her was entirely legitimate and respectable, the little mother took her baby and, in company with the young man and her friend, came to Chicago. The next task of this human fiend was to persuade this 'child-widow' that it would be necessary for her to place her baby temporarily in a foundling's home in order that it might not interfere with her employment. This accomplished, he took the two young women at once to a notorious house and sold them into white slavery. Thenceforth this fellow has lived in luxury upon the shameful earnings of these two victims. The young mother has attempted by every means imaginable to escape from his clutches and at last has importuned him into a promise to release his hold upon her on the payment of \$300. She is still 'working out' the price of her release. It is scarcely too much to say that she looks twice her age."

I earnestly beseech Miss Houston to write for information to *The Woman's World* newspaper, of St. Louis, or to Edward W. Sims, U. S. District Attorney, Chicago. If the facts which she will thus have learned do not cause her to dedicate the remainder of her beautiful life to the rescue of her Christian sisters from the hell-holes of our Christian cities, it will be a marvel.

While Miss Houston and others inspired by similar motives have been "saving China for Christ", and worrying about the usual and customary condition of the Chinese girls of high degree, it has remained for the civil authorities to haul up sharply the "Mission Homes" which, in America, receive the young immigrant girls, and 75 per cent. of whom, according to the published statement of U. S. Commissioner Williams, have been engaged in the holy practice of enveigling these girls from the espionage of the officials, under plea of caring for them in pious surroundings, and then selling them to vile dens at from \$10 to \$15 apiece! How can Miss Houston claim that these missionaries are all fired with evangelical motives, when the condition of affairs in the missions of New York has just been exposed as one of the most unnatural and hideous schemes of pandering ever invented?

And, while young girls from other lands are bestialized by American brutes, our own girls are sent to Panama and other points for the same purpose.

Some weeks ago a negro who signed himself "John Frankling" wrote me from Tifton, Ga., a letter in which he stated that he had a white wife whom he had bought out of a group of twenty-five that were offered for sale in Chicago, and that she was the third white "wife" that he had purchased. Upon making inquiry of prominent men in Chicago, I was told that there was reason to believe that the negro had told the truth. There is a startling corroboration of Frankling's statement furnished by Mrs. Ophelia Amigh, Superintendent Illinois Training School for Girls. She writes:



THE FIRST STAGE OF RUIN—DRUGGING THE SODA WATER

"Almost at the beginning of my experience I received a penciled note which I have kept on my desk as a stimulus to my energies and my watchfulness along the line of checkmating the work of the white slavers. It is very brief and terse—but what a story it tells! Here is a copy of it—with the substitution of a fictitious name:

"Ellen Holmes has been sold for \$50.00 to  
Madame Blank's house at —— Armour avenue."

"The statement was true—and the man who sold her and the woman who bought her were both sent to the state penitentiary as a penalty for the transaction!"

Again:

"The disgraceful facts are these:

*Some 65,000 daughters of American homes and 15,000 alien girls are the prey each year of procurers in this traffic, according to authoritative estimates. Even marriage is used as one of the diabolical methods of capturing girlhood and young womanhood and 'breaking them in' to a life of shame.*

*"They are hunted, trapped in a thousand ways; trapped, wing-broken, sold—for less than hogs!—and held in white slavery worse than death.*

*"The daughters of all of us, our sisters, even our wives are looked upon as prey for the white slave traffic."*

Inexperienced country girls, lured to the cities by promises of good positions; heedless and impulsive girls, trapped into run-away fake marriages; trustful city girls, who visit ice-cream parlors and unsuspectingly eat or drink that which has been "fixed" for their ruin; foreign girls, who land in this country and find themselves among the ravening wolves that are ever on the prowl.—these are typical victims of the white slaver. Once decoyed into the house of prostitution, there is no escape.

In those dens of horror they are sold to all men who can pay the price—young men or old, clean or unclean, healthy and diseased, black or white. Hope dies, youth fades, strength departs, cocaine and whiskey fold the once lovely and innocent girl in their tightening coils, and the poor hideous hag,—no longer fit for the business,—is drugged, and shoved into outer darkness, and her place filled with another trapped victim, and another and another!

How our noble Christian women can rest in peace while this diabolical traffic is going on; how it is that they can go gadding about the foreign world, ministering to black women in Africa, brown women in Hindustan and yellow women in China,—when there is so much of agonizing tragedy at their own doors, is difficult to understand.

It is a horrible thing when you think of it—that your own sister or daughter, going to pay a visit to some friend in one of our big cities, might, out of sheer lack of experience and suspicion, *disappear from your life forever*, or be rescued in some chance police-raid and be returned to you *in such plight that you'd rather see her in her grave*.

Mrs. Ophelia Amigh writes:

"As one whose daily duty it is to deal with wayward and fallen girls, as one who has had to dig down into the sordid and revolting details of thousands of these

sad cases (for I have spent the best part of my life in this line of work), let me say to such mothers:

"In this day and age of the world *no young girl is safe!* And all *young girls who are not surrounded by the alert, constant and intelligent protection of those who love them unselfishly are in imminent and deadly peril.* And the more beautiful and attractive they are, the greater is their peril!"

Giving the history of a typical case, Hon. E. W. Sims writes:

"Among the 'white slaves' captured in raids since the appearance of my first article is a girl who is now about eighteen years of age. Her home was in France, and when she was only fourteen years old she was approached by a 'white slaver' who promised her employment in America as a lady's maid or companion. The wage offered was far beyond what she could expect to get in her own country—but far more alluring to her than the money she could earn was the picture of the life which would be hers in free America. Her surroundings would be 'luxurious'; she would be the constant recipient of gifts of dainty clothing from her mistress, and even the hardest work she would be called upon to do would be in itself a pleasure and an excitement.

"On arriving in Chicago she was taken to the house of ill-fame to which she had been sold by the procurer. There this child of fourteen was quickly and unceremoniously 'broken in' to the hideous life of depravity for which she had been entrapped. The white slaver who sold her was able to drive a most profitable bargain, for she was rated as uncommonly attractive. In fact, he made her life of shame a perpetual source of income, and when—not long ago—he was captured and indicted for the importation of other girls, this girl was used as the agency of providing him with \$2,000 for his defense.

"But let us look for a moment at the mentionable facts of this child's daily routine of life and see if such an existence justifies the use of the term 'slavery'. After she had furnished a night of servitude to the brutal passions of vile frequenters of the place, she was compelled each morning to put off her tawdry costume, array herself in the garb of a scrub-woman and, on her hands and knees, scrub the house from top to bottom. No weariness, no exhaustion, ever excused her from this drudgery, which was a full day's work for a strong woman.

"After her scrubbing was done she was allowed to go to her chamber and sleep—locked in her room to prevent her possible escape—until the orgies of the next day, or rather night, began. She was allowed no liberties, no freedom, and in the two and a half years of her slavery in this house she was not even given one dollar to spend for her own comfort or pleasure. The legal evidence collected shows that during this period of slavery she earned for those who owned her not less than \$8,000."

For the purpose of arousing the authorities in Canada, and securing their co-operation with American officials and organizations, the evidence, covering "innumerable cases", was formally presented.

I select these as fair examples:

"In response to a newspaper advertisement a young girl from Eastern Ontario came to work, as she was led to believe, in Mrs. M.'s millinery store. Her family grew anxious about her, and her brother came to the town where she was supposed to be, inquiring for Mrs. M.'s millinery store. The men on the street laughed at him, and finally a person out of pity informed the young man that Mrs. M.'s was a house of prostitution. The young man learned that his sister had died from that house and had been buried some weeks before.

"An attractive woman agent spent some time at a leading hotel in a Canadian city. She professed to be greatly attracted by Canadian girls and advertised for a number of them to fill positions in one of the cities of the United States. She succeeded in inducing four young women to go with her. Three of them have not been



#### THE LAST STAGE—MENTAL, PHYSICAL AND MORAL RUIN

heard of since. The other was found in a den of iniquity, and returned home broken in health.

"A graduate of Toronto University replied to an advertisement for a traveling companion. By correspondence an attractive offer was made and she came to Toronto under arrangements to meet her employer. Her friends, not hearing from her, followed her to the city, to find that the address given in the letters was a vacant lot. The young lady has never been heard from since.

"A young woman from an Ontario town came to Toronto to visit her aunt. Having been in the city before she did not notify her aunt of her coming. Arriving at the house she found her relatives absent. An attractive looking woman a few doors away made inquiry, and learning the young woman's disappointment invited her into her house to wait until her aunt returned. She pressed her to remain for tea and to stay all night. In this case again the young woman discovered to her horror that she was the unsuspecting victim of the White Slave Traffic.

#### THE RUNAWAY MARRIAGE SCHEME

"The runaway marriage is one of the favorite devices of the White Slaver. Two sisters went from an Ontario village to the city of Winnipeg. A young man began to pay attention to one of the sisters, frequently taking her out driving and to public



## LITTLE TENEMENT TOILERS

With the exception of the infant in arms, these are all working children

gatherings and places of amusement. By his devoted and continual attention their friendship continued. One evening the sister went out with the young man and did not return. A business man, possessed of means, who was a friend of the young woman, declared he would find her; and, going to Chicago, he went from house to house in the red light district until he found the unfortunate girl."

This magazine could be filled with similar cases, and even then the hideousness of the devilish traffic would not be laid bare. The worst of the facts cannot be printed.

If the depravity which goes to the extent of forcing women to practice unprintable enormities of vice, in public, in the big cities, is too great to be coped with, too terrifying to be mentioned, then the missionaries might begin with smaller places, like Atlanta, for instance, where there seems to be a tolerably well established system of white slave traffic to seize upon the unsophisticated young girl from the rural districts. Surely Miss Houston knows that such girls are sent from place to place, as their freshness palls, until nothing remains but the murkiest resorts of the slums. If but a few of these hapless girls could be saved, no doubt the Lord would not withhold the crown of glory from those who interposed between them and hell, and saved society from just that much further contamination.

Oh, Miss Houston! Your generous soul expands with sorrow for the black women of Africa who are buried alive at the funeral of some powerful chief,—but isn't the doom of the white girls, sold into loathsome slavery to negro brutes, infinitely worse? To those African women—only a few at that—death comes just once, and then all is peace and rest. But to your white sisters, caged in the vile dens of prostitution, comes every day something more horrible than death.

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Miss Houston endeavors to demonstrate that had the apostles established secular or literary schools in Rome or Syria or Greece, it would have been a case of "Carrying coals to Newcastle". Not at all. Only the upper classes in the Roman empire were educated. There were millions of unlettered men in the regions where the Apostles pushed their conquests. In fact, it was among the poor and the ignorant, the slaves and the proletariat, that Christianity first got its foothold. This is notoriously true. Why, then, did the early missionaries establish no schools, no colleges, no hospitals, no dispensaries? Because there was no scriptural authority for it.

Does not Miss Houston recognize it as a "Case of carrying coals to Newcastle", when we send missionaries to Europe to found schools and colleges? Or when we enter Japan to compete with the splendid facilities for education which that empire offers to all her children? Or when we establish in China the Missionary school to compete with the Government school? Or when we offer an absolutely free education to Hindu children who can get all the schooling they want from the English, whenever the parents of the children show a willingness to cooperate with the English and bear a proportion of the expense?

It is a sin and a shame—a burning wrong and disgrace—that we should be forcing these Missionary schools upon the alleged heathen when we need them so badly for millions of our own boys and girls. Miss Houston's own labors have been principally in Cuba and Mexico, Christian countries, both. For hundreds of years they have been Christian, just as Europe is Christian, and just as Armenia is Christian. It is certainly a phenomenal state of affairs, when the churches of this country are asked to put up the cash for missionary work among



**NEW YORK CELLAR PRISONERS**

Illegally employed, they were never allowed to go out of doors, their only recreation being taken in a dark, filthy cellar

peoples who have been Christianized for ages. Armenia was "won for Christ" more than *eighteen hundred years ago*, and yet we must furnish money for missionary preachers, schools and colleges in Armenia!

"We must win Mexico for Christ", say the Protestants, and we send missionaries to do it. "We must win the United States for Christ!" say the Catholics, and they send missionaries to do it.

And the Protestants are not winning Mexico nearly so fast as the Catholics are winning the United States. (It must be a sad puzzle to the heathen to tell which Christian sect is the real thing.)

The Christian missionaries claim that they have hundreds of thousands of converts in heathendom. If this be true, why are not converts numerous enough to spread the Gospel among their own people? Why not let them establish the endless chain system, one convert working to make another, one church to establish another, as was the case in the pioneer days of Christianity? For three hundred years missionaries have been at work in China—isn't China ever going to have enough Chinese converts to Christianize China?

How does it happen that Chinaman, Japanese, Hindu or African, claiming to be a convert to Christ, never undertakes to do for his native land what Patrick did for Ireland, Columba for Scotland, and the British disciples won by Augustin for England?

*WHY IS IT THAT PRACTICALLY EVERY ORIENTAL "CONVERT" WHO HAS MADE ANY EFFORT TO PROSELYTE HIS OWN PEOPLE HAS HAD TO BE PAID TO DO IT?*

This fact of itself is enough to prove to every unbiased mind that we are not Christianizing the Chinese and the Hindoos. *We are simply bribing them to act the hypocrite.* Even their children, who are glad enough to get the education we give them, do not take our religion.

\* \* \* \* \*

While writing this editorial a friend sent me a newspaper clipping which throws quite a cheerful light upon Miss Houston's references to missionary hardships:

"A \$15,000 boat to be used in the missionary service on the Kongo River, Africa, will be built in this city. The contract has been awarded by the Foreign Christian Missionary Society, of Cincinnati, from James Rees & Sons Company. It is expected the craft will be completed in time to be placed on exhibition during the centennial celebration of the Disciples in this city next October. The boat will be named the Oregon, in honor of the Oregon State Missionary Society, which pledged to raise the money to pay for the boat after listening to Dr. Royal J. Dye, of the Kongo Mission, tell of his needs for the better prosecution of his work. He will be in complete charge of the boat, which will be the first craft built for such a purpose in the United States. The boat will be manned by a crew of ten persons and will have a capacity for one hundred passengers."

That sounds like "hardships", doesn't it? An elegant, up-to-date floating palace, for the missionaries who are out after those Congo Niggers. Oh! shades of Paul and Timothy and Augustin and Columba! They never knew the joys of the chase of the benighted heathen in fifteen-thousand-dollar houseboats.

Fifteen thousand dollars for one missionary boat on the distant Congo, and the yearly expenditure of hundreds of dollars to operate it! Were the same amount of charitable donations invested in a floating hospital for sick children, and set afloat in Lake Michigan, or off New York, or on the Potomac, how many thousands of precious little lives might be saved,—children who are perishing in crowded, stifling tenements of the large cities!

Suppose the thousands of trained, heroic workers in the foreign fields were summoned home; suppose that the golden stream now flowing Eastward were devoted to the removal of the frightful conditions which, in our own land, are becoming worse every day,—would it not be a saner purpose, as holy a task, productive of infinitely greater results in the uplift of the human race?



JUVENILE TEXTILE WORKERS ON STRIKE IN PHILADELPHIA

The 65,000 American white girls who are being sold into bawdy-house slavery are of greater importance to the future of Christian civilization than every negro on the face of the earth. The loss to our national future and to the world's aggregate of intelligent manhood of the tens of thousands of white children who are filling the neglected garden of life with weeds instead of flowers, or who are physically and morally wrecked by child slavery,—are of more consequence to our hereafter than all the feet-bound maidens of China, all the child-widows of India, all the men, women and children of Africa.

In the name of common sense, enlightened patriotism and wholesome Christianity, will we never so regard it?

\* \* \* \* \*

He that provideth not for his own household is worse than an infidel. To that effect speaks Holy Writ. My contention is that in the

matter of furnishing food, clothing, books, medicine, secular education, industrial training, orphan's homes, asylums and kindergartens, we owe our first duty to our own national household.

The brotherhood of man does not make it your duty to feed somebody else's children before you feed your own.

*First*, maintain and educate the boys and girls that you caused to be brought into the world. *First*, you are responsible for *them*—not for the children that some other man begot.

Have we not a national, as well as an individual household? So I contend. The people of the American Republic are as truly your national household, as the inmates of your home constitute your individual household. That being indisputably so, why is it not good doctrine to say that inasmuch as the Bible tells us to provide for our individual households first, it is analogous that we should fully provide for our national household, *before carrying anything but the Word of God to the heathen?* Just as it is our natural duty to provide for our children before furnishing maintenance and support to the children of others, so it is our patriotic duty to carry relief to the needy of our own country before making foreigners the beneficiaries of our bounty.

(After the manuscript of this article had been sent to the Managing Editor, the press dispatches announced the death of a beautiful young lady, of Cincinnati, Miss Elsie Gasser, whose physician attributed her failure to rally from an operation "to the pernicious effects of the evil custom" of tight lacing.

Asked if it was true that one of the physicians was so struck with the injury that the girl was shown to have done herself by tight lacing that he contemplated a pamphlet against it, Dr. Strohback said:

"What good would a pamphlet do? Girls just will be so interested in style that they will lace. No pamphlet will stop them."

Possibly a few of the Chinese girls who have been persuaded by American missionaries to defy the fashion which demands small feet for Celestial ladies, might accomplish good results if they would come over and endeavor to work a change of American style in the matter of small, round waists or "tube.gowns".)



## DECADENCE OF SOUTHERN ORATORY

**I**N THE SHAPING of national policies and legislation, it cannot be said that Southern orators now wield any considerable influence. The North is in full control. The Protective System, which breeds millionaires and paupers, is built with particular reference to New England manufactures. Pretty nearly everything that the South has to buy comes higher because of the tariff: pretty nearly all that she sells must be sold in free competition with the whole world.

Our financial system puts the producers and small dealers at the