

sand are driven into deeper degradation by the gin-trade. Along the greater part of the West Coast four centuries of contact with Europeans have only raised a taste for gin, rum, gunpowder and guns. There is no shirking the naked reality that European influence for evil enormously counterbalances any little good we have produced ; but among the Muhammadan tribes of Central Sudan no beer or spirits found place in their markets. Muhammadan missionaries in Sierra Leone and Lagos declare war upon our chief contribution—the gin-trade."

In the Cameroons, Germany acquired a fine colony by gifts of unlimited rum. In the Congo basin, "though regretting that gin is currency and not liking to have it introduced into the Upper Congo," Stanley found in 1880 that traders had so supplied the people with rum, that without it trade was impossible on the Lower Congo. Thus the foundations of the Congo State rest on rum, though Stanley wrote : "If it depended on me, I would have no more to do with rum than with poison." Until the railroad around Livingstone Falls joins the Lower to the Upper Congo, the natives of the inner Congo basin are comparatively safe from our liquor-traffic, for the enormous cost of portage is a prohibitory tariff against the import. But in the Congo coast-country the rum-trade has ruined the natives, and the ingress of European spirits to the rich heart of Africa would rot it out. In the Congo State the battle will be between the Bible and the bottle.

In Angola and Mozambique the success of the Portuguese as wealth-winners is said to be based solely upon aguardiente, the vilest distillation known to the liquor-trade. Portuguese traders have destroyed whole tribes by enslaving them to the appetite for liquor, and so weakening them that Arab slavers met with feeble resistance.

In South Africa Sir Charles Warren, its late commissioner, says : "We take Bible and brandy-bottle to the natives. Unfortunately we send the Bible last. The blood of thousands was crying to heaven against the British, and yet from expediency we refused in 1886 to take action." A missionary maintains that England in South Africa has been a greater curse than blessing. Dutch and English governments have caused the extirpation of entire tribes—*e.g.*, the Hottentots—through brandy. Time and again English colonists have annexed regions which banned and barred out the liquor-traffic by native laws ; but these men of English blood nullified the law of the land, introduced saloons despite the piteous pleas of chiefs and peoples, and ruined Basuto, Griqua and Zulu. A colonial legislator said : "Licensed victuallers' vested rights are not to be trampled under foot for the sake of blackamoors." The results of such a policy are, it is said, the Zulu war of 1879 and the increasing poverty of Cape Colony.

In Gazaland, bounded by the Zambesi and Limpopo rivers, King Gungunya found that the English and Portuguese liquor-traffic was destroying entire tribes on the Umkomanzi river, and in 1891 sent envoys to