

TRAFFIC IN GIRLS AND WORK OF RESCUE MISSIONS

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Traffic in Girls and Work of Rescue Missions by Charlton Edholm

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CHARLTON EDHOLM

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AND WORK OF
RESCUE MISSIONS**



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"The best part of beauty is that which a picture cannot express."—*Ruskin*.

TRAFFIC IN GIRLS
AND WORK OF
RESCUE MISSIONS

... BY ...

CHARLTON EDHOLM,

THE TEMPLE, CHICAGO.

*Evangelist World's W. C. T. U. Training School, Evangelist National
Gospel Mission Union.*

This is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.—*Isaiah 63: 22.*

What shall we do for our little sister?—*Songs of Solomon.*

PUBLISHED BY THE AUTHOR.

1899

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Preface.

We shall always rejoice that the First Methodist church of Oakland, California, represented by its Pastor, Rev. Dr. E. R. Dille, and O. B. Smith, invited Evangelists Crittenton and Carpenter to hold revival meetings there in 1891, and that the noted temperance orator, Colonel George Babcock, introduced us to these good men, for, although for years interested in everything that concerns womanhood, and especially resenting the injustice of the double social standard of purity, and having written many newspaper articles on Social Purity, yet, it was not until God, through his servant Charles N. Crittenton, showed us the vision of the horrors of the brothel, that we were as if by electricity shocked into the rescue work. Once as he was pleading for the girls as he so well can, he said, "Let us see what God wants you to do;" and letting the Bible fall open, our eyes rested on the Macedonian cry "Come over and help us." It seemed as though we could see the thousands upon thousands of our little sisters writhing under the cruelties and cuts and bruises and oaths and the unutterable atrocities of the brothels, and with streaming eyes and outstretched hands they imploringly cry, "Come over and help us."

Still we hesitated and said, "Mr. Crittenton, I can give everything to God but my reputation. But in this rescue work you must mingle among these de-

graded ones and I fear for my reputation." Then he said so gently, "Dear sister, don't you know it is written of Jesus 'He made himself of no reputation.' Can't you follow your Master? You give your reputation to God and he will keep it. You try to keep it yourself and you'll lose it. You follow Jesus. He is leading you." We were not "disobedient to the Heavenly vision," so upon bended knees we listened to that Macedonian cry, and ever since, the one thought of our life has been, "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free."

But how, when a work is to be done, God opens the way! In answer to our pleading cry, "Lord, what wilt thou have me to do?" June 3, 1891, this good friend and brother in Christ wrote me a letter in which were these words: "My sister, do you know our God is going to use your pen and lips in a wonderful manner, to awaken people to the necessity and importance of going to this too long neglected class to tell them of a better way? My heart has rejoiced since I met you, and when, telling you the terrible wrongs which these poor girls suffer, I saw the sympathizing tears for your erring sisters course down your cheeks, I said in my heart, 'Truly another champion for her own sex,' and now when I read in your letter 'God helping me, I will more than ever consecrate myself to this work of rescue,' I thank God and take courage, and pray God to use all He has and continue to increase the number of men and women consecrated to this work, who with the old prophet Jeremiah will continue to cry, 'Oh that my head were

waters and my eyes a fountain of tears that I might weep [and work] day and night for the slain daughters of my people.'” Then followed the proposition to write the book. With such an inspiration as that surely one could write a book. More and more when listening to the wrongs of our erring sisters the burden became so heavy that the word of God constantly came to us, “Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins,” and that other command “Write the vision and make it plain upon tables that he may run that readeth it.”

As the title of the book is “The Traffic in Girls and Work of Rescue Missions,” we have used facts which have come under our own observation, the substance of our lectures in the churches in the form of addresses to an audience, as that has been the request of thousands of our hearers. God grant that these facts rouse America as William T. Stead roused England. When the Pall Mall Gazette containing his “Maiden Tribute of Modern Babylon” appeared, no wonder the world fairly reeled under the awful disclosures. Libertines, saloon-keepers and brothel slave traders gnashed their teeth in rage that their infamies were exposed, and the cheeks of mothers blanched with terror as they learned of the snares set for the unwary feet of maidenhood.

These facts are confirmed by the courts, by police officers, by converted procurers, by the stories of the converted girls, and by men of the world, and therefore the public may rely implicitly on the testimony submitted in proof that there is an organized, system-

atized traffic in girls. Hundreds of men, under the promise of speedy marriage, get girls to accompany them, and by mock marriage and seduction accomplish their ruin, and then enticing them into brothels, these victims find themselves prisoners and slaves. Very, very few girls are in these haunts of infamy from choice, and all are "more to be pitied than condemned." When once the American people realize that shameless men and women, these demons in human shape, make merchandise of their girls, they will arouse themselves from their strange apathy and sweep this white-slave traffic into oblivion.

It has been our constant aim to show that alcoholic drink is largely the cause of the social evil. The saloon and the brothel are twin barbarities. When the millions of Christian men vote out the saloon, or give women the ballot so they may, they will rejoice to find the reign of purity is voted in.

It has been a pleasure to quote the words of many of our great social purity reformers, and instead of reading their works and reproducing their ideas in our own language, we have chosen the more honest and more complimentary method of giving them the credit for their own writings. We heartily thank all who have aided us in the preparation of this work, and especially the writers of the descriptions of the various Rescue Missions.

To Miss Frances E. Willard, Lady Henry Somerset and Josephine Butler who have lent the benediction of their pictured faces to grace our work, we are very grateful. Their constant labors for social purity are well known, and they also stand as the leaders of