

# DEVASTATION OF INDIA'S MILLIONS BY OPIUM.

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UCH has been written—although not too much—concerning the ravages of the opium habit in China, and Great Britain's responsibility in reference thereto; but comparatively little has been publicly made known regarding the stealthy spread of this terrible vice under British rule in India and Burmah. The people of Great Britain are almost in total ignorance of the grave moral issues involved in the Indian aspect of the opium question. It is neither proper nor safe that such lack of information should continue. Behind British administrators in the East, who come and go, many for no higher objects than pay and pension, the British people are responsible for the welfare of the unrepresented millions of India and Burmah. Upon the ministers and members of the Christian Churches of Great Britain, responsibility rests in a double degree.

The serious beginning of the evil may be traced back to rather more than a century ago, when the profligate Warren Hastings, Governor-General of India, finding that there was a small market for opium, for medicinal purposes in China, conceived the abominable idea of inculcating a taste for the drug as a sensuous indulgence among the Chinese, for the purpose of developing a trade in India-grown opium. With that object ships were sent to the Chinese coast, and quantities of the pernicious drug were given away to the inhabitants. The next year the same ships carried it for sale at a low price; and thus the disastrous trade sprung up.

In India, Warren Hastings obtained seeds, advanced money to Native cultivators of the poppy, bought from them the crude opium resulting, and had it manufactured at a Government factory for export to China. The system thus wickedly begun is continued by the British Government to this day.

Wherever the Indian Government established an opium plantation, the opium vice, as a natural sequence, grew also. Even in the earlier stages of this plague, Europeans in India, as well as Natives, became its victims. Lord Clive, who was for some time Governor-General, was a slave to the opium habit. He would sit "silent and torpid for hours," and again, "in acute physical suffering." He committed suicide at the age of forty-nine.

A brief leaf from the history of the opium pestilence in Burmah will help to throw light on a great deal in India also.

The opium habit was spread in Burmah by a similar Satanic device to that which had been so successful in China. Under Native rule, the punishment for using opium was death. But with the introduction of British rule, "organized efforts were made by Bengal agents to introduce the use of the drug, and to create a taste for it amongst the rising generation. The general plan was to open a shop with a few cakes of opium, invite the young men, and distribute it to them gratuitously. Then, when the taste was established, the opium was sold at a low rate. Finally, as it spread throughout the neighbourhood, the price was raised, and large profits ensued." (*Vide* evidence of Dr. George Smith before a Parliamentary Committee in 1871). In 1880, Sir C. U. Aitchison, Chief Commissioner of Burmah, reported officially: "The papers now submitted for consideration present a painful picture of the demoralization, misery, and ruin produced amongst the Burmese by opium smoking. Responsible officers in all divisions and districts of the province, and Natives everywhere, bear testimony to it. To facilitate examination of the evidence on this point, I have thrown some extracts from the reports into an appendix to this Memorandum. These show that, among the Burmans, the habitual use of the drug saps the physical and mental energies, destroys the nerves, emaciates the body, predisposes to disease, induces indolent and filthy habits of life, destroys self-respect, is one of the most fertile sources of misery, destitution, and crime, fills the jails with men of relaxed frame, predisposed to dysentery and cholera, prevents the due extension of cultivation and the development of the land revenue, checks the natural growth of the population, and enfeebles the constitution of succeeding generations."

Sir C. U. Aitchison also wrote: "When reviewing the Report on the Administration of Criminal Justice for the year 1877, my attention was drawn to the change which was alleged to be gradually coming over the Burmese national character under British rule. One of the principal causes assigned was the growing habit of opium smoking. Shortly afterwards, when on a visit to Akyab, I was waited upon by a large deputation of the most influential Natives of the town, who presented a petition describing, in very forcible language, the misery entailed on the population by opium, and praying that the traffic in opium might be altogether abolished in Arakan."

In consequence of these disclosures, the Government felt obliged to order a reduction in the number of opium shops in Burmah, and public indignation was thereby (as will be seen) too easily appeased. It was subsequently officially stated to the British House of Commons that the number of opium shops in the whole of Upper and Lower Burmah had been reduced to thirty; and to one in the Akyab district, from which the before-mentioned petition had been presented to the Chief Commissioner, the highest Government official. The key to this assuring Parliamentary statement is furnished by Mr. Maurice Gregory, one of the editors of the *Banner of Asia* (Bombay), who, writing from Akyab in December last (1890), says: "It is perfectly true that there is only one opium shop in the Akyab district dealing directly with the Government, but this opium shop distributes the Government opium to many hundreds of other shops. I saw yesterday at Akyab fifty of these dens in less than forty-five

minutes. Mr. Htoonkyawoo (a Burmese gentleman who kindly acted as my guide), told me that his estimate of the number of dens in the Akyab district, the town included, was at least a thousand, all supplied by the one licensed shop which appears in the Government reports."

Another paragraph from Mr. Gregory will complete this picture of what British rule is doing for the inhabitants of Akyab (notwithstanding the protests of its best citizens); and, as per sample, for the people of Burmah generally: "I have been through the accident wards of the largest accident hospital in the world, the East London Hospital. It was a sorrowful sight, but the sympathy for the sufferers was mixed with a feeling of satisfaction that they were so well attended to. But my visit to the Akyab dens yesterday was one of unmitigated pain of heart. The emaciated frames, the stertorous breathing, the fevered pulse, the wrecked lives, the ruined souls, lay heavily upon me. Dozens of the victims, thinking that I was a missionary, asked me for some medicine to stop the terrible pain which accompanies the slightest cessation of the use of the drug after the first few months from the commencement of the habit. They all knew the drug was ruining them, and they all wanted to give it up, but dared not face the racking torture of the process. Eventually I had a sort of an open meeting of about a hundred of them, to whom I explained through Mr. Htoonkyawoo that I had come to assist them if I could, and, God helping me, I would tell all the Christian people I could reach, about their sad case."

While these facts illustrate the oft-shown value of official Parliamentary statements on moral questions in far-distant possessions, ought they not also to touch the quick of the Christian conscience of Great Britain, and lead God's people to ask with mourning and tears, and a resolve for practical repentance, What He thinks of a thousand licensed opium hells at a place under a so-called Christian Government while in the city itself there is not one resident Christian missionary?

How the opium policy of a Government which is Christian in name, tends to thwart the work of ambassadors for Christ, while it attacks home-life, has lately been forcibly depicted by the Rev. A. T. Rose, a missionary in Burmah. He says: "May I give one of many similar instances? I am in the town of Danubyu, and call at a house where the mother and two daughters are busy making thinbyu mats. I give and receive in return a polite salutation. I ask, 'Can you read?' The mother says, 'Yes, we can read.' 'Would you like to read one of my books?' The mother asks what kind of books. I reply, 'About Jesus and His religion.' The mother answered, 'No, I know enough of your religion.' After a pause I said, 'May I ask what you mean?' 'What do I mean?' she replied with flashing eyes: 'twenty years ago my husband was an industrious and respectable man; he had paddy fields and bullocks, and two large boats, and traded to Rangoon; now all is gone, and I and my daughters have to work night and day to supply him with opium;—and my two sons are going the same way!' I afterwards saw this man, a mere skeleton, a wreck, body and soul. The two sons, then in an opium and gambling den, soon found their way to the jail. There are thousands of similar families in Lower Burmah."

But now let us turn to India.

According to official statistics, there were eight thousand, nine hundred and thirty-one licensed sellers of opium in India three years ago (1888). The number has since been largely added to. The blood revenue received from opium by the Indian Government in the Madras Presidency alone has increased 24 per cent. in one year. The veteran missionary, Rev. Thomas Evans, writes of the Government reduction of the price in the North-West Provinces and Oudh, in order to push the trade. At the close of 1889, the total number of opium dens and shops was stated at ten thousand.\* Later information from private, official, and confidential sources, places beyond doubt that the Government of India are making still further preparations to spread with increasing rapidity the disastrous opium vice. The effects already produced may be faintly gathered from the following testimonies of diverse but competent eye-witnesses:—

#### CHRISTMAS EVE AT BOMBAY.

Mr. Alfred S. Dyer, Editor of the *Bombay Guardian*, writes: "On Christmas Eve (1890) two newly-arrived missionaries, and two others, accompanied me to view some of the samples in Bombay of the licensed facilities which the British Government in India provide for the destruction of those subject to its rule. Centrally situated, close to a large municipal market, we pause before a dingy building, and pass into a large, dark, stinking room, dense with poisonous opium smoke. It is a veritable black hole. The first objects that are visible in the semi-darkness are two little children, of about five and six years of age respectively, lying on a dirty mat near the door in a comatose state. A man is fanning one of them, who seems to have been overdosed, and is as still as a corpse. We penetrate further. Human forms, in all stages of opium stupor, including two or three women, are lying thickly together on benches, with only a narrow passage between. One of my young missionary companions counts eighty-eight, doubtless missing some in the obscurity. Several of these are emaciated by the vice almost to skeletons, and the difficult respiration of one and another (suggestive of the "rattles") tells us that death will soon be upon them. But I can stand this suffocating opium atmosphere no longer. We all make for the street, passing again the two comatose children near the door. It is a beautiful, bright, balmy night. As I stand again in the fresh open-air, I wonder how many Christian people in Great Britain, who, to-morrow, in nearly fifty thousand places of worship, will celebrate the advent of the Lord Jesus, know of the massacre of humanity that is being wrought in India and Burmah in the British name.

"We enter other opium hells, but the sickening similarity of these licensed slaughter places in Bombay makes further description by me unnecessary. Another aspect of the evil is seen in the shops for the sale of the poison, to be consumed in the homes made wretched and desolate by it. The hour is late, but the throng of customers, with one exception, is unabated as we pass. One of the Government's licensed

\* "Dens" is a word which truthfully characterises the licensed vestibules of hell where opium is sold and smoked on the premises, as hereafter described. There are also licensed shops, where the poison is sold to be consumed elsewhere.

accomplices, with a Satanic smile, produces, unasked, a large unbroken ball of the infernal commodity, and exhibits to me, with an air of satisfied pride and exoneration, the seal of the Queen's Government which it bears. This is the crowning infamy in India—of government without God. But doth not God see; doth not He consider? Yes: 'I know that the Lord will maintain the cause of the afflicted, and the right of the poor.' 'The way of the wicked is an abomination unto the Lord.' 'The way of the wicked He turneth upside down.'"

#### AN AMERICAN MISSIONARY ON THE GOVERNMENT SHAMBLES.

Rev. Arthur W. Prautch, an American missionary in Bombay, who is well acquainted with the haunts and the homes of the people, writes, on December 22nd, 1890: "The thought oppresses me that, in this city, there are ten thousand persons addicted to the opium vice. This involves untold misery for the families of the victims, as well as for the victims themselves. There are two ways in which opium is sold (1) in pellets to be taken home; (2) in liquid form to be smoked in the licensed retailer's den. I have seen forty customers waiting at one shop to be served. Why do they buy? Some, because they are slaves to it. Others are nurses to European children, who put opium into their finger nail, and let somebody's baby suck itself into a stupor: the mother, seeing the quiet child, and not knowing the cause, is pleased with the nurse. Others are Native mothers, who go out to work, and who dose their children while they follow their employment. It has been remarked to me by strangers, 'How very quiet many Native children are!' Yes, they are very quiet; but what will the harvest be? Of course, these drugged European and Native children will grow up with an awful craving for opium and stimulants, and will soon make shipwreck of life.

"As I write, and think of the scenes of these licensed human shambles, the masses of people who are suffering through this officially-fostered vice, the army of children who are getting the insatiable passion for opium, my heart is bowed in sadness. I see no light, except from a righteous God, who now bears with the British nation. It seems that heartless statesmen, who tempt these poor people to their destruction, will not move unless compelled to do so, and we in India cannot move them. It is never right for a Government to collect revenue at such a fearful price. What will the condition of things be when the habit becomes more universal? Who will shoulder the responsibility of the harvest of suffering?"

#### A MAHOMEDAN MOTHER AND HER WRECKED SON.

One other scene from the commercial capital of India. Mr. Maurice Gregory, writing in August, 1890, says: "I took an up-country missionary to see some of the Bombay licensed opium dens last night. One of these places was up a filthy, narrow gully, about four feet broad, which wound round and about in the most crooked manner. It is kept by a Chinaman. My missionary companion hesitated at first about going to such a cut-throat looking place, but I assured him that it was quite safe. Here a striking incident occurred. Outside was a Mahomedan

young man and his old mother. The young man is a confirmed slave to opium. His mother said his age was only twenty-one, but he looked at least fifty, shrunken and bent, and a mere skeleton. He does no work, but his father gives him four annas (about 6d.) a day for opium, else he would die. All he can now eat daily is a small tea-cup full of food. Mr. Robert Thompson, who accompanied us, earnestly explained to the old mother that it was wicked Europeans who were not Christians, who licensed such dens, and that there were real Christians, followers of Jesus Christ, who were trying to put a stop to this legalized wickedness. She listened intently, and then, lifting her outspread hands above her head, like an inspired prophetess, she said, 'Man indeed cannot do it. Only an Almighty God can stop this awful thing?'

#### RAVAGES OF THE OPIUM PLAGUE IN SMALLER CITIES.

Dr. Morison, Presbyterian Missionary at Rampore Beaulah, Bengal, having been asked for information concerning the opium plague in that place, towards the close of 1889, visited the Government opium dens, and replied in part thus to Mr. Donald Matheson, Chairman of the "Society for the Suppression of the Opium Trade," London:

"I stepped into a den, and found 12 men sitting down to their pipes. My sudden entrance was followed by a rush for the door, but I stayed them, and told them to tell me all about the habit. Many of the smokers I knew personally, all belonging to the labouring classes. On looking over the smokers, I saw that most of them were sallow-complexioned, and one in the last stage of emaciation. I asked what was the effect of smoking upon them. They all, with one accord, said that it dried up their bodies, and the craving for it was such that they could not give it up. They said that 'if they gave it up they would die, but, Sir, if you would give us some medicine to help us, then we might give it up.'

"I asked how many men came there. They said about 50 or more daily. This was the testimony of the shopkeeper, whose interest it is not to show too large a consumption lest his license should be enhanced. I found none of them willing that these dens should be extended. On the contrary, all the men implored me to do what I could to have them closed, 'only let us die first, for if you deprive us of it suddenly we must die.' 'Ah,' said the shopkeeper, 'don't think the Maharanee (the Queen) will close these shops; she gets too much money out of these opium, ganja, and liquor shops to think of closing them.' I replied, 'Not so, you are wrong; if the good Maharanee and the good people of England knew that these shops are demoralizing and destroying the people of this country, they would shut them, and deliver you from the temptation.'

"My next visit was to another den, a quarter of a mile distant. I counted 15 at their pipes, and others waiting to take up each pipe as soon as it was unused. What shocked me here more than in the previous den was to find that the majority were young men under 25 years of age. Here I saw many whom I knew intimately, but whom I had not suspected of the habit. The lad in charge of the shop was a youth of 18 or 19, pale and thin, with brilliantly black eyes—characteristic of the opium smoker when under its influence. I asked him how he came to

be there. He said he was serving in charge of the shop, and received so much per day—I think he said four annas—of which he smoked the half, and the other half went to purchase food. The next man, who was in the act of smoking, told me he too was serving in the shop, and that if he smoked the value of 2d. per day he had usually only 2d. to give to his father and mother for food. Here were two young men in one shop, bound slaves by the fascinating drug! But I had not seen all yet. I turned to a young man of about 21 years of age standing near, and asked, 'What are you doing here?' He hung down his head and did not answer. The shopkeeper (*i.e.*, the first boy) said, 'Sir, he too is smoking opium.' 'But,' I said, 'how can you smoke it when you are not earning any money; you are out of work now (for he had applied to me for a situation as school teacher a few weeks before)?' He replied, 'I sometimes get work to do.' 'No,' said another smoker, 'his father supplies him with the money, and he smokes 2d. per day, or more, when he can get it.' 'But,' I said, 'his father is a poor man getting eight or ten rupees (16 or 20 shillings) per month, with a large family, how can he afford to encourage his son in this vice?' 'Why, Sir, if his father will not give him the money he will commit theft or some other crime to get money, and therefore his father, to save his good name, gives him six or eight pice (2d. or 3d.) per day.'

"I began to realize, for the first time in my life after 12 years' residence in this town, that there were forces at work under my very eyes that were swiftly and surely bringing ruin and degradation upon innumerable families in India, and that, account for it as we may, our Government was responsible for fostering and propagating this demoralizing plague. And yet I had not seen all, nor sounded the depths of, this polluting stream."

#### ANOTHER QUALIFIED WITNESS,

Also in answer to a letter of inquiry, the Rev. W. B. Phillips of Berhampore, Bengal, writes to the London Missionary Society on the evils of opium-smoking in that city, and in the district of Moorshedabad in which it is situated. From an able published summary of his lengthy communication, the following is taken:—"Moorshedabad contains a population of 1,353,000. The inhabitants of Berhampore, the chief civil station, number 27,000. Opium and *ganja* shops are scattered all over the district, the extent of which is about two and a half times that of Warwickshire.

"The first licensed opium den in Berhampore, which Mr. Phillips describes, was visited by him on February 10th, 1890. It was in a bye-lane. The door was shut, and over it hung a dirty piece of sacking. As he pushed open the door and stood among the astonished smokers, some of them beat a hasty retreat by an opposite door; one man drew a covering right over his head, but others put on a bold face; and made no difficulty of answering his questions. The shed was divided into three compartments, one for smoking *chandu*, and two for *gooli* (both forms of the opium drug, as explained hereafter). In this licensed resort of vice, Mr. Phillips confined his attention especially to the *chandu* slaves. There were five of them sitting or lying round a lamp, which

was merely a small jet of flame, enclosed in a pyramid-shaped glass case about six inches high. There was an opening at the top, and it was placed in the middle of a large trencher. Around the edge of the trencher was a row of little saucers filled with a black, semi-liquid substance. This was the *chandu*, which is liquefied opium. He watched the horrid process of opium intoxication in the person of a pale, thin man. Among those present in this inferno were butchers, bakers, a domestic servant, and others unknown. They were very uneasy at his presence, and tried to get rid of him quickly by saying what a vile and disreputable place it was.

"The next evening, Mr. Phillips visited two more dens, both confined to *gooli* smoking. The first was behind the busiest thoroughfare of the town. It was capable of seating about forty smokers. On his entrance twelve were present. On the floor was a plate of thick, pasty-looking sweetmeat. 'What is that for?' he asked. A mason, deeply engrossed in *gooli* smoking, looked up and replied, 'That is to take along with the *gooli*, so as to help on intoxication.' *Gooli* is a compound of fried guava leaves and opium. The man put a little into the hand of Mr. Phillips. It looked like a mass of minute charcoal shavings cemented together. He then broke off a piece, and rolled it into a little ball, the size of a pill. This pill he put at the top of a small, hollow, earthenware cone, which was fitted on to his *hookah* (pipe). The *hookah* was fitted into the neck of a broken earthen vessel; with a small pair of bamboo tongs, he then applied a little cake of glowing prepared charcoal to his *gooli* till he had smoked it all away. Mr. Phillips remarks—'It made me sad to think of the certain consequences of his vile habit.' Some of these men will smoke 36 or 48 *goolies* at a sitting, which means an outlay equal to the whole day's earnings of most labourers.

"Attention was next directed to a thin, tall, respectably-dressed man. His face looked very haggard, and he stood up in evident shame at being caught in such a place. He was a shopkeeper's assistant, and would inevitably lose his work in a short time, as opium-smokers can never be trusted near the till. Looking across the shed, Mr. Phillips saw three emaciated, crouching, ragged women, and asked, in surprise, 'Do women also smoke *gooli*?' 'Oh yes, many of them.' In the centre of the shed was another skeleton of a woman, who had charge of the business for a time, and was doling out by weight this poison from the devil's own workshop. Her customers were not only those who smoked on the premises, for others came who took it away for home consumption. A young man of twenty-two received his dole in a screw of paper. Mr. Phillips asked to see it. While he was unscrewing the paper, the visitor looked into his face and said, 'Why, I know you.' 'Yes sir, I made the rail for your mission boat.' That was eighteen months before. 'I felt at that time,' says Mr. Phillips, 'that some evil habit was robbing him of all life and energy, and rendering him a worthless carpenter. I see now what it was. Though so young, he is practically a wreck. I spoke next to two young men engaged in the silk trade. They were strong and well clad; but opium-smoking will soon change all that.'

"The next shop he visited was 'right upon the main thoroughfare, without any screen to shield smokers from the public gaze. Formerly

they used to have a piece of dirty sacking to hide their shame; but why should they blush when they are such important pillars to the British Empire in the East? A Government license gives boldness even to the scum of society.' The walls of the building inside were covered with soot and cobwebs. It was evening, and, as customers gathered thickly from that time onwards, the servant was busy cooking a large supply.

"Among those who were smoking as Mr. Phillips entered, was one of the most miserable objects he ever saw, a young man of twenty, with face thin, dirty and haggard, and clothes filthy and ragged; as he looked at him, a former pupil of his mission school spoke from the road, and said, 'A few years ago that man's father died and left him two thousand rupees, but he has spent it all in this way.' With such a sum in India, he might have done great things for himself and family, but he had become merely a broken down cumberer of the ground.

"The following morning, Mr. Phillips visited another similar licensed vestibule of hell. He says these four dens have slain their thousands. The last three are all on the same line of road, and within a quarter of a mile of each other. Between them there is, in the one case, a shop for the sale of block opium, and in the other a *ganja* shop. *Ganja*, a twin abomination to opium, is an intoxicating preparation of Indian hemp, which engenders lascivious imaginations, and finally destroys the intellect. In Berhampore Asylum, at the time Mr. Phillips wrote, there were fifty-one victims of this licensed article of *revenue*!"

#### DEGRADATION OF BRITISH ADMINISTRATION AT LUCKNOW.

How the opium pestilence strikes a visitor to India, who sees its causes and fruit for the first time, is vividly illustrated in Mr. W. S. Caine's brief word-picture of an opium den at Lucknow, contained in the volume which is one of the results of his tour in India in 1888-89.\* He says:—"A large Native house is passed, through the door of which streams in and out a swarm of customers. It is perhaps 3 o'clock in the afternoon. Entering with them, you will find yourself in a spacious but very dirty court-yard, round which are ranged fifteen or twenty small rooms. The stench is sickening, the swarm of flies intolerable, and there is something strange and weird in the faces of those coming in from the street. This is the establishment of another Government contractor, the opium farmer. At the entrance sits a comely, well-dressed Native woman, whose husband is sorting the arriving customers into the least-crowded of the side rooms. Before her is a table, on which are large bowls rapidly filling with copper coins. Enter one of the small rooms. It has no window, and is very dark, but in the centre is a small charcoal fire, whose lurid glow lights up the faces of nine or ten human beings—men and women—lying on the floor like pigs in a sty. A young girl, some fifteen years of age, has charge of each room, fans the fire, lights the opium pipe, and holds it in the mouth of the last comer, till his head falls heavily on the body of his or her predecessor.

"In no East-end gin palace, in no lunatic or idiot asylum, will you

\* "Picturesque India.

see such horrible destruction of God's image in the face of man as appears in the countenances of those in the preliminary stages of opium drunkenness. Here you may see some handsome young married woman, nineteen or twenty years of age, sprawling on the senseless bodies of men, her fine brown eyes flattened and dull with coming stupor, and her lips drawn convulsively back from her glittering white teeth. Here is a younger girl, sitting among a group of newly-arrived customers, singing some lewd romance, as they hand round the pipes. There is a bonny little lad of six or seven, watching his father's changing face with a dreadful indifference. At night these dens are crowded to excess, and it is estimated that there are upwards of 12,000 persons in Lucknow enslaved by this hideous vice. 'Green' hands can get drunk for an anna, or even less; but by degrees more and more opium is needed, till hardened sots require two hundred or three hundred drops of thick opium mixed with tobacco, to secure complete intoxication. An opium sot is the most hopeless of all drunkards. Once in the clutches of this fiend, everything gives way to his fierce promptings. His victim only works to get more money for opium. Wife, children, home, health, and life itself at last, are all sacrificed to his degrading passion."

#### OPIUM SLAVES APPEAL FOR MERCY.

The opium victim, in his best moments, is seized with helpless, hopeless despair, as he contemplates the iron habit which holds him in its relentless grasp. The sanction given to his vice by the spectacle of a so-called Christian Government pandering to it and profiting by it, has not utterly debauched his conscience. Allahabad (or "The City of God") is the capital of the North-West Provinces. The scenes described below point to its being made, under British auspices, two-fold more the city of Satan.

"On July 30th, 1889, in the evening," writes Mr. Maurice Gregory in *The Banner of Asia*, "I went with an earnest Native Christian to an opium shop, near the Gudri Bazaar, (Second-hand Market), Chowk, Allahabad. The entrance was by a short, broad passage, at the end of which was a counter where liquid opium was sold ready for use. Beyond this was a yard with several sheds opening on to it. From the sheds there were filthy little black dens, with only the door, and no window, in which hardly anything could be discerned but the flickering gleam of the opium-lamp. When the eyes became accustomed to the gloom, a group, or rather heap, of people lying on each other round the opium-lamp was discerned. In each of the sheds there were also several groups, each round a lamp. In addition there were a number of upstairs dens. There were eighteen groups altogether in dens and sheds. Very few of the smokers had any clothes on except their loin-cloths, and they looked pauperized, emaciated and starved.

"They were of all castes. There were also women present, inmates of houses of ill-fame, loaded with jewelry, and smoking with the men. With regard to the number in each group, as many as can lie on each other round the lamp will do so, taking their turn with the lamp and pipe. There were about 150 in this opium-hell altogether at the time

that we were present, and people were coming and going all the time. Before we had been there long, my Native Christian companion was asked, referring to myself, 'Is this your *Padri Sahib*?' ('Padri Sahib' is the vernacular term for missionary, and I was easily mistaken for one). My companion replied, 'No, he is only a *Sahib*.' Then they asked, 'Has he then come to take an opium contract?' to which the reply was given, 'No, we hate such things, we are your real brethren, like the children of one mother, and we know it is evil. God, our Creator, does not like it. Do you think that it will please him?' They said, 'No.' The Native Christian said, 'Brethren, does not your conscience condemn you?' They said, 'O yes! *Is se Bhagwan razi nahin* (God does not like this), we know that, and we are very sorry to say that we are unfortunately entangled in this net through the enticement of our friends. In the beginning we thought it would make us strong when we were ill, but now we are become slaves of it. If we cannot get it, we are not able to work or eat our food. We have ruined ourselves. We are good for nothing.'

"We then said, 'Surely we love you, and our desire is to save you from this evil.' On this an intensely earnest look came on their faces, and all in the group we were conversing with rose up, and several others joined them, and they all eagerly conversed with each other, and then they said to my Native companion, 'Please tell *Sahib* to

#### WRITE TO THE QUEEN TO STOP THIS.

If *Sahib* will write, surely she will stop it. *We are become destitute and beggars.* Some of us were rich people.' Then an old man rose up, and taking hold of a young man about thirty years of age, said 'Oh, *Sahib*, please look at this man. He was a very strong, muscular gymnast, but this opium has made him like he is now, weak and good-for-nothing.' This is precisely what he looked like. He had a big frame and broad chest, as though he had once been a strong man, but now his shoulders were bowed, and his legs shaky, like an old man of ninety."\*

There are Western vices that are strong and terrible; but the opium habit is the most imperious and relentless under which humanity can fall. An illustration of this is found in the remark of a Chief Justice of one of India's most important Provinces, who recently said, "It was quite a common thing for the whole proceedings of his court to be stopped because a witness became confused, and the interpreter would say to him, '*Sahib*, the witness must have his opium, or he cannot go on;' and the whole court would have to be adjourned while the witness went out somewhere to smoke his pipe of opium."† In missionary opium refuges in China, it is usual for the patients to be kept under lock and key, the windows of the wards being also strongly protected by iron bars to prevent escape. The agonies that have to be endured for several days on the cessation of opium smoking are so great, and the power of

\* Similar testimony could be given in regard to Calcutta and other Indian cities and towns, but enough has been said under this head.

† *National Righteousness*, No. 4, published by Morgan & Scott, London.

the victim's will is so destroyed, that reformation without restraint, while opium is obtainable, is almost unknown. When the habit is once broken, however, *by the impossibility of obtaining the poison* (as shown by the case of prisoners and lunatics under confinement), the physical condition, as a rule, rapidly improves. Hence the necessity of making the pernicious drug inaccessible.\*

In Great Britain, legal precautions are taken to prevent the sale of opium for common use. Under the Pharmacy Act of 1868, "to regulate the sale of poisons," it is unlawful for opium to be sold except by a duly qualified and registered chemist or druggist, and not then "unless the box, bottle, vessel, wrapper, or cover in which such poison is contained be distinctly labelled with the name of the article and the word POISON, and with the name and address of the seller of the poison" (Pharmacy Act, 1868, sec. 17). Who can contrast without shame the action of the British Government in England with the action of the British Government in India?

It is a British axiom, and has been an Englishman's boast, that British law is equal for all British subjects. But in the British opium administration in the East, there is the principle of slavery, viz., that the rights and welfare of men of one race may be disregarded and sacrificed by men of another. It is an ungodly and dangerous principle. It is ungodly, and not less dangerous when applied by British authority to the more than 250 millions of India and Burmah.

The machinery of the Indian opium administration is of a piece with the opium policy—to increase the sale of the poison as an article of common consumption. An ingenious device in this direction is contained in an order issued in March, 1889 (and still in force), by the Accountant General, for the guidance of certain officials in the Bombay Presidency. It empowers them to refund to persons holding contracts to sell opium any penalties they may have incurred for deficiencies of sales, if they make up the deficiency in subsequent months. Surely no justice-loving Englishman, remembering the care taken to keep opium from common consumption among the people of Great Britain, can contemplate without indignation the foregoing cold-blooded official incentive to larger sales among the people of India.

The opium farmers and their underlings understand and obey the behests of the Government. Some months ago, a member of the editorial staff of the *Bombay Guardian* visited a newly authorised place that was being fitted up for opium-smoking in that city, and which was opened for its vile purpose on the following Sabbath morning. His remarks are appropriate to the phase of the subject to which we have now come. He writes:—

"Grant and Duncan Roads are two of the great arteries of traffic in Bombay. The spot where these two main thoroughfares cross each other resembles a square, or open market or meeting place, on account of the two eastern water-tanks which give breadth to the junction of the roads. Herein the morning may be seen labourers waiting to be hired (Matt. xx. 3);

\* For some particulars concerning the aspect of this great evil as it affects China, see the Appendix.

and usually in the evening a multitude listening to a Native orator. The neighbourhood is densely populated.

"It is within a few steps of this junction of main roads that a Chinaman has received a Government license to open an opium-smoking hell. It is new ground for the Satanic business. It has not been carried on before, so far as can be learned, in this locality. The teeming thousands of this quarter of the city also, are to be tempted to their ruin by a fascinating temptation—the teeming thousands whom it is the mission of the Christian Church to save. Why is this terrible temptation being planted across the pathway of the already wretched and perishing people? The Government's Chinese licensee knows the reason. He said to us in answer to a remonstrance against spreading here a habit that was ruining his own countrymen—'The Government wants the money.'

"Yes; that is the reason why this plague is being spread in Bombay and throughout India, as well as in China. British government in the East has reached the carrion-bird line and principle. The greater the plague, the more that are stricken down by the pestilence (from which few ever rise again), the greater the sum of money that is grasped by the vulture-hand of authority.

"The financial policy of the Government of India is a policy of death and destruction. We have heard sufficient at present of what British rule has saved India from; it is high time to consider what it is bringing India to. No class of material prosperity can atone for a fiscal system which is hastening the masses to irretrievable ruin. It is no figure of speech to say that by the opium traffic the Vulture of Government has fastened itself at the heart of the people. The Vulture's grip tightens year by year. If the victim's struggles are not violent, it is because the victim is losing sensibility under the fatal breath of its antagonist, and not because the life-blood is not oozing out."\*

It is high time for the British people to take the matter in hand, if British administrators in India will not look beyond their own term of service, but consider it a fit substitute for statesmanship, good enough for India, to raise revenue by a method which increasingly devastates the homes of the people, and promises to eventuate in national ruin. It is unpleasant reading, and ominous of the troubles to come if this suicidal policy be persevered in, to learn, for instance, that in a city like Lucknow, with its terrible history, the consumption of opium increased from 36,240 tolas in 1883-4 to 64,320 in 1887-8. †

All who believe in God and are not ignorant of the facts of history, know that sin, unrepented of, brings retribution in some way or other, as by a natural law. Will God make an exception in the case of Britain's

\* Mr. Wallace J. Gladwin, editor of the *India Watchman*, Bombay, at the close of a recently-published article on the opium plague, entitled "The Vampire of India," pathetically says that at the final-reading of his mass of facts, he had "to pause and weep in pained sympathy for the awful sufferings of the many millions of Asia; and also in patriotic shame at the conduct of the British nation."

† This means the quantity of the raw article upon which duty has been paid; but there are numerous forms of opium adulteration, and the ashes of one smoking of opium are smoked and re-smoked. The quantity of opium, therefore, upon which duty is paid, is not an adequate gauge of the extent of the vice.

crime against India, Burmah and China ; for the British attack upon the millions of China by the opium traffic cannot be excluded in estimating the enormity of our national sin ? Divine Revelation furnishes no ground for supposing that judgment will not fall upon Great Britain in this case, as it did upon the United States for Negro slavery, if the present call and opportunity for repentance be disregarded. The official fool is saying in his heart, there is no God. While extravagance and waste run riot in Indian administration, he is talking of the necessity of the bloody revenue which falls into the Indian Exchequer through this slaughter of our fellow-creatures. Truly God is long-suffering, but how long will He suffer ?

The word for the Christian Churches of Great Britain to utter at this solemn crisis in the ears of responsible statesmen, while there is opportunity, is PROHIBITION. It is not yet too late to stop the traffic by cutting at the root of it, and prohibiting the growth, manufacture, and sale of opium in any British dominions or by any British subject. God and suffering and wronged humanity in countries embracing half the population of the globe, await the answer of those who name the Name of Christ in Great Britain. Will His professing people stretch forth, in atonement as well as in mercy, the Christly hand to save ; or by their silence and inaction join the official fool in his vain attempt to exclude the Creator from the government of His universe, notwithstanding that the Divine Judge and Avenger of blood is so near at hand ?

*"There is a way that seemeth right unto a man, but the end thereof are the ways of death."*

*"The fear of the Lord is the beginning of wisdom."*

*"Unto the upright there ariseth light in the darkness."*

## APPENDIX—I.

### SPREAD OF THE OPIUM PLAGUE ELSEWHERE UNDER THE BRITISH FLAG.



**N** the British Crown Colony, known as the "Straits Settlements," of which the principal town is Singapore, the reckless and devastating opium policy of the Government of India has been copied, and carried to such a pitch as to evoke an energetic protest from the Chinese themselves, usually so submissive in foreign lands. Chinese and Indian immigration to the Straits Settlements is encouraged by the local British authorities. When the poor immigrants arrive, they find unparalleled temptations to the opium habit. Nearly one half of the revenue of the Colony is raised by fostering, and pandering to, this awful vice. At least two missionaries on this account have refused to take the usual Government grant-in-aid to schools, feeling that the receipt of the price of blood was not permissible in Christian work ; and if received, would blight rather than help their efforts. Some of the streets in Singapore are crowded with opium dens, outside of each of which is conspicuously and unblushingly exhibited a board inscribed "Licensed Opium Shop," with its translation in Chinese.

In July, 1890, the authorities of the Chinese Thien Hok Temple at Singapore adopted the extraordinary step of calling a meeting upon the subject, "because," as the circular convening it said, "it is needful to deliberate about petitioning the Upper and Lower Houses of the Parliament of Great Britain to put a stop to the opium [trade]." On the appointed day (July 17th), considerably more than a thousand Chinese attended, and by three o'clock in the afternoon nine hundred and ninety had signed the petition, while many took copies away to secure other signatures. Missionaries and other Christians also took up the matter, and ultimately a petition signed by over eleven thousand residents of Singapore was sent to Sir Joseph W. Pease, M.P., for presentation to Parliament. After referring to "the terrible evils of opium-smoking among so many of the thousands of the Chinese who crowd to these parts of the British possessions," the petitioners pray that the policy of British administration towards Chinese labouring on British soil be "not to ruin them morally, physically, and materially, by affording facilities for carrying on the traffic in this most pernicious drug. Your petitioners, therefore, pray your Honourable House to address Her Majesty the Queen upon the subject of the above-mentioned evils, with a view to the immediate prohibition of the growth of the poppy, and the traffic in opium, in and from any of Her Majesty's dominions, except for strictly medicinal purposes."



## PROTEST OF CHINESE CHRISTIANS IN HONG KONG.

**T**HE Chinese Christian Churches in Hong-Kong, in May, 1890, united in a petition to the British Parliament. The following is an extract:—"To this day there remains the great curse of opium unremoved. Imported from India, and flowing from here into every part of China, it inflicts more harm than tongue can tell. Those in authority know this, but because the revenue is benefited, they take no account of the infinite harm done. Though it comes here under the name of medicine, opium inflicts suffering and misery more than slavery, and besots men more than lust or gambling, so that there is scarcely a human being so hardened as not to commiserate its victims. The East was the first to suffer, but now it is also spreading to the West, and it bids fair to overspread the whole world. Surely God, the Nourisher of men, and Christ, the Redeemer of men, must abhor a wholesale system of poisoning like this. Converts to Christianity here of all denominations without exception prohibit the use of opium in their Societies, just as they would seek to save men from burning or drowning. But all they can do is of little avail while the Government does nothing to stop it."

The petitioners then ask that a "stern law may be passed prohibiting for ever the importation of opium into Hong-Kong, and from thence to China," and that all cultivators of the poppy in India, and all British merchants dealing in opium, may be respectively enjoined to cultivate and trade in something else.

The petition is signed as follows :

WONG YUK CH'Ō  
WAN KAM TSUNG  
WONG SHING  
FUNG FU  
T'ONG CHAN  
HO KAN PU  
LAI FUK CHE  
KWAN TSET TONG  
KONG WAI TSING  
LI TSEUNG KWONG  
TAI SUN TAT  
IP MU CHAN  
FONG YAT SAU  
FOK TSING SHAN  
UN YNG FONG  
TANG LIM TSUN  
LI YNG PU  
HO HUNG SZE  
LEUNG ON TING  
CHAK IU KAI  
CHAN IU TAN  
CHAU CHI HING  
WONG TAI YUNG  
CHAU CHAK PU

Pastor and Elders of the  
L. M. S. Church of 260  
members.

Minister and Elders of the  
Basil Mission Church of 256  
members.

Pastor and Elders of the  
Church of England Mission  
Church of 95 members.

Pastor and Elders of the  
Wesleyan Church of 50 mem-  
bers.

## THE PESTILENCE IN THE BRITISH SETTLEMENT OF SHANGHAI.

**T**HE length to which the opium policy of desolation, destruction, and death, has gone in the British settlement of Shanghai (which perhaps, more than Hong Kong, has been the head-quarters of unprincipled British merchants dealing in opium), may be gathered from a few lines from a published letter of Mr. Alfred S. Dyer, who investigated the condition of things there in February, 1890. He writes: "This British settlement, covering a space no larger than an ordinary English country town, contains *one thousand and sixty licensed opium shops*, several of which are capable of accommodating from five hundred to a thousand persons. Adjacent to the opium shops are dens of moral leprosy. The latter places are as many in number as the opium shops. The female inmates of some of them are registered by the municipality, including little girls of fifteen years of age. If the last fact should be denied, I will give the names of girl-victims, and the names of the municipal doctors by whom they have been surgically violated. For the security of other wicked men, the municipal council of this so-called 'model settlement' cause a photograph of each registered girl to be attached to her card. The card is signed by a municipal doctor, and is practically an authorization or license to sin."

It is not surprising that Mr. Dyer, after this, comments severely on the example thus set before the eyes of the Chinese nation, and concludes a letter of burning facts with the words: "For the sake and in the eternal interests of China's millions, and in support of the faithful few in Shanghai who pray to God day and night for the removal of the legalized iniquities which I have but faintly depicted, let the people of God in the home countries arise and stop the plague by thrusting themselves between the dead and the living."

In March, 1890, the United Christian Churches of Shanghai addressed an appeal to Christian members of the British Parliament, in which, alluding to the great anti-opium memorial to the Chinese Government from Christians in India, and to the repeated protests of the anti-opium party in Great Britain, they say, "We join our voices with theirs, praying that you will consider our heartfelt words and take steps to end the trade for ever. By so doing you will respond to the life-loving attribute of God above. **THE EVIL COMES FROM ENGLAND, AND TO ENGLAND WE LOOK FOR DELIVERANCE THEREFROM.** Our persons are humble and our words are feeble, but we will pray to God to aid England and China to remove this evil, and thereby to bring a blessing to our people." The signatures to this appeal are given on the next page

in order to illustrate the unanimity of the Native Christian Churches upon this unspeakable curse:—

London Mission	...	...	HWANG YUCH-CHOW,	Minister.
			SZ WUN-HE,	Evangelist.
English C. M. S.	...	...	HO AI-DING,	} Evangelists.
			LI HOW-KWAY,	
			HO MING-YAUG,	
			CHEN KE-DAO,	
American Baptist Mission	...	...	WANG YEU-SAN,	Evangelist.
American Protestant Episcopal Mission	...	...	YEN YUNG-KING,	Priest.
			CHU YU-TANG,	} Deacons.
			HWA SZ-CHIU,	
			TSANG KIH-JEU,	
			TSANG TSZ-MING,	
			TAN PING-LING,	} Evangelists.
American Methodist Mission (South)			PAN SHU-CHING,	
			SZ TSZ-KIA,	Minister.
American Presbyterian Mission	...	...	WOO TUNG-HIEN,	Evangelist.
			TANG CHE-TSOONG,	} Pastors.
American Presbyterian Mission			SZ TSZ-PING,	
			CHU TSO-SAN	} Ministers.
			BAO WO-FOO,	
The American Woman's Union			WO TSZ-ZIANG,	Evangelist.
China Inland Mission			FANG-TUNG-SUN,	Evangelist.
			CHOW LIANG-DING,	} Evangelists.
			HUNG WUN-SEN,	

## APPENDIX—II.

### THE GUILT OF BRITAIN TOWARD CHINA. Appeal from the Chinese Christian Churches at Canton to the Churches of Great Britain against the Opium Traffic.

**T**HE following is a translation of the letter which is reproduced in *fac-simile* on the next page. It solemnly appeals to every Church member in the United Kingdom:—  
*The Christian Churches of Canton respectfully address the Christian Churches of England.*

This year, when holding our Annual New Year's Meetings, we were favoured with a visit from a Western Evangelist (Alfred S. Dyer), who told us how the Christians in India, to the number of several thousands, had improved the opportunity afforded this year, before the time fixed for the revision of the Commercial Treaty in reference to opium expires, to appeal to the Executive Council and the Emperor of China to co-operate with your Government in abolishing the opium traffic.\* Having been told this, we were incited thereby to prepare this letter, signed by representatives of all our Churches—beseeching your Churches, pastors and teachers to combine your strength, in devising some efficient means to remove this curse of opium. Years ago, Mr. Turner, besides other good works, presented an appeal to your Parliament to prohibit the importation (by British merchants) of opium into China.

Although the object sought has not been attained, the agitation of the matter should not be allowed to flag, for the calamities which opium brings are numberless.

Permit us to set forth briefly a few of the more conspicuous forms.

The introduction and sale of opium extends to all the cities and villages of the land, the Chinese expending on it more than \$50,000,000 (about 10,000,000 pounds sterling) every year. By this means the rich are made poor, and the poor led to sell their children, and its curse appears in the dissipation of the wealth of the land.

Scholars, Agriculturists, Artizans and Merchants, represent the constant and productive employments of the people. When once they acquire the opium habit they become weak, inefficient and indolent in every department of labour: every form of handicraft deteriorates, business suffers and time is squandered. There is no worse evil than this, and its curse appears again in the gradual destruction of the industries and trade of the country.

Our people originally are comparatively strong and healthy, but when once they acquire the opium habit they become mere skeletons and can neither eat nor sleep with comfort. The physical deterioration is transmitted to their children and grandchildren, and the curse of opium is seen in the injury it inflicts upon the very life of the people.

\* For further particulars of the Indian Anti-Opium Memorial and Deputation, see "Chinese Statesmen on Great Britain and the Opium Curse," page 31.

When a man has enough to eat and to wear, he observes the proper regulations and customs of Society, but when once he takes to opium he

中國廣東各會華友書上

本國各公會會長大人鑒 啟者粵省各會等當經正道日聚... 總領衙門大臣 啟

會與 貴國除鴉片一事設於... 除鴉片... 貴國除鴉片一事設於... 除鴉片... 貴國除鴉片一事設於...

上至歐助 英中共和除大醫等華友中國華基此卷價

宣統十六年正月

倫敦會 巴禮會 長老會 聖約翰會 聖安得烈會 聖彼得會 聖馬利亞會 聖三一會 聖多明各會 聖多明各會 聖多明各會 聖多明各會 聖多明各會

REDUCED FAC-SIMILE OF THE ORIGINAL LETTER FROM THE CANTON CHURCHES.

loses all self-respect, and as money becomes each day harder to obtain, he resorts to dishonest means to gain a livelihood, and becomes utterly debased, so the curse of opium appears again in destroying the character and manners of the people.

While these evils are preying upon the people of China, the obstacles they present to Christian work are not a few. Your people come to preach the doctrines of the Gospel, which are indeed the truth, and your real desire is to lead many to believe: but those that hear them, say that opium and the Gospel have come together from England, and the doubt arises and finds expression in words that the Gospel is false.

Your Christians, with singleness of heart, are zealous in many works, but while opium remains, they are all like so much water poured out. It is said by some that Chinese are fond of opium and the calamities they suffer are of their own making, and the English have nothing to do with it.

An opportunity having now been providentially afforded by our friends in India to renew the agitation of the matter in the memorial they have presented to the Throne of China for consultation and prohibition, our hope is that your Christians will, with one heart, exert themselves without regard to profit or loss, and be enabled to abolish opium, that the Chinese may be released from this yoke of bondage and the obstacles to the preaching of the Gospel be removed.

SIGNED ON BEHALF OF THE CHRISTIAN CHURCHES OF CANTON:—

- For the London Mission (which has 300 Native Communicants). LEUNG T6. AN FUNG SHI. YEUNG WING CHI. CHAU HOK-SHUE. MAK KANG NIN. For the English Wesleyan Mission (which has 700 Native Communicants). U PIN-OM. WONG KWONG-FUK. FUNG. FUNG TSUN-TAK. CH'AN SUN-MAN. KWAN HIN-SHAM. UE MUNG-LING. TS6 TAU-SHAN. For the Berlin Mission (which has 350 Native Communicants). For the Baptist Mission (which has 470 Native Communicants). For the Presbyterian Mission (which has 600 Native Communicants). For the American Scandinavian Mission (which has 10 Native Communicants). NG UEN-LI.

Canton, China, March, 1890.

# APPEAL FROM THE PEKIN ANTI-OPIUM SOCIETY

(Principally composed of Native Christians)

TO ALL LOVERS OF VIRTUE IN GREAT BRITAIN.

(Translated from the Chinese. For fac-simile of the original, see next page.)



**E**would humbly state that, since Opium came to China, it has been like an evil ulcer, daily spreading and putrefying, infecting the whole body from head to foot until there is scarcely a sound piece of flesh thereon. We think you have only heard a vague report. At present six men in ten smoke Opium. If so many now are cursed by it, to what will it grow if not prohibited?

The evil is the greater since, by bringing Opium to China, she has learned to grow it. Opium stops the cultivation of the soil, squanders property, ruins a man's prospects, makes him lazy, hungry and cold, destroys his good example, causes him to lose his virtuous heart, makes thieves and robbers, estranges brothers and makes enemies of parents. It causes every sort of crime, destroying body and soul.

Alas! there is no virtuous or benevolent Chinaman who is not sick at heart at the ruin of Opium. If a man fall into fire or water, one would instantly spring to save him, but the danger from Opium is greater than from fire or water. Myriads on myriads perish by it. Men all say that the wretch who robs and murders should not be left alive. But the evil poison of Opium robs a thousand myriads of their goods, and ruins the reputation of myriads on myriads. Who will say: "It should be left in China and not prohibited?"

The Bible says: "I will not eat anything that makes my brother sin." How then can one covet such usury and so kill myriads of men?

We have from afar admired your noble country. Your benevolent heart has long been known far and near, how with all your might you stopped the slave trade. But is killing men by Opium a less evil? Truly we fear it is a greater. Recently there was a famine in China. Your noble country generously sent assistance and Chinamen proclaimed your benevolence. But some said: "It were better not to receive your help and die, if only the deadly Opium might be stopped and be brought no more to our shores." So it appears your noble country, because of Opium, receives a bad name.

Frequently men say of the Missionaries: "Your words exhort us to virtue, but your heart conceals poison, since you kill us with Opium and carry our money to your own country."

Alas! we can not see you; and pen and ink cannot paint the terrible reality. One man can not move 10,000 lbs., but one hundred men can. We ask you with united heart, Pray for us, and with united

strength stop the curse, cast out from China this giant evil, and prohibit the traffic.

## 北京戒大煙會致函於

樂善諸公臺前啟者自大煙販我中土如毒瘡日見潰爛傳染遍體自頂至足幾無完膚矣諒諸公得聞其大概矣目下計吸煙者十中有六受害業如此之眾設仍不禁絕日後將如之何並且因販賣串引中華效種害滋更甚快農田敗家產自誤終身情念饑寒品行不振心術有失偷盜搶劫兄弟不親父母若仇種種傷天害理之事無一不為害身體並及靈魂哀哉鴉片之害我中人仁人君子莫不傷心如見一人墜於水火且急往救况鴉片之害甚於水火墜之者萬萬人乎且見惡人路劫殺人奪物人皆云當不容斯人活於世况鴉片之惡毒奪千萬人之財傷萬萬人之名孰得云可留於中土而不禁絕聖經云勿因我欲食斯物而陷兄弟於罪又焉可圖此僥倖之利害萬人乎每遙羨 貴國仁心久著遐邇如禁賣奴之事急力禁絕然鴉片害人較賣奴輕乎實恐為害尤重且邇來中土飢荒 貴國努力賑濟中土人士口揚貴國之仁然有人云寧不得此賑而死不若能禁絕煙害不販我中土可知中土因鴉片之事貴國落此不美之名每有人向傳道者云爾等口中勸人行善心却暗存毒害將大煙害我中土賺我等錢財運往爾國噫不得面親諸公苦訴真情筆墨不能盡繪其狀所願者一人之力難移萬斤百人之力不難移動求 諸公同心祈禱同力禁絕成此大事除此大患中國幸甚願請

近安  
邵康吉  
榮霖  
薛沛卿  
潘楨  
謹識

Great will be the benefit to China. We wish you peace.

SHAO K'ANG CHI, HSUEH PEI CH'ING } Committee.  
JUNG LIN, P'AN CHEN, }

Pekin, August 2nd, 1890.

# Letters from China, by Alfred S. Dyer,

*Editor of "The Bombay Guardian" (Indian National Christian Newspaper).*

## THE GREAT PLAGUE OF ASIA.



**E** is no friend of God or humanity who attempts to underrate the gravity of the opium scourge, which is not now confined to China alone. India, Burmah, Ceylon, and other parts of Asia are involved. In and from every British port from Bombay to Shanghai, the plague is spreading. Concerning its ravages among China's millions, the voices of Christian missionaries have so often been raised in appeal to the British people that, through hope deferred, many seem in danger of sinking into the dumbness of despair. Not a few there are who work on in silent agony, while the fell fruits of the plague are multiplying around them, thinking what might have been if their appeals had been heeded ten, or even five, years ago. But is anything too hard for the Lord? Maybe He has yet a message which British Christians will hear, and, humbling themselves for the sins of their nation, will do something more than listlessly behold the spread of the great plague of Asia, and stand unmoved, while, amidst the wail of heathen anguish hell's gatherers of the slain cry, "Bring out your dead!"

From Bombay to Pekin I have now been an eye-witness of the effects of this pestilence. Among the letters I received upon this subject from China before I entered upon this journey was one from a China Inland missionary at Yunnan Fu. He wrote: "Our work lies amongst the wreck of a nation ruined by the English. In this province, one of the largest in China, it is a generally acknowledged fact that seven out of eight of the men are slaves to opium. Some go so far as to say nine out of ten. From personal experience I should think the latter estimate is as true as the former. Large numbers of the women smoke. The mandarins smoke, and their retainers with scarcely an exception. We come across cases where children are born with the craving."

The province thus referred to is in the extreme south-west of China, adjoining Burmah. A few days since, when I was at Tung-Chow, within a few hours of Pekin, I had to listen to similar testimony as to the extent of the opium curse from an American Congregational missionary who had recently been in North Shan-si, a province at the other extreme of China, where it joins Mongolia. In both instances the testimony is based upon personal observation, supported and emphasized by the statements of the Chinese themselves. In some other provinces, happily, the opium habit is less universal; but everywhere it is spreading.

Having briefly indicated the extent of the opium curse, a few facts may be given to throw light on its nature. Many good people in Great Britain have been misled by the astounding statement, repeatedly made by certain Englishmen in official position, that taking opium is no more harmful than smoking tobacco or drinking alcoholic liquor. I can say confidently that the victims of the opium habit, whether in

India or China, hold a different opinion. Confirmed opium smokers do not condone, but hate the vice that clutches them in its relentless grasp. It is pitiable to hear them plead their inability to throw off its galling chains. In China, wife and children are often sold to satisfy the hated but imperious habit. A few, proportionately, enter missionary opium refuges, where they are usually kept away from the fateful drug by lock and key; but the invariable testimony I have received from medical missionaries since I landed in China is that, except the small percentage who become Christians while under treatment, from 80 to 90 per cent. of those who leave as cured ultimately relapse. The estimate of the habit by those who have not contracted it is illustrated by a case in which one of a family possessing an undivided property having taken to smoking opium, with its accompanying vices, had his sight destroyed by his brothers as the only means of saving the family from pecuniary ruin.

Chinese Christians are unanimous in their condemnation of opium. I have heard the expression of their feelings in large gatherings. No opium taker can be admitted into Church membership; but many members, alas! have had to be disowned on account of falling or relapsing into the vice, including some of the most prominent and promising ordained native preachers.

If the opium habit is so relentlessly cruel when contracted in mature years, let Christian parents who read these lines consider what it must be when acquired in childhood. It is not an uncommon sight in a Chinese opium den to see a mother smoking opium, with her baby propped up beside her. But nearer home than China, namely, in licensed opium dens in the commercial capital of India, I have seen little children, from three years old upwards, lying in a comatose state from opium, grown, manufactured, and sold under the auspices of the British Government. Oh, the hell within, against which the adult of such a childhood has to struggle. As I have gazed upon little children in Indian and Chinese opium dens, their lives thus damned for the sake of bringing a blood revenue into the British-Indian exchequer, I have thought of the day when He who once said, "Suffer little children to come unto Me and forbid them not," will sit upon His throne of judgment. In that day the mouth of every implicated British administrator, legislator, and opium merchant, and of their apologists, will be stopped. They will call upon the mountains and rocks to fall upon them and hide them. But well will it be in that great day of revealing and judgment for those of unseared and pitying heart who dare in this crisis to place the value of souls above the revenue from their destruction.

It has been said by certain cynical and superficial Englishmen, "If the Chinese ruin themselves by opium, that is their own affair; why do they not abstain from it?" If thousands of the sons and daughters of respectable parents, in nominally Christian countries, fall annually into the condition of habitual drunkards, is it to be wondered at that hundreds of thousands, in an unchristianized land like China, yearly fall victims to the much more fascinating opium vice, not to speak of the children who are born with the craving? It needs a residence among Asiatic races to comprehend how fascinating this vice is, and especially to understand how awful the struggle that is required to break

it off, in which so few succeed. Evil habits are always contagious, but more emphatically it is thus with the great plague of Asia, which breaks down the power of the will, and holds its victim with a grip equal to that of impurity, with a legion of other devils also. The plea of "Am I my brother's keeper?" by the tempter of his brother, the opium producer, and his aiders and abettors, is not more likely to avail than when it was first uttered by Cain, and he was driven forth as a fugitive and a vagabond. To-day, in consequence of the plague which Great Britain has let loose upon China, India, and other parts of Asia, the voice of our brother's blood is crying unto God from the ground.

The opium plague does not discriminate as to class. The worst wrecks perhaps are seen among the poor, whose penury leads them to smoke a compound composed largely of the ashes of the first smoking of opium, a preparation said to be more poisonous than the unmixed drug. The pestilence finds its victims in all grades. A Chinese gentleman of good social position, in telling me at Canton that the opium habit was the greatest evil that had ever fallen upon China, said that of the sixteen of his father's family, eleven were addicted to the habit. Few things in Chinese history are more pathetic than the experience of the Emperor Tao Kwang. Three of his sons had died through the opium habit; and finding the curse stealthily spreading among his subjects, he ordered Commissioner Lin to proceed to Canton in 1839 to stop the smuggling of opium into China. The monarch wept as, recounting the dire effects of the drug, he sent forth Commissioner Lin on his momentous mission. Then followed, in the interests of rapacious and criminal greed, and in defiance of the elementary principles of morality, one of the blackest pages in the history of Britain's dealings with other nations—the first Opium War. The Emperor died, while the plague which had laid waste his own family was still forced upon his people at the point of British bayonets.

China's greatest living statesman, Li Hung Chang, said in 1881, in reference to China's consent to legalize the opium traffic, having endured two wars and paid vast "indemnities" to Great Britain, that the legalization of the traffic was "not from choice, but because China submitted to the adverse decision of arms." Notwithstanding the audacious charges of insincerity made by some Englishmen, I record my belief, the outcome of information from high sources, that China's leading statesmen detest the traffic. If their protests have grown less urgent, it is not, as is sometimes alleged by the partisans of the scourge, that their consciences have been bribed by the revenue derived from imported opium, but because they have feared that continued remonstrance might bring a recurrence of the calamities which attended former protests. Effective action to put down the native growth is impossible until the foreign import is stopped. Do my country-people, do the home Churches, realise that the action of the Chinese Government is paralysed against the curse which is ravaging, impoverishing, demoralising, and, as sure as the eternal law of cause and effect, tending to the break up of their nation, because of the shadow of the black and brutal hand of British power, already gory with injustice, which they fear again to offend?

In the interests of China and India alike, and of Malaysia, I ask my justice-loving country people to intervene. The plague can only be effectually stayed by cutting off its source. Let no consideration of so-called expediency hinder an irresistible demand for the prohibition of the growth as well as the sale of opium in India, that thus China and Malaysia also may no longer be cursed by its export.

ALFRED S. DYER.

*Pekin, China, 2. IV., 1890.*

## CHINESE CHRISTIANS AND THE RAVAGES OF THE OPIUM PLAGUE.



FEW days ago, I was present as a spectator at a large meeting of Native Christians in this capital, called together under the auspices of the Prohibition of Opium Society of Peking. In the course of the proceedings, there arose in the body of the mission chapel a Chinese Christian, whose venerable appearance indicated that he was nearing the close of his earthly warfare. In earnest tones he suggested that the followers of Christ in Peking should issue a call to Christians of other countries to humiliation and prayer on account of the traffic in opium which curses beyond description the people of his native land.

"The heart knoweth its own bitterness." Christians in western lands, either through ignorance, thoughtlessness, or consciences seared by listening to the unsanctified judgments of the world, may think lightly of the opium traffic, but it is no light matter to the Lord's people who have been gathered out of heathenism in China. There is no variation in their estimate of this devouring abomination; everywhere the attitude of Chinese Christians towards the opium habit and traffic is one of firm and uncompromising condemnation.

Not only does the Chinese Christian have to bear the taunt of having adopted the religion of "the foreign devils, who are making China into a hell by their opium," but he has also the bitterness of seeing the little Christian Church decimated by the infernal drug. Whole families sometimes go back into heathenism under its influence. In other cases the wife and mother alone remains true, widowed and childless while her husband and sons are yet alive, more bereaved than if she had buried them. In some instances, the womanhood of the deserted wife is further outraged by having to witness her fallen husband's marriage with another. A month since, at a meeting of the Christian Women's Anti-Opium and Temperance Union of Tien-tsin, the proceedings were broken by sobs and crying, as the Christian wives and mothers recited their experiences of the ravages of the opium fiend.

Is God deaf to the wails of sorrow and double bereavement that continually arise from His people in China? Has He suddenly changed His attributes and forsaken them? Verily, no! Infidel politicians in Great

Britain, wicked administrators in India, with a handful of ex-missionaries in China, who have risen to positions of worldly influence in occupations which they find more congenial and lucrative than preaching the Gospel, may apologise for and condone the shameful deeds by which the opium traffic was forced upon China; but God will avenge the slain of His people, and in the day "when He maketh inquisition for blood," it will be better for the back-slidden opium slave than for the guilty principals and their apogetic and therefore guilty accomplices in the stupendous crime that is now being perpetrated in China through British-Indian opium. "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Who will say that humiliation and prayer are not needed in Great Britain and India, together with fruits meet for repentance?

In a conversation with some missionaries at Peking upon converted opium-smokers, one of the missionaries mentioned a case, at which another missionary remarked, "It is only safe to talk about such reformations when the persons are dead." Converted opium-smokers justly call forth rejoicing both here and on missionary platforms in Great Britain, but in such instances it is necessary to rejoice with fear and trembling. In the English mail steamship that brought me to China (unhappily along with 1,500 large chests of opium from India), was Mr. Macgowan, of Amoy, returning with his family to the scene of his nearly thirty years' labours; and also six other missionaries. In Mr. Macgowan's recently published missionary book, "Christ or Confucius: Which?" he narrates the deeply interesting story of a converted opium smoker, who is now one of the principal native preachers in the Amoy Mission. He says: "The man is a miracle to me, and yet I never think of him without a dread feeling of anxiety that I cannot control. Is he really for ever free from that awful opium? For thirty-four years it held him in its grip. It controlled his life, and destroyed his manhood, and absorbed his will so completely that he had no thought of resisting it. Has it, indeed, given up its mastery over him? It would seem so, and yet some of its roots may still be embedded far down in his nature, and some day, in a moment of weakness or temptation, these may again assert their power, and he may once more fall under the awful and mysterious fascination with which opium charms its victims. My hope that this may not happen is entirely in the grace of God. No power of will, no selfish thought of life, no human affections will save him. Nothing short of Divine power can keep him a free man."

Can we be surprised, then, at the depth of feeling in the Native Church upon this monster evil? That Chinese Christians desire a war of extermination against opium is illustrated by the pledge of their Prohibition of Opium Society at Peking and elsewhere. Its members "promise to be faithful unto death," not to eat, smoke, cultivate, nor help others to cultivate, nor to trade or assist others to trade in opium; and "with all my heart and strength to use every righteous method to destroy the evil and injury of opium taking, and to exhort others to do likewise."

Such indications of the intensity of feeling among Christian converts

in China should be as the voice of God to their brethren in Great Britain; that while they send the Gospel, they will insist upon the poisonous deluge of British opium being stopped at its Indian source. Let not the streams of salvation and damnation, of blessing and cursing,



REDUCED FAC-SIMILE OF THE PEKIN ANTI-OPIMUM PLEDGE.

flow any longer together into China, while the latter might be speedily ended, under the blessing of God, by a supreme effort on the part of His Church in the lands of the guilty aggressor.

The evils which Great Britain has inflicted upon China by the opium traffic are too immeasurable to allow of adequate compensation being

offered. The victims of wholesale massacre are beyond compensation. If it is too late for the British nation to do an act of justice in this respect, it is not too late for it to act righteously in the present, and thus, perhaps, avert the judgment which the crimes of Britain towards China richly warrant and deserve.

It is presumption to pray for a revival of religion in China if by our silence we still connive at the destruction of her people. "To obey is better than sacrifice." Nothing will do so much to prepare the way of the Lord in this many-millioned land as humiliation, prayer, and action in Great Britain to destroy China's greatest curse.

Pekin, 14, IV., 1890.

ALFRED S. DYER.

## CHINESE STATESMEN ON GREAT BRITAIN AND THE OPIUM CURSE.

WILL THE BRITISH PEOPLE PERMIT THE INFAMY AND CRIME  
OF A THIRD OPIUM WAR?

INTERVIEW OF THE INDIAN ANTI-OPIUM DEPUTATION WITH THE  
VICEROY, LI HUNG CHANG.

**W**ELL-INFORMED persons in China among my countrymen have looked at me in astonishment when I have asked—"Are sincerity and love of country extinct qualities of Chinese character?" I have not made the inquiry for my own benefit and information, but to repeatedly test the statements of a small class of persons who have managed to make themselves heard in England in a degree far above the value and reliability of their information.

But while charges of insincerity have been freely levelled against Chinese statesmen in reference to their reiterated protests against the opium traffic, they have their views as to the conduct of the British in forcing the Chinese Government by the bloody and iniquitous second opium war to legalize that traffic, and in placing in the treaty which closed the war, that the Christian religion "inculcates the practice of virtue, and teaches man to do as he would be done by." Chinese statesmen justly conclude that if that is the Christian religion, it has not penetrated a great way into the diplomacy and actions of the Government of Great Britain. Having stood upon the ground both in Canton and Peking, where the chief atrocities of that war were committed, and recalled the slaughter and plunder in which my countrymen were engaged, I can understand the iron that enters the soul of an intelligent and patriotic Chinaman—and there are multitudes of them—as he contrasts the precept and the practice of the official representatives of Great Britain.

A week ago, I and Mr. W. E. Robbins, of Bombay,\* had an interview at Tien-tsin, near Peking, with China's Prime Minister and greatest statesman, the Viceroy, Li Hung Chang. Our object in seeing him was at least two-fold. First, we were the bearers of two anti-opium memorials to the Government of China from India and Scotland respectively; second, we wished to convey to the Supreme Authorities of China, through him, information beyond that contained in the memorials concerning the position of the Christian Churches of Great Britain and India on the opium traffic.

The idea of a memorial from Christians to the Government of China originated in the *Banner of Asia*, published at Bombay. Many missionaries warmly took up the suggestion. Without any paid agency or machinery, 10,345 signatures were sent to the editors of the *Banner of Asia*, of Christians only. Among those who signed were 800 missionaries, a number of editors of Christian newspapers and periodicals, and over 1,200 native pastors, evangelists, and others wholly engaged in missionary work, the autographs being in many languages. Although the memorial was designed to be primarily from India, some devoted Christians in England, the United States, and Australia, having heard of it, sent in their own and a few other names.

The second or Scottish memorial, above referred to, was signed in a short time by between six and seven thousand Christian ministers and others in Scotland, at the suggestion of the Scottish Anti-Opium Society, when the news of what was taking place in India reached its energetic Secretary, Mr. Robert Brown, of Orlig Terrace, Pollokshields, Glasgow.†

The memorials were the same in effect, although differing slightly in the wording. The one from India will give the purport of both. It said:—

"We, the undersigned ministers and members of Christian Churches, desire to record our sorrow at the moral and physical havoc which has been wrought among the people of China in consequence of the opium policy of the British Government—a policy which has been totally at variance with the principles of the Christian religion.

"We respectfully express our deep sympathy with the Supreme Authorities of China in their desire to save their nation from the curse of the opium habit; and in order to further so wise and laudable an object, we would emphasize the importance of acting upon the opportunity presented in the year 1890, under the Additional Article of the Chefoo Agreement (ratified May 6th, 1886), to terminate that Article, and to secure the execution of a new treaty repealing the Tien-tsin Treaty, as far as it relates to opium, and also enacting the prohibition of the legalized importation of opium into China." ‡

\* Mr. Robbins is one of the most respected American missionaries in India. He has laboured, chiefly in the Bombay Presidency, for about eighteen years, and is therefore an authority upon Indian questions.

† The exact title of this organization is "The China Liberation Society." Its sole object is the Abolition of the Opium Traffic.

‡ While the opportunity began May 6th, 1890, it is not confined to that year. If the Chinese Government's not unreasonable fear could be removed (see closing paragraphs of this letter), they might now give the twelve months' notice "at any time." (Vide sec. 7 of the Additional Article of the Chefoo Agreement).



The special suitability of such an expression of opinion from India is evident, showing, as it does, that there are large numbers of the best and most intelligent of India's inhabitants who, in advising an opium prohibition treaty for China, thereby resent the implication that the ruin of a great neighbouring nation is essential to Indian finance.

Our reception by the Viceroy Li Hung Chang at Tien-tsin was cordial and sympathetic. He had received, in advance, copies of the text of the memorials, and a lengthy statement thereon, so that he understood the object of our mission to a considerable extent prior to the interview. He expressed his satisfaction at the presentation of the memorials, examined the bulky originals with much interest, and promised to lay them, with our statement thereon, before his Imperial colleagues, with a recommendation that evidenced his desire to see the fateful opium curse extinguished. He spoke in strong and emphatic terms of the moral and material evils of opium smoking. He said the Central Government were most sincere in their antagonism to the opium traffic, and if the foreign import were prohibited, they would at once turn their efforts to effectually put down the home growth. But, he asked, Would not the demand for a prohibition treaty with Great Britain bring on a third opium war?

That culminating question undoubtedly voiced a real fear which exists among the Chinese Imperial authorities—a fear which paralyzes their action. Their experience in this matter has been unspeakably sad. I and Mr. Robbins had an appointment to see the Marquis Tseng at Peking four days prior to the date of his death. On the day of the appointment he was too ill to keep it, but he knew the object of our visit to China, and sympathised with it. In regard thereto he repeated what may now be taken as his dying message, "WE ARE NOT FREE; we cannot take the first step."

May God cause the Viceroy Li Hung Chang's question and the Marquis Tseng's message to sink deep into the hearts of the people of Great Britain. *Will they not quickly answer the question in the light of the message?* If the British people who more than fifty years ago nobly decreed the emancipation of the West Indian negroes, can now permit a nation of four hundred million souls to drift to disintegration and ruin, with the calamities of pestilence and famine combined, because the tyrannical and cruel shadow of British power overawes the Government of that nation, then surely the oppressor is in a no less perilous position than the oppressed, for "God sitteth upon the throne of His holiness."

ALFRED S. DYER.

Shanghai, China, 29, IV., 1890.

## THE ANTI-OPIMUM CRISIS.

The following forms and hints are issued as a guide to those who wish to join in the protest that is being made against the wrong done to the people of China and India by the calamitous opium traffic, but who need information as to the manner of procedure. Of course the wording of petition forms can be altered, if desired, to more exactly express the views and feelings of the petitioners, but every petition to be accepted by Parliament must end with the words, "And your petitioners will ever pray."

An important auxiliary to petitioning Parliament is the writing of personal letters to members of Parliament, or to Parliamentary candidates (not once, but several times if necessary), couched in firm if respectful terms, calling attention to the momentous issues involved in a continuance of the opium traffic, and the determination of the writer to place the settlement of this matter, by the prohibition of the traffic, above every party tie and consideration.

Let every Christian and justice-loving man and woman in the United Kingdom unite at this juncture to wipe off the stain which rests upon the English name, and to help to save the millions of India and China from the great and terrible plague of opium, remembering the words of Scripture, "To him that knoweth to do good, and doeth it not, to him it is sin."

### HINTS TO PETITIONERS.

- 1.—Petitions to be valid must be written, free from mistakes, alterations, erasures, and interlineations.
- 2.—The written heading must have one or more signatures upon it, after which successive sheets of signatures may be attached so as to form a continuous roll. Both men and women may sign.
- 3.—Signatures must be in the own handwriting of the petitioners or have their mark appended; and in signing a petition, the full name and address should be given.
- 4.—Names must be written *on one side of the paper only*, and be those of adult persons.
- 5.—In the case of a petition adopted at a public or other meeting, or religious assembly, the petition may be signed by the person who presides, *on behalf of the meeting*.
- 6.—When a petition is completed, it can be forwarded post free to your Member of Parliament, if the words "Petition to Parliament" are written on the cover, and the packet is left open at both ends like an ordinary book post parcel. A letter to a Member of Parliament, requesting him to present it to the House of Commons, should invariably accompany the petition.

## Suggested Forms of Petition to Parliament.

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*To the Honourable the Commons of Great Britain and Ireland in Parliament Assembled.*

The Petition of [here state whether it is from the "inhabitants of .....in the county of....."; or from "a public meeting held on....., 1890, in....., in the town (or village) of ....., in the county of....."; or from "a meeting of members of the.....Church, in the town of....., in the county of....., held on....., 1890"; or otherwise as the case may be.]

Respectfully Sheweth:

That your Petitioners have heard from their fellow-Christians in China of the lamentable effects upon the people of that country of the habit fostered by the opium grown in India under British official supervision.

That as opium is classed according to the law in Great Britain as a **Poison**, and is only permitted to be sold by druggists, when labelled as such, your Petitioners cannot regard the connection of the British Government in India with the production of this poison for sale for common consumption by the Chinese people as consistent with Christian morality, and with the principles which should regulate our intercourse with a friendly nation.

That your Petitioners have also learnt with great concern of the rapid spread of the opium habit among our fellow-subjects in India, and of its frightful moral and physical effects in that country.

That your Petitioners therefore pray that alike in the interests of the more than two hundred and fifty millions of our fellow-subjects in India and Burmah, and of the four hundred millions of China, with whose Government we profess to be in peaceful relationship, that you will at once take such action as will lead to the total prohibition of the growth, manufacture, and sale of opium in India and other British possessions, and of its export therefrom, placing it amongst contraband articles, and making it unlawful for British subjects in any place to deal therein.

And your Petitioners will ever pray.

Signed: [If the Petition is from the inhabitants of a town or a village, the full name and address, including the name of the street or road of the persons who sign, should follow here, one name and address to a line. If the Petition is from a public or Church meeting, it should be signed by the Chairman thus—"Signed in and on behalf of the meeting.....Chairman." If the Petition is from a Y.M.C.A. or other organization, it should be signed on its behalf by some or all of the officers of the Association or organization.]

[No. 2 FORM.]

*To the Honourable the Commons of Great Britain and Ireland in Parliament Assembled.*

The Petition of [See instructions at head of previous Petition Form.]

Respectfully Sheweth:

That your Petitioners have learnt with sorrow and alarm of the rapid spread of the habit of opium smoking in the British Indian Empire—a habit leading to immeasurable degradation, misery and impoverishment.

That your Petitioners regard the production and sale of this pernicious drug under the auspices and license of the British Government in India as utterly indefensible on moral grounds, as an offence against God, and as a wrong to the millions who are under British rule in that vast land.

That your Petitioners are also deeply impressed with the great wrong done to China by the export of opium to that country from India, in continuation of a policy which in the opinion of your Petitioners is sufficient to bring down upon Great Britain the severest judgments of God.

That your Petitioners therefore pray that you will cause immediate measures to be taken to secure the total prohibition of the growth, manufacture and trade in opium, in and from India and all other British possessions, placing it amongst contraband articles, and making it unlawful for British subjects in any place to deal therein.

And your Petitioners will ever pray.

[See remarks at end of previous Petition Form.]

[No. 3 FORM.]

*To the Commons of Great Britain and Ireland in Parliament Assembled.*

The Petition of [See instructions at head of No. 1 Form.]

Respectfully Sheweth:

That in view of the immensity of the evils which the British Indian opium traffic has inflicted, and is still inflicting upon China; and in consideration also of the rapid spread of the desolating habit of opium smoking among the people of India, Ceylon, Burmah, the Straits Settlements, and Hong-Kong, all under British rule;

Your Petitioners respectfully entreat that in pity for the millions of Asia you will cause immediate steps to be taken to stop the growth, manufacture, and sale of opium in all British possessions, and its export therefrom, placing it among contraband articles, and making it unlawful for British subjects in any place to deal therein.

And your Petitioners will ever pray.

[See remarks at end of No. 1 Form.]

If any further information is required in regard to petitioning, write to Dr. James L. Maxwell, Hon. Secretary of the "Christian Union for the Severance of the Connection of the British Empire with the Opium Traffic," 49, Highbury Park, London, N.W.; or to Dyer Brothers, Rose Street Corner, Paternoster Square, London, E.C.

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“Thus saith the LORD, Stand in the court of the LORD'S house, and speak . . . . all the words that I command thee to speak unto them; diminish not a word: if so be they will hearken and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.”