



Errors and Falsehoods OF Opium Apologists.

LIGHT ON A CRIMINAL ATTEMPT TO DECEIVE THE BRITISH PUBLIC UPON
A GREAT WRONG BEING DONE TO INDIA AND CHINA.

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WITH AN IMPORTANT APPENDIX CONTAINING CONTRIBUTIONS BY

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INTRODUCTORY NOTE.

This pamphlet is not merely an answer to certain persons. It is more than that. It indicates the hollowness of the arguments in general that are put forward in defence of the iniquitous Opium Traffic; and it supplies information that will be new to most readers.

Errors and Falsehoods of Opium Apologists.



ON the day in 1892 upon which the Secretary of State for Ireland intimated the probable date of the dissolution of Parliament, an article designed to destroy the prospects of the anti-opium party with Parliamentary candidates appeared in the *London Times*.* It concluded with a warning to candidates that every one "who makes use of the old sensational clap-trap about opium" may feel assured that "among his audience are a considerable number of listeners who will regard him either as an altogether untrustworthy person, ignorant of the facts, or as an imposter, acquainted with the facts and for his own purposes concealing them."

Anonymous advice is unsatisfactory. Who, then, is the person who with such authority thus laid down the lines upon which a Parliamentary candidate should be regarded either as an ignoramus or an imposter? And what was the evidence upon which he based this alternative?

In answer to the first question, it is not concealed that Sir W. W. Hunter is the author of the articles that appear in the *London Times* under the heading of "Indian Affairs." The newspaper organs of the Indian Government attribute them to him. It was under that heading that the pro-opium manifesto of June 13th was published. Sir W. W. Hunter has some reputation as a historian. The first qualifications of a historian are impartiality and care in the treatment of evidence, and a strict regard for truth. A compiler of history who lacks these qualifications is (to borrow Sir W. W. Hunter's phrases) either "an altogether untrustworthy person," or "an imposter." Sir W. W. Hunter shall be judged by his own standard.

The *Times* article is founded upon the testimony of two persons; (1) Mr. W. E. Hoare, of Madras; (2) Dr. Mouat, formerly of the Indian Medical Service. The article commences:—

We printed last week a long and carefully-reasoned letter from the Vice-Principal of the Wesleyan Mission College in Madras on the anti-opium agitation now going on in England. It must have required a very strong sense of duty, and a firm conviction of the necessity for telling the British public the plain truth, before an eminent leader of the Nonconformist Churches in India would thus step forward to disillusion the well-meaning people by whom that agitation

* June 13th.

is being promoted at home. Mr. Hoare's name alone suffices to suggest many services rendered to the cause of philanthropy, and he writes on behalf of "a large number of earnest men" who, however strenuously opposed to the use of opium and of all other stimulants, regard the exaggerated statements made by the anti-opium orators in England with profound misgiving. "It has become a wonder with many of us here" in India, he says, "how Christian men can tolerate such violence of language as wins the plaudits of Exeter-Hall." He yields to no one in his desire to see the consumption of stimulants, whether alcoholic or narcotic, placed under the severest control and brought within the smallest possible limits. But he contends that an agitation based on mis-statements whose falsity is known to every serious inquirer in India, and carried on by the help of limelight pictures of horrors which every such inquirer knows to be altogether imaginary or grossly exaggerated, is a mere mockery. "It is an agitation," he says, "of half-truths."

The Vice-Principal of the Wesleyan Mission College at Madras endeavours to candidly state the whole truth.

Historians and judges are usually supposed to ascertain who a man is, in apportioning the weight to be given to his testimony. Sir W. W. Hunter describes Mr. Hoare "as an eminent leader of the Nonconformist Churches in India," and one whose "name alone suffices to suggest many services rendered to the cause of philanthropy." Probably no one was more surprised at this description than Mr. Hoare himself. Further on in the article he is alluded to as the "strict and righteous-minded Nonconformist leader; his statements are termed, 'the sober and earnest testimony of the Vice-President of the Madras Wesleyan College;'" and those who differ from Mr. Hoare are characterised as "less instructed missionaries."

AN UNWELCOME PIECE OF BIOGRAPHY.

It was not until June 30th that the *Times* would admit any answer to Sir W. W. Hunter's article, although in the interval replies were sent by several well-known Christian public men, authorities upon this subject. But after the historian's pro-opium manifesto had gained seventeen days' start, Sir Joseph Pease, M.P., was permitted to let in some light upon it. In regard to Mr. Hoare he wrote:—

When so large a space is given to Mr. Hoare and to comments on his letters, the first question that occurs to the reader is—who is Mr. Hoare, and how far are his observations in so large and complicated a field of enquiry to be relied upon? Your correspondent of the 13th says: "Mr. Hoare's name alone suffices to suggest many services rendered to the cause of philanthropy." How dangerous is it to be led away by a name! I am informed by the excellent head of that well-known philanthropic family that he is not aware of the slightest relationship between himself and your correspondent. I find on enquiry that Mr. W. E. Hoare is a young man, certainly under thirty years of age, who took his present position in the Royahpettah Second Grade College, Madras, in the autumn of 1888. He has had an Indian experience of three-and-a-half years, residing in Madras only; during which period I do not doubt he has fulfilled the duties of his position, but I am not able to believe that he has had sufficient data to form a full, clear, and correct opinion on one of admittedly the most difficult questions, one that affects Indian morals as well as the Indian Government and its finances.

The result of my own enquiries concerning Mr. Hoare is, that while he is known by a few persons in the Madras Presidency, not ten per cent. of India

Missionaries, and not five per cent. of the general Christian public in India, so much as heard his name before his ill-informed letter to the *Times*. Mr. Hoare, of course, is not responsible for the inflated, inaccurate description of himself by Sir W. W. Hunter; he probably regrets the false pedestal upon which he has been placed; and I also regret the necessity of having to refer to him thus, in order to show the unpardonable ignorance or dishonesty of his eulogist.

A further proof of Mr. Hoare's standing is found in a leading article in the *Eastern Star*, the senior organ of the Indian (native) Christian community in South India. This weekly newspaper is edited and published at Madras, where, if anywhere in India, Mr. Hoare would be known. In the article in question the editor remarks upon the ignorance of Mr. Hoare with reference to the subject upon which he has ventured to dogmatize, characterises his position as an assumed authority as "highly ludicrous," laughs at the eminence attributed to him, and sarcastically refers to him as "this Solomon of the nineteenth century."*

One of the immediate beneficial results of the *Times* article was the issue of an able exposure of its mis-statements, from the pen of James L. Maxwell, M.A., M.D., Secretary of the Medical Missionary Association, London, and formerly medical missionary in Formosa. That masterly rejoinder was sent by post to Parliamentary candidates throughout the United Kingdom. Dr. Maxwell says:—

Mr. Hoare, it is to be noticed, lives in a Presidency where no opium is grown, and, as far as can be gathered from his own account, his whole practical acquaintance with the subject is limited to a recent visit paid with a friend to two opium dens in the city of Madras. One was a filthy hovel, and the other was more respectable. On the basis of this information, which Mr. Hoare himself frankly confesses to be so "local and limited," we have a fierce attack on the anti-opium agitation in this country, and the writer concludes as follows: "That the Indian Government has clean hands in this matter; that prohibition of the traffic is impossible; and that Great Britain must bear the burden of India's loss, estimated by Mr. Batten at thirteen millions sterling."

Now these are large conclusions, and it seems rather absurd to rest them on the foundation of a single visit to two opium dens. Indeed, it is difficult not to conclude that Mr. Hoare confounds the question of opium consumption in India with the far larger question of the opium traffic, and that in his severe animadversions on the anti-opium party in England, he overlooks the fact that their field of vision includes the whole Asiatic world under a curse which has its source in the action of the Indian Government. As the manifesto of the *Times* however, is founded in largest measure on Mr. Hoare's letter, it is needful to look at his three conclusions.

Dr. Maxwell then proceeds to show, under seven different heads, how far the hands of the Indian Government are from being clean in this matter. In the first place he points out that the opium traffic began by smuggling the pernicious drug, under the defence of heavily armed ships, into a country with

* *Eastern Star* of July 25th 1892. See also the same paper of August 8th and 15th.

which Great Britain professed to be at peace; then two bloody wars pressed the traffic with shameful advantage, ending "with the formation of treaties legalising an opium commerce, which the conscience of the Chinese people repudiated as immoral even whilst the hands of their representatives signed the deed. The one constant factor behind all this history of evil was the clean hands of the Indian Government."

Drawing nearer home, Dr. Maxwell recalls that the same "clean hands" introduced the legal sale of opium into Burmah, against the earnest representations of the people; and that those hands were responsible for such answers as the late Sir Cecil Beadon, Lieut.-Governor of the opium producing province of Bengal, made to a Committee of the House of Commons:—

Question: I understand you to say that opium is grown in India simply for the purpose of revenue: no moral considerations at all influence the Government? *Answer:* The Government only regard opium as a means of obtaining revenue.

Question: But it has been the wish of the Government not to encourage the consumption of opium among their own subjects? *Answer:* I do not think that the consideration has had much weight with Government, as far as I know. I think their object has been to get as much revenue out of opium as they possibly can.

Coming down to the present time, Dr. Maxwell cites as another illustration of the clean hands of the Indian Government in this matter, that the disgraceful minimum vend, or pressure of sale, or bludgeon clause in the Bombay Presidency opium licenses has only been sacrificed under stress of British public opinion, while the Government in promising, for the same reason, to shut up 900 opium-smoking dens in India, cling to the ten or eleven thousand shops where opium is sold to men, women and children as though it were food and not poison, as it is classed by law in Great Britain. And the Government cling even more tenaciously to the growth of the poppy, by which at one and the same time they debauch their own people, while striving to fill the Indian Treasury from the vices of the Chinese. Dr. Maxwell concludes this section of his argument by declaring that "in this matter of opium, ever since the first fatal plunge in 1782 into the moral slough of the armed smuggler, the Government of India has suffered itself to be involved in an ever-deeper mire of wrong-doing. Not your hands are clean, 'but your hands are full of blood' (Isa. i. 15), is the only word which can fitly describe the opium iniquity."

As regards Mr. Hoare, charity will impute only ignorance; but it is impossible to apply that judgment to his patron. If the assumption on the part of Sir W. W. Hunter, "that the Indian Government has clean hands in this matter," was not a deliberate attempt to mislead the British public, and particularly candidates for Parliament, for whom his article was specially written, the only other ground that it is possible to take is that having so long grovelled in dirt, he has lost the faculty of distinguishing its nature.

PREPOSTEROUS STATISTICS AND CROCODILE SYMPATHY.

The second and third conclusions of Mr. Hoare, upon which Sir W. W. Hunter dwells with approval, are (2) "that prohibition of the traffic is impossible;" and (3) "that Great Britain must bear the burden of India's loss, estimated by Mr. Batten at thirteen millions sterling." I will deal with the last conclusion first.*

Half of the third conclusion I am able to corroborate, namely, "that Great Britain must bear the burden of India's loss," if that is intended to mean that no additional taxation must be imposed in India in consequence of opium abolition. None of the leaders of the movement against the opium traffic propose otherwise. Immediately prior to the General Election, the English Anti-Opium organizations unitedly agreed upon the following questions to be submitted to all Parliamentary candidates by the friends of national righteousness in the constituencies: "Will you vote for the total prohibition of the Anglo-Indian Opium Traffic, limiting the sale to medicinal requirements? and will you support the giving of temporary assistance to the Indian Exchequer if, on examination, this should be found requisite to avoid placing fresh burdens on the taxpayers of India?"

The question at issue is not: "Shall Britain or India bear any temporary loss consequent upon opium abolition?" but, "*What is the amount of that loss likely to be?*"

There are experienced financiers in Great Britain who believe that the possibilities of legitimate retrenchment in Indian administration (including the money spent in Great Britain and charged to India's account) are so large that a sober move in this direction would result in a very small deficit to be made up, in the event of the traffic in opium being brought to an end. Economy in spending the proceeds of taxation, however, is rarely an acceptable doctrine in official circles; and it is not therefore surprising that Sir W. W. Hunter ignores it. A retired Indian editor touched the kernel of this matter in a remark made to me a few months ago: "It has been the policy of the Government to absorb all increase of income by increase of expenditure, so that whatever the income may be, it will be spent." In India there is no public opinion that can check extravagance in expenditure.

But passing from the subject of legitimate retrenchment, let us consider what, without such economy, would be the probable financial result of the British Indian administration being freed from the stain of fattening upon the opium vice in its own subjects, and in others.

I have never met with a more disgraceful use of figures than is contained in the statement that Great Britain must re-coup India for an annual loss of thirteen millions sterling if the opium traffic be abolished. Will it be believed

* If these and the prior allegation of Mr. Hoare had not been adopted by Sir W. W. Hunter, with his reputation as a "historian," and as the mouth-piece of the official opium advocates, I would not have considered them worth an answer. My business is not with Mr. Hoare. I only refer to him incidentally.

that the calculation upon which this estimate is based, of the loss to India that would be involved in opium abolition, includes the loss to the producers of smuggled opium! And that it ignores the fact that when opium cultivation is discontinued, some other valuable crop will replace that of the poppy! This panic estimate also includes, as Mr. C. H. M. Batten (formerly of the Bengal Civil Service) clearly states, "the profits of the merchants and shippers exporting the opium," as if their energies would be paralysed, and their warehouses and ships empty, and the Government (that is to say the taxpayers) must step in to compensate them, if they were not allowed to continue in a traffic which carries desolation and death wherever it goes.

Yet of a young man who thoughtlessly and ignorantly rushes into print to support such an estimate, Sir W. W. Hunter says: "Is it any cause for surprise that a strict and righteous-minded Nonconformist leader like the Vice-Principal of the Wesleyan Madras College should feel constrained to come forward, and denounce *this miserable paltering with honesty or truth?*"

The "miserable paltering" which is here referred to is that of the "apostles of sensational philanthropy," as Mr. Hoare terms them, probably not knowing that they comprise the last President of the British Wesleyan Conference, with a number of Ex-Presidents, including Dr. Moulton, one of the Committee appointed by Convocation of the Church of England for the revision of the authorised version of the New Testament; also a number of Christian men of various denominations who were in the foreign mission field before Mr. Hoare was born.*

WASTE OF CROCODILE SYMPATHY.

In adopting Mr. Batten's preposterous calculations, Sir W. W. Hunter appears to endorse a favourite argument of his partners in the advocacy of the opium traffic, that its abolition would involve great injustice and loss to the *ryots* (farmers) who grow the poppy. The *ryots* are represented as being infatuated with their business. If that were so, it would afford a poor argument for the maintenance of a trade which Parliament has declared to be "morally indefensible," and which is an injustice to British subjects in India, Burmah, and Malaysia, far exceeding in number the cultivators of the poppy, not to speak of the injustice that is perpetuated by the opium traffic upon millions of Chinese. But what is the real state of things with regard to the *ryots*? It must be conceded that a native of India, of unimpeachable veracity, whose duty it is to move about among his country-people in a great opium-producing district, is at least as good an authority on their views as Mr. Batten, Sir W. W. Hunter, or even Mr. Hoare. This is the light which a Native pastor, belonging to one of

* An illustration of the attitude of the British Wesleyan "apostles of sensational philanthropy" can be obtained by reading a report of a meeting of London Wesleyan Ministers on the traffic in opium, held at the City Road Wesleyan Chapel on January 20th, 1892, under the Presidency of Dr. Moulton. The pamphlet can be obtained of the Hon. Secretary of the Christian Union against the Opium Traffic (President, Sir S. A. Blackwood, K. C. B.), 49, Highbury Park, London; or of Messrs. Dyer Bros., Office of *The Sentinel*, Paternoster Square, London.

the oldest Christian missions in India, sheds upon the subject, writing to me from a town in the Behar (Bengal) Opium Agency: "I should mention that the opium produced in Behar is a source of great loss to the agriculturalist. If he could grow cereals he would make better profit. It is true that no direct pressure is laid on the agriculturalist to produce opium, but the pressure which is indirectly exercised upon him by those whose duty it is to see that the produce of opium may not decrease, acts with all the vehemence of direct and effectual pressure almost bordering upon tyranny."

Nor in estimating the alleged loss (!) by the stoppage of poppy cultivation, must such evidence be forgotten as that given by Mr. A. Sym, who was for some time engaged in the Indian Opium Agency. He says: "Wherever opium is grown it is eaten, and the more it is grown the more it is eaten. This is one of the worst features of the opium question. We are demoralising our own subjects in India. One-half of the crime in the opium districts has its origin in opium eating. One opium cultivator demoralises a whole village." A large part of such opium never passes through the Government factories. It is what is denominated in official reports as "illicit." It is kept back by the growers.

Last autumn I went into Rajputana, the chief opium producing country outside of Bengal, and found that a number of *ryots instead of being infatuated* with poppy growing, were actually giving it up and taking to the cultivation of cotton.

The audacity of the partisans of the opium traffic in figuring as the friends of Indian agriculturalists, is well illustrated by Mr. H. S. Newman, a Minister of the Society of Friends, who writes as a result of his travels and investigations in India: "I found that the Patel (headman) of a village is frequently an opium smoker. In a year or two he borrows money of a native banker at exorbitant rates, paying twelve to eighteen per cent. interest. In two or three more years his village and lands are hopelessly mortgaged. The Patel sinks deeper in the opium vice, the village goes down into poverty, and the revenue of the Empress of India suffers loss. I visited a village in Central India where the Patel owned eighty villages in the district, but had sunk so low through opium that the whole of his property was in the hands of his creditors. In corrupting our tenants we pauperise ourselves." Doubtless the researches of Sir W. W. Hunter have not extended so far as this.

WHAT DEFICIT WILL NEED TO BE MADE UP TO INDIA?

I now proceed to consider the deficit that would be caused in the Indian revenue by opium abolition, and the amount of compensation, in consequence, which might reasonably be expected from the British Imperial exchequer. The reader will bear in mind Sir W. W. Hunter's endorsement of the preposterous allegation of Mr. Batten, that India would lose thirteen million pounds sterling

annually, by the suppression of the opium traffic; also the statement of Mr. Hoare, "that Great Britain must bear the burden of India's loss" to that amount.

The annual value of the opium revenue, according to official statistics, is now under 5,000,000 tens of rupees. If all proper deductions for interest on money invested by Government in this pernicious business, and other charges, are considered, its nett value is not more than 4,500,000 tens of rupees.

On the other hand, the legitimate revenue of India (that is, the revenue other than that from the opium traffic) has largely and steadily increased for many years past. In recent years it has increased, apart from fresh taxation, at the rate of about 700,000 tens of rupees each year. At this ratio, in seven years the additional annual revenue in the order of its natural growth would reach 4,900,000 tens of rupees, or more than the loss involved in opium abolition. It follows, therefore, from a careful estimate based upon the past progress of the Indian revenue, and taking into account every ordinary and reasonable contingency, that all that would be required from the Imperial exchequer, at the utmost, is a total sum of ten million pounds, spread over a period of seven years, and divided into annual grants to the Indian Government on a diminishing scale. A subsidy of this amount could be financed in a manner that would cause the burden to Great Britain to be almost imperceptible.

CAN OR CAN IT NOT BE ABOLISHED.

Now we have arrived at the third allegation* of Mr. Hoare and his patron, Sir W. W. Hunter, and of the patron's employer, the editor of the *London Times*, "that prohibition of the traffic is impossible."

Dr. James L. Maxwell deals well with this immature assertion. He says:—

No vestige of reason is given. It is simply, "We have no doubt." Let us look, however at what the traffic means. The opium traffic consists (1) of the export to China and Malaysia, (2) of the opium sold in Burmah, and (3) of the opium sold in the rest of India.

I would ask Mr. Hoare to suppose it possible that the day is not far distant when the instinct of fair-play, and the conviction that righteousness claims it, will constrain us as a people to withdraw *in toto* from the traffic in opium with China. What would be the result? Simply that nine-tenths of the present growth of the poppy would not be required. We send 90,000 chests out, and we keep 8,000 chests for use in India. The poppy growth would be reduced to the Indian requirements. Is that an *impossibility*? What are the barriers which should hinder us from doing an act of long-delayed and most elementary justice to China? I know of none except the demand at all costs for revenue.

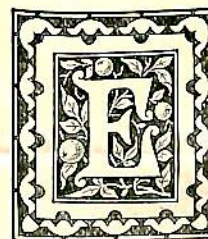
Then again let us look at India, from which, by this one act, so vast an area of temptation has been swept away. Is it not possible to do a second act of righteousness, and restore to Burmah men who are swayed by feelings of righteousness and mercy would say that it should be done at once, and that nothing but sheer perverseness and greed of gain stands in the way. Let us suppose at least that this is done. What is the result? Not only is Burmah delivered, but

* The second in its order.

My Experience of the Opium Scourge in India.

By REV. COLIN S. VALENTINE, LL.D., F.R.C.S.E., &c.,

Principal of the Medical Missionary Training Institution, Agra.



VEN at the risk of being classed by Sir W. W. Hunter as "one of the less instructed missionaries" (!) I should like to say a few words on the subject of opium-eating and opium-smoking.

In this connection I may mention that I have been as nearly as possible for thirty-one years a medical practitioner in India. I can read both Hindi and Urdu, and

converse freely in these languages and in several of their patois.

As a missionary I have for months at a time moved about among the towns and villages of Rajputana. I have visited the people in their houses, and preached to them under the spreading branches of the village tree. I have entered into conversation with them, and made myself conversant with their ideas and opinions about most subjects that interested them.

I have held the appointment of surgeon to a Native regiment, and for years been connected with jails, and have come in contact with thousands of opium-eating prisoners. For fourteen years I was private physician to H. H. the late Ram Singh, Maharajah of Jeypur. In that position I mixed with the nobles of the State, lived in their forts, their castles and palaces; and know their manners, customs and opinions in a way that has rarely fallen to the lot of any European.

In the course of my medical practice I can truthfully say that I have been called upon to treat hundreds, if not thousands, of cases of confirmed opium-eating.

With all this experience it was with perfect amazement that I read a recent paper by Sir William Moore, a retired Indian official, in support of the opium traffic. I declare that anything more ludicrously and recklessly untrue in state-

ment or false reasoning I have never seen.* Indeed had I not been certain of the respectability of the journals that reported this paper, I would have come to the conclusion that some one copying Sir William Moore's style had put words in his mouth which he could never have uttered.

From my experience in Rajputana I can testify to the following facts:—

- I. That a large percentage of the mortality among children is due to opium.
- II. A large per centage of crime is committed under the influence of opium.
- III. A large per centage of murder is due to opium poisoning.
- IV. A large per centage of the diseases a medical man is called upon to treat in dispensary, hospital and private practice is due to the habitual eating of opium.
- V. I have never, so far as I can remember, found an opium eater who defended the practice. He would apologise for its use by stating that it had been prescribed to him for a disease from which he was suffering years before! and begged and prayed for some medicine that would cure him of the evil habit.
- VI. I have never known of a single instance in which a confirmed opium eater or opium smoker was able of himself to leave off the habit.

Medical men such as Dr. Maxwell, of Chinese experience, and Drs. Partridge and Pringle, of Indian experience, have been accused of exaggerating the evil effects of this pernicious habit. From my own experience I can affirm that so far from this being the case, I believe they have understated them.

Colin Mackenzie,

* In the concluding paragraph of the paper here alluded to, Sir W. Moore says: "The beneficial results from the use of opium far counterpoise any injurious effects."

Is Opium a Blessing or a Curse?

By JAMES R. WALLACE, M.D.,

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THE outcry against the opium traffic has aroused the Christian world into the keenest feelings of interest in the varied bearings of this stupendous question, and it seems that the death-knell of the opium business is already sounding in our ears. It must not be supposed for a moment that mere sentiment has been the mainstay of the anti-opium party. They have brought arguments and facts to support their cause, and these instruments have been used with sure effect. Progress has been slow, and meanwhile the Government has seemingly slept as though they treated the tactics of the anti-opiumists with absolute indifference. At the present time, however, the power of the anti-opium movement is felt to be irresistible, and at last the Indian Government is awakening to a sense of the reality of the danger that threatens to sweep away one of its most cherished and profitable sources of revenue. It is now that it calls

ITS PAID FORCES TO ITS SUCCOUR,

and the State oracles are actively engaged in blowing their trumpets in praise of this great stronghold of Mammon. Learned and able men of science in medicine have been summoned to hurl all the arguments and subtle reasonings of their craft to bolster up the tottering fabrics of a system that is doomed to annihilation.

One of the witnesses utilised by Government to support the opium traffic is Surgeon-Lieutenant-Colonel Alexander Crombie, M.D., Superintendent of the Presidency General Hospital, who, to combat as he calls it, "the loose statements of Eastern travellers," summarises the case in favour of the opium traffic in the following manner:—

1. That the use of opium is widespread and is a social Eastern ceremony, like whisky-pegging in Western countries.
2. That the purposes for which the opium habit is contracted are as a prophylactic and cure for malarial fever, for rheumatic pains, dysentery, diarrhoea and chest affections.
3. That medicinally it answers the foregoing purposes.
4. That opium eaters begin the habit after thirty years of age.
5. That from seven to twelve grains is the average quantity taken by opium eaters.
6. That the moderate use of opium is compatible with good health, bodily and mental vigour, and that it does not tend to produce disease or shorten life.
7. That lassitude, timidity, neglect of business, emaciation, disorders of the bowels, and early death, which are the most usual ill-effects of the opium habit, are not of frequent occurrence. That it does not lead to perceptible tissue change, moral depravity, or unhappiness.
8. That opium even in large quantities is compatible with excellent health, successful business, and honoured old age.
9. That the morphia habit does not prevail in India.
10. That *chandu* is the form of opium used chiefly by Chinamen and the well-to-do portion of the Native community. That Chinamen are the healthiest, most industrious, intelligent and orderly section of the community.
11. That *madat* is the preparation of opium used by low class Natives. That *madat* deteriorates health considerably.
12. That the misery evinced by the opium eater when deprived of his

opium is not all real. 13. That to lessen opium eating is not difficult. 14. That to stop opium would lead to the use of other intoxicants. 15. That alcohol and *ganja* (Indian hemp) are more harmful than opium. 16. That of 2,202 lunatics in Bengal, 641 took *ganja*, 117 alcohol, and only 8 opium.*

Surgeon-Lieutenant-Colonel Crombie visited a few opium dens in Calcutta and recorded his experiences. In spite of the dirt and squalor and wretchedness of the dens themselves, he found the bulk of their occupants "strong, healthy, plethoric men," who backed opium against alcohol, and as this witness states, he found "it was impossible not to agree with them." These "unexpected visits," made in the companionship of police officials, seem a strange method of arriving at the truth, and it is stranger still if in the society of police officials these humble and yet-withal "strong, healthy, plethoric men," behaved in as quiet and orderly a manner as if at a "prayer meeting." So says the official reporter of the scene. Doubtless Dr. Crombie had in mind the occasion of a dry sermon from some lugubrious church dignitary, the effect of which, in the tropics at least, is decidedly soporific. Strangely enough these "broad-framed, brawny-muscled, pliant-skinned, bright-eyed, intelligent opium-smokers were all wide-awake when the Deputy Commissioner of Police and Surgeon-Lieutenant Colonel Crombie stood in their midst!

Dr. Crombie went so far as to inhale the copious smoke of the good-natured opium-den keeper's *chandu* pipe, but after a quarter of an hour's effort he "gave it up." "I might as well have been smoking hay," says this medical official. Surely this was a hazardous effort on the part of a loyal and valuable servant of Government; an act that merits some special mark of approbation from the State.

These then are the practical conclusions which the public is called upon to accept as the dictum of Science, the combined wisdom of the Calcutta Medical Society; taking it for granted that this great body approved of the speaker's conclusions. It is wise and prudent to note, however, that this so-called *Society* is not representative of the medical practitioners of Calcutta, and it would have been well to have notified the number of medical men who were present at the opium meeting of the Society, when the great opium oration was delivered, an event that has been treated to a special supplement in the medical journal that receives a handsome state subsidy, and must inevitably play the tune called by the man who pays the piper.

There is so much

ABSOLUTE HOLLOWNESS IN THE TACTICS

now being employed to bolster up the opium traffic, that it is well to lay bare this canker in all its dreadful rottenness, and prove that it is no blessing, but a curse.

I will now give a brief report of my experience of an opium den in Calcutta.

* The tendency of opium is to produce imbecility rather than violent lunacy. The former means mental destruction and family misery as much as the latter, and it is as great a crime on the part of the Government to be accomplices in its production, although the victims do not find their way into an asylum.—*Alfred S. Dyer.*

On the 30th of July, 1892, in company with Mr. E. S. Wenger, the energetic founder of the excellent Mission work among Chinamen in Calcutta, and Mr. Henry J. Ferdinands, Manager of the *Indian Medical Record* Office, I visited a well-known opium den at 9, Tiretta Bazaar Street. We entered what was an ante-room with a bar on one side where *chandu* was sold. Alongside of this was a little parlour specially reserved for Chinamen. Here we met the owner of the den. He spoke broken English, and readily gave us all the information we sought. He said that on an average 30 men a day visited this place to smoke opium, and about 50 others bought it to take to their homes. (I doubt this statement very much, as during the ten minutes we stood at the door no less than a dozen men came in, bought *chandu* and went out.) He sold only *chandu*, and not plain opium. He manufactured his own *chandu* from crude opium. On an average 240 lbs. of opium were bought monthly for this den. He bought opium at fourteen rupees a pound and after converting it into *chandu* sold it at nineteen rupees a pound. He paid a monthly license fee of Rs. 1,310 to Government. He sold on an average 5,000 rupees' worth of *chandu* monthly. We were next shown into the *chandu* laboratory, where the manufacture of this form of opium was being carried on. There were two large quadrangular ovens, on one of which was a huge copper chaldron containing sixteen pounds of crude opium, to which had been added six pounds of water. *This is allowed to boil for two hours, when it is made to simmer, till the water has evaporated sufficiently to leave a semi-liquid residue of what resembles medicinal extract of opium.*

We now passed into the *chandu* smoking saloon. This was a low, dark, damp, dismal-looking, tiled hovel, about twelve feet broad and forty feet long. On both sides were low wooden platforms to answer the purposes of beds, with dirty oil-stained lumps of something resembling what might be intended for pillows. Here and there was a dim oil lamp, and round each of them crouched two or three men, busy with the process of filling and burning and puffing at the pipes used for smoking *chandu*. There were in all eighteen men, one woman and three *little children*. Some of the men were lying asleep, others were drunkenly dosing, and some were busy smoking. The woman sat by her paramour but did not smoke. The children were going in and out among the occupants of the room. We next proceeded to inquire into the cases of some of the waking ones.

Case i.—Mohammedan, aged forty, a resident of Kutch, a cargo merchant, a thin weakly man, said he commenced smoking opium fourteen years ago. He took it from pleasure, in bad company. He did not take it as a medicine or in consequence of disease at first. He is married and has two children living at Kutch. He smokes three pice worth of *chandu*, or about twelve grains daily in three doses at 6 a.m., noon, and 6 p.m. He said, "I once was a stout man, but have dwindled down to my present thin and weakly state. If I miss a single dose I get diarrhoea and pain in my stomach. I cannot leave it off now. I feel and have always felt, that I am doing wrong in smoking opium; my conscience tells me so."

Case 2.—A Mohammedan cooly, aged twenty-four, has taken opium for five years, and indulges in smoking four pice worth of *chandu* every day at this shop. He comes twice daily to smoke, and stays two or three hours each time. He was in fairly good condition. He said he began the habit in bad company of other smokers, that he had often wished and tried to give it up but he could not. He had gained no benefit from the habit, and felt it was shameful to indulge in it. He gets fever now and then.

Case 3.—A Mohammedan butcher, aged thirty, thin, and weakly looking, has taken opium for ten years. He began it by the bad example of others. He was not suffering from any disease when he began opium. He takes five pice worth of *chandu* at one smoke and stays about two hours. Missing his smoke for a few hours beyond the accustomed time, he suffers from pains about the abdomen, diarrhoea and shortness of breath. He has never suffered from fever. He would leave off the habit if he could, as he is quite ashamed of himself, but he fears the innumerable symptoms that would trouble him in consequence.

Case 4.—A Hindu, a jute mill mechanic, aged thirty-four, out of work just now, lost his work a month ago owing to fever. He began opium six years ago, eats one pice worth of opium in the morning and attends this shop to smoke two pice worth of *chandu* in the evening. He did not begin the drug for any disease but took it in bad company. He often suffers from fever, pains about the body and diarrhoea. He cannot give up this habit as his bowels become disordered if he does.

Case 5.—A thin, lanky Mohammedan, aged sixty, a hackney carriage owner, has taken opium for forty years and began it in the company of bad women. He did not begin it for any disease. He gets pains about his body and fever very frequently. He smokes fourteen pice worth of *chandu* every day at one time and stays for three hours in the shop. If he misses his smoke for a few hours, he suffers greatly from diarrhoea and pains all over the body. He says, "I would gladly give up the habit if I could, but it has taken too firm a hold of me, and I cannot get away from it. I am ashamed of myself."

Case 6.—A Mohammedan, aged forty, has taken opium for seven years. He began it for no disease. He is without work, and begs for his food and for his smoke, and for the opium he also eats. His constitution is utterly broken down. He smokes several pipe-fuls of *chandu* while loitering in the shop all day. He also eats about four pice worth of the crude drug. He suffers constantly from diarrhoea and fever.

Case 7.—A Mohammedan, aged forty-seven, very thin and decrepid, has taken opium and smoked *chandu* for twenty-five years. He eats six pice worth of the drug at 6 a.m., smokes one pice worth of *chandu* at 1 p.m., and 7 p.m.; he remains an hour each time. He began the habit with a prostitute. He has completely lost his health and strength. He says: "I was a man of violent temper, but the opium has quietened me. I have lost all courage, both moral and physical. I feel guilty in this matter, but I cannot give it up. I get fever occasionally. If I do not take opium, twenty diseases are ready to take hold of me."

Case 8.—A respectable Bengali Baboo, aged thirty-six, well educated, a hardware merchant in Nimtolla-street, whose father is a wealthy man. He has smoked *chandu* for two years and began it in the company of a prostitute. He smokes eight pice worth at noon, and stays for two hours in the shop. He often suffers from fever, and if there is any delay in getting his smoke, he suffers from indigestion and looseness of the bowels. He is ashamed of the habit and would gladly give it up if he could, as he sees it is making him thin and weak.

We cut short our labours of enquiry with case eight, as the features of them all varied but little in detail. Before leaving the *chandu* shop I asked for a smoke. I took half-a-dozen deep inhalations and puffed a deal of smoke through my mouth. The process was far from pleasant, for it left a mawkish bitterness

in the mouth and was followed by a sensation of giddiness. The old man in the den exhorted me to be careful, as the habit was fascinating and might easily be acquired. I then addressed a few general questions to the waking smokers. They all, as with one voice, declared that opium-smoking was a fearful habit, that it ruined their health, that it enslaved their will, and made them perfectly incapable of ever giving it up. When asked if they would be pleased if the Government closed all *chandu* shops, they said in unison: "Oh yes, let Government prevent all people who do not take opium from ever falling a prey to such a habit." The conclusions to be drawn from these few cases are sound enough in their application to all such cases, as the conditions describing the few are applicable to the general run of them:—

(1) Opium consumption is usually commenced by evil influences; (2) It is not taken as a prophylactic or preventive of disease; (3) It is thoroughly enslaving in its moral consequences; (4) Its action upon the constitution, when taken continuously for some time, produces a peculiar degeneracy of general vitality, so that the *habitué* falls an easy prey to such diseases as bowel complaints, fever, and rheumatic pains; (5) That the stopping of the drug is immediately attended with intestinal trouble and other vague disorders; (6) That opium smokers have a moral sense of the iniquity of the habit; (7) That it demoralises them, making them timid, wavering, lazy, inattentive to business, and it weakens their moral will-power; (8) That physically, it causes rapid and steady emaciation, and ultimately leaves its victim an utter physical wreck; (9) That

THE VICTIMS OF THE HABIT FEEL AND DECLARE THE NEED OF STATE INTERVENTION, to protect them from this vice, which brings with it a consciousness of moral guiltiness.

One point that stands out glaringly and conspicuously in the present agitation against the general use of opium by the people of this country, is the remarkable turn that has suddenly seized some medical writers, who find it necessary to speak in praise of the opium habit. I have searched piles of old records and the writings of Anglo-Indian sages in medicine, but I fail to elicit a word to commend the practice. In fact Jackson, O'Shaughnessy, Allan Webb, Murchison, Twining, Chevers, and other writers unite in condemning the common use of opium, and declare that the drug induces a wreckage of constitution, attended by rapid emaciation and a peculiar state of marasmus, followed by indigestion and fatal diarrhoea, besides the common concomitant of mental imbecility.

A small body of medical men have declared in favour of the opium traffic, and their chief argument is the hypothesis that opium is pre-eminently a preventive and cure for malarial fevers. This dictum is, however, disputed vigorously by others, and it may be pertinently asked by anti-opiumists, Why, if

opium be so beneficial it is not used by these physicians themselves in their treatment of fever, or used by them as a prophylactic? This argument is self-condemned by the fact that no standard work on medicine, nor yet the practice of physicians in this country, gives any position to the use of opium in treating or preventing malarial fevers. Well might we also ask the Government to exercise its liberality in the prevention of malarial fever among the stricken districts by the free distribution of opium instead of quinine, if the hypothesis is supportable by facts.

Opium is one of the most reliable and useful therapeutic agents known to science. But it is a poison. Its use in health is to pervert the normal functions of the body and to victimise those who take it into a state of moral and physical helplessness, that leaves them mere imbeciles before its enslaving fascinations. Its consequences in destroying health are disastrous in the extreme. A declaration signed this year by no less than 5,000 members of the medical profession in Great Britain proclaimed the following opinions: (1) That the habit of opium-smoking or of opium-eating is morally and physically debasing; (2) That the unrestrained sale of such a drug as opium, is immediately associated with many and grave dangers to the well being of the people of India; (3) That the drug, opium, ought in India, as in England, to be classed and sold as a poison, and be purchasable from chemists only; (4) That the Government of India should prohibit the growth of the poppy and the manufacture and sale of opium, except as required for medical purposes.

There seem therefore to be no grounds for the continuance of the opium traffic, save the financial one, but this is met by the fact that with the disappearance of the cultivation of opium would come the reclamation of those beautiful and most fertile lands for the growth of food grains, &c., now used for poppy. Quinine also, the manufacture of which is a monopoly in the hands of Government, might be more largely and advantageously manufactured, and thus a huge revenue could be established. There are also economies that might be practised in such matters as State extravagance in utilising indigenous skilled labour on lower terms to displace the influx of highly paid imported material. Retrenchment might begin with the salaries of the highest officials, from the Viceroy downwards. In this way the Civil and Military Services and other departments of the state might be reduced and replaced by locally trained men, so also domiciled Europeans and Eurasians might be utilised to form local regiments, and this would effect enormous savings. The iniquitous extravagance that attends the flight to the hills of almost all the well-paid officials of the State is another direction in which honest reform would find a way out of the difficulty of abolishing the opium traffic.

James R Wallace

What can I do to right the wrong?

The following is suggested as a suitable form of Memorial:—
To the Right Hon. W. E. Gladstone, Her Majesty's Chief Minister of State, and to the other Members of the Cabinet.
The Memorial of the undersigned [here state whether it is from the "inhabitants of.....in the county of.....," or from a "public meeting held on (name date), 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 (name date);" or otherwise, as the case may be.]

SHREWETH:

That your Memorialists respectfully desire to call your attention to the extraordinary violation which obtains in India of the principle of equal justice which ought to be observed towards all who are under British rule, in the fact that Opium is sold in that country in public markets and elsewhere, under the authority of Government, side by side with articles of food and necessities of life, whereas in Great Britain its sale is legally safeguarded with the view of confining its use to medicinal purposes, it being here classed as "Poison," and only permitted to be supplied by druggists when labelled as such.

That the practically unrestricted sale of this poisonous drug among our Indian fellow-subjects is utterly indefensible on moral grounds; that it is physically and mentally destructive to the manhood of the people; that it leads to immeasurable degradation, misery, and impoverishment; that by attacking the welfare of the individual, the family, and the nation; interfering with the growth and prosperity of legitimate trade, and undermining the source of national revenue for a temporary pecuniary advantage, it is as utterly opposed to the true principles of statesmanship, as it is cruel and unjust; that it is totally antagonistic to the benevolent professions of Great Britain in holding India; that it is evoking increasing and well-grounded protests from the Indian people; that it is a dangerous departure from administrative justice for all British subjects; and that it cannot be otherwise than an offence to God.

That your Memorialists believe that such moderate temporary assistance as may be necessary to enable the Government of India wholly and at once to dispense with the revenue from Opium, would be cheerfully acquiesced in by the people of Great Britain.

That your Memorialists, therefore, address you in the hope that you will at once cause instructions to be issued to the servants of the Crown in India, to immediately prohibit the growth, manufacture, and sale of Opium in that land, except for strictly medicinal purposes, and also its export therefrom, placing it among contraband articles, that thus also the great wrong done to China by the Opium traffic may be ended, in harmony with the resolution of the House of Commons of April 10th, 1891.

Any further information or assistance in regard to memorializing will be supplied, if necessary, by MAURICE GREGORY, Hon. Sec., Anti-Opium Committee of Urgency, 31, Paternoster Square, London, E.C. Written Memorial Forms can be obtained free on application; but as there is expected to be a very large demand, friends will facilitate the work by writing their own where possible. The address of the Rt. Hon. W. E. Gladstone, to which Memorials should be sent, is to, Downing Street, S.W.

It is also specially requested that notification of the forwarding of the Memorial to the Prime Minister should be sent to the local Member or Members of Parliament.

Further Information on the Opium Traffic.

The Truth upon a Momentous Subject. An Appeal to Christian Electors against the curse of the Opium Traffic in India. By TWO INDIAN MISSIONARIES. 65th thousand. Illustrated. 1d. By post, 1½d.

Britain's Crime against China: A Short History of the Opium Traffic. By MAURICE GREGORY, one of the Editors of *The Banner of Asia*, Bombay. With Appendix containing Letters from China by Alfred S. Dyer, Editor of *The Bombay Guardian*; and Appeals to the British Churches from Chinese Christians. New edition. 60th thousand. Price 1d. By post, 1½d.

The Poppy Plague in India. With Opium Map of India, and other illustrations. Contributions by the Editor of *Regions Beyond*; the Editor of the *Bombay Guardian*; one of the Editors of *The Banner of Asia*; and REV. W. H. DANIELS, M.A., while evangelizing in India. With the addition of a special new preface containing latest information. 50th Thousand. Price 1d. By Post, 1½d.

An Indian Woman's Impeachment of the Opium Crime of the British Government. By MISS SOONDERBAI POWAR, of Bombay. With Eleven Illustrations. Price 2d. By post, 2½d.

The Protest of the Medical Profession of Great Britain and Ireland against the Anglo-Asiatic Opium Traffic. Full text of the declaration, the names, and titles of the five thousand medical men who have signed. 1d. By post, 1½d.

News of the Anti-Opium Movement.

The "Anti-Opium News," issued on the 15th of every month, as the mid-monthly supplement to *The Sentinel*, by Dyer Brothers. One Penny.

"The Sentinel" (organ of Movements for Social Purity and National Righteousness) contains current information of the agitation and demand for the abolition of the Opium Traffic. On the first of every month. Price One Penny.

