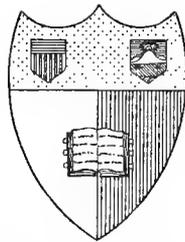


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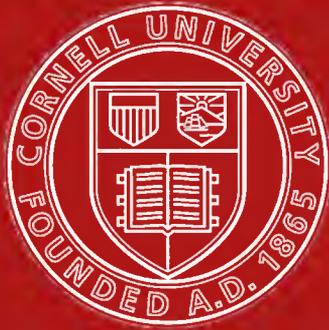
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ROYAL COMMISSION ON OPIUM.

MINUTES OF EVIDENCE

TAKEN BEFORE THE

ROYAL COMMISSION ON OPIUM

BETWEEN

Christy Haswell
1/6/13

18th November and 29th December 1893 ;

WITH

APPENDICES.

VOL. II.

Presented to both Houses of Parliament by Command of Her Majesty.



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ROYAL COMMISSION ON OPIUM.

VOL. II.

MINUTES OF EVIDENCE TAKEN IN INDIA BETWEEN 18TH NOVEMBER AND 29TH DECEMBER 1893, WITH APPENDICES.

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THE INDIAN OPIUM COMMISSION.

At the Council Chamber, Writers' Buildings, Calcutta.

SEVENTH DAY.

Saturday, 18th November 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.

THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR,

MAHARAJA OF DARBHANGA, K.C.I.E.

SIR WILLIAM ROBERTS, M.D.

MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.

„ ARTHUR PEASE.

„ HARIDAS VEHARIDAS DESAI.

„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

The SECRETARY read the order of reference.

The CHAIRMAN :—In opening the work of this Commission in India it may not be unfitting that I should offer one or two observations from the chair. First, I desire to refer to the circumstances which have led to the appointment of this Commission. The subject-matter of our inquiry, which is the manufacture, sale, and consumption of opium, has been repeatedly brought to the notice of Parliament at home. More than half a century ago the affairs of the East India Company formed the subject of an inquiry by a Select Committee of the House of Commons. That Committee was called upon, among other things, to consider the opium question, and chiefly in relation to the trade with China. The traffic at that time was contraband, yet the Committee gave their express sanction to its continuance. A few years later, in 1840, Lord Shaftesbury, then Lord Ashley, made a vigorous attack in the House of Commons on the opium trade. Coming down to a much later period, in the course of the inquiries of the Select Committee of the House of Commons on East Indian Finance, extending over three Sessions, the subject of the opium traffic was frequently brought up. Turning to the latest phase of the question in Parliament, a Resolution to the effect that the opium revenue is morally indefensible was passed in the House of Commons in 1891 by 160 votes to 130. Many prominent members of the present Government voted with the majority. In the list we see the names of Messrs. Asquith, Fowler, Mundella, Burt, Majoribanks, Sir Edward Grey, and Sir Charles Russell. The late Government, the Government of Lord Salisbury, while unwilling to accept the proposal actually brought forward in Parliament by the representatives of the Anti-Opium Association, were anxious to show themselves, at least in some measure, in sympathy with their views. It was stated by Mr. W. H. Smith that the policy of the Government of India had been greatly to reduce the acreage under poppy cultivation, and he promised that that policy would be continued. Lord Cross also pledged himself to certain important changes. The smoking of opium was no longer to be allowed in the premises where it is sold. In Bombay the condition that the licenseholder should undertake to sell a certain quantity of opium was no longer to be imposed. I now come to the present year. In the last Session of Parliament the subject which has been referred to us was again brought forward in a motion introduced by Mr. Webb and supported by Sir Joseph Pease, the President of the Anti-Opium Association. That motion was to this effect :—“That having regard to the opinion expressed by the vote of this House on the 10th April 1891, that the system by which the Indian opium revenue is raised is morally indefensible, and which urged the Indian Government to give practical effect to the opinion by ceasing

to grant licenses and by taking measures to arrest the transit of Malwa opium through British territory, and recognizing that the people of India ought not to be called upon to bear the cost involved in this change of policy, that oppressive taxation and the stoppage of expenditure necessary for the welfare and progress of the Indian people must be avoided, this House is of opinion that a Royal Commission should be appointed to inquire, both in India and in this country, and to report as to (1) what retrenchments and reforms can be effected in the Military and Civil expenditure of India; (2) by what means Indian resources can be best developed; and (3) what, if any, temporary assistance from the British Exchequer would be required in order to meet any deficit of revenue which would be occasioned by the suppression of the opium traffic." That was the resolution moved in the House of Commons, and it is certain that, if the present Government had moved a direct negative, they would have sustained a Parliamentary defeat. That result was only averted by Mr. Gladstone throwing himself into the breach with a vigorous speech and with a counter proposal for the appointment of a Royal Commission with more limited powers. Looking at the state of opinion in England, where we find men in the position of Archbishops and Bishops and men like the late Cardinal Manning supporting the Anti-Opium movement, yet admitting themselves to be painfully ignorant of the facts, and urging the Government to give them the light of an exhaustive and impartial inquiry, it must be recognized that the decision to appoint a Royal Commission was inevitable. I understand that a suggestion in that sense had gone forward some time ago from the Indian Government. In conclusion, I would urge that the active concern which has been shown in England in the opium question should be accepted as evidence of the deep interest which is taken in England in all that concerns the good government of India. Never has that feeling of interest in India and sympathy with and regard for the people of India been more strongly felt than at the present time. In any action which may be taken on the subject before us, our Commission is expressly charged with the duty of ascertaining the opinions and the wishes of the natives of India. To those engaged in the weighty task of governing this country, I can give an assurance on the part of the Commission that we have no desire to be unduly meddlesome, and that, in common with our fellow countrymen at home, we admire and recognize to the full the admirable qualities for which the Civil Service in India is so justly renowned.

*Sir David
Barbour,
K.C.S.I.*

18 Nov. 1893.

The Hon'ble SIE DAVID MILLER BARBOUR, K.C.S.I., called in and examined.

2050. (*Chairman.*) How long have you served in India?—I came to India in December 1863, consequently I have served nearly thirty years.

2051. In what parts of India have you served, and in what capacities?—I have served in the Patna Division of the Bengal Province where opium is grown; and also for a short time in other Bengal districts. Altogether I have served in Behar and Bengal about eight years, during which time I was employed partly in judicial work and partly in connection with the collection of the revenue; and for the rest of my service I have been employed in or under the Financial Department chiefly or almost entirely.

2052. Have you had any special opportunities of watching the poppy cultivation in India?—When I was in Behar, I lived among the people who grow the poppy for the production of opium. For the last five years I have been in charge of the Finance Department as Member of the Governor General's Council; and all business connected with opium which comes to the Government of India comes to that Department.

2053. What, in your view, would be the effect of the prohibition of the poppy cultivation? Would such a step be likely to occasion grave discontent among the cultivators?—I think I ought to observe that my actual personal experience of the value of the crop in Behar is now about twenty-two years old. At that time it certainly was a valuable crop; but I believe that, owing to improved means of communication, which enable other more bulky produce to be sent out more cheaply than was formerly the case, and possibly owing in a measure to the depreciation of silver, the crop in Behar (and the same would apply, no doubt with more or less force, to the Benares

Agency in the North-Western Provinces) is probably not so valuable as it was twenty-five years ago. But still it is a valuable crop; and I imagine that if the cultivation of the poppy were prohibited, there would be a serious loss to the ryots and zemindars. I cannot speak from recent experience on this subject: no doubt you will get evidence from men who reside in that province at the present day. I may mention that I believe (though I have no personal knowledge of it) that the crop is much more valuable to the ryots in Malwa than in Behar, because, owing to peculiarities of climate and soil, there is no other specially valuable crop to substitute for it in Malwa.

2054. Have you formed any opinion as to the physical results from the use of opium?—I have lived thirty years in India, and I admit that I have not had special means of seeing the effects of opium, but practically no evil results have come under my notice. I have lived in the opium-growing districts. I was stationed for some years in Patna, where there is a very large city and where a good deal of opium is believed to be consumed. I cannot call to mind more than one or two cases in which men were said to suffer from the effects of consuming opium, and in the case of those men all I noticed was, that they used to be rather stupid and sluggish in the morning until they had had their allowance of opium. These were cases of men who were supposed to take opium immoderately; but, practically, I may say that no evil results from the consumption of opium have come under my notice. At the same time I must say that I only know a limited portion of India. There is no man alive who knows all India. It is impossible for any man to know all India. I speak, therefore, of that part of India with which I am acquainted,

and of the class of people with whom I have come in contact.

2055. Taking the population of India as a whole, those who consume opium, whether moderately or immoderately, are a small minority of the whole?—They are a small minority of the whole. In the evidence I have just given I was speaking from my personal knowledge. I have formed a belief from the papers I have seen and the persons I have talked to, and I believe, taking India as a whole, the evils arising from the consumption of opium are certainly not serious. Opium is consumed more largely in some provinces than in others.

2056. Have you any opinion with reference to the physical effects of the opium habit in China?—I have not been in China myself, and I have no personal knowledge on the subject, but I have spoken to one or two persons who have been there. I may mention that I have spoken to Mr. James, now Commissioner in Sind, who travelled some years ago in Manchuria. Travelling in Manchuria—be practically travelled as a Chinaman would, moving about with carts or mules from place to place and stopping at the same hotels or sarais as the people stopped at. I think his impression was that many of the people who consumed opium were remarkably fine men physically—unusually fine;—that they took their opium as a matter of course, and that it did not seem to do them any harm. I think he also mentioned to me that he had come across one or two people who seemed to have suffered very much from opium—at any rate they were suffering very much from something, and they did consume opium. I have read statements made as to the evil effects of opium in China, but I think they are very much exaggerated. I have no doubt that there are cases of abuse of opium there, and possibly the consumption of opium may amount to a considerable evil; but, on the other hand, I have heard very strong statements made to the effect that the consumption of opium is often beneficial. A friend of mine visited some tin mines in a very unhealthy locality in the Straits where a number of Chinese were employed, and also people belonging to other countries, and he told me that the hospitals there were full of people belonging to other countries, but that remarkably few of the Chinese had to go to hospital. That result was ascribed to the fact that the Chinese regularly took a little opium. Of course as regards China you must only take my opinion for what you consider it is worth. I have never been in China.

2057. You have had the opportunity of consulting with men who have been there?—Yes; and I have read many reports on the subject.

2058. I will now ask you to turn to that very important aspect of the question which has been referred to us, and with which from your position in the Government, you would be more particularly called upon to deal, namely, the financial aspect of the question. It is a fact that, to the various objections that have been urged to the opium-revenue, the Government of India have always put forth in reply, among other arguments, that the revenue derived from opium is in the present condition of the finances of India, indispensable. I need hardly remind you that Mr. Gladstone, in resisting the motion of the last Session of the House of Commons, which led to the appointment of this Commission, insisted chiefly on the financial argument. He said, "You cannot give a pledge for the further contraction of the opium traffic without being possessed of the operative means." Can you give us any statement showing the amount and fluctuations in the opium-revenue, and showing the degree of your dependence upon that financial resource?—I have not got such statements with the intention of putting them in: they can be put in hereafter. I have not got the statistics in detail, but papers have been prepared, which will be put in for the information of the Commission. The total revenue derived from the consumption of opium in India is about Rx. 1,000,000. The net revenue derived from the export of opium is much larger and may be taken at about Rx. 5,000,000 in the present year. The revenue derived from the export of opium has materially fallen off in recent years. This is mainly due to the growing competition of opium produced in China, but it is partially due to temporary causes, such as poor crops of opium in recent years in India, and probably in some degree to the introduction into China of the system under which a consolidated rate of duty is levied on import in place of the likin or transit duties. We may fairly take the total net revenue from opium at Rx. 6,000,000 yearly at the present time. I have no hesitation in saying that it would be impossible to carry on the

administration of India if the revenue was reduced by Rx. 6,000,000. As it is, there is considerable difficulty in making revenue balance expenditure; and for my part I would positively refuse to attempt the task if the revenue were reduced by Rx. 6,000,000. Some revenue could, of course, be raised by additional taxation, but not Rx. 6,000,000. I have no doubt that the people in this country would bear some additional taxation, if the taxation were imposed in consequence of some disaster which we could not have avoided; but the imposition of heavy or perhaps of any considerable amount of taxation on the people of India, in order to make good the loss of revenue caused by interference with the consumption or export of opium, would cause most serious discontent among the people of India. I should be most unwilling to face the consequences of taxation imposed for such a purpose. Of course, this Rx. 6,000,000 does not represent the total loss to the country that would be caused by the prohibition of the production of opium; but it represents the loss of revenue to the Government. Certain Native States, if the production of opium were prohibited, would lose very heavily, and the peasants and cultivators in many places would suffer severely if deprived of the opportunity of cultivating a specially valuable crop. I am aware that it has been said or suggested that any loss of opium revenue might possibly be made good by a reduction of the home charges on account of the British troops serving in India. For my own part, I am unable to see any connection between the two questions. If the home charges are too high, they should be reduced without any reference to the opium question. If this Commission or the Home Government are in a position to announce positively on behalf of the British Government that the home charges will be reduced, I can take that fact into consideration and allow for an improvement *pro tanto* in the financial position. But if they are not in a position to do so, I cannot take into account any possible decrease of expenditure due to this cause. The Government of India have represented that the home charges ought to be reduced, and I believe there has been some consideration of the expediency of appointing a Commission to inquire into the subject; but, on the other hand, I understand that the War Office and the Treasury hold that, if anything, the charges made against India on account of British troops serving in this country are lower than they might fairly be. There is one other consideration that has been put forward as regards the loss of revenue, that if the export of opium from India were prohibited, the measure might be spread over a series of years, say, thirty, so that the loss of revenue would be gradual and Indian revenue and expenditure would have time to adjust themselves to the altered conditions. Against that proposal I desire to protest in the strongest terms. It would throw on posterity a burden which we are unable and unwilling to take upon ourselves, and there is no good reason to suppose that posterity will be in a better position to bear the burden than we are. No man can tell what the history of India will be during the next thirty years. It may be that the country will be financially prosperous thirty years hence, or it may be that it will be in great financial difficulties. We are in serious financial difficulties at the present time, and the financial burden of to-day would be simply intolerable if our predecessors had decided thirty years ago to gradually stop the export of opium, and if our revenue were at this moment Rx. 5,000,000 less than it actually is.

2059. Turning to what you have said about military charges, the reasons for opposing any modification in the present system of dealing with opium being partly, indeed, I may say, essentially, financial, it is impossible to exclude altogether from view the general consideration of the various charges which the Government of India has to meet. In a speech in the House of Commons in support of motion which led to the appointment of the present Commission, Sir Joseph Pease made a special reference to the rapid increase in the military charges. He pointed to the fact that the military charges had increased from 1881 to the time when he was speaking by Rx. 8,500,000. He mentioned that the number of British soldiers had been increased from 63,000 in 1883-84 to 71,000 in 1891; and he pointed to the increase of the native army from 126,000 to 149,000 in the same period. I believe there has been a large increase in the expenditure on military works. Have you any reason to apprehend a further development in the same proportion of the military expenditure for the external defence of India?—Nobody would be better pleased than I should, if it were found possible to reduce the military expenditure in India; but there are different opinions held on the subject. It would

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18 Nov. 1893. 2060. You are not in a position, because you are here as Financial Officer, to form any anticipation of the military necessities of the future?—Going back to what Your Lordship has already said, my objections to the prohibition of the production of opium are not by any means purely financial. If every rupee that India would lose directly or indirectly were to be made good to the Government of India, I would still say that it is a mistake to prohibit the production and consumption of opium, because I think that no extreme measure like that should be forced on people who do not want it, unless it should be found to be necessary to adopt that expedient in order to get rid of evils of the most serious character. Looking at the question from a financial point of view, it is quite true that some charges may be reduced; it is quite true that it may be possible to reduce the military charges of this country. On the other hand, it is equally possible that the home charges may not be reduced, and that the military charges in this country may be increased. It is conceivable that we might have a war on the frontier which would certainly be a source of financial embarrassment; again it is conceivable that we might have a famine. We may have great difficulties to meet in connection with the attempt to introduce the gold standard in this country, and I can say that the actual financial difficulties of the present time are serious; the financial future is clouded and uncertain, and I am not prepared to take into consideration a possible increase of revenue or reduction of expenditure unless it can be put forward on more definite grounds than have yet been shown to exist. I admit that if the home charges were reduced, the financial position would be improved; but I have no guarantee as to reduction of expenditure or increase of revenue, and I can form no estimate on which it would be safe to rely. I should be very glad if the military expenditure could be reduced.

2061. If military advice of a character so weighty that no Government, whether of England or India, could afford to disregard it, had been tendered, recommending certain preparations for the defence of the frontier, and if it had been financially impossible for the Government of India to carry into effect this recommendation in such a contingency as that, would it not have been incumbent upon the Imperial Exchequer to deal with the defence?—I should say so, or at least I hope so, but the Imperial Exchequer has never shown any special readiness to help us in these matters.

2062. In such a contingency as I have suggested, we know what the public feeling in England would be?—I have little doubt, at least I hope, that when things came to the worst we should get assistance. There is one matter on which I should like to say a few words, that is, as to the feeling of the people of India with regard to the prohibition of the consumption of opium in India. I hold a very strong opinion that the prohibition of the consumption of opium in India would of itself excite the gravest discontent in many parts of India, and I think it would be simple folly for such a Government as ours to attempt to enforce prohibition on the people. It is a different thing possibly where everybody has a vote, and a great majority of the people have come to the conclusion that the use of a certain article should be put down. You may be able to enforce prohibition under such circumstances, but where such a thing is done on the fiat of the Government and in opposition to the general wish of the people, or of a large section of them, I think the consequences might be very serious.

2063. That contingency was provided for by Parliament and the Government when this Commission was appointed and, as you will have noticed, we are specially charged under the order of reference with the duty of travelling through the country and putting ourselves in personal contact with those races in India who are the consumers of opium to test their feeling on the point?—I merely mention the opinion I have formed as the result of my experience, because the Commission, I apprehend, will find it very difficult to take the opinion of all these races. There are a great many parts of the country, and to visit them would be a work of great time and labour. I am not aware that the Government of India have any right or authority to prohibit the production or consumption of opium in Native States. I am sure there are many Native States that would resent in the strongest manner any attempt to coerce them in this matter. The amount of revenue derived from opium is very great in Central India.

2064. Perhaps we might not inappropriately glance at one aspect of this question on which I think you are prepared to give us your opinion, that is, with reference to the

situation in relation to China. What is your view as to the feeling entertained by those who govern in China with regard to the opium traffic?—I have no special means of saying what the feeling of the Government of China has been in the past, or what it is at the present time. I have no doubt the Commission will find other witnesses who can give them a much better opinion on the point than I can; but I am quite satisfied that the Government of China could not prevent the consumption of opium in that country, even if they wished to do so: I think that they would find it impossible.

2065. Supposing that a large increase in the duty imposed by the Chinese Government were agreed to, what is your view as to the probable effect of such an increase of the duty levied in the Chinese ports with reference to smuggling?—We know that the Chinese are the most adroit smugglers in the world, and I presume that the higher the duty on imports into China, the greater the temptation to smuggling would be. But the Chinese seem to prevent smuggling tolerably well now. I rather think they have an agreement with the Hong-Kong Government to prevent smuggling from Hong-Kong.

2066. That was arranged by Sir Thomas Wade, I believe?—I think they have such an agreement, and I am inclined to think that they could prevent smuggling, unless the temptation was very great indeed. You must take that opinion for what it is worth.

2067. As a matter of fact, we know that the management of their customs is now in the hands of Europeans?—I know that it has been under Sir Robert Hart; and for some years they have levied a large revenue on imported opium, and I apprehend they can only do so by checking smuggling in a tolerably effective manner.

2068. I should like to direct your attention to a point which seems to me of considerable practical importance. Looking at the matter on behalf of Government you would naturally desire, if you could, to conciliate and to meet the objections of those who do object to the opium revenue?—Certainly.

2069. Particular exception has been taken to what may be called the Bengal monopoly system. In his speech in seconding the motion in the House of Commons in the present Session, Sir Joseph Pease, the President of the Anti-Opium Association, expressed himself in words which I think it would be proper that I should read: "The position of the Indian Government is a position which is terribly unique. The Indian Government licenses every poppy plant that is grown; the Indian Government subsidises the whole of the cultivators of the crop; they frequently have as much as £2,000,000 out in subsidies on the crop. The Indian Government are the people who were responsible for this. They are the people who license and who decree more or less growth according to the exigencies of the trade. It is a position which, as I have said, is perfectly unique. They subsidise the grower, they buy the crop, they manufacture the drug, and they sell it by auction at Calcutta. This is the position of a professing Christian nation. We do license public houses, but we do not carry on a trade in public houses. We are not the manufacturers of all the whisky used in this country; and if we were, we should hesitate before trying to force our whisky crop according to the exigencies of the trade. As a moral and a Christian nation, we have no right to trade in that which does others harm, and which is one of the greatest causes of misery to the human race. That is the simple point I endeavour to make." That was the position taken by Sir Joseph Pease, and I wish to bring it prominently forward for the consideration of those who govern this country. Then we have another view of the same kind from an authority even more weighty—that of Lord Hartington when Secretary of State for India. In a despatch addressed to the Government of India, June the 16th, 1881, he expressed himself as follows:—"The two points on which the position of the Government has chiefly been attacked, are (1) their direct connection with the trade; and (2) the policy pursued towards the Chinese Government in relation to it. As regards the first, it can scarcely be contended that the subjects of Native States, or, indeed, our own subjects, should be entirely prohibited from growing opium for exportation, or that an export duty on such opium is not a legitimate source of Government revenue. But it is obvious that Government are placed in a very different position, when, as in Bengal, they are manufacturers and dealers in a drug which is at least capable of great abuse, and which is, in the opinion of many persons, the cause of much misery and evil." Then we have the views of the Anti-Opium Association so far as I have been able to collect them, and as put forward more particularly in a pamphlet which they have published on

Sir William Muir's Minute of 1868. In that Minute reference is made to the recommendation of Sir Charles Trevelyan in favour of the appointment of a Commission—I suppose a Commission under the Government of India—for the consideration of the expediency and practicability of extending or introducing the Bombay system in Bengal. Among other arguments urged by Sir Charles Trevelyan was that argument of the large amount locked up in advances to the cultivators. That and other objections were discussed in Sir William Muir's Minute, and among other references there was a reference to the opinion of Mr. Wilson, who was, I suppose, Finance Minister in India at that time, and whose objection to the change which has been proposed in Bengal was almost limited to this, that if you had the Bombay system in Bengal you would no longer have a Government brand on the opium chests, and that the opium would therefore sell less advantageously in the market. To that it was answered that the Malwa opium did not bear the Government brand and nevertheless commanded a rather better price than the Bengal opium. The main argument for the change urged by Sir William Muir was put in this way:—“*Prima facie* the change proposed would remove a blemish from the Administration without imperilling the finances. That cannot be an edifying position for the Government to occupy, in which it has year by year to determine the quantity of opium which it will bring to sale, in which there is a constant inducement for it to trim the market, and in which its haste to secure wider harvests and larger returns has repeatedly recoiled upon the trade, stimulated baneful speculation and gambling in Central India, and ended in much misery. I do not speak of the undignified aspect of the British Government growing, manufacturing, and selling the drug—performing, in fact, all the functions of producer and speculator.” This was taken up by the Anti-Opium Association. They reprinted Sir William Muir's minute, and they put in conclusion the argument which they founded upon that minute. This is what they say in reply to those who on behalf of the Government wish to sustain the monopoly. “The argument is, that when evil will be done, it matters not who is the doer of it. It is the same thing morally, whether the Government permits private persons to carry on a noxious trade or itself embarks its own capital and energies in that trade. This argument is so monstrous that even when fortified by the qualification in the minute of Sir William Muir that Government must be ‘sufficiently despotic to effect a total prohibition of the trade in question’, it could only find acceptance with minds predisposed to welcome any argument favouring a foregone conclusion. What but the most audacious impiety will venture to assert that the permission of evil is exactly equivalent to the causation of evil when evil occurs in the dominions of the only absolutely omnipotent sovereign. Have we never heard on the highest authority that ‘offences must come: *but woe to that man by whom they come.*’ To descend to lower levels for our illustrations, every human Government refrains from interference with a vast variety of evils which, nevertheless, no sane man would advocate that the Government should itself promote. Gambling and prostitution exist in England. Would our State be no worse if the Houses of Parliament were to create branches of the public service to conduct gambling houses and brothels, in order to divert the profits of those vices from private individuals to the public treasury? It would be waste of time to occupy more in exposing this false principle. If evil must needs be, better, incalculably better, that the evil should not be the work of the Sovereign, the Government, the Magistrate, but that of private persons, who at least do not compromise the dignity of the Crown, the sanctity of law and justice by their wilful proceedings.” I thought it well to put before you the arguments which have been addressed to the British public and have so far prevailed with them as to produce that parliamentary position which has led to the appointment of this Commission. It seems to me that the point on which the assault is most seriously directed is the question of the Bengal monopoly. I am aware that the despatch of Lord Hartington, from which I have read an extract, was met by a very able Minute on the part of the Government over which at that time Lord Ripon presided, and that reasons of a cogent nature were urged in defence of the Bengal monopoly. But as I have shown by the quotation from the speech of Sir Joseph Pease, he at least is still impressed very strongly with the objections to the Bengal monopoly. I should, therefore, like to ask you what your view is on that point, and specially with reference to this, that Sir William Muir in his Minute recognizes the utter impossibility of any sudden change. He says that the new system would of course be substituted gradually for the old. Then he suggests that it might be treated experimentally, and that districts should be selected in which the Bombay system could be tried. The Government, he says, might withdraw district by district. It might,

for example, for the present stop advances in the district of Cawnpore and westward. That would give time for testing, and if the results were such that Government could not accept them from a financial point of view, and if further it were found by experiment that smuggling was stimulated and that the result might be to increase rather than to diminish the growth, then the experiment would have been tried and the result must be accepted. At any rate, the consideration of this Bengal monopoly is pressed very strongly upon us, and I should be glad to hear your views.

(*Witness.*) The arguments which you have read are no doubt plausible, and I have no desire to speak otherwise than with respect of those who have used them, and of their conviction. At the same time I must say that I think those arguments, when examined, will prove to be entirely unsound. The primary question is this—Are you or are you not going to abolish the production of opium in Bengal? If you are going to abolish it absolutely, there is no use discussing whether you should have a monopoly system or whether you should have a system of what perhaps may be called free-trade, at any rate of production and trade open to the general public. The question then resolves itself into this: assuming the production to be continued, which system gives the best results, taking everything into consideration, the monopoly system or the system which it is proposed to substitute for it? I must say that I think that Sir Joseph Pease has put the argument unfairly when he talks of us as subsidizing and encouraging the growth of opium. The natural course of the Government would be, as regards the poppy and opium and every other article, to leave it to the people to produce as much or as little as they pleased. The result of the monopoly system is to very largely reduce the area in which the poppy would otherwise be cultivated, and the cultivator is paid a smaller price than he could get if there was absolute free-trade. Under those circumstances, I do not think the Government is fairly open to the charge of stimulating or encouraging the consumption of opium. The truth is, that the monopoly system materially limits the cultivation of the poppy and the production of opium, and regulates the trade for the purpose of raising as large a revenue as possible and for the purpose, or with result of, checking the immoderate use of opium in India and other countries. Take the case of England. There is a very large consumption of spirits there. If the Government decided to adopt a system such as I believe has been advocated elsewhere in another form—that of making over the production and sale of spirits to local bodies—and if the Home Government reduced the quantity of spirits produced every year, to say one-fifth of the quantity now consumed, would they be fairly charged with stimulating the consumption of spirits? No doubt such a measure would seriously check the consumption of spirits. What the Government of India do in the case of opium is to limit the production and consumption of opium and to raise a large revenue from it; and I think if you adopt any other system you will get worse results. At present under the supervision of the Government officers the poppy is cultivated and opium is produced and brought to the central factory and there manufactured, and the production is limited. If you had a different system, a system of what I may call free-trade, Government would still have to license the cultivation of the poppy and the production of opium; it would still employ officers to supervise the crop from the time it was sown till the time when the opium was manufactured; it would still have to levy duty: but I think it would do all these things in a less effective way. The persons who embarked in the trade would make advances to the opium cultivators instead of the Government, and they would require to have their officers to manage the business; they would expect a higher rate of interest on their capital than Government would accept; they would require to keep up their own establishment, and at the same time the Government would require to keep up an establishment. There would be a double establishment and a higher charge for interest by the persons engaged in the trade. Those persons must also make their profits; and the result would be that opium could not bear as high a rate of taxation as at present, because all that expenditure would have to come out of the selling price of the opium. On the other hand, I think it will be admitted that the door would be opened to smuggling when there were two sets of officers looking after the opium,—one on behalf of the Government, and the other on behalf of these traders, because Government could not exercise the same control and supervision as when the matter was entirely in the hands of its own officers. It would also be impossible to restrict and define the area of cultivation in the manner now adopted. I also think the opium would not fetch so high a price on account of its being at present

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of a uniform brand. Reference has been made to Malwa opium. That is produced in a different place and under different conditions, and it is a slightly different article. I think a chest of Malwa opium contains 20 per cent. more opium than a chest of Bengal opium of the same weight, although it is nominally the same thing. In commercial opium there is not only the pure opium, but there is a certain amount of moisture, and there is more moisture in the Bengal opium than in the Malwa. I am, therefore, of opinion that it might be a serious thing to allow general cultivation of the poppy under license. Probably its growth would be extended over a much larger area, and in that case there would certainly be a greater risk of smuggling, because smuggling specially prevails wherever the poppy is cultivated, and I do not see how the same amount of revenue could be raised except by a considerable increase of the cultivation which would necessarily be accompanied by increased production and increased consumption. Therefore I think on all grounds the monopoly system, even from the point of view of the Anti-Opium Association, is preferable to the system of open trade. No doubt the Commission have seen the despatch of the Government of India on the subject.

2070. (*Chairman.*) I had contemplated asking you one or two questions as to the Home charges, but you have already given us in your statement your general view, and I think it is hardly necessary that I should occupy your time or that of the Commission in eliciting the obvious admission that you would be very thankful to see those Home charges reduced, and that you would not refuse to entertain the belief that on grounds of equity something might be done in mitigation of the present burden which India has to bear at home. Those points are obvious, and it is also obvious that if anything is to be done in pleading the cause of India with the British public, it is not particularly the work of this Commission, though some of us may return home in the belief that in another capacity it might be our duty to move in the matter. Have you anything further to add?—There is one point upon which I should like to make a few remarks. It has been said that we should give up our Treaty rights with China as regards the importation of opium into that country, and that we should prohibit the export of opium to China in the interests of the Chinese people. It seems to me that to justify any interference of that nature, it would be necessary to prove, first, that the consumption of opium in China was such an overwhelming evil as to make it our duty to interfere in the interests of humanity, and, secondly, that our interference would be attended with such benefits as to outweigh the undoubted loss of revenue to India which would certainly follow. Of course it is for this Commission to come to a conclusion whether the consumption involves evils of such a character as to justify our interference. In my opinion this is not the case. But I have never been in China, and, as I have already said, my opinion can only be taken for what it is worth. On one point, however, I have no doubt. If we abandon our Treaty rights in China and allow the Chinese to impose any import duty they please on Indian opium, the whole, or practically the whole, of the Indian revenue from the export of opium to China will be lost to India. We sell yearly a certain quantity of Bengal opium to the highest bidder, and every additional rupee of taxation imposed on it on import into China will involve a corresponding reduction in the price paid for the opium in Calcutta, and every such reduction in the Calcutta price means the loss of an equivalent amount of Indian revenue. The Malwa opium trade has been in anything but a flourishing condition for some years. The export has fallen off, and the trade with difficulty sustains the taxation it now bears. Any increase in the taxation in China must be met by a corresponding reduction in this country, unless we are prepared to see the trade destroyed. The destruction of the Malwa trade would be a most serious blow to the States that produce that opium, and to the inhabitants, because opium is their especially valuable crop. On the other hand, the imposition of a higher rate of duty on import of opium into China would in my belief have no effect upon the consumption in China. It would not affect the total taxation on Indian opium, because Indian opium already bears the highest rate of taxation which it is possible to impose upon it, and any increase in China would be followed automatically in the case of Bengal opium by a corresponding decrease in India; whilst in the case of Malwa opium the Government of India would be forced, as I have said, to reduce the export duty in order to save the trade and the interests of the Native States concerned. Even if we assume that the Government of India are prepared to see the Malwa trade extinguished or materially reduced, the total consumption of opium would not fall off in China. The place of Malwa opium has already been largely taken in China by indigenous opium, and, to some

extent, by Persian opium, and the progress of substitution is still going on. Its progress would be merely accelerated by a decline in the quantity of Malwa opium exported to China. In my opinion the financial consequences to India of doing away with the whole, or the greater portion, of the Indian revenue derived from the export of opium, would be of the most serious character. Apart from the question of losing revenue, which at present I can see no means of replacing, the destruction, or serious reduction, of one of the most valuable articles of our export trade would have consequences on the rate of exchange which might prove disastrous at a time when we are attempting to introduce a gold standard into India. The success of that measure depends very largely on the proportion which is maintained between Indian exports and imports, and anything which would materially reduce our exports would have injurious consequences, and might produce evils which would prove irreparable. It is conceivable that the consumption of opium might be the cause of such evils in China as to make it desirable for us in the interests of morality and humanity to wash our hands of the whole business at any cost, but I deny that this is the case. I have served for thirty years in India; I have been connected with the Finance Department for more than twenty-one years; I was a member of the Royal Commission on Gold and Silver which sat in England for two years, and I have made a special study of the Exchange question; and I wish to give this Commission the most solemn warning as to the probable consequences of destroying the Indian opium revenue. I can see no justification for measures involving such a result, and I am confident that those measures would not produce any benefits in the case of the people of China. My connection with India and with the Government of India will come to a close before another week has passed, and I desire to place this deliberate opinion on record as the outcome of experience which I think, I may fairly say, is of its kind not surpassed by that of any other living Indian official.

2071. It will be our duty to weigh carefully the statements you have made. I am sure they will have our attentive consideration. Speaking of the matter generally in relation to China, I suppose we may take it to be your opinion that whatever view may be held of the relations between England and China in regard to opium matters in the past, at present those relations would be governed by the declaration of Sir James Fergusson in the House of Commons to the effect that public opinion would never sanction any exercise of force on the part of the British Empire to compel the Chinese to receive our opium. That declaration is before the Chinese Government for them to act upon as they may think discreet. It would seem to me, as I think I have already suggested in a question that I put, that in considering the expediency of any re-opening of negotiations with reference to the tariff, the action of the Chinese Government must be governed by the following consideration. If a great increase were made in the duty levied in Chinese ports, it must necessarily lead to increased smuggling. Considering the nature of the Chinese administration, the character of the navigation on their coasts, and so on, it would be exceptionally difficult for the Chinese Government to put a check upon smuggling if the temptation offered by an excessive duty were sufficient to stimulate smuggling operations. That seems to be obvious?—These are questions for the consideration of the Commission. I have given my opinion as to the possible consequences of a loss of Indian revenue, and I have given it to the best of my ability.

2072. (*Sir James Lyall.*) If a saving of home charges for military expenditure could be effected, and if no crisis occurred, such as war or famine, is it not still the case that there are many urgent claims on the Indian revenue which would be so set free, in the way of money wanted for canals, the salt tax, etc.?—Nobody knows better than I do that the claims on the Indian Government for good and useful purposes are indefinite in amount. A great many things are wanted in this country which ought to be provided if the money were available. My whole career in recent years has been that of occupying the unfortunate position of refusing to provide money for objects which I admitted were important.

2073. In the last letter to Lord Kimberley from the Anti-Opium Association, which is said to represent the present case of that body, it is said that the stoppage of the Indian trade in opium in China would in all probability have a very beneficial effect on the silver exchanges by putting an end to the drain from China to India in payment for opium, thereby enabling the Chinese to substitute the use of silver for their present cumbrous coinage; that it would thus tend to check the depreciation

of silver which at the present time is so serious an embarrassment to the finances of India. Do you think there is any truth in this theory?—I think there is no foundation for it at all. I have heard many strange arguments in connection with the currency question, but that is one of the strangest.

2074. Do you think it would have any effect either way, or that it would have a bad effect?—That if we do not export opium to China the Chinese would abolish their present system of currency and have a silver coinage. I do not see the connection between the two things. Moreover, we have no longer got a silver standard, and the reduction of our exports would injuriously affect the exchange.

2075. It is also said in the same letter that if the trade in opium from India to China were stopped, in all probability the trade in other products would be greatly increased, which would tend to the benefit of India?—I imagine that if the cultivation of the poppy for the production of opium were stopped in India, whether for export or import, the land would not lie fallow, other crops would be put in, but certainly nothing nearly so valuable to India as the present opium cultivation. We now export about Rs. 10,000,000 worth of opium. If that were stopped, we would fail to pay our foreign debts by that amount, and we must export something by which to pay these debts. I apprehend that the way an adjustment would be brought about would be by the exchange falling until the exports were increased and the imports reduced. I know no other way in which the account could be adjusted.

2076. You think the result would be the exchange falling?—Decidedly. If you take away ten crores from our exports, you may depend upon it that the exchange will fall considerably.

2077. (*Mr. Fanshawe.*) The Resolution of the House of Commons on the 30th June 1893 presses on the Government of India a continuation of their policy of greatly diminishing the cultivation of the poppy and the sale of opium. I should like to ask for an explanation of the Government policy at the present time as regards its real objects and the practical limits within which it is contemplated the diminution should be carried out?—The policy of the Government of India in regard to opium, I imagine, has varied somewhat at different times according to the views of the members of the Government for the time being. For a great many years its policy in regard to internal consumption has been to raise the taxation on opium as high as possible without giving rise to smuggling. The object of this policy would be, I should say, to raise the revenue and at the same time to check the excessive consumption of opium by increasing its price. As regards the export of opium from Bengal, the policy has been for some time to sell about the same amount every year, neither diminishing that amount nor increasing it. This means of course that the average area under cultivation would remain about the same, rising or falling a little according to circumstances. I may also mention that the policy of the Government has not been quite the same in every province. In some provinces, such as Burma and Assam, it was believed that opium was consumed to an excessive extent, or that its consumption had specially injurious effects, and in those provinces special restrictions were imposed, both by raising the rate of duty and by limiting the number of the shops. I am not sure that that policy was not carried too far in both cases. As regards Malwa opium the policy has been to raise as high a duty as the trade will bear, raising the duty when practicable and reducing it when the trade was depressed and exports fell. It may be a question whether the Resolution has rightly described this policy, but, in any case, the policy has been what I have stated.

2078. That is to say, that a great diminution as regards exports is not a necessary part of the present policy of the Government, speaking generally?—Nor can I say that it has been in the past. My attention has been called to a statement made in the House of Commons by the late Mr. W. H. Smith, but I think he has described the policy he mentioned as the policy of the Home Government. I was not aware that that was the policy of the Home Government until the statement was made. The policy of the Government of India has been what I have stated, and I can say that from personal knowledge.

2079. (*Mr. Mowbray.*) Among the subjects referred to the Commission is the amount of compensation to be paid. Does that mean the compensation to Native States or compensation to cultivators?—I suppose it must mean compensation generally?—I have not sufficient means to make an estimate of the total amount of compensation, but the serious

amount of compensation would be the compensation payable to Native States and to the inhabitants of those States. As you have no right to stop the cultivation of the poppy there, I suppose the amount of compensation would be a matter of bargaining with the States. It would be a large amount certainly, but I could not pretend to say what it would be, nor can I say what the States would accept. Opium is grown in a great many Native States, and I have no doubt it is grown in States of which I even do not know the names. It would be a large amount, several crores of rupees I should say. A crore of rupees is ten millions of rupees.

2080. Would you consider that there would also be compensation to the cultivators who had been in the habit of cultivating under the Government of India?—That is a difficult question. If the cultivators lost their profits, and the landlords lost their rents, I suppose it would be a question whether they ought not to be compensated. If the loss was small, it would be unnecessary, but if the loss was serious, I should think that something would have to be done. I could not give any estimate of what the probable payment would be, but I do not think it would be anything like so large as the compensation payable to the Native States and to the inhabitants of those States.

2081. I believe there are other products of the poppy besides the opium drug?—Yes; the poppy seed is of considerable value. There is a good deal exported and a good deal used in this country.

2082. Another point mentioned is the cost of the necessary preventive measures. Assuming that it would be impossible to prohibit growth in the Native States, and assuming, as you put it, that the Government would have a right to prohibit the growth in British territory for the consumption of the people of India, do you think it would be possible with all the resources of the Government of India, to stop the export trade (an illegitimate export trade) to China or elsewhere?—I think a good deal could be done in the direction of stopping very large exports to China, because the opium sent to China is of considerable bulk, and it would have to go down the coast and be embarked on steamers and so forth. It might be sent no doubt to small vessels and transferred afterwards to steamers, but on the whole, I think, the export to China could be practically stopped; but I am confident that the whole resources of the Government of India would be unable to prevent smuggling from the Native States into British India. The States are interlaced with British territory, and the total boundary line between the Native States and British India is of immense extent, so that the prevention of smuggling from Native States into British India would be beyond the resources of the Government of India. I have no hesitation in saying so.

2083. But you cannot give the Commission any evidence on the subject in default of the necessary information?—I can give no estimate, but you would require a large army of preventive officers, and even with that army you would not succeed in preventing smuggling.

2084. With regard to any possible alteration in the monopoly system in Bengal, I believe you have in the Punjab a system of acreage duty. Has that experiment been tried on a sufficiently large scale to enable you to speak with any certainty as to its effect?—The system is peculiar to the Punjab, and the circumstances there are totally different from what they are in Bengal, but I believe it will be found that the amount of taxation imposed on opium by that acreage duty is very much lighter than that levied on opium grown in Bengal. But other officers will be able to give accurate evidence on the subject.

2085. (*Mr. Wilson.*) Did I understand you to say in reply to a question put by Mr. Fanshawe that the policy of the Government of India was hardly the same as that declared in the House of Commons by the late leader of the House, Mr. William Henry Smith?—What I said was that the policy of the Government of India was what I have explained in my answer. It might be a question whether that policy, as I explained it, was accurately described in the recent Resolution; but whether it was or was not the policy of the Government of India has been what I stated.

2086. The language of Mr. W. H. Smith was this: "The course which this Government has taken, and which all Governments have taken during the last few years, has been to diminish the area of cultivation in India"?—I should hardly say that he is speaking there of the policy of the Government of India: I should say that he was speaking of the policy of the Home Government, and I must say that I was not aware until that statement was made that it was the policy of the Home Government. I wish to add something more to my answer. I do not know whether your attention was called to a question that was asked in the House of Commons on a subsequent date—April 23rd, 1891,

*Sir David
Barbour,
K.C.S.I.*

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by Mr. Maclean. Perhaps it is as well that I should read the question.

"Mr. Maclean (Oldham). I beg to ask the Under-Secretary of State for India whether the India Office has any evidence to show that the recent reduction in the area of poppy cultivation in Bengal is due to the intention of the Government of India to do away with the opium revenue little by little, and not to the commercial necessity for reducing production in order to keep up the price in face of the increasing competition of opium grown in China; and whether the policy of the Government of India, with regard to this source of revenue, is correctly expressed by Sir David Barbour, the Indian Finance Minister, who in introducing his Budget for the year 1891-92 said—'The opium revenue has no doubt fallen largely, and at this moment there are no indications of a recovery. On the other hand, the fall up to date has been discounted, and provision made to meet the consequent loss of revenue. As the fall has been so great, we may fairly hope that for the present we have seen the worst.' That remark was taken from the Financial Statement which I delivered in 1891-92. You will observe that I did not then contemplate any progressive reduction of the opium revenue, because I said we might fairly hope that for the present we had seen the worst. Sir John Gorst's answer was,—'The reason given for the reduction of the area of poppy cultivation in Bengal is that the reserve stock of opium had become unduly large.' Mr. Smith's statement might be taken to mean that it had been intentionally reduced in order to get rid of the production. The real reason was that we had had very good crops for a number of years and, as we did not want to sell more than a certain amount and a considerable quantity of opium had accumulated in the reserve, it was not necessary, in order to supply the ordinary amount, that the usual area should be put under cultivation. Sir John Gorst added,—'The statements of Sir D. Barbour, no doubt, do correctly express the policy of the Government of India.'"

2087. It really comes to this, that Mr. Smith was scarcely correctly informed as to the policy of the Government of India when he made that statement to the House of Commons?—I think some allowance must be made for Mr. Smith, who unfortunately is not here to defend himself. Mr. Smith was not Under-Secretary of State for India, and India is a very large country, composed of a great many Provinces, inhabited by great many races. There are a great many complicated questions connected with its administration, and it is not to be wondered at that members of the Government at home should not be perfectly informed of the facts concerning questions that may be raised in the House of Commons.

2088. Has your attention been directed to part of a speech by Sir James Fergusson on the same occasion?—He was speaking on behalf of the India Office, and he used these words:—"I freely admit that the Government of India have never denied that it would be very desirable that this source of revenue should be altered. They have taken means to reduce it; they have diminished the number of licenses; and they have diminished the area on which the poppy was grown. One hundred thousand acres less are now under poppy in Bengal than ten years ago?"—The amount of reduction may, as a statement of fact, be correct; but I think it was shown in that answer of Sir John Gorst's that the area was reduced because we happened to have a large stock of opium at the time. Therefore, to keep up the usual supply, it was not necessary to have so large an area under cultivation. In point of fact, the area was reduced. As I said in my evidence, it sometimes rises a little, and sometimes falls, according to circumstances. If there are bad crops for a number of years, the ryots are not so willing to grow the poppy.

2089. Taking the statement of Sir James Fergusson as representing the India Office, and the statement of Mr. W. H. Smith, who was the leader of the House of Commons, I think you will agree with me that they can hardly have conveyed a correct impression to the House of Commons?—I cannot say what the impression on the House of Commons may have been, but I believe that on various occasions inaccurate impressions have been conveyed to that House.

2090. On the question of fact to which you referred just now, was it quite correct to say that the reduction was 100,000 acres?—I cannot give you exact figures, but they will be put in. I dare say I have the figures here somewhere.

I will hand you the book,—*"Finance and Revenue Accounts, and Miscellaneous Statistics relating to the Finances of British India,"* published in Calcutta, 1891.

The figures are given on page 43. I have the cultivation here for the last ten years,—the area under cultivation.

2091. I find when Sir James Fergusson was speaking about the 100,000 acres that the amount for the year 1891 was a little over 500,000 acres?—Yes, I have that figure for 1891.

2092. If you take it precisely, the ten years that he has stated, that is to say, going back to 1881, it was 536,000 acres?—Yes, I have no doubt that figure is correct if you find it in that book. I have not got it here.

2093. So that taking ten years strictly it was 36,000, and not 100,000?—I think that corroborates my statement that inaccurate observations are sometimes made in the House of Commons.

2094. But if you take it in a different way and compare it then with what it had been a short time before, taking an average of two or three years, it was no more than a reduction of 35,000 or 36,000?—I have ten years' figures, and they corroborate what I said,—that the production sometimes rises a little, and sometimes falls a little. I do not think you will find any very great fluctuation.

2095. On the whole, it has been rather rising?—Of late years I think it has rather fallen off. For 1892-93, I find it is down at 456,000 acres.

2096. It is substantially now just about the same as it was ten years ago?—I do not think there is any material difference.

2097. In 1882-83 it was under 500,000?—Yes.

2098. In 1889-90 it was under 500,000, so that it is practically the same?—I think the fluctuations are not due to any definite policy; but it is a fact that in very recent years we have rather avoided any appearance of increase because we were liable to be attacked on account of the increase. We were liable to have it said of us that more opium was being grown, and that we were stimulating production and consumption, and therefore during the last few years we have rather avoided any increase of the cultivation.

2099. On the same page of the same book there is a statement of the average produce per bigha?—Yes; it is customary to give the average produce per bigha.

2100. The general appearance of the table rather goes to show, I think, that the produce is falling off per bigha. Do you know if that is so?—That is a question which was very much discussed a number of years ago, probably twenty years ago. There was a considerable falling off, and a theory was started that the soil did not produce the same quantity of opium as it used to do; that it was deteriorating for the purposes of opium cultivation, but just about the time we thought that theory was established, a change in the seasons took place, the produce became very large, and we had a series of very good years. Recently we have had a series of bad years: therefore I am not prepared to say that the power of the soil to produce opium has or has not fallen off. You cannot base that conclusion on the results of only a few years. Certainly the last few years have been bad years. Formerly we had good seasons, and before that we had bad seasons; perhaps we may have good seasons again.

2101. You are aware that Sir Cecil Beadon gave evidence before the Select Committee on East India Finance in 1871?—Yes.

2102. Do you know what his official position was then?—I fancy he had left India before that date. I do not think he was connected with the Government of India then.

2103. He had been Secretary to the Board of Revenue, Secretary to the Government of Bengal, and afterwards Lieutenant-Governor of Bengal?—He was Lieutenant-Governor of Bengal, I know, in 1863.

2104. I wish to ask you how far you agree with the statement here. He was asked this question—No. 3393:—"Then the action of the Government has been, while encouraging the use of opium in other countries, to discourage the use of it among their own subjects?" He answered, "Certainly." Would you agree with that?—If you limit the production of an article by saying it shall only be grown in a certain area, and impose a high rate of duty on it, and only allow it to be sold in a limited number of shops, and charge a heavy license fee, and say that it should only be sold between sunrise and sunset, and so forth, I should say you distinctly discourage the consumption of that article.

NOTE.—Mr. Wilson regrets that questions 2095-9 were put in rather loose and perhaps misleading terms, as on further examination of the table in question he finds that the average quantity of land under poppy during the five years 1889-92 (the last in the table) is less than the average during the five years 1878-82 by nearly 32,000 acres, being a reduction of more than 6 per cent.

2105. I will read you two or three more questions and answers.—“3397: What is the reason for that?—The object of the Government has been simply a fiscal object, to get as much revenue out of opium as it possibly could. It therefore sells opium to its own subjects at as high a rate as possible, and it also endeavours to derive from the sale of the opium for exportation as large a price as it can obtain. 3398: But in a fiscal point of view is it indifferent to the Government whether it is consumed by their own subjects or by the Chinese?—Not quite. The profit upon opium sold for exportation is very much greater than the largest profit which we obtain on opium sold to our own people. We only sell the opium to our own people, in order to prevent them from attempting to smuggle opium and to sell it without payment of duty?”—From a fiscal point of view you ask whether it is the same if opium is exported or sold for consumption in the country. Of course the aggregate revenue received from opium exported is greater than the aggregate revenue received from opium consumed in the country; but certainly in many provinces, I should say in a large number of places, the profit per pound on opium sold for internal consumption is greater than the profit on opium sold for export. I should say that the profit on a seer of opium sold in Burma was much higher than on a seer exported to China, but it is a matter of calculation which can be worked out without difficulty. The rate of duty on opium for internal consumption varies in different provinces. In some provinces the consumption is comparatively small, and in others there are great facilities for smuggling. In those cases we do not charge so high a rate of duty as, for instance, in such a Province as Burma or Assam.

2106. (*Chairman.*) In Burma the Government have decided, have they not, to put restrictions upon the sale of opium?—There always were stringent restrictions; but, as a matter of fact, it has been decided, I do not say by whom, that the consumption of opium by natives of Burma should be absolutely prohibited. I think that measure has just come into force, making, of course, an exception in the case of persons who have been accustomed to use opium in the past.

2107. (*Mr. Wilson.*) The next question that was asked, was this: “But it has been the wish of the Government not to encourage the consumption of opium among their own subjects.” And he replied, “I do not think that the consideration has had much weight with the Government as far as I know. I think their object has been to get as much revenue out of the consumption of opium as they possibly can.” “And the Government would have been quite ready to see it consumed by their subjects as well as by the Chinese?—I do not think the Government have ever regarded the subject in that point of view, but only looked upon it in a fiscal point of view, and endeavoured to get as much revenue out of it as they possibly could.”—That is the opinion of Sir Cecil Beadon, who, no doubt, had the means of knowing what the policy of the Government was at the time; but he is giving evidence as to a state of things which has long passed. I suppose his evidence refers to what actually took place about or before the year 1860. I should say that in the past, and especially in the first instance, when the opium revenue began to be collected in this country, the point that was looked to at that time, possibly almost exclusively, was the raising of the revenue. At the same time it must be remembered that the raising of the revenue had also the effect of checking the consumption, although that may not have been the object of the Government. The raising of the revenue does not stimulate consumption: it diminishes consumption. I am inclined to agree with Sir Cecil Beadon as regards the policy of the Government some years ago, that they looked mainly to the revenue question, and that the question, whether the consumption of opium was a great evil and ought to be checked by the Government was not raised, or not raised in a form that forced it upon the attention of the Government. That would be my impression, but I have not got personal knowledge of the facts.

2108. Then he was asked, “Therefore you may say generally that your sales of opium in India as well as in China are adjusted to obtain the utmost revenue possible.” And he said, “yes.” Probably your answer would be the same?—I should say decidedly, that at present our desire is to obtain the maximum revenue from the opium consumed in India: but it would certainly be incorrect to say that that is the only consideration before the Government at the present time either as regards India or China. As regards India, as I have said, we do take special measures in provinces where the consumption of opium is believed to be

excessive. I am not at all sure now that those measures have not been carried too far, but they have been adopted to a great extent in deference to English public opinion. As regards China, the question of the opium revenue derived from the export of opium to China being under discussion, and the system being very strongly attacked by men whose opinions are entitled to every consideration, the Government has by force of circumstances rather adopted the policy of preserving the *status quo*, that is to say,—We will go on as we are, we will grow about the same amount of opium and sell it every year: we will not largely increase the cultivation, because we shall be attacked if we do so; on the other hand, we do not think it necessary to diminish it; we have adopted a middle course and preserved the *status quo* with reference to the China trade.

2109. Did I understand you to say that you thought that, probably at the time to which Sir Cecil Beadon was referring, the question of the consumption of opium as a great evil in the country had not been raised?—I will not say that the question had not been raised, but at any rate it had not been so strongly raised, or raised with such effect as to force it on the attention of the Government of India. There is no doubt that the pressure brought to bear by the Anti-Opium Association or by Parliament is very much greater than it ever was before, and that it has become a much more serious question; therefore this question of the checking of the consumption of opium has been much more forced on the notice of the Government of India in recent years than was formerly the case.

2110. Sir Cecil Beadon was asked this question; “I understand you to say that opium is grown in India simply for purposes of revenue; no moral consideration at all influenced the Government?” And his reply was: “The Government only regard opium as a means of obtaining revenue.” Then he is asked, “If, for instance, they thought they could obtain more revenue by doubling the cultivation of opium in India, they would do so, and would not be deterred from adopting such a course by any consideration, as to the deleterious effect which opium might produce on the people to whom it is sold,” and he replied, “Probably not.”—Sir Cecil Beadon no doubt had personal knowledge of the matters on which he gave evidence, and it would not be for me to contradict him as regards the times of which he spoke; but I can say confidently that no consideration of revenue would have induced the Government of India to attempt to double the cultivation of opium in recent years. I am quite certain that if the Government of India had attempted any such thing the Home Government would have prevented it—that is the India Office; and I am sure that, if the India Office had permitted it, Parliament would not have allowed it. Therefore, in fact, we never dream of such a thing as doubling the cultivation of opium. I may add that it is doubtful if doubling the production of Indian opium would increase the revenue. We should have to pay a higher price to the cultivators, and we should doubtless receive a lower price for Indian opium.

2111. You have referred to the revenue as being five millions?—The net revenue from the export in round figures is Rx. 5,000,000.

2112. Are you aware of a statement made in the House of Commons this year by Mr. Russell that that was not likely to be realized by Rx. 600,000?—It is certainly doubtful if we shall get as much as Rx. 5,000,000 this year. The amount of revenue varies from year to year. We had a bad crop this year, and had not to pay for so much opium; that is a gain, but on the other side the price has fallen. We may take it this year at five millions. It will be somewhat less unless the price rises, but probably it may be something more next year. At present the export revenue may be taken to be five millions. I would not depend on getting more than that. Of course it is liable to fluctuation; you may get a million or two millions more or less; but five millions is a very fair estimate—probably it will be something under in the present year.

2113. Mr. Russell said: “We now expect a reduction of Rx. 600,000 in the net receipts this year”—When the estimate was made for this year, we expected a rather better crop than we have got, and we expected a rather higher price than we have got. The poor crop is a gain to us for the time, because we paid less for it. I cannot give the exact figure, but probably Rx. 400,000 would be the temporary saving. On the other hand, when the coinage of silver was stopped, the price of China opium fell at once, and we lost very heavily. I think we lost Rx. 130,000 or Rx. 140,000 in one sale alone, certainly Rx. 100,000. The price has since risen, but is still much below the original estimate. Mr. Russell may have given that estimate, and it may have been a good one at a time, but it was very difficult

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to make an estimate immediately after the Indian mints were closed. Possibly the revenue may be less this year by Rs. 500,000; but you may take it that Rs. 5,000,000 is about a fair average at the present time.

2114. Mr. Russell would not be likely to put forward a more gloomy prospect than he could help or than the circumstances at the time justified?—The price of opium has improved since he made that statement. I can get the figures for past years. The average used to be Rs. 8,624,000. It was afterwards Rs. 6,907,000, and later Rs. 7,000,000. The budget estimate this year was Rs. 5,970,000 including internal consumption; but as Mr. Russell stated, that probably may not be realized, by how much we cannot say. Last year the net revenue was Rs. 7,392,000, so that, in one year, there was a falling off of Rs. 1,400,000. Probably it will be a little more than Mr. Russell's estimate when the accounts are made up, but I should expect a considerable proportion of any loss to be recovered next year.

2115. (*Chairman.*) It is a very considerable reduction upon the average of the last forty years?—Five millions is much less than the average of recent years. Six millions is the total revenue; five millions from exports. In the preceding year the revenue instead of being six millions, at which I put it, was Rs. 7,392,000, and in the year before Rs. 7,155,000, and in the year before that Rs. 6,693,000, and in the year before that Rs. 7,949,000. It varies from year to year. Five millions for export on an average is a low estimate.

2116. (*Mr. Wilson.*) Are you aware that the Anti-Opium party in England have regarded the payment of any deficit that may arise as a payment that ought to be made by England as part of their policy and programme?—If measures are taken which do away with the opium revenue to any material extent. I really think that England would have to pay, and, of course, in so far as England pays, the financial objection is removed. I myself would not recommend the abolition of the production of opium, even though England were to repay every penny lost, because I do not approve of the measure in itself.

2117. That was hardly my question. I asked you if you were aware that that was part of the programme of the Anti-Opium party?—I know there are members of the Anti-Opium party who are distinctly in favour of England paying if the production of opium is abolished. I cannot say what the policy of the party as a party is; but if you say it is the policy of the Anti-Opium party that England should pay, I accept the statement. I know nothing to the contrary.

2118. In the Debate of 1891 Sir Joseph Pease, who is the President of the Society, stated that in the House of Commons?—In so far as England will meet the total loss, direct and indirect, due to any change of policy, so far the financial objection falls to the ground. There can be no question about that.

2119. (*Sir James Lyall.*) So far as it is permanently met?—Of course I mean the whole cost. There is no question about that.

2120. (*Mr. A. Pease.*) I think it is true that the revenue accounts for the last few years do not accurately represent the returns of each year, because there has been a considerable reduction of stocks; is not that so?—There has been a considerable reduction of stock; in fact there is no reserve now, I think. But the revenue accounts show accurately the amount of revenue actually received in each year.

2121. In 1888-89 there was a very considerable reduction of area under cultivation?—There was a reduction about that time.

2122. Was any compensation given to the owners of the soil or cultivators when licenses were refused them in those years?—There was a reduction in the cultivation; but whether or not licenses were refused to men who applied I cannot say: I never heard of any compensation. Nobody would think of proposing compensation for such a reduction. I was at home in England at the time, but my belief is that the reduction was made under the orders of the Government of India; but what the precise nature of those orders was, I cannot say. I may mention that had I been in India at the time, I should have recommended that the area should not be reduced.

2123. You mentioned that there was a considerable revenue to the Native States from the cultivation of opium; have you any figures you could give us upon that point?—The figures will be put in if possible. I cannot give the figures myself, but we are preparing what figures we can. No doubt the officers of the Native States will give

evidence. I think, however, they raise their revenue mainly by charging a very high rent upon the land that grows the opium. You will be able to ascertain the facts; I cannot give any definite figures myself. You will find a great difficulty in getting accurate figures, but the best information available will be obtained from the Native States.

2124. That is rent on land belonging to the Government?—It is difficult to say to whom the land belongs. The land system here is different from what it is in England. In one sense the whole land belongs to the State. I fancy all the land in the Native States practically belongs to the Government or the State.

2125. (*Sir James Lyall.*) In theory?—In theory. The cultivators have certain rights: that is to say, as long as they pay their rent, they have the right to cultivate.

2126. (*Mr. A. Pease.*) Have you any information with regard to the revenue obtained by the Chinese Government from the import of opium?—It must be very considerable, but I cannot give you the figures. I think they charge 30 taels as import duty, and I think they charge about 80 taels as a consolidated likin duty. You can easily get the figures with regard to the import.

2127. Have you any information with regard to native-grown opium?—I have none, and I doubt if you can obtain it. I have always understood that the Chinese Government get a larger rate of revenue from the imported opium than from the native-grown opium, and I have further understood that the Central Government had a difficulty in getting into its own hands the revenue collected on the opium grown in China, because the money had to pass through the hands of the local Governors, and they appropriated as much as they could of it for the purposes of their provinces. I have no knowledge as regards the actual amounts.

2128. In your view the consumption of opium is harmless in by far the majority of cases. Under these circumstances, do you think it is the right policy of the Government of India to discourage the consumption of opium?—It is certainly the right policy to discourage to a reasonable extent any immoderate use of opium. It is a drug that is undoubtedly liable to abuse.

2129. (*Mr. Fanshawe.*) In answer to Mr. Wilson's questions as to the Government of India regarding the production and sale of opium, so far as the people are concerned, as solely a matter of revenue, do you intend it to be understood that the moderate and beneficial use of opium has never received consideration on the part of that Government?—Of course it has.

2130. I understood you to say in answer to Mr. Wilson that you admitted that in the past the Government had looked on the question entirely as a matter of revenue. I would ask you whether that is your meaning,—that the moderate and beneficial use of opium by the people has not also received consideration, at any rate of late years, by the Government?—I understood Mr. Wilson's question to refer to the state of things disclosed by the evidence of Sir Cecil Beadon. Sir Cecil Beadon was an official who had special means of knowing, and I apprehend his answers with regard to the time to which they referred, and so far as his experience extended, were correct. But it is certainly the case that moderate and beneficial use of opium has been brought to the notice of the Government in recent years. Formerly, I do not think the case was inquired into. I must say that until the last two or three years, I myself was not aware of the extent to which opium was consumed in moderation with beneficial effects: but on inquiring into the subject, I have been surprised at the amount of evidence forthcoming to show that it is consumed in moderation and with beneficial effects.

2131. May we take it that it has received the consideration of the Government in recent years?—Yes; of course every branch of the subject has received consideration of late years. But I think I may say that I, like other European officials, started with a very decided prejudice against opium, and that when I came to this country I, like many others, thought the consumption and production of opium was one of the greatest evils in the world. But now, however, I have honestly and fairly come to the conclusion, and specially within recent years, that I had greatly exaggerated the evil. That there are evils from the improper and excessive use of the drug I do not deny.

2132. (*Sir James Lyall.*) In answer to Mr. Wilson's question about Sir Cecil Beadon's evidence, you admitted that probably he correctly described the policy which had existed down to about 1860. Sir Cecil Beadon's knowledge on the subject, I suppose, was confined to Bengal, but my recollection is distinct that in the Excise Manuals, which were issued in Northern India, under the name of

Thomason's Directions to Collectors, and in the circulars which were issued by the Punjab and North-West Provinces Governments long before 1860, the moral obligations of so managing the internal sale as to check the consumption of opium in India was plainly asserted. Have you ever had to refer to these manuals?—Never, and these manuals would not come before me in the course of business. Sir Cecil Beadon's experience would no doubt be mainly, perhaps entirely, confined to Bengal; but in so far as he spoke of matters coming under his own observation, I think his evidence is as good as that of any other person; it is impossible that he could speak with equal authority as regards

the North-West Provinces or the Punjab. So far as his personal experience went, there could be no better authority.

(*Chairman.*) It remains for me on behalf of the Commission to thank you very much for your attendance and for the very clear manner in which you have made us acquainted with your views. There is only one part of your evidence to which, in closing, I should refer, that is the statement that you are about to leave this country. I am quite sure that the Government of India will sustain a great loss in your departure, and I am none the less clear that we at home shall greatly gain by your presence among us.

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The witness withdrew.

Surgeon-Major-General RICE, C.S.I., called in and examined.

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2133. (*Chairman.*) You are at the head of the Indian Medical Department?—Yes.

2134. I understand that you have been a member of the Indian Medical Service, Bengal establishment, for thirty-seven years?—That is so.

2135. During thirty years of that time you have been employed as a Civil Surgeon in the Central Provinces?—Yes.

2136. And about twenty-eight years you have been in medical charge of District and Central Jails?—Yes.

2137. For the last twenty-two years you were in charge of the Central Jails, and for several years you were Superintendent of Jails?—Yes, as well as in medical charge.

(*Chairman.*) It is evident that you have had great opportunities of gaining professional experience with reference to the questions referred to us. As we have the great advantage of the presence of an eminent member of your profession on the Commission, I will ask him to conduct the examination on the medical points on which you are prepared to give us information.

2138. (*Sir William Roberts.*) I think it was your duty to examine the state of health of the prisoners that came into the jail?—Yes, every prisoner that came into the jail was brought before me for that purpose.

2139. What was the number?—The average number of natives passing through the jails in the year was about 1,300 or 1,400.

2140. You had this charge for a large number of years?—I should say twenty-eight years.

2141. What was the social condition of the prisoners?—Being mostly of the criminal classes they had no social position.

2142. You were dealing not only with the lowest kind of criminal classes but those in the worst possible state of health?—Yes, it was always my duty to examine into the state of health of every prisoner on coming into the jail and when he was discharged. I estimate that about 1,300 or 1,400 prisoners passed through the jail every year on an average. For the 22 years that I was in medical charge of a central jail, it was occupied by long-term prisoners from eight civil districts. In those days prisoners were transferred without any regard to the state of their health, so that I was dealing not only with the lowest kind of criminal classes, but with those in the worst possible state of health, for which with them the standing means of relief was opium. Being medical officer I was held responsible for any undue sickness and mortality that occurred, so that it became imperative on me to appraise carefully the state of health of every prisoner on admission, and, by a personal examination of every one of them at least once a week, to see how they kept their health during their imprisonment. So that I came, for a long series of years continuously, to be intimately acquainted with the health-characters of a not inconsiderable body of individuals who from their mode of life are most prone to become addicted to the abuse of opium.

2143. What do you mean by saying that they were a body of individuals who from their mode of life were most prone to become addicted to the abuse of opium?—The lower classes of India, speaking generally, become criminals when they are unable to earn their livelihood. The more general cause of their inability arises from sickness and the effects of a malarial and tropical climate on the human constitution. Then they naturally fly to this drug, which is more or less at their hand. It was an important part

of my inquiries to ascertain the extent to which they were addicted to the use of it; for several reasons, one of which was to enable me to determine the nature and extent of the labour which should be allotted to them in each case, a duty which in all cases rested with me; and also to enable me to advise the Magistrate as to the degree of culpability attaching to the prisoner when he failed to perform the full task awarded. I may explain that when a prisoner failed to complete his allotted task he had to undergo a trial, and he was punished if it was found that he failed through carelessness or culpability of some sort. From my general knowledge of the people, as well as of these prisoners in particular, I became impressed with the fact that, when deprived of his daily dose of opium, a man habituated even to the moderate use of it would fail to complete his full task, and in consequence it devolved upon me to state whether I thought this occurred from the above deprivation or from a vicious perverseness in the individual. In common with tobacco, alcohol, hemp drugs, luxuries in diet, etc., opium was forbidden as an article of ordinary use, under the prison rules.

2144. Except for medical use?—I was always at liberty to prescribe it medically. It is a fact of which I have no doubt whatever that never from the very first years of my service did I recommend opium to be given to a prisoner as a special case in the form in which he had used it when free. That did not prevent my giving it in an ordinary pharmacopœial form if I thought he required it. As far as I can estimate, I should say that in no more than two cases in the year were men imprisoned who were suffering from the abuse of opium, and in those cases I was able to satisfy myself that this abuse was owing to pre-existing disease.

2145. That is, out of the 1,300 or 1,400 cases annually passing through your hands, you only saw two or three per annum who seemed to be suffering?—Two or three. In most of those cases the men had been previously suffering from repeated attacks of malarial fever, or dysentery, or diarrhoea, or severe rheumatism—diseases which are very prevalent in the provinces in which I served at the time,—the Central Provinces. In the Central Provinces, malarial fevers with severe ague and dysentery and diarrhoea, and, I should add, rheumatism, are diseases with which the people are afflicted. In these, muscular pains, nervous irritability, griping, and tenesmus are common and persistent, symptoms causing an amount of depression and inability to exert oneself that can only be appreciated through actual suffering.

2146. I presume that your experience is entirely confined to the Central Provinces?—During the last six or seven years, since I have come into the administrative charge, my experience has been extended beyond those Provinces. I have experience in the North-West Provinces. It may, I think, be safely stated that not ten per cent. of the population all over India ever consult medical men of any nationality practising the European system of medicine.

2147. Nevertheless, I presume there is a dispensary system?—Yes, there is a large and extensive dispensary system. There is a strong prejudice against the European system of medicine, and I think I am right in saying that not twenty per cent. of the population ever see a medical man practising on that system. Practically, therefore, the great majority of the population are beyond the reach of such advice. The consequence is that either they consult Hakims or Vaidis who invariably administer opium for these torments, or they have discovered its beneficial effects, and take it themselves. They soon have to take to it regularly, for these pains are ever present in one form or another and seriously hinder the people in their work. The

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effect in such cases is magical: a man literally disabled from these ills, after a dose of a quarter or half a grain of pure opium, in a few minutes begins to become a new man, and is able to do a full day's work. He knows that if he cannot do this he and his family must starve. Even in the cases of Europeans who do not suffer anything like the hardships and exposure natives do, this drug is often called for, and in my hands has been equally successful. When the European gets well he stops the drug and, as the causes of his ailments which obliged him to resort to it are in his case only occasional, he is not called upon to recur to the use of it soon again. Not so the native: he is always exposed to these causes and the results never leave him, and as, for the reasons I have above stated, the use of opium is the only relief available, he must resort to it continuously or die prematurely of disease or starvation. Taken in small quantities—

2148. What do you mean by small quantities?—Probably about half a grain. When the native takes it to relieve his pains on beginning to work in the morning, he takes a little pill about the size of half a grain. That is the form in which opium is taken—a solid form—under the name of madak. From long experience he takes a little pill, and he probably measures it out most accurately—half a grain, or a grain if he is one of those who require more.

2149. How many times a day will he take it?—I cannot say accurately. He will take it as often as he wants it.

2150. Do many take it half a dozen times a day?—Yes, just as one man may take half a dozen cigars while another will only smoke two. Taking it in small quantities,—and, as a rule, it must be in small quantities, for opium is dear and the native too poor to indulge in it unnecessarily,—the individual leads a healthful and if not a vigorous or robust life, certainly one in which he is enabled to maintain himself and his family in tolerable prosperity. In these remarks I am dealing with what is called the bulk of the people. I do not profess to describe what a wealthy native gentleman would be. I am talking of the poor people with whom professionally I have most been brought in contact.

2151. All the evidence you are giving bears on the habit of taking opium in malarial districts among the lower classes who are really suffering under what one may call a malarial constitution?—Quite so. But a small percentage suffer so severely from the effects of the diseases I have named that they must resort to the drug in steadily increasing quantities, and I presume it is from those individuals that pictures of the injurious effects of opium are drawn.

2152. Is it your suggestion that dysentery, rheumatic conditions, diarrhoea, and malarial trouble increase in some cases in spite of the opium?—Yes.

2153. Therefore they take it more and more?—Yes, they increase the dose according as the effects of the disease become more severe.

2154. It is your suggestion also that if they were not to increase the dose they would be in a still worse plight?—Considerably, certainly.

2155. That is distinctly your suggestion?—That is distinctly my suggestion.

2156. The unconscious exaggerations and pictures of the effects of opium taken in excess have been somewhat misinterpreted?—They have no general applicability.

2157. In spite of the opium?—In spite of the opium.

2158. If a man is suffering from malarial disease or organic disease tending to go from bad to worse, if he takes opium for the relief of suffering his disease will go on and he will have to increase the opium, but the symptoms are the symptoms of the disease and not of the opium that he takes?—That is my experience.

2159. You do not seem to have had any experience of the opium habit except in the case of persons suffering from some ailment—no experience of the habit among perfectly healthy people?—I do not think I can say that, because a number of those persons had the appearance of being perfectly healthy. They may have had attacks of malarial fever and dysentery; still I could not pronounce them unhealthy.

2160. You still think that the malarial influence is about them?—Those diseases suggest the use of opium. I think it may be stated that there is no native of India who does not at one time or other suffer from malarial intermittent fever,

2161. You make so general a statement as that?—I think there is no native of India who does not at one time or other suffer from malarial intermittent fever.

2162. Have you ever been to Rajputana?—No: I do not know anything about it. I am talking of the Central Provinces, except for the short time I was in the North-West. They are a malarial people in the Central Provinces, and they also suffer severely from dysentery, diarrhoea, and rheumatism. Without this remedy at their hands and readily accessible, the sufferings of the people would be very great. As I have stated above, it may be accepted that medical relief for the great bulk of the people is non-existent, and I regard it as most providential that such a remedy as opium is within their reach.

2163. You are aware that a new plan has been introduced for supplying quinine?—Quinine will not cure dysentery or diarrhoea, and the charge is so high for it that it is a good deal beyond the reach of the poorer classes of the people even at 3 pies a dose. A man with an attack of intermittent fever has to take at least three doses a day for four days, and perhaps one dose a day for eight or ten days subsequently. Then he may not only have to procure it for himself but for his wife and all his children. It is not uncommon to see a whole household down with intermittent fever at one time. Quinine is a good deal beyond the means of the very poorer classes, in Bengal especially.

2164. Am I to understand that, dear as opium is, an effective dose of it is cheaper than an effective dose of quinine?—It is cheaper for a great number of diseases. It is practically of no use as a curative of intermittent fever. Bearing in mind that there are a number of diseases the painful effects of which it relieves, besides malarial fever, it is more generally useful.

2165. (*Mr. Fanshawe.*) You know that the system of selling Government quinine at post offices has been introduced?—I know it in Bengal. To be of any use you must give three doses of five grains a day for four days.

2166. The system has only just been introduced?—I am aware of the circumstances.

2167. (*Sir William Roberts.*) You know that the demand for it is much increasing?—Yes, I admit that. Although there are a number of people too poor to buy it, there are a number who would be only too glad to get it.

2168. Opium is still cheaper than quinine?—Practically, because I have an idea that a good deal of opium is used in India that has not paid revenue; therefore they get it cheaper. The recollection is familiar to me of prisoners declaring that their inability to perform their allotted tasks was owing to their being deprived of their small daily dose of opium. It was also well recognized among the jail officials that, no matter how successful they may be in excluding tobacco, spirits, or other forbidden articles, they were never sure of being able to keep opium out of the jail. Most people believed that, owing to its small bulk and the ease with which it would be concealed, it was constantly being smuggled in and in free use among the prisoners.

2169. That is your experience with regard to prisoners mainly?—Yes.

2170. But your experience is wider than that?—In singling out my experience among prisoners, it must not be understood that my experience lay altogether among persons of this class. It should be recollected that during all the years named above I have had to deal with native infantry and cavalry soldiers, policemen, and some hundreds of thousands of patients resorting to charitable hospitals and dispensaries.

2171. All those cases were within those malarial districts?—Yes.

2172. You have spoken of soldiers. Have you had experience of Sikh regiments?—I have never had a Sikh regiment.

2173. Your general experience among the native infantry soldiers, policemen, and patients in hospital confirms your views with regard to the effect on the prisoner?—Quite so. My general experience with the latter classes confirms me in my opinions as to the mode of use and effects of opium among the former. It should also be recollected that there is a sort of popular idea among Government officials of all classes and nationalities that any unusual slackness or inactivity in the performance of their duties, or sickness, the prominent signs of which was lethargy, on the part of their subordinates, was due to the abuse of opium, or to an occasional debauch with it. In consequence it was a common occurrence with me to have my attention directed to the possibility of this being the cause

of the individual's temporary incapacity. But the result of my inquiries was just the reverse: the sluggishness was due to his inability from one cause or another to procure his usual dose.

2174. Your impression is that it was the secondary effect of opium rather than the primary that was the cause?—Yes, it was the secondary effect—the want of the accustomed stimulant.

2175. It has been brought before the Commission by several witnesses that it is a marked peculiarity of opium as compared with other dietetic stimulants that the want of the dose is more severely felt than in the case of alcohol and tobacco?—That has been my experience.

2176. Much more pronounced?—Much more pronounced. I am talking of the generality of people who use opium. There are exceptional cases, but, ordinarily speaking, a man can more easily go without alcohol and without tobacco than he can without opium.

2177. I suppose you have no suggestion to give us why that should be the case?—I have not.

2178. You take it as an ultimate fact?—I take it as a fact, but I can offer no reason.

2179. Suppose you had a prisoner who had been an opium-eater and unable to perform his allotted task, how long would his inability continue—his inability for the want of his customary stimulant?—That is so uncertain that I could not give an answer.

2180. A week?—It is too conjectural for me to give an answer. I do not know.

2181. How soon would a man recover?—I could not say. Men are different. It would vary. Perhaps one man would take a week and another a month.

2182. But he would recover?—Yes, he would recover; and if I could only be sure that he did not get opium surreptitiously I should say that he recovered from withholding it from him. But I was never sure that he would not get his dose surreptitiously. The improvement in jail in a great many cases was due to regular habits, regular diet, regular clothing, and no excessive work.

2183. The habitual use of opium did not seem to produce permanent damage?—No; I mean, of course, in the generality of cases among the great masses of the people.

2184. I think you stated that the alleged causes of insanity from opium in asylums are few, and that even when those few have been inquired into, they have broken down?—Yes. I was twenty-two years medical officer and superintendent of a lunatic asylum.

2185. As far as your personal experience goes, people in these malarial districts take to opium first as a remedy rather than protective?—Quite so.

2186. And perhaps, in some cases, from the increasing stress of their ailments, they take it so that it becomes an evil; the opium itself is taken in such quantities that they suffer from the opium as well as the disease?—Only in those few exceptional cases that I mentioned in regard to the prisoners, not the general body; they do not suffer until old age comes, when they suffer in common with other people.

2187. I suppose you are aware that the doses you have told us about are very small as compared with the dose of many opium-eaters?—Of course, but they take it several times a day; how often I cannot say; I have no personal knowledge of that.

2188. Three to five grains a day?—Probably, but I have no personal knowledge, and I do not wish to state anything that I do not know personally. One of the reasons I had for mentioning these details is to show what means I had, or was obliged to resort to, of ascertaining the effects of opium on the people as it is used by the great masses of them. If such use of it as they now resort to were even restricted only, it would be productive of a considerable amount of suffering from the consequences of residence in malarial tropical climates, for which I know of no other single remedy, of the nature of food, drink or drugs, that could be substituted for opium. Quinine, besides being expensive, is useful only in malarial fevers, and has little or no effect in relieving the torments of dysentery, diarrhoea, rheumatism, etc. It will be noticed that on the maxim that "two wrongs will never make one right," I abstain altogether from defending the use of opium on the grounds that it is not nearly so demoralizing as alcohol, and that we should look at home (I mean England) as to the effect of the latter before going abroad to trouble ourselves with the former. I do not look

upon this as at all a satisfactory line of argument. To me it appears that the fact of our not being able to prevent the abuse of alcohol is no reason at all why we should leave opium alone, if it is anything like so destructive, physically and morally, as it is represented to be.

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2189. I presume that you must draw a distinction between the use of opium as it occurs in these districts, which is scarcely more than medicinal, and the cases we hear of persons taking opium in very much larger doses, not for any disease but as a dietetic stimulant?—Certainly, I recognize that difference.

2190. May I assume that you really have had no experience of the effect of opium when used as a dietetic stimulant in healthy persons?—I should not say that. My idea was that, although they used it as a dietetic stimulant, they selected it because of the relief it gave from the pains and torments I have described.

2191. They really take it for medicinal purposes?—Yes, if you choose to put it in that way.

2192. You would not say that of the Chinaman who takes his opium pipe?—How can we say that the Chinaman does not take it under the same influence as the Indian does and for the same purposes?

2193. You do not recognize the use of opium as a dietetic stimulant in the same category as tobacco and alcohol—not taken for disease, but as a pure restorative, or comforter, or stimulant?—That is a question that requires a good deal of consideration. I am not at all sure that either alcohol or tobacco is necessary as a dietetic stimulant.

2194. Not necessary, but they are taken by millions?—They are taken by many, but the question is whether, instead of calling them dietetic stimulants, they are not taken to relieve malaises and discomforts which may or may not arise from dietetic errors. Why should we not say that people take tobacco or opium from causes which are pretty much of the same nature as those resulting from residence in a malarial climate, such as the discomforts attendant on some derangement of the health? A man takes a cheroot after breakfast.

2195. But he is not ill?—He may have dyspeptic feelings and be uncomfortable.

2196. You scarcely recognize alcohol and tobacco as a comforter for perfectly healthy people?—Why do they resort to them?

2197. Because they get comfort?—What do they want comfort for?

2198. There is nothing in the world that we look for so much as comfort?—But something must create the want.

2199. The man wants it to promote an enhanced sense of well-being?—If he is a perfectly healthy man, he has as much well-being as is good for him. I have seen it stated that the natives of India are by nature much more tolerant of the action of opium than those of China or Upper Burma. I really believed this is only a general popular notion for which there are no substantial or rational grounds, except the one that Indians have been accustomed to opium from time immemorial, and in their case a constitutional tolerance may have been developed. I have no experience with Chinese, but I have had a goodly number of Burmans under my medical charge in jail, and I did not perceive any more or less toleration of the drug when administered medicinally on their part as compared with the Hindustani prisoners. Besides, I have satisfied myself in my professional practice that Europeans are more tolerant—*i.e.*, require larger doses of opium—than natives, bulk for bulk. Yet the former have acquired no tolerance of it as a race. It may be said that the Indians having been accustomed to the use of opium from time immemorial, a constitutional tolerance may have been developed in the course of ages; but this cannot be said of the Europeans.

2200. You say that Europeans require a larger dose?—I have found it so,—to produce the same medicinal effect. I mean that to produce the same effect from a medicinal dose of opium in a European you would have to give a larger quantity of it than you would to a native; and it may be said in answer to that, that it is because the European has acquired a tolerance of it; but we know he has not acquired any racial tolerance.

2201. Do you mean that the tolerance was there before,—that the European came into these malarial districts with that tolerance?—What I wish to say is that the Europeans have no tolerance of opium—no more tolerance than a native, although they require a larger dose to produce the same effect. I will put it in this way. A European requires a larger dose

Surgn.-Maj.- of opium than a native to produce the same effect.
 Genl. Rice, It may be answered, then, that the European has acquir-
 C.S.I. ed a tolerance; but it will be generally admitted that
 18 Nov. 1893. Europeans have not acquired a tolerance as a race.

2202. Is it a congenital tolerance?—Yes; and the point of my remark is that if Europeans require a larger dose, or take a larger dose, of opium to produce the same effects, and they cannot be said to have any tolerance of it, so also the Indians may be said to have no tolerance, although they may take a larger dose as a race. The point I want to show is that the Indian is not more tolerant of opium than a Chinaman or a Burman.

2203. With regard to the medicinal use?—Yes. In this connection it may not be amiss if I mention that in the early years of my professional practice I learned that to produce the full beneficial medicinal effects of opium, much larger doses of it were necessary than is laid down in books or than were prescribed by my brother medical officers in India. As time and experience gave me confidence in this direction, I became what may be called a fearless prescriber of the drug; doubtless timid persons would describe me as a reckless one. But this never deterred me; it was sufficient encouragement to me that my patients got well of their diarrhoea and dysentery within short periods. My practice lay in districts where these bowel complaints are yearly very prevalent and very fatal, being especially harmful to young European children. They occurred mostly in the rainy season—a time when the rivers being in flood there was no getting away from them for change of climate as can be done now with so much facility in these days of railways. I enter into these otherwise trivial details in order to convey some idea of the extent to which I became familiar with the various uses and effects of opium, and of the yeoman's service it did me during thirty years of extensive professional practice.

2204. Has it not struck you that your experience of a more fearless use of opium was due to the fact that you were practising in malarial districts, and that the people were more tolerant?—It may be so. In regard to young children not more than a year old, of course I do not say that they might not come under the malarial influence too; it may be so—I do not deny it.

2205. You never have prescribed opium except for a complaint?—No, never.

2206. Therefore it might have been a complaint touched with malaria?—Yes.

2207. That may be the explanation?—It may be so.

2208. With regard to the whole of your experience it seems to be an experience in the medicinal effect of opium and not in the effect of the opium habit?—It is none the less a habit, although it may be acquired from being taken medicinally.

2209. It seems in your experience to be connected with illness from malaria, or malarial influence?—I believe that is the first thing that induced the people to take it. There is one other fact I ought to mention, and that is the habit of mothers among the poorer classes in India giving a little opium pill to their children when they have to leave them to go about their household duties, or go away from their houses for any little time. They have no nurses or other people to look after the children in their absence, and if the children are awake they wander about and tumble into wells, or have some other mischance. The mothers give the children this little pill of opium to keep them quiet during their absence. Probably in that way they have acquired the habit of taking opium in their childhood.

2210. Have you any idea of the quantity given under those circumstances?—It looked about the size of a pill, one-eighth grain of pure opium. I may also tell you that the opium these people use is largely adulterated. It is mixed with foreign substances, probably of a harmless nature.

2211. (Mr. A. Pease.) I understand it to be your view that there is no more necessity for Indians to consume opium than for Europeans?—A greater necessity for Indians.

2212. Under the same circumstances?—They are not under the same circumstances.

2213. You say the natives are more susceptible to the influence of opium than Europeans, that is, a smaller dose will produce the same effect upon an Indian, bulk for bulk?—Yes, given medicinally.

2214. (Mr. Wilson.) I notice that you have expressed a certain amount of disagreement with some of your professional brethren in your early years with regard to the use of

opium. Does that difference of opinion continue?—I cannot say that I have spoken to my professional brethren upon that point. I do not think I have any experience which would justify my giving an answer one way or the other. I have not made inquiries; but it is a curious fact that one medical officer, speaking to me yesterday, mentioned that he also had found it necessary to prescribe larger doses of opium in this country than were prescribed or laid down in the Pharmacopœia.

2215. (Sir William Roberts.) Where was his experience gathered?—He was in Calcutta chiefly.

2216. (Mr. Wilson.) You have expressed some little difference of opinion as to practice from some of your professional brethren; does that difference of opinion continue?—I cannot say.

2217. Do you know Russell's book on malaria which relates particularly to Assam?—I have heard of the book, but have not read it. I have never been in Assam.

2218. Dr. Russell uses this language: "The opium-eater enjoys considerable immunity from malarial affections in the early stage—the first few years of indulgence in the habit before the organic visceral changes are set up, and the general shattering of constitution results, which prematurely break down the consumer of opium, and render him an easy prey to diseases of every kind"?—My experience does not coincide with that. In my opinion the disease from which the man suffered arose from other causes,—from climatic causes in spite of the opium.

2219. Then Dr. Russell deals with prisoners in jail. He says—"No work can be got out of a long-confirmed opium-eater. He can digest nothing but light food—milk or soups. On ordinary diet he suffers from diarrhoea, tending to rapidly run to dysentery. His system has very slight heat-making power, he is extremely susceptible to any changes of temperature, and cannot stand cold; he thus is specially liable to both chest and bowel disorders."—I have no experience of that in the Central Provinces.

2220. (Dr. Russell further says): "The emaciation of the opium-eater is characteristic and extreme. Eventually after having been a source of infinite care, after repeated courses of medical and dietary treatment, after having caused large expenditure in sick diet, extras, etc., he perishes, usually of a chest or bowel disorder, or, perhaps, from practical starvation from eventual inability to digest any kind of food, even the lightest and most delicate"?—My experience in the two or three cases *per annum* which I have mentioned always enabled me to detect the disease as the cause of death, and not the opium habit. The disease went on and progressed to a fatal issue, in spite of the use or abuse of opium. It was the disease that killed the man, and not the opium. I differ from the conclusions drawn in that book.

2221. Further on it is said—"The observations of several surgeons, of extensive experience in opium-eating regions, confirms the popular belief that the opium-eater, in the early stages of the habit, while as yet not constitutionally broken, by its long continuance, does, as a matter of fact, enjoy considerable immunity from malarial affections." It would appear from the whole tenor of this that Mr. Russell thinks that in the earlier years of a man it affords some relief, but that afterwards it breaks him down, and, I take it, leaves his later state worse than his first?—He and I are in agreement, until the disease has so far made progress that the man gets worse and dies in spite of the opium. I say the man dies from the disease; he says he dies from the opium.

2222. (Mr. Haridas Veharidas.) You say that the prisoners were not allowed to take opium?—No, it is prohibited according to the jail rules.

2223. Did you give them something instead until they got rid of the habit?—No, except in the case of these two or three men a year, who, I found, were extremely weak and suffering from the abuse of opium. I treated them for the specific ailment from which they were suffering, which was generally bowel complaint, chronic diarrhoea, or chronic dysentery. I am bound to add that opium entered largely into my treatment of their cases.

2224. When they got rid of the habit in jail, were they as healthy and strong as those who entered the jail not taking opium?—They were not so healthy and strong because they were constitutionally weak and feeble from pre-existing disease. But I was never sure that they were not getting opium surreptitiously through the prison warders. I could not give a positive answer, because there was always a suspicion that opium was being surreptitiously introduced.

2225. (*Mr. Fanshawe.*) You spoke of the malarial districts. I think you have had experience in eight different districts in the Central Provinces?—I was referring to the eight districts from which the prisoners were transferred.

2226. You spoke of malarial districts?—Not particularly malarial districts, but having the ordinary surroundings of malaria which are so common in this country. You meant it in that sense?—In that sense.

2227. All the districts of which you have practical experience in the Central Provinces?—Yes.

2228. Has it been your experience that opium-eaters who live in these malarial surroundings continue the habit which you describe without a tendency to increase the dose largely, or to increase it at all?—I am not sufficiently acquainted with the quantities they take to enable me to give an answer from personal observation. It is generally understood that they have to increase the dose; but I have no personal knowledge whether they do so or not.

2229. You state as the result of your experience that a moderate use of opium in these districts is, to some extent, general among the people?—Yes.

2230. That is what I understood to be your meaning?—That is my meaning.

2231. That the moderate habit of eating opium among these people is fairly general and well established?—Quite so.

2232. (*Sir James Lyall.*) As you have had some administrative experience, you may be able to answer the question I am going to put. You have said that opium is greatly used as a medicine and stimulant by the people of India. Can you conceive any practical system whereby opium could be provided all over the country for medical purposes without facilitating or allowing its use as a stimulant or an intoxicant? Can you conceive any system by which it could be done?—As far as the Medical Depart-

The witness withdrew.

Adjourned to Mouday, the 20th instant, at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

EIGHTH DAY.

Monday, 20th November 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR,
MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
" ARTHUR PEASE.
" HARIDAS VIHARIDAS DESAI.
" H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

Bishop J. M. THOBURN called in and examined.

2238. (*Chairman.*) Will you kindly state to us your profession and occupation?—I am a Missionary. At present I am Bishop of the Methodist Episcopal Church for India and Malaysia.

2239. How many years have you been in the East?—Thirty-four years.

2240. In what part of the East have you had personal experience?—Only in India and Malaysia.

2241. In what parts of India?—In all parts; my present duty is to superintend all the missions of our church in the Empire. We have missions among thirteen different races, and I am expected to visit all these sections every

ment in India is concerned it is impracticable. The agency *Surgn-Maj-Genl. Rice, C.S.I.* is not sufficiently extensive.

2233. Would the agency be trustworthy?—The bulk of the agency would be untrustworthy. The temptation to sell or to make use of it privately would be too great. 18 Nov. 1893.

2234. (*Mr. Wilson.*) There has been some evidence that the opium is sometimes, or frequently, taken for the purpose of exciting and stimulating sexual passion: do you know anything about that?—I have no knowledge of that from personal statements by patients. A man in my position is not likely to come into relations of that sort as regards the use of opium for stimulating the sexual passions on the part of the natives. I have no experience of that. I have heard it said, but I have no experience.

2235. (*The Maharaja of Darbhanga.*) You have said that one of the reasons why people in the malarial districts take opium is that the Hakims and Vaidis, their practitioners, are in the habit of prescribing opium for diarrhoea and dysentery; and you consider that opium is the cheapest medicine? Do you not think that there are other medicines besides opium,—more popular ones,—which are admissible for diarrhoea and dysentery, vegetable substances?—Those vegetable substances prescribed alone are not nearly so efficacious as when a little opium is added. I do not say that opium was the only thing prescribed.

2236. Do you not think that generally in cases of diarrhoea and so on the Hakims and Vaidis prescribe more of vegetable extracts like the bael fruit?—Undoubtedly they prescribe bael fruit, catechu, and kino. Other indigenous astringents are prescribed moderately. They also prescribe opium. I did not say that it was the sole drug.

2237. Do you not think that bael fruit is more popular and more usually prescribed in cases of diarrhoea and dysentery than opium?—It is very popular; but my experience is that it is not nearly so efficacious as when prescribed with opium added to it.

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In my early life I was constantly among the people, spending a great deal of my time in the villages, making tours among the villages and towns, and I think I enjoyed the confidence of the people sufficiently to have the opportunity of understanding their views and feelings upon public questions generally.

2245. What were the conclusions at which you arrived with reference to the opium question?—In the main I have for many years been convinced that it is a very great evil; not so much, however, to India as to China. I have had opportunities of seeing this at Singapore and Penang, where the Chinese population is in the majority. In every place I regard the opium habit as a very bad habit and very dangerous to those who indulge in it; but it is very much more hurtful among the Chinese than it is among the people of India.

2246. You would not say that the opium habit exists to such an extent in India as to cause what you might call a general demoralization and degradation of the people?—In many parts of India they do not use opium at all. I have been in provinces where I never met a man who used opium; in other parts it is a very prevalent vice. It is worse in Rajputana and in parts of the Punjab than it is in Rohilkhand; while in Kumaun and Garhwal I never met a case. Although there might have been some there, I never met them.

2247. Take the Punjab. Is the condition of the people physically and in general ways otherwise than satisfactory?—Their physical condition is very satisfactory, unless they are victims of this or some other habit. The Punjabis are a very fine race.

2248. They compare favourably with the populations of other parts of India where the opium habit does not prevail?—They are a finer race naturally.

2249. What would you say of the people of Rajputana as compared with other races in other parts of India?—The lower classes of Rajputana are an inferior class. There are many classes in India; and sometimes living in the same village or in the same city, you will find one class who make a very fine appearance, and another class who appear to much less advantage. The lower classes of Rajputana I have generally found a very inferior class.

2250. Is the opium habit as generally prevalent among the people of Rajputana as it is among the people of the superior classes?—I think it is more so.

2251. Have you anything to say to us with reference to the hold that the opium habit gains upon people?—There is a very great difference in individuals. Some people, apparently, can use opium and give it up again without very much trouble; with others, however, it is nearly impossible to give it up. Among the Chinese beyond a doubt it has a fascination that is peculiar. Intelligent Chinese have told me down at the Straits that it has a fascination for their race that alcohol has not. Still, among the people of India, there are also a very large number who cannot give it up without extreme suffering. An ordinary opium-user, after he has become confirmed the habit, is simply terrified if you propose to put him in a place where he cannot get opium.

2252. Is there a marked difference between moderate and excessive consumers; and can you form any judgment as to the proportion which the excessive consumers bear to the total number of persons who make use of opium?—It would be very difficult to form an estimate, but as a general rule you can tell when a man begins to use it to excess. He shows it on his countenance very quickly. It would have to be a mere guess if I were to be asked how many do use it to excess. I should say that among those who have money enough to get it, at least one-half would use it to excess, and among the poorer classes about one-tenth.

2253. Can you tell us what proportion of their income the habitual consumers spend on opium?—The very poor people spend about one-eighth; that is, the minimum which a labouring man uses,—one pice a day. The maximum sum that a man belonging to the labouring class who has become a habitual user of it would spend would be four pice a day. These men earn from eight pice to twelve pice a day. At the lowest a man spends one-eighth of his income on opium. The highest labouring classes spend from one-third to one-half: it is very common to have them spend one-half. Then as he earns only, say, three annas a day at the highest, in my opinion one of the very worst features of the opium habit is that it starves the children. There are from forty to fifty millions in the Empire who have insufficient food as it is.

When you take one pice out of the earnings of a man who only gets eight pice a day, and who already has not enough for his family, you must cause suffering among the children. I think that the worst evil of the habit to-day is that it is starving millions of the children of India.

2254. Would that apply to the district of Rajputana more particularly?—It does apply to Rajputana to my certain knowledge.

2255. What would you say about the Punjab?—Much the same among the poorer classes. Those classes in India which we call the "depressed classes" are the same in all parts of India.

2256. Can you give us a general view as to what in your experience are the results of the opium habit,—whether viewed physically, mentally, or morally?—Physically, where it is used at all to excess, it undoubtedly weakens the constitution after a very few years. That differs in natives, however. Some can use it for many years without much apparent harm; but if you take fifty confirmed opium-smokers and look at them, you will find that forty are physically wrecks; they show it at a glance. With regard to those who eat opium the effects are not so bad. There is a very great difference in my opinion between eating, and smoking, and drinking. They take it in all three forms.

2257. In the Punjab, is opium chiefly taken in the solid form?—In the solid form. Sometimes they mix it with their drinks, but I think that is more common in Rajputana.

2258. Among the Chinese it is chiefly smoked?—The Chinese prefer smoking; but recently, about three years ago, somebody introduced morphia into Singapore, and it became very popular; so much so that two years ago it seriously affected the revenue. But a Chinaman told me last April that he thought morphia was becoming less popular.

2259. Have you any experience as to the value of opium as a protection against attacks of fever, especially in malarial districts?—I think that it is a popular delusion. I have never met a doctor in my life in India who would prescribe opium in any form, either as a preventative or as a cure. The Natives of India, especially the more ignorant classes, are subject to all manner of notions. They believe, as, indeed, most people do in the world, that anything that makes a man feel more comfortable is doing him good. When they are more or less shaken with fever, they take opium, and it undoubtedly makes them feel the effects less; but that it cures there is no reason to believe whatever. I have been in districts where the natives will expose their children perfectly naked in the rain in order to cure measles; and nothing will persuade them that that is not a good cure. I never heard of a case in my life of an intelligent doctor using opium in any form in treating fever.

2260. Upon this particular point you give your opinion to the best of your ability as a layman?—Certainly as a layman. I ought to say, however, that I have had experience in the most sickly belt of jungle in India where they use no opium at all; and in sections of Bengal where they do use opium, and where some of our Civil Surgeons affirm that it does protect them from fever, they do not seem any more exempt than in other sections where they do not use it at all.

2261. Have you any experience as to the value or otherwise of opium as enabling people to bear an unusual amount of bodily toil?—I have given some attention to that subject. They can carry heavier burdens when under the influence of opium,—perhaps 50 per cent. heavier,—and they can do a larger amount of work in a given time, but they cannot endure as much. It gives strength, but not endurance. It inevitably tends to break down the system. Coolies have told me that if they carried, for instance, 80 lbs., an opium pill would give them abnormal strength—sufficient to enable them to carry 120 lbs. But in Singapore, where we have 10,000 men who draw jinrickshaws, and where it is commonly said that they could not do the work without opium, we have quite a number of Christian Chinamen who work with the others, who do not use opium, and yet can put in their full day's work apparently without difficulty. But the reaction that is caused by the taking of opium must in the nature of the case, and as a matter of fact undoubtedly does, break down the constitution. An intelligent Chinaman in Singapore, and a man who is connected with the Opium Revenue, told me last April that in his judgment the 10,000 jinrickshaw men do not live on an average more than seven years. I asked an intelligent physician if he thought that was correct, and he said he would not like to say without

statistics, but undoubtedly it shortened their lives very much.

2262. Have you anything to tell us with reference to the light in which the opium habit is regarded in public opinion from a moral point of view?—It is considered as a public vice generally. In sections where the use is more common it is in less disfavour. Wherever the Hindustani language is spoken the term "aphimi" is used as a term of abuse. There is a certain sting about the term "aphimi" which does not belong to the epithet "drunkard." The opium-user is always a man who is untruthful,—that is, if he is a confirmed opium-user. Many of them will steal. They will do anything to get the drug. Hence it is looked upon as disreputable.

2263. Are you prepared to say from your own personal knowledge that persons who consume opium are generally unreliable and dishonest?—Unless they are well-to-do men. If they have money, they are like other men; but if they have not money and they have become confirmed in their habit, they must have it. Hence I would not trust one of them. I never think of trusting their word. With regard to the ordinary people, I cannot say that it makes them dishonest or untruthful. But in the main a man who gets the reputation of being addicted to the use of opium, even if it is not a besotted case, undoubtedly suffers in reputation.

2264. I believe in China it is a matter of common knowledge that many of the natives in China who are employed in confidential positions in mercantile houses and banks are more or less consumers of opium?—I do not doubt that. As illustrating what I have said, I went to the shop just up the street a few weeks ago, and I stood and watched the people buying. The man who sold told me that the highest quantity any man bought was 2 oz. a day. That costs a rupee and a half. When a man must have a large quantity and he is a poor man, there is only one way to get it; but the class of persons that Your Lordship speaks of in China are not poor men who are driven to any such necessity.

2265. With regard to the licensing system, do you consider that the existing system of granting licenses for the sale of opium tends to the spread of the habit, or do you think it may be regarded as a restrictive influence?—I should say that anything which is put on sale publicly will have its use increased. No matter what the article is which is exposed for sale freely, it must in the very nature of the case have its use increased. People generally think that because it is under Government restriction it is literally a Government interest. That also tends to help it. I do not think any article can be sold publicly without increasing its consumption. That would hold true of sugar.

2266. (*Sir James Lyall.*) What do you mean by opium being sold publicly and sugar not sold publicly?—They are both sold alike at present.

2267. One is free to be sold in any number of shops, the other only in a limited number of shops and subject to a heavy duty?—Every shop increases the use. There is a better chance for sugar, perhaps, but both have a chance.

2268. The restriction of opium to a very few shops is a restriction, surely?—Of course every shop that is closed is so much in favour of public morality, but as long as you keep enough to supply the public, in the nature of the case the use of opium will continue to increase.

2269. (*Chairman.*) If the Government adopted the policy of prohibition, naturally the sale would be much more restricted than it is under the system of licenses, but the system of licenses, to a certain extent at any rate, operates as a restriction as compared with the permission of free sale without license by anybody who chooses to offer the article?—Certainly, as in the case of liquor. The outstill system was much more pernicious than the limited system. Anything that reduces the number of shops is better than free trade.

2270. Can you tell us whether the closing of shops for the consumption of opium on the premises has been fully carried out in the localities with which you are acquainted, and if so, how long that change of system has been in force?—I think it is carried out as far as I know everywhere now. It has been carried out in Calcutta since last April—I think about that time—perhaps March.

2271. Have the results of this change been in your experience beneficial?—Undoubtedly they have. Some private clubs have been set up, I am told, in the city, but I think they will do much less harm than the public opium dens which we used to have.

2272. Do you consider it desirable to prohibit the sale of opium altogether, excepting for medical purposes?—I do.

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2273. Would public opinion be in favour of such a measure?—I should say in answer to that question that if you will take a million of people from the higher classes, and about thirty to fifty millions from the lowest classes, putting them out of consideration, the balance of the people of India would be overwhelmingly in favour of closing all the shops. Many of those men who are intelligent enough to understand the political bearings of the question would be opposed to closing the shops, and I should think many of the lowest classes would think it a great hardship. But the rank and file of the people, what you might call the general average of the Indian people, would be overwhelmingly in favour of closing.

2274. Do you recognize any exceptional difficulties in the enforcement of such a measure by a Government constituted as is the British Government of India?—I see nothing very difficult. I think they would have to consider the question of the confirmed opium-users; at least I should be very willing as an individual to see some consideration shown in those cases.

2275. You recognize that the British Government in India is especially desirous of giving consideration to native opinion in all that it does?—Certainly; but native opinion is overwhelmingly on the other side.

2276. That is as far as you are able to judge?—I have had some opportunities of ascertaining in all parts of the Empire; it is my opinion.

2277. You can only give us your opinion. Supposing that prohibition were adopted, how would you propose that the loss of revenue resulting from such prohibition could best be made? Do you feel prepared to propose additional taxation for that purpose? Does your experience enable you to suggest economies, or any other way of meeting the difficulty?—I am not a British subject, and naturally feel a little hesitancy in expressing opinions upon some of these questions. I might say that the people of India are extremely sensitive about any increase of taxation. If they were to be assured that there would be no increase of taxation in any form, I think they would be unanimously in favour of doing away with the business. Perhaps I may be allowed to make a suggestion or two. If tobacco were put in the place of opium, I think it could be made to yield almost the same revenue, certainly it would yield one-half of it; and then if the Home Government were to take into consideration the fact that the heaviest military expenditure at the present time is in the North-West (the North-West Frontier question is a European and not an Indian question—Constantinople is the objective point and not Delhi)—if the Imperial Government would pay part if not all the military expenditure of the North-Western Frontier, this question would disappear in a moment.

2278. There are two more general questions that I would like to ask you. Do you think it is possible that the bad repute in which it is alleged the opium trade is held is owing to the persistent representation of missionaries in India and China?—That view has been put forward in some of our Indian papers recently, but I think it absurdly improbable chiefly for the reason that the question is just the same now as it was a century ago. At the impeachment of Warren Hastings, one of the articles of impeachment arraigned the opium traffic in quite as severe terms as any missionary has done in modern times. At that time there was not a Christian missionary in China, and only about a dozen in India. The question has not changed. I think the unanimous opinion of the missionaries on the subject is owing simply to its moral bearings.

2279. You are aware, are you not, that by a recent declaration of the representative of the British Foreign Office in the House of Commons, the position now taken by the British Government as regards the opium trade in China is that it is free to the Government of China to adopt any policy they may think fit with regard to the importation of opium?—I am aware of that.

2280. It has also been represented on the part of the Government of China in conferences with Sir Thomas Wade—I may also say in the correspondence and negotiations that have more recently taken place between the Marquis Tseng and Lord Granville and Lord Salisbury—that at the present time the Chinese Government seemed disposed to treat this question rather as a fiscal question.—I have heard of those representations. The missionaries who regard the whole trade as immoral would naturally hold their former views. That is a political phase of the question upon which I do not feel competent to express an opinion.

Bishop J. M. Thoburn. 2281. You naturally regard this matter, and fitly so, as a moralist?—Certainly.

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2283. Do you know anything of the statistics of the consumption in India?—I do not.

2284. You are not prepared to say that there are statistics which show an increased consumption per head of the population in recent years?—I have not had opportunities of collecting such statistics. I had not expected to appear before the Commission until recently. I am travelling all the time, and I have not had opportunities.

2285. (*Sir William Roberts.*) I think you said that the belief in the good effects of opium as a prophylactic in malarial districts was believed in some districts and not in others?—Yes.

2286. I presume you speak rather of what medical men have told you?—No; I speak from personal observation.

2287. From what the natives told you?—Certainly.

2288. Do you know of any districts in India where there is not a belief in the useful power of opium—any malarial districts?—It was India I referred to.

2289. Could you mention any districts?—In the Tarai Districts of Rohilkhand. I have not been there for some years; but when I was there some thirty years ago, I never heard of any opium being used at all, and that is the most malarious district in all India.

2290. It is a sort of negative evidence, as I understand, that you did not hear it spoken of as a prophylactic?—I think I certainly would have discovered it if it had been there.

2291. Is that the only district where you did not hear it spoken of?—I am told that in some parts of Lower Bengal it is not used: but I cannot say so from personal observation.

2292. You were speaking about the expense of the opium habit to the very poor. Of course you have heard it said that opium enables a man to do with less food?—Yes.

2293. I presume that is scarcely an opinion you would endorse?—I believe it does. I believe a man eats less who uses opium.

2294. And can do with less, so to speak?—If you call it "doing," he can.

2295. Of course you are also aware that the belief in the prophylactic power of opium in malaria is not confined to ignorant people?—I am aware of that.

2296. And that it is believed in by high medical authorities?—When I first came to India nearly all your doctors taught me, and taught us all thirty-four years ago, that we could not live in this country without alcoholic drinks. Now the majority of doctors say otherwise.

2297. Do you regard drinking as bad a vice as opium?—I always think that question is like asking which is the worse, a cobra or a krait; they are both so bad. I should say the alcoholic habit is more violent and creates more disorder. Parents who use alcoholic drinks are very willing to have their children learn the habit; but I never met parents who used opium who were willing that their boys should learn the habit. I never met a man, who even apologised for the use of opium, who was willing that his children should learn the opium habit.

2298. The smoking habit?—Yes, or any other.

2299. I presume you are aware that it is a common custom among the natives to administer small doses of opium to their children—to their babies even?—I am glad you have mentioned that. It is a very pernicious custom, and it is regarded as a vice by the people generally. Only two weeks ago one of our own teachers was complained of to me because he allowed his wife to administer opium to his children. The natives generally regard it as a vicious practice. It leads to the death of a good many children, and it certainly injures a great many of them permanently. I knew of the case of one of our own missionaries whose infant, about a year old, had been dosed in this way by a native nurse, and the child almost lost its life. It is a very dangerous practice.

2300. Of course you are aware that the tolerance of native infant and of an European infant would probably be different?—But the native infants undoubtedly suffer, at very least that is the common opinion. I made inquiries about that yesterday.

2301. (*Mr. A. Pease.*) Do you confirm the statement made by Sir William Roberts just now, that your observation would show that there is a difference of tolerance between a native infant and European?—No, I have not noticed any difference.

(*Chairman.*) It is very much a professional question.

2302. (*Mr. A. Pease.*) Are any members of your churches opium-consumers?—We do not admit any person who uses opium.

2303. If a person becomes a consumer of opium, does he remain a member of the church?—He would be put under discipline.

2304. Can you give us the reason?—As I have said before, the use of opium in my opinion is inconsistent with a correct Christian life. It creates certain vices that no other habit does that I know of. I once asked the Commissioner of Police in this city why it was he closed the opium shops at six o'clock in the evening, at sunset, and left the liquor shops open until nine. He replied that all the bad characters in the city would be found congregated in the opium shops, and he did not dare to have them open. The whole practice is looked upon as a vice.

2305. I gather from what you say that there is less susceptibility to moral and religious influences in those who consume opium than in those who abstain?—Undoubtedly. It takes the moral stamina right out of a man.

2306. (*Mr. Wilson.*) I am anxious to understand the exact position of the Methodist Episcopal Mission in this country. I think your head-quarters are in America?—Yes.

2307. Am I right in believing that the Methodist Episcopal Church in America is one of the largest Christian denominations in the United States?—It is the largest.

2308. Is it numerous?—It is numerous.

2309. Your missionaries here are sent from the United States?—Yes.

2310. I am not sure whether you told us how many missionaries you have in this country?—I could not say at this moment. I should think about eighty,—that is, foreign missionaries.

2311. Do you know the number of native missionaries?—We have a very large number of native preachers of all classes: I suppose we have over a thousand.

2312. Are some of your missionaries medical missionaries?—Quite a number.

2313. You refer to the Rajputs. What is a "Rajput"?—A Rajput is the descendant of the ancient warrior caste in India. They have settled in what is called Central India. They are remnants of the old warrior caste, and occupy that territory.

2314. Are they what I might call a kind of aristocracy?—They used to be. I should say they are at the present time. For the most part, their Native States are very much reduced, but still I should say they are regarded all over India as forming a kind of aristocracy.

2315. In that part of the country does the term "Rajput" refer to the people at large or to the upper classes?—I should say it would refer to the upper classes. It is a caste term. In many parts of India you meet the term of "Rajput": that refers to caste. But the country is called Rajputana, and I should say that most persons when they use the term "Rajput" refer to the people belonging to that caste.

2316. I thought you said in reply to Lord Brassey that you never knew a doctor who used opium in cases of fever?—I said so.

2317. Afterwards I rather understood you to qualify that in reply to Sir William Roberts, and that you said you were aware that a good many people use it?—I did not intend to say so. I did not think that question was asked.

2318. You had referred to a popular opinion of ignorant persons?—I simply understood Sir William Roberts to say that many doctors held that doctrine; but as a matter of fact, I never knew of one using it in his practice. I have been told by medical men that it does good, and that it does serve as a preventive; but I never found one who used it for that purpose himself, and I have asked many.

2319. Does he recommend it to his patients?—Never. I regard the whole thing as a myth.

2320. You were asked a question as to whether this opium was regarded as disgraceful. As far as India is concerned, were you referring to smoking, eating, or drinking?—Every form.

2321. Alike?—No, not alike. Opium-smoking is held in worse repute than opium eating or drinking. Opium-smoking is regarded more unfavourably than opium-eating. But in any form of it, when a man gets a reputation of being a confirmed user of opium, it undoubtedly injures his standing.

2322. Am I right in thinking that opium-smoking is most common in China, and that opium-eating is most common in India?—You are perfectly correct. Opium-smoking in India, as far as I have observed, is confined to cities and towns. When I have been down at the Straits I have been told by Chinamen that they always prefer smoking.

2323. You referred to a large number of races in India with which your missionaries are more or less connected. Are you at all of opinion if an action took place, or any alteration was made, that it would be practically possible or desirable to discriminate in any way between one part of the country or another, or between one race and another?—I do not think it would; not under the present circumstances. Everything in India is becoming cosmopolitan now. All the different tribes and races and languages are mixed together in such a way that I think it would be impossible to draw a line.

2324. You referred to what had been represented, I think you used the expression, "by some of our Indian papers." May I ask what class of papers you referred to as "Indian papers"?—The *Pioneer* of Allahabad was the leader in the matter. It took that position. I think one of the Bombay papers followed. I cannot say how the others went. I only see the papers in the section of India where I may be; but the *Pioneer* started the discussion by representing that the whole thing could be traced to the opposition of the missionaries, especially in China.

2325. Have you any general knowledge of the attitude of the native papers printed in the Indian language?—Not sufficient for me to form an opinion. I have not read any paper recently. I think, as I said before, they would be largely influenced in their views with regard to the question of taxation.

2326. When you used the expression "our Indian papers" you really meant Anglo-Indian?—Anglo-Indian.

2327. You referred to the use of opium being worse than alcohol in its promotion of certain vices. May I ask you to what you referred?—I was told in Singapore by a gentleman who had gone in disguise through the city that there was not a public woman in the city of Singapore who was not an opium-smoker. I have often been told that it undoubtedly does lead to immorality in the sexual sense of that word.

2328. Would you say that it was taken for that purpose, or that that resulted?—It was an accessory to the vice. I believe it was kept for that purpose.

2329. Do you know anything about the cultivation of the poppy?—Not very much.

2330. You do not care to say much upon that subject?—I have not had a chance to live in districts where they cultivate the poppy to any great extent.

2331. (*Mr. Mowbray.*) You have told us that a large number of children are actually starving in consequence of the waste of money spent on opium by their parents?—I mean they are receiving insufficient food.

2332. Have you any reason to think that if the parent spent less upon the opium, if it were possible to prohibit the use of opium, those same parents would not waste their money on ganja or alcohol or any other form of stimulant?—If they could get it, they probably would.

2333. Therefore, in order to prevent the evils which you have pointed out as arising from opium, it would be necessary to go a great deal further and prohibit those other things besides?—Ganja ought to be prohibited anyhow. It is probably more harmful than opium. And the liquor habit produced the same effect to my certain knowledge in Bengal at the time of the outstill system. The worst evil that resulted from it was the starvation of children.

2334. (*Mr. Haridas Veharidas.*) Have you ever visited Gujarat, Kathiawar, or Kutch?—I have not been in Kathiawar; I have been in Gujarat, but not in Kutch. I have been in and about Baroda. I have been at Ahmedabad also, but only to make one visit.

2335. Did you see the same thing about opium as you saw in the Punjab and Rajputana and other places?—I cannot recall any instance where I saw anything whereby I can speak from actual observation. With regard to Gujarat my knowledge is limited. *Bishop J. M. Thoburn.*
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2336. (*Mr. Funschawe.*) Will you kindly tell me in what provinces your actual experience has been? You said Northern India generally. Do you mean in the Punjab and the North-West Provinces?—I lived first in Kumaun and then in Garhwal, then in Rohilkhand, then in Oudh. Then in more recent years I have frequently been in the Doab between the Ganges and the Jumna.

2337. Have you had any practical experience in the Punjab of the Sikhs?—Very little.

2338. It is mainly in the North-West Provinces and Oudh that your experience has been?—Yes; but I have constantly met Punjabis.

2339. You say the opium habit is starving millions of children. To what province does that apply? In which province do you wish us to understand that the poorer classes so largely consume opium that millions of children are affected by it?—As I remarked before, the classes that we call the "depressed classes,"—the term given by the Census.

2340. In which provinces?—In all of them.

2341. You are not speaking them from your own knowledge: your knowledge is in the North-West Provinces and Oudh?—As far as I have seen, the conditions being the same in other provinces, the result would be the same.

2342. Is the opium habit now so widely spread in those provinces that millions of children can be said to be starved,—even accepting your view?—Not millions in those provinces, but I speak of the 284 millions of India.

2343. You are generalizing from what you know in the North-West and Oudh?—And Bengal. I have lived twenty years in Bengal.

2344. You spoke generally of the general average of Indian people, and said that their opinion was overwhelmingly in favour of entire prohibition of the sale of opium. What provinces would that apply to?—I was speaking of all India.

2345. I want to get it a little more in detail. As regards the Punjab, there is the Sikh population which is supposed to eat opium as a racial matter; then there is the Rajput, who is supposed to eat opium as a racial matter; do you wish it to be understood that in those particular provinces there would be an overwhelming opinion against eating or smoking opium?—I am not prepared to admit that it is a racial matter with all the Sikhs.

2346. I am only asking you to which provinces you wish your statement to apply?—I refer to the whole of India. I have been in contact with the people sufficiently to enable me to speak, that is in the provinces in which I have lived, with a population of 125 millions. Speaking from observation among these 125 millions, I should say, with regard to the whole Empire, that my estimate is a very moderate one.

2347. Then here, too, you are generalizing from your experiences in two provinces. Do you still say that the general average of opinion amongst the natives would be entirely in favour of total prohibition?—I should say in six or seven provinces.

2348. Meaning the North-West Provinces, and Oudh, and Bengal?—The North-West Provinces, Oudh, Bengal, and Behar. It is about half of India.

2349. Then as regards Rajputana, I wanted to bring out one point with reference to Mr. Wilson's question. Is not the term "Rajput" used generally to cover the whole of the residents in Rajputana? There are Rajput cultivators and Rajputs occupying other positions in society?—I think you would offend a Rajput in Rajputana if you spoke of a Chamar as a Rajput.

2350. You seem to distinguish between the lower classes and the upper classes: there are Rajput cultivators, are there not?—Yes, plenty.

2351. You have expressed an opinion that smoking opium is more deleterious than eating it. You said the objections did not go so far as regards eating opium?—That is my opinion.

2352. I think you also said your own view was that smoking opium was regarded generally by the natives as being objectionable, or more objectionable than the other habit?—Yes, I did.

Bishop J. M. 2353. As regards the provinces which you know, is it the case that smoking is generally regarded by the natives as distinctly objectionable?—Yes.
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2354. With reference to the poorer classes who eat opium, is it a fact that they go on eating for some time without increasing the dose? You spoke of poor men spending an anna a day, or two pice, do you wish it to be understood that they go on for a period of years spending money to that extent, or is there a tendency to increase the dose more and more?—If they can get money enough they increase it: the majority cannot get money.

2355. Is there a habit of eating a moderate dose over an extended period?—I am told that there is with those who are able to get about two pice worth. Those who get one pice worth have to do it intermittently. They cannot help themselves. After they get up to one anna the tendency is for all of them to increase the dose.

2356. You do not know that of your own personal experience. Has it been your experience that this opium-eating habit prevails in the rains and in the cold weather (not in the hot weather) in districts where there are malarial conditions, or that it continues all through the year?—It continues all through the year. I have never noticed any difference.

2357. (Sir James Lyall.) You said that the term "aphimi" is considered a greater term of abuse, more than "that of drunkard." I should like to know what is the native term which people use for the word "drunkard"?—It differs—"matwalla" is common.

2358. Do you deliberately say that the term "matwalla" is a less term of abuse than the term "aphimi"?—I think so. I have made inquiries.

2359. Among respectable people?—Respectable people do not use abusive language so much as others. I made inquiries last week about it among the Hindustani people themselves.

2360. It is quite different from my experience.—It is my observation. I inquired last week among the Hindustani people.

2361. Does not the term "aphimi" in talking among natives practically apply to what you may call an "opium sot," like the word "drunkard"?—It corresponds with the term "drunkard," but it has a sting in it that the word "drunkard" has not.

2362. Does not that term apply to an opium sot and not to a moderate eater, just as the word "drunkard" does not apply to a moderate drinker of wine or spirits in England?—I cannot speak of England, but I am speaking of India, where we have them side by side.

2363. We know that the term "drunkard" in England applies, not to the person who drinks wines and spirits moderately, but to the man who uses them excessively. Is it not the case, with your knowledge of India and your familiarity with the colloquial use of words in India, that the term "aphimi" applies as the term "drunkard" does in England?—I used it in that sense, I think, because I compared it with the word "drunkard."

2364. Is it your experience that opium-consumers in India generally do not use spirits or hemp drugs, that is, that the man who uses opium as a stimulant usually confines himself to it, with the exception of, perhaps, some very depraved characters, and does not consume spirits or hemp drugs?—He does not consume spirits, but he is very likely to consume ganja, and ganja in many cases breaks the opium habit.

2365. If the use of opium as a stimulant were stopped, would it not be likely that the poor people, who now stint their children to buy opium, would spend as much money or more in buying spirits or hemp drugs?—I should say that the same policy should be applied to ganja and spirits.

2366. And that you would have a general system of prohibition?—I think that all these drugs and drinks must in the case of these very poor people prove a scourge.

2367. And the same reason exists for a general system of prohibition, except for medical use, of liquor, opium, and hemp drugs?—Among the very poor people, certainly.

2368. That is practically what you have in your own church?—Yes.

2369. You said that in your church if a convert was found to take opium you brought him under discipline?—I did.

2370. I suppose that equally applies to hemp drugs or spirits?—It does.

2371. Did you sign the memorial to the Viceroy by the Missionary Conference of the 30th of September: I believe you were Secretary to that Conference?—I am not quite sure. I was not in Calcutta at that time. I think, perhaps, I have not signed it.

2372. Have you signed it?—If I have signed it at all it must have been some months ago. I was not in Calcutta for four months, and I think I never saw the memorial and did not sign it.

2373. You cannot give any opinion; you have not examined the authorities quoted in it to see if the extracts given fairly represent the opinion?—I could not at all.

2374. I think you know that opium is immensely used in India, particularly by the common people in the villages, which form the great part of India; it is greatly used among the people themselves for medicine, for themselves and for their cattle too: you propose that the use of opium should be prohibited except for medical purposes: have you ever tried to think out how opium could be readily supplied for medical wants, and yet its use prevented as a stimulant or intoxicant?—I have thought a little on the subject. I do not think it would be an insuperable difficulty; of course it would be a difficulty. I have seen it applied in our own country in States where they have prohibition. When they have to supply alcoholic drinks, it is always attended with difficulty, but they succeed in doing it.

2375. Alcoholic drinks are not used as medicine in anything like the extent opium is used in India by the country people themselves, by Hakims and Vaidis, and that sort of people?—I do not know that: I should rather think it is used quite as much.

2376. Spirits?—Some forms of alcoholic drinks are in constant use for medicinal purposes in the prohibitive States.

2377. The difficulty in administration always is to get reliable instruments. If you give an ordinary native of India some power or discretion, I am sorry to say he generally tries to make money out of it?—I understand that.

2378. You know our State dispensaries and all that sort of thing are mere points scattered about in the country?—I do.

2379. Even if they were to be relied upon to carry on a sort of brisk trade in opium without degenerating into opium shops, have you thought how you could possibly work a system by which opium would be readily available, and not too dear for medicine, and yet not available as a stimulant?—I think it would be no worse than it is in many parts of the country. I have just been in Garhwal where they have no opium whatever, and they get along very well without it. I think it would be no worse in other parts.

2380. Garhwal is a very healthy country?—Not very.

2381. It is a cold climate?—It has been scourged by cholera more than any other district in North India during the last few years.

2382. Not malaria?—I do not value opium very much as a medicine if I may be allowed to say so. Speaking as a layman, I do not think it is what would be called a medical necessity among the common villagers. There must be a multitude of villages where they never see it.

2383. Speaking of how the financial difficulty might be met, you suggested that a tax might be put upon tobacco, which would raise as much money as the opium does. Are you aware that an attempt to put a tax upon tobacco by the Shah of Persia, who is a pretty despotic ruler, led to a revolt about two years ago?—I should not think that the Shah of Persia could be mentioned in the same connection with the Governor General of India.

2384. You think we are more despotic?—I think the Governor General of India could do a thing without difficulty that the Shah would not dare to try. I should not have ventured to make that suggestion if it had not been that I originally read the suggestion in a work by Sir John Strachey. I think he estimated that they could get a revenue of two millions from it.

2385. Are you aware, though the thing has often been considered, that it has always been thought so unpopular a suggestion, that it has been abandoned on that ground?—I remember Sir John said it was unpopular, still he said it was practicable, or rather possible.

2386. Do you think that the English Government in India has so much popularity that it could afford to take the risk of adopting such an unpopular measure?—I am very glad you have asked me that question. People often talk confidentially to me because they know I am not an

Englishman. I believe that with the same people I spoke of a little while ago, the average people of India, leaving a million at the top and from 30 to 50 millions at the bottom out of consideration, the English Government is exceedingly popular.

2387. And that popularity would hear the putting on of additional taxation?—On tobacco it would.

2388. (*Mr. Wilson.*) I have not got it quite clear about these Rajputs. I understand that Rajputs live in Rajputana. What I want to get, and what I did not quite get, was this, what proportion of the population of that part of the country are properly called Rajputs?—That I could not say; but I should say that a very large minority are not properly Rajputs.

2389. Do you think that the missionaries in this country over whom you have superintendence would, speaking generally, agree with the opinions you have expressed?—I think so, perhaps without exception: on some details they might differ.

The witness withdrew.

Mr. JOSEPH G. ALEXANDER, LL.B., called in and examined.

2395. (*Chairman.*) I believe you are the Secretary of the Anti-Opium Association?—Yes. I may remind the Commission that I have already given a little formal evidence. I appeared before the Commission in London, and put in a few documents which I thought might be useful at that stage, reserving further evidence. I need only repeat that I am Secretary of the Society for the Suppression of the Opium Trade, and have been so nearly four and a half years. But I had for a much longer period been a member of the Executive Committee of the Society, and taken great interest in its work.

2396. You are a Barrister-at-Law?—Yes, but I have not been in practice since I became Secretary.

2397. We may take it from you that you have been actively concerned in bringing the case which you wish to present to the consideration of the Commission to-day under the notice of Members of Parliament, and also before the public in England, at public meetings, by pamphlets, and otherwise?—That is so.

2398. I think it is your wish that we should regard the last memorial presented by your Society to Lord Kimberley as containing in brief your case for the suppression of the opium trade?—That is so. Not strictly the last memorial, but our last general memorial. We have since had occasion to address His Lordship about Burma.

2399. Your last general memorial is a general statement of your case?—Yes.

But before entering upon the consideration of the points in that document, I should like to say a few preliminary words as to the tone which the Society desires to adopt towards the Indian Government in this matter. I wish to take the opportunity of adopting on behalf of the Society the very appropriate words with which Your Lordship closed your opening address the other day: "To those engaged in the weighty task of governing this country, I can give an assurance on the part of the Commission that, in common with our fellow countrymen at home, we admire and recognise to the full the admirable qualities for which the Civil Service in India is so justly renowned." I wish to say in that connection that our Society is composed of gentlemen who would be very sorry indeed to take up anything like a hostile position towards the Government of India. We differ from them on this very important question, but we are very anxious not to impute evil motives. We know that men differ on great questions of morality and policy from various circumstances. Speaking personally, speaking on behalf of our President and on behalf of the Executive Committee especially, I am sure it is far from our desire to take up any position which would assume that those who are responsible for the Government of India are not actuated by the highest motives in their desire to fulfil their duty towards the people of India. In support of that I would mention that we have in connection with our Society a number of gentlemen who have spent a good part of their years in the service of the Government of India. The venerable Sir Arthur Cotton, now more than ninety years of age, is one of our Vice-Presidents and one of our most ardent supporters. I will not say that he is proud of what England has done in India, but the way in which he has expressed it to myself and others is that he feels intensely thankful to God for the wonderful providential way in which, as he believes, England has been permitted to discharge its duty towards India. Then we have on our Executive Committee Lieutenant-General Tremen-

2390. Have you missions in the Central Provinces?—We have. *Bishop J. M. Thoburn.*

2391. In Southern India?—We have.

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2392. I suppose I may take it that during your earlier years in India you came into personal contact with the people?—A great deal.

2393. Since you have been Bishop you have probably had more intercourse with the missionaries themselves, and not direct intercourse with the people?—That is correct from the nature of the case. I am travelling all the time and superintending. I cannot often get opportunities of going into the villages.

2394. Therefore the opinions you have given us, especially as regards late years, are very much those of missionaries from whom you have gathered this information?—I think that most of the missionaries have stronger views on the subject than I have.

heere, who was for some years Administrator of Sindh, and who was also at one time the Chairman of our Executive Committee; and Brigade-Surgeon Pringle, who has spent 30 years in the Medical Service of India. We have also two other members of the Committee who have sons in the Indian Civil Service. It will therefore be seen that we are not likely to wish to take up any attitude of general hostility to the Government of India. Our attitude is that, admiring that Government, and rejoicing in what it has done for the people of India, we want to remove from it a stigma which we believe rests upon it at the present time in connection with its opium traffic.

2400. Turning to the general memorial, I notice that in the first paragraph reference is made to the vote taken in the House of Commons on the 10th of April 1891, when by a majority of 31 it was resolved: "This House is of opinion that the system by which the Indian opium revenue is raised is morally indefensible, and would urge upon the Indian Government that they should cease to grant licenses for the cultivation of the poppy and sale of opium in British India, except to supply the legitimate demand for medical purposes, and that they should, at the same time, take measures to arrest the transit of Malwa opium through British territory." Have you any observations to make upon that part of the memorial?—I should like to point out that we have adopted a somewhat careful wording with regard to the action of the House of Commons. The House adopted the resolution "in principle." A good deal has been made of a somewhat technical point, owing to the way in which resolutions have to be submitted to the House of Commons on Friday evenings. The motion was not an affirmative motion; it was an amendment to the motion to go into Committee. The actual vote was taken on the question whether the words "That Mr. Speaker now leave the chair" should stand as part of the question. Sir Robert Fowler had given notice of an amendment dealing with the financial question; and the result was that, whilst the vote was taken on the main question, it was technically only a vote not to go into Committee of Supply. At the same time, practically, as the Members of the House of Commons will recognise, it was an adoption of Sir Joseph Pease's words.

2401. In your second paragraph you allege that the use of opium brings misery to countless millions in China, and that whereas we in England subject the sale of opium to great restrictions, and it is recognised, as you allege, by the entire medical profession as a dangerous poison, on the other hand, in our dealings with China we did in past years endeavour to force the importation of opium into China by acts of war; and you represent the opposition which was taken when we were at war with China in relation to opium to be what you call a "continuing fact." You point to the repugnance of the English people to the whole system as being evidenced by resolutions passed at hundreds of public meetings almost always with complete unanimity; and you refer to the large number of petitions which are constantly being presented to Parliament in support of the views of the Anti-Opium Association. I think that that is a fair summary of your second paragraph. Have you anything that you wish to say to us further with reference to China?—I need scarcely point out that those wars are old history, and you will recognise that the attitude of the Government is substantially changed, as is clearly proved by the speech of Sir James Fergusson, so often referred to, and by the speeches of Mr. Smith, Lord Cross, and other representative public men?—With regard

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to that question of the China wars, I should have been disposed to say exceedingly little, looking upon them as past transactions, had it not been for the evidence produced before the Commission in London. As the members of the Commission who were in London will remember, we had three gentlemen—Sir Thomas Wade, Mr. Lay, and Dr. Lockhart—all alleging that England never forced the opium trade upon China. It seems to me that one can hardly allow such an allegation as that to pass unchallenged, because, as we put it here, the fact of those wars and the fact that, as we believe, opium was by those wars forced upon China, impose upon the British nation a greater degree of responsibility for this trade than it would have had if China had from the beginning voluntarily accepted the trade. I am afraid, therefore, that I shall have to trouble the Commission with some attempt to show that the statements of Sir Thomas Wade, Mr. Lay, and Dr. Lockhart are really not well founded. In the first instance I should like to refer to a pamphlet published by my predecessor, the first Secretary of our Society, Mr. Storrs Turner. As I told the Commission in London, he was very ill at that time, and was unable to give evidence, as I had hoped he would. In one portion of that pamphlet he has dealt very carefully with this question of the wars, and I think he has made a very full reply. The pamphlet was written in connection with the debate at the Society of Arts meeting last year, when Sir Thomas Wade made a speech very much to the same effect as the evidence he gave before the Commission. Mr. Lay not only made these statements, but he handed in a Note on the Opium Question. I think perhaps it would be more satisfactory if, instead of attempting to reply to that pamphlet in detail, I should go through the history briefly, and put forward my own view and the view of the Society on the question.

2402. That would be the more convenient course.—I have here a book which may be looked upon as an authoritative history of China. I have seen the statement that the book, Williams' "The Middle Kingdom," is adopted officially by the diplomatic service in China as a text-book of Chinese history and Chinese questions generally. It is written by Dr. S. Wells Williams, who was at one time a missionary in China, and who is an American, not an Englishman, so that he may be supposed to look at the question from an impartial and outside point of view as between England and China. The early history of the opium trade is best told in Dr. Edkins' pamphlet which has been already put before the Commission and will be printed as an Appendix; but Dr. Edkins has omitted one point which Dr. Williams here refers to. Dr. Williams says: "The use of opium amongst the Chinese two centuries ago must have been very little, or the writings of Romish missionaries, from 1580 down to the beginning of the nineteenth century, would certainly have contained some account of it." That point is still better brought out by Dr. Dudgeon, of Peking, another very high authority on Chinese questions. In an article which was printed in the *Friend of China* for 1892, page 195, he says: "The absence of any reference by the Jesuit missionaries who resided in all parts of the country to either opium-smoking or poppy cultivation is very remarkable. All other sources of information are equally reticent, whether it be travellers, diplomatic agents, or missionaries. Barrow and Staunton, who describe China most minutely and correctly in their visit in 1793, only remark that many of the higher mandarins smoke tobacco with other odorous substances, and sometimes a little opium." There is also a book containing a description of Lord Macartney's mission, which travelled through a considerable district of China to Peking, and had a botanical gentleman attached to it. It contains a careful and accurate notice of the plants met with, but it has no mention whatever of the poppy as having been grown, that is at the end of the last century. Dr. Dudgeon has also pointed out that Dr. Edkins does not sufficiently and clearly bring out the fact that the early use of opium in China appears to have been merely medicinal. Some of the earlier extracts given by Dr. Edkins refer only to the medicinal use, and not to what one may call, by way of distinction, the sensual use. Dr. Dudgeon further points out that the decree of 1729, which was for the first time brought to light by Dr. Edkins, and which was the first Chinese decree against opium, was not a general decree applying to the whole country, but simply to the island of Formosa, where apparently the opium-smoking habit was first known in China. A few years later, as I am informed by Dr. Dudgeon, there was a decree generalizing that, because it was found that the use of opium-smoking had spread to the mainland.

Then I pass to the position which led up to the China war. Dr. Williams states that the first war with England

arose out of the ceasing of the East India Company's commercial privileges in 1834; and he deals with the mission of Lord Napier which followed that change. He comments upon Lord Napier's ill-advised proceedings in his attempt to set aside the rules of the Chinese Government, which ended in a somewhat tragic way by his death before the question was settled. I now quote a despatch from Sir G. B. Robinson, who succeeded Lord Napier as Superintendent of the British trade: "On the question of smuggling opium I will not enter in this place, though, indeed, smuggling carried on actively in the Government boats can hardly be termed such. Whenever His Majesty's Government directs us to prevent British vessels engaging in the traffic, we can enforce any order to that effect, but a more certain method would be to prohibit the growth of the poppy and the manufacture of opium in British India; and if British ships are in the habit of committing irregularities and crimes, it seems doubly necessary to exercise a salutary control over them by the presence of an authority at Lintin." Dr. Williams, commenting on that despatch, says: "There is not the least evidence to show that the Court of Peking was not sincere in its desire to suppress the trade, from the first edict of 1800 till the war broke out in 1840. The excuse that the Government smuggled because its revenue cruisers engaged in it and the helpless provincial authorities winked at it is no more satisfactory than to make the successful bribery of custom-house officers in England or elsewhere a proof of the corruption of the treasury department." I might apply that argument in India. When I was passing through the Central Provinces, I was told some stories about smuggling from the Native States, said to be carried on with the connivance of the Government Police. I think it would be just as appropriate to say that the Indian Government is not sincere in its desire to suppress the smuggling of opium into its territories because some of its police officers are, or are said to be, bribed, as to say that the Chinese Government were not sincere because some of its officers were bribed. I therefore strongly object to that phrase, which I think was quoted either by Sir Thomas Wade or Mr. Lay with approval, that it was not properly to be called smuggling because there was so much official connivance with it. Then Dr. Williams goes on to recount a remarkable proposal made to legalise the opium trade by Hu Nai Tsi. Some quotations were made from his memorial in the evidence which was put forward in London, as if those were the views of men who did not recognise the evils of the trade. I think to any one who reads through those memorials it is clear that these men did recognise the great evils of the trade; only they thought it was hopeless to attempt to stop it, and it was better to legalise it. But those memorials were replied to by statesmen on the other side. One of them says: "It has been represented that advantage is taken of the laws against opium by extortionate underlings and worthless vagrants to benefit themselves. Though the law should sometimes be relaxed and become ineffectual, yet surely it should not on that account be abolished." I venture to think that these arguments may have some application in India at the present day as they had in China then. The result was that the Court of Peking decided not to legalise. Meanwhile Captain Elliott had expressed himself in despatches home as confident that legalisation was about to take place. The contrary actually took place. There is one point I should like to mention which I find in two of these memorials. They suggest that the purpose of the English in introducing opium into the country has been to weaken and enfeeble it. That was in the memorial of Chu Tsun. A Sub-Censor supported him, and in the abstract of that memorial Dr. Williams says: "The Sub-Censor agrees with Chu Tsun regarding the designs of foreigners in doing so, that they wished first to 'debilitate and impoverish the land as a preparatory measure, for they never smoked the drug in their own country, but brought it all to China.'" It is interesting to compare those views, expressed more than half a century ago, with the evidence given by three or four missionaries before this Commission in London, that a precisely similar impression is at present largely prevailing in China, and that among some of the best classes in China it is said that England had the purpose of introducing opium into China in order to weaken and debilitate the Chinese nation, so that we may ultimately conquer the country. Of course we know that it is not so, but we can understand how such a view has arisen. Then Dr. Williams again refers to the question of sincerity. He says: "It is unjust to the Chinese to say, as was argued by those who had never felt these sufferings, that all parties were insincere in their efforts to put down this trade, that it was a mere affectation of morality, and that no one would be more

"chagrined to see it stop than those apparently so strenuously against it. This assertion was made by Lord Palmerston in Parliament, and re-echoed by the Indian officials; but those who have candidly examined the proceedings of the Chinese, or have lived among the people in a way to learn their real feelings, need not be told how incorrect is the remark. The highest statesman and the debilitated, victimised smoker alike agreed in their opinion of its bad effects, and both were pretty much in the position of a miserable lamb in the coil of a hungry anaconda." (That is a very favourite metaphor with the Chinese on the subject of opium. A friend showed me not long ago a little model which he had received from some missionary friends in China representing the opium vice in that way. It was not an anaconda, but it was a outtle-fish or octopus destroying the man.) As is well known, the result was that the Emperor sent down to Canton Commissioner Lin in order to put a stop to the trade. Before Commissioner Lin arrived some measures had been taken. Dr. Williams says: "There can be no reasonable doubt that the best part of his people and the moral power of the nation were with their sovereign in this attempt. Hu Nai Tsi was dismissed for proposing legalisation, and three princes of the blood degraded for smoking opium; arrests, fines, tortures, imprisonments, and executions were frequent in the provinces on the same grounds, all showing the determination to eradicate it. The Governor of Hukwang, Lin Tseh-su, was ordered to proceed to Canton, with unlimited powers to stop the traffic. The trade there was at this time almost suspended, the deliveries being small and at losing prices. Many underlings were convicted and summarily punished, and on February 26th Fung A-ngan was strangled in front of the factories for his connection with opium and participation in the affray at Whampoa. The foreign flags, English, American, Dutch, and French, were all hauled down in consequence. The entire stoppage of all trade was threatened, and the Governor urged foreigners to send all their ships from Chinese waters. Commissioner Lin arrived in Canton, March 10th. The Emperor sent him to inquire and act so as thoroughly to remove the source of the evil, for, says he, 'if the source of the evil be not clearly ascertained, how can we hope that the stream of pernicious consequences shall be stayed? It is our full hope that the long indulged habit will be for ever laid aside, and every root and germ of it entirely eradicated; we would fain think that our ministers will be able to substantiate our wishes, and so remove from China the dire calamity.' It was reported in Canton that the monarch, when recounting the evils which had long afflicted his people by means of opium, paused and wept, and turning to Lin said, 'How, alas! can I die and go to the shades of my imperial fathers and ancestors until these direful evils are removed?' Such was the chief purpose of this movement on the part of the Chinese Government, and Lin was invested with the fullest powers ever conferred on a subject. Although long experience of the ineffectiveness of Chinese edicts generally lead those residing in the country to regard them as mere verbiage, still to say that they are all insincere and formal because they are ineffectual is to misjudge and pervert the emotions of common humanity." It is well known that the Chinese Government obtained possession of the opium by imprisoning the British merchants in their houses (you had before you in London Mr. Donald Mathieson, one of the merchants imprisoned), and the opium was all destroyed. Dr. Williams states that the market value of 20,283 chests of opium at the time was not far from 9 million dollars, and the cost price nearly 11 millions. War ensued; and here Dr. Williams quotes the language used by Lord John Russell, that the war "was set afoot to obtain reparation for insults and injuries offered Her Majesty's Superintendent and subjects; to obtain indemnification for the losses the merchants had sustained under threats of violence; and lastly, to get security that persons and property trading with China should in future be protected from insult and injury, and trade maintained upon a proper footing." Undoubtedly, there were other causes leading to the war in addition to the seizure of opium; and it seems to me that Mr. Lay and Sir Thomas Wade have simply set aside this one cause and have taken these other subsidiary and collateral causes and said that they were the only reasons of the war. It does not seem to me that you can logically adopt that course.

2403. I think Sir Thomas Wade urged that the exclusiveness of the Chinese, their unwillingness to enter into relations with other powers, treating us as barbarians only to be approached through the Hongkong merchants, were a natural and inevitable cause of misunderstanding. He urged that if the Chinese authorities had been willing to enter

into direct communication with us, explanations would have been exchanged which would probably have averted the ultimate warlike proceedings which we all regret?—No doubt that was the substance of his argument. Dr. Williams combats that by pointing out that on previous occasions concessions had been obtained from China without force; and if China had been treated in a proper way, these concessions might have been obtained. But at all events, the war did, as a matter of fact, grow out of the opium trade; and Sir Thomas Wade himself admits that it may properly be called the Opium War. Dr. Williams says: "The war was looked upon in this light by the Chinese, and it will also be so looked upon by the candid historian, and known as the Opium War." Dr. Williams also refers to the debate which took place in Parliament. Of course it was not admitted in that debate by Lord Macaulay, who was the Government spokesman, that opium was the object of the war; nor was it by Sir George Staunton, who took an independent position in the debate, and whose authority, from his great knowledge of China, was very great. He defended the war, but spoke in the strongest terms against the opium-smuggling trade.

But I venture to think that the speech made by Mr. Gladstone, already quoted by Mr. Arthur Pease, truly states the case, that while there had been no doubt many things on the part of the Chinese which were objectionable, yet in the main the Chinese were right and we were wrong. Lord Melbourne in the course of the debate said: "We possess immense territories peculiarly fitted for raising opium, and though I would wish that the Government were not so directly concerned in the traffic, I am not prepared to pledge myself to relinquish it." Dr. Williams remarks: "this debate was in fact a remarkable instance of the way in which a moral question is blinked even by conscientious persons whenever politics or interest come athwart its course." He also refers to two letters written by Commissioner Lin to Queen Victoria desiring her assistance in putting down the opium trade. One of those letters has been recently published. I should like to hand in to the Commission a publication of ours, "Chinese Statesmen on the Opium Traffic." It begins with one of these letters, and the other letter will be found in Mr. Storrs Turner's book which has been distributed. On two or three occasions Dr. Williams points out that negotiations which were begun with the object of stopping the war failed mainly because of the determination of the Chinese to resist rather than to grant full indemnity for the opium. Finally, Captain Elliott concluded a preliminary arrangement on four points, mainly the cession of the island and harbour of Hongkong to the British Crown, an indemnity of six million dollars in annual instalments, direct official intercourse upon an equal footing, and the immediate resumption of the English trade at Canton. As we all know, the Chinese were defeated and ultimately had to yield. One of the conditions of the treaty was that six million dollars was to be paid by China as compensation for the opium that was destroyed, that opium having been contraband. Then, after the treaty, at the final interview between Sir Henry Pottinger and the Chinese Commissioners, there was a remarkable conversation of which Dr. Williams gives an account taken from Captain Loch's "Events in China": "When matters connected with the treaty had been arranged, Sir Henry proposed to say a few words upon the great cause that produced the disturbances which led to the war, viz., the trade in opium. But upon hearing this (Captain Loch says) they unanimously declined entering upon the subject until they were assured that he had introduced it merely as a topic for private conversation. They then evinced much interest, and eagerly requested to know why we would not act fairly towards them by prohibiting the growth of the poppy in our dominions, and thus effectually stop a traffic so pernicious to the human race. This, he said, in consistency with our constitution and laws, could not be done; and he added that, even if England chose to exercise so arbitrary a power over her tillers of the soil, it would not check the evil, so far as the Chinese were concerned, while the cancer remained uneradicated among themselves, but that it would merely throw the market into other hands. It, in fact, he said, rests entirely with yourselves. If your people are virtuous they will desist from the evil practice; and if your officers are incorruptible and obey your orders, no opium can enter your country. The discouragement of the growth of the poppy in your territories rests principally with you, for nearly the entire produce cultivated in India travels east to China; if, however, the habit has become a confirmed vice, and you feel that your power is at present inadequate to stay its indulgence, you may rest assured your people will procure the drug in spite of every enactment. Would

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"it not, therefore, be better at once to legalise its importation, and by thus securing the co-operation of the rich and of your authorities, from whom it would thus be no longer debarred, thereby greatly limit the facilities which now exist for smuggling? They owned the plausibility of the argument, but expressed themselves persuaded that their imperial master would never listen to a word upon the subject." Dr. Williams comments severely, as well he may, upon the tone adopted by Sir Henry Pottinger and his really untruthful statement that there was anything unconstitutional in prohibiting the growth of the poppy that had already been prohibited in a large area of British India, and upon the melancholy picture of a British statesman saying to Chinese statesmen, "Your people must become virtuous and your officers incorruptible, and then you can stop opium coming into your borders." England herself might so easily have stopped the trade. I think it must have been about that time, though I have never been able exactly to ascertain the date, that the Emperor of China used some very memorable words which are reported by Mr. Montgomery Martin. When approached with a view of legalising the trade, the Emperor replied. "It is true that I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people." Sir Edward Fry has pointed out that whilst nothing was said about this opium trade in the treaty, we almost immediately afterwards concluded a treaty with China in which we agreed to put down smuggling. That was really never carried out. A proclamation was issued by Sir Henry Pottinger, which was entirely futile, telling the traders in opium that they carried on the trade at their own cost. Dr. Williams says: "All this was done chiefly to throw dust in their eyes and put the onus of the contraband traffic on the Chinese Government, and the violation of law on those who came off to the smuggling vessels, and these proclamations and orders, like their edicts, were to be put 'in the cord.'" This was shown when Captain Hope of H.M.S. *Thalia*, for stopping two or three of the opium vessels proceeding above Shanghai, was recalled from his station and ordered to India, where he could not 'interfere in such a manner with the undertakings of British subjects'—to quote Lord Palmerston's Despatch to Captain Elliot: "This effectually deterred other British officers from meddling with it."

Once more Dr. Williams gives this final summary of the war "Public opinion will ever characterise the contest thus brought to an end as an *opium war*, entered into and carried on to obtain indemnity for opium seized, and setting aside the niceties of Western international law, which the Chinese Government knew nothing of, most justly seized. The British and American merchants, who voluntarily subscribed one thousand and thirty-seven chests to Commissioner Lin, acknowledged themselves to be transgressors by this very act." As Mr. Pease stated in London, neither Mr. Turner, my predecessor, nor I, have used the expression the Second "Opium War." It did not directly arise out of the opium traffic; although it was indirectly connected with it.

Here I turn to another authority, "The Letters and Journals of Lord Elgin," the Ambassador employed to negotiate peace and to settle the difficulties with China. His letters are full of allusions to the strong feeling he has that that war was an altogether unjustifiable and unjust war, and brought about by the misconduct of the English subjects in the East. Here is one of them: "I have hardly alluded in my ultimatum to that wretched question of the 'Arrow,' which is a scandal to us, and is so considered, I have reason to know, by all except the few who are personally compromised." In another place he says: "I thought bitterly of those who for the most selfish objects are trampling under foot this ancient civilisation." Again he says: "Two months I have been there engaged in this painful service, checking as I have been best able to do the disposition to maltreat this unfortunate people." Then Lord Elgin sums up: "No doubt, as you say, one cannot help sometimes regretting that one is mixed up with so bad a business as this in China, but then in some respects it is a great opportunity for doing good, or at least for mitigating evil." May I be permitted, though it is perhaps irrelevant, to say that those extracts and others which I could have read, show how great and noble was the character of Lord Elgin, how supremely he desired that justice should be done to races which had been proved to be weaker in war than the English race, and how one cannot help rejoicing in the hope that his son who is so shortly to arrive in India will be imbued with similar sentiments. Lord Elgin went from China to Japan. There he

signed the treaty which first opened Japan to our commerce, a treaty which had not been forced by war, a treaty which absolutely prohibited the opium trade, and which has been strictly enforced by the Japanese ever since. The Japanese are well aware of the vice which is bringing such terrible evils upon their neighbours in China; therefore they have always shown themselves on the alert to prevent its introduction into their own country. I once heard a missionary who had resided some years in Japan, tell how very severely some men were treated who were once caught attempting to smuggle opium into Japan.

Lord Elgin did not deem it consistent with his duty to make the legalisation of the opium traffic one of the terms of the treaty of peace with China. But I have dealt with that subject in a letter to the *Times* a few years ago.

I said in that letter which was a reply to Mr. Law:—"It may be well in the first place to observe that our present agitation is merely based, not on the assumption that China is being still forced to admit Indian opium, but on what appears to us to be the immorality of the Indian Government in producing, for the purpose of sale to China, a drug which causes such widespread demoralisation in the latter country. The question raised by Mr. Lay is, therefore, more a historical than a practical one. At the same time it undoubtedly adds immensely to the responsibility of Great Britain if, as we are convinced, the action of our Government in the past has been, such as to overbear the genuine objection formerly entertained by the Chinese Government to the admission of opium, and has brought about her present apparent acquiescence in its import. If Mr. Lay simply means that China has never been compelled, as the condition *sine qua non* of a cessation from armed force, to place opium in the category of imports permitted to be brought into the treaty ports, we must admit his correctness. But we maintain that the legalisation of the opium trade was really and truly the result of the cruel and unjust wars of 1840 and 1856, and of the powerful moral support continuously given to opium-smugglers by the British Government before the first war and in the interval between it and the second. As to the Opium War of 1840, it is needless to defend, even against Mr. Lay, the general verdict of history. *Securus judicat orbis terrarum*. It was unquestionably one of the conditions of the treaty of Nanking, which brought the war to a close, that compensation should be made by China for the value of the opium destroyed by Commissioner Lin; and this fact speaks for itself. As regards the tariff supplement to the treaty of Tientsin, with which Mr. Lay was personally connected, and by which opium was first recognised as a lawful article of commerce, it is to be remembered that the treaty itself was the result of violent coercion. Lord Elgin says of the negotiations ('Letters and Journals,' page 253): 'We went on fighting and bullying and getting the poor Commissioners to concede one point after another.' One of the 'chief articles' of the treaty thus concluded was, as stated by his biographer, 'the tariff fixed by the Treaty of Nanking to be revised.' If the treaty itself was obtained by force, how can it be said that the insertion of a fresh item in the revised tariff for which that treaty provided was purely voluntary? With regard to the circumstances under which opium was inserted in the tariff supplement, they are fully stated in the 'Report on the Revision of Tariff,' etc., furnished by Messrs. Oliphant and Wade, the deputies appointed by Lord Elgin to act on his behalf, which is annexed to Lord Elgin's despatch to the Earl of Malmesbury, dated Shanghai, October 22, 1858. They show that on October 12th the deputies (with whom Mr. Lay was associated by Lord Elgin's request) had a preliminary conference with the Chinese Commissioners, at which, by request of the latter, they furnished the Chinese with a list of subjects for discussion, No. 7 being 'legalisation of opium under duties.' It appears further that on this occasion it was urged by the British deputies that opium was an article which no laws were found to exclude, and the irregularity of the present trade in which was highly objectionable.' The following day another conference was held, when, for reasons not necessary to be here stated, the British deputies desired, and the Chinese Commissioners consented, to proceed with opium as the very first subject of discussion. One of the Chinese Commissioners, whose position as Superintendent of Customs at Shanghai, says the report, 'naturally gives him a chief voice in such matters, admitted the necessity of a change. China still retains her objection to the use of a drug on moral grounds; but the present generation of smokers, at all events, must and will have opium. China would propose a very high duty, but, as opposition was naturally to be expected from us in that case, it should be as moderate as possible.' He proceeded to urge that opium should be treated quite differently from other articles

"of import, and, 'after much disussion' as to the rate of duty, the British first naming 15 to 20 taels and the Chinese 60 taels per chest, it was finally fixed at 30 taels. Reviewing the whole transaction, it appears clear that Sir Rutherford Alcock was substantially justified in telling the East India Finance Committee of 1871, 'We have forced the Chinese Government to enter into a treaty to allow their subjects to take opium.'"

I should like also to refer to a letter by my friend Dr. Legge, who gave evidence before the Commission in London on this question, and who is one of the greatest authorities in England or Europe on Chinese questions. In a letter addressed to the *Times*, but which that journal did not publish, and which I quote from the *Friend of China*, he says: "The instructions issued to Lord Elgin from the Foreign Office (April 20th, 1857) directed him when discussing commercial arrangements with any Chinese plenipotentiaries to ascertain whether the Government of China would revoke its prohibition of the opium trade, for there would be obvious advantages in placing the trade on a legal footing by the imposition of a duty instead of its being carried on in the present irregular manner. Various expressions in Lord Elgin's diary show that, as a whole, his mission was not very agreeable to him; to procure the legalisation of the opium trade was especially disagreeable. How he got over the feeling, and yet we find no reference to opium in the articles of the Treaty, appears in a letter of the 19th October, written to Mr. Reed, the American plenipotentiary: 'When I resolved,' he says, 'not to press the matter on the Chinese Commissioners at Tientsin, I did so, not because I questioned the advantages that would arise from the legalisation of the traffic, but because I could not reconcile it to my sense of right to urge the Imperial Government to abandon its traditional policy in this respect under the kind of pressure which we were bringing to bear upon it at Tientsin.' He then speaks of the circumstances under which the question was to come up for discussion in the approaching Conference on the subject of the tariff being 'happily different.' So he was able to satisfy his 'sense of right' in fulfilling his mission by a delusion of the mind. The Conference on the tariff was a natural sequence to the discussions with the Commissioners at Tientsin. And the officers appointed by them to conclude the arrangements must have well known that they dared only to discuss and accede to the wishes of his officers, with any slight modification favourable to themselves which they might well be able to secure."

I do not think it material to refer to the subsequent war of 1860. Lord Elgin was sent to China a second time. It was after the burning of the Summer Palace that the Chinese finally gave way, and the treaty was ultimately ratified.

2404. Does that conclude what you have to say with reference to the war?—I will quote three opinions on the matter from very high authorities, and that will conclude what I have to say on that point. The first is the evidence of Sir Rutherford Alcock (Sir Thomas Wade's predecessor as British Ambassador in China) before the Indian Finance Committee in 1871.

"Now, is there anything in our treaties to force them to take our opium?—Yes, it is put in the tariff of articles of import.

"Then they are bound to allow the free import of opium?—That was the condition introduced into the treaty which Lord Elgin made.

"But we do not enforce the purchase?—Not the purchase; but they cannot prohibit the import of opium; it is amongst the admitted articles on the tariff.

"Then, notwithstanding the Chinese Government are so sensible of the demoralization of their people caused by the import of opium, they cannot prevent our sending it there; we force them by treaty to take it from us?—That is so in effect.

"We have forced the Government to enter into a treaty to allow their subjects to take it?—Yes, precisely.

"Is it any wonder that the Chinese Government complain of our conduct in that respect?—No, I do not think it is any wonder.

"What should we say if these Chinese imposed the like restrictions upon us?—I think that our answer to them for putting it into the treaty is: 'You cannot prevent it being smuggled, and the lesser evil is to admit it as a legitimate article of trade.'

"But is it not for them to judge of that, and not for us?—No doubt, if two nations are negotiating together on equal terms, each should have a voice.

"But suppose the Chinese Government were to say, 'We decline to admit opium; we will not renew the treaty except on the condition of excluding opium altogether?'—I think they could only do that on the same principle as that on which Prince Gortchakoff declared that Russia would not submit to the continued utilisation of the Black Sea,—they must be prepared to fight for it.

"As I understand you, you say that the Chinese have made a treaty from which it is not possible for them to escape?—It is not possible for them to escape from it, except by a declaration that they will not submit to what they conceive to be injurious terms.

"The only way that they can escape from it is by a war?—A war or a declaration that they are ready to go to war rather than submit any longer."

Then Sir Thomas Wade, said: "Nothing that has been gained, it must be remembered, was received from the free will of the Chinese; more, the concessions made to us have been, from first to last, extorted against the conscience of the nation—in defiance, that is to say, of the moral convictions of its educated men, not merely of the office-holders, whom we call mandarins, and who are numerically but a small proportion of the educated class, but of the millions who are saturated with a knowledge of the history and philosophy of their country." That was written by Sir Thomas Wade in a memorandum by him dated 1868 and contained in a Blue Book presented to Parliament in 1871. Once more, here are the words of Lord Elgin himself in a despatch.

2405. What is the date?—I have not the date, but it is in a Blue Book of 1871: "The concessions obtained in the treaty from the Chinese Government are not in themselves extravagant, but in the eyes of the Chinese Government they amount to a revolution. They have been extorted, therefore, from its fears."

2406. That concludes the statement you wish to make with reference to the wars in China?—Yes.

2407. Turning to the paragraph in your memorial in which you urge that the opium traffic brings misery to countless myriads in China. Have you anything to say in support of that view?—First we have the evidence of Protestant missionaries, of whom seventeen appeared before the Commission in London. I include Dr. Leckhart, who in that respect mainly concurred with our witnesses as to the evil effects on China. You had also the Secretaries of two important Missionary Societies, who personally had no experience in China, but who represented two large bodies of Missionaries, those of the Church Missionary Society and the China Inland Mission. To which I may add that all the English missionary societies labouring in China and one or two Scotch societies joined in our deputation to Lord Kimberley a year ago in support of our views. There was also a practically unanimous missionary petition presented to the House of Commons in 1883, and there have been on two or three occasions unanimous resolutions by Missionary Conferences in China representing the whole Protestant Missionary body. So that you have before the Commission the unanimous testimony of the whole Protestant Missionary body, including the medical missionaries labouring in China. Something was said about Roman Catholic missionaries. The Bishop and Vicars-Apostolic of Western China met in 1880, and there was some difference among them as to whether the use of opium in any form was to be absolutely prohibitory to reception into the Roman Catholic Church by baptism. The answer with which I have been favoured by Cardinal Vaughan of the Sacred Congregation for the Propagation of the Faith bears date last year. Referring to previous papal decrees on the subject it lays down the absolute rule that, with the exception of such indulgence as may be necessary for those who need medical treatment, the use of opium in any form is to be considered absolutely prohibited to Roman Catholics in China, its growth, and any share whatever in the traffic. So that the Roman Catholic Church, owing to the representations of its missionaries in China, is just as clear on the subject as the Protestant missionaries are. Then we have some British merchants in China, Mr. Donald Mathieson, who appeared before the Commission in London, and Mr. Hanbury, who was with us at the deputation to Lord Kimberley, and who has traded many years in China. He has always refused to have anything to do with the opium trade. In his business at Shanghai he has gone so far as to give strict orders that no portion of his large property is to be let to opium merchants. Then we have a considerable number of British officials connected with China. I have already referred to Sir George Staunton; I have also quotations from Mr. Montgomery Martin; Mr. Lay (who used a very strong expression, speaking of it as "ham-stringing the nation"), Mr. Majoribanks, Sir John Pope Hennessy, Governor of Hong-

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kong (who spoke in the strongest words of the way in which the Chinese authorities had constantly remonstrated with him against the trade, not so much on physical grounds as on account of the moral effects of opium-taking), Sir Rutherford Alcock, and Sir Thomas Wade himself. As to the Chinese, Mr. Hanbury, at the deputation to Lord Kimberley, said: "Produce to me ten or even five Chinamen who will say that opium-smoking is innocuous." So far as I know, no Chinaman has ever come forward publicly to declare that he defends the trade. We have seen that some of them were in favour of legalisation as being a better thing than smuggling; but so far as I know, no Chinaman has ever said that the trade did not do a great evil in this country. There are a great many statements of Chinese statesmen and others to be referred to on that head. The counter-evidence is only that of some merchants, some travellers, and some officials. With regard to officials, I will ask the Commission to allow me to quote some important words pronounced by Mr. Gladstone in his speech in the recent debate: "I do not think that in this matter we ought to be guided exclusively, perhaps even principally, by those who may consider themselves experts. It is a very sad thing to say, but unquestionably it happens not infrequently in human affairs, that those who ought, from their situation, to know the most and best, yet from prejudice and prepossessions know the least and the worst. Eminently it was the case in the great question of the West Indian slavery, when this House and the country for a long time were discouraged and abashed by the assurance that those who were in favour of that great and radical change were in favour of it, only because they did not understand the Negro character. There may be something of that element in this case. I certainly, for my part, do not propose to abide finally and decisively by official opinion. Independent opinion—*independent*, but responsible, is what the House wants, in my opinion, in order to enable it to proceed safely in the career upon which I admit, that it has definitively entered." May I add that that seems to me to be a very strong case, and bearing a remarkable analogy to the present case. I believe that the West Indian officials were unanimous in the view that the institution of slavery was desirable. I, therefore, think that we ought not to be too much discouraged by finding that there is a general widespread view among Indian officials at the present time that the system of opium traffic

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to which they have been accustomed is not "morally indefensible."

2408. Referring to the evidence that you have with regard to public opinion at home, is there anything you wish to bring before us in support of your statement that the resolutions you propose are received with almost absolute unanimity at hundreds of meetings; and have you anything to say with reference to the number and influential position of those who sign the numerous petitions that are presented to Parliament?—I have taken a considerable share in the public meetings that have been held on this question since I became Secretary, rather more than four years ago,—latterly not so much as during the first year or two. One thing that has struck me very much is the way in which at these meetings different classes of opinion have been represented. One of the most important meetings that I attended after becoming Secretary was a breakfast meeting held at Leeds. The remark was made to me afterwards by a gentleman long acquainted with Leeds that he did not believe that on any other subject such a meeting could have been gathered. We had present representatives of all the different classes of thought into which English opinion is divided. Religiously, we had Church of England people and Nonconformists, High Church and Low Church; politically we had Tories and Radicals; and altogether it was a meeting that I was told was probably in Leeds unprecedented. What I have said of that meeting applies generally and to a very large degree to a great many other meetings that we have held throughout the country. With regard to the question of unanimity, where that unanimity has been broken, it has, I think, always been only by those directly connected with India and with the services in India. We have always been accustomed to give the fullest opportunity to gentlemen who wished to oppose the views we put forward. They have, no doubt, sometimes been listened to with impatience by the audience opposed to them. But at all events they have been fully and fairly heard on many occasions, and they never succeeded in turning any votes. The largest minority that I am aware of anywhere was a minority of 3, all directly connected with Indian official life. Petitions to Parliament have been very much to the same effect. According to the latest return I have, up to the 10th July last, 2,470 petitions were presented during the session, including 329 officially signed; the total signatures being 205,563.

At the Council Chamber, Writers' Buildings, Calcutta.

NINTH DAY.

Tuesday, 21st November 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR,
MAHAARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.

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MR. JOSEPH G. ALEXANDER, LL.B., recalled and further examined.

2409. (*Chairman*.) We had arrived yesterday at the close of your examination-in-chief on the second paragraph of your last general memorial to Lord Kimberley. After your examination the subject was discussed by the members of the Commission, and it was decided that it was not necessary to take any detailed evidence with reference to matters so long since passed as those to which your statements chiefly referred. We therefore do not propose to cross-examine you upon the history of our wars and conflicts with China. In the third paragraph of your memorial presented to Lord Kimberley you express the desire that the area under poppy cultivation in the Behar and Benares Agency should

at once be restricted, and you urge in support of that prayer that declarations of that sense had been made in Parliament by Sir James Fergusson and the late Right Hon'ble W. H. Smith?—I think it is hardly correct to say that it is our prayer that they should be restricted. This paragraph refers to the measures that were actually taken or that we understood to have been taken by the late Government. The credit given in this paragraph to the late Government for what it had been done must be modified in view of Sir David Barbour's statement the other day that the Indian Government has not yet adopted any new policy in the sense we had understood. But with regard to

that I have further to call attention to an express statement by Mr. George Curzon which we thought justified us in making that statement. It was on the 25th February 1892, in reply to a question from Sir Joseph Pease which was founded upon those statements of Sir James Fergusson and Mr. Smith a year before, and which was, in fact, an enquiry as to how far the policy then stated had been carried out. Mr. Curzon made this reply:—"In reply to the Honourable Baronet I have to state that . . . the figures for 1891-92 have not yet been received, but "in order to restrict the area of cultivation the Government "of India reduced the number of chests for sale in the year from 57,000 to 54,000."

2410. When did Mr. Curzon make that statement?—On the 25th February 1892. We took that as an express declaration that the Government of India were acting upon the policy that had been announced in the House of Commons in 1891, as Mr. Curzon expressly said that it was in order to restrict the area of cultivation.

2411. Do you desire to express yourself as satisfied with the declarations that have been made by the representatives of the Government so far as they went?—We considered those declarations to mark a progress decidedly from our point of view.

2412. Do you now desire to say that the indications that have been given in Sir David Barbour's evidence have been received by you with a certain amount of regret?—Regret and surprise, because we had been given to understand that the Government of India was carrying out the views expressed by Sir James Fergusson and Mr. Smith.

2413. Have you anything further to say with reference to this question of acreage under poppy cultivation?—Perhaps this will be the best place for me to say that, from our point of view, a gradual diminution of this kind cannot really be satisfactory; it does not meet our main objection, which is that the trade is altogether an immoral one; and if it is an immoral trade obviously it ought to be stopped at once, and no question of gradual diminution can arise. But there is another point of view, apart from what I may call the moral point, from which we may look at the question—that is the point of view of practical philanthropy—the practical wish to put a stop to the consumption of opium in the East, and especially in China. I do not venture here to speak as representing all the members of our society; I do not know whether they would all follow me;—but for myself I should be willing somewhat to lay aside the urgency of the high moral point of view, namely, that the trade is immoral and should therefore at once and altogether be suppressed, if I could feel sure that by another course we should more speedily arrive at the real practical philanthropic object that we have in the stoppage of the consumption of opium in China. I think Sir George Staunton in the debate in 1840 made a declaration that this trade could never be stopped except by a consensus of the Chinese and British Governments; and, holding that he was right in that view, I should be satisfied to waive something of our claim that the trade must be immediately and absolutely suppressed, if it were necessary to do so, in order to obtain, from the Chinese Government, some concurrent action which would promise a more effectual ending of this great evil. My objection to gradual diminution on the lines laid down by the Government in 1891, and which we supposed the Indian Government had been adopting, is that practically it makes no difference to China. So long as there is no agreement with the Chinese Government that it will reciprocate those measures, the practical effect simply is that perhaps 3,000 chests extra are produced in China instead of in India. I believe that the Indian opium is more injurious and deleterious than native grown opium, being much stronger. From that point of view there perhaps may be some improvement; but otherwise, as long as the British Government has no agreement with the Chinese Government that it will carry out the same policy in China, a gradual diminution does nothing whatever to put an end to the great evil that we deplore and against which we are combating.

2414. Have you any reason to suppose that the Chinese Government is at the present time anxious to come to an agreement with the Government of India for the total prohibition of the use of opium? Has it not been represented to those who have recently been negotiating on the part of the British Government, that the Chinese Government are of opinion that if they attempted to prohibit importation, the demand could be met by a local supply, and that, having that in view, they thought it more politic to check the consumption of opium by taxation? It was impossible to entertain at present a policy of total prohibition. Was not that represented by Sir Thomas Wade in

his evidence in London, and is not that view confirmed by the course of negotiation in which the Marquess Tseng was engaged first with Lord Granville and afterwards with Lord Salisbury for modifications of the Chefoo Convention?—I think that in the letter which the Marquess Tseng addressed to our Secretary, Mr. Turner, after the conclusion of the last treaty, he says that China will certainly be prepared to enter upon the consideration of further measures for the suppression of the traffic.

2415. Can you cite a passage in support of that view?—I will do so. In 1869 the Chinese Government did make a proposal of that kind.

2416. Perhaps you will bring us down to a more recent date?—I will do so directly. The Tsung-Li-Yamen, or Foreign Board, of China addressed to the British Government, through Sir Rutherford Alcock, a memorial which is included in the papers which I presented yesterday under the title of "Chinese Statesmen on the Opium Traffic." "The writers hope that His Excellency will memorialize his Government to give orders in India and elsewhere to "substitute the cultivation of cereals or cotton. Were both "nations to rigorously prohibit the growth of the poppy "both the traffic in and the consumption of opium might "alike be put an end to." Shortly before the signing of the Additional Article of 1885, a special mission was again sent from China to Calcutta, to propose to the Indian Government a scheme for the gradual suppression of the poppy cultivation in both countries.

2417. Do you say that the commission was officially sent on the part of the Chinese Government?—On the part of the Chinese Government. Of that mission, so far as I am aware, no official account has ever been published. Information has reached me through private sources that there was such a mission. I believe that a gentleman employed in the Chinese Customs' service came to Calcutta in order to ascertain whether it would not be possible to come to some such arrangement with the Indian Government.

2418. For total prohibition?—For gradual suppression in both countries concurrently, over a term of five or ten years.

2419. What year was that?—I do not know the exact year. As far as I know it has never been published. Perhaps the Commission will be able to get information in regard to it which is not at present before the public. I presume the Calcutta Government will have some record of the proceedings.

2420. (Mr. Pease.) Is there any evidence that he was authorised by the Chinese Government?—I understood he came with the approval of the Chinese Government.

2421. (Chairman.) Was he a properly accredited representative of the Chinese Government?—I am not sure how far he was officially accredited. He must have received some introduction. I believe he was a gentleman in the service of the Imperial Maritime Customs of China.

2422. You have no direct knowledge?—No, it has simply reached me unofficially. Then I have here a quotation from a letter of Marquess Tseng written in 1886 to which I referred just now. In that letter addressed to our Secretary he said:—"This treaty I admit does not accomplish the desired "result, but it would prove nevertheless the first important "step towards checking the use and abuse of opium. The "British Government as well as my own will enjoy greater "facilities in future for re-opening negotiation on the "opium question with a view of agreeing to measures that "would reduce each year the quantity of importation and "consumption. The British Government may in the "meantime see its way clear to place restrictions upon the "present cultivation, in which case my Government would "surely lose no time in following the example and put an "effectual check upon the growth of opium in China." Since then the only evidence that I think I can bring before the Commission is derived from the interviews which His Excellency Li Hung Chang, the Great Chinese Viceroy, has accorded to some of our friends: to Mr. Dyer of Bombay in 1890, and more recently to the Revd. William Glover of Bristol, and Mr. Morris, a deputation from the Baptist Missionary Society, who were visiting China. In those interviews Li Hung Chang expressed the great desire of the Chinese Government to put down the trade. Li Hung Chang expressed himself in the strongest terms as to the impossibility of the Chinese Government taking any practical step, except by some agreement with the British Government, which would aim at the suppression of the import from India.

2423. Was Li Hung Chang on the occasions to which you are referring expressing his own individual views, or was he putting forward the opinion of his Government?—I think he was speaking his own individual views, but the

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Commission has already had some evidence on that question. I think the Revd. J. S. Adams put before the Commission his very strong view that the statesmen of China are almost universally anxious to put down the entire trade. I have had similarly very strong opinions from Dr. Dugdon, of Peking, who was Private Secretary to the Marquess Ieng, and who knows a great deal of many of the higher officials in Peking; and from other sources I have derived that impression. I may remind the Commission, too, that Sir Thomas Wade in his evidence said that many Chinese statesmen—he would not undertake to say whether or not the majority—are strongly opposed to the opium traffic. In particular Tso Tsung Tang, whose position and influence as I understand are only second to those of Li Hung Chang himself, is known as a strong and determined opponent of the opium traffic.

Sir Thomas Wade placed before us in London a report of certain conferences on the Opium Question, which had taken place between himself and the Ministers of the Tsung-Li-Yamen in 1881-82. He called our attention to a declaration made by the Yamen that, while desiring to see the abuse of opium repressed in China, the Yamen held the view that the habit was now so widely spread in China that any reform must be the result of a general moral improvement among the people; that they recognise that the growth of opium in China had become so extensive that it would be impossible by merely putting an end to the trade in India to put an end to the supply of opium; and that for the moment there were many questions of greater urgency than the decisive step of absolutely prohibiting the importation of opium. I believe that was the effect of the conversations to which Sir Thomas Wade called our attention in London. I should say with regard to that conversation referred to by Sir Thomas Wade that we only have his account of it, resting on his own private memoranda. We know how when a man has strong views he is apt to take others as agreeing with them perhaps more than they really do; and no official or public statement of that kind has ever been made by Chinese statesmen.

2424. That concludes what you have to say on that subject?—Yes.

2425. In the concluding part of the third paragraph of your memorial you refer to the abolition of what are described as licensed smoking dens throughout India. Have you anything more to say upon that subject?—On that point we rejoice in the action of the Government of India as a very decided step in the right direction. All that we have to say upon that is that it seems to us that the measure requires supplementing by further measures in the same direction. That has been suggested in a correspondence presented to Parliament this year at the instance of Mr. Caine—a correspondence arising out of a confidential circular issued by the Board of Revenue of the North-West Provinces and Oudh. In his despatch to the Government of India closing that correspondence Lord Kimberley says, under date the 16th of March 1893:—"The question arises whether the law ought not to be strengthened, so as to enable our officers to take legal steps for suppressing private opium saloons; otherwise, if unlicensed saloons for opium-smoking can be established without hindrance, the object which was thought to be attained by prohibiting opium-smoking on the premises of licensed opium vendors may be practically defeated. I shall be glad to learn the views of your Government on this point." I am not aware whether the Indian Government has replied to that enquiry of Lord Kimberley. We strongly hold the view expressed by Lord Kimberley that it is desirable to prevent private and unlicensed opium dens or opium clubs being established so as to provide facilities within the law for this practice of opium-smoking, which the Indian Government has by its action and its minute recognized as being undoubtedly a very great evil.

2426. You refer to the removal of the Minimum Guarantee Clause from the agreement made with those who hold opium licenses in Bombay. Have you anything to say on that?—I can only say that we also rejoice in that as a step in the right direction. I think I need not further comment upon it.

I may be allowed to add one point. In going through India with Mr. Wilson I have had my attention called to the fact that this measure of the suppression of opium dens has not been fully carried out. We visited three opium dens on the premises of licensed opium vendors, where we saw in three of them chandu-smoking and in one madak-smoking going on just as if no order had been issued by the Government of India. I think it desirable to call the attention of the Commission to the fact that, although

clauses have been put into the licenses in every province prohibiting the sale of opium for smoking on the premises, those clauses have not been fully carried out, as I have seen with my own eyes.

2427. (Mr. Fanshawe.) Were those public shops?—Yes.

2428. Licensed public shops?—We were told that they were licensed. Our gharry driver was a Mahomedan; and we were told that he would be able to take us to the places. He took us, and we found them open, with no concealment attempted at all.

2429. Where were they?—In the town of Gya, in Behar. We were told that there were some others also in the same town. We visited three.

2430. (Sir James Lyall.) In the third paragraph of your memorial you speak of "the extremely objectionable 'minimum guarantee' clause contained in the opium licenses used in the Presidency of Bombay." Do you not think that that is a very strong term to use?—It seems to me that it was extremely objectionable in its natural operation. I am aware of the object which was intended in the insertion of that clause, that is, to prevent smuggling; but it seems to me that the necessary operation of such a clause would be that there would be great pressure put upon the licensee to extend his sales so as not to incur the risk of a fine.

2431. I think you are aware that before that system was invented there was most extensive smuggling. The licensed vendors in Bombay, though they paid heavily for their licenses and sold a good deal of opium, yet took hardly any of the high-priced Government opium for their shop and relied entirely upon the smuggling trade?—I have been so informed.

2432. So that there were strong reasons for it?—I do not impute bad motives to the Government in adopting that clause, nevertheless I think that the clause as adopted was extremely objectionable, as the memorial says, and I am glad that it has been done away with.

2433. A man could only have one shop, he could not establish branch shops; the license only allowed him to establish a certain shop and sell to anybody who came?—Except with the permission of the Government official.

2434. But that permission was not given as a rule, he had only one shop?—Yes.

2435. Would it then make a great difference in the amount he sold whether he had to pay the guaranteed amount or not?—The ordinary motives of self-interest would make a man sell as much as he could. You may strengthen those motives by telling him that he is under a fine if he does not sell a certain quantity.

2436. Under that strong motive how would he increase the sale?—I have heard of such a practice since I have been in India as a man actually sending round to his customers, if they did not turn up at the accustomed period in the evening, to ask them why they did not come, in that way trying to induce a man who was probably only too ready to be induced and perhaps making some struggle to free himself. That is not my invention, it is what I have been told as having actually taken place. That is one way that I can suggest.

2437. (Mr. Fanshawe.) With regard to Gya, I understand that your statement depends on information given you by a gharry driver. Did you notice if there was a licensed board up at the shop?—The information was not given by the gharry driver, but it was given me by the Baptist Pastor of the place. He referred to our driver as being a man who would know where the shops were. It was he who made the statement to us that the shops were Government licensed shops.

2438. Was any licensed board up in front of the shops?—I did not observe any board.

2439. (Mr. Mowbray.) You are quite aware that similar difficulties have arisen in England with regard to clubs and public houses?—Yes.

2440. You are aware that there was a Committee of the House of Commons sitting on that subject last year?—I did not remember that; I take it from you, and I have no doubt it is so.

2441. And so far as I know Government have not taken any steps to put down these clubs in England?—I do not think they have, but I think the Temperance party, if I may speak as a humble member of that party, is very desirous indeed and is endeavouring to put pressure upon the Government to introduce a measure dealing with clubs.

2442. (*Mr. Wilson.*) Upon that point about the hogus clubs in England I suppose you are also aware that the members of the licensed trade are equally anxious to get them put down?—I believe it is so.

2443. With reference to Gya you use the expression "Tonga driver," perhaps you took that in a general sense for any carriage?—I was thinking it was a gharry. I have only been in India three and a half weeks, and I am not familiar with these technical terms.

2444. I think you did not say that the driver gave you the information, but that he knew where the shops were?—Yes.

2445. (*Chairman.*) Returning to your General Memorial, there appears to be nothing in paragraphs 4, 5 and 6 to which you desire particularly to call attention. In your 4th paragraph you say that you accept those measures of reform which have already been adopted as steps in the right direction, but in your view those measures fall short of carrying out the resolution which the House of Commons had approved. You then proceed to make a reference to the observations of Mr. Gladstone to the Electors of Midlothian, and you hold that those observations imply a sympathy with the cause which you have taken up. You then refer to the specific measures which you would recommend for adoption with a view to the repression of the opium trade. You also refer to the Bengal opium monopoly, to the Malwa transit duty system, and to the excise system. Then in your 7th paragraph you proceed to deal somewhat more in detail with the Bengal opium monopoly. You recommend that there should be an immediate reduction in the area of poppy cultivation with a view to limiting the production of opium to that which medical use requires; and you complain that opium is not prepared in India for medical use, but solely for sensual indulgence. Have you anything further to say upon that subject?—I should like to point out under this paragraph the great distinction between opium prepared for medical use and opium prepared for smoking or opium eating, which is what we mean by sensual indulgence—the habits of opium smoking and opium eating. I believe it to be a fact that the British Pharmacopœia does not admit of the use of Indian opium in the preparation of medicines in England. Its quality is not good enough for medical purposes. I am not an expert on those questions, but I may refer to Flückiger and Hanbury's Pharmacographia, in which the various ingredients are discussed, and it is shown that Indian opium, though very potent for intoxicating purposes, does not contain a sufficient proportion of those ingredients which are specially useful for medical purposes. In this paragraph we point out that a specially prepared article is issued from the Government Agencies to the Medical Department in India. I believe that is the Patna garden opium. I think that Dr. Watt's article on opium specifies that. No doubt a good deal of opium prepared for the Excise Department, and prepared, as I should say, for intoxicating use, is in fact used by doctors in India for medical purposes. And Dr. Maxwell, who gave evidence with regard to China, told me that, when practising in Formosa, having run out of medical opium, he had used the Indian smoking opium.

2446. (*Sir William Roberts.*) I think he said Indian crude opium?—That is what I mean, crude opium intended to be prepared for smoking purposes.

2447. He added that it answered just as well?—I did not remember that. I suppose he must have used it in some different proportions.

2448. The differences are really very slight?—Flückiger and Hanbury, I think, speak of the difference as being considerable.

2449. The analyses can be had; the differences are very slight?—I may point out that Dr. Flückiger has suggested that the Indian Government would do well to pay attention to the demand for good opium for medical use, that it might very well prepare opium with a view of competing with the Turkey drug which at present has a monopoly for medical use in Great Britain and Europe generally. I have various authorities that I can refer to on the question of its being prepared for what I call sensual indulgence. That largely rests upon a statement made by Julius Jeffreys, F.R.S., formerly Staff Surgeon of Cawnpore, and Staff Surgeon at Fatehgarh, published in 1858 in an appendix to a book on the British Army in India:—"My own acquaintance with the subject dates from the year 1831, when, in passing by water the chief opium magazine of the East India Company at Patna, I paid a visit to a friend who had charge of the scientific department of it. After he had led me through story after story and "gallery after gallery of the factory, with opium balls right

"and left tiered in shelves to the ceiling, upon my expressing amazement at an exhibition of opium enough to supply the medical wants of the world for years, he replied, "nearly in these words: 'I see you are very innocent; "these stores of opium have no such beneficent destination. "It is all going to debauch the Chinese, and my duty is to "maintain its smack as attractive to them as possible. Come "to my laboratory.' There I saw broken balls of opium "procured, I understood, from China, by the Bengal Government, as approved musters (samples) for imitation, by the "cultivators." Mr. Jeffreys adds: "Upon looking around "for information, I heard that the natives, where they "ventured an opinion, the Mahomedans especially, were "equally scandalized at the engagement of the Company in "such a traffic."

2450. What year was that?—The visit was in 1831.

2451. I presume you are aware that very little was then known about opium smoking?—Not very much in 1831. It was about 1840 that the first pamphlets came out attacking the opium trade, or shortly before 1841. In 1830 there was very little information on the subject, though Bishop Thoburn referred to the fact that it was condemned in very strong terms in the Impeachment of Warren Hastings more than 100 years ago. And the East India Company's despatch, I think of 1817, sanctioning the establishment of the excise system of selling opium in India, spoke in the strongest terms of condemnation of the habit. The Directors said that were it possible in compassion to mankind they would gladly stop the traffic altogether.

2452. (*Chairman.*) These remarks bear upon the subject generally, not upon the Bengal opium monopoly. Have you anything to say with regard to the special question of the Bengal opium monopoly?—I think I have nothing further to add.

2453. Do you draw any distinction in point of moral responsibility between the working of a system such as the Bengal opium monopoly and the position taken by the Government in other parts of India where it is not a manufacturer or producer, and interposes only to levy export duties and to enforce the payment of licenses. Do you draw any distinction between the two positions? I believe that has been done in some pamphlets issued by your Association?—I was intending to deal with that under paragraph 13, but I may as well take it here. I may say that the opinions expressed in that pamphlet dealing with Sir William Muir's minute are not the opinions held by our Society now; at least our conclusions are not the same.

2454. When was that pamphlet published?—Very early in the history of the Society.

2455. What year about?—1875.

2456. You were not connected with the society at that time?—I was not.

2457. Was Sir Joseph Pease connected with it?—Yes; but he was not President then. Lord Shaftesbury was President until his death. There was originally some difference of view, as I explained in London. In starting the Society it was committed to no very definite policy. That came out in a meeting at the Mansion House held in 1881, when three different speakers suggested three different lines. One was for total prohibition with the exception of medical use (of course whenever we use the term "suppression" or "prohibition" of the traffic we mean "except for medical use"). Another speaker advocated a policy of gradual suppression.

2458. Who was the second speaker?—I am not quite sure now; I almost think it was Lord Shaftesbury himself, but I am not sure. A third speaker, who I think was Sir Robert Fowler, our late Treasurer, advocated that the change of policy should be on the lines of Sir William Muir's minute. On that occasion Cardinal Manning was another of the speakers. He came after the speaker who advocated the Bombay system, and he quoted the old story about the king who wished that all his nobles had but one neck so that he might strike them all off at a blow, and he applied that to the opium traffic. He very strongly objected to the suggestion that the opium traffic should be handed over to private capitalists, because he pointed out that if that were the case, you would at once have a number of vested interests, like those that we have in England in connection with the liquor traffic. He would rather have the one neck of the Government of India to deal with. He thought that the question of compensation, if it came at all, might have to be a question of what England should pay the people of India in order to help them out of their difficulty. I do not know whether he put that into his speech,—perhaps that is rather my own suggestion. At all

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events he would rather have the one neck of the Government of India to deal with than have the vested rights of a number of private capitalists. Since that time that view has been completely accepted by our Society, and in the Statement of Facts and Principles which I put in, and which was adopted by us at the beginning of 1886, the suppression of the Bengal monopoly was for the first time, I think, distinctly laid down as the programme of the Society, and it is embodied in paragraph 13 of the memorial to Lord Kimberley.

2459. (*Sir James Lyall.*) Suppression of the cultivation; not merely of the monopoly, but of the cultivation?—Not merely of the monopoly, but of the cultivation.

2460. (*Chairman.*) You put that forward now as the view held unanimously by the members of your Society?—Unanimously by the active members of our Society.

2461. What interpretation do you put upon the passage in Sir Joseph Pease's speech last session which I quoted in question to Sir David Barbour?—I think Sir Joseph Pease only meant to say what we have said in paragraph 13, that is, that the Calcutta sales are the most prominent and the most obviously indefensible part of the system from our point of view; that the Malwa system has more analogy to the drink traffic repressed by taxation with which we are familiar in our own country; and that the fact that the Government holds this position under the monopoly brings out in a more glaring light the evils of the system.

2462. You have nothing further to say on the Bengal monopoly? You have stated that you object to the system?—I had better mention here what I had intended to say under paragraph 13. It is sometimes said that there are no precedents for the prohibition of a trade in this way by a Government. I venture to put before the Commission two precedents, both relating to the liquor traffic. One is under the North Sea Convention for the protection of sailors in the North Sea against the liquor traffic that used to be carried on by what were called "copers."

2463. You would not draw any parallel between the North Sea liquor traffic and the opium traffic of India in point of magnitude?—No, not in point of magnitude certainly. I refer to it simply as answering the objection that has been raised against our proposal that it is altogether unprecedented. That is a precedent. I think, for the absolute prohibition of a traffic of similar character. The second, which was referred to by Mr. Pease in his examination in London of one of the witnesses, is that of the Brussels Anti-Slavery Convention, under which a large zone of Central Africa is absolutely protected from the liquor traffic. The provision is that where vested rights have not yet been acquired, that is to say, where the liquor traffic has not yet been carried on in Africa, it is to be totally prohibited. This Convention also provides by taxation for the limitation of the traffic, its restriction by taxation in those districts where it already existed before the Convention.

2464. In the case of Africa, I apprehend there is no difference of opinion among professional experts as to the effect of indulgence in liquor by the African tribes;—they are unanimous that it is a bad thing?—That is so; and I think there is practical unanimity in regard to the effects of opium in China.

2465. With regard to the Malwa system, you deal with that in the 8th paragraph, and you say that, with a view to preventing the cultivation of opium beyond what is required for medical use, it is desirable that there should be a mutual prohibition enforced alike in British India and in the Malwa States, and you say that if such an arrangement were made, the objection which has been urged on the part of the Government of India to the proposals on the ground of smuggling would be to a large extent removed. Have you anything to say in development of these views?—I would simply more clearly bring out our view that the Bengal trade ought first to be stopped. The Government of India ought first, according to our view, to cease itself from deriving a revenue from carrying on this trade. Having stopped the Bengal system, and having given up its own revenue, it would then be in a position to go to the Chiefs of the Native States and say: "We on moral grounds have abandoned this trade, feeling that it is an indefensible trade, and we ask you to follow our example."

2466. How long would you concede to the Government of India for the purpose of dealing with the case in Bengal?—I would say that it should be done as quickly as possible, and would say: Stop the trade immediately and convert the stocks you have in hand to medical use at once.

2467. You recognise the financial difficulty?—Yes, I do, but I am unable to put a financial difficulty on the same line with a moral objection. I think England should give help in regard to the financial difficulty certainly.

2468. You think that the Imperial Exchequer should come to the rescue?—Yes, that I propose to deal with later on. I should like to add another point on the 8th paragraph. I think that pressure upon the Native States would be justifiable, should it become necessary, on the ground that in the past we have forced the trade upon the Chinese; that if the Chinese Government had succeeded in its effort in 1840 to put down the trade, the Native States would have lost the whole of their trade. It was the force of the British arms that established the trade, and has kept the trade open ever since, and on that ground we should be entitled to exercise pressure upon the Native States if necessary, though I would only advocate that in the last resort, making use of our power as surrounding the Native territories. I have a note about the smuggling of opium. That difficulty would of course be met, as far as regards the States of Central India which produce opium, by an arrangement of the kind that I have suggested with the Native States. Some little difficulty might no doubt arise as regards smuggling over the North-West Frontier, and perhaps Bhopal, but I do not think that it is so formidable as is often stated. Sir Charles Aitchison in his memorandum in 1880, with regard to opium in Burma, says—"As regards smuggling, I do not believe that, even with our open seahoard of 1,000 miles and our long and unguarded frontier with Upper Burma, the Shan States, and Siam, there would be a very great increase in illicit traffic, either from Bengal or from China, if the importation of opium were altogether forbidden and the possession of opium were made illegal. Already the price of opium is artificially forced up to a maximum, presenting the very strongest temptation to the smuggler, while the fact that possession of the drug is not unlawful increases the difficulty of detection. The pecuniary temptation cannot become very much greater than it is if opium were altogether forbidden; the drug wherever found would be contraband without question, and we should have the sympathies of the people with us in the suppression of smuggling. One fact is worth a bushel of argument; we have succeeded in almost stamping out ganja, although the plant from which it is made grows wild in Burma. The difficulties we have in any case to contend with in preventing smuggling are so great that an addition to them would not be a very appreciable burden. Anyhow, smuggling, even on a considerable scale, would never lead to the universal consumption of the drug; and the evasion of the revenue is not to be compared to the gradual demoralization of the people."

2469. (*Sir James Lyall.*) With reference to the Bengal opium monopoly, I understand that your Society admits that the Bengal monopoly system is preferable to the Malwa or export duty system as the more powerful engine for restricting and regulating internal consumption; and the preference is not based simply upon the fact that it is easier to attack, but it is also admitted that, if the prohibition of cultivation is not to be enforced, the Bengal monopoly system is the most powerful engine possible for restricting and regulating the internal consumption?—I do not think we have ever admitted that. We recognise that there will be a risk in changing the system—that if we really changed the system, we might find ourselves worse off. My own private opinion is that we should not find ourselves worse off, in all probability.

2470. Not worse off in what way?—I mean there might be a greater consumption—it might possibly lead to a greater trade.

2471. If you free the trade?—And simply placed it under a system of excise, similar to that which we have at home in regard to the manufacture of beer.

2472. You do not think that your Society admitted that, but you yourself are inclined to think so?—I beg your pardon, I am inclined to think otherwise.

2473. What, that the free trade system is better for internal consumption than the Bengal system?—I do not suppose that anybody contemplated free trade.

2474. Free growth and excise and export duty?—Excise and export duty, a system such as that sketched out by Sir William Muir, which is one of licensing the growth.

2475. Do you think that would be better for regulating and restricting internal consumption than the Bengal monopoly system?—Yes. My personal opinion is that probably there would be less growth and less trade altogether under such a system than under the present system.

2476. I am speaking of internal consumption?—I have not formed an opinion about that. I recognise that there are risks, and that we might find ourselves worse off. The Society has recognized those risks, and does not wish to make the experiment.

2477. Are you aware that poppy cultivation once extended throughout India in all parts where the soil and the climate were suitable, though, except in certain favourable tracts, it was sown mainly or entirely for local consumption, not for the export trade; and are you aware that the operation of the Bengal opium monopoly and the policy of the Government of India in connection with it since its first establishment, more than a hundred years ago, have had the effect of putting an end to poppy cultivation in much the greater part of British India and in the greater part of the territory held by the Native States—are you aware of that?—I could not say that I was aware of it as regards the Native States. As regards British India I am aware that poppy cultivation existed here and there over a large part of it until the measures at the end of the last century were taken which we have referred to in paragraph 11.

2478. In Mysore and Hyderabad, by agreement with the Government, poppy cultivation was prohibited. There are two instances; and all the Native States under the control of Bombay are also other instances?—I cannot say I was aware of it. I have no doubt you are correct.

2479. Then but for the monopoly and the policy in connection with it, would not the cultivation of the poppy and the consumption and export of opium have been in all probability much greater than they are under the present system?—It is quite possible. I cannot form a definite opinion as to what would have been.

2480. I ask the question because in the anti-opium literature these facts are altogether ignored, and it might be thought that we had introduced the cultivation of the poppy and entirely created the export trade—I think we have frequently used the fact that the Government of India prohibit and put down the opium growth in many parts of India as an argument why it should and could do the same in the remainder of India. We have used that as an argument in paragraph 11, and we refer to it in our publications.

2481. In paragraph 7 you speak of limiting the production of opium to that which medical use requires. That means, does it not, that it must only be supplied on medical advice?—That is our view.

2482. But the mass of natives of India prefer their own system of medicine to ours; they may admit the superiority of our surgery, but they prefer their own system of medicine. Our doctors on the contrary say that their ideas of medicine are all wrong. Is not that a difficulty in laying down a rule that opium should only be supplied on medical advice of some kind?—I should not have thought so. I include in medical advice Native as well as European doctors, advice according to the native system as well as according to the European.

2483. You are aware that the medical system of the village doctors is of a most primitive kind possible?—I was aware of that.

2484. That people administer medicine for themselves, a man advising for his own family or for his neighbour?—We attempt to deal with that in England, where people also medicate themselves to a great extent, by directing that no medicine of a poisonous character shall be sold except by druggists.

2485. Do you think from what you know or what you have heard of India that the native practitioners, the Hakims and Vaidis, can be trusted with the power of prescribing opium and saying whether it shall be used for medical purposes or not, there being great inducements for them to misuse their power owing to the large demand for opium as a stimulant?—My answer is that you must work with such tools as you have. Although it may be true that the medical profession in India (using the word in the large sense of all who practise medicine) is not in a very satisfactory state, and that there would be some temptations of the kind you have suggested, yet it is far better that a general restriction should be applied than that the sale should be perfectly public and open, and every man allowed to get poisonous drugs exactly as he pleases.

2486. You know that opium is a stimulant, as alcohol is; would it not be very difficult to draw a line between the use of such a thing for medical requirements and its use for other purposes? I mean this. If you asked most people who took opium moderately why they took it at all, they would nearly all answer that they took it because they thought it did them good; how can you possibly draw a line and say that in this case it is for medical use and in that case it is not?—I cannot admit the suggestion that most people in India who use opium, even as you say moderately, would say that it was doing them good. It may be so, and my limited knowledge of India does not entitle

me to say that it is not, but I cannot be taken to admit that it is. I have heard a good deal in India to the contrary; that those who take opium admit that it does not do them good, even where they take it in comparatively small doses.

2487. (Sir William Roberts.) Do you not recognize the analogy between the use of brandy in our country, partly as an intoxicant and largely as a domestic remedy, and the use of opium? Is not the parallel pretty even?—No, I should have thought not.

2488. Why not?—There is this broad distinction at all events, that opium has been recognized by medical science as a poison, and that at home we do attempt to protect our people from its indiscriminate use in that way. We have not yet given that protection at home against alcohol, and if it were to be extended to India it would be something beyond what we have at home.

2489. Is not that begging the question that India and home are identical in regard to opium?—It is assuming that opium, being a poison in England, is also a poison in India. We certainly do assume that.

2490. (Sir James Lyall.) Are you aware that the English system which you recommend to be introduced is not sufficient for preventing any person who wants to get opium for excessive indulgence?—We have admitted in our 9th paragraph that the provisions of the present law as regards opium are too lax. I may explain briefly what the provisions are in the Pharmacy Act. The Act divides poisons into two categories—violent poisons, amongst which strychnine and arsenic are included, and milder poisons, amongst which opium and all the preparations of opium are included. With regard to the more violent poisons the provisions are exceedingly strict; they can only be sold by certified druggists, who must make entries and have a knowledge of the person to whom they are selling. With regard to opium, and other milder drugs, the provisions are only that it must be sold by a registered druggist, and that it must be labelled "poison." There is a considerable amount of medical opinion at home for taking opium out of the milder category and putting it in the stricter.

2491. You are aware that under the present system in the fens and other parts of England where opium is freely taken as it is in India the druggists have it prepared on market days on their counters?—Yes.

2492. People come in and take the opium without question?—I am aware that that is so, and that medical men and other observers in the districts speak of it as a very great evil and greatly deplore that such a state of things exists.

2493. Some do and some do not; some medical men justify the system?—I think I have seen one opinion of that kind, but I have heard a good many to the contrary.

2494. Has your Society ever thought out any system for India by which opium would be available for medical use and yet not available as a stimulant?—We have taken the view that that was a question upon which we at home could not work out the details, that we could only lay down principles and leave the Indian Government, which knows India and has its officials to consult, to ascertain the best way of applying those principles.

2495. In paragraph 8 you say:—"As regards Malwa "Opium we would point out that the present wide extension of "poppy cultivation in the Native States is due to the policy "of the British Government itself." Then you go on to quote as an authority the statement made by Mr. St. George Tucker. Has your society made any further enquiry to test the correctness of Mr. Tucker's statement? Does it still adhere to the statement as true in fact that the present wide extension of poppy cultivation is due to the policy of the British Government itself?—I do not think the society can be said to have made any further enquiry. I have received from yourself information with which you were good enough to furnish me with on the voyage out, which I admit tends to show that Mr. Tucker somewhat inaccurately represented the state of the case. We naturally took his statement as being that of a very great authority; and we were not aware of any facts which would displace the statement.

2496. You have not seen the memorandum as to the arrangement with the Native States which the Government of India has prepared?—No; I only received it yesterday, and I have not been able to look through it.

2497. Have you looked at the subject in Sir Charles Aitchison's work?—I looked up his book and I was unsuccessful in finding any trace of the opium question. Perhaps there was a foot-note somewhere.

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2498. There is a copy of the Treaty made in 1820 with Holkar and a similar treaty was made with nine other States. In his philanthropic zeal Mr. Tucker mistook the facts and misrepresented them. You will find the treaty given there? —I did so, but I did not read it in such a way as to contradict Mr. Tucker's statement. I think Sir Charles Aitchison's object was to show that the new arrangement was better than the old; and that it seems to me, from every point of view, it undoubtedly is.

2499. You mean better than that made by treaty? —Yes.

2500. Better for the Native States. They objected strongly to the old arrangement; and so did the natives. The object of the treaties was to bring poppy cultivation into control and reduce it for the benefit of the Bengal opium?—It led to a system of espionage which was unendurable. We mention, in paragraph 8, that the old treaties were repealed.

2501. Mr. Tucker states that we contracted burdensome treaties with the Rajput States to introduce and to extend the cultivation of the poppy. There he was entirely wrong, as any reference to the authorities will show.—I am glad to know that it is so. I take it from you.

2502. When you say: "at the present time the Native States engage so to manage their opium cultivation and "production as to safeguard the British revenue; and in "exchange for this service they receive either money "compensation or other concessions." Did you imagine that the Native States there referred to were the same Native States—the Rajput Native States or Rajputana or Central India?—Yes.

2503. As a matter of fact they are not the same Native States?—We have given a reference to the passage. It is not our statement, but the statement of the Government of India in the Report on the Moral and Material Progress of India, 1887-88.

2504. Those States are Bombay Native States?—Yes.

2505. The Native States under the Bombay Government; it may be that other Native States are included like Hyderabad and Mysore; but in all cases when money compensation or other concessions are given they are given with a restrictive object?—All I can say is that that did not appear to us to be the meaning of the paragraph. If you tell me it is so, I will accept it on your statement. In my examination-in-chief, I have endeavoured to put the case as regards the Malwa opium on quite different and broader grounds.

2506. Would it not have been better to enquire of some person in authority before making a statement of that sort in a letter like this?—I think we were surely justified in taking these statements from two such high authorities and putting them down in their plain and obvious meaning. Of course we labour under great difficulties in England. Not nearly all the papers of the Government of India, its reports and despatches, are published in England.

2507. You piece the two things together—Mr. Tucker's statement of 1829, and something that is said in the Moral and Material Progress in 1887—sixty years after. Surely you might have enquired of some person in authority?—Those two statements seemed to justify the statement we made.

2508. (Mr. Fanshawe.) Your Society has recommended that opium should only be purchasable in chemists' shops?—It has never made that recommendation so far as I know.

2509. The recommendation is in a pamphlet addressed by the President of your Society to Lord Cross. A similar recommendation was made by some medical men at home, and is quoted with approval in that pamphlet. I was under the belief, therefore, that it had been distinctly stated by your Society.—It has not been made by the Society; it certainly has not come before me as an official publication.

2510. Does not this letter from the President, dated March 1892, which is now before me represent the Society?—The Society is not committed to every statement in that letter certainly.

2511. Does it not represent the views of the Society?—Will you read the words?

2512. At page 23 the President says: "With regard to "No. 2, dealing with old established habits, I would submit "for your Lordship's consideration that in substituting the "chemist's shop for the opium market, etc.,"—putting that forward as a recommendation of the Society. Then "he says at page 25:—"I believe your Lordship is already "aware that upwards of 5,000 medical men, some of them "knowing India thoroughly, have signed the following "declaration:" one of the paragraphs being "That the

"drug opium ought in India as in England to be classed "and sold as a poison and be purchasable from chemists "only." I should like to ask what your Society contemplates in speaking of the chemists' shops as applied to a large part of India?—Our Society has not made that proposal. Our proposals will be found in paragraph 9 carefully worded.

2513. What proposals?—"We would urge upon your Lordship to request the Indian Government without delay to "prepare and adopt such regulations under the Indian Opium "and Excise Acts as may be found best suited to adapt to the "requirements of British India the fundamental principles "that the sale of poisonous drugs is to be restricted to medicinal and scientific use, and that discretionary powers for "such sale should be entrusted only to responsible and carefully selected persons, who possess adequate knowledge of "the deleterious properties of these drugs, who can readily be "called to account for any improper use of the discretion "conferred upon them, and whose remuneration in no degree "depends on the amount of their sales."

2514. Then I may take it that your answer is that you have not thought out for yourselves the means by which the opium could be supplied, even for medical purposes, throughout the country?—I did not say we had not thought it out, but that we had left it to the Indian Government to apply the principles laid down in the way that the circumstances of India might require—the principles which underlie our home legislation.

2515. You do not see the difficulties?—I have no doubt there are difficulties, but I do not know what Governments and statesmen are for if it is not to deal with difficulties and overcome them.

2516. With regard to the limitation to medical use only, I will ask you to take the case of the Central Provinces, where Dr. Rice told us that many persons living in malarial conditions, the causes being constant and the effects constant, take opium in very moderate doses. Would you cut off that whole class of Indian society from the possibility of obtaining opium?—I spent some days in the Central Provinces, and I was informed that a measure of this kind would be generally welcomed.

2517. How would you arrange to provide those men with that kind of dose, so small that it was described as almost a medicinal use, or do you intend that they should be cut off from the possibility of obtaining it?—I think it is quite necessary as part of the policy of prohibition. I have been everywhere told in India that those moderate doses almost invariably lead to greater doses—that those who begin go on to more.

2518. Are you aware that in many parts of India very great changes in temperature take place, especially during the cold seasons, and that generally malarial conditions prevail?—Yes.

2519. If it were shown that the use of opium is a comfort in the way of enabling men to withstand cold, ill-clad men as most of them are—would you still propose that they should be entirely deprived?—I apprehend that if the Commission is satisfied on that point, it will not report in favour of prohibition.

2520. But your wish is to confine the use to medical purposes?—Of course, our Society has a conviction that it is not necessary. But even if it were established that there are some districts in India where there is a moderate use which is perhaps not injurious but even slightly beneficial, we might still think that the evils produced by opium are so great that any deprivation to small classes of that kind would be greatly overbalanced by the benefit to the people of India as a whole from the prohibitive policy.

2521. But if it could be shown that they are not small classes but to some extent large classes?—It must be simply a question of a balance of considerations.

2522. (Sir James Lyall.) You said you would be prepared to cut off those classes of moderate consumers from the use of opium, but in answer to my question you said you would entrust the discretion of prescribing opium for medical use to all the Vaidis and Hakims, native medical practitioners in India. Would not these medical practitioners prescribe opium in those cases?—That seems to me a very hypothetical question. Perhaps I made rather too large an admission when I assumed that medical advice would include all such practitioners. I am not sufficiently acquainted with the classes of which you speak. It may be that some of them are what we call quacks, whom the law would not recognize as entitled to give medical advice.

2523. (Mr. Mowbray.) Did I understand you to say that your Society contemplated in the last resort compulsion in the

case of these Native States, if the cultivation of the poppy in British India were abandoned?—Yes, I think so. These Native States are entirely dependent for their export trade upon the permission of the British Government that the drug should pass through its States, and if the Government had stopped its own trade purely on moral grounds, I think it would, in the last resort, be justified in refusing that permission to the Native States.

2524. I suppose your Society contemplated the alternative method of compensation?—I do not think I can say officially that the Society has done so. No doubt that might come into operation. I do not think the Society would have any objection of principle, if it can be shown that there is a real hardship in cutting off some of the revenue from the Native States, to their receiving compensation.

2525. I should have thought that before contemplating compulsion you would have contemplated the necessity of compensation?—We have been unable to ascertain exactly how far the Native States derive any substantial revenue from this system, and until one has the facts as to the profits derived, from the Native States, it seems premature to go into the question of compensation. I hope the Commission will obtain full evidence on that point.

2526. With regard to the financial statement put forward by your Society with regard to the Indian Government, and the readiness of the English people to provide money in substitution of the opium revenue, that item has not been taken into consideration?—It has not.

(*Mr. Wilson.*) You have referred to the Bombay system. I think it is unfortunate that the Commission has not had some official witnesses to describe to us exactly what the existing system is in different parts of India.

(*Chairman.*) You will have them.

2527. (*Mr. Wilson.*) It is like putting the cart before the horse. I am therefore obliged to ask you to tell the Commission what you understand to be the Bombay system.—I cannot do better than by reading paragraph 6, sub-section 2 of the memorial; “The Malwa transit duty system, under which, by arrangement of the Indian Government, opium grown and prepared in some of the Native States of Central India pays to the Government of India, on its passage to Bombay for export, a heavy transit duty, equal to nearly two-thirds of the present wholesale price at Bombay; the revenue obtained from it by the Native Princes being only a small percentage of that received by the Government of India.”

2528. With reference to the use of opium by certain persons or classes, have you ever contemplated the possibility of a system of registration such as already prevails in some parts of Burma?—It has recently been introduced in Lower Burma, and it is a suggestion that we have considered, but on which we have not finally pronounced an opinion that possibly some system of that kind might be devised, or become necessary, to meet the case of habitual consumers, so that you might allow them to continue to obtain the drug in doses to which they are accustomed, whilst stopping the spread of the habit by making it impossible for fresh individuals to obtain the drug in the same way.

2529. Has the possibility of any system of local option been at all considered?—I do not think I can say that our Society has considered that. The Anglo-Indian Temperance Society, of which Mr. Caine is Honorary Secretary, and which on this opium question in India works concurrently with our own, has considered it, and I believe it has pronounced in favour of local option as applied to opium as well as hemp drugs. But our Society has never officially pronounced an opinion on the question of local option.

2530. May we take it that the Society has never considered it a part of its duty to work out an elaborate system adapted to every part of India and to the varying circumstances, but that you would be quite prepared dispassionately to consider any proposals that might be made for meeting the various difficulties?—I am sure the Society would gladly consider any proposal of that kind which might be made by the Commission after obtaining fuller evidence than it has been possible for us to obtain in England.

2531. You consider that the elaborate details of any system ought to be worked out by the responsible Government and not by a voluntary Society?—That is my view.

2532. (*Mr. Pease.*) Is it not a fact that at one time the duty from Native States was Rs. 700 per chest?—Yes.

2533. And that duty was reduced to encourage the Native States to increase the quantity of opium produced?—I think that would be overstating the case. It was reduced because, as I understand, it was found that the duty of

Rs. 700 was likely to kill out the trade. It was only at Rs. 700 for a short time; it was then reduced to Rs. 650, because Government despatches said they found that Rs. 700 was more than the trade would bear. Two or three years ago there was a petition of the Bombay merchants, and the duty was reduced to Rs. 600, because the merchants stated that it was no longer a remunerative trade.

2534. (*Chairman.*) We will now proceed to put questions to you with reference to the ninth paragraph, in which you deal with the excise system. You there express a belief that “there is evidence that grave dissatisfaction is felt in India “at the facilities offered by the existing system for the sale “of these drugs.” You cite the practice at home under our latest legislation, and you propose that the fundamental and underlying principles which have been accepted in England should be extended to British India. I think in cross-examination you have already made a very full statement upon that subject, and perhaps you have little more to say with reference to the excise system in India.—There are just two points at the commencement that I have not yet dealt with. One is as regards other narcotic drugs. I should like to explain to you how we were led to take up this question in India. Our Society was formed for the purpose of putting a stop to the opium trade between India and China, and if you refer to Mr. Storrs Turner’s Prize Essay, which I handed to the members of the Commission, and put in evidence, you will see that he speaks with satisfaction with regard to the measures adopted by the Indian Government to protect its own subjects against the evils of opium. In a note subsequently written he refers to facts which had just come under his observation with regard to Burma, as showing that that satisfaction could not be extended to Burma, though he thought it applied to India generally. It is only within the last four or five years that our attention has been called to a number of statements which seemed to us to deserve consideration and enquiry,—that in several parts of India the use of opium was greatly extending, and that great evils were arising from it. It was on that ground that we for the first time took up the question as regards India in our memorial to Lord Cross, which is printed in the Blue Book “Consumption of Opium “in India.” In that memorial we included other narcotic drugs, owing to the evils arising from the sale of hemp drugs. That branch of the question has since been dealt with by the Society I just now referred to,—the Anglo-Indian Temperance Society, of which Mr. Caine is Honorary Secretary, so that it has passed out of our hands. With regard to India, I have stated that we have had various evidences from India that there is a desire on this part of at least a very considerable section of the Indian people that protection such as is given to our own people at home by our Pharmacy Act should be extended to India. We have had during the last two winters visits from India Miss Soonderbai Powar has addressed a large number of meetings, and has represented a very strong feeling amongst the zenanas on the part of the women in her part of India desiring suppression. You will, I hope, hear her evidence at Bombay or Poona. Then Mr. Raju Naidu came from Madras, representing a similar feeling there. I have a brief list of the public meetings before me. A great representative public meeting was held at Bombay in April 1891, on the eve of Sir Joseph Pease’s motion, presided over by the Bishop of Bombay. It was an enthusiastic gathering, and adopted a memorial in support of his motion, the result of which was telegraphed to him in time for him to read it to the House of Commons. A few days after, a great public meeting was held at Dacca, which I also heard was a most enthusiastic meeting, where all classes of native opinion and the opinions of influential native gentlemen were represented. Then there were several other meetings. At Madras, Bombay, and Poona great public meetings were held, which were attended by the leading Native gentlemen of the place. There was a remarkable petition from 227 opium drunkards at Bombay, begging that the dens might be closed, and that they might be protected from the habit.

2535. (*Sir William Roberts.*) Was the object of these meetings with reference to opium-smoking or with reference to opium-eating?—I do not know that the distinction was clearly made: it may have been in some cases, but I think not generally. I think one may say generally that at all these meetings, and in the petitions from India, that opium-smoking has been put to the front as being the most serious form of the vice, but that opium-eating has also been included in the condemnation and in the prayer for protection. Then there were two memorials—one signed by 20,000 persons in India, and another later on (this was in January 1892) with 22,000 signatures; and there was a great Tamil petition in March 1892 with 40,000 signatures. Some of these, I am afraid, do not appear in the Parliamentary

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Records, simply because the signatures have been in Tamil, or some other language, and I understand the practice in the Petitions Office in the House of Commons is that they simply pass over petitions which they are unable to read, because they are not written in English. There have also been public meetings at Jubbulpore, Agra, Sholapore, and at Igatpuri and Thana, both near Bombay. Then there was another meeting at Madras, and one or two other meetings in different parts of Bombay. Besides those there have been a considerable number of meetings connected with Missionary Conferences, meetings of the Missionaries and the Native Christians, which have unanimously adopted resolutions. Some were large meetings, and others were meetings of particular bodies.

2536. Were those resolutions which were passed resolutions directed against the use of opium or against the public houses, or divans or dens in which opium is used?—I think against the sale of opium: that was always the objective of the petitions.

2537. (*Chairman.*) Have you anything further to say upon paragraph 9?—I think there is one more point. I should like to refer to the closing words of the paragraph: "whose remuneration in no degree depends on the amount of their sales." In that item I admit that we go beyond the principles which are in force under the Pharmacy Act in England, but then the conditions of India and England are very different. No one would suppose that chemists in England would be likely to be tempted to betray their trust by reason of the profit they would make on the sale of the poisons. Public opinion is too strong, and that is, after all, the real guarantee of our laws in England. A chemist who carelessly sold a large dose of opium with the result that fatal consequences ensued, would be brought before a Coroner's inquest and would be gravely reprimanded.

2538. (*Sir James Lyall.*) Fatal consequences do not occur every day?—No, but a case of that kind would bring a druggist in England under the grave censure of public opinion. That, I think, is the real sanction of the law at home. But in India it seems to me to be a very important principle to lay down that those who sell should not be remunerated in proportion to the amount of their sales. I look upon it as the essential vice of the licensing system in force in India, with regard to opium, to hemp drugs, and to alcohol, that it so strongly gives to the licensee a direct interest in his increasing his sales. The Indian farming system is based upon the old system familiar to readers of the New Testament as that of the Publicans in the Roman Empire. The tax-gatherers gathered the taxes very much on their own account, and were responsible to the Government for paying in a certain quota. Something of that kind is still the principle of the farming out of licenses in India. It seems to me that that principle is radically objectionable, and that, whatever means are adopted for the better repression of the use of opium and the other dangerous articles, we should altogether steer clear of that wrong principle.

2539. What wrong principle?—The principle of farming out the licenses.

2540. (*Sir William Roberts.*) I should like to ask you whether that does not exclude the condemnation of the Gothenburg system which is in favour in some quarters in England?—On the contrary, I understand that the Gothenburg system is based upon that very principle; that under the Gothenburg system in Norway and Sweden the licensees have no interest in promoting the sale of spirituous liquors, and that is exactly what the supporters of that system urge as being the basis of its success.

2541. I suppose you are aware that the municipalities get the profits of the business?—Yes, but not the vendors. That is the point; that the vendor has no interest in extending the sales.

2542. (*Sir James Lyall.*) You object very strongly to the farming system, that is, the system of giving the shop in which to sell opium, or anything else, to the man who bids highest for it?—Yes.

2543. The other system is to make over the opium at a very high price to the man who pays a mere licensing fee for it. Say, you make over the crude opium to a licensed vendor, and you charge, perhaps, Rs. 20 a seer, a very high price: you make it over to the licensed vendor, who only pays, perhaps, a fixed fee for it, and he has to sell it. You are aware what the great objection to that system, as compared with the other system of giving him opium at a low price and making him pay a high fee for his license is?—That was not the alternative I had in my mind, or the alternative I should suggest.

2544. Are you aware of the reason why it is done in India?—I suppose it is the same reason which I think you have already stated for the minimum guarantee clause.

2545. That is, if you depend upon giving Government opium to a man at a high price, it becomes at once his interest not to take the Government opium, but, wherever possible, to take smuggled opium in preference. The evil of that is not only that the Government loses revenue, by selling less of its opium, but you must remember that we have to rely generally in India to a large extent for checking smuggling upon the self-interest of the contractors. The contractor being a monopolist for a certain town or a certain tract of country, it is to his interest to stop smuggling and inform against smuggling as much as possible, if he is dealing with Government opium; but if he himself is himself dealing with illicit opium, or smuggled opium, he cannot afford to inform against other people, for the people of the country would soon know that he is doing it; and if he informs against the smugglers, they will inform against him. That is the difficulty. It is easy, of course, for people in England to find fault with a system, but the officials out here know the natives and know the country and know the position of things. They have for generations and generations been working up these things, and they know the balance of good and evil of the different methods, and that has led them to decide upon what they think best. May I ask what is the system you propose?—I think you are putting to me, if I may say so, two vicious systems—two systems which I should characterise as both intrinsically bad—and asking me which of the two I prefer.

2546. Give me your reasons why you think one of those systems is better than the other.—Those reasons may be so far valid, but you spoke of the experience of Government officials. May I venture to say that I think one of the reasons why Government officials are apt to go wrong is that it is so difficult for them to go far enough back to root principles. You discuss two methods which have been applied, to both of which the same objection of principle applies: that you are giving an interest in some form or another to the vendor.

2547. How would you avoid giving an interest to the vendor?—I should say by selling entirely for Government profit.

2548. That is, you would give the man a salary and put him in a shop, and say, "you must sell this opium and account to Government for the whole profit." Is that it?—I think so.

2549. (*Chairman.*) You utterly dislike the sale of opium under any system?—Yes.

2550. But if any other system had been adopted you probably would have attacked it?—Probably; any system that does not aim at restricting opium to medical use.

2551. (*Sir James Lyall.*) At present you are putting forward an objection to an existing system and a preference for another system which you describe to be practically this, that you give a man opium, put him in a shop, or whatever you choose to call it, and tell him to sell on behalf of the Government, and account for the Government money.—

(*Chairman.*) I think the witness would not like to make himself responsible for recommending such a course. He wishes to recommend nothing but prohibition.

2552. (*Sir James Lyall.*) He was taking exception to the farming system. You would not recommend that system? Do you think it workable?—No, I was going to say that I have been told by the natives of India that there are already Government officials, Government dispensaries, and other places of that kind, established about India, amply sufficient to supply the demand for opium for medical purposes, and that nothing would be easier than to make use of those existing facilities for this purpose. That is what I have been informed, both before I came to India and since I have been in India.

2553. You mentioned in your evidence a Miss Soonderbai Powar. Can you tell me if she is a Christian or a Hindu?—A Christian.

2554. Educated by missionaries?—Yes, her parents were Christians; she was born in a Christian family.

2555. I do not know whether you would take her evidence seriously as a matter of importance; do you put any serious weight upon her evidence?—Before she took part in any meetings I had informed myself about her. The best qualified person I know, a missionary, who had resided for many years in Bombay, and whose judgment I could thoroughly rely upon, told me that I might certainly accept her evidence as genuine.

2556. Genuine no doubt, but is she not a young girl?—Certainly not. You will see her for yourself.

2557. (Chairman.) Is she coming before us as a witness?—Yes, at Bombay or at Poona.

2558. We now pass from India to Burma. In your tenth paragraph you urge that there should be no further delay in sanotining throughout Burma the measures which have been so carefully elaborated by the Chief Commissioner, Sir Alexander Mackenzie. Have you anything to say upon the case of Burma in addition to what is contained in your general memorial?—I think I may very briefly say that there are just two points which we have further to urge with regard to Burma. In Lower Burma there has been established a Register for opium consumers, and as regards the natives of Burmese race no additions are to be made in future to that Register. That provision does not apply to the Chinese and other non-Burmese inhabitants of Burma. We advocate the extension of that rule to the Chinese and non-Burmese. Then, secondly, that Register is not in force in Upper Burma, and the Excise Report for Upper Burma two or three years ago stated that the nominal prohibition that exists of sale to Burmans is absolutely inoperative, because the Burmans can always obtain as much of the drug as they require under cover of the sale to non-Burmese. We therefore urge that the Register already in force in Lower Burma should be extended to Upper Burma as well. Those are the two points we are now urging with regard to Burma.

2559. Is that all you wish to say as regards Burma?—Perhaps I ought to add a reference to our last memorial to Lord Kimberley. I do not know how the matter stands now. For all I know the subject may have been finally dealt with; but I should like to put in our memorial which was based on a telegram which appeared in the *Times* to the effect that the Chinese and non-Burmans were not to be registered at all. That was not part of the original rules as drafted by the Burma Government; and we very strongly objected to that. The *Times* telegram said: "This alteration will materially increase the difficulties of the policy of suppression, which are already almost insuperable." We memorialised Lord Kimberley in the hope that the modification which the *Times* telegrams stated to have been introduced by the Government of India, should not be insisted upon. I do not quite know what the present position of the matter is. No doubt the Commission will have before it distinct evidence as to the rules which have been finally approved and passed.

2560. Now we come to the Punjab. In paragraph 11 you urge that the Punjab system of licensing the cultivation of the poppy should be at once put an end to, and you further urge in support of that recommendation that "the prohibition of poppy culture has been already enforced by the Indian Government in 1799 as regards Lower Bengal and Orissa, as well as throughout Southern India, about 1860 in Assam, and at other dates elsewhere." You further say, "we are assured by competent witnesses that the Sikh people would generally welcome the adoption by Government of measures which would enable them to rid themselves of a habit which they recognize to be a debasing and injurious one." Have you anything to put before us in support of that prayer, and those references to the opinion and feeling of the Sikh people?—I have nothing special to say on that, in view of the fact that the Commission will no doubt visit the Punjab and enquire for itself the opinion of the Sikh people. The Commission will get very much better information there than we were able to obtain in London.

2561. That is no doubt the case. The Punjab question will be much better examined when on the spot than here. Now we turn to the 12th paragraph. In that paragraph you refer to the possible financial objections to the policy of prohibition which you recommend, and you state as a matter of opinion that the people of England would be ready to make up any deficiency which might arise from the prohibition of the export trade in opium. At the same time you urge that much can be done to meet the loss from the opium revenue by greater economy and by the development of Indian resources, and you are also of opinion that if there were loss from the abolition of the cultivation of the poppy, there would be a gain to the people of India from the cultivation of other productions and the general development of the soil. It is obvious what your views are; but have you anything to say upon that?—I do not think I need occupy the time of the Commission on this paragraph, because my views are so fully embodied in the little pamphlet I have already laid before the Commission entitled "Substitutes for the Opium Revenue."

(Chairman.) We have carefully read it, and we recognise the ability with which the pamphlet has been prepared.

2562. (Mr. Mowbray.) You state here that you believe the people of England will be ready to make up the deficiencies. Would you mind telling us exactly what Lord Kimberley said to the deputation in reply to that paragraph?—I was anxious to speak upon that point.

2563. I think it is important that there should be no doubt about it?—After quoting that passage of our memorial, Lord Kimberley says: "That you regard as a very important declaration; but I am bound to say that I have not the slightest reason to suppose that there will be any disposition on the part of the Treasury to place a heavy burden upon the tax-payers of this country for the purpose indicated. I do not think that there is any warrant for that. I am speaking as the Minister responsible for India now; and I do not think that such a proposition to the Treasury, no matter what the Government in power, would be likely to meet with a favourable response. The sum will be very large, not only to compensate the Indian Treasury, but also to compensate those who produce the opium, and also the native princes, who derive considerable sums from the growth of opium." I do not know whether I had better go on further.

2564. That is all I want. I also notice that the only one of your Vice-Presidents who is in the House of Commons, who signs this memorial to Lord Kimberley, distinctly declines to pledge himself to that particular paragraph of the memorial.—That is so. Sir Mark Stewart frankly said he could not agree with that statement. I should like to give my reasons in support of that statement.

2565. Can you tell us upon what that particular paragraph in the memorial was based?—First of all let me speak as regards our own Society. We have made this a part of our programme definitely ever since the year 1886. I put before the Commission the "Statement of Facts and Principles" adopted at the beginning of that year. I was at that time a member of the Executive Committee, and I took part in the Conference at which that Statement was drawn up. We had a debate upon this particular point. The late Mr. Chesson very strongly urged that it was right and reasonable towards India that we should express ourselves distinctly on the question. I remember that I supported him, and that the paragraph to that effect was carried. I have mentioned in the preface to "*Substitutes for the Opium Revenue*" that the same view was even more solemnly reaffirmed in 1891, shortly after the debate in Parliament, at our annual meeting. A Conference of members and friends of the Society was held, and in the evening a public meeting was held which confirmed the decisions of that Conference. I think I might read that resolution:—

"This Conference of members and supporters of the Society for the Suppression of the Opium Trade hereby declares that, in advocating the abolition of the Indian opium trade as a measure of national morality, it is strongly opposed to the imposition on the people of India of any oppressive taxation. Whilst urging upon the Government of India its obligation to effect such retrenchment of needless expenditure and to carry out such measures for the development of Indian resources as may enable it to govern India efficiently without imposing any permanent or long-continued burden on the tax-payers of the United Kingdom, this meeting is in favour of such temporary pecuniary assistance being given by this country to the Indian Government as may be found requisite to enable India to bear the loss of the opium revenue, without adding to the burdens at present resting upon the people of that country."

I may mention in passing that the phrase "temporary pecuniary assistance" was commented upon by Mr. Gladstone in the late debate as being somewhat ambiguous. Our meaning was very clear. Certainly we have always attached to it the meaning of a grant and not a loan. Mr. Gladstone seemed to think that it might be a temporary loan to be repaid.

2566. (Sir James Lyall.) You mean a temporary grant?—What I mean is developed later on in "*Substitutes for the Opium Revenue*": a grant spreading over a period of years; but a grant, not a loan. Mr. Gladstone threw out a suggestion that the words in Sir Joseph Pease's resolution might mean a loan to be repaid.

2567. (Chairman.) He contemplated the contingency that that loan might not be repaid. That supplied a leading argument for his speech?—Yes; I only wished to clear that up.

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2568. (*Sir James Lyall.*) In any case a grant would be temporary. The loss would be permanent, and the grant would be temporary, would it not?—Yes. We take the view that India ought to be able to pay for its own government without reliance upon an immoral trade, and that therefore it is only a question of a few years to adjust the needs of the Government of India to the exigencies of morality.

2569. (*Mr. Mowbray.*) I am sure you will understand that I do not doubt for a moment that the Anti-Opium Society had expressed that wish. But I wish to illustrate that it had not been endorsed by the responsible Minister.—I quite understand your object. I should further like to say that that part of our programme has very frequently been put before the public in England. I have already spoken of enthusiastic public meetings which we have held, during the last three or four years especially. Almost always when I have taken part in those meetings I have made this one of the special points,—that India could not reasonably be expected to bear the loss of giving up the China trade. I may say that over and over again I have been pleased to find that that sentiment was most cordially taken up by the meeting: that England, which two generations ago paid twenty millions sterling for the emancipation of the slaves, should not hesitate to come to the help of India, and make some grant for the purpose of putting an end to this immoral trade without undue pressure on the tax-payers of India. I should like to narrate what occurred at one particular meeting, at which I was not present, but of which I read the reports and had them supplemented by those who were present. At that meeting this point was specially raised. It was a meeting held at Norwich. One of the members for Norwich, Mr. Colman, has for many years been a staunch supporter of our Society. The other member, Mr. Hoare (who had been asked to take part in the meeting), wrote a letter to the Chairman in which he drew attention to this phase of the question, expressing a doubt whether the British people would be willing to have an addition to the income-tax or in some other way to bear the additional taxation in order to get rid of the trade. The point was taken up in speeches by two of Mr. Hoare's strongest supporters, I believe, two clergymen of the Church of England, who expressed themselves in very strong terms upon it. It was put into the resolution of the meeting, and, I was told, was most enthusiastically adopted. In face of this letter from Mr. Hoare, the meeting expressed its conviction that the British people would not hesitate to incur such a sacrifice in order to put down the opium traffic with China. I give that as one particular instance of a great many meetings at which the same point has been raised.

2570. (*Mr. Wilson.*) You have given us cases of these meetings which, of course, would usually be attended by those who were more or less predisposed to favour anti-opium views. Have you any means whatever of suggesting anything to us, as to how it would be received by the general bulk of the voters and tax-payers, or of any tendency in English public opinion that would lead you to believe that it would be so accepted?—I do not know that I can say anything beyond this,—that these meetings are by no means exclusively composed of those who already have an interest in the opium question. During the last two years we have had the presence at our meetings of these deputations from India. The winter before last we had a Chinese gentleman from Australia. The presence of these people has attracted a very large number of persons who were not previously informed on the question, but who came to listen to what was said, and they have been very enthusiastic in supporting us. I do not think our meetings have been by any means confined to those who are interested in the anti-opium question.

2571. Would the general tendency of English people with reference to the moral and social questions lead you to take a hopeful view of what the average voters and tax-payers would say upon this question?—Certainly. Of course, very great power now rests with the working classes; and I think it has been especially amongst the working classes that we have received response to that sentiment. It is the richer people, who can afford it better, who have been more inclined to demur to the idea of increased taxation.

2572. (*Sir James Lyall.*) You say at the end of the paragraph that "the stoppage of the trade in opium with China would probably give a powerful stimulus to the export of other Indian produce to that country." I want to ask whether you do not think it is the case, that if China took other exports in the place of opium, it would, as Mr. David McLaren, ex-President of the Chamber of Commerce in Edinburgh, seems to hope, rather take them from England than from India?—I think it would benefit both countries

in that way. I think that probably the Indian trade with China would be increased, and the British trade with China would be still more increased.

2573. At the end of the paragraph you refer to the loss of India by exchange, and you say you think that the stoppage of the trade in opium with China would be likely to diminish that loss. Do you still adhere to that opinion?—Yes.

2574. Can you explain on what ground?—On the ground that the opium trade with China causes a very abnormal state of things, *viz.*, that the balance of trade between India and China is very largely adjusted by means of actual specie payments. At page 25 of "*Substitutes for the Opium Revenue*" will be seen the figures showing the net importation of silver,—putting aside gold. The net imports of silver from China (Hong-Kong and Treaty Ports) to India, after deducting exports to China from India, amount to an average of over one and-a-half millions a year. In 1890-91, the net imports amounted to Rs. 3,545,518, from China to India in silver in order to adjust the trade. With regard to that, Mr. Hanbury obtained specific information from a banker in London, engaged in the Eastern trade, that that heavy drain in that year very materially and manifestly affected the value of the rupee, sending it down considerably. In that year there had to be such a large import of silver from China and from the Straits in order to pay for Indian opium that the Indian Government, I think, lost by the depreciation of the rupee from that cause at least half its real net gain from opium.

2575. You know that India annually owes a balance to England?—Yes.

2576. And she meets that balance in a large part by transferring the debt which China owes to her for opium?—Yes.

2577. That being the case, how could the stoppage of that trade improve the difficulty of exchange between England and India, which is the difficulty we are talking about?—We minimize this drain of silver. The drain of silver would have to be very much greater than in fact it is on the average if it were not for that circumstance.

2578. We are talking of loss to India by exchange. How can the loss of a method by which India settles part of her debt to England get rid of the difficulty of the loss by exchange?—It may be that there would be some counteracting influence of the kind in connection with the balance of exchange, but I do not think that that sets aside or can counterbalance the natural depression of the exchange which must result from this great inflow of silver from China to India.

(*Sir James Lyall.*) I am not an expert like Sir David Barbour: but I agree with him in not being able to understand your argument.

2579. (*Chairman.*) In so far as the balance of trade between India and China fails to be adjusted by bills of exchange, and is adjusted by exportation of silver from China to India, to that extent you say there is an influence tending to depreciate the value of silver in India?—Yes; and I would point out further in reference to what Sir James Lyall put to me, that if the poppy were not grown, there would be a greater cultivation of cereals and other products. You must not assume that the whole value of the opium crop would disappear. There would be some considerable value to be put in its place by some substituted crop. That is a question I have not gone into; but I think I ought to say one word with regard to the estimate of the total value to India of the poppy crop which was put before the Commission by Sir John Strachey, and which is embodied in Mr. Batten's paper in the Society of Arts Journal. I think it was suggested to Sir John Strachey by Mr. Pease at the time that that is palpably and obviously a grossly exaggerated statement, because it proceeds on the assumption that if there were no poppy crop the land would be absolutely unproductive.

2580. (*Mr. Pease.*) And the labour?—And the labour.

2581. (*Chairman.*) We will not detain you upon this point. You would, of course, admit that if the export of opium to China from India ceased, and India failed to create another export trade with China of equal value, that India's position as regards the rate of exchange would be prejudicially affected?—I suppose it would to some extent.

2582. Now we turn to the last point with which I think you wish to deal, *viz.*, the monthly auction sales of opium in Calcutta. In your 13th paragraph you cite some eminent names of Indian Administrators, who have expressed their objection to the system of the monthly auction sales. You refer to Lord Lawrence, Sir Bartle Frere, Sir Herbert

Edwardes, Sir Donald Macleod, and Sir William Muir. At the same time, you fairly admit that these eminent men, while expressing their objection to the monthly auction sales at Calcutta, were favourable to the substitution of a system in Bengal, similar to that which exists in Bombay. Your Association, as you have repeatedly told us, condemns both systems alike; but you seem, in reviewing these opinions to which you refer, to recognise that there is some ground for saying that the system which obtains in Bengal, the actual auction sales in Calcutta, does more particularly and strikingly identify the Indian Government, with what you describe as an immoral traffic; and you urge that the total cessation of the sales, which are now taking place in Calcutta, could not fail to have the happiest results. Is there anything you would like to say in development of the views put forward in the paragraph to which I have referred?—I should like to read to the Commission the statement of Sir Herbert Edwardes on that point as putting very strongly and clearly our moral objections to the trade and summing up the whole case. I am now quoting from *The Friend of China*, June 1886:—

“In the ‘Memorials of Sir Herbert Edwardes,’ just published, there is given a paper, written by him after the great Mutiny of 1857, in which he points out what he believes to have been the national sins that drew down that national chastisement. After naming our withholding the Bible from the natives, and other failures in Christian principle, he writes:—‘Ninthly, I would name the connection of the Indian Government with the opium trade. This connection is fenced round with arguments nominally drawn from political economy, such as that the monopoly causes increase of price to the vicious consumer, and obtains the largest returns with the smallest outlay of capital. But no theories can get rid of the following serious facts: that India grows opium for China; that opium is ruining the Chinese people; that wherever grown in India, Government is an interested party in it; that in Bengal it is actually grown for Government and for no one else; that Government advances immense sums of money yearly to enable the cultivators to grow it, and maintains a large staff of officials to collect the produce; that Government sells it to those who import it into China; that the vice of opium-smoking is so fatal to the vital and moral powers of individuals, and therefore to the prosperity of a nation, and has spread such heart-rending misery in China, that the Chinese laws forbid its importation; that English merchants nevertheless force and smuggle it into China,’” (this “was written before the legalization”) “and are not prevented from so doing by the Government of England, which has formally engaged by treaty to prevent it;” (I think, perhaps, there he has somewhat overstated the case) “that all this was known to the Indian Government while growing opium or organizing its cultivation, and selling it to merchants who cannot legally get rid of it; that the very Chinese people, maddened with their own vice and misery, and inability to force us by arms to observe their laws and our own treaties, curse us openly for bringing this destroying poison to their shores; and lastly, that exactly in proportion as opium-ruin spreads in China, so the opium-revenue of the Indian Government is increased. An honest, manly conscience cannot get over these facts. It will not be misled by a phrase chipped off from the only sound political economy; the common benefit of the human race, no matter in what country scattered. It will fasten instinctively on the truth that with the Indian Government this is a question of revenue; and in presence of the calamities of 1857, it will conclude that revenue such as this does not come to much good in the end. It will remember all the plausible excuses that were made for Negro slavery, and it will urge the nation which abolished man-selling in the West Indies to abolish man-poisoning in the East, let the cost be what it will.” Taking that as a true description of the trade, and of our objections to it, I think it will be clearly seen that a proposal merely to put that trade into private hands, and to derive a revenue from it, whilst still continuing it by means of an excise or license duty instead of by means of monopoly, is a wholly inadequate remedy, and does not meet the true moral objections to the trade.

2583. (*Mr. Wilson.*) Can you tell me who Sir Herbert Edwardes is, and what he knows about it?—He was a distinguished Indian soldier and administrator, I believe. I am afraid my knowledge of his career is not very great.

2584. (*Chairman.*) What is the date of this?—At the time of the Mutiny. He died some years afterwards. What I have read was written shortly after the Mutiny.

2585. (*Sir James Lyall.*) With reference to your quotation from Sir Herbert Edwardes’ writing about national sins, are you aware that at that time Sir Herbert Edwardes was

inclined to be, what most people would think, a bit of a fanatic: that he included in national sins our toleration of the old endowments of Hindu temples and Mahomedan mosques: he wanted to sweep them all away?—I am aware that moral reformers, who are in advance of their age, are generally considered fanatics.

2586. (*Chairman.*) The concluding paragraph of your memorial deals with China. You have had the opportunity of giving us your views with regard to China, and I take it that you have not much to say upon this paragraph. I understand, however, that you wish to call particular attention to the observations which you quote of Dr. Griffith John of the London Missionary Society?—Perhaps I had better read those observations. I will read the latter part of our quotation from Dr. John, who is very well known in the missionary world, as one of the most experienced and able of all the missionaries labouring in China. He says:—“But have the Chinese the ability to put down vice? As long as the Indian trade in opium exists, the hands of the Chinese Government are tied and paralyzed. They can simply do nothing, but allow things to go on from bad to worse. Their best efforts, however sincere and energetic, would prove abortive. If the Indian trade in the drug were abandoned, the Chinese would, I firmly believe, make an honest effort to stop the native growth, and the attempt would eventuate at once in a diminution of the evil. It might eventuate ultimately in its complete suppression.” I think in expressing those views in a careful, guarded form, Dr. John agrees with some of the most weighty evidence given before the Commission in London by other experienced Chinese missionaries. Mr. Hudson Taylor, I remember, especially, spoke to the same effect—that he did not feel able absolutely to prophesy what the Chinese Government would do, but that he was clear that as long as the import from India goes on under sanction of the Treaty of 1858, so long the Chinese Government is helpless to deal with what it certainly recognizes as being a great national evil. Dr. Griffith John concludes with these words—“But whether the Chinese Government can put down the native growth or not, our path as a Christian nation is plain enough. It is for us to wash our hands clean of the iniquity. The trade is immoral, and a foul blot on England’s escutcheon. It is a disgrace to ourselves as a people, and unworthy of the place which we hold among the nations of the earth.” I do not wish myself to speak too confidently of what will happen in China and of how soon, or how quickly, or how effectually the Chinese Government may be able to put down this vice, which has obtained so great a hold of its people. The position of our Society is this, that however that may be, it is not for us to wait for the Chinese Government, hampered and fettered as it is, to take action, but that we ourselves should recognise that the trade is an immoral one, and that we should begin by wiping our hands of it. Then we should be free to exercise all the right diplomatic pressure that we could, to help China to free herself from that evil. In connection with that, I may say that I have been longer a member of the Committee of the Anti-Slavery Society than of the Anti-Opium Society; and it seems to me that there is a very clear precedent for British action, of that kind in the part we took with regard to the slave trade. When we had abolished the slave trade ourselves, we proceeded to use all our influence diplomatically with the other nations of Europe, in order to get the trade put down in other nations as well. I hope we shall do the same with regard to the opium trade. Having washed our own hands of it, we can then rightly and properly help China to deal with this great evil, which has grown up in her midst, and for the growth of which we nationally have so grave and serious a responsibility.

2586. (*Sir James Lyall.*) Have you considered the fact that the monopoly and the trade and revenue derived from it, is all Indian, and that the Indian people are primarily interested in it, and that the sentiments to which you appeal are English; I mean that the object of putting the English name right in the eyes of the Chinese, and facilitating the conversion of the Chinese to Christianity is an English object—have you considered that?—Yes, I have. I think I cannot answer that better than in the words of Sir Edward Fry. Sir Edward Fry wrote three Essays on the opium question which appeared originally in the *Contemporary Review*, 1876-7-8. The first and, perhaps, the second were written when he was Mr. Fry, Q.C., and the last one or two after he had been made a Judge. He deals with that argument thus:—“An argument against interfering with the opium revenue, somewhat to the following effect, is often urged or suggested: ‘It is very well,’ it is said, ‘for you to assume this high moral tone about the opium revenue; the revenue is not yours, but belongs to India, and with it England has nothing to do. To abolish the traffic is to throw some nine millions, (the

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L.L.B.

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“ amount was then much greater than it is now) more of annual taxation on the already over-taxed population of India, and that for a scruple of some weak-minded philanthropists in England. Pray, pay for your own philanthropy, and do not make another country pay for it.”

“ Let us consider this objection a little; and let us note, in the first place, that it may be taken to concede the justness of the objection to the revenue; it only objects to the person of the objector.” Here is the answer—“ India is, as it were, a minor, under the guardianship of England, and England is a trustee for India in the administration of Indian affairs. But, in taking upon ourselves that burden and that duty, we have incurred no obligation to do for India what we might not lawfully do for ourselves. If, in the course of our trusteeship we have sold a poison wickedly for the gain of a minor, are we bound to continue so to do? Have we lost the right of repentance because our sin enures to some one else's benefit? India cannot change the policy, for she is in tutelage; England cannot change the policy, for she is a trustee; therefore the sin must go on for ever. Is that sound reasoning?”

2588. (Sir William Roberts.) May I ask if your Society takes the same attitude with regard to alcohol as it does with regard to opium?—A good many members of our Society are active prohibitionists, but the Society as a whole consists of men who unite on this opium question, although they differ upon all sorts of other questions in politics, in

religion, and in regard to the temperance question. But I think all would be in favour in some degree of prohibition, though I doubt whether all the members of our Society would support the policy of the United Kingdom Alliance. I really do not know about that.

(Chairman.) That I believe concludes your evidence. We have to thank you for the clear manner in which you have put us in possession of the views of the Association which you represent, and we recognise the efforts that you have personally made in the cause which has commended itself to you. Naturally, it has been your duty, entertaining the views that you hold, to say many things which are not accepted, at any rate by some members of this Commission, but I am sure that we shall all feel that what you have put before us has been put before us with the utmost sincerity of purpose, and we all appreciate that in the encounter in which you are engaged with the Government of India upon its own ground, you are placed in circumstances of no ordinary difficulty.

(Witness.) There is one point that we did not deal with in our memorial and which has really come under my notice since I came to India. I do not know whether it would be desirable that I should make it in any way part of my evidence. It is with regard to the system under which the poppy is grown in the Behar district.

(Chairman.) I think it would be appropriate to deal with that when we get to that district.

Adjourned till to-morrow at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

TENTH DAY.

Wednesday, 22nd November 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
*THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR,
MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
„ A. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

The Reverend W. B. PHILLIPS called in and examined.

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2589. (Chairman.) Will you explain to us the position which you fill and state the length of time you have passed in India, and generally explain to us what have been your experiences bearing on the question which is before this Commission?—I am a Missionary of the London Missionary Society. I have had experiences among Hindus and Mahomedans of all grades and castes. I have been in Bengal for eighteen years. Of these fifteen years were spent in the District of Murshidabad, which was formerly the head-quarters of the Mahomedan Government of Bengal, and three years I have spent in Calcutta. For fifteen years I was continually mixing with all classes of Hindus and Mahomedans, and for about twelve of those years I was itinerating during ten months of each year among their towns and villages. At these times I was conversing freely with them in their own language, in their shops and houses, and gathering them in crowds for preaching and discussion. During the same fifteen years I was President of a Society worked by a Committee composed of Hindus, Mahomedans, and Christians, and whose sole object was to promote abstinence from intoxicating drugs and drinks. If I may be allowed I should like to hand in at this stage a certain memorial and an account of the Society of which I was President for fifteen years.

2590. In order that it may be placed upon the notes, it would be well if you would read what you consider the more important passages in the memorial, and make any observations upon those passages which you think are necessary for the elucidation of the subject.—The Society to

which I refer still continues its work. Its head-quarters are at Berhampore, the civil station of Murshidabad. I have visited opium dens where both chandu and gooli (madak) were smoked. I was associated for fifteen years with the Rev. S. J. Hill, who was for thirty-seven years a Missionary in Murshidabad, and who knew the habits and history of the people most intimately. We often conversed about the opium habits of the people.

2591. Would you tell us what you observed among the classes of the population of India among whom you laboured with reference to the habit of opium-eating and smoking, with reference to the degree in which that habit is prevalent among the various classes of the population, men, women, and children, and the age at which the habit is acquired—if you know anything about that; and tell us generally what are your experiences with reference to the opium habit and its results?—Opium-eating is very prevalent among large numbers of the Mahomedans. In the city of Murshidabad it is almost universal among them; probably as many as 90 per cent. take it. Many Hindus and others also eat opium. The Rev. S. J. Hill told me of one Hindu who used to boast to him of being the first of his class in Berhampore to begin eating opium. He also boasted of having persuaded three hundred to follow his example. I have not heard of the drinking of opium in the Murshidabad District. With regard to your question as to the different ages, I do not think I have anything to say about that.

2592. Can you tell us something as to the motives which you think induced people to form the habit of smoking opium. Also, can you tell us anything as to the power people have of relinquishing the habit when once they have contracted it? Can you tell us anything with regard to what has been described to us by some witnesses as being a general tendency to increase the dose, and what you consider to be the usual results of the habit, whether viewed physically, mentally, or morally?—Before doing that I should like to say another word about a further use of opium,—opium-smoking.

2593. We shall be glad to hear anything you have to say about the opium habit.—Opium-smoking is carried on to a considerable extent. It is carried on in both its forms. The one is called chandu-smoking, and the other gooli-smoking. Chandu is not so largely smoked as gooli. Chandu is pure liquefied opium. It is smoked through a brass tube, about 15 inches long. At three inches from one end is a door-handle-like knob, with a wee hole in the centre. Over this hole, by means of a skewer, a pilule of chandu is worked up. This is then applied to a jet of light, and the smoker draws hard till it is consumed. Gooli is, I believe, in some parts called "madat;" but in Murshidabad I never heard that term. Gooli means pill or ball, and arises from the form in which the preparation is used. I have watched both the process of preparation and the smoking. Guava leaves are fried black, and liquid opium is heated. The two are then mixed, forming a mass, light in weight and almost black in colour. Bits are broken off and rolled into pilules for smoking. From this comes the term "gooli." Usually along with the smoking a kind of pasty sweetmeat is used, and is said to aid intoxication. Chandu is probably smoked mostly in the opium dens, but gooli is largely smoked at home as well as in the dens. When I stood watching the sale of this preparation, many came to buy for carrying away home. There it is smoked either singly or in groups. As to what are the motives which induce people to form the habit, I may say that probably the majority begin the habit from association with opium-eaters and smokers, and without any deliberate intention. Some are led to it from using it medicinally for rheumatism, lumbago, dysentery or choleraic pains. One very prevalent, and, I fear, the most common reason for using opium is as an aphrodisiac. In the present morally low condition of this country the use of aphrodisiacs is very extensive. Both men and women among the Mahomedans use opium for this purpose. It is quite common for people to recommend opium for this purpose. It is especially recommended for those who have reached the age of forty, or who have married wives much younger than themselves. And as no Hindu widower can get a new wife above ten or twelve years old, the proportion of elderly men with young wives is very considerable. Prostitutes and the frequenters of their houses almost invariably use opium as an aphrodisiac. Then, as to whether the habit is easily relinquished at once or gradually. To relinquish the opium habit seems extremely difficult. In my intercourse with the people this point has impressed me very deeply. I have not yet found any exception among them in the firm and openly expressed conviction that "no opium consumer can ever give up the habit." The way the people spoke on this subject led me to make much use of the illustration in preaching amongst them. I was always sure that my audience would admit it as an axiomatic truth. I tried the same illustration again only a few days ago upon a Calcutta audience with the same invariable, most marked, and emphatic assent. As a further proof of it the following incident came before my notice in a striking way just the day after the event. A man had brought himself and family to become a prey upon his relatives through this opium habit. Being refused money to buy the drug and preferring death to the misery of the craving, he hanged himself. In another case a man who had owned property adjoining our mission house, after bringing his family to degradation and death, spent the last months of his miserable life haunting opium dens and scraping the leavings from opium pipes. From what I have heard on this head it seems indisputable that opium gains a terribly powerful hold of its victims. As to the general tendency to increase the dose, I think there is a general tendency to increase the dose. It needs a larger quantity to give equal effect. One result of this is that not infrequently opium-eaters take just a little too much and lose their lives. This danger was first brought to my notice forcibly some years ago. A member of the Nawab of Murshidabad's band, a Eurasian, had a wife and two children attending our Hindustani service in Berhampore. He was an opium-eater. He took an overdose and died, and his wife and family became a burden for years upon the European community. Since then I have often heard of such cases. One or two such cases are reported almost

monthly in our Calcutta papers. There was at least one case reported in September and two in October. And for one case thus reported we may be sure that there are many unreported throughout Bengal, Behar, and Orissa. Then as to the results of the habit physically, mentally and morally. Scientific evidence on the physical and moral results of opium-eating and smoking will be given by medical men. I shall speak only as an unscientific observer, for years in close contact with the people, deeply interested in their welfare. Physical effects: (1) one of the most noticeable is the extreme emaciation that results from opium consumption. It renders many of them peculiarly miserable objects to look upon.

2594. In the case of those who smoke opium, you are referring to those who smoke it in excess?—Certainly to those who smoke it in excess. Also another exception should be made which is very clearly and forcibly illustrated in the district in which I have worked. There is the Jain community, a wealthy community in the cities of Azimgung and Jeagung. They are a wealthy community. They are a vegetarian community. They partake generally of milk and ghee and sweetmeats. That seems to counteract the emaciating effect generally. In the city of Murshidabad the emaciating effect is very marked because such a large percentage of the people are opium victims. Emaciation can, however, be warded off for a long time by the wealthy through the large use of milk, ghee, and a liberal diet generally. (2) A second physical effect is indolence. Without knowing it I once employed an opium-smoking Hindu carpenter on the Mission boat. He was a young man and understood his work very well, but somehow the work made scarcely any progress, and at last I dismissed him in disgust. Afterwards I saw him in a gooli den, and the whole thing was explained. Another man of a respectable class and good education I watched and conversed with for years. Year by year he grew thinner and more indolent. I often urged him to leave off opium but to no purpose. He would agree with all diatribes against it, but smiled incredulously at the idea of giving it up. He used to ask me why our Government did not give up tempting the people to become opium consumers. In a city like Murshidabad, where the population is largely Mahomedan and where such a proportion as nearly 90 per cent. use opium, the emaciation and indolence produced by the habit are very marked. Hundreds of times as I have preached among the crowds of that city, I have felt most painfully what miserable specimens of humanity they were. In no other city or village has the superficial aspect of society struck me so painfully. And it is in such a city that the genuine effects of using opium can be best discovered. Some years ago I found that as a consequence of the indolence and expense attending the habit, nearly all the property of the city was drifting from Mahomedan into Hindu hands. There are other physical effects of a serious nature arising from the extensive use of opium as an aphrodisiac. But upon these I need not enlarge. It is only too well known how grave are the physical consequences of giving unnatural stimulus to sexual appetites. Mental effects: lethargy of intellect as an ultimate consequence seems to be the principal mental evil arising from the use of opium. In time it dulls the natural activity of the brain and produces a drowsy and listless state of mind. Only once have I heard it spoken of in connection with a case of hopeless insanity in a young man; but then it was associated with ganja smoking and other vices, so that it would be hard to say what share opium had in the result. Moral effects: (1) these probably arise as indirect results from certain direct effects upon physique, mind and pure. Indolence, strong craving and heavy expense are well established facts connected with the use of opium. These necessarily tempt all but the wealthy to get money by any and every means. Non-payment of debts, lying, cheating and stealing are merely the natural outcome of the immense strength of these temptations. Nearly three years ago I sold a cow to an opium-eater, and up to the present it does not seem to have occurred to him that there is any need to pay. The same individual undertook to collect rents. I believe he did so, but the landlord has not seen any of them. It is also very commonly understood by the people, particularly in times of Pooja, that they must be always on the watch against those who take opium, because they are peculiarly liable to take brass lotas and clothes, and anything else they can pick up. (2) But the most serious moral as well as physical aspect of this question is the one directly connected with the use of opium as an aphrodisiac. Anything which stimulates the lustful passions of men and women must have a most disastrous moral effect both upon themselves and society. The natural strength of these passions lies at the root of some of the greatest moral evils of the world. The large use of anything therefore that increases

Rev. W. B. Phillips. that natural strength must always be regarded as one of the gravest dangers and curses of society.

2595. Have you anything to tell us with regard to the medical use of opium as a protection against fever or as a protection against the debilitating influences of malaria?—On this point, of course, my evidence is of a popular, and necessarily not very important kind. I may say that I have never heard opium spoken of in our district as being used as a protective against fever. I do not believe that it is any protective against fever. That is my personal belief. Murshidabad is supposed to be a malarious district, but I never heard the people speak of opium as a protection against malarious fever. They speak of quinine: that is the great thing that is used, but not opium.

2596. Do you think that opium enables the working people to get through a greater amount of bodily toil?—The opium-user will say that he cannot do without it: but there is no general belief in its necessity or value to enable people to do their work. It is a capital thing to make them go to sleep.

2597. Have you anything to say to us as to your impression with regard to the view which is generally taken by the native community with reference to the opium habit as being immoral, or in any sense disgraceful?—Opium-smoking is almost universally regarded as a disgraceful habit, but opium-eating does not seem to arouse such general censure. The opium-eater does not make himself such an object of public knowledge, nor indulge his habit in such filthy dens. The whole surroundings of smokers in *gooli* and *chandu* are extremely disgusting; and the appearance of many of them is wretched in the last degree.

2598. Turning to the action of the Government in relation to opium, have you any observations to offer, with reference to the licensing system? Do you consider that the existing system tends to the spread of the habit, and do you wish to offer any criticisms upon the attitude of the Government in relation to the licensing system?—I believe that the existing system of licensing is inherently and hopelessly vicious, and tends decidedly to spread the habit of opium consumption. The sale of licenses by auction puts the highest possible pressure upon purchasers to push the sale. In some cases such pushing is their only chance for making a profit, seeing that competition at auction has driven them to the very verge of gain and close to the abyss of loss. It is a self-acting system for giving Government the biggest returns with the least trouble. It is the very system adopted by the Romans with their taxes when they cared not a jot what happened to the people in the provinces, so long as their own coffers were filled easily. It exercises a steady pressure, acting all along the line, to promote increased consumption. No temporary check, through some sudden new move, stops that steady onward progress towards larger consumption. This system and its effects greatly weaken the force of all Government assurances as to benevolent intentions. High officials sometimes feel hurt because the public do not accent their statements as to the Government intention to restrict the sale of opium and other things. Without in any way reflecting upon the honesty of Government officers, I would yet wish to put in a word for the public. Take my own case. I have lived for 18 years in this country, and watched the steady increase of excise revenue; and have all along taken an active interest in trying to check the growing influence of drugs and drinks among the people. I have watched the higher price given at auction sales for licenses, and reflected much upon the inevitable tendency of the system to let loose upon society a growing number of growingly greedy shopkeepers. As a result of these 18 years' reflection and experience, I have reached the conclusion that under all the circumstances Government cannot reasonably expect the public to accept such assurances of benevolent intention.

2599. Do you see any analogy between the granting of licenses for the sale of opium by the Government of India and the granting of licenses for the sale of liquor by the Government at home?—The Government at home is distinguished greatly from the Government of India by its relation to the traffic in opium. The Government at home is not responsible for the production of alcohol in the way that the Government of India is responsible for the production of opium: I hold that the Government of England, in dealing with the licensing of alcohol, is also at present in a very guilty position with regard to the welfare of its subjects: but I do not care to distinguish very seriously between the positions of the two Governments.

2600. You think both, from the point of view that you take, deserve condemnation?—Yes, I do.

2601. Do you think it desirable to prohibit the sale of opium in this country, except for medical purposes, and do you think that the public opinion of the people of India would favour the adoption of a measure which would restrain or prohibit the sale of opium, excepting for medical purposes?—I do think it is most desirable that the sale of opium should be prohibited in India, except for medical purposes. As to whether public opinion would favour the adoption of this measure, I may say that a certain class of superficial patriots, whose loud claim to represent public sentiment I strongly challenge, is just now echoing the alarmist cry about revenue and losing sight almost entirely of the moral aspects of this question. Another faction is composed of opium victims. But leaving out these two classes, I believe that the sound good sense of the people at large would heartily support Government in limiting the sale of opium to medical uses; and the best elements of Indian society would gratefully welcome such action on the part of Government.

2602. Can you offer any suggestion as to the mode in which the loss of revenue to the Indian Government resulting from such a course of policy as you recommend could by any possibility be met?—I would join in supporting Dr. Thoburn's suggestion of a small tax upon tobacco. It is so extensively used, and is so comparatively harmless, that increase of consumption is not a thing to be seriously dreaded. Moreover, increase in that direction is almost impossible, the people already take about as much as they can. I have long thought of this as a source of revenue, but never till lately felt prepared to advocate the measure. The *Daily News* of this morning, in an article upon Dr. Thoburn's evidence, has this sentence:—"Of course, if the Indian revenue continues to be inadequate, there is no other resource; it may be necessary to put a tax on tobacco; but to gratuitously fling away the opium revenue, for no reason whatever that any sane man could accept, in order to put a tax on so innocent a luxury, we had almost written necessary, as tobacco, would be too monstrous." Now, the very argument which this writer puts forth as to the reason why a tax should not be put upon tobacco is one of the strongest reasons in my own mind for recommending the tax. After a great deal of reflection on this subject, I am coming more and more to this conviction, that Governments must tax innocent commodities, and that in time they will be forced to it even in England. The next move in public opinion is likely to be towards local option; and even the working classes are coming to see that local option will mean to them shutting up a large number of public houses; and shutting up these public houses will lessen the revenue from alcohol, until I believe the time is coming, when England will have in alcohol a less gigantic evil to deal with than it has at present, and when it will get the courage and nobility of character to put its foot down on that evil, and say: "We will not carry on our Government as we have done, so much on the fruits of this most dangerous thing." It is, therefore, my strong conviction that Governments should look for their revenue to innocent and necessary substances. As it is, the virtuous part of the public is compelled to live, as it were, upon the vice of the vicious. For my own part I am not willing to eat my bread and butter at the expense of families that are going down to misery and degradation through the use of alcohol or opium. I protest against it.

2603. You have expressed yourself with great strength of feeling with reference to the abuse of alcohol at home. It is the case, is it not, that at home the most earnest men in the movement for the suppression of the opium traffic in India are connected with the temperance movement at home?—I believe so.

2604. The two movements are in a sense inter-dependent?—I believe so.

2605. Is there anything further that you would like to state?—I should like to say a word upon the present sale of opium as encouraging suicide. In 1876, whilst teaching in our English school at Berhampore, a student of the Entrance Class rushed in greatly excited, asking for leave to go home as his mother had taken opium. With great difficulty that life was saved. Naturally this case shocked me very much, but I have never till recently turned attention to the great frequency of such suicides. At the early part of this year, especially, I began to remark how often suicides by opium appeared in our daily papers. I would respectfully recommend that the Commission should have returns of opium suicides for one year prepared. I believe that just one year's extracts from newspapers would show a startling result. On the 6th of September last I commenced noting them, and continued this until September 23rd. During

those seventeen days there were five clear cases of suicide and three cases of death from overdoses, in which the suicidal attempt was not so clear. Of these, two were women, and three were young men under 22. Of these latter, two were students at college. It is my conviction that if any poison should be guarded strictly by Government, because of the dangers of its use for suicide, opium is pre-eminently such a poison. It is of all poisons the one which must be naturally the most attractive to a suicide. It presents death in its easiest and most delightful form to one who has reached that state of mind. I believe that its free sale does greatly encourage suicide.

"How oft the sight of means to do ill deeds
Makes ill deeds done."

2606. (*Sir William Roberts.*) You spoke about opium being used as an aphrodisiac; of course you know that there are other aphrodisiacs used than this?—Yes, I do know that.

2607. A great number, are there not?—I believe so.

2608. Do you think that a pious Hindu or a pious Mahomedan would consider himself as acting immorally in taking an aphrodisiac?—I doubt it.

2609. What is your impression in regard to the use of opium with reference to longevity?—I have made no remarks upon that question, and I scarcely feel in a position rightly to speak on that matter.

2610. You said that opium-smoking was regarded as degrading amongst the people that you laboured with, but not opium-eating or drinking?—Yes.

2611. Have you resided in China?—I have not.

2612. I understand that the position you take up is to bar all alcoholic liquor and opium but not tobacco?—Not tobacco.

2613. You are in favour of tobacco?—I cannot say that I am in favour of it, but it seems about as innocent a thing as there can be of that kind.

2614. Have you ever tried to explain why nations like those of Western Europe—Christian nations generally—notwithstanding their use of alcohol, are so prosperous as compared with other nations that do not use alcohol, or only a little?—I believe the great secret of the prosperity of the Western nations is the higher standard of morality generally that has resulted from the religion of Christ.

2615. Then you admit that the use of alcohol in Europe has not prevented that influence from operating in a favourable sense?—Just so.

2616. But does not that appear to you an odd paradox?—No. I think there may be so much good in a nation as to enable it to throw off even a great deal of evil without its interfering with general progress, particularly in comparison with other nations that have perhaps all the evils with very little of the correctives.

2617. It has never struck you that as a possible view that, although alcohol does an enormous amount of harm to individuals, it may nevertheless do a great deal of good to those who consume it moderately, and that the good done in that way may balance the evil that it does?—I am not able to take that view, although, if alcohol were universally moderately used, I should never be a total abstainer, but I feel that the evils are so many and so serious that it cannot be thus treated.

2618. (*Mr. Pease.*) You stated that the result of the opium habit was to transfer the property in Murshidabad from the Mahomedans to the Hindus. Will you explain that?—It happens in this way: the Hindus are less under the power of the opium habit, they have therefore more money. These Murshidabad people spend so much in opium and suffer so much from its degrading influences generally that they give a chance to men of wealth to buy their property, so the Hindus have practically been stepping into their shoes all round in that city.

2619. You say it is a more prevalent vice with the Mahomedans than with the Hindus?—Yes.

2620. You said you had observed for some time past an increase in the price given for licenses to sell opium. Have you any figures that you can put before us on that subject?—I have not.

(*Chairman.*) The Secretary says that the Commissioner of Excise can furnish official figures on the subject.

2621. (*Mr. Wilson.*) You told us that you had a great deal of experience in the Murshidabad district until recently?—Yes.

2622. May we take it generally that your evidence relates especially to the Murshidabad district?—Yes.

2623. And if there was other evidence from other parts of India, it might not necessarily conflict with yours?—Decidedly.

2624. I have some vague idea of what the word "Poojah" means; I should like to hear your definition?—It is the religious worship of the Hindus.

2625. At any time?—Yes.

2626. I thought you spoke of it as relating to some particular season?—The term is applied to regular worship and also to special occasions. The special occasions are those to which I alluded in my evidence, when large crowds of people gather together and the opportunities for selling are very numerous. All the pilgrims are warned, in fact they know themselves, that they must watch against opium-eaters or smokers.

2627. You spoke of two kinds of smoking—chandu and gooli?—There is chandu and madat. Madat, I believe, is synonymous with gooli-smoking.

2628. When you spoke as to how far opium is used medicinally, was that from the general impression that you gathered from the people themselves, or have you had a conversation with the native doctors?—I have not had much conversation with the native doctors on that point.

2629. The impression you have given us is chiefly derived from the people themselves?—From what I have seen of their habits.

2630. Lord Brassey asked you a question about the temperance movement and the anti-opium movement in England as being inter-dependant, and I understood you to say you thought that they were?—If I put it in that form it would scarcely represent my views. What I mean is that as a rule the enemies of alcohol are the enemies of opium, that probably most anti-opiumists are anti-alcoholists.

2631. But if you can imagine that the anti-opium agitation completely collapsed in England, do you think it would have any impression on the temperance movement in the sense of inter-dependance?—Not the slightest.

2632. Perhaps you are aware that some prominent members of the Anti-Opium Society are not temperance men at all?—I was not fully aware of that fact.

2633. Perhaps you are not aware that Mr. Donald Mathieson and Dr. Legge are neither of them connected with the temperance movement in any way whatever?—I was not aware of that.

2634. (*Mr. Mowbray.*) Can you tell me the proportion of the Mahomedan population of Murshidabad and the Hindu population?—I believe in Murshidabad they are nearly half-and-half.

2635. What is the total population?—1,250,000 I believe by the last Census; it used to be 1,353,000.

2636. I may take it then that there are about half a million Mahomedans?—About that.

2637. And you said that 90 per cent. were consumers of opium; I suppose you mean of the adult males among the Mahomedan population?—I have not made that statement; I have confined my statement to the city of Murshidabad, not to the district.

2638. Do I understand that the population of Murshidabad is upwards of a million?—Yes.

2639. And that practically half of that population is Mahomedan, and 90 per cent. of the Mahomedan population are consumers of opium?—No; Murshidabad District is distinct from Murshidabad City. Murshidabad City is the former Capital of Bengal.

2640. Then you do not mean that the population of the city is a million?—Oh dear, no.

2641. Would you tell me what it is?—What I have said as to the population applies to the district.

2642. What were you referring to when you said that 90 per cent. of the Mahomedan population were consumers of opium?—I was then referring to the city of Murshidabad.

2643. What is the population of the city?—I am not perfectly certain, but I believe it is 56,000.*

* Note.—Mr. Phillips desires to put in the following figures showing the population of the Murshidabad city in 1881:—

Hindus	22,719
Mahomedans	15,818
Others	694
TOTAL	39,231

Rev. W. B. Phillips. 2644. Is half of that Mahomedan?—I could not answer exactly—more than half I should say—much more than half.

22 Nov. 1893. 2645. Then is your experience limited to the city or to the district of Murshidabad?—No, it spreads over the district also.

2646. And is what you have told us about the city of Murshidabad good as to the district of Murshidabad?—No; it is not.

2647. Will you tell me what are the proportions of the population in the district of Murshidabad?—That I am unable to say.

2648. Your remarks as to the 90 per cent. referred to the population of the city only?—Yes.

2649. Then, taking 90 per cent., or more than half of the population, do you think it would be possible with due regard to the public opinion of that city, entirely to prohibit a practice indulged in by so large a proportion of people?—Certainly; with a proviso similar to that which the Government is carrying into effect in Burma, allowance being made for present consumers.

2650. You would have a registry made of present consumers; how will you propose to carry that out?—I suppose that would be the method.

2651. Do you think it would be a practical method?—I feel that is a question for Government officials more than for myself. If it were not practical, they would find another mode.

2652. You have expressed your belief that public opinion would support a prohibition of this kind. I wish to know what grounds you have for saying that public opinion would enforce such a prohibition in the case of so large a proportion?—My dependence is of course not upon the public opinion of Murshidabad City, but upon the public opinion of India, that is, the public opinion of 280 million people, contrasted with the public opinion of 56,000. I believe if Government had at its back the public opinion of, say, 200 million, it could afford to deal strongly with the public opinion of some 56,000.

2653. Are you able to speak with as much confidence as to the public opinion of 280 million of people that you have not been brought into direct contact with, as you can with reference to the opinion of the smaller number with which you have been brought into direct contact?—I feel confident that the public opinion of these opium-smokers would not agree with it, so that in that case the analogy breaks down; but with regard to the whole population of India, I express my belief generalizing from particulars, but of course I can scarcely be reasonably expected to offer anything like a guarantee that this opinion is absolutely correct; it is my opinion.

2654. I think you also told us that opium-smokers say that they could not work without it, but in your opinion that is not so?—I did say that opium-smokers would say that they could not work without it, and there is another class would say that they could work without it. I do not think I went further than that.

2655. Your opinion was that it was not a correct idea on their part?—As far as they are concerned, I think they do believe that they could not work without it, and it may be that it is true, although I have had conflicting evidence from one who called anti-opiumists mad fanatics. He said they could work without it, because they were obliged to do without it in jail.

2656. I do not want to go into any one else's evidence. I want to ask whether in your opinion there is a general idea among these men that they cannot work without it?—I think that certainly.

2657. Therefore I presume they would object to be interfered with?—Doubtless.

2658. I suppose you would admit the truth of the proverb "that the man who wears the shoe knows where it pinches"?—Yes, I think that is correct.

2659. (*Mr. Fanshawe.*) I understand you to describe the effects of opium-smoking on an urban Mahomedan population in Murshidabad?—It would be more correct, as far as the city of Murshidabad is concerned, to say that I have described more largely the effect of opium-eating.

2660. May I take it that you describe the effects of opium-eating on an urban population such as you find in Murshidabad?—I do not wish to confine my remarks as applying only to these cases; my own dwelling, for example, was 7 miles away from the city, in Berhaupore, where also the evil effects of opium are known.

2661. But taking it broadly, that is the class you are referring to generally as using opium to excess?—Yes; I think so certainly.

2662. Outside the city of Murshidabad, can you tell us what the proportion of opium-eating would be to opium-smoking?—No.

2663. Is smoking much more common than opium-eating, or much less common?—I cannot say accurately.

2664. You have been in the habit of visiting a great number of villages for a series of years in this district?—Yes.

2665. Has it come within your experience that opium-eating is resorted to at all as a stimulant in the malarious parts of Murshidabad?—No, it has not.

2666. Among the Jain community to which you referred, is the opium habit one of eating or smoking?—Mostly eating.

2667. The members of that community are good business men, I presume?—They are.

2668. And would the remarks that you have made with regard to opium leading to lying and cheating and not paying debts apply to that community?—No, they have not the temptation: I exempt all wealthy men.

2669. You exempt the wealthy community?—Yes, they are not under temptation.

2670. You said it was quite common in the city of Murshidabad to recommend the use of opium as an aphrodisiac: would you kindly tell us by whom you mean?—I wish to consider that remark as enlarged far beyond Murshidabad and as applying not only to Mahomedans, but to Hindus and very largely through society.

2671. By whom is it recommended: by their native doctors?—By one another, by friends.

2672. Recommended amongst themselves?—Amongst themselves.

2673. You recommend that the use of opium should be prohibited except for medical purposes; speaking generally, what do you include under medical purposes; do you mean that opium should only be sold on medical prescription?—Yes, I should think so.

2674. Like other medical prescriptions?—By qualified medical men.

2675. Throughout the districts?—I think there is a system now in India of both English practitioners and Kabirajis.

2676. Then you would mean that opium should only be supplied on the certificate of a qualified practitioner according to the European system, or a qualified practitioner according to the Native system, including both?—Yes.

2677. With your knowledge of the country, would you say that opium generally is used as what I might call a domestic remedy in cases of dysentery, rheumatism, pains, and so on, in many villages throughout the districts, apart from what the doctors would recommend?—I believe it is, particularly for lumbago, rheumatism, or pains of the body.

2678. If it is used generally as a domestic remedy, how would you provide for cases of this kind in future should it be necessary to have a medical certificate, European or Native?—I should like to say that I have never attempted carefully to work out this, nor do I pretend to have any scheme in my mind, but I believe that a scheme may easily be devised. Of course medical practitioners could give a certificate or some prescription by which I suppose medicine of that kind could be got regularly in certain quantities.

2679. With your knowledge of the country you must be well aware that there are many vegetable poisons to be found in almost every village?—That is so.

2680. Do you wish us to understand that your experience has been that poisoning by opium is a much more common form of suicide than by any other poison?—I believe it is much more largely used, and that a comparison with any other poison would reduce the comparison almost to an absurdity.

2681. But if you had not opium, do you think that anybody wishing to commit suicide would be debarred by any difficulty in finding poison according to the present conditions of life?—My impression is that in the case of most suicides a little difficulty goes a long way, and that they should be protected to the utmost extent to which Government can protect them. I believe a man gets so under the influence of depression that if the way of getting free, as it were, of the burden, were not easy, it would probably be a sufficient deterrent, and then common sense would return and he would not wish to commit suicide.

2682. But is the way not easy in the presence of the large number of poisons growing almost in every village?—I do not think it is so easy.

2683. Would it not be easy to substitute any one kind of poison for another?—I do not think it would; if I did, I would not recommend it. I think that all poisons should be, as far as possible, suppressed.

2684. With your knowledge of Indian life you must know that a great number of suicides are committed every year by native women throwing themselves down wells?—Yes.

2685. Does not that come within your knowledge?—It does not come within my personal knowledge.

2686. But you think that is generally correct?—I should say so.

2687. The well in India being used as a means of committing suicide?—I cannot say that it has come prominently before me. I dare say that any one in the North-West Provinces would be more likely to hear of it. I believe it is a common way of committing suicide among native women.

2688. (*Sir James Lyall*.) You attribute the wretched appearance of the Mahomedans to the prevalence of the opium habit. Is it not common in India in the old Mahomedan cities, particularly decayed ones, which were formerly capitals, that the population has a weak and degraded appearance?—My experience of old Mahomedan cities is limited to Murshidabad, and therefore I am not in a position to answer that question.

2689. You refer to the use of opium as an aphrodisiac; is it not usually understood to be the case that from very early sexual intercourse and other habits impotence is unusually common among men in India and often comes early, and that for this reason opium and many other drugs are in unusually large demand as aphrodisiacs?—Well, that may be a fact, but I do not believe that the opium taken as an aphrodisiac is taken with the intention of procuring offspring. It is taken more for increasing sexual enjoyment. I believe that answer will apply almost universally in reference to the use of opium.

2690. You think it is taken not by men who are disposed to be impotent, but by men ordinarily capable of sexual intercourse who take it to get an excessive enjoyment?—I think it is taken by both classes, the object being the pleasure that it may produce.

2691. You say that the existing system of licensing is vicious, putting the highest pressure on the vendor to spread consumption. Is that a theory, or have you any personal knowledge or experience of the special methods by which such vendors spread the sale?—I know such vendors; I know one particularly who used to be a student in our own school, and I know that their object is to try and establish as many shops as they can.

2692. They are not allowed to do that, are they?—That is their object; they try.

2693. Before the thing is put up for auction the number of shops is fixed and no vendor can after that establish

more shops; he knows when the auction takes place, how many shops are going to be allowed?—I had especially in mind the fact that in the time of Sir Rivers Thompson, I made a strong effort to get one of his shops closed and succeeded in that effort. Our Temperance Society took the matter up, and I know how very strong was the opposition we had to meet with on his part. This also I know from conversation with the people that they try to tempt as many as they can into this habit, particularly in the different outstill districts.

2694. The vendor I suppose sits in his shop; he does not advertise in the paper or go round about hawking the thing. I should like to know if you have any knowledge of any special way of increasing the sale which he has beyond that of any other shopkeeper who sits in his shop?—The shopkeeper is not usually the man who buys the license. In the Murshidabad District there were only five principal licensees, and all the shops throughout the district came under them; they put in their shopkeepers.

2695. Have you any knowledge or is it theory, of any special way by which they spread the sale?—I am not prepared to call it theory, if you watch the way in which they gather the people.

2696. That would be one way; have they any system of gathering the people? That is what I wanted to ask you, whether you have any knowledge or experience of that?—I have not any knowledge of any special way. I depend more upon what I hear of the pressure that they put upon people in trying to increase their sale.

2697. You say that the Government of India is specially responsible for the production of opium; is it not also to be credited with the restriction of opium in India as a whole, and high taxation of what is consumed or exported?—I think Government is to be credited with that intention in late years.

2698. I mean with a restriction of production in India as a whole?—I heard on this Commission from Sir David Barbour that the Government production has remained the same for a number of years.

2699. In the greater part or nearly the whole of British India and a very large part of the Native States do you know that through the instrumentality of the Government opium has been extinguished?—That I understand.

2700. And what opium is consumed or produced is very heavily taxed?—That I know.

2701. (*Mr. Wilson*.) With reference to the question about licenses, I understand that it is the case that a certain number of shops is mentioned in the licenses?—I am not sure of that.

2702. Is it not the fact that that number can be increased by the consent of certain officials?—I am not clear on that point.

2703. If I say it is, you are not prepared to say that I am wrong?—I am not prepared to say that you are wrong.

The witness withdrew.

Mr. SITA NATH ROY called in and examined.

2704. (*Chairman*.) What is your occupation?—Banker and Zemindar, and Secretary to the Bengal National Chamber of Commerce.

2705. I understand that you wish to speak to us with reference to the consumption of opium on the moral and physical condition of the people of Bengal?—Yes.

2706. It is a well-known fact that the consumption of opium in this Presidency is not restricted to particular classes or districts, nor does caste impose any restriction on the consumption of opium?—It is more or less taken by all classes from the highest Brahmanical caste downwards, but it is more generally consumed in the Central and Western than in the Eastern parts of Bengal. It would not be going too far to affirm that a considerable portion of the population of Central and Western Bengal take opium while its consumption in Eastern Bengal is much more restricted. The disparity in the use of opium by people of different parts of the Presidency is mostly due to the great prevalence of malarial fevers in Central and Western Bengal; Eastern Bengal being less subject to these afflictions. There is a deep-rooted belief that opium is a prophylactic in malarious diseases. The consumption of opium is largely confined to adults above 40 years of age, for it is in advanced life when the meridian of life has passed, that opium is deemed a necessity as a means to

ward off the many ills which flesh is heir to. People living in low and marshy lands, and those who have to undergo severe physical labour and fatigue and to submit to night exposure, deem it a necessity to take opium in moderate doses, as it is supposed to prevent chill and cold and to give sustained energy and vigor. Young men seldom, or only under medical advice, indulge in the use of opium. With reference to the effect of the consumption of opium on the moral and physical condition of the people, my views are that those who use opium moderately do not suffer any ill effect; on the contrary, the general impression, bordering on conviction, is that the moderate use of opium is beneficial; that it is a panacea for many diseases, and that its tendency is to prolong life. Native physicians concur in holding that opium is a reliable prophylactic against malaria and chill. It brings certain relief to those who are suffering from wasting diseases, diabetes, consumption, rheumatism, gout, and bowel complaints; when other treatment fails, patients are invariably recommended the use of opium. The consumption of narcotics in some form has been in use in this country from time immemorial. The Rajputs and Sikhs, the two most martial races of India, are said to be the largest consumers of opium, and yet they are not only the most prolific and vigorous, but the sturdiest of the people of this country. As regards the evils attending the use or rather abuse of opium, they

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are as nothing in comparison with those caused by alcohol. Not a single crime can be ascribed to the use of opium. Who ever met with an opium-eater beating his wife and children, quarrelling with his neighbours and creating public disturbance? We daily meet with the sad spectacle of people dead drunk from the use of alcohol, reeling in the streets of our large cities in a disorderly and unconscious state and incapable of taking care of themselves. But who ever met with an opium-eater behaving in this fashion? At least the uproariousness and wildness caused by the use of alcohol are not visible in the case of opium. A man under the influence of opium is less harmful and less dangerous than one excited by the use of alcohol or of other native drugs.

2707. What do you say as to the disposition of the people of Bengal as to the use of opium for non-medical purposes?—As a rule there is no disposition among the people, especially the higher classes of this Presidency, to use opium for any but medical purposes. The rich and the poor alike do not hesitate to take opium when occasion arises, but they do so under medical advice. I should be wanting in candour if I were not to state here that some (though the number is very small) among the lower classes in our larger cities do take opium as a means of pleasurable excitement. There are opium dens visible here and there in our large cities where *chandu* and *madak*, different preparations of opium, are smoked by a few who may be designated the scum of society, but this is a vice which cannot be charged against the higher classes.

2708. Will you tell us anything you wish to say with reference to the disposition of the people of the Province of Bengal to bear in whole or in part the cost of measures for the prohibition of opium?—It is superfluous to ask the people of this country whether they are disposed to bear in whole or in part the cost of prohibitive measures. Can it be supposed that while the masses of the people of this country are proverbially poor, mostly living on one meal a day, and that while they are literally groaning under numerous direct and indirect taxes, they should be disposed to pay additional taxation to recoup the heavy loss that must inevitably follow the prohibition of the manufacture and sale of opium in British India? As to the financial aspect of the question, is it reasonable to throw to the winds a magnificent revenue of about six millions in tens of rupees at present derived from an unobjectionable trade in deference to the well meaning but mistaken views of moralists and irresponsible persons, and then to ask the people of the country to recoup the deficiency by the payment of additional taxation? No one knows better than the gentleman in charge of the financial portfolio of the Government of India how difficult it is to raise money in this country from taxation, and due weight should be given to his representations. Lands in this country, besides bearing the weight of a heavy revenue payable to Government, have, in infringement of the permanent settlement, in violation of the solemn compact entered into with the landholders, of late been saddled with the payment of two different cesses, namely, road and public works cesses, while trade, commerce and the different professions have been taxed to the uttermost by the imposition of an obnoxious income-tax. Better sources of revenue are hardly available, and any attempt at fresh taxation would arouse the greatest indignation and discontent everywhere throughout the length and breadth of India. Indeed, the imposition of further burdens would be a cruel injustice. Hence, on financial grounds, it would be highly impolitic to abandon the revenue derived from opium, for which there seems no practicable substitute.

2709. Now let me ask whether in your view the growth of the poppy and the manufacture and sale of opium in British India should be prohibited, and whether you think it would be practicable to enforce a prohibition of that kind?—There does not seem to be the slightest justification for prohibiting the growth of the poppy and the manufacture and sale of opium in British India while other stimulants of a far more objectionable character are available, while drunkenness reigns rampant here, especially in Europe, and while the country is being deluged with the spirits manufactured here and the imported brandy, gin and rum, or noxious liquors under those names, it is absurd to talk of abolishing the manufacture and sale of such an innocuous article of commerce as opium, which certainly is not so harmful to society as alcohol. Should opium be abolished, people will have recourse to narcotic drugs and alcohol, and an unlooked for market of large dimensions for European liquors would be opened here. So long as philanthropists and moralists in England cannot persuade the British Parliament to surrender the large revenue amounting to about 28 millions of pounds

realised from the liquor traffic at home, and adopt strong legislative measures for repressing the use of intoxicating liquor, it is a mere mockery to ask the Government of this country to prohibit the manufacture and sale of opium. But what would be gained by such prohibition? China has long cultivated the poppy, and the amount of opium manufactured there is much larger than that imported from this country, and in the absence of that pure product, the Chinese would themselves supply an article far more obnoxious. While the Indian opium being very superior and considered a great luxury is confined to the well-to-do people, the home-grown opium, which is not so refined and is much cheaper, is consumed by millions of people. The only consequence of abolishing Government trade in opium would be either to throw the drug open to free trade, or to hold out an incentive to Chinese for the much larger manufacture of less pure opium in their own country. While the Chinese would go on smoking their pipes with home-grown opium, the Government of India, which can hardly make two ends meet, would for nothing be sacrificing a revenue of six millions tens of rupees at the bidding of a number of well meaning but mistaken philanthropists, who perceive not the beam in the eyes of their own people. It does not seem possible to effectually prohibit the manufacture and especially the sale of opium in this country. Government may prohibit the growth of the poppy in British India, but it cannot and should not, consistently with justice and without giving rise to serious unpleasantness, prohibit the growth of the poppy in the States of the Independent Chiefs of Central India. With the abolition of the opium trade in British India, a greater stimulus would be given to the growth of the poppy and the manufacture and sale of opium in the Native States, and opium would continue to be imported and smuggled into British territory, China and elsewhere, and it would be costly and extremely difficult, if not unpleasant and unsafe, to prevent it by a system of excise which would be intolerable. The revenue derived from opium is one of the principal sources of income in the Native States of Central India, and to ask them, without any reason, to forego it, would be asking too much of them. Nor can the payment of adequate compensation induce the Central Indian Chiefs to prohibit the manufacture of opium in their territories, for their subjects have been accustomed to the use of opium from time immemorial, and a habit so deep-rooted cannot be easily abandoned. The fact is, the prohibition of the growth of the poppy and the manufacture and sale of opium in this country would not only throw the Government into extreme difficulty, but bring serious loss to ryots and landlords alike and to many thousands of people engaged in opium factories.

2710. Do you think that any change short of prohibition should be made in the existing arrangements for regulating and restricting the opium traffic in Bengal and raising a revenue from that source?—The present system of Government monopoly seems to work admirably, and I cannot suggest any change in it. It imposes a great restriction on the consumption of opium. With the abandonment and withdrawal of the Government monopoly, several powerful joint-stock companies would be floated for the manufacture and sale of opium, and some of the very gentlemen who are now loudest in their declamations against opium might be shareholders in such a thriving and lucrative business.

2711. Does that conclude what you wish to say in your examination-in-chief?—There is one thing more I should like to say in reference to what has fallen from Mr. Phillips as to the wretched condition of the Mahomedan population of Murshidabad. My belief with reference to the wretched condition of the population of Murshidabad is that it is more on account of the prevalence of malaria that they present such a wretched appearance. The fact that a large number of the population of Murshidabad do take opium is on account of the prevalence of malaria. I know it from my personal contact with the people living in and around Calcutta where there is a great prevalence of malaria. The people in and about Calcutta do take opium, and those who are stricken by malarial fever necessarily present a wretched spectacle. It is my belief that it is not on account of the use of opium that such a sad appearance is presented, but on account of their being stricken by malarial fevers.

2712. (Mr. Pease.) With reference to your previous answer as to joint-stock companies, I should like to ask what ground you have for such a statement?—That is my belief.

2713. That gentlemen who are at present denouncing the opium trade are so insincere that they would take part in that business?—I do not mean to say that.

2714. Then what do you mean?—I mean that although I might not take alcohol, still I might take shares in a wine business.

2715. (*Chairman.*) A pure hypothesis?—A pure hypothesis.

2716. (*Mr. Pease.*) What special grounds have you had for forming an opinion upon the physical effects of opium?—As a merchant and zemindar I have had experience among several classes of people. Living in the mofussil and in Calcutta, daily coming into contact with a large number of people, I know a large number who consume opium without any ill effects from the use; indeed, they tell me it is very beneficial for their health.

2717. Are you personally interested in the opium business or in the employ of those who are?—I am not in any way interested directly or indirectly.

2718. Is opium largely used in the district from which you come in cases of fever instead of quinine?—In one part of the country, I mean at Dacca, there is no such thing as malarial fever, consequently the consumption of opium, as I have said, is very limited. It is in Western and Central Bengal that the consumption of opium is larger.

2719. (*Mr. Wilson.*) Will you tell me whether the general remarks you have made in reference to its use for medicinal purposes are based on personal knowledge or on what your friends have communicated?—Not on personal knowledge, but on what I hear from my friends as to the effect of it. I myself do not take opium.

2720. Do I understand that you are here as representing the Chamber of Commerce?—Yes.

(*Chairman.*) I believe it is the Native Chamber of Commerce.

2721. (*Mr. Wilson.*) You have not said much as to its effect on commerce, on which I expected to hear a good deal; have you anything to add on that subject?—I never dealt in opium. I have but little knowledge on that subject.

2722. Supposing the sale and cultivation to be largely restricted or abolished, in what way would it affect the Chamber of Commerce as a commercial body?—In this way: if the consumption and export of opium to China were less, in consequence of the restriction, the Government revenue from opium would be less, and in order to recoup the deficiency the Government might impose fresh burdens on the people including zemindars and merchants who would not relish it.

2723. In any other way?—The people also would not like it because in many instances they are obliged to take opium, and if it could not be had easily they would be dissatisfied.

2724. That is a matter in regard to the social life of the people; I am speaking particularly from a commercial point of view; have you anything to say except that there is a fear of additional taxation?—There are persons, especially some big Jew gentlemen, who deal in opium, and some Marwari gentlemen who deal in opium, and perhaps they would be inconvenienced if the consumption and production of opium were restricted.

2725. Are they members of your Association?—Some Marwaris are members of the Association.

2726. I think you said you regarded opium as a panacea for many diseases?—Yes.

2727. You mentioned particularly malaria?—Malaria, rheumatism, gout, bowel-complaints, and diabetes: in all these cases opium is very largely taken, and the Kabirajis prescribe it.

2728. I asked about young children?—Not necessarily children; it may be that children as well as adults are all liable to attacks of malaria.

2729. My question is, are not children especially liable to be affected by malaria?—I am not aware of it.

2730. Can you tell me whether, as a matter of fact, opium is given to children or not. You say it is useful in later life?—I do not know whether it is given to children. I come mostly in contact with grown-up people, and they tell me that they use opium as a prophylactic against malaria, that they derive great benefits from its use.

2731. I think you said that many of these people you are speaking of are extremely poor and only get one meal a day?—Large masses of the people.

2732. But although they have only that one meal a day they find money for the opium?—Not necessarily. Opium is taken by all classes of people, rich and poor alike, but perhaps those who live on one meal a day can hardly spare money for opium.

2733. In reference to the taxation, you are aware that the proposal of the Anti-Opium Association in England is that any additional cost in loss of revenue should not fall upon India?—I was not aware of it until I read it in yesterday's papers.

Mr. Sita Nath Roy.

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2734. Now that you are aware of it, does it not somewhat modify the opinions you have expressed?—I do not know whether they will indemnify the ryots, the landholders, and the people of Central India. It might be that they will be disposed to give the millions of money which the Government of India would lose, but I do not know whether they would indemnify everybody that would lose from the suppression of the opium trade.

2735. Do you consider that the ryots would suffer much?—I believe so.

2736. You think it is a very profitable crop?—It is one of the most valuable crops.

2737. Are you aware that in several recent opium official reports reference has been made to the difficulties in getting it cultivated?—I am not aware of it.

2738. If you were to see such statements in official reports, would it modify your opinion that the ryots are very fond of the crop?—I believe the advances of money made by the Government of India are an inducement to the ryots to cultivate land for the poppy.

2739. Very likely, but do you think it is the most profitable crop they have?—One of the most profitable.

2740. You have referred to the Native States. Is it not the fact that the growth of opium is now prohibited in some of the Native States?—I am not aware of it.

2741. Are you not aware of any Native States in which it is prohibited?—I am not aware of it.

2742. Do you know anything about Mysore?—No.

2743. Are you aware that the revenue from opium has been diminishing a good deal of late years?—Yes.

2744. And that with the constant increasing growth of the poppy in China there are considerable fears that opium will further diminish?—It is diminishing, but that is no reason why it should be forcibly suppressed.

2745. If it is steadily diminishing, some means will have to be found to meet it?—It will be many years before it is completely diminished.

2746. Suppose England to be willing to make a very substantial contribution now in order to get rid of what many persons object to in this traffic, do you not think it might, if it were possible, be a good bargain for India to get English money, and not to see this revenue gradually dwindle away until it comes to nothing?—If the Government gave a guarantee that they would remit every year 6 millions of rupees, and at the same time indemnify all the ryots, landholders, and subjects of the Native States of Central India, and also allow the use of opium for medicinal purposes, I think we should not have the least objection.

2747. You have referred to the drink traffic in England and the revenue derived from it. If there were to be some material alteration made within a few years in our liquor laws in England and if we showed some anxiety to get rid of that curse that would destroy the force of your argument about the opium traffic in that respect?—Still we would not like to abandon the opium traffic, because to us it seems that opium is not so harmful and dangerous as alcohol. Opium, it appears to us, is an innocuous article of commerce.

2748. That was not my question. I thought you introduced the question of the liquor trade in England and pointed out the inconsistency in that respect?—Yes.

2749. Then, if England were to make some distinct advance in reference to its own liquor laws, that would destroy that part of your argument?—What I meant was that in that case they could consistently ask the Government of India to put restrictions on the export of opium to China.

2750. (*Mr. Mowbray.*) You said that on certain conditions with regard to the payment by England you thought it might be possible to restrict the use of opium in India to medicinal purposes?—Yes.

2751. Have you formed any plan in your own mind as to the way in which that could be carried out?—Not at all.

2752. (*Mr. Haridas Voharidas.*) Did I understand you to say that you think opium does good and not harm to the people who use it in moderation?—Yes.

2753. Not for medical use only?—As far as I know, it is used mostly for medical purposes, and if it were not, still it would do no harm.

Mr. Sita Nath Roy, 22 Nov. 1893. 2754. You do not think it is a vice?—The immoderate use of it as a means of pleasurable excitement, as a means of debauchery, is condemnable, but the moderate use of it, especially as our countrymen use it for medicinal purposes, is not condemnable.

2755. (*Sir James Lyall.*) Two missionary gentlemen who have given evidence before the Commission, have suggested that a tobacco tax might be imposed to make good the reve-

nue lost by the prohibition of the cultivation of opium; what do you think would be the general idea in India of such a proposal?—There can be only one answer to it. The whole of India as a man would protest, because the lower classes and the higher classes also, especially the lower classes, cannot do without tobacco. A tax on tobacco would be highly resented by the people and produce the greatest amount of discontent and indignation; it is the last thing that Government should do.

The witness withdrew.

(*Rev. W. B. Phillips.*) As one of my statements has been traversed, I should like to say that my remarks, with

reference to the appearance of the people in Murshidabad, apply to the city only, and not to the district.

Adjourned until to-morrow at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

ELEVENTH DAY.

Thursday, 23rd November 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
" WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
" A. U. FANSHAWE.

MR. ARTHUR PEASE.
" HARIDAS VEHARIDAS DESAI.
" H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

The Reverend THOMAS EVANS called in and examined.

Revd.
T. Evans.
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2756. (*Chairman.*) Will you state shortly the length of time you have been in this country and the nature of the work upon which you have been engaged, and generally describe the nature of your position and occupation?—I have been in India for 38 years, and I have been engaged in mission work until lately, when I retired. For the last few years I have been more specially engaged in the promotion of temperance work among the natives of India.

2757. What means have you had especially of ascertaining the social habits of the people of India regarding the use of opium?—I would say at the outset that my chief attention with regard to the Indian "Abkari" Department has been devoted not so much to the opium question as to that of strong drinks.

At the same time I have not mixed up, as a missionary, with the people of India for the last 38 years without having had numerous opportunities of discovering that the use of opium, more or less, is a prevalent vice among them, if not more so than their indulgence in alcohol. Indeed, in many cases opium finds free admission into many wealthy families where strong drink would not be tolerated.

The *Shastras* of the Hindus, as well as the Koran of the Mahomedans, strongly prohibit the use of alcohol, while, as far as I am aware, opium is not thus forbidden. I heard yesterday from a native gentleman of high caste that this drug is more or less in use among all classes of the people of India. The simple fact that opium produces such a large amount of revenue to the Government is at once a proof of its popularity. In the North-West Provinces alone no less than Rs. 8,41,270 was realised by way of opium revenue in the year 1892, while in Oudh there was the sum of Rs. 1,08,753; and in both cases there was an increase over the previous year. The revenue from opium and hemp drugs in the Punjab for 1891-92 was Rs. 6,19,595 and for 1892-93 Rs. 6,49,330. This same sort of increase is seen in nearly all other parts of India, and specially so in the Central Provinces. As to the use for which the people of India generally consume opium, while no doubt many use it medicinally, yet I am of opinion that this is not the general use for which it is taken. It is common to hear of poor mothers giving it to their children in order to put them to sleep while they are away at work, and of late years this practice has greatly

increased in the case of women who are employed at the various factories. Only the other day I was told by a reliable authority that great havoc is made among little children in such cases by overdoses of opium which at times is given them. Then if a wife is jealous of her husband it is a common practice to resort to opium to put an end to life. But from all I have been able to gather in my intercourse with the people, I find that the drug is chiefly used on account of its aphrodisiacal properties in order to force into activity the exhausted powers of nature and to stimulate and excite lust. Before I had been six months in India I was told by a brother missionary who used to distribute grain to the poor on Sundays, that it was a common thing for the beggars to ask for a bit of opium to promote sexual intercourse, and often since that time the same request has been made to myself. I have been told more than once by native doctors that the use of opium for this purpose is as common as it is sad and degrading.

2758. Can you give any special cases of opium victims that have come under your observation; and at what age do you find that the opium habit is generally formed?—As to any special cases that have come under my immediate notice and with which I have had to do, I can just now call to mind the following instances. One case is that of the "*pundit*" who taught me the Hindi language and whose name was *Paramanund*. He was a Christian convert at Agra, and during the Mutiny was killed at Muttra. This man had been for years, while yet a Hindu devotee, in the habit of eating opium. Every possible effort was made to cure him of the habit, but all was in vain. I have often seen him walking along by my side with his eyes closed, and it was with the greatest difficulty I could keep him awake while teaching me the language. He himself often said that he deeply felt the disgrace of his position, but that he could not possibly live without his daily dose of opium. Another case was that of a young Brahmin, who was a fine Sanskrit scholar. He became, I believe, a true convert to Christianity at Allahabad in the year 1870, and he often preached with me in the bazaar. I was not at first aware of his opium propensities, although I could see a strange restlessness in his eyes and some eccentric conduct. At last it all came out and his sad story was, that some years before some old woman had persuaded him to take opium as a preventive from cold.

The dose went on increasing by degrees until at last he had become a slave to the habit. I did all in my power to get him to give up the vice, but I utterly failed and was compelled at last to give him up as a hopeless case and turn him out of the mission. Another case was that of a tinsman in Allahabad. This poor victim looked so emaciated and wretched that I one day asked him if he was ill. He said, "Yes, Sir, and I cannot be cured." I answered, "Why?" His pitiable reply was "I am a *kaidi* (prisoner), shut up in 'the prison of *'afeem'* (opium) and cannot possibly find a way "out." I pitied the poor fellow, and in order to induce him to make a strong effort to conquer the vice I offered him 5 rupees if he kept from the opium for five days, and I asked his master to watch over him. He held out for three days and then broke out saying that no amount of money could compensate for the horrible craving for the drug which made his life a burden. A common expression with opium-eaters when they cannot get the drug is to say "*sub budden futt 'jota hai*;" that is, "the whole body is going to pieces." Such is the agony of the fearful opium crave that the poor victim who suffers from it will beg, borrow, or steal in order to secure a fresh supply of the drug. Such, in brief, has been my observation of opium victims, though of course the instances above given were extreme cases. At the same time it should not be forgotten that opium, like alcohol, is a crave which grows on one insidiously and like a deadly hydra folding its slimy coils round its victims by slow degrees until at last the fearful craving crushes its votaries to death. I have found that, as a rule, opium habits are formed in early life by mothers administering it to their children. Then there are other cases in which men take to the indulgence of opium and *bhang* and *ganja* and *charus*, when they resolve to lead the life of religious ascetics, as nearly all devotees in India indulge largely in stimulants, which among them is not considered a disgrace, for they are freed from the trammels of social life, as they suppose.

2759. Does that represent all you wish to say as to the difficulty which it is alleged is experienced in relinquishing the use of the drug when once the habit has been contracted?—As to the question whether opium victims ever give up the habit, while I would not say that there are no exceptions, yet I do say that as a rule they do not give it up. In proof of this I may state that during my travels through India, from the extreme north to the south, for the last four years, to promote temperance work among the natives, while I have been able in connection with the Anglo-Indian Temperance Association to organise about 130 anti-alcohol societies which include about 100,000 members, I have not been able to find a single person willing to give up the use of opium, and I have often been asked to say that members need only sign against liquor. As far as my experience goes, I do not think that five per cent. of confirmed opium-eaters, and not one in 1,000 of *chandu*-smokers, ever relinquish the evil habit till death sets them free from the terrible bondage.

2760. Are you of opinion from your experience that the opium habit tends materially to the shortening of life?—I am not prepared to make any statement on that point.

2761. What do you consider the most injurious method of taking opium; and do you think that the opium drug is a preventative against malaria or fever?—It would appear to me that opium-smoking is much more deleterious in its effects than that of eating or drinking it. The fumes of the poison seem to affect the lungs and through them the blood with greater virulence than is the case when otherwise taken. We full well know that the smoking of *chandu* (which is clarified opium) is much more injurious than that of eating or drinking the drug. This may account for the fact that the Sikhs in the Punjab and others as well, who use opium as a drink with their food, do not suffer nearly as much from its evil effects as others do who smoke it.

2762. (*Sir William Roberts.*) Does that apply to opium-eating and smoking in India?—In India.

2763. Not in China?—I know nothing about China.

2764. (*Chairman.*) What have you to say about opium being a preventative against malaria?—As to the question whether opium is a preventative from the effects of malaria or not, I am not competent to give a reliable opinion, but if it be so, it seems strange that our benevolent Government, which supplies cholera pills free of charge to people living in places where that sickness prevails, should not be equally liberal in supplying opium pills to its poor subjects residing in malarious districts. And further, if opium is such a powerful prophylactic, how is it that, while the Chinese in Burma may enjoy the boon, it is strictly forbidden by law to allow the native Burmans either to sell or to purchase it? Another strange mystery about this question is this, that, while it is supposed that opium is good to those who

live in British territory, strange to say, the subjects of Native States are forbidden to enjoy this boon by the cultivation of it in their own native country. The Government of India has made a treaty with the State of Mysore in Southern India by which the cultivation of opium in that country is strictly prohibited, and, if I am not misinformed, the same restriction is enforced upon other Native Princes in India.

2765. Have you any remarks to make as to the result of closing the licensed opium-smoking shops in India?—With regard to the closing of *chandu*-smoking dens by the order of Government, I am sorry to have to say that that order has been so far sadly neglected, and it may be that the chief reason for that is found in the issue of a confidential circular, circulated at the order of the Commissioner of Excise in the North-West Provinces in July 1892. That confidential circular I will now read:—

"Confidential. No. 1 of 1892, dated 26th July 1892.

"From T. Stoker, Esq., C.S., Commissioner of Excise, North-West Provinces and Oudh, to all Commissioners and Collectors, North-West Provinces and Oudh.

"Sir,—You are already aware that henceforth the *chandu* and *madak*-smoking is absolutely prohibited on the premises licensed for the sale of the drug. It is impossible to doubt that this prohibition will be followed by the opening in many places of unlicensed places of resort where smokers can obtain the facilities which they require, and that such places will have to be kept under observation, both for general reasons and also with a view to prevent the use of illicit opium. As the law now stands, the authorities have no power to suppress consumption on premises where opium or its preparations are not sold. There is nothing in the law to prevent any one opening a saloon for the accommodation of opium-smokers who bring their own *chandu*. He can supply pipes and lamps and service, and charge a fee for their use, and the law cannot touch him unless he is detected selling opium or its preparations, or found in possession of more than the legal quantity. On this point the opinion of the Board of Revenue is that it is not altogether advisable that such places should be suppressed. Collectors should watch such establishments carefully so as to prevent the sale thereof of illicit opium. The known conditions of *chandu* smoking render the maintenance of some common place for the consumption of the drug an almost absolute necessity. No effort should be made to suppress such places, as it is better that they should be known, and thus be liable to supervision."

I presume that any further remarks from me on this circular are unnecessary.

2766. What in your opinion, so far as your experience goes, are the results of indulgence in opium?—As to the results of indulgence in opium, little need be said, as it is a fact as well known, as it is sadly deplored, that the results are, and must be, degrading and disastrous. Physically, the body, with all its complicated functions, becomes in a large measure paralysed. Languor, listlessness, and laxity of nerve and limb set in as a natural consequence of opium poisoning. The brain is clouded over by the fumes of the deadly drug, and no doubt the moral nature is lowered in tone and character, and becomes so defiled and corrupted that the keen sense of right and wrong is in a large measure annihilated.

2767. Turning to the cultivators, are you of opinion that they are glad to have the opportunity of using their fields for sowing poppy?—As to the question whether or not cultivators object to use their fields for sowing poppy, I have reason to know that they would rather not do it. During a residence of ten years in Monghyr, a place surrounded by opium cultivation, I have often asked the people if it was their own wish to plant the poppy. The answer, as a rule, was to this effect:—"No, sahib; it is a great trouble, and expensive too, but what are we to do?" "It is the order of the Sircar (Government), and we are bound to obey." Besides this, it is not a fact that the Opium Department have a staff of highly-paid officials whose duty it is to visit the villages and to offer large advances of money to those who will consent to cultivate opium? It may not be too much to say that this is the bait which hooks on the cultivators to this work, and that without it the probability is, that few, if any, of them would of their own accord give up their fields for poppy cultivation. I have also been told, but I have had no proof of it (it is very difficult to find evidence), that the Putwa, the man whose duty it is to look after the land and see what it produces, often gets presents, backsheesh, from the Sircar to induce the people to cultivate opium. Of that I have no positive evidence; but it is said so. I have every desire, as a loyal subject (which all Welshmen are) to give the

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Indian Government all possible credit for its good intentions, and I deeply sympathize with its financial pressure. At the same time one cannot forbear asking why not be consistent and say: "We need the revenue and therefore we cannot give up the opium trade, or the liquor, or the hemp drug traffic." This would be straightforward. But, further, if the Government could see its way wisely to renounce all revenue derived from the vices of its subjects, knowing that that which is morally wrong cannot be politically right, then it would act a noble part that would command the approval of the Most High. Great Britain lost nothing, but gained, by the payment of 20 millions sterling for the emancipation of its slaves in the West Indies, and if our Government in the East Indies would but follow that noble example, the Great God, who commands the wealth of the Universe, could and would more than repay the loss, and cause the financial as well as the political basis of our British rule in India to be established in righteousness and to be fixed upon a rock as firm as His own eternal promises to reward all those who put their trust in Him, who is the King of Kings and Lord of all.

2768. You have stated in strong terms the objections which you entertain towards any sanction being given by the Government of India to the traffic in opium. Do you entertain similar objections to sanction being given by a Government, whether the Government of India, or the Government at home, to a traffic in strong drinks?—The English Government in England does not traffic directly in strong drinks: it is not the proprietor of the concern. In India, the Government is the proprietor and the promoter of the whole concern. I think that that makes a great difference.

2769. You are aware that witnesses who have appeared before us on behalf of the Anti-Opium Association do not concur in that view: they hold an equal objection to what is known here as the Bengal monopoly system, and to the Bombay system, under which licenses and export duties are levied; but the Government is not directly concerned in the matter?—I do not think myself if the Government simply levied a prohibitive tax upon the opium, cultivated and exported, the Government would be as responsible for it as it is at present.

2770. (*Sir James Lyall.*) By prohibitive, do you mean a tax which would amount to prohibition?—Yes, in a large measure so.

2771. (*Chairman.*) If the tax were not sufficiently onerous to practically prohibit, you would regard it with the same moral objection as you entertain to the Bengal monopoly system?—If Government confines itself to taxing the article and not producing it, I think it would rid itself of its moral responsibility.

(*Chairman.*) That view which you are now expressing has been put forward very strongly by some, but there are witnesses who have appeared on behalf of the Anti-Opium Association who do not concur with your view.

2772. (*Sir James Lyall.*) You say that the order to close chandu shops has been sadly neglected?—Yes.

2773. You apprehend that this is due to the confidential circular?—Partly.

2774. What meaning do you attach to the circular? What results do you attribute to it?—The meaning I attach to it is that the chandu-smokers took encouragement when they heard of this to carry on the trade.

2775. But how do you think they heard of it, because it was an expressly confidential circular?—These confidential things very often leak out, and people who are financially concerned, very often find them out very quickly.

2776. Is not what is stated in the circular correct, that such shops cannot be suppressed by law, as the law stands at present?—They may not be able to suppress them, but I think that where it is known by Government that they are carried on, efforts should be made to suppress them.

2777. How can it be done, if there is no law?—The law was that chandu dens should be closed.

2778. The law was that none should be licensed; that no dens should be licensed in which opium could be sold.—Would you kindly allow me to read an extract from my own diary bearing on this subject.

2779. Will you answer that question first? You said that the order was that chandu shops should be closed?—Chandu-smoking shops, not chandu-selling shops: the order never included that. The people are still allowed to sell chandu, but not to meet in a special place to smoke it.

2780. But if the law does not prevent a man opening a saloon in which people can smoke chandu, as long as chandu is not sold in that shop, if that is the law, how can the Magistrate prevent the saloon being opened? The

circular states the law.—I am not at all sure in my own mind that that was the spirit of the law. If it was, it was a very imperfect law. Here is an extract bearing on this subject. I quote from *Abkari*, April 1893, page 67:—
"Chandu shop.—We now went down a most filthy, narrow lane, and there saw a shop for selling chandu. The owners are Jhanguo Khabeab and Syed Abdul Janur. There is a second chandu shop in Begum Bazar belonging to the same people. Close by the first shop is the "smoking den"; they rent these places, pay Rs. 3 for the chandu shop, and Rs. 4 for the big den, about 40 feet long and 20 broad. We went there about 9 A.M., and the place had then thirty smokers inside, most of them lying down, some asleep. In the evening they told us that some fifty or sixty come, and among them one woman of a bad character. The chandu is prepared in the shop, the other side of the road, and is sold at about Rs 50 per seer to the smokers, most of whom can only afford to get one or two annas worth per day. Some smoke as much as 4 annas worth daily. Mr. Evans:—Has not the Government issued an order to close all opium-smoking dens? How then do you keep this? Shopman:—That I don't know, and don't care. I was told when I took my license to sell chandu that I could have a smoking den if I only put it 22 feet apart from the chandu shop. I have done that, and now I can have as many smokers as I like in my den. Mr. Evans:—Who told you you could do this? Shopman:—The Excise Officer, Babu Hari Mohun. So I am quite safe, as the den is 22 feet away from the selling shop; you may measure it if you like." That is all the difference that it made,—that the smoking shop was removed 22 feet away from the selling shop.

2781. When the order was passed it was well known that it would be avoided?—I am happy to be able to state that this confidential circular was condemned and cancelled and recalled by the order of the Secretary of State.

2782. I wish to know what you mean when you recommend that the Government should give up a revenue derived from the vices of its subjects: do you mean by this that poppy cultivation, liquor distilling, and hemp cultivation should be prohibited, or that they should be left alone?—It would never do to leave them alone.

2783. What do you mean, that they should be prohibited?—Yes, prohibited.

2784. Liquor-distilling, poppy cultivation, and hemp cultivation?—Yes; but I would say by all means that a sufficient quantity of opium should be grown for medicinal purposes.

2785. How could you do that?—By restricting certain portions of land for the cultivation of a certain amount of poppy. That would be a very easy thing to do.

2786. How would you distribute the small amount of opium you would allow to be produced? Would you allow it to be distributed among the people?—I would supply all the hospitals and medical stores with opium, and give it on the certificate of a medical man.

2787. You mean medical men trained according to European methods?—Native or European. They would give a certificate that so much opium was wanted for medicinal purposes.

2788. Do you think these certificates could be relied upon?—I am afraid they could not always be relied on in the case of natives.

2789. Do you not think that a great many people would set up immediately as *Vaidis* and *Hakims* in order to get the power to give such certificates?—It is possible that they would: but there are difficulties in every reform.

2790. I think you would create a most valuable new profession?—It would not be as bad as the present system in use.

2791. (*Mr. Fanshawe.*) I am not quite sure where your experience has been. Has it been in the North-Western Provinces?—I have lived in Agra and in Delhi, one year in Calcutta, ten years in Monghyr, and seven years in Allahabad, chiefly in the North-West Provinces.

2792. Have you had any direct experience of the Rajputs and the Sikhs, who are stated at times to eat opium as a matter of race? Have you had any experience of the opium habit among them?—I have had no personal experience. My information is from what I have heard with regard to them.

2793. You know the country very well, and you know the practical conditions of native life: has it been your experience that there is no habit of eating opium among people living in malarious districts? I was not quite sure what your views were upon that point?—I have not

observed such a practice myself, as far as my experience goes.

2794. Do you know the Central Provinces at all?—Very little.

2795. Dr. Rice, Surgeon-General, speaking from thirty years' experience in the Central Provinces, told us that there was a habit of eating opium in moderate doses among the people living in malarious surroundings; in fact that the habit grew out of the surroundings in which they lived. Have you had no such experience as that?—No.

2796. You stated that the habit is taken to in early life. Is that correct?—Yes.

2797. Did you mean it to be understood that the habit grows up from boyhood amongst the people who are addicted to the use of opium?—What I meant is that, as a rule, opium is administered by poor women who are mothers to their children, to quiet them, and put them asleep while they go to work. The children grow up inoculated with this opium curse.

2798. You do not mean that they begin eating or drinking opium as boys? You say that they are accustomed to opium as young children: do they give it up altogether, and take to it again, as men?—Some of them may do so.

2799. Do you think they go on with it through boyhood?—Yes.

2800. I was not quite sure what you said about native opinion on the subject. Do you say that native opinion was opposed to the use of opium generally?—I did not make use of that statement.

2801. Did you make any statement about native opinion generally on the subject?—I do not think I did.

2802. What do you think about native opinion generally; you have had good opportunities for observation?—What I think about it is this: that natives who are given to opium habits, would be against giving it up, but that those who are not given to opium habits, would be very glad to have the thing abolished.

2803. Let us come to particulars. Would you say that there is any such general feeling amongst the Mahomedans as you know them in the North-West?—The Mahomedans I found are more given to opium habits than the Hindus.

2804. Would you say that there is a general feeling on their part in favour of giving opium up?—I think not.

2805. What would you say is the general feeling amongst the village and agricultural people, the cultivators, on the subject?—I think they would be in favour of abolishing it.

2806. You spoke of the use of opium as an aphrodisiac: would you say that it is used as such among the villagers and cultivators?—Not as a rule.

2807. Would you distinguish from your experience between opium consumption in towns and in the country outside the towns?—I would.

2808. Would you say that the evil effect of opium is larger in cities than it is in towns?—Much larger.

2809. What do you think native opinion to be with reference to the difference between smoking opium and eating or drinking it?—I cannot tell.

2810. You do not know whether they regard opium-smoking, as practised in India, as different from opium-eating?—I know that there is much more opium-eating and drinking in India than opium-smoking.

2811. But you do not yourself know what native opinion on the two points is?—I do not.

2812. (*Mr. Mowbray.*) With regard to that confidential circular to which you have referred, are you aware that it was moved for, and presented to the House of Commons?—I am not aware of it. Is it a fact, may I ask?

2813. You may take it from me that it is so. Then you are not aware either I suppose, that the subsequent correspondence with regard to that circular was laid before Parliament?—No, I am not.

2814. You have referred to some despatch from the Government of India, in rather strong language. Have you that despatch before you?—No, I have not.

(*Mr. Mowbray.*) I think it would be advisable that the despatch should be presented.

(*Chairman.*) The Secretary will obtain a copy of that despatch. Perhaps you may wish to see it inserted in the appendix?

2815. (*Mr. Mowbray.*) I think it would be better that we should have it, and that the story of this confidential circular should be completed. (*To the witness.*) With regard to your own personal experience, do I understand you to say that you have found it easier to induce people in India to

join anti-alcoholic societies than anti-opium societies?—It is very much easier.

2816. Would you draw from that the inference that there is a stronger feeling in favour of opium?—The conclusion I draw is, that it is harder to give up opium habits than drinking habits.

2817. I suppose you would be prepared to admit that that would increase any difficulty in a general prohibition of the use of opium?—Yes.

2818. Have you ever tried to form an idea of how you could prohibit the use of opium, allowing it to be used by those who have used it before?—I have no doubt it would be a very difficult work, and that it would take years to accomplish it.

2819. You referred to the case of Burma: have you any personal knowledge of Burma?—I was in Burma for three months, three years ago. That is all.

2820. I think the law in Burma has been altered since that?—That may be: but that was the law.

2821. With regard to your statement that opium-smoking is more common among the Mahomedans than among the Hindus, do you attribute that at all to the fact that alcohol drinks are forbidden to the Mahomedans by their religion?—I am sorry to say that though it is forbidden, Mahomedans in these days go in for alcohol, drinking almost as freely as the Babus of Calcutta.

2822. Do you think that if they were prohibited from taking opium, they would fall back upon alcohol?—I do not, as a rule: some might do it.

2823. I do not know whether you quite understand my question. My question was, whether, if you prevented Mahomedans getting opium, would they not take to alcohol?—It is possible that some of them might.

2824. (*Sir James Lyall.*) You have spoken of associations for the prevention of indulgence in alcohol; were they composed of people addicted to the use of alcohol?—In a very great measure they were addicted, but some were not. The principal members of that association are high-caste Brahmins and educated native gentlemen.

2825. Most of them addicted to alcohol?—Not most of them: we will say about one-half.

2826. (*Mr. Wilson.*) Who constitute the greater part of those who have joined these associations that you have been forming?—Educated Hindus, chiefly high-caste people.

2827. Some of whom have been addicted to drink?—A great number of them.

2828. Do you mean addicted in the sense of taking drink and becoming intoxicated?—Yes.

2829. And some are not addicted to drink?—Some are not.

2830. You say about half have been addicted to drink?—That is only an impression.

2831. You spoke about opium being prohibited in Native States? You referred to cultivation?—Yes.

2832. Consumption of opium is not prohibited?—Oh fear not. But it is British opium.

2833. It was only cultivation that you referred to?—Cultivation is prohibited, but consumption is not. It is a monopoly.

2834. You told us that in some place you were at, I think Monghyr, you thought that the cultivation of the poppy was not popular with the natives?—I did not find it popular.

2835. Have you had that kind of testimony on several different occasions from different persons?—While I was in Monghyr, not in any other place. I have no personal evidence. At Gya I have heard the same thing from very reliable authority.

2836. You have said that they could use their land for better crops?—Yes.

2837. Has it ever been suggested to you what crops they could cultivate in preference?—The natives have found out recently that the cultivation of sugarcane pays far better than opium. Opium cultivation, to begin with, is very uncertain. If a shower of hail should fall at a certain time of the season it is all destroyed, and the natives lose in consequence. Then it requires the best of their land. It requires manure and a great deal of labour in collecting it from day to day.

2838. The sugarcane is the chief thing that you imagine might be established?—I should think that wheat would also be more valuable to the people as a rule than

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- Revd. T. Evans.* opium. I may add that it is not the ryots, the cultivators, who get the profit.
2839. Who gets it?—Chiefly the Government and those who are between the Government and the ryots: I mean the under native officials.
2840. Of course the Government gets this large revenue from it. You do not mean that the Government gets any other profit?—No. It purchases opium at from 4 to 5 rupees a seer, and sells it in India for from 16 to 20 rupees.
2841. You spoke of some of the minor officials getting backsheesh?—I mean the native underlings.
2842. Are you sufficiently acquainted with the matter to know who those persons are and in what way backsheesh was given, and for what purpose?—I could not say who they are personally. I only give my impression from what I hear, *viz.*, that they do get presents from the Opium Department to induce the cultivators to lay out their fields in poppy cultivation; but I have no direct proof of it.
2843. I have understood that it is a fact that these persons or some of them are paid partly by salary and partly by commission: in that case the commission would be what you call backsheesh?—It may be so.
2844. You spoke of the advances that are made to them being a bait?—Yes.
2845. And I think you had previously said that it was the order of the Sircar?—That is their impression.
2846. That the order implies compulsion?—Yes.
2847. The bait implies inducement?—Yes.
2848. Do you think it is both, or which do you think is most potent?—Both. I think money is the most important part of it—the advance.
2849. As far as its being a question of the order of the Sircar, do you imagine any ill-consequences would befall these cultivators if they declined the order?—Many.
2850. Of what nature?—The tehsildar, the native revenue collector, and the putwa who are over them, the men who are paid by the zemindars, and partly, I think, by Government, to look after the produce of the fields and see what yield they give,—these people would so annoy them that they could not exist in that place. That is to say, they could not afford to live there; they would be so annoyed.
2851. If these minor officials are paid partly by commission, you mean they have a direct pecuniary interest in inducing people to cultivate?—I mean that.
2852. And you think they have some powers of annoyance which amount to compulsion?—Of that I am sure.
2853. (*Sir James Lyall.*) You said the tehsildar?—Yes.
2854. The tehsildar has nothing to do with the Opium Department?—No, he has to do with the revenue of land.
2855. Is it probable that the tehsildar would take the trouble to annoy these people?—I cannot say.
2856. But you have said so?—I do not remember that I said that the tehsildar interferes directly with opium affairs. I say that he would have power if he wishes to annoy them.
2857. But he has nothing to do with the Department?—That I cannot tell.
2858. (*Mr. Wilson.*) Upon that point do I understand distinctly that you have yourself conversed with the cultivators in the district of Monghyr?—Yes.
2859. And that from one and another you have had this impression?—Yes.
2860. Whether you could produce individuals or not, you have in your mind a very strong belief?—The men to whom I spoke may now be dead and gone; I could not produce them as evidence.
2861. With regard to the question put to you by *Sir James Lyall*, whatever this tehsildar is, he would have no direct connection with the matter; but it is in the minds of the people that in some way or another they would suffer: is that it?—I wish to make this statement, that any request made by a Government official, whether it be a European or Native, comes to the ryots of India as an order. They look upon it as a "hukum" (order). It means command of the Sircar, and they are afraid to disobey it.
2862. What I want to know is, if the tehsildar has not direct connection with the opium, is it your impression that the people believe in some way or another that he can exercise some annoyance also?—He would no doubt if he wished to do so; but whether he would do so or not I cannot tell.

2863. Do you think the people think so?—Oh yes, no doubt of it.
2864. Now about the dens. You read us part of a diary. Can you give us the date of that?—Dacca, Bengal, January 13th, 1893.
2865. Do you happen to know whether that was before or after the cancellation of the circular?—I think it was before the cancellation.
2866. You are not quite certain about that?—I am not quite decided.
2867. Do you know whether the cancellation of the circular was publicly notified in that part of the country?—I cannot tell.
2868. (*Sir James Lyall.*) The circular did not apply to that part of the country?—It did not apply to Bengal: it was a North-West Provinces circular.
2869. (*Mr. Wilson.*) Do you understand why the 22 feet was specially mentioned?—I cannot tell.
2870. Is that an Indian measure or anything of that kind?—I do not know that it is; but that is the measure which the man gave me. He said, "When I got a license, I was told that the smoking den must be removed 22 feet from the selling shop."
2871. But you do not know whether the 22 feet is or is not a measure, or a multiple of any Indian measure?—I do not know; I do not think it is, as far as I know.
2872. Did I understand you to say that this place, where they were smoking, was on the other side of the street?—On the other side of the road. There was a lane and the shop was on one side of the road, and the smoking den was on the other side of the road, 22 feet off.
2873. Did you ascertain the rent in each instance?—I did, and the name of the people.
2874. Did you find that these places were let to the same man?—Yes, let to the same man.
2875. Do you know whether this den had been used for the same purpose previously?—I do not know.
2876. (*Mr. Pease.*) Were there any women or youths in this opium den, as well as adults?—There were no women in the den when I saw it: there were some young people. I asked them if women came there, and they said, "One bad woman comes here in the evening."
2877. You alluded to the pressure which you represented as being put upon the ryots by the Government; do the zemindars in any way interfere with the ryots as to the crop they cultivate, or put any pressure upon them as to what the crops should be?—I have no doubt they do. The land belongs to the zemindars. It is only sub-let to the ryots. The zemindar is all powerful over the ryots.
2878. What would the zemindar's object be?—Perhaps he would have more profit by the cultivation of opium than he would make by other cultivations.
2879. Would you be able to make it a condition of letting the land that the poppy should be grown?—I cannot tell: I doubt that.
2880. (*Sir William Roberts.*) I think you said that you had been for over thirty years in India?—Yes.
2881. Mixing very freely with the population?—Yes.
2882. With which classes of society would you mostly mix?—I have mixed much more among Hindus than among Mahomedans.
2883. You have mixed equally among the better classes, the commercial classes as well as the poor and distressed?—Yes.
2884. What is your impression as to what we may call the distribution of the opium-eating habit; it is very common among Mussulmans and Hindus?—It is more common among Mussulmans than Hindus.
2885. What proportion of the adult Mussulman population do you think would eat opium?—That is a question to which I cannot give a precise answer, but I think I shall be safe in saying 25 or 30 per cent.
2886. Would it be more among the upper or the lower classes that opium-eating would be found?—I think it is more among the upper classes, because they can afford it better.
2887. It did not injure them very much so far as you saw, I suppose?—I did not see the evil effects of it upon them.
2888. You have been in the country a very long time. With regard to the prevalence of opium-smoking as

distinguished from opium-eating, what is your impression? Is opium-smoking more prevalent now than when you came into the country?—Recently opium-smoking has been put down by order of the Government, and that has diminished it somewhat: but before that, however, it was increasing.

2889. When you first came to India and mixed with the people you did not find opium-smoking so common?—No.

2890. You are clear upon that point?—Yes.

2891. You have no facts to give us?—I have not; but opium-eating and drinking is much more prevalent in India than opium-smoking.

2892. Your impression is clear with regard to the smoking habit—that is, smoking chandu. Do they make chandu in India?—Yes, it is simply boiled opium, with a little of the ash of the opium that has been consumed in the pipe, which is called insi. They boil it for hours. I have seen the whole process.

2893. They use it fresh from the caldron in which it is boiled?—Yes.

2894. They do not keep it?—No, they use it there in the den.

2895. Right off?—Yes.

The witness withdrew.

Mr. J. H. RIVETT-CARNAC, C.I.E., F.S.A., COLONEL OF VOLUNTEERS, and A.-D.-C. to HER MAJESTY, called in and examined.

2896. (*Chairman.*) I believe you have some documents you wish to put in?—Yes, I have some papers I wish to put in under orders of the Government. They are notes on the supply of opium prepared under the orders of the Government of Bengal, and two maps—one showing the cultivation and the outturn in the Behar Agency, and the other in the Benares Agency. They have been coloured in such a way as to give the Commission an idea of the extent of the cultivation and of the outturn. Green represents the cultivation drawn to scale; red shows the outturn drawn to scale.

2897. You are a member of the Indian Civil Service, as I understand, and you have held the position of Opium Agent at Benares?—Yes, I have been for thirty-five years in the Indian Civil Service.

2898. You have held a variety of official appointments in India?—Yes.

2899. For the last eighteen years I believe you have been in charge of the Benares Opium Agency?—I have.

2900. You have had very long service and have held high positions in this country? You have had the opportunity of forming your own judgment upon the question which has been referred to the consideration of this Commission, and perhaps the most important part of our inquiry is as to the alleged demoralising effects of the opium habit: have you any observations to give us from your long experience as to the effects of the opium habits upon those who resort to its practice?—I would say that no cases of the demoralizing effects of the opium habit have come under my personal notice.

2901. Dealing with different classes, what do you say as to the cultivation of opium and the members of your factory establishment?—Opium cultivators, so far as my observation goes, do not indulge as a class; but I would say, in explanation of that, that one has not very much opportunity of ascertaining when one sees people during one's tours or at the weighments or at the opium settlements. Unless one is a medical man and can examine them no conclusion can be arrived at. One cannot tell from the look of a man whether he is an opium-consumer.

2902. (*Mr. Pease.*) When you use the word indulge, do you mean a person who consumes opium at all or a person who consumes it to excess?—I should say a large number do not use it at all. That is, as far as my knowledge and observations go. I cannot pretend to speak with any authority as to the proportion of men who do or do not use it, or to the extent of the use.

2903. (*Chairman.*) The factory establishment, I understand, numbers about 4,000 workmen and women: what do you say about that?—The factory establishment is generally presided over by a medical man. I have constantly made inquiries from him as to whether the men in the establishment use opium or not, and I have been invariably told that they do not as a class. Undoubtedly there are some cases, but the number of cases, as a rule, is few. No cases have been brought to my notice of men who use it to excess, or, in fact, who use it at all.

2904. Turning to large cities, what is the result of your observations?—I have reason to believe, in fact to know, that the opium habit does exist in large cities; but my information has always been that it is an accompaniment, and generally a consequence, of many varieties of vice.

2905. (*Sir James Lyall.*) Do you mean excessive use?—Yes, excessive use.

2892. Your impression is clear with regard to the smoking habit—that is, smoking chandu. Do they make chandu in India?—Yes, it is simply boiled opium, with a little of the ash of the opium that has been consumed in the pipe, which is called insi. They boil it for hours. I have seen the whole process.

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2893. They use it fresh from the caldron in which it is boiled?—Yes.

2894. They do not keep it?—No, they use it there in the den.

2895. Right off?—Yes.

2906. (*Chairman.*) With regard to the people with whom you have been in close personal contact—your own servants—what have you to say about them? I understand you have had experience in the management of a transport train when you were serving as Special Commissioner on the Bengal Famine Relief in 1875: what do you say is the result of your experience?—In the case of my own servants, I had, and have at the present moment, a servant who is an opium-eater: my other servants tell me so. On one occasion we happened to be in camp in the Punjab, when the Viceroy received the present Amir of Afghanistan. I was taken up there on staff of the Commander-in-Chief. We had extraordinary and exceptional weather: it poured with rain much of the time. We were very far north in a very cold climate. Both Europeans and natives, especially the latter, felt the effects of the change of weather very severely. My servant who smoked opium was with me, and he was the only man who really stood the great inconvenience and distress of the weather. That is the only case that has come under my personal observation.

2907. You were speaking of a transport train.—With regard to the transport train, I had the honour to be Special Commissioner on the Bengal Famine Relief in 1875. There were a large number of carts and mules and ponies used to carry the grain down from the North-Western Provinces to Behar. I had to see to the transport and distribution of the grain. The Commander-in-Chief gave a large number of troops—several hundred—to man the trains. There were about fifty European military officers employed in the work. During that time I constantly saw men, troops and sepoy, who, I was informed, took opium. We had occasionally very bad weather, and these men often had very trying times of it: they had to work very hard. I have no personal experience of opium and no medical knowledge; but I was informed by the officers under whom these men worked that several took opium, and that the opium helped them through their troubles.

2908. Were you making a long march?—Yes; they had often not only to make long marches, but they had to get carts that had broken down out of the mire, and re-load mules that had thrown off their packs, and so on. The weather sometimes was very bad, and it was most difficult and tiring work,—very trying work. Indeed, it was acknowledged by Government afterwards to be very trying work.

2909. During the labours of the expedition, do you consider that the men who took opium seemed to be fortified for the work they had to do?—Yes; so far as my information went, it certainly helped some of them through their troubles.

2910. We have heard a good deal from other witnesses with reference to the administration of opium to young people; have you anything to say upon that point?—My evidence upon that point, I am afraid, cannot be of any value: I do not wish to take up the time of the Commission with reference to it, but I may mention I understand that there are many affectionate and devoted Indian mothers who administer opium to their young children in small quantities, which would seem to indicate that the use of the drug is not believed to be injurious. I only mention that as being the popular view of the subject; whether it is correct or not I do not pretend to say.

2911. Do you desire to offer any observations with reference to the appointment of a Royal Commission to make inquiries into the opium question at this particular

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junction?—Yes; I should like to be allowed to say that I leave the service almost immediately, and in a very short time now I shall be no longer an official: I thereforeshould like to speak rather as an outsider than as an official.

2912. I am aware that your service in India was specially extended for a short time in order that you might have the opportunity of putting us in possession of the views of one in your exceptional position and long experience in the matters with which we have to deal. I believe I am correct in saying that I owe it to your Lordship that I am here to-day. I may explain that it is quite evident that I could have left the country and the service before the Commission arrived, and I could then have escaped perhaps a not very easy duty, but I preferred to remain here and give such information as the Commission may require.

2913. Have you anything to say with reference to the appointment of this Commission? I am quite prepared to take what you say as coming practically from a person no longer holding an official position.—Perhaps I may be allowed to state that my position has been rather exceptional for a great number of years. I have not been in the line of the regular administrative service. During the last eighteen and a half years my appointment has rather been that of a merchant managing a large firm paid by Government. I do not think anyone would accuse me of being what is called over-official in my views. I desire to say that what I put forward now I do not put forward as an official, but as one who is just about to leave India, and has absolutely no personal or official interest in the matter at all. Under these circumstances I desire to be allowed to say that as a tax-payer, and as one having a stake in the solvency and tranquillity of this country, I regret the inquiry by a Commission in India at this stage, holding that no case has as yet been made out, by indispensable and exhaustive inquiry and convincing evidence in China, that the results of the trade are as injurious and demoralising as represented by the anti-opium party. The feeling of many here is that, to risk unsettling India now, and to incur expense by the presence of an influential Commission, which is popularly believed to threaten interference with the use of the drug in India, and to menace a valuable source of revenue, to which the people have been for ages accustomed, and which they regard with satisfaction, is unnecessary, unfair, and impolitic, if not, indeed, possibly dangerous. It is not unlike placing a man on his defence for murder, and involving him in all the expense and anxiety of a criminal prosecution, even before the death of the supposed victim has been substantiated by necessary evidence. I desire to say that this is the opinion which has been put before me by a large number of persons with whom I have been in communication. To a large extent I concur in those views. What has been put to me by a great many who are interested is, that it would have been right that the investigation of the Commission should first have been made in China and that a really good case ought to have been proved, before any risk was undergone of possibly disturbing the finances and the feeling of the people in India.

2914. You have explained your position to be that of a civil servant of long experience, and who is on the eve of retirement. I take it, we may infer from that that you have no personal interests in the maintenance of the present system?—Absolutely none except my pension.

2915. Supposing the present system of the Bengal monopoly were abolished, do you think it might possibly insure to your advantage?—I believe that if the anti-opium party carry the attack on the monopoly, I should, for the very first time in my life, be within measurable distance of making a fortune. If they do not, retiring as I do as an Opium Agent after nearly 19 years' service, my experience is worth absolutely nothing. If, on the other hand, the anti opium party could have persuaded, or even now can persuade, the Government to do away with the monopoly, and to put on a pass duty as in Malwa, I believe there would be many opium companies formed at once, and I have no doubt that I should be able to realize a very large sum of money as a promoter and possibly as Managing Director; and that the commercial value of my experience would be considerable, in being able to select officers from the European and Native staff to work for those companies.

2916. In a certain degree, all those employed by Government for working the monopoly would be in the same advantageous position?—That is my belief.

2917. As to the monopoly system, have you any remarks to offer which you consider a vindication of the system

which is now adopted by the Government in Bengal?—I understand that the system and the working of the monopoly are not so much assailed as its principle. Evidence as to the satisfactory working of the Department should perhaps come not from the Department itself but from the outside, and I believe that the whole body of officials and non-officials residing in the tracts to which the monopoly extends, the Government of the North-Western Provinces, the planters, merchants, and the cultivators themselves, would all bear witness to the careful, considerate and successful working of the Department. Complaints have indeed been made by the cultivators to the highest authority against the Agent personally. Several petitions were submitted to Her Majesty the Queen-Empress against me.

2918. What was the charge brought against you?—It was the only occasion on which a serious complaint was brought against me. It was not for attempting to force cultivation, but because I had, under the orders of Government, restricted the cultivation in certain districts. These petitions were addressed to Her Majesty, and were sent out here for disposal.

2919. (Mr. Pease.) Would you kindly say whose petitions they were?—They were the petitions of certain cultivators who were desirous of continuing to sow poppy, and were indignant at not being permitted to do so.

2920. (Chairman.) It is stated in some of the Parliamentary Papers, which have been placed before us, that in the view of some there is a certain compulsion exercised upon the cultivators to induce them to extend the area under the poppy. Have you anything to say upon that? I think, perhaps, what you were going to tell us as to the circumstances which led to those petitions would have a bearing upon that?—I am prepared to say unhesitatingly that official compulsion to cultivate the poppy is unheard of. I am talking of my own part of the world, the agency to which I belong; but I have no doubt that it applies equally elsewhere. The district administrative staff, by which I mean the Collectors and his subordinates, take no part in the operations of the Opium Department. I quite understand that any evidence of mine on this point may be looked upon with some suspicion after what has been said with regard to official evidence; but I have no doubt that there will be absolutely no difficulty in the Commission obtaining full independent evidence upon this head; but still I affirm that compulsion in the North-West Provinces is unheard of.

2921. When we visit the districts we shall hear more of it, no doubt. Have you any remarks to offer about the system of advances?—The cultivator is undoubtedly encouraged to sow with the assistance of advances; but this system, save that the advance bears no interest, is identical with that which has been found necessary from time immemorial in indigo and in almost every similar transaction with the Indian cultivator, or manufacturer, who has little or no capital at command. With reference to the point about there being no interest charged, I think it may be a question whether interest is charged or not. No interest appears in the books, but the Government pay a certain price, that is to say, a price they consider sufficient for the purpose, and it may be a question whether that price is not calculated so as to cover the interest. I may put it in this way. A tradesman sells you an article. He possibly does not tell you he is charging interest, but if he knows you are not likely to pay at once he will possibly put something on the price. In the same way it seems to me very possible that Government may say "We would give Rs 5-8 if it was not for the interest; but we will give the cultivator Rs 5 a seer only and that will cover the interest."

2922. Now I turn to the objections which have been advanced to the monopoly system. It has been objected to on economical grounds and on moral grounds. First, we will take the economical objection. Will you tell us the economical arguments which are urged against the monopoly system, and give us what you think are answers to those arguments?—I realize fully that the position is open to attack on economic grounds, that the monopoly is declared to be un-English and opposed to all the principles of free trade, and that the tax is crushing in its incidence. There are also certain other economic objections to a revenue from opium, which do not directly affect the question of the monopoly, and which do not call for detailed notice here. I may mention that I am now attempting to defend the monopoly or rather the Departmental system, with which I am concerned, and which is but an outwork of the main position, and so it is unnecessary to bring in all the other economical objections which in no way affect the Departmental system. One well-known

objection, for instance, is that it is not a wise thing for Government to depend upon opium revenue at all, a tax which is levied upon people outside its boundaries. Taking briefly the economic objections to the position with which I am immediately concerned, the speculator has undoubtedly the serious grievance that what he considers a mine of wealth is closed to him; whilst the merchant complains that the severest possible export duty is imposed, thus checking the development of the trade. Many tax-payers hold that the Government does not make the most of the splendid capabilities of a prolific source of revenue, which could be largely increased without touching those resident here, and that thus the tax-payer is not so much relieved as he might be, whilst the Government foregoes a revenue which might be utilised in much-needed development, advancing the material progress of the country. The cultivator, too, supposes that if the trade were thrown open, he might obtain a much higher price for his produce than he now receives.

2923. Turning to the objection on the moral ground, do you consider that the monopoly system tends more to restriction of the trade than would a system of free trade?—In my opinion it does, and, so far as I can ascertain, that view is now generally accepted by the anti-opium party. For a long time, so far as one can judge from its publications, the Society seems to have considered the monopoly the key of the position, and the attacks seemed to be directed against the outwork I have the honour to command. But so far as I can learn from what has passed lately before the Royal Commission, that attack is perhaps likely to be diverted: but still I think it would be right for me to shew what is the defence of that position.

2924. I believe it has been publicly stated by those who represent the movement which led to the appointment of the Commission, that they do not themselves distinguish from a moral point of view seriously between the Bengal monopoly and the system which prevails in Malwa. The Bengal monopoly has however been singled out for criticism in England, and if the Government of India, speaking through you, desire to make an explanation of the working of that system, and to offer any remarks in vindication, perhaps it is fair that they should be put upon record?—I should like to do so. I understood from Mr. Alexander's evidence that those who attack the monopoly had to a certain extent changed front.

2925. It is directed against the whole traffic.—I understand that some of those who oppose the monopoly on moral grounds hold the strongest objection to the direct connection of the Government with the trade, and, bad as they consider the trade under any conditions, would much prefer what is known as the Malwa system to that now obtaining in these provinces. I believe that the Society has since changed that opinion. Some, I think, still hold it. An examination of existing conditions will, it is hoped, establish the fact that the monopoly affords the most effective means of keeping the consumption in India and the foreign trade in check, and that the economic objections raised to the system are the strongest proof of the existence of well-considered restrictive measures. Sir E. Baring (Lord Cromer) pointed out that, in direct proportion as the economic objections to the monopoly might be removed, the moral objections would be intensified in degree. The Government has, during a long series of years, failed to remove these economic objections, and serious though they may be in the eyes of those interested, their maintenance protects the interests on the opposite side. The monopoly system is, in fact, a compromise between throwing open the trade to the public and prohibiting the trade altogether. If, then, the cultivation and trade in opium be not altogether prohibited, the monopoly should receive the strongest support of the anti-opium party.

(Chairman.) I understand that the monopoly system is not a system of recent introduction, that it is an inheritance from the distant past. Perhaps with the same object with which you have already given explanations as to the monopoly system, it may be desirable to place upon the notes a concise statement of the history of the question.

2926. (Sir James Lyall.) You are merely giving your own evidence; you have no commission to speak for the Government of India?—Not in the least. I was ordered to come as a witness. I am giving my own opinion only.

(Chairman.) He is ordered here by the Government of India.

(Witness.) These are only my own views: they are not the views put forward by the Government.

In the note presented, under the orders of the Government of Bengal, to the Commission, it is indicated that full information regarding the history of the opium trade and of the monopoly will be found in the Dictionary of Economic

Products of India, by Dr. Watt, and in the 1st Volume of the Report by the Bengal Opium Commission. Although it is undesirable to burden this abstract with any detailed account of this history, it appears necessary, before explaining what are considered the merits of the monopoly now existing, to invite attention to the circumstances under which the present system in this country grew up under native rule and was later admitted in a modified form into our revenue system, and thus to attempt to dispel the prejudice against the system founded on certain incorrect notions of the supposed original invention by the Government of the monopoly. It is popularly supposed that the cultivation of, and trade in, opium was introduced into India by the East India Company; that these British traders first imposed the use of the drug on the many nations of this country, then upon the Chinese, and that the opium monopoly is one of the many sins debitable to the commercial greed of the defunct East India Company. No views could be much wider from the truth than these. The cultivation of the poppy and the trade in the drug are traceable to times far anterior to our connection with this country. The Portuguese found the Arabs and Hindus trading in opium with the Chinese and Malays. The earliest British merchants, who were a hundred years after the Portuguese, found these, together with the Dutch and others, engaged in a remunerative commerce in opium with the Straits and further Asia. Under the Moguls, our predecessors in the Government, opium, like salt, was an imperial monopoly. Although, as in the case of other valuable crops such as sugar and tobacco, a special rate was generally levied on the fields, the poppy was cultivated everywhere in Bengal without restriction, as we found it later in Assam, and as, until recently, was the case in the Punjab. Bengal opium, from the tracts to which the monopoly now extends, had a high repute, and was a valuable article of commerce. The right to manufacture and sell the drug was farmed out to the highest bidder. When the East India Company took over the administration of Bengal they took over with it the existing revenue systems of which the monopoly was one. As Dr. Watt notices, in his valuable work above alluded to, the monopoly is "a hereditary gift" to the British successors of the Great Mogul Emperors. The Mogul system continued in force until 1797, when, in consequence of the flagrant irregularities of the contractors, and the serious grievances of the cultivators, the deterioration of the drug and the danger to the trade by adulteration and other causes, it was determined to abandon the contract system, and to bring the cultivation and manufacture under the direct management of a Government department on the system which has obtained ever since. The system as it at present exists is, then, no grasping invention of the greed of the East India Company, but one of those judicious adaptations of existing methods to the circumstances and interests of the country and the people, which have ever been the secret of our administrative success in India.

2927. I think that seems to complete the historical review which from one witness or another I thought it was desirable we should obtain. Turning to the practical result of the monopoly system as it affects the various interests more directly concerned, as regards the cultivator, what do you say?—As regards the cultivator the advantages claimed for the system are that he is now safeguarded from the many troubles to which experience has shewn he was subjected in the past. To him is ensured fair dealing; an advance when he most requires cash, a fixed and remunerative price, and a solvent and certain purchaser for his entire crop, besides many minor advantages, all of which combine to make the cultivation undoubtedly popular. His interests are guarded by an experienced and considerate department, the members of which have no selfish interest in results, and whose sympathy can be relied on in a season of failure and distress.

I may mention I find that in the Behar Agency some few of the officials receive a commission, and are thus remunerated by results. But this is not the case in the Benares Agency.

The system is a security to the landlord for his rents to the Government for its land revenue, in the districts where the poppy is cultivated. The Government system detects and checks the adulteration of the produce, and ensures a high quality of drug and standard of manufacture, and a high price which the rich alone can afford to pay. It provides for the Government a considerable, and, on the whole, steady revenue, the pressure of which, save so far as local excise is concerned, in no way touches its Indian subjects. Taxation is relieved thereby, and the material progress of the country rendered less difficult.

2928. Sir William Muir and others have urged that in Bengal the Malwa system might, with much advantage, be

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substituted for the monopoly system; what in your view would be the probable operation of the Malwa system if it were applied to Bengal?—The probable results would be the increase of cultivation, production, and opium consumption in India and elsewhere. The area available for food-grains would be reduced. Powerful and influential vested interests would grow up. The cultivation and trade might thus get entirely out of hand, and could only be checked by a crushing export duty, which the powerful trading interests that would be created might successfully oppose.

The cultivator would suffer by the change. The trade would be highly speculative; the trader might not be able to afford to give a steady price, and might fail altogether in a year of difficulty. The cultivator would, in all probability, be again exposed to many of the dangers the removal of which was one of the objects of the introduction of the present system. The Government revenue would undergo certain risk and disorder, possibly great loss, whilst, at least, uncertainty would be introduced into the finances, which in the present state of the country would be most undesirable and unwise.

2929. How would you compare the system of deriving revenue from export duty with the profits obtainable by the sales which periodically take place at Calcutta where opium is sold by auction to the merchants?—In my opinion an export duty cannot be compared in efficiency with the auction sales, which automatically adjust monthly the highest possible rate of duty, and against which, as the price rises and falls, there can be no cause for uncertainty or complaint, as is now always the case when the pass duty is altered.

2930. What would be the results as to revenue?—It would be impossible to levy a duty on Bengal opium equal to that now raised by the monopoly. The present Malwa duty falls much below that which Bengal opium virtually pays. That this is the case is proved by the success of the "Malwa Excise Scheme" introduced by myself. I may mention in explanation that a table was drawn up many years ago shewing the incidence of the duty. A chest of Benares opium sold a few days ago at the Board of Revenue for Rs. 1,086. By this calculation made in the Financial Department under Sir John Strachey some years ago, it appears that when a Bengal chest realizes Rs. 1,073 (that is, Rs. 15 less than our chest sold for the other day), the equivalent pass duty in Malwa is Rs. 900. At present Malwa is paying Rs. 600 a chest, so that practically the Government gets Rs. 300 less for the Malwa than for the Bengal chest.

2931. Do you see any special difficulty arising from the circumstances of Bengal in preventing smuggling?—Extensive and expensive preventive establishments would be necessary; a portion of the existing establishment would have to be pensioned; both involving expense. The standard of manufacture would probably fall; the mark and credit of the produce would be affected. China would be inundated with inferior opium, and the trade would eventually suffer. There would be a boon in speculation and great inducements to smuggling accompanied by all its well-known certain demoralising results. The change could do absolutely no good to the cause of morality. It would do certain harm to India by unsettling and reducing the revenue, and by necessitating increased taxation, which, under any circumstances, is undesirable, but especially in the furtherance of views the correctness of which is not acknowledged by the Indian tax-payers, and with which they have but little sympathy.

2932. Do you see any analogy between the system which you have been defending and what is called the Gothenburg system for the supply of liquors?—Supposing that system to exist in England, it would be out of the question to believe that the advocates of temperance would, with a view to the ultimate prohibition of the trade, desire to see the system give way to one which would throw the trade into the hands of the brewers and the publicans and other influential opponents, with whom the battle would have to be fought out at a later stage, when immense vested interests had been established. It is the argument quoted by Mr. Alexander as having been brought forward by the late Cardinal Manning, that it was much better to have one neck to strike at instead of a hundred. When I prepared the notes on which my answers are based, I did not know that the Anti-Opium Society had changed front to a certain extent in respect to the monopoly.

2933. You have presented your mature views on the question, and I do not see that they are less important because there has been some difference of view on the part of the representatives of the Anti-Opium Association. We have to consider and compare the views of experienced men on the one side with the views and facts put forward by men who have strong convictions on the other side?—I only

wish to mention that my notes were prepared some time before that point came up.

2934. Have you any general remarks to make on the moral aspect of the question?—As regards the moral stigma that is supposed by some to attach to the Government and to its servants from their direct connection with the monopoly, it is to be remembered that neither the Government nor its officers, nor indeed the mass of thinking people in Europe, to say nothing of the population of India, have as yet been convinced of the correctness of the views put forward by the anti-opium party. As I have said before, we are open to conviction. If a Commission were to sit in China, and produce the most convincing evidence, possibly the views of many Government officers would be changed. But at present we have no such convincing evidence. We have a certain number of statements, some of which are believed to be not perfectly accurate, and some of which are said to be exaggerated, in regard to China; and we have evidence before our eyes of what is going on in India. It can hardly be expected until we have convincing evidence of the ill-effects in China that we should be inclined to give up a system which has long prevailed here, and which undoubtedly has done a certain amount of good to the country.

2935. But you would be prepared to modify your opinion in deference to any well-ascertained facts?—I do not pretend to speak for the Government; I speak for myself; but supposing the most convincing evidence were produced, I have no doubt that a great many persons here would modify their views. What I hold is that up to the present time no such convincing evidence has been produced.

2936. You opened with some remarks on what may be called the political considerations connected with the appointment of this Commission. I do not know whether, in closing your evidence-in-chief, you would like to say anything further on that point.—I shall be glad to add some remarks on that subject, because I have been for some time past in the districts in which, as the Commission may be aware, there has been distinct trouble recently. I have lived for 35 years in India. I came out after the Mutiny, which had been suppressed in the part of India to which I was posted. This year, for the first time since the Mutiny, there have been European troops marching about in all the districts in which I now serve. The present is an exceptional time; and commanding, as I have the honour to do, the volunteers in those districts, and being in communication with a large body of Europeans in the districts, and going about a great deal, I have had many opportunities of knowing and seeing that the state of the country is not as satisfactory as it has been for some years past. For that reason I cannot help regretting that anything should now be done which may possibly further unsettle the people. I desire to invite the attention of all who are interested in India to the political danger which may attend the anti-opium agitation. The present season is specially inopportune for any action which may cause misapprehension and anxiety throughout the country. Indian finance is just now at ebb-tide. The political barometer is not steady. Although the views and motives and the unselfish aims of those earnest and devoted men who lead the Association are understood and honoured, even by those of their countrymen who do not agree with them, still it is not to be expected that these aims will be equally apprehended and appreciated by the masses in India whose interests will be affected by any change in existing systems. The reform demanded comes before the Indian public with the strong support of various Missionary and Religious Societies, whose action is often regarded by the natives of this country with suspicion and distrust. One of the reasons advanced for the prohibition of the Indian opium trade is the obstacle offered thereby to Missionary success in China, and it is sometimes urged that, in the interests of Christian progress, the Government here is bound to take action even at a great sacrifice of revenue. Admitting, for the sake of argument, that the case against opium has been conclusively made out, which few in India will accept, and supposing the above contention to be entirely correct from a Christian standpoint, it is to be remembered that the people who would suffer by the change have not as yet accepted the tenets on which this argument is founded, and are not interested in the progress of Christianity in China or elsewhere. What may possibly be regarded by the masses as a taxation in the interests of Christianity in China, may also be viewed with suspicion as only the first step towards similar efforts in India, and the entire reversal of those promises and that judicious policy which have long helped to keep India quiet and contented. By the Anti-Opium party it will doubtless be held that even the suggestion of the above views is exaggerated and far-fetched, and that the position in India is clear and

well defined, and distinctly affirmed by Her Majesty's Proclamation. Of the latter point there cannot be any sort of possibility of doubt in the minds of all reasoning persons. But, for all this, the danger of misconception is not materially reduced. It is not only with the educated and the sensible that the Government here has to deal, and there remains the danger of misapprehension in the minds of the suspicious and ill-educated masses from an agitation which is admittedly based on what are declared to be the claims of Christianity. No sensible person ever supposed that the rumour that agitated India in 1857 regarding the greased cartridges had any real foundation. Still its effects are written in history. And it is hardly too much to say that the incautious action of well-intentioned enthusiasts in this delicate question, to which a distinct religious colouring has been given, and which is liable to arouse no small interest throughout the country, may, besides embarrassing the finances, have possibly the much more dangerous effect of disturbing the political balance of Her Majesty's Empire in India.

It is quite true that those who now support the Anti-Opium party might perhaps fairly say that, so to speak, the bottom has been knocked out of that part of the argument, based on the view that the people have to pay something for the change, and that there is a danger of additional taxation. So far as I understand the Anti-Opium party now, they say "Oh no, that is a mistake, England is going to pay the whole bill." If that is the case, that entirely disposes of any argument based on the possible discontent of the people from enhanced taxation. But, if I may be allowed to say so with very great respect, after all when the Anti-Opium party ask us to relinquish this argument, we may fairly say we cannot do so without a valuable consideration. And the only valuable consideration offered is apparently a sort of promissory note offered by the Secretary of the Society. Now, first of all, that promissory note does not seem to have the stamp of soundness upon it that is necessary; and farther, we only have on the bill the name of the Secretary. I do not know if he has any power to represent and sign for the whole Society. As far as I can understand, the Secretary of State for India has altogether declined to put his name to the back of the bill. I read the speech of the Prime Minister, and he certainly did not seem inclined to put the name of the people of England on the back of it.

We hear of a meeting held at Norwich at which several gentlemen passed resolutions, and apparently they were inclined to put their names to the bill, but I do not think that any one in his senses would consider that the bill, as it now comes before us, is a negotiable security. I think before we give up our arguments we should like to see the money down. Before India is to be disturbed or her people alarmed with the idea of increased taxation, as undoubtedly they will be, it will be satisfactory if the Anti-Opium Association will get the Government or the people of England to put the money down. Then, if they will come before us with proof of the real horrors in China, I do not think there would be so great a difficulty in the change. It may be said that it is necessary to find out how rough the sum would be. You cannot go to the people of England without some sort of idea of how much will be wanted; but, as I have said before, there would be no case to go to the people of England unless the position in China were proved, and we certainly want more conclusive evidence on that subject than we have at present before us. If the case in China is thoroughly well proved, perhaps the people of England will put down that sum of money, but after all, even if that were done, there would still remain a very great difficulty in India with those among whom the prohibition of opium, except for medical purposes, would lead to a great deal of discontent. An enormous sum, I believe, will be required to be capitalised before the Indian people will believe that they will not have to pay the bill or any part of it, and that there will be no taxation. First of all, you have to capitalise a sufficient sum to make up for the present revenue, that is, Rs. 5,000,000 or Rs. 6,000,000; then there would be the Native States. The sum would be enormous in the way of compensation. If I understand Mr. Alexander rightly, he said, as the mouthpiece of the Association, that if the Native States were not inclined to give way gracefully, compulsion should be used. Now we, who have been in India a long time, know what compulsion would mean. The sum spent in compulsion would probably very much exceed the sum that would have to be capitalised to pay for the losses of revenue in India proper. That compulsion, as a distinguished officer in Central India wrote years ago, would mean fire and sword, and it would not only mean fire and sword in that particular part of the country to which the compulsion desired by the Anti-Opiumists would be applied. If you once begin

with fire and sword in one part of India, the materials are so inflammable that you may have fire and sword extending a great deal further. That would mean an enormous increased cost in the Army. I do not think any one can form an estimate of what that cost would be.

2937. You can only give your view generally?—If persuasion does not succeed, I understand that there is to be 23 Nov. 1893. compulsion, and compulsion to my mind means making people do something, whether they like it or not, by forcible measures, and that would mean a large increase in the European Army of occupation.

2938. So far as the Commission is concerned we are expressly charged with the duty of consulting the people of India with reference to any alterations that may be proposed in the existing system.—I want to put forward the enormous expense that would be incurred. I say that this sort of promissory note will be for an enormous sum of money, and I do not believe that England would ever put down a sufficient sum of money for the purpose. I hold that it is perfectly fair to assume that the sum required will not be paid by England, and that taxation, therefore, will be necessary in this country, and if you put taxation on the grounds recommended, you may have very considerable trouble throughout the country.

2939. You are merely discussing a pure hypothesis—given a certain policy, certain results will possibly follow?—I say distinctly that if you have heavy taxes such as were proposed the other day, a tobacco tax, an increase in the salt tax, and so on, for the reasons which have been advocated, you will have considerable trouble in the country. I believe that will be found to be the opinion of nearly every European and native who knows anything about the country.

2940. (*Mr. Wilson.*) Will you be good enough to begin at the beginning and tell us the exact process by which land is put in cultivation and the various steps by which opium gets into your stores?—First, the Government must permit, through an order of the Board of Revenue, cultivation in a district. It is intimated to me that I may give licenses in a certain district—that is the first process. Then intimation is given to the cultivators through the native staff that the officers who serve with me are prepared to give licenses in that tract.

2941. Is that intimation verbal or is it published?—The notice is generally sent verbally through the native staff. I may as well explain the sort of staff through which the whole arrangement is managed. There is the native subordinate zilladar who is the unit of the opium system. He is a native of those parts and having knowledge and experience of the people, and has charge of a certain number of villages which are marked out in a map, and to which he is appointed by the opium officers of the district under whom he serves. Intimation comes from me that a certain amount of opium is to be grown in the district. That decision is made by me on the orders that I receive from the Government as to the amount of opium that will be required for the next season from the Agency.

2942. That intimation is an order?—No, they take it if they like it. It is a question whether I can get the amount required.

2943. You said you gave an intimation that a certain quantity was to be cultivated?—The Government say they require a certain amount of cultivation, and they ask me to get a certain amount if I can. I then make up my mind as to the distribution. I take the different districts and I make an estimate or forecast of what can be got. I tell the officers of the districts to send up what we call a forecast of how much they will be able to get. My orders are given as to whether they are to cultivate 20,000 bighas or 10,000 bighas. Notice is given to the native staff, and at a certain time, which is notified, the officer goes into the interior of the district. The zilladars bring the cultivators in, and they make a petition to be allowed to cultivate, each man so many bighas. The officer has to decide how much he will take and what lands he will take, and when, say, 40 or 50 men come and present a petition and ask to be allowed to cultivate so much, he selects the men whom he considers good men and strikes out those whom he considers to be indifferent; that is, in cases where he gets a great deal more offered than he wants. If as many men do not come as he wants he does not strike out anybody. In every case the man has to make a petition to be allowed to cultivate opium, and then the Departmental officers grant the license, and without that license the men cannot cultivate.

2944. What is the petition?—That he wishes to cultivate so many bighas.

2945. Is it in a printed form?—No; the zilladar writes it down.

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2946. Some petitions I have heard of in India have to be on stamped paper?—These are not. The officer decides whether he will accept their offers or not. He has the papers before him, and he decides whether he will take the man as a cultivator or not.

2947. Are these applications or petitions for a definite quantity of land or a general request to grow?—For a definite quantity of land.

2948. Is it a uniform definite quantity?—No. One man gives a bigha and another half a bigha and another a quarter of a bigha, and so on. In our part, we have a system which has greatly added to the popularity of the Opium Department—a system of dealing direct with the cultivators. In old days the lumbardar, who is the headman, used to come and say that he had so many men who wanted to cultivate, and he used to be told that they might have so many bighas. Now we try to get the cultivators to come in themselves to what is called the settlement.

2949. Is that better?—Yes. We deal direct with the cultivators. I consider the system is immensely preferable; people like it very much now that they understand it. In old days the payment and all arrangements used to be through the middleman; now in the agency to which I belong we try to do everything direct with the cultivator himself.

2950. (Mr. Pease.) In the paper called "Notes on the supply of opium," it is said that under the system of licenses advances are made through the headman?—We do not always deal direct with the cultivators, but we do so as much as possible and not through a middleman.

2951. (Mr. Wilson.) Will you now go on with your description of the process?—The opium officer gives a man a license to cultivate a certain quantity of land. The man asks, perhaps, to be allowed to cultivate half a bigha, but if he is not a very satisfactory cultivator, the officer only gives him permission to cultivate a quarter—when he gets his license, he gets at the same time an advance varying in amount according to his merits as a cultivator. He takes the money, goes home, and sets to work, and gets the field ready; about this time of the year they have just sown.

2952. (Mr. Pease.) Is any security given as to advance?—Yes, the lumbardar gives security.

2953. But you have done away with the lumbardars?—He gives security. We do not take security from individual cultivators, but from the lumbardar who gets certain advantages; he gets a certain commission and becomes surety for his cultivators.

2954. Do you know what the commission is?—It varies; it is about Re. 1 per maund. The man gets his field ready and in due time the opium officer comes and measures it. He sees that the man has sown as much as he has permission to sow. The measurement process takes place about the month of January or February. The poppy is ripe at the beginning of the hot weather. When the opium is collected, the cultivators bring the opium into a central place where there is a weighment shed; there the opium is weighed and the man is paid at the rate of Rs. 5 a seer. The account is worked out, and the advance he has received is deducted from the sum due to him. The opium officer at the weighment shed has not all the appliances and cannot tell exactly what is the consistence of the opium.

2955. (Mr. Wilson.) What distance of land would a central place of weighment cover? How many miles would a cultivator bring his opium?—We have during the last few years so arranged the weighment that the men do not come more than perhaps 15 or 20 miles; in old days they would come 100 miles and think nothing of it, but during the 18 years that I have been in charge, we have made many new places for weighment and settlement, and the consequence is that our settlements and weighments are more central than ever they were before. On an average men do not come more than 20 miles. When the account is made up the man is paid after the advance is deducted. The opium is then sealed up in a jar and sent down to the central factory at Ghazipur.

2956. Is it marked with his name?—Yes, when you go to Patna the whole process will be seen on the spot.

(Chairman.) Perhaps that will be the best way. We should be sorry not to go into any matters as fully as may be desired. The presence of a witness who has been so closely and personally connected with the business naturally suggests such questions, but on the other hand, if we are going to the district to make an examination *in situ* for ourselves, perhaps the detailed investigation should take place on the spot.

(Mr. Wilson.) I was speaking to a gentleman who I thought had some knowledge of this subject, and when I

asked him this question he told me that Mr. Rivett-Carnac could answer them all.

(Chairman.) Then perhaps you had better finish it.

(Witness.) The final payment is not exactly on the weight of the opium. The question of consistence comes in. Of course you are aware that in opium as in all other vegetable products there is a certain amount of moisture. The Government pay a man Rs. 5 a seer on a consistency of what we call the standard of 70. That means that if opium has the 70 per cent. of solid matter in it and 30 per cent. of moisture Rs. 5 is paid. If the opium only has 50 per cent. of solid matter and 50 of moisture only 50-70ths of Rs. 5 is paid. The opium officer, when thousands of cultivators are assembled at the weighments, has not all the appliances, and cannot tell exactly the consistency, and whether the percentage of solid matter is 60 or 65; but he makes a rough shot at it; he pays the man at a rough estimate, and sends the opium down to the Factory at Ghazipur or Patna. At these factories there are what are called steam tables on which the opium is exposed so as to ascertain the consistence. First in most delicate scales a certain amount of opium in its crude state with the moisture in it is weighed off. This is placed on the steam table, where by means of great heat all the moisture is evaporated. Having done that, the residue, a perfectly dry powder, is taken into the laboratory and re-weighed, and the residue shews what the consistency is. If there is 80 per cent. remaining it shews that there is 80 per cent. of solid matter and the opium is of 80 consistence. When the accounts are made up the man who sends in his opium with a consistency of 80 gets paid 80-70ths of Rs. 5. These accounts are made up by an elaborate staff at head-quarters, and the figures are sent back to the district officer. The cultivator returns a few months afterwards for the settlements, and then he gets what they call a chukt or the balance.

2957. In fact that is the final settlement?—Yes.

2958. Does he get his account?—Yes, the whole account is written out on his license.

2959. (Mr. Wilson.) Then he is paid his balance?—That closes the transaction, and then he begins again or not as he likes.

2960. Is there always a balance?—Generally, unless there is a bad year.

2961. If there has been a mistake, or if there is a bad year, what happens?—Then he does not get anything paid as "chukti," and the balance remains over till the next year. He need not remain a cultivator; he can give up his license if he likes. As regards the recovery of balances, this is left a good deal to the Opium Agent. If there has been a very bad year, the chances are that the balance is spread over five or six years and collected by degrees. Sometimes it is remitted altogether if there has been a very bad year, under special circumstances.

2962. Are these small balances collected from the man himself or from the lumbardar?—They are paid by the man when he comes in the next year and deducted from his amount.

2963. I believe, according to the condition of the stores in Calcutta and according to the condition of the trade and the amount that the Government desires to sell, the area is from time to time increased or decreased?—Of course I do not know that. All I know is that they tell me to obtain so much. You should ask the Government; it is a secret locked up in their hearts. They tell me so much opium is required, and I believe it practically depends very much upon the state of the stocks in Calcutta. I have, however, no official authority for saying that; it is their secret.

2964. The Government intimates to you what it would like and you have to get it increased or decreased according to such instructions?—The Government says "we should like your agency to provide if possible so many thousand chests of opium next year." I make a rough calculation. I know how much opium there is in a chest, and I know what is the average production per bigha. I know, for instance, that if the production has been on an average $4\frac{1}{2}$ seers to the bigha, it would require 15 bighas to provide one chest. I make a rough calculation, and make up my mind how to get the required number of chests. I tell each district officer to try and get so much cultivation, apportioning my total between the different districts according to circumstances.

2965. Suppose that a year has been a good one and there is less need for a large supply the following year, would that reduction be effected usually by reducing the number of cultivators or by reducing the number of bighas or the area that each man has to grow?—That would depend very much upon the district opium officer. There are a large number

of officers working in the department in the districts. General directions are issued, and each officer sends a forecast. I have to leave the details largely to them. Possibly they send reports and recommendations. They may say that the cultivation in such a part has been very unsatisfactory, and they may recommend that the cultivation be given up there altogether. Or they may say that it has been very satisfactory, and that they will cut down certain villages or certain licences or certain persons. The details are left very much to them.

2966. Is the quality grown in different districts by different cultivators so nearly alike that the price depends solely upon the moisture in it? Is there no difference in the quality apart from that?—There is none recognised in the department. We pay the men from all the different districts the same price. Payment is entirely upon the consistency and the weightment. Quality is not taken into account.

2967. One district or one cultivator is not better than another?—A man may be better in this way, that he brings in a larger outturn. Of course, if he is caught adulterating, that is a different thing.

2968. There are no differences in Calcutta?—They are not recognised.

2969. I have no doubt you are aware that reference has been made in some official documents from time to time to the difficulty of getting the requisite quantity of land. What does that arise from?—The cultivators do not care to sow.

2970. Why?—I suppose at times the cultivators find that they can get some crop that pays them better, and possibly they often get disheartened. It is the bad class of cultivators that get disheartened after a bad season, the good class do not. The indifferent cultivator, if the season is bad, tries something else. The good cultivator does not get disheartened, but sticks to the crop.

2971. In your opinion is there anything in the nature of pressure—perhaps you will not call it compulsion—to induce men to grow the quantity required?—In my belief there is absolutely none. I should punish it severely if I found it, but I do not believe there is in the least. The position of the department in the North-West Provinces particularly is a peculiar one. It is what you may call an *imperium in imperio*. It is a department that is not subordinate to the Government of the North-West Provinces, and has nothing to do with the district officers. Having been a district officer, and having served in the administrative branch myself, I know, and I daresay every Indian officer will tell you, that a department which is independent of the Government and independent of the district staff would always be an unpopular department. And I believe that if any of the departments to which I belong were to attempt to bring pressure on the people, they would immediately go and tell the district staff, and I do not think the district staff would be very much inclined to hold us excused.

2972. Take the case of the lumbaradar who is paid by commission; is it not in human nature that he should try to get as much commission as he can?—I should think so; human nature enters a great deal into everything—as a general principle, I admit that.

2973. I suppose even among lumbaradars there may be some black sheep?—Yes, numbers.

2974. Then taking the case of a black-sheep lumbaradar, has he no means by which he can exercise persuasion amounting to compulsion?—I think it is possible, but it is very improbable. The district officers go round, and I think that probably the man would get into trouble later on; he would be complained against, and he would probably get caught and severely punished. I daresay they may do as suggested sometimes.

2975. Have you had to deal with such cases?—Never I never heard of a case of compulsion. I have had complaints made against me even to Her Majesty the Queen-Empress after the petition had gone through the different stages. People came in hundreds complaining of the stoppage of cultivation. The petitioners went before the Board of Revenue, then to the Lieutenant-Governor of Bengal, and then to the Viceroy, and then to Her Majesty. Many petitions, some of which went to Sir Henry Ponsonby, were sent back here. It was not the case of a wicked opium official making the people grow opium, but it was the wicked Agent who would not let them grow it. That actually took place, and it can be proved up to the hilt. I can shew that every year hundreds of men relinquish the cultivation. There may be some lumbaradars who may force men to remain on, but I can give conclusive evidence that year by year hundreds of men give up. There is absolutely no compulsion whatever by the Department.

2976. (*Sir James Lyall*.) You say that the lumbaradar may in some cases force them?—For aught I know. It is quite a hypothetical case; there is a possibility of it.

2977. (*Mr. Wilson*.) In the fourth paragraph of your printed statement you express regret with regard to this inquiry being held, and you state that there had been no convincing evidence from China on the subject?—Yes.

2978. I suppose you know that question was settled by the House of Commons in 1891 when a Conservative Government was in power?—I think I read in the speech of the Right Honourable the Prime Minister, who stated distinctly that it had never been settled.

2979. May I give you the words of the Resolution that was carried by 160 votes to 130.—“That this House is of opinion that the system by which the opium revenue is raised is morally indefensible”?—I have not brought with me the papers, but I think I could quote from the speech of the Prime Minister the statement that the matter had never been distinctly settled by the House of Commons. If I mistake not, one speaker also laid it down distinctly that it had never been distinctly settled.

2980. I ask if you know that the amendment was carried; I did not ask about the Prime Minister, but I ask whether you know that the amendment was carried by 160 votes to 130?—I did not know the number. I had read what the Right Honourable the Prime Minister said, and I distinctly understood that it was to the effect that the matter had not been settled by the House of Commons, and I think Mr. Speaker said the same. I can put in the extract if necessary.

(*The Chairman*.) So far as it is in the records of Parliament we have it before us irrespective of any information which the witness may have.

2981. (*Mr. Wilson*.) I ask whether in giving this evidence you were aware that the House of Commons had expressed an opinion that it was morally indefensible?—I was not aware of it.

2982. Your answer is in the negative?—Yes. I understand that no motion of that sort has been carried. I say distinctly that the people of India, of whose opinion I hear a good deal sometimes, do not consider that there has been convincing evidence of the fearful effects of opium in China, that they have not heard sufficient to make them consider the desirability of giving up this source of revenue and bringing trouble on the country.

2983. When you say the people of India, whom do you mean?—I understand it to be a very strong feeling in India. I cannot speak for the people of India, but I say that amongst the large number of people whom I have met the general feeling is that they are not convinced that the state of affairs in China is so terrible, that there is sufficient reason why Government should give up the large revenue that is now raised from opium.

2984. When you speak of these people in India, you mean the Anglo-Indians?—And natives, particularly educated natives. They have constantly said to me “has it been satisfactorily proved?”

2985. You want us to understand that the persons whom you have met in India do not agree with the Resolution of the House of Commons that the thing is morally indefensible?—I was not thinking of the House of Commons then.

2986. I understand your point is that when the House of Commons states that it is morally indefensible, there are some persons in India who do not agree with them?—I thought the Commission might wish to hear the opinions of a large number of persons in India, both European and Native, to the effect that they do not consider that the case has been thoroughly proved in regard to China, and that before giving up a large revenue and possibly embroiling the country in great trouble, they would like the case to be thoroughly proved by an exhaustive inquiry in China. It was not in reference to anything connected with the House of Commons that I was speaking.

2987. (*Mr. Pease*.) You make some allusion to a change of front on the part of the Anti-Opium Society. It is only fair to say that in 1886 they put out a document in which they took exception to the Bengal system, and at the same time they say that they will strongly oppose the transference of the trade into private hands.—I am under some disadvantage. Until, through the courtesy of Mr. Alexander, I recently received some papers, I had hardly seen any of these publications, I was always under the impression that the Anti-Opium Society treated the monopoly as the key of the position attacked; and I was rather glad to defend it.

2988. You say that there are Deputy Sub-Agents; by whom are they selected or appointed?—They come in

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Mr. originally as Assistant Deputy Opium Agents, and are promoted by degrees to be Deputy Opium Agents. They are appointed by selection and competition. The nominations for the vacancies are in the hands of the two Opium Agents and the Governments of Bengal and the North-West.

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2989. Do the Governments and the Opium Agents nominate?—The actual process is, that each nominates one man. The four nominees compete for one appointment, the best of the four getting the appointment.

2990. (*Sir James Lyall.*) You and Mr. Hopkins are the officers of the head opium agency in Benares and Behar. Your duties are confined to superintending and managing, granting licenses to cultivate the poppy, giving advances to the cultivators, the collection of opium from the cultivators, and its manufacture and transport to Calcutta; these are your duties, I believe?—They are.

2991. I understand that you and Mr. Hopkins were named by the Government as witnesses to give evidence as to the duties of your work and how it is managed?—That is correct.

2992. You had no instructions to defend the monopoly system or to express the views of Government on the question referred to the Parliamentary Commission?—Absolutely none. I believe we were practically told to come here and give any information that our experience may enable us to give.

2993. You pointed out the additional duty or profit that Government gets on Bengal opium as compared with Malwa opium?—I did.

2994. Is it not the case that that additional profit or duty on Bengal opium is got by appropriating to Government through the monopoly a small part of the profit which the Malwa cultivator gets, that is, the Malwa cultivator gets a little more for the opium being free trade than the Bengal cultivator does?—I should say that is correct.

2995. The rest of the profit is got by appropriating to the Government the whole of the profit which the Malwa manufacturer gets?—That is my view.

2996. (*Mr. Fanshawe.*) Mr. Evans, who gave evidence this morning, spoke of the fear of the tehsildar as being a reason why cultivators could not give up poppy cultivation. In the North-West has the tehsildar any power to deal with poppy cultivators?—Absolutely none. I do not mean to say that if he had a personal friend, the tehsildar might not get him to do something. One cannot say that he might not have some influence. The tehsildar as a native official has nothing to do with us. A complaint amongst Opium officers often has been that although the tehsildar goes out and provides every sort of arrangement for other officers going through his district, he does not regard Opium officers as anybody at all, and will not put himself out of the way for them because they are not officers who are connected with him. I was at first inclined to think that it was a great mistake that we did not work through the District officers. After I joined the Agency, having served in the Central Provinces where all the administrative strings were in the hands of the District officer, it seemed to me that it would be an excellent plan to have all the opium staff put under the collector so as to bring the collector and the tehsildar to help the Opium Department. I was unmercifully snubbed for the recommendation, and afterwards I saw the foolishness of my proposal and the wisdom of the rebuke that was administered to me, inasmuch as it was pointed out that the Government could not recognise the district staff as being connected with opium cultivation.

2997. If any native subordinate of your Department could put pressure on the cultivators, who would it be?—Would it be the zilladar?—I really do not know how they could put pressure.

2998. If anybody might put pressure on the villagers to cultivate poppy it would be the inspector or the man who goes round the villages?—Yes.

2999. He is the zilladar?—Yes.

3000. Has he a circle?—Yes, he has five or six villages. He is the administrative unit.

3001. Then the man who goes first through villages in that way would be the man who might put pressure to bring them in?—Yes.

3002. (*Mr. Haridas Veharidas.*) You were in the Bombay Presidency as Cotton Commissioner and you had occasion to see and know the cultivators?—Yes; I served a long time in the Central Provinces and Berar. As a Cotton Commissioner I was brought into contact with the people.

3003. Can you give an idea of the condition of the cotton cultivators as compared with that of the poppy cultivators?—I knew the cotton cultivator in his halcyon days when he used to make much money and was extremely well off. I think the opium cultivator is as well off, because the opium cultivators are the cream of the cultivators in our part of India. Nobody excepting the best class of cultivators will take up the poppy cultivation or keep it for long. I should say that the average opium cultivator was better off than the cotton cultivator. I saw the cotton cultivators in the days of the cotton famine.

3004. Cotton cultivators get no advances?—No.

3005. Does the poppy cultivator go to the officer to get a license or does the officer go to the cultivator?—We now send the Opium officers to certain central points. In old days the officer used to remain at head-quarters. For some years past now we have had bungalows scattered about the districts and the Opium officer goes to these points on fixed dates, and the cultivator comes to him. I do not mean to say that the zilladars do not encourage men to come in and perhaps very often bring them with them. They come to the bungalow where the officer is. The opium subordinate goes originally to the opium cultivator.

3006. (*Mr. Moubray.*) So far as I gather, you do not deal in any way with the landowners, but directly with the cultivators or with the cultivators through their headman?—Yes.

3007. The only advantage therefore that the landowner derives from the cultivation of opium is the better security for his rent, because his tenants are more likely to be solvent?—Possibly the landowner sometimes gets a little opium for himself.

3008. From his tenants?—Yes, if he is an opium-eater. Sometimes he may tell the cultivators to bring him a little, and this is very difficult to find out.

3009. That raises the question that I was about to ask, whether you believe that there is much of that kind of what I may call smuggling?—It is difficult to say whether there is much, but it would be wrong to say that there is not some. I could give several reasons which seem to indicate that the amount cannot be very large. Undoubtedly there must be some smuggling; I should think that women keep back small quantities for their children and for medicine and a little for the cattle, but my reasons for supposing that the amount is not very large are these. Several times men have been caught buying what is called excise opium in the North-West Provinces and carrying it to Calcutta. The reason for their doing this is that the excise price of opium at Benares is much lower than at Calcutta. It suggests itself that if these smugglers have to go to the excise to buy opium, they must have considerable difficulty in getting it from the cultivators. They pay Rs. 17 a seer for excise opium, and the price we pay to the cultivators is only Rs. 5—a difference of Rs. 12. You cannot believe that they would buy excise opium at Rs. 17 if they could get opium easily in the districts at any price between Rs. 17 and Rs. 5. Then another reason for believing that the amount kept back is not very large is that opium is constantly smuggled from Nepal on our North East border. The Punjab traders have been caught over and over again carrying pony-loads of opium wrapped up in onions, tobacco, etc., which they have had to go to Nepal for. If they go to all the risk and expense and trouble of going through our districts, buying opium in Nepal and coming through our districts again, there must be some considerable trouble in buying from the cultivators. I do not say that it is not done to some extent. Another reason which makes me suppose that there is a difficulty in smuggling is that we have constantly caught men carrying pony-loads of opium pottery for long distances, 50 or 100 miles. During the opium collection season hundreds and thousands of women and children collect the opium. They scrape off the opium from each capsule and put it into a little earthenware dish. When they get home they scrape the opium out of these little dishes and place it in a larger jar. All these little earthenware dishes, even when scraped, retain a certain amount of opium. These are sometimes smashed in order to extract the opium from them. If the people go to all the trouble and expense and risk of carrying this pottery, it cannot be very easy to get much from the cultivators. Of course it would be absurd to pretend, with the millions of cultivators engaged in the trade, that they do not keep back some of the opium in small quantities—that is an admitted fact.

3010. What proportion of the staff generally are English?—When I first joined the Department nearly all the Sub-Deputies and Assistants were Europeans. Some years later the Government determined to throw the Department open to boys born and educated in this country. I

generally give the nomination to a European; but a young Englishman who comes out from England has very little chance against a boy educated in this country. During the last few years we have appointed a certain number of natives, a small percentage; one in three.

3011. The subordinates who deal more directly with the cultivators are all natives?—All natives.

3012. Do you consider the commission system a good system for paying these people?—In the Agency in which I am, none of the officials are paid by commission; we have always been against it, rightly or wrongly.

3013. The prices, we understand, paid to cultivators is the same every year?—No, since I have been in the Agency it has been changed two or three times. In 1871-7 it was raised from Rs. 4-8 to Rs. 5 a seer; in 1878 it was reduced to Rs. 4-8 per seer; and in 1882 it was again raised to Rs. 5, and that is the rate at which it stands at present.

3014. Was that done at your recommendation or by the orders of the Board of Revenue?—Under the orders of the Board of Revenue and the Government of India. In a matter of that sort involving an enormous sum of money the orders that came to me through the Board of Revenue were from the Government of India.

3015. Does it depend on the price which the Government are getting at the auction sales in Calcutta, or on the difficulties which you find in getting people to cultivate the poppy?—This reason for lowering the price is a mystery. The Government say they want a certain amount sown, and if I said I could not get it at Rs. 5 they would probably

raise the rate. I think they would prefer to lower the rate rather than to raise it. There is always great trouble about raising it.

3016. (*Mr. Pease.*) Is it not a fact that when the opium rate was low there was a high price of cereals so that there was a difficulty in getting people to cultivate opium, and it was necessary to raise the rate so as to induce them to cultivate it?—My impression is that they raise the rate because they want more opium.

3017. I think I have read that it was on account of the high price of other produce at that time that the rate for opium was raised?—I cannot say.

(*Chairman.*) It depends upon two things—upon the price obtainable at the time for other descriptions of produce, and also upon the requirements of the Government with reference to their stock of opium.

3018. (*Mr. Mowbray.*) Do the cultivators who grow opium put all their land into the opium crop, or do they cultivate cereals on part of the land?—The cultivator only puts a small patch under opium, say a quarter or sometimes one-sixth, with which he intends to pay his rent; the rest he cultivates as a rule in grain crops to supply his family and his cattle.

3019. (*Mr. Wilson.*) You have explained to us that when the Government does not desire to have so much land under cultivation a certain number of persons are struck off the list, or other persons may have a portion of land reduced?—Yes.

3020. When that takes place, do they get any kind of compensation?—No.

The witness withdrew.

Adjourned until to-morrow at 11 o'clock.

At the Council Chamber, Writers' Buildings, Calcutta.

TWELFTH DAY.

Friday, 24th November 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH, BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
„ A. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

MR. JAMES FAIRBAIRN FINLAY called in and examined.

3021. (*Chairman.*) Kindly state what your position is.—I am Secretary to the Government of India in the Finance Department.

3022. You attend this morning for the purpose of producing on behalf of the Government of India five papers, of which copies have already been given to the Secretary?—Yes.

3023. Will you tell us the different heads with which those papers deal?—The first is a "Statement shewing Opium Revenue and Expenditure of British India under all Heads of Accounts;" the second is a note regarding "Opium produced or consumed in India;" the third is a note regarding "Arrangements with Native States regarding Opium;" the fourth is an "Account of previous proposals for abolishing the Government monopoly, cultivation, manufacture and sale of Opium in Bengal," and the fifth is a Reprint of a Report on Opium in Western China by Mr. W. D. Spence, Her Britannic Majesty's Acting Consul, Ichang, dated 11th April 1892.

3024. The papers that you have enumerated have, as I understand, been in the hands of the Secretary for a day or two, but we cannot assume that every one of these papers has been attentively read by each member of the Commission. I understand your desire is that those papers shall be accepted by the Commission as being the evidence tendered in chief on the part of the Government of India with reference to the various matters which are there dealt with; you desire that your personal part in giving information should rather take the form of explanations which may be required of you by any member of the Commission regarding any points which are dealt with in those papers?—That is so.

I believe it will tend rather to the despatch of business if we did not detain Mr. Finlay further this morning, but that it should be understood on the part of the Commission that we should read these papers with attention, and that Mr. Finlay should attend on Tuesday

Mr.
J. H. Rivett-
Carnac,
C.I.E., F.S.A.,
A.D.C.

Mr. J. F. Finlay.
24 Nov. 1893.

Mr. J. F. Finlay. morning, when the Commissioners will be prepared to cross-examine him upon them.
 24 Nov. 1893. (Witness.) I have been asked to produce the papers relating to the Confidential Circular issued by the

Excise Commissioner of the North-Western Provinces to which publicity was given by the "Abkari." I now hand them in.

RAM DHULABH MAZUMDAR called in and examined.

R. D. Mazumdar. 3025. (Mr. Pease.) Will you kindly state to the Commission your position and where you reside?—I am a pleader at Nowgong, Central Assam.

3026. With what classes or races have you had experience, with regard to this opium question?—With the Assamese people generally

3027. Over what period?—For over 18 years.

3028. What special opportunities have you had?—As a pleader, I have had opportunities to meet and talk with every person of every nationality and of every creed and colour. We get domestic servants and labourers from those classes. I come in contact every day with these people.

3029. Have you had any opportunity of seeing them in their home life?—Yes.

3030. What is your experience with regard to the consumption of opium in the district about which you are able to give evidence?—A large number of people consume opium in that district.

3031. Is it more so in one class of society than in another?—Yes, among the Mekirs and Hozais smoking is prevalent.

3032. Kindly tell us what position in life these Mekirs and Hozais occupy?—They are barbarous people that live mostly on the hills.

3033. The practice is not so extensive, is it, among those of higher position?—Opium-smoking is not, but opium eating and drinking are.

3034. Can you give us any idea of the proportion of the population that indulge in the habit?—It may be 25 per cent. of the whole population.—I mean by the whole population, including foreigners.

3035. At what age do they begin to use opium usually?—From 16 to 18 years of age, when they grow up and are in a position to earn money. Some are taught in early childhood.

3036. Do they take it for the cure of disease or as an indulgence?—Some take it as a cure for disease. They are advised to take it for rheumatism, and sometimes in cases of dysentery.

3037. Can you give us any idea what is the proportion of those who take it as a cure for disease?—I cannot.

3038. Have you any information as to its being given by mothers to their children?—Yes, it is given by mothers to their children. Women form the greatest portion of the working community: they do 75 per cent. of the domestic and field work. When they leave home, they give small doses of opium to the little children in order to keep them quiet at home.

3039. Do you know anything with regard to those who have acquired the habit of taking opium, giving it up?—Yes, I have information with regard to some cases.

3040. Kindly give it to us?—I know the case of a pleader who lives next door to me. He was in the habit of smoking opium, and he gave it up all of a sudden. He says now that he is much better than he was when he was in the habit of smoking it.

3041. Are there many who give up the habit, or do they find a difficulty in giving it up?—They certainly find a difficulty in giving it up, unless they are compelled to do so: somehow they do not give it up for good.

3042. Do you find many who take it to excess?—Yes.

3043. What proportion of their income do the people who have been speaking of spend over opium?—I should say from ten to twenty per cent.

3044. Do you find there is a tendency to increase the dose?—Yes, those who are in the habit of taking opium, increase the dose.

3045. What do you think is the effect upon the people from the consumption of opium?—The people are growing weak and indolent and unfit for physical labour.

3046. Do you apply that to those who do not take it to excess?—I apply it generally to those who take opium. There is a vast difference between those who take opium and those who do not take it, even in their physical appearance.

3047. In your district is opium supposed to be a protection against fever?—I have never heard of it.

3048. Will you tell us the complaints for which it is taken?—Rheumatic pains, and sometimes in cases of dysentery.

3049. What is the medicine that is taken in the case of malarious fever?—Cinchona and quinine.

3050. So far as you know, opium is never prescribed?—Never.

3051. Do you think it is necessary for the working classes to take opium to enable them to do their work?—I do not think so.

3052. What is the public feeling with regard to the taking of opium, does it bring any discredit upon those who take it?—Yes, amongst the rising generation.

3053. Do you mean that it is a disgrace for young people to take it, or that the young people look upon it as a disgrace?—Young people who are educated look upon it as a disgrace.

3054. What do you think is the effect of the licensing system of opium in Assam? I should think it is rather an inducement to take opium—licenses are so freely given. It is placed at every man's door. In the district of which I am speaking, there are about 200 licenses, if not more.

3055. Have you any suggestion to make as to the course the Government ought to take with regard to the licensing?—I should say that the licenses should be reduced to a smaller number—to a very small number,—so that people cannot get opium very easily.

3056. Do you think the law, as it at present stands, has been fully carried out in your locality?—I think it is carried out properly. I mean the opium law.

3057. Have you any suggestion to make with regard to the prohibition of opium smoking?—I think opium-smoking should not be allowed on the premises. If smoking were stopped altogether, it would be a very good thing.

3058. Is it your opinion that the sale of opium ought to be prohibited, except for medicinal purposes?—I think it should be, but I do not think it is practicable to stop it altogether in the present state of the country.

3059. Have you any suggestion to make with regard to a substitute for the loss of revenue which would be created by a reduction in the opium revenue?—Tobacco might be taxed; it is extensively used, and it is a luxury.

3060. Have you any suggestion to make as to how opium should be sold for medicinal purposes?—There should be certain licensees under the supervision of the police. A register ought to be kept of the people to whom they sell, as in the case of ammunition. If practicable, also, I think certificates ought to be got from the medical advisers.

3061. Have you any suggestion to make as to the persons who should be authorised to sell it?—Persons should be licensed. I do not refer to any particular class of people.

3062. Do you think there should be any supervision over those who have thus been licensed?—There should be full supervision.

3063. Are you aware whether there is any smuggling in your district?—There is no smuggling of opium in the district. I have heard of cases in other districts.

3064. Have you any other information with regard to those districts?—No, I have not much.

3065. (Mr. Wilson.) I notice you refer to something which you call "black fever"?—Yes.

3066. Is that a kind of malaria?—It is called malarial fever by medical men. It is extensively prevalent in the district, and causes deaths in every village.

3067. You also refer to muhunts; who are they?—Muhunts are persons who are priests or religious teachers.

3068. Among the Hindus?—Yes, among the Hindus.

3069. They avoid it?—They avoid it themselves; and they compel their disciples to avoid it.

3070. You refer to the town of Nowgong; is that a large town?—It is a small town; but it is the head-quarters of the district.

3071. You say the people smoke opium and eat it in the shops: is there more than one shop?—There is only one shop for smoking purposes, that is called the chandu shop.

3072. Is there an arrangement somewhere in that shop by which they can go and lie down and smoke chandu?—Within the same house: the vendor sells it, and they smoke it in the house. There is no separate house; it is only one hut.

3073. Is it on the same premises?—Yes, it is one hut. The same as this room is.

3074. In one building?—Yes, one building, a thatched hut.

3075. If I went there to buy some chandu, should I see some people smoking at the same time?—If you buy from the outside you would not see them; but if you go inside you will see them smoking.

3076. Many?—Yes.

3077. How many?—I cannot say; it may be twenty or twenty-five at a time. If you buy from outside the vendor will hand it to you outside, and you will go away without seeing them smoke it.

3078. You have said that smoking on the premises should be stopped. By whom should it be stopped?—By authority: I should say the Magistrate.

3079. Does not the law prohibit smoking on the premises now?—No; it is understood that they should smoke on the premises.

3080. But there may be a difference between the law and the practice. You have told us that people do smoke there. I want to know whether that is legal. Are you aware of any law prohibiting smoking on the premises?—No, I am not as far as the Opium Act of 1878 and the Chief Commissioner's Rules under the Act are concerned. As a pleader I get cases under the opium law—breach of the opium law; but I never heard of a case of breach of the opium law by smoking on the premises.

3081. You never heard of a prosecution?—No.

3082. What I want to know is, could a prosecution be instituted?—I do not think so. If it could, the police would take it in hand. They are under the very nose of the police.

3083. Are you at all acquainted with the Blue-book entitled "Opium Consumption in India"?—I have read parts of it.

3084. Have you seen a statement made and dated December 2nd, 1890?—I do not remember the date.

3085. In reference to a statement made by Mr. Caine, the Commissioner uses these words:—"In paragraph 18 of the memorial a suggestion is made that all opium dens or shops for the retail sale of opium to be consumed on the premises should be closed. Now I can positively state that there are no 'opium dens' in this province, such as have been described by Mr. Caine and other gentlemen; none of our opium-eaters in the province sit in the opium shops and consume the opium." And further on he says, "there is no room into which he is invited to enter or into which he can go and rest, if so inclined. We have not a single 'opium den,' and it is not necessary to make any change in the mode of sale." Were you aware of that?—I have read that.

3086. Do you think that is correct?—I think that it is qualified. He has admitted somewhere that there are chandu shops where people are allowed to smoke.

3087. Is that admitted in this paper?—Yes.

3088. Could you find it?—It is on page 30. "In the case of chandu shops (I have three shops for the sale of chandu and seven for the sale of madak and chandu) the drug is always consumed on the premises."

3089. I will read the whole passage.—It is on page 28, paragraph 5 of Mr. Driberg's note:—"In paragraph 18 of the memorial a suggestion is made that all opium dens or shops for the retail sale of opium to be consumed on the premises should be closed. Now I can positively state that there are no 'opium dens' in this province, such as have been described by Mr. Caine and other gentlemen; none of our opium-eaters in the province sit in the opium shops and consume the opium. All our opium-sellers carry on other business besides the sale of opium; nearly every opium-vendor in the province sells also rice, dal, cloths, and other articles. A purchaser of opium may or may not consume the opium on the premises; the generality of them carry it home. Opium is not smoked in Assam as a rule, it is swallowed in its crude state in the form of a pill, or it is diluted with water and drunk; now a man when he wants opium buys $\frac{1}{2}$ of a tola, or $\frac{1}{4}$ of a tola, or $\frac{1}{8}$ a tola, and consumes part of it at once, and puts the remainder in a pot (debia) which he

carries with him. If you hinder him from swallowing a pill in the shop he will do so outside of it. In fact, there is no such thing as going into a shop. The place of vend is open on the outside, the vendor sits on the chang or platform, the purchaser standing in a narrow verandah outside makes his purchase and leaves. There is no room into which he is invited to enter or into which he can go and rest, if so inclined. After making his purchase he must go on or sit below the nearest tree. The conditions of Upper India do not apply to this province. We have not a single 'opium den,' and it is not necessary to make any change in the mode of sale. We wish to restrict people to making small purchases of the drug. This will not result from debaring them from consuming the opium in the shop verandah, or outside it. If you compel a man not to take opium near a shop he will be careful to have a larger supply always at home, and this will always be worse for him and worse for all the inmates of the house." That is the whole paragraph. Now we understand that. The passage, however, to which the witness refers me is on page 30; from Mr. H. Luttman-Johnson, Commissioner of the Assam Valley Districts, to the Secretary to the Chief Commissioner of Assam. There he says at paragraph 2.—"With regard to the specific proposal made by the Society that our licenses for the retail sale of opium should not include consumption on the premises, I have the honour to say that consumption on the premises is not common in my division. In the case of opium shops proper, of which I have 880, I may say that the drug is never consumed on the premises. In the case of chandu shops (I have three shops for sale of chandu and seven for sale of madak and chandu) the drug is always consumed on the premises. In the case of madak shops, of which I have ten, besides these seven licensed to sell both madak and chandu, it is often consumed on the premises. My annual Excise Reports give full particulars of the number of the shops and the opium taken on their account from the treasury each year. In 1889-90, 13 maunds 16 seers were sold from the treasury for madak and chandu shops, out of a total of 1,398 maunds. I would not mind closing these shops; such a measure would make no difference to the habits of the people. The few people who use them, chiefly foreigners, would make some other arrangements." That is what Mr. H. Luttman-Johnson, the Commissioner of the Assam Valley Districts, said on the 30th December 1890. What I quoted was from Mr. J. J. S. Driberg, Commissioner of Excise, Assam, on 2nd December 1890. It appears from that that the Commissioner of Excise, writing to the Chief Commissioner of Assam in December 1890, stated that there were no opium dens in the province.

(Witness.) That is not quite correct.

(Mr. Wilson.) A few days later, on the 30th of the same month, Mr. Luttman-Johnson, Commissioner of the Assam Valley Districts, wrote to the Secretary to the Chief Commissioner of Assam, that there were a number of opium dens. That is really what appears from these extracts.

3090. (Mr. Pease.) You are aware that there was a Resolution of the Government of India, in the Finance and Commerce Department, dated 25th September 1891, commencing—"The evils connected with the smoking of opium and its preparations on the premises of licensed shops have for many years attracted the attention of the Government of India and the Local Governments; and endeavours have been made to prevent or minimise the evils," in which it is stated that "the Government of India now directs that, when the term for which any existing licenses are in force expires, in any licenses which may be renewed a clause should be inserted prohibiting the consumption of opium on the premises in any form?—I am not aware of any Circular being issued in Assam.

3091. That is a Resolution. Therefore if licenses have been issued in accordance with that Resolution, the owner of the license to which you are referring is breaking the law by allowing smoking to take place on his premises?—At the time of the sale he is never told that he is not allowed to let people smoke on his premises. The notice is issued as before.

3092. Is it not stated in his license?—I have not seen a license particularly: but the conditions of license are published: they are the same old conditions.

3093. Do you say that this condition is not inserted in the license?—I have not seen it.

(Mr. Pease.) Could we have a copy of the license?

(Secretary.) The Licenses for Assam have not yet been presented.

- R. D. Mazumdar. 3094. (Mr. Wilson.) I want to be clear about this matter. These passages I have read show, do they not, that the Excise Commissioner speaking of the whole province said that there were none, that he knew of none, and Mr. Luttmann-Johnson speaking of one portion of the province said that there were a great many? Is that right?—Mr. Luttmann-Johnson is right.
3095. I am referring to that time?—They were as they are at present.
3096. That is another question. You yourself say now that they continue at the present time—at least one that you know of?—Yes.
3097. In the town of Nowgong?—Yes.
3098. Do you know of any others?—I am not aware of any other shops.
3099. With reference to the advisability of prohibiting the sale of opium except for medical purposes, you have said that it was desirable, but that in the present state of affairs it was impracticable. Was that your answer?—Yes.
3100. What do you mean by the present state of affairs?—People who have already taken to the use of opium would suffer very much if they were not allowed any.
3101. With regard to the question as to whether public opinion would prefer the adoption of this measure I understood you to say that public opinion would be indifferent. I do not quite understand you. You say that it is not practicable, and yet that public opinion would be indifferent?—The whole population would not think of it at all. Only those who consume opium would raise a cry.
3102. Then with reference to smuggling, if there is any smuggling in Assam, where do you think the smuggled opium comes from?—I have said there is no smuggling; at least I am not aware of any smuggling in the district.
3103. What do you refer to—to Calcutta or the North-West Provinces?—I have heard opium is sold very cheap in Calcutta by public auction; but in Assam it is sold at Rs. 37 per seer. A man who gets a chest for Rs. 1,000 or Rs. 1,200 would be a gainer by taking it into Assam and selling it retail.
3104. Do you consider that the district of which you are speaking—the district which you know best—is a very malarious district?—Yes, it is malarious at present.
3105. (Mr. Mowbray.) When was it exactly that you saw these shops and the people smoking on the premises?—Some time in August last.
3106. This year?—Yes.
3107. What did you say with regard to the price of opium in Assam, in answer to Mr. Wilson, I did not quite catch it?—In Assam opium is sold by the Government Treasury for Rs. 37 per seer.
3108. That is not the price at which it would be bought by the people of Assam?—That is for Assam licensed vendors.
3109. That is the price at which the licensed vendors buy it from Government?—Yes.
3110. I want to know what is the price at which they sell it?—Rs. 45 to Rs. 50.
3111. Has the price increased lately?—Yes.
3112. Could you tell me how much?—Rs. 5 per seer, it has increased this year.
3113. Are you speaking of the price to the consumer?—The price to the consumer, by retail vendors.
3114. You have told us that the licenses are given too freely. I suppose you are aware that the number of licenses in Assam has been very much reduced during the last ten years?—I should think it would be not very much; from 208 to 197 or 198 in the district in which I am.
3115. Are you aware that according to the figures furnished to us by the Government of India, the number of shops for the retail sale of opium has been reduced between 1883 and 1892, from 1,318 to 866?—I cannot give the exact number for the whole province.
3116. Are you aware that the number of shops for the retail of madak and chandu in the same time has been reduced from 37 to 16?—I cannot say. There is only one shop in the town in which I live.
3117. Assuming these papers which have been put in by the Government of India to be correct, does that not show a considerable reduction in the number of licenses during the last ten years?—That shews a reduction, but there is still room for further reduction.
3118. I think you have told us that there would be no general feeling against prohibition: do I understand your remarks to apply to opium-smoking only, or to opium-

eating?—Opium-smoking and opium-eating. The majority of the population would not think about it: they would not mind being deprived of it.

3119. They would not mind being deprived of opium-smoking or opium-eating, that is your opinion?—Yes.

3120. (Mr. Fanshawe.) May I ask you if you have had an experience of the district life, or is your experience mainly limited to Nowgong? Have you been in the habit of moving about among the people in the villages?—Not much.

3121. What is your length of standing as a pleader?—Thirteen years in that district.

3122. Your experience is mainly limited to Nowgong itself, and not to the district?—Nowgong itself.

3123. The people to whom you were referring were Assamese people: have you had any opportunity of knowing what their views would be on this subject of opium-eating?—Yes; I have talked to several Assamese people.

3124. Speaking generally of the district, the Assamese people, I understand, would be the cultivators of that district?—There is very little difference between the town and the suburbs, and the interior. People residing in the towns are as much cultivators as the others.

3125. In Nowgong is that so?—Yes; it is something like a village.

3126. Have you had any special means of ascertaining the views of those people who consume opium?—They would be against it.

3127. I think you said that quinine was ordinarily used as a preventive against fever. Do you mean to say that these Assamese people to whom you refer would get quinine?—Yes. If they went to the dispensary they would get it free of cost.

3128. Perhaps you are not aware that the Post Office has lent its agency to the Local Government for the sale of Government quinine in all post offices. Are you aware of that?—I am not aware of the post offices selling quinine in Assam.

3129. Even with the agency of the Post Office being available for the sale of Government quinine, do you think that the quinine can generally be brought to the doors of the people so that they can easily obtain it?—Yes; even vaccinators take quinine to their doors.

3130. Do you think there is any tendency or likelihood of the people largely taking to quinine? Have you any experience to justify you saying that?—I cannot speak positively on that point.

3131. You said that there was no law against opium-smoking on the premises: is that so?—I think so.

3132. Do you mean that there has been no executive order of the Government against it?—I have not seen any.

3133. You said there was no law; do you mean that there was no executive order of the Government?—I mean that in the Opium Act there is no provision for it.

3134. Has there been any executive order from the Government on the subject as far as you know?—I am not aware of any orders.

3135. What is ordinarily smoked in Assam? Is it madak and chandu?—Yes.

3136. And nothing else?—They smoke tobacco.

3137. Of course I mean with regard to opium. Madak and chandu is what is smoked?—Yes.

3138. Are you aware of what the number of shops in Assam is for the purpose of selling madak and chandu?—I do not know. There is only one shop in Nowgong.

3139. The figures of the Government show that there are sixteen in the whole Province?—That may be so.

3140. This particular shop in Nowgong where you saw consumption on the premises, was it a madak shop?—A madak and chandu shop.

3141. As distinguished from an opium shop?—Opium is also sold on the same premises.

3142. (Sir James Lyall.) Do you know the name of the master of the chandu vendor's shop?—His name is Kolai. He is a Mahomedan.

3143. Are you sure that the smoking was going on in that shop, or was it in a detached place?—There is no detached place. There is only one hut, and that is a chandu shop. I have seen people inside there, and some people told me they were smoking, and I knew them to be smokers of chandu.

3144. You saw them smoking?—I did not actually see them smoking: I knew they were smokers.

3145. (*Chairman.*) You were told that they were smoking?—Yes, I know people who smoke. They go to that place at a stated hour. Some people go at 2 o'clock: that is their time, and then you cannot keep them on duty.

3146. (*Sir James Lyall.*) If they were smokers they would go to that shop, whether they smoked or not, to get chandu?—They might go to the shop for chandu; but some people spend their time there, though there is no necessity for their spending their time there. There is an arrangement for them there. They have got chutni and other eatables there. Lately there was a case (No. A 207 dated on the 23rd August 1893 by Major P. E. Henderson) in which all these things were stolen from that shop. I was pleader for one of the defendants. There were two persons in the dock. One was convicted: he confessed he had stolen all these things. On inquiry I found all these things; there was some madak and chandu, and there was some chutni. People immediately after smoking must have something sweet or something sour in order to take the taste away.

3147. You mentioned that the mohunts and their devout disciples do not smoke opium?—No; they do not.

3148. Are they also prohibited from drinking alcohol?—Drinking alcohol is generally prohibited among the Hindu people of Assam.

3149. What class of people drink arack in Assam?—Hillmen; the whole people drink, they make their own drinks.

3150. Do you think that if opium-eating were stopped, there would be a danger of these people drinking arack?—It is religiously prohibited among the Assamese; they would not take alcohol.

3151. You say that religious teachers prohibit opium too; still people take opium?—Yes, that is so.

3152. Perhaps you are aware, that, before the British Government annexed Assam, opium cultivation was free in that country?—Yes, it was.

3153. I suppose opium then must have been extraordinarily cheap, as compared with the present time?—Every man cultivated his own opium. There was very little necessity for buying it.

3154. Have you also heard that when the British Government prohibited the cultivation of opium, there were riots?—There was a row at one place, but it was not on account of opium alone. The income-tax was introduced at that time, and both these things combined, irritated the ryots. A certain officer, a Lieutenant and Assistant Commissioner in the district, went among the ryots. He did not use proper discretion, and he was killed on the spot. There was no attempt to loot the treasury, and no attempt was made upon the life of the Deputy Commissioner who was chief officer in the district. That was some time in 1861.

3155. What district was that?—The Nowgong district, about 9 miles from the place where I live.

3156. (*Mr. Pease.*) How long was the prohibition before the riots?—About a year a little more than a year.

3157. (*Mr. Wilson.*) What did you say about the tax?—It was income-tax.

3158. Was that a new tax?—It was a new tax.

3159. Had it never been in force there before?—I do not think so.

3160. (*Sir James Lyall.*) An income-tax would not affect the cultivators, would it?—Everybody was taxed. The present income-tax does not affect those who derive their income from the land, but the former Act provided that every sort of income must be taxed.

3161. (*Mr. Mowbray.*) I suppose if the opium revenue were abolished, it might be necessary to put on another tax in Assam; is that so?—Somehow or other, it must be made up.

3162. (*The Maharaja of Darbhanga.*) You have said that the people in Assam generally spend from 10 to 20 per cent. of their income on opium; what class do you refer to?—The lower classes.

3163. You did not refer to the higher classes?—The Assamese are mostly cultivators. There are no zemindars in Assam, except in the district of Goalpara.

3164. How about the tradespeople?—The tradespeople are foreigners; they are Marwaris in general, most of them do not take opium.

3165. (*Sir William Roberts.*) What race are the people of Nowgong, are they Hindustani, or alike to the Chinese in blood?—Some of them are like to the Chinese. They are called Ahoms. Most of them are small aboriginal tribes living on the sides of the hills.

3166. You have said that opium-smoking prevails more among certain classes than in others, and that among the Hindus it may be between 30 and 40 per cent. Does that mean adult males?—Yes.

3167. That is to say that nearly half the adult males use opium?—They use opium in some shape or other.

3168. Do they use it mostly in the way of eating, or drinking, or of smoking?—Among the Hindu population, mostly in the way of eating or drinking.

3169. And among the Mekirs more than 75 per cent. of the adult males?—Both males and females.

3170. This applies, I presume, to the population of Nowgong and not the country parts about the town?—This is all the population of the hills.

3171. The town population?—A little distance away from the town.

3172. In the Suburbs?—Yes.

3173. I think you said in answer to Mr. Fanshawe, that your experience was confined to the Towns and Suburbs mostly?—I mean those people who come from the hills.

3174. Are these people healthy?—They are healthy.

3175. People who eat or drink opium, you think, are not affected in their health?—They do not get any particular disease, but they grow weak.

3176. Would you consider that the population of Nowgong, the adult males, are a weakly and unhealthy set of people?—I should consider them weakly.

3177. Do you know whether opium is used as a popular domestic remedy in Assam?—It is used in cases of rheumatism and dysentery, as I have already stated.

3178. You have not heard of opium being used for the purpose of relieving people affected with malarial complaints of any sort?—No, I am not aware of any cases in which opium was prescribed for malarial fever.

The witness withdrew.

HON'BLE D. R. LYALL, C.S.I., called in and examined.

3179. (*Chairman.*) Will you state what is your position in the service of the Government of India?—I am now Member of the Board of Revenue, Lower Provinces.

3180. How long have you served in India?—I have served in this country for over thirty-two years.

3181. In what districts have you been employed and in what capacities?—The most of my service as a young man was in East Bengal, in the districts of Backergunge, Tipperah, Faridpur, and Dacca. In this last district I served nearly sixteen years as Assistant Magistrate, Sub-Divisional Officer, Joint Magistrate, Collector, and Officiating Commissioner.

3182. In these capacities what opportunities had you of forming a judgment as to the facts of the use of opium: did you see anything of the Chinese population?—When Sub-Divisional Officer of the Munshiganj Sub-division, Narainganj, which was then largely frequented by Chinese junks, was under me. I also as Collector kept

excise administration in my own hands. Subsequently, after my return from furlough, I was Inspector-General of Police for about three years, and Collector of the 24-Parganas and Officiating Commissioner of the Presidency Division for about two years. I was then for nearly seven years Commissioner of the Chittagong Division, and after my return from second furlough, I was appointed Commissioner of the Patna Division, whence I was transferred to the Board of Revenue, where I have been in charge of, among others, the Excise and Opium Departments. I have thus knowledge, more or less, of the whole province, but chiefly of East Bengal.

3183. Will you tell us what is the opinion that you have formed from this extensive experience of the effect of opium upon those who consume it?—My experience is that opium is far the least hurtful of the three principal sources of excise revenue in Bengal, *viz.*, opium, ganja, and alcohol. As regards its effects on the natives of the country, I hold the moderate use of opium to be beneficial in a malarious country like Bengal, and cases of immoderate

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use are very few and far between. Nor does even immoderate use of opium cause such bad effects as the immoderate use of alcohol. I can assert that I know no case in all my long residence in India, in which I can say that I believe the death of any native has been due to immoderate habitual use of opium, while I know very many cases in which death has been due to the excessive use of alcohol. A native who takes to alcohol, more particularly in its European forms, almost invariably takes to it in excess. This is not the case with opium, among Bengalis at least. It is said to be different with Burmese; but from what I saw of them in Chittagong, especially in the Cox's Bazar sub-division, I was not able to come to the conclusion that in this respect Burmese differed from Bengalis. When I was Sub-divisional Officer of Munshiganj, and later on Collector of Dacca, many Chinese junks used to come to Narainganj, and I studied the effect of opium on the Chinese sailors. Some of these took opium in very large quantities and used to lie in a state of stupefaction, but next day these men were fit for their work, and did just as much as the abstainers and moderate smokers. This greatly impressed me, as I had come out with the usual ideas one gains in England that opium ruins a man body and soul, and I was so fully convinced that opium did these men no harm, that, when I was Collector of Dacca, I proposed that they should be allowed to buy a seer each man to take with them for the homeward voyage, and this was sanctioned. I think DeQuincey is largely responsible for the general acceptance of the view that opium is so very harmful, and possibly when it is taken in the form of laudanum, it is more deleterious, and creates a greater craving than when taken, as it usually is here, in pills.

3184. What do you say to the effect of opium with regard to its leading to crime?—Opium never leads to crime of any kind, so far as my experience goes. It does not make a man quarrelsome or violent, but calms and soothes him, and in this respect its effects differ entirely from those of alcohol and ganja.

3185. What do you say about the effect of opium from a medical point of view?—I consider the use of opium in Bengal to be a very large extent medical. It is used to keep off fever, and is the only excise article which a good Mahomedan can use for this purpose. It is therefore largely used in the malarious districts of the Burdwan Division, in Orissa, in Chittagong, Murshidabad, Rangpur, and Malda, and also in Calcutta and the districts round it. The consumption in Calcutta is very large, partly owing to the number of Chiuamen here, partly owing to there being a larger number of immoderate consumers here among the Mahomedans than elsewhere, but also because it is more largely used by the respectable classes of natives, chiefly by men over 40, than it is in the mofussil. This is generally done under medical advice, and no stigma attaches itself to the consumer's character. I may mention, as shewing that connexion with the Opium Department is not held as involving any moral stain on those serving in it, that the son of Babu Keshab Chundra Sen, the great Brahmo Reformer, and brother of the Maharani of Kuch Bihar, and the son of Mahamahopadhyaya Mohesh Chundra Nyaratna, C.I.E., Principal of the Sanskrit College, and an orthodox Hindu, are both in the Opium Department. There are also two Mahomedan gentlemen of good family in the Department.

3186. Would you express a belief from your experience which has been so great in Eastern Bengal, that the consumption of opium as a means of sensual enjoyment is comparatively limited?—I think it is very limited. I consider that the number of cases in which it is used for sensual enjoyment compared with the total consumption is very limited indeed. Ordinarily I should say that the consumption in Bengal is in no way immoral.

3187. Do you believe it is possible that opium may be taken in limited quantities as an indulgence in the sense in which a glass of wine may be taken as an indulgence without moral harm?—Such are my views.

3188. What have you to say with regard to the proposals which have been urged for our consideration to the effect that the growth of the poppy and the manufacture and sale of opium in British India should be absolutely prohibited except for medical purposes? Take the argument that rests upon the objections to the trade with China?—It used to be urged that we forced opium on the Chinese. I think that argument is pretty well exploded. I noticed when Mr. Alexander gave his evidence on the point, he chiefly referred to the ancient history of the matter. Now, Indian opium is simply used in China as the higher class Havana cheroots are used in England, or as Indian tea is used along with China tea. In the first case the Mandarins of North China and Peking use the more expensive Indian

opium, just as a rich man at home smokes an expensive cigar, and in the latter it is used to bring up the quality of the indigenous opium, but its use in this respect is steadily declining, owing to the improvement in the home-grown drug; and I am informed by men who know China that whereas formerly 75 per cent. of Indian opium was ordinarily required to mellow the indigenous drug, 25 per cent. now suffices to produce an equal article.

3189. Have you anything further you would like to say with reference to your view of the moral aspect of the question?—The medical evidence will deal with the matter much better than I can. It will put before the Commission that the Indian drug is a milder and less harmful drug than the Persian, containing as it does less morphia and more narcotine. I confess I fail to see any immorality in such a trade, and the opponents of the present system seem to be on the horns of a dilemma. If opium is bad, then surely it is better to have it under Government control and to restrict the production, as is now done; while if it is good, then why this outcry against it? Even if, for the sake of argument, it be allowed to be possible to forbid the growth of opium together, such prohibition would be a gross political error, or even danger; I wish to emphasize the word "danger." I consider it to be an absolute danger, but it is impossible to allow it to be grown for medical purposes and for no other.

3190. Do you think that absolute prohibition of the growth and use of opium in India would lead to smuggling and to evasion of the law?—I believe that both total prohibition and prohibition for anything but medical purposes would lead to smuggling, and it would also be impossible to draw the line between its use for medical purposes and for pleasure only. In place of opium shops we should have the retail of opium by hakims and kabirajis and *pansaris*, and supervision would be more difficult than at present. Total restriction would mean smuggling from Native States and increased use of alcohol and ganja, both, as I have already stated, more hurtful than opium. I refer the Commission to the opinion of Sir Ashley Eden who said that the cost of the preventive service would be absolutely prohibitive.

3191. What have you to say to us as to the political effect of the policy of prohibition?—I hold that in a political point of view total prohibition would be so dangerous, and would alienate so large a body of Her Majesty's subjects in India, as to be impossible. No good Mahomedan can take spirituous or fermented liquors, while he may take opium. If opium is prohibited, the opium-consuming Mahomedan will be driven either to spirits, to take which is contrary to their religion, or to ganja, which is physically more injurious. The dissatisfaction would be enormous, and I am not prepared to say that, fanned as it would be by professional agitators, it would not amount to disaffection and require the presence of more British troops in India. It would, in fact, arouse much the same feelings as any real attempt to "rob a poor man of his beer" would do in England. There is also another danger not confined to any class, and that is, the total inability of the native mind to grasp the fact of the possibility of the present agitation being without some motive. They cannot conceive that any body of intelligent human beings can go in for a crusade against what they have always held to be a harmless article out of which a large revenue is realized without their being called on to pay it, and not have some motive in the background; and in this case the motive is supposed to be the spread and increase of the sale of imported European liquors. The same idea was started when the discussion took place in Lord Mayo's time, and is referred to in Sir E. Baring (Lord Cromer's) note, and it was mentioned to me the other day by an intelligent native gentleman.

3192. What do you think would be the disposition of the people of India with reference to the restriction as regards the use of opium for non-medical purposes?—I think the people of India would object to restriction. My experience, as I have stated, is chiefly in East Bengal; but I have seen a good deal of Sikhs, Gurkhas, and other opium-consumers, particularly Gurkhas. In the Lushai Hills Expedition opium was regularly served out to the opium-consumers, and the men who consumed it did the same work as their comrades, and bore the hardships as well, if not better. One great advantage of opium as compared with alcohol in campaigns is its small bulk and consequent easy carriage. Thinking natives of India say with truth, what right has England, which raises so large a revenue from spirits, wine, and beer, to come and try and stop our comparatively innocent equivalent? and any legislation in this direction would be viewed with great disfavour.

3193. In considering this question it is evident that should a preventive policy be adopted, there must be a serious loss of revenue. The Government of India has to be carried on, and if it should be found impracticable to meet the loss from the cessation of the opium traffic by economies, then there must be increased taxation; what have you to say with reference to the disposition of the people of India?—I believe that among the people of India there is absolute unanimity. Even the few organs of public opinion that favour prohibitive measures, say that the loss to the revenue should be made good by economy here and by reducing home charges; but the utmost economy could not produce five to seven millions, and that sum would be required, or in fact more in case the dissatisfaction amounted to disaffection. The bulk of the people of India are poor; not poor in the sense of poor in England, but living from hand to mouth, though in a state of fair comfort and with very few hopeless paupers; and being thus poor they cannot stand direct taxation, which is also specially bad in India, because so much of direct taxation fails to reach the State coffers. The only alternative would be to double the salt tax, and I fancy the strongest anti-opiumist would hesitate to propose this. In his evidence Bishop Thoburn has suggested a tobacco tax. This would be a most expensive tax to realise, and it would fall on exactly the same class as the salt tax. Almost every man, woman, and child in India consumes tobacco, and if taxation of this kind is to be imposed, it would be infinitely better to double the salt tax, which is easily collected at a minimum of cost. I fail entirely, however, to see the equity of prohibiting men from using opium which they are willing to pay for, and to tax non-opium consumers to make up the deficit.

3194. I believe that you came prepared to make a statement to us with reference to the Bengal monopoly. It is not necessary that I should trouble you on that point. The Commission have conferred and we understand it to be the view of those members whose opinion in this respect we are specially bound to consider, that the mere cessation of the Bengal monopoly would not remove the objections which are entertained to the opium traffic. They hold that if such a traffic is permitted at all, the conduct of that traffic under the system of monopoly as it exists in Bengal is no particular aggravation of what might be considered to be the evils inseparable from that traffic. I therefore do not propose to re-examine you on the Bengal monopoly. Before concluding your evidence-in-chief, I think I am right in assuming that you were present on the occasion when Mr. Alexander gave his evidence?—Yes, I was present.

3195. If you desire to do so, I think it is my duty to afford you the opportunity of making any observations you wish in regard to that evidence?—I desire to add a few words regarding Mr. Alexander's evidence. In the first place, I would desire to put on record the fact that has no doubt attracted the attention of the members of the Commission that his evidence deals very largely—in fact almost exclusively—with ancient history, more especially as regards the attitude of China. Next, I would note that paragraph 13 of the memorial identifies the Society's objects with the spread of Christianity. The Government of India is a government by Christians strictly pledged to religious neutrality, and it would be most dangerous and opposed to the most solemn pledges if Government in any way moved from this attitude. Mr. Alexander also stated that excise opium was more intoxicating than medical opium. The opium is the same, the only difference being that the medical opium is selected (that is to say, it is the best opium that is sent in), and that it is dried in the laboratory, and not in the sun. The reason of Indian opium not competing with Turkey opium in England is that the price paid even for Turkey opium in England is less than the price realized in India for opium. If we competed, the price of Indian opium would be lower than that of the Turkey drug (that is, in the English market it would be lower), as the Indian opium contains less morphia. With regard to farming licenses, I would only remark that in practice we find it impossible to put on a sufficiently high selling price in some districts. The range is from Rs. 16 per seer in the Patna Division to Rs. 32 in Orissa. Communications have so improved that smuggling is easy, and the profit on a seer bought at Patna and smuggled to Calcutta is Rs. 12. In Chittagong, with the help of the farming system, the price in the south of the district has been raised as high as Rs. 50 to 70. That I may say was done in order to prevent smuggling into Burma. I may also note that only this morning I had a case before me in which 2 maunds of opium were seized at Mokameh while being sent down to Calcutta by a Patna vendor in order to get these Rs. 12 which I am speaking of. That is by no means a single case. I had it before me only this morning. Another point that requires notice is

that, so far as I could understand, the Anti-Opium Society has not distinguished between the smoking and the eating of opium, as I think it should have done. All the arguments regarding China refer to smoking, and not to eating. In India opium is entirely eaten, and all that has been said in the evidence of different witnesses, except as regards chandu and madak shops, relates to the eating of opium, and not to smoking. The licenses are perfectly separate for madak and chandu. The opium which is consumed under these licenses is smoked, the rest is eaten.

3196. Have you anything else you would like to put in as part of your evidence-in-chief?—I desire to draw attention to the memorial which has been put before the Commission by Mr. Phillips. That memorial was sent to me by the Bengal Government to whom it had been referred by the Government of India, and I desire to make a few remarks upon it.

(*Mr. Wilson.*) We have been told that that was withdrawn.

(*Witness.*) The note as originally drawn up contained by oversight an extract from a private letter, and it was that that I desired to withdraw. In the note which is now before you it has been excluded. A private letter was alluded to, which I had no right to quote.

(*Chairman.*) I suppose if Mr. Lyall desires to make the statement in regard to the memorial, we may receive it.

(*Mr. Wilson.*) The note was withdrawn, and I have neither read it, nor the remarks.

(*Chairman.*) The document has been in our possession for perusal, and Mr. Lyall can be examined upon it, another day, unless he particularly wishes to say anything on behalf of the Government of India.

(*Witness.*) I have been directed by the Secretary to the Government of India to present the note before you.

(*Mr. Wilson.*) Of course it calls for a rejoinder.

(*Witness.*) I should like to add one or two words more with reference to the evidence that has been given since. Reference was made in Mr. Phillips' evidence to the decayed appearance of Mahomedan families. Now I desire to say that the decay in Mahomedan families is not peculiar to Murshidabad; it extends all over Bengal to my certain knowledge, and it is due to their lagging behind the Bengali in education and in general ability to conduct their own business. Most of the old Mahomedan families have allowed their estates to fall into the management of the more clever Hindus, who have gradually ousted them. It is to that I attribute the decay of Mahomedan families. I do not say that some are not opium-eaters, but the general decay is due, not to the opium, but to the Mahomedans falling behind the Hindus in the race for life. Another point is this. It has been said that dispensaries could supply opium for Bengal. I have brought a list of Charitable Dispensaries which shews that in all Bengal in 1892 there were 282 Charitable Dispensaries only, of which 77 were private, Government having no connection with them; leaving only 205 dispensaries for all Bengal. Another point raised in Mr. Evans' evidence is the objection of the ryots to cultivate. I can only say that knowingly no pressure is put upon any ryot by the Government of India to cultivate, and that yearly, I might almost say daily, I receive petitions from ryots against the Opium Agents and Sub-Agents for refusing to give them licenses. This very morning I sent some such petitions to Sub-Opium Agents for report. Instead of getting petitions objecting to being made to cultivate opium, the petitions that we receive at the Board of Revenue are almost entirely from ryots who complain that they have not been allowed to cultivate opium.

3197. (*Mr. Pease.*) You remarked that opium was used to keep off fever and was the only "excise article" which a good Mahomedan could use for the purpose; I suppose they have no difficulty in using articles that are not excise?—No; that is why I put in the word "excise."

3198. I believe there are many other remedies?—Yes, there is quinine, but I may say that there is a strong prejudice amongst the natives, which we are unable to get over, against quinine; they say it gives them headaches.

3199. Are you aware that when the son of Babu Keshab Chundra Sen was appointed to the office, the *Indian Messenger*, the *Sanjivani* and several other papers and the missionaries of Keshab Chundra Sen condemned the appointment of his son as a slur upon his father's name?—I did not see those papers.

3200. (*Mr. Wilson.*) You say that opium is largely used in the malarious districts of the Burdwan division,

Hon. D. R. Lyall, C.S.I. in Orissa, and in other places. Is Orissa very malarious?
Lyall, C.S.I.—Very much so, perhaps one of the most malarious parts of Bengal.

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3201. You say that the price of opium in Orissa is Rs. 32 per seer?—I can easily explain that. The price of opium is fixed with reference to the facility with which smuggling can be carried on. The Orissa districts are the most remote from the opium-producing districts, and it is difficult to convey it there: therefore, the price is higher than in any other part of Bengal.

3202. (*Sir James Lyall.*) The price to the vendor?—Yes, of course. I may add that we have had strong representations made by the Assam Government to raise the price of opium in Rungpore and the neighbouring districts, but the Government of Bengal have been so far unable to accede to the wishes of the Assam Government, simply on the grounds that the facilities of smuggling in these districts are so great that raising the price would inevitably lead to more smuggling.

3203. Raising the price to the vendor might cheapen the price for the consumer?—Probably it might have that effect.

3204. (*Mr. Wilson.*) I understand that the tendency of your evidence as of other evidence we have had, is that opium is a great advantage to the people both as a prophylactic and as a remedy in case of fever?—I hold it to be so: it is largely used as a sort of domestic medicine.

3205. Is it not an apparent anomaly that in Orissa, which you say is one of the most malarious districts, the price is exceedingly high?—Exceedingly high in one sense, but for the small amount sufficient for a dose the price is really exceedingly low. I mean that a man can get enough for a dose for a very small amount. The doses taken here are perfectly infinitesimal. The ordinary native takes an amount of opium that should be almost laughed at in England as a dose of opium. It is a very small amount indeed, and these small doses a man can get for a very small amount. If you look at the statistics before you shewing the consumption in the whole of Bengal, you will see that the incidence of revenue per head is only Rs. 038, which is an exceedingly small amount.

3206. Still the fact remains that the price is twice as high in Orissa as it is in Patna?—Yes. It is grown in Patna, and if we were to put a high price there, there would be smuggling. We are obliged to keep it down. It is next to the North-West Provinces, where the price is Re. 1 lower.

3207. You submit to us that doubling the price makes a great deal of difference for the Government, but no difference to the people?—Not very great. The people can still get enough for the purpose they require it for.

3208. (*Chairman.*) The Government could make the price higher, but they could not put a check upon smuggling?—Sir Charles Elliott was much in favour of raising the price, but he gave it up.

3209. From an apprehension of smuggling?—Entirely.

3210. You say that you put the opponents of the present system on the horns of a dilemma: if the opium is bad, it is better to have it under Government control. I suppose you know that they would say that if it was bad it was better to do away with it?—I do not think you can do away with it; the dangers would be too serious. I do not think that any Government in India would think of doing away with the production of opium.

3211. You have said that any legislation of a prohibitive character would be viewed with great disfavour, but you have a great deal of legislation already of a highly restrictive character?—Restrictive, but not prohibitive; you surely admit the difference.

3212. There is undoubtedly a difference, but do you think that people view the restrictive legislation with disfavour?—Distinctly. I believe if the people of India were polled, they would be in favour of the universal production of opium all over the country without restriction. It is the Government that has imposed restrictions, not the will of the people.

3213. You have said that the bulk of the people of India are poor, but not poor in the sense of poor in England?—We have no such thing in India as the poor that the Salvation Army tries to deal with. The residuum that there is in England scarcely exists in India. It may exist to a small extent. The ordinary cultivator is in many districts a poor man, but not poor in the English sense of the word. He has not much, but the country is one in which he can live much cheaper than it is possible in England with comparative comfort. The state of the poor in India, even of the very poor, is different from that at home. We have not the sunken mass of poor that you have to deal with at home.

3214. Is there not a considerable portion of the population that only has one meal a day?—I do not believe it. The last time I was in Patna I made full inquiries. I do not mean to say that there are not some, but the bulk of the people certainly get a fair amount of food, even in famine time.

3215. Is there such a thing as the "Behar Opium Manual"?—Yes, it is in three bulky volumes which, if desired, can be produced before the Commission.

3216. I think when fever is exceedingly prevalent in certain localities, Government is in the habit of sending apothecaries with considerable supplies of quinine?—Yes, I think so. I have never been in one of those localities, but I have understood so.

3217. In such cases does the Government also send free supplies of opium?—I really am not aware. That is a medical question which I am unable to answer.

3218. Government does send out medicines, but what medicines you are not in a position to say?—That is so.

3219. (*Mr. Mowbray.*) I believe in Bengal you have a system of druggists' permits?—We have.

3220. Does that come under your Department?—Yes.

3221. Will you explain what the system is?—They are allowed to take small quantities of opium, as much as they are expected to use in their legitimate business, but not such quantities as would allow them to sell to the people for anything but medical purposes.

3222. Do they get those licenses cheaper than the others?—It is a different form of license. They have no right to sell opium alone.

3223. Therefore they pay less for the privilege?—Yes. The whole statistics will be put before you by the Excise Commissioner.

3224. Have you any reason to suppose that the system is abused?—Not at present. We restrict the amount given to these druggists to such an extent that I do not think they do abuse it at present. If they were allowed to take what they wanted, of course it would be abused.

3225. I suppose those druggists' permits do not profess to supply all the opium required for medical purposes?—Nothing like it; not a hundredth part I should say.

3226. If you extended the system there would be more risk of its being abused?—If you extended the system, from the evidence I have heard, I take it that every Kabiraj, Hakim and Vaid in every village would require a license.

3227. Could you give us any idea of the difference in the retail price in Patna and Orissa?—No. The retail price is generally a few rupees more than the price at which they buy. It depends very much on the license fees.

3228. The result of the difference between the Government price in Patna and in Orissa is to increase the profit of the vendor in Patna?—No; it is sold very cheap in Patna. Practically the license fees almost come to nothing, so that opium is sold almost at the same rate as Government retails it. If you look at the statement before you, you will see that the license fees in the Patna division only amount to Rs. 5,398.

3229. Practically you find yourselves compelled to sell it very cheaply in the districts where it is grown?—Yes, we are compelled to do it.

3230. (*Mr. Haridas Voharidas.*) You state that the crop is a paying one apart from the advances made upon it?—In a favourable year the crop is a very paying one; during the last three years we have had bad crops and they have not been so paying; there has been a smaller result. But even in bad years it pays better than ordinary crops, and nearly as well as other garden crops. Opium is essentially a garden crop. It is grown on a small piece of land close to the man's house, not in his field.

3231. Is not injustice done to others who grow other crops by these advances to the cultivators who grow opium?—Any man can get advances who chooses to cultivate.

3232. To cultivate the poppy?—We give advances for no other crop.

3233. Then so far do you not do an injustice to those who cultivate other crops?—If you choose to call it so. Any man can grow it who chooses to apply for it.

3234. (*Mr. Fanshawe.*) We may take it that the poppy crop does not occupy the whole of a man's ground?—No, I know no case in which the poppy crop occupies the whole ground: it is an infinitesimal part of the man's land—a very small part close to his house.

3235. (*Sir James Lyall.*) I understand that in the South, Chittagong, the price had been raised to Rs. 50 or Rs. 70 per seer—that is, to the consumer?—Yes.

3236. What is the Government selling price to the vendor in Chittagong?—I think Rs. 28.

3237. Will you explain how the price has been raised to the consumer from Rs. 28 to Rs. 70?—I happened to be Commissioner of Chittagong when the arrangement was made, and I can therefore explain it. We had had strong representations from the Burma Government as to the amount of opium smuggled from Chittagong into Burma. A hundred and fifteen maunds were consumed in one year in Cox's Bazar sub-division; the real consumption could not be more than twelve or fourteen maunds, all the rest was smuggled into Burma. The Burmese Government made direct representations to the Bengal Government, and they referred it to me as Commissioner of the Division to see how it could be stopped. The only way we could think of was by putting an artificially high license on these shops. We restricted the sale of these southern shops to so many seers per month, and we made them pay a license fee in proportion to the number of seers they were allowed to take, which, of course, raised the price enormously to the people who bought it for consumption in Burma. That was the only way we saw of doing it.

3238. A fixed fee, not a farming license?—Yes, it was altogether an exceptional arrangement.

3239. In other districts in Bengal when the price to the vendor is low, that is, where the producing districts are not near, is the farming system used?—Yes, entirely.

3240. And the result is to raise the price to the consumer?—Yes.

3241. The object of raising the price to the consumer in two ways—that is, partly by keeping up the price of the opium sold to the vendor, and partly by farming licenses, is, I understand, to prevent opium vendors from dealing in smuggled opium?—Such is the intention.

3242. Do you in your official experience know of any instances of Government officials being discharged or degraded through the alcohol habit?—More than once—a good many. When I was Inspector General of Police, I am sorry to say that I had to deal with more than one case; and I have also had to deal with such cases in the Opium Department.

3243. Have you known of any instances in which Government officials have been discharged or degraded through the opium habit?—Never; not even a native officer.

3244. (*Mr. Pease.*) Do you see any disadvantage in doing away altogether with the system of licensing chandu shops?—No further than it is an interference with the liberty of the subject. I do not say that there is any very great objection to it. In Calcutta I do not think it could be done, because we have so many Chinamen here. In the mofussil I do not think it will be any very great hardship. It is an interference with the man's liberty if he buys a certain amount of opium, just as if I bought a bottle of whisky I should think it an interference with my liberty if I were not allowed to make whisky toddy. If a man buys 5 tolas of opium, I do not see why he should not make it into chandu and smoke it if he chooses.

The witness withdrew.

MR. J. L. HOPKINS called in and examined.

3256. (*Sir James Lyall.*) I believe you are a civilian of 30 years' standing?—Yes.

3257. You are now Opium Agent for Benares and Patna?—Yes.

3258. You have only recently joined the Department as Opium Agent?—Only six months.

3259. I do not propose to ask you questions as to the details of the agency system, as we shall have other witnesses with greater experience?—I should like to explain that there is only one difference in the Opium Agency at Patna and Benares. I pay commission to the Gomasthas. The Asamiwar system is not so much in force in Patna as in Benares.

3260. What is that?—It is the system by which the advances are paid direct to the cultivators without the intervention of the lumbaradar.

3245. You are aware that Government has largely reduced the number of licenses for the public shops in the North-West, the madak and chandu shops, from 324 to 14?—They are being reduced largely. It is the most harmful means of taking opium as far as my knowledge goes.

3246. What do you say with regard to madak?—It is more harmful than eating.

3247. But there would be no particular difficulty in reducing the license shops for madak or chandu?—I do not anticipate the same danger that I should anticipate if opium were prohibited altogether.

3248. (*Mr. Wilson.*) I understand you to say in reply to Mr. Velaridas that anybody can get an advance and grow opium who chooses to apply for it?—Provided the land at the disposal of the Sub-Deputy Opium Agent has not been already given away.

3249. We heard from Mr. Rivett-Carnac yesterday that a number of persons are from time to time refused on various grounds?—Yes, the Opium Department refuses any one who is, in the language of the Department, a bad cultivator, that is a bad gardener; because the opium garden produce requires more care than most crops.

3250. Also if Government does not require so much somebody must be cut down?—Yes.

3251. Therefore it is not quite correct to say that anybody can get an advance?—Provided there is land still available; that is what my meaning was.

3252. (*The Maharaja of Darbhanga.*) I should like to ask a few questions with regard to suggestions for the total abolition of the poppy cultivation. First, is the poppy plant cultivated simply for the sake of opium manufacture, or is any other use made of it?—The ryot in addition to what he receives from Government, first for the opium itself, next for the leaf, and again for the trash, is also allowed to sell in the open market the poppy seed, which sells at a high rate.

3253. How much per acre do you think he makes from the poppy seed?—The product I think is under a maund per acre if I remember rightly. I should not like to give the amount of poppy seed. I think it is about 36 or 39 seers per acre, but I am not quite sure.

3254. What is the price at which the seeds sell?—I am not prepared to say.

3255. Besides the poppy-seed is there any stalk of the poppy?—Yes, it is used as manure. I should like to add one word more. In a publication of the Anti-Opium Society that I have seen this morning, and had not seen till then, it is put forward as a strong indictment against the use of the poppy, that no less than 77,378 seers are used in Bengal every year. I must say that looks a pretty big sum, but if you reduce it, and deal with it with reference to the population, and again deal with the population according to what one anti-opium witness said was the probable consumption,—25 per cent. for the adult males,—I find that the yearly consumption of the adult male in the population of Bengal amounts to $\frac{7}{10}$ ths of a rupee in weight in a year, which I think is not very much.

Hon. D. E. Lyall, C.S.I.
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Mr. J. L. Hopkins.

Mr. J. L.
Hopkins.

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3266. Do you think that medical use can be distinguished from non-medical use?—No. As a rule opium is used in the first instance, properly speaking, for medical use. It is used in cases of insomnia, irritability of the nerves caused by excessive heat, overwork and malaria.

3267. Do you think that a system of providing opium for medical use only could be invented and worked properly?—I do not see how it could. It is an administrative act and for my part I do not see how any distinction could be made, because the consumption of opium amongst people over 50 is so very considerable. I do not mean that they take excessive quantities, but so many people take opium.

3268. What do the natives think of the proposal to prohibit the use of opium except for medical use?—I do not think they have thought much about it, if at all.

3269. Have they heard of it lately?—Yes. But they give no opinion on the subject; they have no thought about it. They cannot understand it. They say that opium is of such general use and consumption that it would be impossible to prohibit it. It would be a great hardship too. In the first place the medical use of opium is dependant on a medical certificate—the certificate of the medical officer in the district. Practically speaking there are no competent medical officers in the District. There is the Civil Surgeon and his assistant at head-quarters and at sub-divisions, but elsewhere they are only stationed at dispensaries, which are comparatively few in number.

3270. Would the people, or any large part of them, be willing to bear the whole or part of the cost and the losses involved?—Certainly not.

3271. Is there any part of the opium excise system which you think ought to be altered on moral grounds?—I do not myself consider that the opium shops themselves are capable of being altered. The opium license is very generally given to a moodi and sold as a drug by the moodi. There used to be a moodi pretty well in every village where opium used to be sold. As a rule the opium vendor is a moodi in the agricultural districts; in towns it is different.

3272. What would you say is the size of the circle in which there is one opium shop?—I should think it is about 50 square miles—quite.

3273. Do the same classes of people generally use both opium and alcohol?—Certainly not.

3274. If they use one they generally do not use the other?—Not generally. Alcohol is used by the lowest classes; opium by the better classes. Alcohol is used considerably by khayasths, members of the writer class.

3275. If the use of opium were checked, do you think that other stimulants would take its place?—Certainly they would.

3276. Have you any information as to the magnitude of the interest bound up with opium in the districts of your Agency in which the poppy is cultivated and the loss to the cultivator involved in such prohibition?—For this I refer you to the statement appended to my notes. The number of licensed cultivators in 1892-93 was 637,157, and the sum disbursed amongst them over 80 lakhs of rupees. It is impossible to say how the withdrawal of this sum would affect the landlords; it would mean a considerable reduction in their rent receipts, for so-called poppy lands are the highest rented lands in the neighbourhood to which they belong. The withdrawal of such a large sum from agricultural industry and general circulation is bound to produce distress. Landholders as a rule support poppy cultivation and encourage it; cultivators rank it with tobacco, potatoes and sugarcane as a profitable crop. Poppy employs the females and young people of a family and produces a handsome return. The items of profit are as follows:—Opium, poppy-seed, poppy-leaf, trash, manure. It would pay to cultivate poppy for its seed and the valuable manure it produces. Poppy seed oil is used in India for cooking purposes, and the seed is exported to France, Italy, etc., wherever olive oil is produced. I think it right to note that to the ordinary cultivator and labourer, having reference to their diet, clothing, and general simplicity, one rupee represents the same value that ten shillings does to an English labourer: there is no class in this country which represents the English farmer. Therefore 80 lakhs of rupees represents to them what £4,000,000 would represent to the British labourer and small cultivator; and we must consider the withdrawal of the monopoly with reference to the withdrawal of the 80 lakhs of rupees which the cultivators receive for opium; a very large portion of the sum would have to be met by relief proceedings on an extensive scale.

3277. I understand that the proposal to abolish the monopoly is now being withdrawn?—Yes.

3278. Have you any further remarks to make?—No.

3279. (Mr. Wilson.) You have stated that no case has come under your notice of the habitual use of opium for non-medical purposes?—None.

3280. Habitual use of opium for non-medical purposes is unusual?—I say it is generally used in cases of illness.

3281. That is the commencement of the use?—Yes.

3282. Not the continuance?—No.

3283. Would you wish to modify or explain that?—I think I said that the non-medical use of opium is unusual. It commences with the medical use, and it is continued.

3284. You say that it would pay to cultivate the poppy for its seed and the valuable manure it produces?—Yes.

3285. You do not mean apart from the opium altogether?—Yes.

3286. Do you mean that the cultivator having grown the poppy has got all his value in the seed and the manure left behind, and what he gets for the opium is clear gain?—I have said that the poppy seed is used for the manufacture of oil which is largely used for cooking purposes in India, and besides that it is largely bought for the continent for the adulteration of olive oil.

3287. I want to know whether I am to understand that, in your opinion, poppy cultivation would pay though there were no opium produce at all?—Yes, I will explain. Every seer of opium will give a return of poppy-heads, which would give two maunds of poppy-seed; therefore if you have six maunds you get twelve maunds of seed, and twelve maunds of seed would sell for Rs. 37-8-0.

3288. Then you say that the money that the cultivator gets for the opium is clear gain into his pocket?—Certainly, of course if he gets a fair return for the poppy seed. Sometimes there are only two seers of poppy per bigha, and in that case it would not pay.

3289. You have told us that the poppy land is more highly rented than the other?—It is.

3290. If a cultivator is refused an advance and refused a license to grow opium, does he pay less rent upon that land?—Yes.

3291. It is not inherent in the particular patch of land, but the question is whether he gets the poppy crop or not?—It would depend on the crop.

3292. The zemindar would reduce the rent?—Most probably; I cannot say for certain. Whenever the ryot cultivates the poppy the rent is raised to the rate of the poppy land usual in the neighbourhood.

3293. We understood from Mr. Rivett-Carnac yesterday that the zemindars had no occasion and no interest whatever to put any pressure on the ryot under any circumstances to grow the poppy?—That may be in the North-Western Provinces; the zemindar there is largely the Government. Zemindars in the Patua Agency are zemindars under the Permanent settlement.

3294. I should like to get it as clearly as possible whether the zemindar can and does raise or lower his rent according to whether a particular cultivator *A B* gets permission to grow opium or not?—If *A B* for the first time sowed the poppy in certain land, that land would be raised to the poppy rate usual in the village to which he belongs.

3295. And if he was refused a license in the following year the zemindar would reduce him to the original rent?—No case of that sort has come to my notice, but I imagine it would be reduced again. You must know that poppy land requires four or five years cultivation to come into thorough bearing. The first year gives a small return, the second a larger return, the third a still better, and the fourth and fifth years will give a full return.

3296. Do you receive every year an official intimation as to the amount of land that should be devoted or the amount of opium that should be produced?—The quantity of opium that should be produced. We are forbidden under the orders of Government to exceed the average area of the previous five years.

3297. Sometimes you have to reduce that?—I think that three or four years ago in my Agency ten per cent. of the cultivation was reduced all round.

3298. My question was this—was the enhanced rent of the district reduced by ten per cent. or not on the poppy cultivation?—I cannot say.

3299. You do not know?—No, it was before my time.

3300. (*The Maharaja of Darbhanga.*) You have said that there is a special rate for poppy lands?—Yes.

3301. According to the Tenancy Act, is it not the custom that the rent at which the land is assessed is not according to the crop grown on it, but according to the quality of the land?—It is so.

3302. Therefore if a tenant chooses to cultivate the poppy on land upon which he has hitherto grown other crops, can the landlord easily, according to the law, ask for an increase in the rent?—That is a point of law that I have not studied. The poppy rate of the mauza (village) in which the poppy is raised is always charged to the poppy cultivator.

3303. Do you know that the rates applying to poppy land and tobacco land are the same?—Poppy and tobacco lands are about the same.

3304. If the poppy is abolished, the ryot cannot ask for a deduction on that ground?—I suppose it depends upon the crops sown.

3305. (*Mr. Fanshawe*) Is there another point in regard to the opium monopoly which you wish to bring out?—

The witness withdrew.

Dr. FREDERIC PINSENT MAYNARD called in and examined.

3311. (*Sir William Roberts.*) I understand that you are a medical officer in charge of the workmen at the Patna opium factory?—Yes.

3312. Before you had that duty, what experience had you in India?—I had served in the Punjab, in the North-Western Provinces, and Behar, with Native troops of all ranks over 5,000 in number and of all classes and all castes. They were Sikhs, Rajputs, Dogras, Hindustanis and various Punjabis.

3313. I presume that those who work at the factory invariably consult you in case of illness?—Yes, I am in medical charge.

3314. How many workmen are there there?—The maximum number employed this year was 2,758, and the minimum number 606.

3315. Altogether your experience has been in two rather different states?—But in between those two services I was in civil employ. I was Civil Surgeon at Burdwan and Nuddea, both in Lower Bengal, and highly malarious districts: so much so that in Nuddea the population between the two last censuses is said to have decreased over 30 per cent. from malarial diseases.

3316. Have you opportunities of judging how far the opium habit prevailed in those places?—It is always difficult to form an opinion as to how many men eat opium unless some effects are apparent.

3317. So that you can only give an impression?—The troops I serve with, have the reputation of being opium-eaters, but they do not exhibit any ill effects from the opium.

3318. Was opium served to them?—On field service yes.

3319. They did not buy it themselves?—In cantonments it was not served. It is never supplied to the troops by Government.

3320. They have to buy what they use?—I suppose so.

3321. Referring to your experience with these regiments, did you observe any ill effects from opium in any case?—I can only remember one man, a Sikh, who was an opium-eater to a rather larger extent than usual; he took about 30 grains daily and occasionally he would be stupid, so much so that it was decided to pension him; but he was of a considerable age.

3322. With that exception could you tell by the look of the men who used to take opium and who did not?—No, I was surprised to find the men opium-eaters on that account—that I could not see that they were so.

3323. Did you see anything in the shape of disease or illness that you could attribute to opium in these regiments?—Certainly not.

3324. Turning to your other experience in the Patna Opium Factory, may we assume that there was a considerable consumption of opium amongst the people you had to do with?—I am not aware of it.

3325. You mean you could not see the effect?—As far as the factory hands are concerned I do not believe that they consume opium.

There is one point in favour of the opium monopoly which has probably escaped notice; it is that it enables cultivators to improve their holdings in spite of the zemindars, who, as a rule, oppose all improvements for fear they should be registered and reduction of rent or compensation claimed, and they thus nullify one of the beneficent purposes of the Tenancy Act.

3306. Kindly explain what you mean by that?—Improvements are registered under the Bengal Tenancy Act. When a ryot is ejected, he is entitled to compensation. Perhaps I am wrong in talking about a reduction of rent. I am not quite sure.

3307. Why does this system allow him to make improvements?—We make well advances.

3308. The Government advances money to make wells?—Yes, the money is advanced to the ryot without interest; the ryot makes the well, and he repays the money in instalments. The well then constitutes an improvement.

3309. That enables him to ask for a reduction?—No, it entitles him to compensation if he is ejected.

* 3310. That is what you were referring to?—Yes.

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Dr. F. P. Maynard.

3326. Not any of them?—I have never seen any effects, and I think, considering that one sees them all day long, and that their duties are severe, necessitating great sharpness of mind, and so on, that one would catch them tripping if they were in the habit of consuming opium; but it is unknown in the factory.

3327. You say it was an unknown practice among the factory hands?—Yes, unknown.

3328. Do I understand you to say, not merely that it was not known to you, but that it was not talked of or that it was not understood to be the case that the factory hands did use opium?—I made very searching inquiries from all the officers of the factory who spent their lives there, and their different subordinates, and I could not hear of any case of opium-eaters among the factory hands.

3329. It is a malarious district about Burdwan and even about Patna I suppose?—There is a certain amount of malaria about Patna, but not so much as in Lower Bengal.

3330. Has it come to your notice that children are subject to malaria?—I think they are very subject to malaria and the effects in their case are more disastrous than in the case of adults.

3331. How do you recognise that fact?—By an enlarged spleen and by malarial cachexia.

3332. You speak of an enlarged spleen as a well-known sign of malarial disease?—Yes, I have seen babies in arms with enlarged spleens in Burdwan brought to the dispensary.

3333. Does it appear to you possible that they might have been born of malarial mothers and have been malarial themselves?—I should say it is very possible, but I have not seen any instances.

3334. Do you think quinine could altogether replace opium in these malarial districts?—I should say not.

3335. Why not?—Even if the present system of using pice packets were so extended that every individual could obtain them, I do not think it could replace opium, because in these districts other diseases prevail,—bowel complaints and diabetes, which are more common in Lower Bengal, and in these diseases opium is very valuable.

3336. Is it used as a popular domestic remedy or under medical prescription?—It is not possible to get a medical prescription in the case of a great proportion of the population. They have to use it as a domestic remedy.

3337. Are they within reach of medical advice?—No, very few.

3338. I thought there was a dispensary system in India?—So there is, but it cannot reach the great masses of the population. For instance, the district of Nuddea, where I was Civil Surgeon, is 3,404 square miles with a population, according to the 1881 census, of over 2 millions. I was the only European medical officer in that district. I had an Assistant Surgeon and a number of native hospital assistants and five dispensaries scattered over the district; but in spite of it all there are a large number of people who cannot avail themselves of these dispensaries, who cannot travel the necessary distance.

Dr. F. P. Maynard. 3339. They have native doctors I presume?—I think that in many of the villages there are *hakims*, but their knowledge is small.

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3340. Is it the opium that is made at the factory that is used in that district as a domestic or popular remedy?—It is the opium obtained from the licensed vendors I presume, and that must have been manufactured at the factory, or it would be contraband and would be seized.

3341. I think you have paid some attention to the analysis of various classes of opium?—Yes, I have given in some tables, to be handed in to the Commission, compiled from the laboratory records of the Patna Opium Factory.

3342. Will you tell us broadly what are the differences between the opium you make at Patna and the Smyrna or the Turkey opium?—The deductions I have made from these tables are that the opium grown in Behar contains more morphia than either Persian, 1.27 to 1; or Chinese, 1.59 to 1 (though this analysis is open to doubt on account of the adulteration of the Chinese specimens that we receive for analysis), but less than Smyrna, 1 to 1.868, or Malwa, 1 to 1.02. The Behar opium contains more narcotine than the Persian, 1.26 to 1; the Chinese, 1.39 to 1; Smyrna 3.65 to 1; Malwa 1.39 to 1. The contrast with Smyrna is very marked. Behar contains 3.65 times as much narcotine as the Smyrna opium does. The proportion of morphia to narcotine in the Behar opium is 1 to 1.59; Smyrna 4.26 to 1 (4 times as much).

3343. The Patna opium is very like the Persian opium?—It is very similar.

3344. But richer in narcotine?—Yes, it contains more narcotine than any other variety, and it also contains more extractive matter.

3345. The samples of opium contain the same ingredients, but vary in their proportion?—Yes, it is the proportion.

3346. Of course you are aware that opium is an extremely complex substance, with a great number of active principles?—Yes.

3347. And I presume you will tell us that the main effect of Patna opium is the same as our medicinal opium in England?—No, I do not think it is.

3348. You draw a distinction?—There is a marked distinction.

3349. Will you tell us the distinction?—Smyrna opium, which is the officinal drug in use in Europe, contains a much larger proportion of morphia and a much smaller proportion of narcotine.

3350. By doubling the dose it would be about the same?—The people who consume Indian opium regularly are consuming narcotine, and narcotine is a tonic and antiperiodic similar in its effects to quinine.

3351. It has anti-malarial properties?—Yes.

3352. But not equal to quinine?—No.

3353. I understand that Patna opium is used medicinally?—Yes, in India, and we supply from the Patna Factory all the medical stores and depôts in India. There are two kinds of medical opium, one in cake and one in powder.

3354. We were told by Dr. Rice that he used opium much more freely than some of his medical brethren at home; perhaps that was the reason; because he used opium poorer in morphia?—Possibly.

3355. Do you think it was likely?—I think it was quite possible.

3356. I presume that all the analyses you have given are taken from authorities?—They are all from recognized authorities.

3357. The variety of opium you send out as medicinal is called Garden Patna Opium, is it not?—Yes.

3358. And what do you call that which is sent out for general use?—It is all garden opium; it is the same kind of opium. We pick out the medical opium on account of its fine grain, and being of high consistency, and therefore not requiring so much labor in the manufacture. It is all perfectly pure opium. We have no distinction in the districts from which medical opium comes. We have perhaps one

jar from one district and one from another. There is no special place for growing medical opium.

3359. Practically there is no distinction?—No.

3360. I understand so far as your experience goes that you have not witnessed, except in the case you mention, any ill effects on the health of the population from the use of opium?—No.

3361. Have you noticed any difference in their character and their moral faculties?—I have not seen the ill effects of opium.

3362. Among the soldiers?—No, I have not.

3363. (*Mr. Pease.*) What is the distinction between the medical and the other opium?—Medical opium is opium of 90 degrees consistence, with 10 per cent. of moisture. The difference consists in the way in which this degree of consistence is arrived at. The opium is dried in shallow trays in the shade, and it is worked by hand every few days until it dries up to 90 degree consistence; then it is pressed into cakes and issued in that way. The opium for excise differs in being dried in the sun.

3364. What is the object of making a difference in the process?—I cannot say how the difference originated, but the result is different. To the touch and to sight the opium is not the same as the Abkari opium.

3365. The analysis is the same?—Yes.

3366. And the effects upon the consumer are the same?—I believe so—precisely the same.

3367. Therefore if doctors prescribed the ordinary opium it would have the same effect as medical opium?—The ordinary Indian Abkari opium—I believe it would; not the Smyrna.

3368. (*Mr. Wilson.*) Is what you call medical opium in cakes exactly the same as medical opium in powder?—No.

The other variety of medical opium in powder is the same opium dried on a steam table until all the moisture is evaporated and the powder results; it is pure opium at 100 degrees.

3369. Then, as far as you know, the difference is purely one of moisture? the quantity of water in it?—Yes; the chemical composition I believe is the same.

3370. If I were to purchase a quantity of ordinary opium dried on the steam table until it is 90 degrees consistence?—That is not dried in trays in the shade.

3371. It is drier than ordinary opium?—Yes, it is drier than ordinary opium.

3372. What is the consistence of the ordinary opium which you send out from the factory?—We send to China opium of 75 degrees consistency; the Abkari is 90, and the medical 90 and 100.

3373. The medical powder is 100?—Yes.

3374. (*Mr. Mowbray.*) Do I understand you to say that opium is actually served out to Sikh troops on service?—I believe it is.

3375. Is that within your own personal knowledge?—I was on service in the Black Mountain Expedition, and then opium could be had as a ration in place of tea by the men who were in the habit of taking it.

3376. (*Mr. Fanshawe.*) What regiments were you serving in?—I was with a section of a field hospital and with a Wing of the 4th Sikhs and a Wing of the 2nd-5th Gurkhas.

3377. Then were you referring to these troops when you said that an opium ration was served out—Sikhs and Gurkhas?—Sikhs.

3378. Only Sikhs?—As far as I know.

3379. You only know that opium was served out as a ration in the field and to the Sikhs?—They could obtain it. It was not served out unless it was asked for.

3380. (*Mr. Pease.*) In place of tea?—The idea was that the man could take tea or opium as he pleased.

3381. (*Mr. Wilson.*) Do I understand that these Sikhs could apply for a ration of opium?—I was not connected with the issue of rations in any way. I simply knew as a matter of common knowledge that it was obtainable. I cannot say what the system was.

3382. Was it a limited quantity?—Distinctly.

3383. What was the quantity?—I do not remember, but it was limited. It is three years ago.

The witness withdrew.

Adjourned till to-morrow at 10.30.

At the Council Chamber, Writers' Buildings, Calcutta.

THIRTEENTH DAY.

Saturday, 25th November 1893.

PRESENT :

SIR WILLIAM ROBERTS, M.D. (IN THE CHAIR).

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B.
 THE HON'BLE SIE LACHHMESWAR SINGH BAHADUR,
 MAHARAJA OF DARBHANGA, K.C.I.E.
 MR. R. G. C. MOWBRAY, M. P.
 „ A. U. FANSHAWE.

MR. ARTHUR PEASE.
 „ HARIDAS VE HARIDAS DESAI.
 „ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.

SURGEON-COLONEL ROBERT HARVEY, M.D., M.R.C.P., D.S.O., called in and examined.

*Surg.-Col. R.
 Harvey,
 M. D.,
 M. R. C. P.,
 D. S. O.*

3384. (*Chairman*.) I believe that you are at present Inspector-General of Civil Hospitals in Bengal?—I am.

3385. And you have been in the service for nearly twenty-nine years?—Yes.

3386. Kindly tell us what service you saw?—I was for more than five years in Rajputana, where opium is very largely used; four years in Malwa, where it is extensively grown; five years in the Punjab, where it is also largely taken by the Sikhs; and twelve years in a large practice in Calcutta. I have been six times on Frontier expeditions, some of them involving great hardships, have had considerable experience of jail management, and during all my service have had large experience of opium-eaters. I have also visited China and Turkey when on furlough.

3387. Will you tell us when your attention was first called to the use of opium?—My attention was first drawn to the opium question in Lancashire during the cotton famine of the American war, when I was assistant to the House Surgeon of the Stockport Infirmary. Many applications were made at the Infirmary for supplies of opium, the applicants being then too poor to buy it. These were invariably refused and the patients warned against the danger of the practice. I was much struck by the fact that the use of the drug was much more common than I had any idea of, and that habitual consumers of ten or fifteen grains a day seemed none the worse for it, and would never have been suspected of using it. I remember only two cases—both opium-drunkards, one of whom took four ounces of laudanum daily—where the refusal caused any appreciable suffering; and several patients thanked us afterwards for enabling them to break with their habit.

3388. Did you connect that unusual tolerance in England with the effect of the famine or partial famine, that then prevailed in Lancashire?—No; according to their own account, these were people who were in the habit of taking opium, and only came to us because they could not afford to buy it themselves. Apparently they were ordinary opium-eaters before the famine. I do not think, as far as I remember, that it had anything to do with the famine: I think it was simply because they could not afford to buy it.

3389. (*Mr. Pease*.) In what form do they take the opium?—In pills apparently, and sometimes in the shape of laudanum.

3390. (*Chairman*.) Tell us your experience in Rajputana, Malwa, and the Punjab?—In Rajputana, Malwa, and the Punjab my experience has been similar. During the great famine of 1868-69, crowds of half-starved paupers, most of them refugees from other States, were treated in the Bharatpur hospital and dispensaries. Bharatpur is the most Eastern State in Rajputana, and the people suffered comparatively little from the famine. Most of the people were refugees from other States. Large numbers were accustomed to opium; and small supplies, never, I think, exceeding two or three grains, were given to these without any bad effect, but to their great comfort and contentment. In all ordinary cases we had no idea the patient was an opium-eater till he asked for the drug. I know of no criterion by which the moderate opium-eater can be recognized, and while very many of them at once admit the

habit, many others—and this is, I think, especially true of soldiers and others who know what is said against opium—will strenuously deny that they use it, or will admit it reluctantly to a medical man.

3391. Have you known many instances?—I have known repeated instances of this.

3392. You are now speaking of persons who take opium in moderation?—Yes, in moderation.

3393. Were they inclined to increase the dose?—Many people, of course, do increase the dose, but in the average man, there is no necessity for him to increase it at all, and I do not think he does as a rule increase it.

3394. Have you any experience of opium being taken in excess?—I have seen opium taken in excess, by what I call an opium drunkard. It is perhaps a misnomer, because in this country they eat more than drink. I use the term as a convenient one and as analogous to the alcoholic drunkard.

3395. What did you observe in the case of opium-drunkards that you have seen: what was it you saw amiss with them?—The regular opium drunkard is a most pitiable object,—lean, emaciated, dried-up and altogether a broken-down wretch, that is good for nothing. But I have seen, comparatively speaking, very few of these.

3396. In those that you have seen was any organic disease at length produced?—I do not think disease was produced. I think in a very large number of cases the persons organically suffered from disease, and that was why they took to the opium.

3397. Do you mean to suggest that some of those whom you call opium-drunkards began to take it for disease and were diseased?—Yes, I should say that the great majority of them were.

3398. Have you seen any opium-drunkards pure and simple?—Yes, I think I have. I am perfectly certain that I must have: but I think in the great majority of them the cause of the excess is the fact that they are suffering from some painful or some wasting disease which calls for the relief which opium gives. No doubt there are cases where men do it for the sensual enjoyment of the opium, but I think they are quite the minority.

3399. Do you mean by that more than the enjoyment which many people have with a cigar?—Something similar. I think the feeling of *bien être* which opium gives is more marked than you ever get from a cigar. Morphia is not much used by the natives, but the feeling which morphia gives is much more marked than that given by opium.

3400. May I take it from you, that even an opium-drunkard, pure and simple, does not, as far as you know, develop organic disease?—I have never seen any case that I could distinctly put down to the use of opium.

3401. In your experience, the vast majority of Indian opium-eaters take it moderately?—I should say so, certainly.

3402. What would you call the average dose of a moderate opium-eater?—I never like to give numerical expression to anything. I have not investigated statistical

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When you ask a man about his opium the general way in which he puts it, is, that a pice worth lasts him two or three days, or that he uses two pice worth a day. It is generally expressed in terms of pice: he says that a pice worth lasts him for so and so. In my experience while many men take a pice worth a day and a good many take two pice worth a day, a very much larger number make a pice worth last them two, three or even four days. I myself got a pice worth from the bazar yesterday and it weighs 4 grains.

3403. We may take that as the usual thing?—I should say about 2 grains is a very common allowance. A good many men take four and some take eight grains. When you get beyond eight grains I should think you are going to excess.

3404. What effect has it upon them in the case of moderate opium-eaters?—It supports and comforts them, especially under exertion or exposure—many of them take it only or take a little more than their ordinary dose when called upon for extra work,—enables them to do a great deal on what seems to European ideas a very scanty and insufficient diet, and I believe by its sustaining power acts as a prophylactic to a considerable extent against chills, rheumatism, and malarial fevers, dysentery, and, I think I might add, diabetes.

3405. Coming more particularly to the Sikhs and Rajputs with whom you have had some experience, what did you learn with regard to the effect of opium on these people?—I should say that, as races, they are the two finest races in India generally. Anybody knowing India on being asked which were the two finest races, would probably reply Sikhs and Rajputs, or Rajputs and Sikhs. They are very martial people and altogether a very fine race. A very considerable proportion of them take opium habitually. As I say again, I cannot give you any numerical expression of opium because I have never investigated the subject statistically.

3406. I understand that opium is served out to certain regiments on the march?—I hardly think that is so. I think the Commissariat takes a supply in order that the men may be able to buy it. But I have never heard of its actually being served out. It may be so, if that is in evidence: but I have never heard of it. I believe the Commissariat on frontier expeditions takes a supply of opium to give it to habitual opium-eaters on payment.

3407. If it is served out, one would like to know how much is served?—That I cannot answer. My idea is that none is served out, but that the opium-eaters are allowed to buy it. I do not think they get it for nothing. They are allowed to buy it from the Commissariat. The Commissariat takes out a supply in order that there may be no difficulty about giving it to the men.

3408. Have you had any experience in China?—I visited China on furlough in 1874, and I was there for about three weeks. I was struck with the physique of the common people, which was very good. I was very much struck by two chairmen who carried me about in Hong-Kong. Through an interpreter I asked what they did, and they both said that they smoked opium. I had never seen two finer men, and they carried me up and down the streets of Hong-Kong with most perfect ease.

3409. What is your impression about the men of business in Calcutta?—Many of the great business men of Calcutta, merchant princes, who for skill in business and boldness in speculation can hold their own with any, are Marwaris (from Marwar in Rajputana), and I know from having had a large practice among them that many of them, I believe I should not be wrong in saying the majority of them, are habitual opium-eaters. Many others take it occasionally; and while I think that few men who have once made a habit of it give up the habit, as few men who smoke and drink moderately in other countries give up their drink or tobacco, I believe they could do so if they wished without any great difficulty and without any danger whatever. I have never known a native of India come to hospital to be cured of the habit, but I have known many give it up under advice, and others voluntarily.

3410. Are you speaking now of cases of excess?—I am speaking now mainly of cases of excess. The cases where I have advised people to give it up have been cases of excess; but I may add that for many years I do not remember having interfered with a patient's opium habit. If I found that he took opium, I treated the case absolutely without reference to that fact. I did not interfere with it in any way. I treated him merely, as if he were an ordinary person. The case is different with the opium-drunkard.

He finds it very difficult to stop; but the difficulty lies more, I think, in the initial weakness of will which led to the excess, than to the effects of the opium itself. The man has very little power of self-control; and he cannot nerve himself to the amount of discomfort he has to undergo in order to get rid of the habit.

3411. What is your experience with regard to prisoners in Indian Jails?—The rule, I believe, in Indian Jails varies in different provinces. A certain latitude is allowed to the medical men. The rule in this province, for instance, as laid down in the Jail Code, is that all opium found upon a prisoner on admission is confiscated, and he is not supposed to get any. The smuggling of opium is a jail offence. I believe, as a rule, the supply of opium is entirely cut off at once. People say that the prisoners obtain opium by bribery. But I do not think this can be largely true, though I would not say it never happens; it is probably quite exceptional. I think that our jail discipline is sufficiently good to make it very doubtful whether every opium-eater who comes into jail can easily supply himself with smuggled opium. I do not think it is likely; no doubt it can be done occasionally. I have known a few instances of considerable temporary suffering accompanied by diarrhoea; the stoppage has never led to dangerous results, and the suffering has passed off in a few days, except in the case of those accustomed to take the drug in excess. They suffer considerably longer, but they get over it in time. I have cured a considerable number of very bad cases of Europeans and Eurasians. I recollect one case, and one only, where the suffering terminated in death, but it would be hard to say that the deprivation of the accustomed opium had any share in the fatal result, for the man—a cooly on field service—had been under-clothed, over-worked, and exposed, without proper or sufficient food, to extreme cold and was drenched to the skin every night by heavy dews. The deprivation of the opium may have been a factor in the case, but I doubt it very much; at all events it was not the only one.

3412. The evidence given before us almost with one accord testifies to the fact that opium does not produce any known organic change, but it has been stated by several witnesses that the habitual use of opium makes those persons more liable to intercurrent disease. What is your view with regard to that?—I can understand that being the case with an opium-drunkard, although I have had no actual experience of it; but with the moderate opium-eater I believe the exact contrary to be the truth. In the first Miranzai Expedition of 1891, where only native troops—many of them opium-eaters—were employed, we encountered the most terrible weather, constant rain and snow, and sometimes 20° of frost. The men were very hardworked, had to wade repeatedly through ice-cold mountain streams, and were frequently wet to the skin all day. One regiment alone had forty men frost-bitten on 2nd February—none of them were opium-eaters. Had the theory been correct, the conditions were such as to prove it. Yet the net results of the campaign gave a death-rate of only 7.83 per 1,000 of strength per annum, about half the average death-rate of troops doing duty in cantonments; the admission-rate, 573.9, being also about half the average.

3413. What has been the effect upon the moral character?—So far as I know, the moderate use of opium has no effect upon the moral character, while excess does not lead to violent crime. The opium-drunkard, when under the influence of the drug, only asks to be let alone. If poor, he may be driven to petty thefts to get the means of supplying himself with the drug. In my experience, even patients who come with the sincerest desire to be cured of the habit invariably bring opium with them and they lie in the most unblushing way about it, declaring that they have not got it. The same thing applies to alcohol. Every medical man has known of and seen cases of drunkards who are prepared to swear that they have not tasted a drop for weeks although they are saturated and reeking with alcohol.

3414. You probably agree that the excessive opium-eater, like the alcohol-drunkard, is more likely to be carried off by intercurrent disease?—I think so certainly. I think in both these cases the cause is want of control. It is neither the alcohol nor the opium that leads to excess: it is the want of will and self-control of the patient. The worst result I ever knew from opium was the case of a fine young woman who deliberately prostituted herself during the Lancashire Cotton Famine in order to obtain means to buy opium.

3415. What do you think generally of the place of opium amongst what we may call dietic restoratives or stimulants?—I think it is one of the most harmless and most

useful. I think it is one of the greatest blessings that men can have. I think it was Dr. Gregory who called it *Optime Dei donum*—God's best gift.

3416. Have you any further information to give to the Commission?—I believe, although I have no evidence to offer upon the point, that if men accustomed to opium were to be effectively denied it, the possibility of which I doubt, since small quantities can be so easily smuggled, they would take to other stimulants; and if these happened to be ganja or alcohol, "the last state of those men would be [very much] worse than the first." As to the ease with which opium can be smuggled, I may say that taking 2 grains to be the amount a man eats in the day, a year's supply will go into a packet $2 \times \frac{1}{2} \times \frac{1}{4}$ inches. I hold in my hand a packet containing a year's supply of what I call the average opium-eater. It contains two years' supply for many; it contains half a year's supply for the man who takes a pice worth a day. Any native in this country could so conceal this packet in his loin-cloth or in his pugree that you would have to strip him naked in order to find it. It seems to me as a matter of practical administration absolutely impossible to subject people to this sort of espionage, and I do not believe that people would stand it.

3417. I presume that in your responsible position and throughout your career you have mixed very largely with medical men in the Indian Service?—I have. I have mixed largely with medical men not only in the Indian Service, but in the Medical Staff, and with large numbers of native medical practitioners, university graduates of all sorts, and vernacular school graduates.

3418. Do you think that the views you have expressed are held by those men generally?—I should say that they were held by all with the exception of an infinitesimal minority.

3419. That is to say by medical men who had practical experience in India?—Yes, practical experience in India. I should say we are practically at one. I know one or two who will not endorse these views, but I think the profession as a whole certainly would.

3420. I suppose you have no explanation of the fact of why the natives of India should take to the use of opium and tolerate it in a different way from our own countrymen at home?—I think it is a race question. Looking all round the world we find that each nation has its own habits; at the same time we find that all mankind seems to want a stimulant of some sort. The Northern nations of Europe resort largely to spirituous stimulants. Going down to the south of Europe you come to wine-spirits being much less used. Northern nations seem to be able to do with a quantity of spirits which if administered to people in the tropics, as experience has proved over and over again, kills them off at once. Spirits are absolutely unsuited to a hot climate. My idea is that opium is the stimulant which the inhabitants of this country have found by experience to be the best suited to them. Although like everything else it is liable to abuse, the moderate way in which the great majority take it not only does them no harm but does them a great deal of good. It adds to their comfort and satisfies for them the desire which is satisfied by wine in France and by spirits in Scandinavia and in Scotland.

3421. Have you any further statement you would like to make?—There is one practical point which I should like to bring before your notice. It has been brought up in the evidence of several preceding witnesses. Everybody seems to admit that opium must be allowed for medicinal purposes; with that reservation it seems to me that it is absolutely impossible to prohibit the use of opium in Bengal. The last Report of the Medical Institutions of Bengal, which I only got two days ago, shows that as a matter of fact, in a population of over 70 millions, only $2\frac{1}{2}$ per cent. of the population get any benefit from the Government Medical Institutions. There are no doubt a certain number of private medical practitioners spread about the country, but the great bulk of the people practically have no medical advice to go to, unless they go to those baidas and hakims who have no real qualifications, who are not registered, but who, as I understand, must be allowed to give certificates that such and such people are to be allowed opium. As far as I see, there is nothing to prevent any man being his own hakim and prescribing opium for himself; at any rate a number of baidas and hakims scattered about the place will have the power of ordering opium, and from what I know of native character, I think that anybody who wishes to get opium would only go and give four annas to get a certificate. You transfer the opium revenue into the hands of the baidas and hakims: you would not decrease the consumption of opium in the least, as far as I can see; but

you would seriously embarrass the Government. There is a statement in this Report, from which it appears that allowing each dispensary to deal with a radius of 5 miles, the 310 dispensaries of Bengal cover less than one-fifteenth the total area of the province; so that less than one-fifteenth can come under proper medical arrangements, which could be safeguarded; and you must throw it open practically to any man who calls himself a baid or hakim.

3422. (Lord Brassey.) Have you any personal experience of the use of opium?—Yes, I have. I have myself been an opium-eater in a very small way. I trust that I shall not be considered to be one now; not that I have reformed. I am perfectly prepared to begin again if circumstances required it. My first experience of its use was during a professional examination when suffering from a severe influenza cold. Thirty drops of laudanum taken to procure sleep had the exact contrary effect, but removed the stupidity due to the cold and enabled me to go lucidly over the subject of next day's examination. I seemed to have the books all before me; everything came clear before me. In 1871-72, when in charge of the advanced base hospital in the Lushai Expedition, I had nearly two thousand sick and wounded through my hands in less than three months, and there were sometimes four hundred in hospital at once. During most of the time I had only one hospital assistant to help me, and neither nurses, orderlies, nor clerks. I had begun the campaign with a severe attack of fever which kept recurring every few days, and I never was so nearly overdone in my life. I believe I must have broken down but for opium, of which I used to take a grain about 6 A.M. when beginning work for the day, whenever I knew the work was unusually heavy. I may have taken it thirty or forty times. I never exceeded the grain, never hankered for more, and had no difficulty in stopping it. It sustained and comforted me and kept my head clear. I have taken it perhaps ten times since, always under circumstances of great fatigue or exposure, and always with the same result.

3423. (Mr. Pease.) You mention the great exertions which men were able to put forth under the influence of opium. You would consider I suppose that that was the result of its being a stimulant and not on account of its nourishing qualities?—On account of its stimulating properties. It also diminishes waste of tissue. That is the physiological explanation of it. By diminishing tissue-waste it enables a man to do more.

3424. Is there not a corresponding depression after the effects of the opium has passed off?—I do not think there is, unless you take large quantities of it.

3425. Did you find that in your experience at all?—No, I found no reaction or depression whatever.

3426. Do you find that persons who are in the habit of taking opium are equally susceptible to other drugs?—I think so. I do not think I have noticed any difference.

3427. You spoke of persons who had become opium sots as persons of weak will: do you not think that the taking of opium considerably affected or weakened the powers of the will?—That is a question I could not give a definite answer to. It seems to be more, both in the case of alcohol and opium, a weakness of the will. I know it is generally said to be the effect of alcohol or opium, but I do not see that there is any evidence of that.

3428. You have made a well-known quotation from Dr. Gregory: was he not at that time alluding to opium as a medicine and not as an indulgence?—No doubt. But in many of these cases it is used medicinally. I think in a very large number of cases it is begun for the relief of pain and for medical reasons, and then people have felt such a comfort from it, that they go on with it.

3429. Are you in favour of any reduction in the present facilities in obtaining opium?—I do not think that it is at all necessary.

3430. (Mr. Wilson.) You have referred to a person in Lancashire who was in the habit of taking 4 ounces of laudanum daily?—Yes; a young woman. It was the same young woman who afterwards prostituted herself because she could not get it.

3431. Did this person taking 4 ounces of laudanum daily come to your infirmary to ask for charitable relief?—She came to ask for opium because she had no means of paying for it.

3432. Four ounces of laudanum would cost a good deal of money?—Yes, as far as I remember, her husband was a well-to-do operative, probably an overseer, or something like that; at all events she had been able to get opium up to the time of the cotton famine. They were then all turned out of work, supplies of money dried up, and eventually she came to us, but we refused to give the opium to her.

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 3433. You refer to the Miranzai Expedition, where there were only Native troops : you say that many of them were opium-eaters ?—Yes.

3434. I suppose you are not able to give us any kind of proportion ?—No, I cannot, I have never made a numerical enquiry. It is well known, however, that Sikh sepoys do take opium very considerably, although a great many will deny it ; more of them take it than admit that they take it. But a considerable number will admit that they take it. I ascertained afterwards that none of those particular 40 men who were frost bitten were opium-eaters. They may have been, but they said they were not.

3435. Opium-eaters and non-opium-eaters alike stood this severe weather so well that your death-rate was only about half the average death-rates of troops doing duty in cantonments ?—Yes, opium-eaters and non-opium-eaters equally stood it.

3436. You do not suggest that the non-opium-eaters died faster ?—No, this is with reference to a statement that under certain bad conditions the opium-eater is liable to intercurrent disease. It is only to meet that. The real causes of the diminished death-rate were to be found in the admirable arrangements made by Government for the comfort and feeding of the troops, and for their shelter.

3437. You say that opium sharpens the mental faculties, brightens the wits, and improves the logical powers ?—I think so.

3438. May I ask you why you do not take it regularly ; do not you want to have sharp faculties and bright wits ?—I hope they are sharp enough. Seriously speaking, I think it does sharpen the mental faculties under circumstances of exertion. It was under those circumstances that I have taken it in the past, and I would always take it again in the future if it were necessary.

3439. That is the point I was going to ask you about,—whether you regard its value mainly as a special agent under peculiar circumstances of stress, or whether you mean that it has that habitual tendency throughout life ?—I do not think I am in a position to answer that question. I said that when I was taking it it kept my head clear. It has done that for me several times. It made me as I said, when I had the desperate cold and was stupid and thought that I must fail in my examination, go right over the whole subject. It cleared my brain in the most wonderful way. You cannot speak of the intellectual faculties of other people, because you would not know what the ordinary effects of it upon them are, or what their original condition was.

3440. As a matter of fact you do not recommend it as a practice to persons who wish to have sharp faculties and bright wits ?—I would not go as far as that.

3441. Have you ever recommended anybody to take it regularly ?—I have.

3442. To take it regularly ?—Yes.

3443. Have you recommended it to many persons ?—Not to very many, but I have recommended it to many diabetic patients.

3444. I am not talking about disease at all, I mean for these valuable results ?—No, I have certainly not for that purpose.

3445. With reference to your own experience which you gave us, I take it that when you were suffering from this severe influenza cold, your taking it was purely medicinal ?—It was on that occasion. That was the first thing which showed me the value of it,—as a supporting thing, and as clearing the intellect. That was before I had any experience of it in other people. That was when I was a student.

3446. That was for a special purpose ?—Yes.

3447. For a temporary purpose ?—For a temporary medicinal purpose. Afterwards I took it as a stimulant.

3448. Speaking generally, will you tell us whether the evidence that you have given relates specially to eating or drinking or smoking ?—I have practically no experience of smoking with the exception of my reference to the two Chinamen who carried me about in Hong-Kong. They were smokers. The majority of the people, however, in this country, eat the opium. They take a little pill,—a little goli. They carry it in their pugree or loin-cloth and pinch off a little bit. In Rajputana, especially on official occasions, it is generally made into a solution and drunk, but the bulk of the people in this country eat it. I have no experience of what they do on the Bombay side. In the large cities of India, especially where there are Chinamen, they have learned the habit of smoking it ; but I practically have no experience of opium-smoking.

3449. We may take it broadly that the evidence you have given relates to eating ?—Eating or drinking, which I think is practically the same.

3450. You tell us that you were five years in Rajputana ?—We had some little difficulty the other day in ascertaining exactly what Rajputa are. Do you know what proportion of the population of Rajputana are called Rajputs ?—I think you may practically say the whole population. They all take opium. I do not think there is much difference. They are not all pure Rajputs : there are various mixed races in the country. As far as my knowledge goes, they all take opium,—much in the same proportion ; but I have never made any statistical enquiries, and I could not reduce the question to a numerical statement.

3451. In consequence of some degree of doubt about it here the other day, I referred to Hunter's "Gazetteer." There I found that the population of Rajputana was given at 10 millions odd, and the number of the Rajput class or caste, half a million. That is five per cent. It is important to know whether the reference to Rajputs refers to that five per cent. of the population, or whether you speak of the population of the country ?—I am speaking of the whole population of the country : my remark refers to them.

3452. I do not know whether you know anything of the views of a medical missionary, Dr. Huntly, who has lived a good many years in Rajputana ?—I do not recall the name.

3453. In a letter addressed by him to the *Lancet*, he says among other things : "The natives of Rajputana are well aware that drinking milk with opium helps to ward off some of the ill-effects of the drug. On the other hand, the majority of opium-eaters very soon show the harmful effects on the system, and they are able to be recognised at a glance by the doctor who gives time and attention to this." Do you agree with that ?—I agree with it in the case of people taking it to excess, but not in the case of a moderate opium-smoker. People do take milk in order to obviate a tendency to constipation which is sometimes caused ; but I think the average moderate opium-eater is absolutely unrecognisable.

3454. Further on he says : "In seven years of constant intercourse with the natives I have never met a native who considered the drug harmless." That is not your experience ?—No, certainly not.

3455. "In a careful enquiry into 100 cases of opium-eaters I found from their own lips that nearly forty per cent. had begun the habit to stimulate the sexual appetite, and the end of many of these was impotence. This fact can be learned from the native songs."—I believe that a certain number of people do take it under the deluded idea that it is an aphrodisiac. I do not think that it is a real aphrodisiac. The natives are extremely fond of resorting to aphrodisiacs ; and whenever a new one is started there is a tremendous run upon it. If you ask any chemist in Calcutta, he will tell you that. Whether they begin it for that purpose or not I do not know ; probably they do. I do not think I have ever made any enquiries as to that particular point.

3456. I was shewn a book the other day—Russell on *Malaria and Injuries of the Spleen*. Is that book any authority ?—I glanced through the book when it was published. That was a good many years ago. I do not think it had any very large circulation. I have no doubt from what I know of Dr. Russell that it ought to be a book of authority. I do not know what his statements are, so I cannot say whether I agree with them or not. Dr. Russell's opinion, however, ought to be valued.

3457. You made use of an expression that you thought this was very much a race question. Can you apply such a term to India ?—Perhaps I ought to have said a climatic question, rather than a race question. Climatic question would be a better term. The races vary enormously. There is a very large number of entirely different races. I ought to have said a climatic question rather than a race question. It was clear from the illustration I gave that I meant a climatic question.

3458. (*Mr. Haridas Veharidas.*) Do you use alcohol ?—Yes, I use alcohol, but in strict moderation.

3459. You took opium you say 30 or 40 times ?—Yes, 30 or 40 times. Since that expedition I have taken it perhaps 10 or 12 times.

3460. Were you also in the habit of taking alcohol on all occasions ?—No, I was not. I could not get any. That was the reason. I should have taken it if I could have got it.

3461. Then you gave up the opium ?—Yes, I gave it up afterwards.

3462. Were you obliged to take something after you gave up the dose of opium?—I took wine as soon as I could get it. There was no wine there.

3463. Had you to take more alcohol afterwards?—No.

3464. (*Mr. Fanshawe.*) Did I understand you to say that it had come within your experience that opium was largely used as an aphrodisiac by the natives?—No, I did not say largely. It is used no doubt. I have no personal experience, but I have no doubt they use it. They use anything that they hear is an aphrodisiac.

3465. I suppose you would not be able to tell us the sort of doses they take?—No, I cannot give you any information upon that point.

3466. Can you give us any information as to the age, speaking generally, at which the classes who have the opium-eating habit, the Rajputs and Sikhs and others, would begin the habit?—I have often been in Rajputana and I think the habit is begun when they are children and carried on sometimes throughout boyhood. Sometimes it is given up. It is frequently given by mothers when they go into the fields in order to quiet their children. Then I think there is a period when it is not taken. I have seen children of five or six years of age who took opium regularly.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL A. CROMBIE, M.D., called in and EXAMINED.

3473. (*Chairman.*) I think you are Superintendent of the Presidency General Hospital?—Yes.

3474. And you have been a long time in the Indian Medical Service?—Yes.

3475. And you have also had a large private practice for many years?—Yes.

3476. Tell us what means you have had of becoming acquainted with the effects of the opium habit in India?—I have been a Hospital Physician and Surgeon during the whole of my service in India. I have served in the Medical College Hospital in Calcutta, in Rangoon, in Dacca, and again in Calcutta. These are the places where I have served. I was for the longest period Civil Surgeon in Dacca, namely, 11 years; but for only 7 years of that period did I actually reside in Dacca. Besides hospital experience, I have also been medical officer of two very large jails. I have repeatedly had executive charge of one of these jails, and I have also been in charge of a lunatic asylum at Dacca for 7 years, which held 220 lunatics. I have also had considerable experience of lunacy throughout the whole province of Bengal, in consequence of being consulted by the Government of Bengal in all matters relating to lunatics.

3477. I understand you have paid rather special attention to this question?—Yes, and especially of late years.

3478. Kindly give us your impression as to the consumption of opium in the Lower Provinces.—I have made a number of calculations with regard to the consumption of alcohol and opium in India, especially in Bengal; and I should like to give the data for those calculations. I wish to call the attention of the Commission to a collection of papers relating to the consumption of opium in India published in the *Gazette of India* on the 9th January 1892. There is a great deal of information in this book; but the particular page to which I wish to refer is page 99, in which the total consumption of opium in British India is stated to be sufficient to furnish a moderate daily dole of $\frac{1}{4}$ tola (that is to say, $\frac{1}{16}$ th part of an ounce, or 45 grains), to about 400,000 people (that is to say, 2 persons in every thousand of the total population); that comes to $22\frac{1}{2}$ grains per thousand of population, or $8\frac{1}{2}$ grains per head of the population for the whole of India, men, women, and children, per annum. The cost of this would be 4 pies per annum: that is, a little more than a farthing. In contrast with this I would mention that the cost of drink in England is £3-15-0 per head of the population per annum. With regard to the proportion of opium to each opium-eater in that amount, that would depend upon the estimate formed; by taking it very low, at 5 per cent., it would give about 400 grains per annum to each opium-eater, or rather more than 1 grain a day.

3479. Five per cent. of the total population?—Yes.

3480. That would make about 20 per cent. of the adult population?—Yes, about 20 per cent. of the adult male population. In Bengal, that is to say, in the Lower Provinces under the Lieutenant-Governor of Bengal, 1,942 maunds of opium are supplied for consumption. That amounts to $15\frac{1}{2}$ grains per head of the population, or, according to the same calculation, 300 grains per annum for each consumer, which is rather below 1 grain a day for each opium-eater. I believe the amount varies in different parts

3467. That would be in Rajputana and in the Punjab?—*Surg.-Col. R. Harvey, M.D., M.B.C.P., D.S.O.*

3468. Then would they recur to it when they were grown up men?—They generally do.

3469. And give it up in the interval?—Apparently.

3470. I want to make that point about the Rajputs quite clear. You say in speaking of the Rajputs that they are one of the finest and most martial races in India?—Yes.

3471. In using that expression, you are referring to the Rajputs proper?—I am referring practically to the whole population of Rajputana—whether they are pure Rajputs or not—as being one of the finest races in India. There are a number of offshoots,—the Jats and Dogras, and people who are related to the Rajputs although not pure Rajputs. They are splendid men, physically, and make very good soldiers. The same may be said of the common people, who are of very mixed blood. They are as fine and plucky men as you could wish to see.

3472. The opium habit is equally common among classes other than Rajputs?—Yes, I think so.

of Lower Bengal. A gentleman supplied me with some information the other day,—Bijoy Matab Mukerji, one of our Sub-divisional Officers who has served in the Sub-division of Supur in Bhagulpore. There the amount obtained from the Treasury was 3 maunds for a population of 600,000, which amounts to $2\frac{1}{2}$ grains per annum per head of the population or 50 grains to each consumer per annum. He mentioned, in explanation of the small quantity of opium used in that sub-division, that a large quantity of alcohol was consumed by that population, and he considered that the two intoxicants are used in inverse proportion. In the Sub-division of Ranaghat (not very far from Calcutta), which is a non-alcohol district, alcohol being used in very small quantities, the consumption was from 12 to 15 maunds in different years, giving from 25 to 31 grains per head of the population, or about 600 grains per annum to each consumer. That amounts to nearly 2 grains a day to each consumer. With regard to that, there are two or three explanations. The amount is, I believe, very much smaller than is actually taken by the average consumer; and it may be that only a portion of those consumers use it daily, leaving a larger quantity for the others; or the estimated percentage of opium-eaters is too high; it may be that there is a considerable quantity of illicit opium in constant use. My evidence with regard to the effect of opium on the people of India, as seen by a man practising with every opportunity of observing the evil effects, is almost absolutely negative.

3481. But you have recognised that cases of excess do occur?—I have of course frequently met with individuals who take opium in excess. I have not always noticed that the excessive quantity produced any deleterious effects. In one or two, perhaps three, instances, I have seen these deleterious effects in the course of my 20 years' experience.

3482. Deleterious effects which you traced directly to opium?—Yes, which I traced directly to opium.

3483. Opium uncomplicated with any disease or poverty?—With any existing disease.

3484. Does your memory carry you sufficiently back to remember what were the conditions of a man who took opium to excess, without any disease and without any poverty?—It is rather difficult to find a case exactly fulfilling these conditions. The first case which was brought prominently to my notice was that of a Chinaman, a prisoner in the Rangoon Jail, who died in the hospital from chronic diarrhoea. He was a very large consumer of opium, and the conclusion I came to at the time, either rightly or wrongly, was that both the diarrhoea and death were due to opium. Chronic diarrhoea and dysentery are of course very common to India, and it may have been that this was a case of chronic diarrhoea due to other causes. But the impression made upon my mind at the time was that death was due to opium, and I have always considered it so.

3485. In your experience, that is the only fatal case that occurred?—That is the only fatal case that I know.

3486. You have had a good deal of experience from the fact that you have been in charge of hospitals and asylums, can you tell us if the opium habit has been a cause of lunacy or a cause of crime?—In that Supplement to the *Indian Medical Gazette*, which I believe has been sent to each member of the Commission (I now formally

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present it to each member of the Commission) I have given my experience with regard to lunacy. The figures on which my opinion is partly based, will be found at page 27 of that Supplement. There the statistics of the Bengal asylums are given for ten years. The number of admissions to these asylums during those ten years was 2,202. Of that number, 641 were ganja-smokers, or consumers of ganja in some form; 117 were drinkers of alcohol, and only 8 were opium-eaters.

3487. Would you put it quite in that way. The column I see is headed "Alleged cause"?—Yes.

3488. So that a good many more than these 8 might have been opium-smokers or eaters?—No, I think not. In each of these cases in which the history of ganja or spirits or opium is given, that is put down as the cause. There may be other causes; but in the asylum records I think it is invariably put down as the cause. These may be regarded as statistics of ganja, spirits, and opium-eaters in asylums. With regard to ganja, there is no question in my own mind that in a very large proportion of the cases in which it is put down as "alleged cause," it is the cause. With regard to spirits, I believe it is also the same in the asylums in England, where from 20 to 25 per cent. of the lunatics have become insane in consequence of drink. But with regard to the opium-eaters I am of opinion that the opium is never the cause of insanity. As regards the number of opium-eaters shown here, it merely means that these were lunatics who had been accustomed to take opium. I have also collected statistics from Bombay and Rangoon, as well as Madras, but they are incomplete, as I was unable to obtain the figures. I can only give the figures for Bombay for 3 years, and for the Rangoon asylum for 6 years. In Burmah there are also very few opium-eaters, indeed, admitted as lunatics; whereas the number of spirit-drinkers is very considerably increased in the town of Bombay, that is to say, in the Colaba asylum. There is a considerably larger proportion of spirit-drinkers admitted there than in the other asylums. In 1888 there were 25, in 1889 and 1890, 13; against 1 opium-eater in two of those years, and 3 in another year.

3489. You have given an account of your opinion and the impressions produced upon your mind by the study of this question?—Yes.

3490. Will you state the reasons why you think the evils of opium-eating in India are almost of a microscopic character?—In the first place because it is specially a habit of advanced life. Alcohol and ganja are the intoxicants chiefly used below the age of 30 or 35.

3491. What would you consider the beginning of advanced life?—Speaking of the natives of India, 40 may be considered as advanced life.

3492. Do you think that the people of India have a constitutional tolerance for the drug?—I have some reason for believing that there is such a tolerance, and I believe that a great deal of the agitation on opium is due to that difference,—that the effect of opium, specially of morphia, is very much greater in European countries, and especially among people who use alcohol, than it is in India. It is also perfectly certain that all animals are not equally affected by opium. I have during the past week made some experiments upon ducks and fowls, and I have given them enormous quantities. To a duck weighing 2½ lbs, I have given at one time 30 grains of opium and into another duck of about the same weight, I have injected 3 grains of morphia. That would mean to a man of 10 stone, 15 times 140 grains, at one dose or 1½ grains of morphia to every pound of his body weight. That would mean 1½ times 140, or 210 grains for one injection. Beyond giving rise to a certain amount of nausea in all the animals, to some slight drowsiness lasting about an hour in the case of the ducks and to a little unsteadiness of gait, little or no effect was produced upon these animals. During the first few days in which the experiment was continued, they were quite happy, inquisitive as ducks always are, and ate their food as usual. The fowls after two or three days of the treatment ate very little and were evidently affected in some way by these enormous doses of morphia and opium. I made these experiments in order to satisfy myself that the statements made in books with regard to that, were true. I am able to confirm those statements. There are evidences of various kinds that the natives of India have certain peculiarities in their constitution, and the first one of these, I would like to mention, is with regard to the body temperature. In 1872-73-74 I made some 1,500 observations of the normal temperature of the human body of the natives as well as of Europeans in India, and they have been printed in this book which I shall be glad to present for the inspection of the Commissioners. I have here drawn the differences diagrammatically.

The three lower figures are the average temperatures of Europeans in England as observed by Ogle, Casey, Allbutt and Rattray.

3493. You say there is a difference in the bodily temperature; your argument would be, I suppose, that there may be a difference of tolerance?—That is my idea.

3494. (Mr. Pease.) Can you give the average temperature?—It depends very much upon the time of day. The mean daily temperature according to Ogle was 97.9 of Europeans living in England; 98.2 according to Allbutt and 98.07 according to Casey; giving an average of 98.08 from the three observers. From the observations which I made here in India of Europeans, I found the average daily temperature to be 98.5.

3495. What is the average temperature of the native population in India?—Nearly half a degree higher. That makes the temperature nearly a degree higher than that of Europeans living in England.

3496. Have you any special information, direct evidence, of the difference of tolerance for opium between a European and a native of India?—It has to be taken into account that we are using weaker opium, but there is no doubt that it is the experience of us all, that we can give larger doses of opium here than in England. For instance, in cases of acute diarrhæa, I never give less than one drachm of laudanum, which is probably three times as much as would be given by an English practitioner in England in an ordinary case of that kind.

3497. Would your preparation be made from Smyrna opium or native opium?—The laudanum I prescribe is mostly obtained from England—Turkey opium.

3498. That would contain a full amount of morphia?—Yes.

3499. You give a drachm dose?—Yes, a drachm dose freely without hesitation.

3500. To adults?—Yes, to adults; but I think the difference in constitution is to be chiefly noticed with regard to children. Our authorities, especially Lauder Brunton, say that opium should not be given at all to English children, under 5 years of age, only with great precautions. But here, in India, we do it hardly with any precaution. We give opium to children even of a year old in fair doses.

3501. (Mr. Mowbray.) English children?—We give it also to English children; but I am now referring chiefly to native children. We also give it here to English children in larger doses than they do in England.

3502. (Chairman.) Do you observe the distinction of doses in the two cases?—Yes. I give it more freely to native than to European children. I know that native mothers constantly give opium to their babies when they are a day or two old; and I believe the habit is continued to the age of four, when it is most frequently given up. Most of our ayahs, who are entrusted with the care of European children, are up-country women, who are accustomed to deal with their own children in this way, and when they find a peevish, fretful English child they give it the same dose of opium they would give to their own child, and the English child dies. I think Bishop Thoburn mentioned a case in his own experience the other day. We have all had experience of that kind.

3503. Have such examples fallen under your own notice?—Yes, where a child has died from opium given to it by an ayah. I have never treated a native child for opium poisoning in the course of my 20 years' service. No case has ever been brought to any hospital with which I have been connected.

3504. Do you consider tolerance with regard to opium in India is altogether a matter of race or a mixed product of several causes?—I think it is the product of all the influences which are brought to bear upon the natives in the course of ages, they are constantly living in a hot climate, have a constant vegetable diet and abstinence from alcohol. I think these are the chief conditions which have brought about this result.

3505. Do you include the malarial constitution?—I cannot go into that point as giving tolerance. I am not aware of that.

3506. Of course you are aware that certain diseases like diabetes do give a tolerance?—Yes.

3507. I thought perhaps you might have observed whether malaria did?—I have not observed it, except that most of the people I have treated have had more or less malaria taint in their systems.

3508. I believe you distinguish between the effects of the habit and those of the ailments for which it is taken,

that is a matter of course?—That goes without saying I think. Another point, though there are differences of opinion with regard to this, is, that evidence of differences of constitution is to be found in the immunity of the natives of India from typhoid fever. Dr. Harvey tells me, for instance, that he has seen typhoid fever in natives, the diagnosis being confirmed by *post-mortem* examinations. But if I am not wrong Dr. Harvey refers to a long time ago. I think it must be admitted by all that typhoid fever in natives is extremely rare. I ascertained the other day that a native student may go through the whole of his curriculum of 5 years without ever seeing a case of typhoid fever. Dr. Gibbons, who was pathologist in the Medical College Hospital for seven or eight years, has never seen evidences of typhoid fever in a native on the *post-mortem* table. It is common enough in the General Hospital, which is a European Hospital. I think there they are from ten to twenty cases every year. I have never myself treated a native of India for typhoid fever.

3509. (Lord Brassey.) Have you had the same experience with regard to scarlet fever?—Yes, but I do not bring that forward so much, because Europeans in India are practically exempt from scarlet fever. I have seen an unquestionable case of scarlet fever in one European in India.

3510. (Chairman.) Have you anything to tell us about the comparative effects of eating and smoking opium?—I have made a special study of this particular point. I believe that the evils of smoking opium are very considerably greater than anything that can be attributed to eating opium. But I think that is due chiefly to the conditions under which the opium is smoked. Opium is eaten at home; a man swallows his pills, and at once proceeds to his usual avocations: it is smoked in clubs and, until recently, in opium dens—smoking in company. It is a social vice like alcohol. People go to these places for the sake of company to enjoy each other's society, and they smoke opium together. The consequence is, that opium-smoking is a vice of the younger people and of the low characters and those of vicious habits generally. I believe that madak-smoking is more deleterious to the constitution than chandu-smoking. I have repeatedly visited several of the madak shops as well as chandu shops. Three or four years ago I came to the conclusion, and I still believe, that madak-smoking does lead to greater ill-health than chandu-smoking. Chandu is the Chinese way of smoking, madak is the Bengali mode of smoking.

3511. You have visited these opium dens more than once I think?—I should think I have paid six or eight visits to them at different times.

3512. What has been your impression of their effect upon the public morals?—On the public morals absolutely none, but I believe there is no doubt that it does deteriorate the morals of those who indulge in the habit, as indicated above. It has no particular effect on the public morals. It gives rise to no violent crime, no infringements of public decency. You might live within a short distance of an opium den and not know that it is there. I confess that I lived in Dacca for seven years, where there was an opium-smoking den and I did not know of its existence.

3513. Opium-smoking in India—madak—seems to be a habit of the lower strata of society?—Yes, it is decidedly a habit of the lower classes. I do not know of any well-to-do or respectable men who smoke opium. I know many respectable men who eat opium constantly, but I do not know a single well-to-do man who smokes opium.

3514. You are speaking of Hindus, not Chinamen?—I am speaking of Hindus and Mahomedans—the inhabitants of Bengal.

3515. You have had no experience of the Chinese as opium-smokers?—Not of any value.

3516. What do you think is the reason why so many people take opium habitually in this country?—The majority of people that I know, who take opium, do not begin it until their vital powers are failing, that is to say, until they are 40 or 50 years of age, and then it is usually on the advice of their elders, who advise them to take it, to improve their health, when they begin to break down in any way and are not up to their former condition. I now have a native patient in the town, who is suffering from heart disease, and he is being constantly urged by the members of his family to take opium. They tell him to take it for his stomach's sake and his many infirmities. Those are almost the words he used himself.

3517. Not as an aphrodisiac?—No, not all—not in such a case.

3518. It has been said that wine is the old man's milk. Is it in that sense you mean it?—It is in that sense that they take opium.

3519. For what other purpose is it taken by the poorer classes?—The belief enables them to withstand the effects of chills. It is taken also as a preventative of diarrhoea and dysentery, and for the treatment of chronic diarrhoea and dysentery, and for asthma. I have found it useful in the treatment of diabetes, and also as a prophylactic in the treatment of malarial fevers.

3520. Do you agree with the opinion that the excessive use of opium is apt to diminish the fertility of families?—I am unable to give an opinion upon that point, but there is evidence, I believe, to bear out that suggestion, especially that of the late Dr. Vincent Richards, who studied the subject in Orissa (*vide Indian Medical Gazette* for August 1877). I think I ought to say something more about the use of opium in malaria. When one comes to India the first thing that strikes one is what seems to be the rooted and unreasonable objection that the natives have to being treated with quinine. Even now one has sometimes to prescribe quinine under a synonym, because the patients have very often such a strong objection to it, that if they know there is quinine in the medicine they will not take it. After a time one finds out that this objection is not unreasonable, and that there are a great many fevers,—I might almost say the majority of cases of fever which I have to treat in Bengal,—which are not only not benefited by quinine, but which are aggravated by it. That we find out after some years, and we are able after a time clinically to distinguish those cases which are aggravated by quinine from those which are benefited by it. I treat a large number of cases of fever without any quinine excepting in convalescence.

3521. That is to say, you distinguish more than one type of fever which is prevalent?—Not only more than one type. I believe that there is more than one infection. Though they are lumped under the name "malarial" and appear in the records of the hospitals as malarial fever, I am convinced that they are not really malarial, and in these cases quinine would cause an aggravation of the symptoms. I think that is the common opinion of all medical men of any experience in India.

3522. Your remarks point to the conclusion that the distribution of quinine would not replace opium in these districts?—No, not at all; quinine is of very limited application. I am not betraying any confidence when I state that Dr. Birch, who was recently Principal of the Medical College at Calcutta, suffered frequently from fever. He constantly took laudanum for the relief of the symptoms, and he assured me that he never got the same benefit from any other drug in the Pharmacopœia. Brunton, who is a great authority upon therapeutics, mentions the same circumstance, and gives reasons for the benefit of opium in cases of fever. So also does Garrod. They both mention circumstances in the treatment of malarial fever in which opium is beneficial. The same opinion is held in the Fen country in England where the people use large quantities of opium for the same purpose, both in the treatment and prevention of fever.

3523. You have already given evidence to the effect that opium does not cause crime and violence?—Opium is not a cause of crime and violence or brutality. According to my experience alcohol is the intoxicant of brutality; ganja is that of sudden and uncontrolled violence. Chevers quotes a case of amok, "running-amuck," which was attributed to opium. In all my experience as a Jail officer and the Superintendent of an asylum, as well as an expert relating to criminal lunatics, I have never known a case of "running amok" produced by opium. In my experience it has invariably been caused by ganja. I know the case of a young Fenzali who indulged in a single debauch with ganja. He went round the house at night and slew seven of his own relatives in their beds. Cases of men killing three or four of their neighbours under the influence of ganja are quite common in Bengal. But it is invariably ganja, and not opium, which is the cause of these cases.

3524. What do you say as to the practicability of limiting the use of opium in India to its purely medicinal purpose?—I believe that such a proposition could only originate with people who were absolutely unacquainted with the conditions of life which obtain in this country. It presupposes that there are places other than ordinary vendors' shops where it could be obtained under medical advice; but there are no druggists or druggists' shops in the swamps of Bengal; it presupposes that there are medical men available who would be capable of giving that advice with discretion; and it also presupposes that there are means of communication available to the people which, as a matter of fact, do not exist. I think it is desirable that

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the Commission should know something of the conditions of life obtaining in a place such as I have lived in for a great part of my service in India,—I refer to Eastern Bengal. There when a man wants to build a house, he first of all digs a tank and with the earth from which he has dug the tank he raises a mound, and on the top of that mound he places his house. The elevation of that mound depends entirely upon the height to which the annual floods rise. The floods rise with fair regularity; but sometimes they go two or three inches higher than the average, and then the inhabitants of those houses have to live on rafts inside their houses; and their cattle are tethered up to their bellies in the water. These people have generally no boats. They paddle about on rafts made of the plantain tree, and the boys go to school in what I call wash-hand basins. They are earthen gum-las. The boy squats at the bottom of the gumla and paddles to school. This is the only means of communication. Some of those dwellings are extremely isolated. There may be only one household within four or five miles. There is no native doctor or dispensary within five or ten miles of them. I am convinced that to deprive these people of the possession of opium, except under medical advice, would be a terrible and wanton cruelty. It is the only medicine of any value that is available to them, and if you deprive them of it I should not like to be one of those who do it. The best practitioner in that part of the world available to the people is the Civil Hospital Assistant; he is educated at one of our Vernacular Schools, but he is of no avail whatever as a person of responsibility in whose hands to place opium for distribution purely on medical grounds. There are only a very few of them scattered throughout the districts, and they are as a rule very poor and altogether dependent on the good-will of their neighbours; to them, a matter of four or eight annas or a rupee would be sufficient to let any man in the country obtain opium. I ought also to mention another thing, that here in Calcutta, which swarms with practitioners and with hospitals in every direction, where people can obtain free advice, and there are medical practitioners of every persuasion, fifty per cent. of the people die without any medical attendance whatever—that is even in Calcutta. These statistics were given by the Health Officer of Calcutta in 1891, and they will be found at page 5 of his report for that year, which I now hand in.

3525. (*Lord Brassey.*) In the country districts, how would it be?—If it is fifty per cent. in Calcutta, I should say it is 75 per cent. in the mofussil, people dying without medical advice. The only medicine available of any value to them is opium. Instead of restricting opium any more than is done now, I think that every householder in this part of the world ought to have opium always in readiness in case of emergency. I never travel without it. Even when I came from England the other day, my wife provided me with laudanum as a safeguard for the journey. I did not take it, but I always travel with it. There are one or two points which I have omitted and which I ought to mention. Besides my other duties here in Calcutta, I am Consulting Physician to the East Indian Railway, and I have obtained figures as to the number of natives employed on that Railway, which extends from Calcutta to Jubbulpore on the one hand, and to Kalka on the other.

3526. (*Chairman.*) What was the number of employés?—850 Europeans, 525 East Indians, and 39,750 Natives at the present moment.

3527. About 40,000?—Practically 40,000 natives. I have been Consulting Physician for five years, and all the reports from the different medical officers of the districts are submitted to me half-yearly. During these five years the name of opium has not once appeared in any of the reports. On questioning the medical officers, they tell me that it does not come before them either professionally or officially, yet this Railway passes through the opium-growing and opium-eating districts of Behar and the North-West Provinces. One medical officer said that the native doctor sometimes pointed out to him that a patient was an opium-eater, but he himself was unable to discover the fact.

3528. Has it come within your knowledge whether any of the servants of the Railway have been dismissed in consequence of opium-eating?—I asked Mr. Wagstaff, the Secretary of the East Indian Railway, who has been in the head office in Calcutta for 28 years, and this is his reply—"During the 28 years I have been in the head office here I do not remember a single case being reported of a native of any grade being unfit for duty owing to the use of opium, and the experience of the Deputy Traffic Manager, with about the same length of service on the line, is precisely the same. There have, however, been one or two solitary instances of suspected cases of indulging in 'bhang'

but nothing proved. You may make what use you choose of this information." I am also in another capacity Depot Surgeon to three Emigration Agencies which send coolies to the West Indies. A large part of these are recruited in the North-West Provinces, and a considerable number, though a smaller proportion, in Behar. During the last six years 48,170 coolies have been despatched to the West Indies from these three depôts. The proportion is 100 men, 42 women, and 15 children. That leaves 32,000 male statute adults. During those five or six years it has only come to my knowledge twice or three times that the man I was examining was an opium-eater. It has not been because I discovered it for myself, but because the man has asked for opium, and then it was discovered that he was an opium-eater. As regards his physical and mental condition, he was not to be distinguished from the other coolies. I ought to mention that every coolie sent to the West Indies is first examined by the Civil Surgeon up-country, then by myself, then by the ship's Surgeon, and then by the Inspector of Emigrants; also by the Protector of Emigrants, all of whom have, for many years past, been medical men; and yet we are sending a considerable number of opium-eaters to the West Indies. It is against the rules to send opium-eaters as emigrants to the West Indies, but we are so unable to detect an opium-eater that we are constantly sending them, as is discovered when they reach the West Indies.

3529. What is your opinion as to the attitude of the people towards the opium question?—I have made many inquiries, and I have had a great deal of conversation with opium-eaters and opium-smokers and with people who are neither, and I think there is a consensus of opinion among all of these, including the opium-smokers themselves, that the chandu and madat manufactures should be abolished. I distinguish between that and the mere abolition of the opium dens. I think that measure is absolutely futile, and that it will have no effect whatever on the consumption of opium as madat or chandu. Of that I am perfectly convinced. There is as much opium-smoking in Calcutta now as there was before the opium dens were closed. I myself believe that it would be a good thing to close these manufactories, to forbid absolutely the manufacture of chandu and madat in Calcutta. There would be a little discontent, among the Chinamen especially, but they are a small number, and special arrangements might be made in their favour. What would happen would be that the majority of those who now smoke opium would eat it, and there is no question that that is a comparatively harmless way of using opium. As regards the trade with China and the prohibition of it except for medical purposes, what the people ask themselves is—"who would benefit by such a prohibition?" They exclude themselves. Asked what would be the consequence of prohibiting opium, I believe their universal reply would be that it would lead to the increased use of both alcohol and ganja. There is, therefore, a suspicion, which, of course, I know to be absolutely unfounded in fact, that the agitation against opium is being got up in England in the interests of the liquor traffic. I have heard it repeatedly since I came back from Europe, and there is no doubt that the belief is very widespread.

3530. Of course you do not for a moment suggest it?—On the contrary, I know that those who are most actively engaged against the opium traffic are also equally strong against alcohol, but I share the belief that prohibition of opium would lead to a largely increased consumption of alcohol in India. This very morning I received a letter from a Missionary whom I have known for a considerable number of years, which I should like to read.

3531. (*Mr. Pease.*) Where does he reside?—I have not permission to mention the gentleman's name. I should like to be able to mention his name, but he has not given me permission. He is a resident in this part of India, and I have known him for 10 or 12 years. He says:—"I have seen the ill-effects of ganja and alcohol both in Bengal and Calcutta, but I have failed to discover the ill-effects of opium. I believe that any attempt to deprive the people of this country of this stimulant would prove as abortive as would any attempt to deprive the people at home of their beer and their pipe. It was said in a tramcar yesterday morning that the people of England were trying to make the people of India give up opium for alcohol, and that Government was trying to make the people here what the people in England are. 'What is that, I asked?' Quick as lightning came the reply 'Drunkards.'" Then, he adds "one swallow does not make a summer; but I must not take up more of your time."

3532. Have you nothing further to tell us?—I think I have said everything that I desired to say.

3533. You mentioned that a sensible proportion of the coolies, who were despatched under your supervision to the

West Indies, were, without your knowing it, opium-eaters ?
—Yes.

3534. Do you receive any complaints from the West Indies with regard to the inefficiency of those men for labour ?—It is made a matter of complaint that we pass those men. A complaint is made by the Colonial Government, but I do not know their reasons.

3535. You are inclined to draw the inference that some of those opium-eaters you send are, when they arrive, found to be, in consequence of their eating opium, inefficient as labourers ?—That possibly is the opinion held in the West Indies.

3536. May I take it that, so far as your experience in Bengal extends, the moderate use of opium in the eating form does not impair a man's efficiency for labour ?—In moderate use it certainly does not.

3537. Do you suppose that these people complained of in the West Indies were immoderate consumers ?—I think that when they go there they are probably brought under other influences, combining alcohol with opium, and under those circumstances the opium has probably a more deleterious effect than it would have in their own country where they are abstainers and live on vegetable food.

3538. I understand you to make a special recommendation that the preparation of chandu and madat should be forbidden ?—I should not be sorry to see it stopped. I will go further and say that I think it would be a good thing for the people who indulge in smoking opium if that could be stopped.

3539. Are those establishments, to which you refer, places where the operation is carried on, under license from the Government ?—The sale of chandu and madat is carried on under license; the smoking of opium is now carried on privately in what are called clubs.

3540. But the preparation is done in establishments under Government license ?—Yes.

3541. You think that no such licenses should be given ?—I should be glad to find that they were stopped altogether.

3542. (*Chairman.*) You know that chandu could be introduced from China ?—It could, and it could be made in India, but it is rather difficult to make; it requires to be made in quantity, and very few people would be able to afford the outlay to make a large quantity. Besides, the possession of a large quantity is, I believe, illegal.

3543. (*Mr. Pease.*) You have spoken of the difference between the effects of madat and chandu. Will you give us your opinion a little more fully ?—I think that the class of people who smoke madat are of a lower moral and general physique than those who smoke chandu. I have seen more madat-smokers with deteriorated health without any apparent cause except the madat; and then I have seen madat-smokers who are themselves of opinion that madat-smoking is extremely deleterious to the health. I think the belief is almost universal among them, and yet I have seen madat-smokers who have smoked 20 or 30 years and still retain a perfect physique. A considerable number of them, however, are of very poor physique, and I believe of very low moral standard generally. The way in which they smoke it in company leads to excess, as well as the effect which it may have itself. I am unable to explain why madat should be more deleterious than chandu, because madat is smoked through a hubble-bubble and ought to part with some of its ingredients to the water; nevertheless, whether it is from some difference in the preparation or whether because it is smoked in terribly hot and confined places, the effect is distinct upon the madat-smoker. I think I could recognise an habitual madat-smoker without any difficulty; I could not do so with an opium-eater or chandu-smoker.

3544. Are the chandu and madat-smokers men who belong to the same race, and are they of the same social position ?—They are of the same race; they are both Mahomedans and Hindus, but I think that, for some reason, the madat-smoker is of a lower social grade.

3545. I gather that you think landanum, opium, and morphia have less effect upon a European in India than upon one in England ?—I am not quite sure about that. It is many years since I practised in England. When I was a practitioner in England, I was very young; my impression is, however, that we give more opium here than they do in England, specially to European children.

3546. (*Mr. Wilson.*) I think you said you always carry opium about with you ?—When I travel.

3547. Is that chiefly with a view to fever or diarrhoea ?—Diarrhoea and cholera are chiefly in my mind. I never

suffer from fever. In the course of 21 years I have only been six days absent from my work from any cause, and that was from fever.

3548. With regard to the respective qualities of madat and chandu, I think we have had evidence from more than one witness—we certainly had it from one yesterday—just the opposite of what you state ?—I know the other opinion is held. I am aware that Mr. Westmacott, Excise Commissioner for some years, has expressed exactly an opposite opinion; but I disagree with him.

3549. In reference to the coolies whom you send to the West Indies you say that many come from the North-West ?—The larger number.

3550. Who pays the passage from the North-West to Calcutta ?—There are local agents who are supplied with money to send them down.

3551. And if you reject any of them here on whom does the loss fall ?—On the local agent for forwarding an opium-eater.

3552. He is supposed to keep a sharp look-out ?—Naturally.

3553. Purely for his own protection ?—Yes.

3554. I have a statement before me made by a medical practitioner at Sobagpur, who is M.R.C.S. and L.R.C.S., Edinburgh, a Parsee, and he says that in his opinion some 50 per cent. of native children who die die from taking opium.—Yes.

3555. I did not understand your evidence to relate to Sobagpur or the Central Provinces ?—No.

3556. So that it might prevail there ?—I can say nothing as to what happens in the Central Provinces.

3557. You were not referring to that district ?—No, only to Lower Bengal and Burma.

3558. Will you tell us a little more than you have told us about the dens you visited ?—Perhaps I may read an account of one of these visits, which was written on the very same day, and submitted to my companion to verify and correct, so that it may be taken as an accurate account of the visit :—

“Agreeably to my promise I re-visited the same opium den in the evening of Sunday, the 1st May. On this occasion I was accompanied by Dr. Tull Walsh, 1st Resident Surgeon of the Calcutta European General Hospital. The ‘back-shop’ was not so full as on the preceding evening. The farther end was empty, and only three opium lamps were burning. Round these were grouped fifteen men and one woman, evidently a prostitute. She was smoking a hookah. Only three men were actually smoking opium. The others were, as before, squatting or reclining on the platforms, several of them smoking tobacco, the others chatting. None of them were asleep. They were, all with one exception, Mahomedans. The exception was a Hindu. Twelve of the fifteen were strong muscular, plethoric men. One was a man of apparently sixty-five years of age, who, when the subject was broached, was loud and persistent in his denunciation of the opium habit. It destroyed, he said, the health and dried up the body. He had himself smoked opium for thirty-two years, and when it was pointed out to him that he for his age was in very fair condition, he explained that that was due to his always having had plenty to eat, and he modified his expressions by limiting his remarks to the case of those who, being poor, were unable to supply themselves with sufficient food along with opium. There was a very general consensus of opinion among those present that, under those circumstances, the habit of smoking opium was very pernicious, but with the ability to take a sufficiency of food, the habit, they said, was harmless enough. They certainly bore testimony in their own broad frames and brawny muscles and healthy-looking skins, bright eyes, and intelligent view of the question, to the harmlessness of the practice as far as they were concerned. Another old man of some fifty-six or sixty years of age, a lamp-lighter on board a steamer, had smoked opium for thirty years, and was to all appearance a hale man of his age. The gharami of the previous day was again present, and greeted me with a smile. He said he came every day at about 3 P.M. after his day's work and stayed till 6 or 6-30 P.M. He had been there for three hours then, and was intelligent, cheerful and bright, and was certainly not under the influence of opium in the ordinary acceptance of the expression, unless his brightness and intelligence were evidence of it. The smiling, shame-faced youth was also present. A deaf-mute, though not in the same rude health as the others, was still in fairly good condition. One individual did certainly look much below par, but that was due, the others said, to his not having enough to eat,—an opinion in which he seemed

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to acquiesce. Questioned as to the comparative harmfulness of alcoholic drinks and opium-smoking, they said—'Look at us, you find us here after two or three hours opium-smoking, sitting, talking quietly together; if we had been drinking like the sahibs (they referred probably to the European sailors who frequent the brothels of the neighbourhood) we should have been quarrelling and fighting.' We then went behind the counter where the good-natured landlord had my new opium pipe ready. He had cemented the 'bowl' to the stem with 'blubber' and lashed it on with string, and it was ready for use. He and I took up the correct position, reclining on the mat on either side of the 'fairy' lamp, and he proceeded to prepare the charge of chandu for me, and when it was ready, placed it on the 'bowl' (really a slightly convex surface with a small pin-hole in the centre, over which the 'bubbling opium mass is placed). Inverting the bowl over 'the flame of the fairy lamp I proceeded to inhale the smoke, which came in considerable quantity. It was perfectly non-irritating, and I filled my lungs with it at each inspiration as much as possible. The small hole over which the opium was placed was constantly getting blocked, and an iron wire had to be constantly used to clear it. I had the pipe charged three times, and smoked with the interruptions inseparable from the process for about ten minutes. The effect was absolutely nil, and getting no 'forrader' by that time, I did not think the game worth the candle and stopped. After my own experience of opium-smoking I was not surprised at the small effect noticeable in our friends of the 'den' several of whom stood on the other side of the railed counter and watched my performance with good-humoured curiosity. We paid two rupees each for our pipes, the landlord refusing to take anything for my smoke.

"Dr. Walsh tells me that while we were behind the counter altogether about a quarter of an hour or twenty minutes, about ten or twelve persons came to purchase chandu. It was sold to them in shells by two Chinamen seated there for the purpose. A shellful cost about three annas, but the usual quantity purchased was about five or six pice worth ($1\frac{1}{4}$ to $\frac{1}{2}$ annas). One man took away a rupee's worth in a small cylindrical wooden box."

Wishing to be extremely accurate, I sent my notes to Dr. Walsh and asked him to correct any error he might notice. On returning it, this is the remark which he made. "The man said that the boxes were made of cow's horn, not of wood." That was the only correction he had to make, so that I think the account may be taken as accurate.

3559. Was the consumption of opium on the premises prohibited at that time?—Not at that time.

3560. I believe you have paid a more recent visit?—Yes, I visited the same place on Thursday evening with yourself.

3561. Will you tell us what you saw?—We saw a very active sale of chandu going on. We asked the Chinaman to show us the process of smoking chandu, which he did. There was one man asleep, but he instantly woke up, and he assured us that he was not an opium-smoker. Another man was lying in bed, but on going to him I found that he was suffering from colic; he was not asleep. In the premises behind, which I mentioned as the back-shop, the description was no longer applicable. It was divided into a number of rooms, and in each of those rooms there were one or two what might be called divans or platforms surrounded by musquito curtains. Those are places used by Chinamen for smoking opium. There were, I think, three or four of those rooms, and they were capable of accommodating from four to six men each. On questioning the Chinaman, who accompanied us, as to how it was, that these places were there, he said they were used by their own employes, those employed in making chandu, which was being actively prepared in a shed close by. We then went to visit three or four opium clubs in the immediate neighbourhood.

3562. (*Chairman*) Will you tell us what number of persons were making chandu in comparison with the amount of accommodation provided for smoking?—I think there were four Chinamen behind the counter. There was one man taking the cash, another was ill with colic, and there were three or four perhaps employed in making chandu. That would be altogether about a dozen men.

3563. And there was accommodation for how many smokers?—Fourteen or fifteen I should think, not more. We then went to visit the opium clubs close by. We went to three or four of those clubs, and found four or five men in each of them. There was generally one engaged in smoking opium assisted by one of the others because

the process of smoking chandu is a rather difficult one. There was a woman in one of the clubs who was asleep, but she woke up; all the others were mates. One of the men frequenting the place was in extremely bad health. I had no opportunity of examining him to tell whether he was an opium wreck, or whether his appearance was due to some disease; but he certainly was a wreck.

3564. (*Mr. Wilson*.) Will you tell the Commission whether you got any information in one of those places as to the terms on which people came there?—Yes, we inquired into that point. Chandu must be apparently smoked by three or four people. They told us that when the chandu pipe is new it costs a rupee, but when old and seasoned it costs from four to six rupees. Apparently they smoke not only for the effects of the opium but for the flavour. An old opium pipe, like an old tobacco pipe, seems to be in favour, and it is beyond the resources of those men to have a pipe of their own, and they club together to smoke through one pipe. They stated that they purchased the opium individually at the chandu shop close by, and brought it there to smoke in company. The keeper of the club in one or two instances said that he made his profit entirely out of the refuse made from the pipes; that he was paid nothing by the smokers, and that the contents of the pipes were his perquisite, and that he sold this "dirt," as he called it, to the chandu makers, as it seems to be necessary for making chandu that the refuse of the pipes should also be used.

3565. I believe you had some conversation also with the people outside?—Yes, we had a conversation with some of the people, several of whom were opium-smokers, and others were not; the general feeling was in condemnation of the habit unquestionably. Even the opium-smokers themselves condemned it, and stated their willingness to give it up if they could do it. They also expressed an opinion that it would be well if those places were abolished altogether.

3566. In reference to the Railway experience that you have had, do you think that if a man were known to be an opium-eater or an opium-smoker he would be employed in a position of responsibility, for instance, as a signalman?—I think certainly he would be employed.

3567. It would not be any bar?—It would not be any bar to employment. The most intelligent servants we have in India are many of them opium-eaters. The men who do work in big offices in Calcutta, merchants' offices, the men in charge of the cash and of the discipline of the office, are generally, three out of four of them, opium-eaters.

3568. In reference to the deaths of children, I do not know what system of registration of deaths or the causes of death prevails in India; have you any means of getting at them?—There are no means of getting at the truth. I used to make it a point to go round the villages on my tours and inquire as to the number of deaths that occur within a specified time. I used to take notes of these and go to the police office in the neighbourhood to compare them with the registration that takes place there, and I found that the number registered was about 1 in 3.

3569. Of the deaths?—Yes, that was my experience.

3570. Is there any system of registration of deaths in Calcutta now?—The system in Calcutta is explained in the book of the Health Officers which I have handed in. It is done at the burning ghâts and the cemeteries. The agents of the municipality sit there and question the relatives of the deceased as to the cause of death. The statistics I allude to are obtained from these relatives as to who attended the patient during his illness, and so on. The object of Dr. Simpson was to get more exact statistics of the causes of death, and the discovery was made that 50 per cent. of the people died without any medical attendance.

3571. You said that within your own knowledge you had no cases of deaths of native children from opium though you had with Europeans?—Yes.

3572. The object of my question was to ascertain whether there were any statistics available in support of that information?—No statistics, but I may mention that besides the cases you are alluding to, these mofussil cases, my hospital was in a city of 80,000 inhabitants. The inhabitants of cities are much more given to alcohol, ganja and opium than people living in the mofussil. They are very fond of their children, that is one of the great points in the native character—their fondness for children; and I am certain if there had been any cases of opium-poisoning of children in Dacca, while I was there, they would have been brought to me for treatment.

3573. Do you believe that the people of Bengal at large are acquainted with the antiperiodic properties of opium,

and that they ask for it for fever?—They never ask me for it, because it is available to them without asking the doctors; it would never occur to them to ask me for it, because they can buy it from the opium vendor.

3574. Do you prescribe it as a prophylactic?—No, I have never done so.

3575. Neither to natives nor Europeans?—No, I have never served in an extremely malarious district. Dacca is not one of the extremely malarious districts. If I were serving in the Tarai, or spending the night in the Tarai, I should take quinine, but I would also take opium.

3576. (*Mr. Mowbray.*) With regard to the coolies I understand that the restriction is imposed by the Colonial Governor, not by you?—Yes, it is one of the conditions under which we work.

3577. I also understand that if the matter was within your own discretion you would not impose such a restriction?—I think not. If I were employing coolies, I would not inquire whether they were opium-eaters.

3578. With regard to your visit to the chandu shop, I suppose there is no special exception in favour of the Chinese in Calcutta?—Not as to the shops; this was spoken of as their private residence.

3579. The manufacture of chandu and madat can only be carried on under a license, I believe?—I believe so. It is open to any one to make chandu or madat, but practically it is difficult to make it in small quantities, and stopping the manufacture of chandu and madat would practically mean the extinction of opium-smoking by natives of India.

3580. (*Mr. Pease.*) Under a recent rule no one is permitted to manufacture madat or chandu even for private consumption?—That is the law of Bengal. I may be wrong, I have been absent from India for six months, and there may be a new rule now in force.

3581. (*Mr. Mowbray.*) If you prohibited licenses you would prohibit the manufacture of chandu altogether?—That is my belief.

3582. At present chandu is manufactured under license?—I believe so.

3583. Therefore by refusing to grant the licenses you would make the manufacture in any shape illegal?—Yes.

3584. That is what you are disposed to recommend?—Yes, with regard to chandu and madat, as used by the natives of India.

3585. You were two years at Rangoon?—Yes.

3586. I do not know whether you have formed any opinion with regard to Burma being on all fours with your experience in India?—I have not had sufficient experience to give an opinion of any value with regard to Burma.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL O'BRIEN called in and examined.

3599. (*Chairman.*) I believe you are Professor of Surgery and Descriptive Anatomy in the Calcutta Medical College?—Yes.

3600. Have you had many opportunities of studying the effects of the opium habit on health?—I have had a fair opportunity of doing so, especially as a Civil Surgeon, that is, a District Surgeon, in two large districts in Bengal.

3601. Before you had your present post?—Yes. I was Civil Surgeon of the large district of Burdwan off and on for 3½ or 4 years, and I served in Shahabad, in Behar, for about 18 months.

3602. Did you see a good deal of the opium habit?—I had numerous opportunities of observing it, inasmuch as I lived amongst an opium-eating race in a greater or less degree. I believe opium is more consumed in Behar than in Lower Bengal, but I can say that very little of this habit presented itself to my notice.

3603. What has your experience led you to conclude with regard to the opium habit? In the first place do you distinguish between the opium habit as moderate and as excessive?—Yes, I draw a marked distinction between the two. It would be impossible to recognize a moderate opium-eater. You might as well expect to recognize whether a man drinks tea or coffee. When opium is taken in moderation it has no ill-effect upon the constitution that I am aware of.

3604. What do you say as to the question of excess apart from the subject of disease?—Let me premise by saying that my evidence refers entirely to eating opium. I have

3587. (*Mr. Fanshawe.*) With regard to what you have stated as to the habit of opium-eating being taken up as a rule in advanced life, you are speaking of Eastern Bengal and Calcutta?—Eastern Bengal and Calcutta.

3588. The experience may be different in other parts of India?—I only speak of my own experience.

3589. The broad result of your general experience is that opium is common to most houses as a domestic remedy?—I should not say it was common, for I believe that a great many houses would be searched without finding any opium at all. The point I wanted to make was this, that if repressive measures are used, they will soon become oppressive, so that those who wish to have opium for legitimate purposes, for disease as well as for the failing of old age, will be unable to get it.

3590. You say that it is commonly used as a domestic remedy in Eastern Bengal?—I believe it is.

3591. (*Mr. Wilson.*) With regard to your visits to the dens on Thursday, I did not ask you what was the nationality of most of the people?—Most of them were Mahomedans unquestionably. I did not take a note of their nationality. I saw no Chinamen inside the opium clubs. I should think that nine-tenths of those present were Mahomedans. I cannot say whether there were Hindus there or not; those that I remember were distinctly Mahomedans.

3592. You mentioned just now to the Commission that the Chinamen said that these divans or platforms were for the use of those employed about the place?—That is what I understood.

3593. You would not like to tell the Commission that you were convinced of the accuracy of that statement?—I should not like to give an opinion. I only saw a certain number of men. I do not know the actual number employed.

3594. You simply repeat what you saw?—Yes.

3595. You would be sorry to endorse it from your impressions?—I could not endorse it: I do not know.

3596. (*Mr. Fanshawe.*) You are not prepared to express any opinion on the subject?—I am not prepared to express any opinion on that subject.

3597. (*Mr. Mowbray.*) Was an explanation given to you of what was *prima facie* an illegal position?—I should be sorry to say that it was illegal. I have no grounds for saying it at all.

3598. (*Chairman.*) Have you any medical or chemical explanation of the difference in the effects of chandu-smoking and of madat-smoking?—I have no grounds to go upon for giving any opinion. I have heard opinions expressed, but I think they are only fanciful. I know of no real grounds for an opinion.

no experience whatever of smoking opium. I was not aware that it was smoked at all, or at any rate to any noticeable extent in the two big towns in which I served. I was in Burdwan for 3½ years, I think I knew every hole and corner of the town. I was consulted most extensively by natives; I knew them and was familiar with them, rich and poor. I attended the dispensary every day—two large dispensaries with an aggregate of 300 patients per diem.

3605. You knew that a considerable number of those did use opium?—I knew that a considerable number used it, but I think the number has been exaggerated. I would be inclined to say that the number of adult males using opium in a malarial district like Burdwan did not exceed 5 or 6 per cent of the total population. Five per cent. would be I think a high estimate of adult males; indeed, I would say elderly males, because I never knew a young opium-eater in my experience.

3606. Will you tell us whether you have heard the evidence given by Dr. Harvey and Dr. Crombie, and whether you substantially agree with that evidence?—Yes, I substantially agree with all that was said by Dr. Harvey, because his experience like my own relates to the eating of opium. Dr. Crombie gave a good deal of information about the smoking of opium as to which I know nothing. There is another point upon which Dr. Crombie gave his opinion and the results of his experience as to the use of opium in larger doses amongst children and people generally in this country. I have had no such experience. I have confined my doses of opium to doses similar to those administered at home, as a rule. Except in the case of opium-eaters, when a much

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larger dose had to be given. Latterly my experience has been enlarged in the treatment of fevers, and I have come to recognize what Dr. Crombie has also recognised, *viz.*, the disadvantage of quinine in many cases and the undoubted remarkable benefit to be derived from the use of opium.

3607. Would you like to call the attention of the Commission to anything that has come within your own experience?—In 1881 I lived in Burdwan when cholera and fever were enormously prevalent. The death-rate in the last quarter of this year or 1882 exceeded a decimation rate. People died at the rate of about 12 per cent. as far as I can remember in that quarter. Cholera was prevalent and fever prevailed everywhere. Every European in the station was laid low with it. One day I had fever myself and I had a letter from every European in the station asking me to go and see him because he was ill with fever. At that time I had as my assistant a medical practitioner of great intellectual power and professional ability. He was a very weakly man, tall and thin, with a very poor physique. He escaped through all this illness that laid us low on every side. I said to him "How has it happened that you managed to escape, a weakly fellow like you, when we are all knocked down?" "I think," he said, "that I owe my immunity to the fact of taking 3 or 4 grains of opium every day." I have known opium-eaters who have taken over 100 grains.

3608. (*Mr. Pease.*) In what period?—In the 24 hours, the morning dose, consisting of 2 pills about the size of small marbles. Among my acquaintances was a gentleman, respected, benevolent, and intelligent, connected with the Burdwan Raj, occupying a position as Minister in the Raj. He died at an advanced age, about 75. His daily dose was over 100 grains, but he was well nourished, active, rarely ill, and, to the best of my knowledge, exempt from the attacks of malaria which were so fatal in the town. I was consulted by his family and I saw many people in his house, but he was never ill himself. He was a large opium-eater, but he did not suffer in any degree from the opium cachexia. As I look back over my twenty-three years' experience of India, most of which was spent in the mofussil and in Assam, a long period in the hills, and a good deal in Bengal, I can only recollect three or four cases of pronounced opium cachexia, that is, ill health due to opium only. I do not think this opium cachexia could exist without my knowledge.

3609. (*Lord Brassey.*) In your experience would you say that the consumers of opium in moderation were the many, and the immoderate consumers the few?—In my experience I may say that the moderate consumers form the large majority.

3610. (*Mr. Wilson.*) I understand that, except in the point specially mentioned, you substantially agree with Dr. Harvey and Dr. Crombie?—Yes, with reference to eating opium.

3611. With regard to its use as a domestic remedy

The witness withdrew.

SURGN.-LT.-COL. JAMES FREDERICK PARRY MCCONNELL called in and examined.

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J. F. P.
McConnell.*

3622. (*Chairman.*) I believe you are a Professor of *Materia Medica* in the school here?—Yes.

3623. That would naturally lead you to study the opium question from a professional point of view?—Yes.

3624. What opportunities have you had of observing the opium habit in India?—My opportunities have been confined to Calcutta. I have been stationed in Calcutta nearly the whole of my service.

3625. Has your experience been confined to any class or grade of society or pretty evenly through all grades?—Through all grades. I have been connected with one of the largest native hospitals here, and my practice as a consultant has been one of the largest among the native population.

3626. Will you tell us how far this opium habit in Calcutta prevails?—I have never inquired into the matter particularly, but I should say, roughly speaking, about one per cent.

3627. Of adults not more than one per cent.?—I think not; my experience would lead me to say not more than one per cent.

3628. In the cases you have observed in which opium has been used habitually, what results have you noticed?—My experience has been, that where it has been used habitually, the use with very few exceptions is moderate, and as to the results, so far as I have been able to judge, no harm has been done either morally or physically.

would you say that people keep it in their houses for that purpose or purchase it when they want it?—I think they purchase it when they want it, as far as my knowledge goes.

3612. I believe you are connected with one of the large Insurance Associations?—I am.

3613. Will you tell us the practice of your Association or your experience in connection with it?—My experience in connection with it is that but very few acknowledge the opium habit, and I have no means of detecting it. One of the questions that I have to ask is "Do you consume ganja or opium?" Everybody almost without exception says "no." Occasionally, I dare say, one may take some, and perhaps one in a hundred will acknowledge it. I have no means of detecting it.

3614. You had no cases in which you could say from the man's appearance that he consumed opium?—Of course any one who is a pronounced opium cachectic would not come to me because he would know that he would be rejected; the sub-agent would not bring such a man.

3615. He would be stopped before he came to you?—Yes; I should think so. I never see such cases.

3616. Then practically except for the question being in the proposal form, you would not recognize it in connection with the Insurance Company?—I do not recognize it because I do not see it.

3617. My point is that the Company would equally accept proposals for insurance from persons who take opium and from persons who do not?—For my own part, if a man said that he was a moderate opium-eater, and if his condition was good, I should feel inclined to pass him; but as I have told you, such cases have not really come to me. If I asked the man how much opium he took and he said four grains, I should not consider that a case for rejection.

3618. In your dispensary at Burdwan did you give opium to the people who came with fever?—No, we never used opium for the treatment of fever, unless insomnia occurred.

3619. Did you recommend opium to Europeans under your charge as a prophylactic?—I never recommended it, but I know it was largely used as a prophylactic.

3620. Do you think it was employed in Burdwan in order to cure fever?—Not that I know of. It is employed as a prophylactic in small doses.

3621. (*Mr. Mowbray.*) Do I understand that you agree with the last two witnesses, not only in their opinion as to effects of opium-eating, but also as to the practical difficulties, amounting in their opinion to impossibilities, in limiting the consumption to what is required for medical purpose?—I think it would be absolutely impossible. It would give rise to smuggling and to difficulties of all descriptions which it would take some time to think over and point out. As far as I have thought over the question, the difficulties appear to be practically insurmountable.

3629. Have you seen examples of opium used in excess by itself?—I have.

3630. I should be glad to know whether in any case of that sort, where there has been no sickness or poverty or starvation or semi-starvation, what the effect of the isolated opium habit in excess has been on the state of health?—I have only seen it used in excess in a few cases; I do not suppose I have seen more than three or four, and they have been all in consequence of disease; the habit has been acquired in the first instance in consequence of disease, and has grown until large amounts have been taken.

3631. You have not seen an opium drunkard pure and simple?—No.

3632. From your knowledge generally would you agree with the conclusions arrived at by Dr. Harvey and Dr. Crombie?—Yes.

3633. Have you any further particulars which you wish to give?—No.

3634. (*Mr. Pease.*) I believe you are of opinion that there should be some restriction upon the unlicensed sale of opium by retail vendors? Have you any suggestions to make on that subject?—I do not know how it would be carried out, but I think it would be desirable.

3635. You say it is necessary, in order to prevent suicide?—Yes, because the numbers of cases of suicide are very numerous, and the drug is easily procured. There is some restriction, but it is a slight one. A person cannot

obtain more than one rupee's worth from each shop. That would be more than sufficient for suicidal purposes; but if it were not, there is nothing to prevent a person from going to half a dozen shops and getting a rupee's worth from each. I do not know how it can be worked, but it would be well if some means could be devised of limiting the quantity that could be purchasable.

3636. What do you say is a sufficient quantity to kill a woman?—Ten or twelve grains would be sufficient

3637. What would a rupee's worth amount to?—430 to 440 grains.

3638. Then a fatal dose might easily be obtained for one rupee?—Yes.

3639. (*Mr. Wilson.*) How much is sufficient to kill?—From 8 to 10 grains.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL R. C. SANDERS, M.D., called in and examined.

3644. (*Chairman.*) I believe you are Professor of Ophthalmic Medicine and Surgery in the Medical College?—Yes.

3645. Have you in your previous service had many opportunities of observing the opium habit?—I was many years in the North-West Provinces, and when there I came across a considerable number of people who admitted having taken opium. I was in the North-West Provinces from 1874 to 1884.

3646. Did you pay special attention to the opium habit?—I noticed the people carefully.

3647. Did you notice any ill-effects?—I never could see any ill-effects. I had to find out by asking them, and it was only when they had a certain confidence in me that they would tell me; but I have never seen anybody badly affected from the opium habit in any case that I have attended in India.

3648. In cases where you have known opium to be used habitually, were they moderate cases?—Moderate.

3649. Did you see many cases, apart from disease, where the dose is increased by the habitual eater?—I think as people get a little older they slightly increase the dose, but they do not do so to any very large extent. It is

The witness withdrew.

BRIGADE-SURGEON-LIEUTENANT-COLONEL PURVES, F.R.C.S.E., called in and examined.

3653. (*Chairman.*) Have you had considerable opportunities of witnessing the effects of the opium habit in India?—I have, in my general practice and work during the last 2 years.

3654. In Calcutta?—In different parts of India. For a short time I was in the North-West, then I was in Assam three years; Assam was then part of Bengal. The rest of my service has been in Bengal.

3655. I believe, according to your experience, the consumption of opium in Bengal does not obtrude itself on one's observation in the way that the effects of alcohol do at home?—It does not.

3656. And you do not consider that the moderate use of opium produces evil effects on the physical and moral condition of the people?—I do not.

3657. In malarial tracts do you think that the people look upon the drug as a kind of prophylactic against disease?—Yes.

3658. Are you of opinion that it does help in malarious districts?—That is my opinion. I have known in malarious districts a great number of people take opium in small quantities: they say it relieves them of fever and complications connected with malarial disease, such as dysentery and rheumatism.

3659. What was your experience in Assam?—When I went to Assam almost fresh from home, I was prejudiced against the use of opium in the way it is used in India. At first I thought that some of the miserable cases that came into the hospital were due to opium, but after more experience I found that they had taken opium on account of malarial disease, and that probably it had prolonged life and relieved their sufferings.

3660. You have not seen any real damage to health from the opium habit standing by itself?—I have never seen a case where I could trace death to opium alone, without disease having been present at the same time.

3640. That would only be 2 pice worth?—Yes, I am talking of persons unaccustomed to use opium and buying it simply for the sake of committing suicide.

3641. A person habituated to opium in what might be called moderation would require more?—Yes.

3642. In the same way in your practice, if a person has become what I think you professionally call tolerant of opium, you have to give a larger dose medicinally to accomplish the same purpose than you would give to a person who is not accustomed to it?—That is quite true.

3643. You have no statistics on the subject?—I have roughly worked through my own cases, and I find that last year, 1892, in my own wards in the hospital we had 53 cases of opium-poisoning.

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quite an exception for a man to take an enormous dose of opium.

3650. The tolerance becomes greater perhaps?—It may be slightly greater. I do not think it comes on quickly; they do not go on month by month or week by week, but perhaps in five years or so they will slightly increase the dose.

3651. Have you seen any cases of injurious effects from decided excess in the habit?—I have never seen any cases of decided excess.

3652. You have heard the evidence that has been given at great length by Dr. Harvey and Dr. Crombie: may I assume that you agree with their evidence?—I agree with their evidence almost in its entirety. I do not know much about opium-smoking. There is one point to which I should like to refer. Dr. Crombie stated that it was a common opinion amongst the people in this country that the Opium Commission has something to do with the distilleries of whisky and gin. I have heard it in five different places in Calcutta within the last three days, that the whole question has been brought up in order to get more whisky and gin imported into this country. I have tried my best to deny it absolutely; but there is that opinion, and I have no doubt that it will increase.

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3661. Have you seen poverty induced by the opium habit in excess?—Not where I have been able to verify it personally.

3662. Would you agree generally with the evidence that has been given this morning of the effects of opium on health?—I generally agree that the moderate use of opium in this country is rather beneficial than otherwise. If opium were stopped, they would take to much worse things, such as drink and ganja, to a greater extent than at present.

3663. Is there anything else that you would like to state by way of supplementing the evidence that has been given?—The great difficulty is to find out the signs of opium-eating. In this country a great number of respectable inhabitants amongst the middle class natives eat opium to a considerable extent, nobody suspecting them. They carry on their duties in such a way that nobody would suspect them of taking opium. Only a few days ago I met a native gentleman who said that most of his friends who lived near him (about 24), took opium more or less, and that all were driven to it on account of disease and fever and general ailments, and that they were now doing their work in a way that they had never been able to do before they took opium. This gentleman did not take it himself. Only yesterday I discovered to my surprise that two of my best servants had been opium-eaters for years. I had never suspected them.

3664. Is there any further remark you desire to make?—It has been said that the use of opium is a very common cause of suicide. I quite agree with Dr. Harvey that no doubt in different parts of India people have different methods of committing suicide. The other day I asked a native gentleman his opinion, whether he thought prohibition would prevent suicides, and he said, "If opium is to be done away with in order to prevent suicide, clothing will also have to be done away with,

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because there are far more suicides from ropes made from garments than there are from opium." During the last year out of 35 police cases sent in as suicides, only 6 were from opium. Twenty-seven cases were cases of suicidal hanging, two were from drowning, and six were from opium.

3665. Those numbers are official?—Yes, from the Howrah District.

3666. Is there any further remark you desire to make?—I have only to say that to stop the growth and sale of opium in India would be almost impossible on account of the amount of smuggling that would go on.

The witness withdrew.

Surgn.-Lt.-Col. E. G. Russell.

SURGEON-LIEUTENANT-COLONEL E. G. RUSSELL called in and examined.

3667. (*Chairman.*) Have you had considerable opportunities of studying the habitual use of opium?—Yes. Considerable in Assam for several years. For seven years I was in Assam, and since then in a great many districts of Lower Bengal, 24-Pargauas, Hooghly, Rajshahi, Nuddea and Patna.

3668. You mentioned Assam first, I think?—I was in Assam first. I was there seven years.

3669. What part of Assam?—Lower Assam, in the district of Kamrup.

3670. Is that a large town?—Kamrup is a district, the town is Gaubati.

3671. What percentage of the population are opium-eaters?—From 5 to 10 per cent.

3672. What province does that apply to?—To the Province of Bengal.

3673. You mean 5 or 10 per cent. of the total population of adult males?—Adult males.

3674. Have you observed any racial difference in the susceptibility to opium of the different Indian races?—No, I cannot say that I have.

3675. Have you had any experience in Orissa?—None in Orissa. No personal experience.

3676. What is your experience with regard to the diffusion of the habit through the mass of the population?—High and low. I do not think that the opium habit is confined to any special social stratum of the people.

3677. What is your impression as to effects of opium-eating on the health and morals of the people?—I think that in the malaria-stricken regions, especially among a population insufficiently and unsuitably clothed and indifferently fed its effects are decidedly beneficial, leading to a healthy life and longevity.

3678. You do not know of any disease produced by the habitual use of opium?—None. I do not think that any disease or any susceptibility to disease is produced by the moderate and habitual use of opium.

3679. You have heard the views expressed by Dr. Harvey and Dr. Crombie: does your experience coincide with theirs?—Practically.

3680. So far as the effect on health and morals is concerned?—Yes.

3681. Is there anything else you wish to add?—I may add a word to what the other medical witnesses have said as to the opinion that is extant with regard to the connection of the anti-opium agitation with the interests of the

distilleries of home. The fact that it is groundless will scarcely interfere with the spread of the belief among the population of India.

3682. (*Mr. Wilson.*) I think you are the author of a book on malaria?—Yes.

3683. I have a copy of that before me published in 1880. Do you adhere to the views therein expressed, or have you modified them materially since you wrote that book?—I have to some extent modified them. I have had 13 years' more experience.

3684. You say in the second chapter:—"The opium-eater enjoys considerable immunity from malarial affections, in the early stage—the first few years of indulgence in the habit, before organic visceral changes are set up, and the general shattering of constitution results, which prematurely break down the consumer of opium, and render him an easy prey to diseases of every kind." And further on there is something of the same kind as to the opinion of other surgeons, which would look as if you thought that it did some good at the beginning, but ultimately destroyed the man?—The mischievous effects of it are confined to the opium sot, the drunkard, the excessive habitual user.

3685. You refer to the "opium-eater," which would hardly convey the impression of an opium sot?—It is to be taken with that meaning, as you will see if you look at the context. I desire it to be so taken.

3686. Further on you say:—"The prevalence of this habit is the curse of our jail populations in Lower Assam. No work can be got out of the long-confirmed opium-eater." That does not seem to convey to an ordinary lay reader the idea that you speak of an opium sot?—It is the opium sot that I am speaking of, as will be seen from the context in the next few pages.

3687. Further on you say:—"The observations of several surgeons, of extensive experience in opium-eating regions, confirms the popular belief that the opium-eater, in the early stages of the habit, while as yet not constitutionally broken by its long continuance, does, as a matter of fact, enjoy considerable immunity from malarial affections." I think you will agree that the term "long continuance" is hardly the same as excessive use?—It means excessive and long continued use.

3688. You quote, apparently with approval to Dr. Garrod in his *Materia Medica* that "there are other remedies which possess greater anti-periodic powers, without the narcotic properties." You agree with that probably?—Yes.

The witness withdrew.

SURGEON-MAJOR R. COBB, M.D.

Surgn.-Maj. R. Cobb, M.D.

3689. (*Chairman.*) You are a Surgeon-Major in the Indian Medical Service, I believe?—I am.

3690. How long have you been in the service?—About 17 years.

3691. What have been your duties during that time?—During a greater part of the time I have been in civil employ in Lower and Eastern Bengal. I have had charge of some hospitals in various parts of Bengal.

3692. Have you had charge of any lunatic asylums?—Yes. I am at present in charge of the Dacca Lunatic Asylum. I have held executive and medical charge of Central and District Jails, and I have charge of the Mitford Hospital at Dacca.

3693. Have you exercised your profession among Europeans and Natives?—Yes.

3694. In what part?—In Dacca.

3695. How far, in your large experience, do you think the opium habit has extended amongst the classes you have to do with?—I estimate from about 3 to 5 per cent. of Hindus in Dacca and the neighbouring parts.

3696. Do you mean adults or the whole population?—The whole population.

3697. Then that would be about 20 per cent. of the adult population; is it so common as that?—Very common; it may be as much as 20 per cent.

3698. Is it confined to one class?—No; the Mahomedans take it to a greater extent than the Hindus.

3699. Do the rich and poor take it?—Yes.

3700. Is any stigma attached to the practice?—Not to the moderate use; only to opium-smoking.

3701. Is opium-smoking unfashionable in Dacca?—It is not fashionable amongst the higher classes; the poorer, low class people may smoke to some slight extent.

3702. They smoke madat?—I do not know whether it is madat or chandu; I do not know the composition.

3703. I believe madat is smoked in an ordinary pipe like tobacco?—I do not know; I see it so little; one does not come across it.

3704. After all your experience do you think that the opium habit is an innocuous habit in India?—I believe the moderate use of opium to be quite an innocuous habit.

3705. In your district do you consider that on the whole the use of opium does the people more good than if they

did not use it?—I believe in a large number of cases it does, essentially.

3706. Do you think that without it the public health would suffer?—I think it would deteriorate if they did not use it.

3707. Of course you recognise that it does produce ill-effects when taken in excess?—I have never been able to distinguish between the ill-effects of an excessive use of opium and the effects of the diseases for which the opium is taken. Men are admitted to the jail who are said to be excessive eaters and smokers, and they beg for opium, but I have always found that they were suffering from chronic disease.

3708. You have had medical charge of hospitals and jails?—Yes.

3709. Have you seen anybody brought to the hospital from the results of opium-eating?—Never. I have seen them in jails, as I have explained, but not in hospitals.

3710. You have never had any applications for treatment for the opium habit?—No.

3711. Was it your practice to cut off the supply of opium-eating prisoners?—In nearly all cases the supply was cut off immediately. Just as the use of tobacco is prohibited.

3712. Did you cut off the supply of opium to the prisoners?—In nearly every case.

3713. Not in all cases?—Not in all. There are some cases in which men are admitted with chronic diarrhoea and in which I have deemed it wise to continue the habit, at any rate for a time.

3714. With regard to the others, do you stop it at once?—In the case of moderate eaters I am in the habit of stopping it at once.

3715. In the case of people who take 10 or 12 or 14 grains a day you stop it gradually?—I try to let them down gradually.

3716. Does that represent the common practice in India do you think?—The common practice is to stop it at once in the case of moderate eaters. The excessive eaters are very few. Perhaps you may come across one case in a year in a large jail with 1,300 prisoners.

3717. Have you seen much suffering from stopping opium in the case of prisoners?—Only in those rare cases in which chronic diarrhoea exists; then diarrhoea breaks out and causes a certain amount of suffering.

3718. Sometimes very sharp suffering in the case of these excessive users?—For a short time very considerable suffering.

3719. For a few days, or weeks?—Perhaps a few weeks if the opium is stopped suddenly.

3720. One witness told us that the work done in jail by habitual opium-smokers was apt to fall short of what it ought to be if the opium was withheld; have you noticed that?—No, except in these rare cases.

The witness withdrew.

SURGEON-CAPTAIN J. H. TULL WALSH called in and examined.

3738. (*Chairman.*) I think your experience with regard to the use of opium has been confined to the Lower Provinces?—Almost entirely as Civil Surgeon of Puri, which is a large district in Orissa, as Health Officer of that district, and as Medical Officer of the Presidency Jail here, and of the Jail in Puri; that has been principally where my experience has been, apart from such use of opium as is made regimentally, among transport coolies and the like.

3739. I believe your experience has been that opium is largely consumed?—I believe it to be largely consumed; I know it from my experience to be very considerably consumed.

I have seen in Puri itself, which is yearly filled by a large number of pilgrims, lakhs of people; and being Health Officer in charge under the Lodging-house Act, and having personally examined all these places, I say without hesitation that among these persons opium is freely used.

3740. (*Mr. Wilson.*) What are they?—The principal inhabitants of the Province of Orissa are Ooryas.

3741. (*Chairman.*) Have you seen any ill-effects from the moderate use of opium?—From the moderate use I have never seen any.

3742. What have you observed in regard to the excessive use?—It has been stated to me that certain

3721. May one assume that the majority of these prisoners would be opium-users?—Yes. *Surgn.-Maj. R. Cobb, M.D.*

3722. You agree substantially with what you have heard?—Yes. *25 Nov. 1893.*

3723. Have you anything else to add?—I think that sufficient stress has not been laid on the use of small moderate doses of opium as a dietetic. In the damp climates of Eastern Bengal the poor natives are in the habit of eating largely of rice, and a peculiar sensitiveness of the bowels seems to exist in those damp climates. As a man advances in age, digestion fails to some extent, and the food is hurried through the intestines. Opium is a remedy to prevent this. The effect of hurrying food through the intestines is to cause diarrhoea, dysentery and other allied affections. Opium in small doses prevents this, and it is largely used among the poor in Eastern Bengal.

3724. That seems paradoxical to us medical men from England?—It does.

3725. You see a distinct difference?—It is in consequence of the large rice meals they take.

3726. Have you noticed constipation to be a troublesome symptom in the case of opium-eaters?—Not in the moderate use.

3727. When they take their food well?—When these men are advanced in life it helps them to digest their food.

3728. Are they usually spare and thin?—No.

3729. You have not noticed any loss of flesh?—Only in the case of excessive eaters; in which disease may have equally had something to do with the spareness.

3730. Have you anything else to say?—I do not think that any restriction can be placed on the use of opium. Indeed, I think it should be distributed more widely. The Government of Bengal lately sent quinine to all parts of the country through the post offices, and I think it would be a good thing if opium were sent in a similar way and distributed with equal facility.

3731. You have had no experience of madat-smoking?—No; very little.

3732. (*Mr. Pease.*) Is there any public feeling in Dacca on the subject of opium consumption—any feeling averse to the practice?—No, except with regard to these smokers, and they are not much thought of.

3733. Were you in Dacca in the spring of 1892?—No, I was not.

3734. You cannot give me any information with regard to a meeting that was held there at that time at which resolutions were passed strongly adverse to the opium trade?—No.

3735. (*Mr. Wilson.*) You have been speaking chiefly about opium-eating?—Yes.

3736. A question was put to you about prisoners who had been in the habit of opium-smoking; perhaps that was only a slip, and you spoke generally about eating?—Yes; I had seen one or two cases of opium-smoking.

3737. But what you have said about prisoners referred principally to eating?—Yes.

persons admitted into the jails in an emaciated condition are excessive opium-eaters, but I am utterly unable to say from any symptoms that I have seen that the man has been suffering from opium-eating rather than from starvation. I do not believe it possible for any one to distinguish an excessive opium-eater.

3743. Have you ever made a *post-mortem* examination of an excessive opium-eater?—I have made several in jails of persons who have been said to be opium-eaters, but I have had no knowledge on the subject, and I say further that such knowledge is impossible except from the statements that are made.

3744. There is a great contrast in that respect between alcohol and opium?—Distinctly. There is no such degeneration in any organ of the body as is seen in the case of alcohol. There is a certain amount of congestion of the vessels of the brain with its concomitant reactions, nothing farther, but that is from poisonous doses, and it is only a temporary, not a permanent lesion.

3745. It appears that apprenticeship to the opium habit is very much like apprenticeship to smoking?—Very much indeed.

3746. For what purpose do you think people usually begin the habit?—I think partly from the tradition that opium is useful for disease, which they find to be confirmed

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by experience; also partly from social habit. Persons who take opium find enjoyable effects from it, and it becomes a use amongst them as wine does amongst other people. Then in India, where the standard of health is always low, even for the most healthy, it is used to combat various pains, aches, and diseases.

3747. You mean chiefly in malarial districts?—Not only there, but very largely among the people; without any prescription from the doctor. A man takes opium because it is traditionally good for disease, and the tradition is borne out by experience.

3748. Have you noticed the practice of giving opium to infants?—I have no absolute instances to bring forward, and I can only repeat what is the general opinion as to the custom. It is stated by the natives themselves, and I agree entirely with Dr. Crombie on the subject that it is a common practice among mothers, and that it extends to European children who are nursed by ayahs, much to their injury.

3749. It is injurious when given to a European child?—I take it that large doses would be injurious, but I have no personal knowledge on the subject; I simply say that a large dose would be injurious to any child not accustomed to it.

3750. Have you had any experience of the effect of malarial disease in the district of Dacca?—I know nothing at all about the Dacca district.

3751. In Orissa?—Certainly. I was in charge of the large native hospital in Puri, and as Civil Surgeon I had to direct the energies of my assistants in the smaller dispensaries throughout the district.

3752. Did you find cases of enlarged spleen?—Yes, but fevers accompanied by enlarged spleens are not so common as the type of fever not so accompanied.

3753. There is more than one type?—I believe there are two distinct diseases which have got muddled up under the head of "malaria."

3754. You have not encountered these enlarged spleens in infants?—Not actually in infants, but in very young children.

3755. Two or three years old?—From one to four or five.

3756. Do you attribute that to malarial influence?—Always.

3757. Do you agree with the evidence we have heard?—Yes, generally.

3758. You think that to cut off the supply of opium to the people of these districts would do more harm than good?—I think distinctly it would do more harm than good.

3759. Have you any further information that you would like to lay before the Commission?—I agree entirely with Dr. Cobb in his explanation of the dietetic use of opium. The diet of the native of India is to start with most indigestible and productive of a loose form of fæces. I think that

opium would probably prevent their suffering from diarrhœa produced by unwholesome dietary articles which from their poverty they are obliged to eat. There are some forms of rice which the natives would tell you at once are bad because they produce diarrhœa, but the poor man is obliged to eat them because he can get no other. With regard to the fact of opium being easily obtainable, it must have occurred to every Civil Surgeon to have opium sent to him by the Magistrate of the district in which he has lived, as confiscated, that he may see whether it is fit for human use. Of course it always is. It is generally adulterated with sugar, and sometimes with lime. Although I have been Civil Surgeon only a short time in the district, on eight or ten occasions large lumps of opium, as big as one's fist, have been confiscated and sent to me to state whether I considered that they were fit for human use or not. Having stated that they were, I returned them. It is quite easy to obtain opium; and any attempt at a preventive service when dealing with those who, so far from preventing would assist people to attain it would be a more waste of time.

3760. (*Mr. Wilson.*) You are aware that opium is a much higher price in Orissa than in other places?—I am not aware of it.

3761. Do you consider that Orissa is a very malarious district?—In parts, but there are parts that are extremely healthy. You can obtain evidence of its malarial condition from the Sanitary Commissioner, who ten months ago presented a special report on the subject.

3762. Some parts are healthy and some bad?—Yes. It is more or less due to geological distribution. The hilly north-west portions are not malarious.

3763. Do you agree with the opinion that has been expressed that where people are very poor and have great difficulty in getting food opium helps them?—It helps them to bear up. One must admit that it would be far better if they would buy more food and no opium. But we know what human nature is. I think that opium does hold them over their difficulties, both as regards disease and as regards the indigestibility of the common food they have to buy.

3764. You mentioned particularly Puri; where is that?—It is one of the most sacred cities in India; and it contains the second largest Hindu Juggernaut Temple.

3765. Is the town a healthy place?—The town itself is particularly unhealthy. It is kept away from the sea breeze by high banks and by the European quarter. During the rains the greater part of it is under water.

3766. Are the people poor?—Not very poor, except in certain confined districts. They make a very rich living out of the pilgrims who visit the place. The pilgrim is often poor when he gets there, and poorer when he goes away.

3767. Do you know what is the death-rate?—I ought to know perfectly well as I have written reports on it, but I cannot carry it in my head.

The witness withdrew.

Surgn.-Lt.-Col. Crombie.
M.D.

SURGEON-LIEUTENANT-COLONEL CROMBIE, M.D., recalled.

3768. (*Chairman.*) I believe you wish to make a statement?—I wish to explain what I meant when I alluded to the stopping of the manufacture of chandu and madat. I was asked if I would advocate the stopping of the manufacture of madat and chandu. I wish to say I am not here to advocate any policy. I merely express an opinion as to the comparative deleteriousness of certain ways of using opium. When I expressed an opinion as to the clos-

ing of those places of manufacture it had reference to the one thing which is constantly in my mind, that is, that the subject of opium is inextricably mixed up with that of alcohol. If you can close a number of chandu shops without increasing the consumption of alcohol, I would do so; but if there is a doubt that they would take to alcohol instead of opium, I would say, leave them alone.

Mr. J. G. Alexander,
L.L.B.

MR. JOSEPH G. ALEXANDER, LL.B., recalled.

3769. (*Lord Brassey.*) I believe you wish to make a statement?—I observe from the evidence given this morning by Dr. Harvey that in my cross-examination I failed to note an important distinction between the suggestions put to me by Sir James Lyall and those put forward by our Society in paragraph 9 of its general memorial to Lord Kimberley, and thus appeared to accept Sir James Lyall's views as to

our proposals. We have never urged that opium should be sold only on medical certificate, which should be going much beyond the law at present in force in the United Kingdom. Our proposal is that the sale of the drug should, in India as in England, be entrusted to responsible and qualified persons, with the additional provision that these persons should have no interest in the sale of the drug.

Adjourned to Tuesday next at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

FOURTEENTH DAY.

Tuesday, 28th November 1893.

PRESENT :

SIR WILLIAM ROBERTS, M.D. (IN THE CHAIR).

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B.
SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.

MR. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.

DR. KAILAS CHUNDER BOSE called in and examined.

3770. (*Chairman.*) I believe you are President of the Calcutta Medical Society?—I am.

3771. Are you officially connected with the Government?—I am an independent practitioner.

3772. Are you engaged in private practice in Calcutta?—Yes.

3773. What opportunities have you had of studying the effects of the opium habit?—I have been practising here, in Calcutta, for upwards of eighteen years. I have practised mostly among the people of Rajputana, the North-West-Provinces, the Central Provinces, and Bombay and Madras. I also pay professional visits to Burmese and Chinese people stopping here, in Calcutta. These men are more or less addicted to the use of opium.

3774. How far does your experience lead you to consider that the opium habit prevails amongst your countrymen here?—Amongst the permanent residents of Calcutta only 10 per cent. of the people actually take opium, whilst amongst those who come from other portions of the country, nearly 20 per cent. use opium in some shape or other.

3775. So that the practice is very generally diffused among adults?—Yes, they commence it after a definite period of their adult lives,—probably after they have attained the age of 35 or 36. But such is not the rule of the people of Rajputana, they practise the habit at a comparatively early age. In the lying-in room pillules are given into the mouths of new-born babies.

3776. What is the result of your experience which seems to have been considerable, as to the effects on the health and physical state?—Opium does not have any deleterious influences upon the health of habitual consumers. On the contrary, it is a prop to old age, and elderly men pull well under its influences.

3777. What would you call a moderate quantity of opium?—From 2 to 10 grains I would call a moderate use.

3778. Is there a tendency to increase the dose?—Not the slightest tendency, except in exceptional cases.

3779. Have you noticed that it had any deteriorating effect upon their moral characters?—They do not manifest any symptoms of demoralisation. On the contrary, they are harmless people.

3780. Have you anything to say with regard to their mental acuteness and intelligence?—It does not deteriorate the intellect of the habitual consumers; on the contrary, I should say it acts as a stimulant to their brains. The Marwaris, who are noted for opium-eating, are the most intelligent class of merchants in India.

3781. May I take it that you are speaking from an intimate personal knowledge of the lives of those gentlemen who use opium habitually?—I am.

3782. You have an amount of intimate personal knowledge which is scarcely within the reach of a European?—Exactly so.

3783. No doubt you have seen cases of the excessive use of opium?—I have seen cases of the excessive use of opium—excessive according to my estimation of the dose of the drug, not according to their estimation. I have seen a religious mendicant in my presence take about Rs. 3 as. 8 worth of opium. That would be 11 or 12 tolas of crude opium. If you do not doubt my veracity, I may tell you that he is a perfect model of health and vigour; he can walk for miles together without being tired.

3784. You consider that to be an instance of high tolerance for opium?—Yes.

3785. Have you seen injurious effects from opium-eating?—I have not yet been able to trace out any injurious or deleterious effect of opium upon the habitual eaters; especially in the case of my patients, although they are addicted to this vice, if you call it so: I have never seen any injurious effect upon the constitution.

3786. Do you consider that there is a higher tolerance for opium among the Marwaris than amongst the Hindu population?—I do not think so.

3787. What is your opinion as to the effect of opium as a popular remedy in malarious districts against the various ailments of those districts?—Opium and its preparations are powerful antidotes against malarious fever. I have had some experience in the matter, and if you permit me, I will describe it to you. During the autumn every year, people come down from the Tarai,—from the Darjeeling hills, with malarious fever, and enlarged spleens. They say that because they did not abide by the instructions of the opium-eaters they contracted the disease. The opium-eaters in that place are notably a healthy class of people.

3788. They are not so liable to enlarged spleens?—No.

3789. What is your impression of the way in which the opium habit is generally begun, what induces people to take to it?—On inquiry from patients who have contracted the habit, we find they are almost certain to say that they took it for some physical infirmities—for rheumatic pains, rheumatism or chronic bronchitis. I do not believe this statement; the habit is a fashion; opium is used as a luxury by the people.

3790. You mean much as we take tobacco or wine?—Exactly so.

3791. But there is of course an additional incentive in cases of the opium habit in the way of beginning; because opium is an anodyne and hypnotic, and wine and tobacco have not that medicinal effect?—I should consider opium at the commencement may exert a stimulating effect upon the constitution of the people, and that is the reason why they take to the habit.

3792. We may assume from your observation, that in the habitual opium-eater, the hypnotic effect does not appear?—Sometimes it appears, because the hypnotic effect of opium has been moderate, the man possessing his faculties and energies in first-rate order. Still there is a tendency towards sleep, in some cases I have observed it, especially in elderly people.

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3793. Do you regard that as unfavourable?—No, it does not injure the health; the man can be roused in a moment.

3794. Of course you cannot test the anodyne property unless there is pain for it to quell?—That is so.

3795. What has been your experience with regard to opium-smoking preparations?—There are two methods of smoking opium, one is called madat, and the other is called chandu. The madat is generally taken by the lower class of people, Hindus and Mahomedans; whilst chandu is generally taken by the comparatively higher class of men. Only a nominal percentage of the permanent residents of Calcutta take chandu. Opium-smoking does not interfere with the process of healing of wounds. I have performed serious surgical operations upon chandu-smokers with the most satisfactory results. Amongst the people of Bengal, however, opium-smoking has a tendency to deteriorate the health to a certain extent. Upon close observation, I have come to this conclusion. As I have said before, opium-smokers belong to the low class of people, not blest with a convenient share of prosperity. They have only one scanty meal, and they generally employ their time in preparing the opium stuff, and they neglect their food. That is the only reason why their decay is so notably marked in their appearance. The Chinese who take to opium-smoking at a comparatively early age, do not suffer from any such premature decay.

3796. Reverting for a moment to opium-eating, have you observed whether habitual opium-eaters if they become poor suffer in health in any way, can you say that it is from the opium habit, and not merely from poverty?—No.

3797. Have you any further observations that you would like to make with regard to the effect of opium upon the health and the mental and the moral character of opium-eaters?—Opium-eaters are generally a quiet sort of people, and even when they take opium in very large quantities, they are still a peaceful class of citizens. Opium is in no way destructive to its consumers; it is perfectly inoffensive to their friends, they are less prone to criminal offences. Altogether opium-eaters, as a rule, are a peaceful class of citizens.

3798. There are some questions you might answer as a simple citizen. Do you consider that the people of this country would view prohibitive measures with regard to the growth of the poppy with satisfaction or approval?—It would simply create dissatisfaction. The poppy is taken by some class of people as a vegetable, and they prepare curries and chutnies out of poppy capsules. The people of Marwar are known to take green young poppy plants as an article of food. I have seen people living in Calcutta take curries prepared from opium capsules. Those capsules they procure from their own gardens. They cultivate poppy capsules simply for the purpose of making curries. Besides this, the poppy is generally used by people of all classes in Bengal. Poppy-oil is extensively used in this country by confectioners, and it is also used as an ingredient of green and white paint. The poppy is now extensively grown in every part of the country. You might see a few plants in the Calcutta gardens; but here they are planted for the purpose of bearing beautiful flowers.

3799. Have you anything further you wish to say on the subject?—There are one or two things I should like to say with regard to prohibitive measures. I do not think prohibitive measures are at all needed in this country. If prohibitive measures were to be adopted at all, it would simply encourage smuggling and the surreptitious cultivation of the poppy. Notwithstanding the severity of the law and the vigilant eye with which the officials connected with the Opium Department take care that the Act should not be contravened, smuggling is of daily occurrence. I have seen people at Burra Bazar get their daily supply from their own native places, as well as opium, which comes into Calcutta quite surreptitiously from Malwa. Most of the gentlemen prefer Malwa opium to Bengal opium. I do not think that prohibitive measures would be effective; and besides that, they are not needed. Opium, of course, is a social necessary and is indispensable in receiving nobles, chiefs and men of rank among the Rajputs, both Mahomedans and Hindus, and the people of Ahmedabad and Surat. I know of an instance where a maund and a half of opium was consumed in celebrating the funeral ceremony of a moderately rich old man. The process of welcoming guests with opium, either in the form of a decoction or high-scented extracts, is called Kusumba. Opium is not restricted to men only: it is also given to domestic animals, bulls, camels, and horses. The Kutch people use it largely in their stables; they give it to their horses simply to make them strong.

3800. Is that from your personal knowledge?—I have received information from some friends who came from Kutch, and I have also seen it recorded in a book.

3801. We have heard something about opium being used as an aphrodisiac: you know, no doubt, as a highly educated medical man that in modern medicine we scarcely recognise the existence of any special substance which acts as an aphrodisiac?—I do not believe that it possesses any aphrodisiac powers, neither do the people of Malwa take it for that purpose.

3802. You do not think it is taken for that purpose, so far as your own experience is concerned?—I do not think so.

3803. (Mr. Wilson.) Would you tell us whether the greater part of your evidence relates to smoking or to eating or to drinking opium?—Different sets of people observe different modes of taking opium. Some prefer to take it in the form of crude opium; whilst others prefer to make extracts out of it. They have got separate formulæ for preparing it and mixing it with saffron, musk, and camphor and other ingredients to make boluses or pills. Others prefer to take it in the form of a pure decoction. I have seen some of the Marwaris take poppy capsules, soak them in hot water, and then strain and drink the fluid.

3804. I asked you whether the greater part of your evidence referred to smoking or eating or drinking?—Opium-eating and drinking more particularly.

3805. Is it your opinion that the consumption of opium has been daily increasing?—It is.

3806. Do you regard that with satisfaction?—Yes.

3807. You are glad that it is increasing?—I should say that, because I know that opium acts as an antidote to many diseases; it acts as a stimulant, and it wards off the depressing effect of an Indian climate, especially in the lower part of Bengal, where people are so subject to malarious fever and asthma.

3808. Would you be glad to see the general consumption doubled?—Of course I do not like to go so far as to say the usual quantity should be doubled. I should allow it to patients in a hospital; and if I could introduce the system into jails, I would do so. I think it would be economical, as the people would be able to work better under its influence.

3809. Do you consider that the abuse of opium is not in the least destructive to its consumers?—By abuse I mean when opium is taken in immoderate quantities—more than 20 grains. I know people who take one tola of opium every day,—some of the higher class men, and they are still healthy and quite peaceful. One tola would be more than 200 grains.

3810. In your opinion does opium-smoking shorten life?—This much I can say, that the Marwaris, who are habitual opium-eaters, and who consume opium in some shape or another, live longer than the abstemious Bengali gentlemen.

3811. Is it your opinion that opium-smoking does not in the least interfere with society?—That is my opinion.

3812. I believe you have performed serious surgical operations on chandu-smokers?—I have.

3813. Do you recommend alcohol for dietetic purposes?—Certainly not. Alcohol is decidedly more injurious than opium. I have some special arguments against the use of alcohol and the introduction of alcohol into this country.

3814. I am afraid you do not understand my question. My question was, do you recommend alcohol in the form of beer or wine or spirits for daily dietetic use?—I do not.

3815. Have you any Europeans amongst your patients?—I have Eurasians, no Europeans.

3816. Do you recommend opium to them for daily dietetic use?—No, I do not recommend it, unless it is urgently required for medicinal purposes, for some special disease, for neuralgia, or something like that, to relieve the patient of pain and suffering. I do not recommend it otherwise.

3817. As far as you know, may I take it that the universal conviction of educated medical men is that for Europeans opium is not desirable for dietetic purposes?—I am prepared to say that opium taken for dietetic purposes exercises no deleterious effect upon the health of the people.

3818. My question was whether in your opinion medical men do recommend opium for daily dietetic use for their patients?—Not unless it is urgently needed. If a European patient were to consult me about his living in a marshy place, I should at once recommend him to use small doses of opium daily.

3819. Would you consider that a medical man who did recommend the regular dietetic use of opium was doing a very evil thing for his patient?—It depends entirely upon the discretion of the medical man who recommended it. If he thought it were indispensably necessary for the health and well-being of his patients, he would be perfectly justified in recommending it. As a medical opinion I should say that a medical man ought to recommend opium, or rather prefer opium to wine or alcohol as a dietetic thing.

3820. Did you ever know a medical man who did recommend it so?—No.

3821. You never did it yourself?—No.

3822. I think you said you regarded opium as a stimulant?—Yes, to a certain extent: not always.

3823. In that sense you would compare it in some degree with alcohol?—As far as the stimulating effect goes I should say we can compare it with the stimulating effect of alcohol, but we cannot compare it as far as the physiological action is concerned. Alcohol, of course, exercises a deleterious effect upon the health of the people who drink it. The intoxication of alcohol is prolonged whilst that of opium is only transitory.

3824. I suppose you have seen a great deal of malaria?—Yes.

3825. Have you ever prescribed opium alone as a cure for malaria?—I have not—not crude opium.

3826. If you had a patient who was accustomed to take opium regularly you would have to prescribe him a much larger dose, would you not, to produce the effect you desired?—No, not at all. Opium is given to relieve pain and check diarrhoea, and when an opium-eater comes to me and complains of diarrhoea I prescribe some other astringents; I should not give an increased dose of opium.

3827. Where a patient has been accustomed to the continuous use of opium, will it not require a larger dose to produce a medicinal or curative effect than in the case of a patient who was not accustomed to use it?—Yes.

3828. Therefore the more opium a man takes, the larger your medicinal doses would have to be?—A medical man is required to use discretion.

3829. If you were living in a malarious district where people do not use opium, would you recommend them all to begin using it in small quantities?—Yes, the poor people: I would at once advise them to use opium.

3830. Generally?—Yes; generally.

3831. I think you told us that the Bengalis commonly begin the habit after they are thirty-five years old or something like that?—Yes.

3832. Are persons of that age more liable to malaria than other people?—No. Malaria attacks elderly people as well as babies and young people.

3833. If people take opium as a precaution against malaria, I do not understand why they do not begin it earlier. Can you explain that?—I cannot explain it. If they commence the habit at a comparatively early age, it will be a perfectly safe and wise thing for them to do.

3834. If it is usually taken in old age, would not you expect that those more liable to malaria would be the greatest consumers?—Not necessarily. It depends upon the preference of the individual. If persons know that it always succeeds in checking malarious fever, they take it.

3835. I was not speaking of individuals. Taking the people of a district, would you not expect to find that where there is most malaria there the most opium is consumed?—I have no experience about malarious districts. I have never been out of Calcutta. I am forty-two years old, and I only once went out of Calcutta. I therefore have no experience. Generally people come from malarious districts for treatment, and I consult their views on the matter.

3836. I think you are President of the Calcutta Medical Society?—Yes.

3837. Can you tell us how many members that Society has?—Two hundred.

3838. Do you know what is the total number of practitioners according to the European system in Calcutta?—About three hundred.

3839. So that you have a great bulk of them in the Society?—Yes.

3840. I think you have handed in the supplement to the *Indian Medical Gazette* for July 1892 as part of your evidence?—Yes.

3841. You were present when Dr. Crombie read a paper before the Calcutta Medical Society and a discussion took place on the subject?—Yes.

3842. I find in your speech you are reported to have said this:—"Theoretically speaking opium-eating might be thought more injurious than smoking, as the fire removes most of the deleterious effects of the narcotic, but practically we find that smokers suffer more"?—Yes.

3843. You speak of "deleterious effects." I have not gathered from your previous evidence that you thought there were any deleterious effects?—No, there are none, as far as I can see from personal observation. Before that time I was under the impression that opium always acted injuriously upon the human constitution; but since I have commenced practising amongst the Marwaris I have given up that idea. In the quotation you have read I simply remarked that if opium was thought to act injuriously upon the system, opium in the solid form would be more likely to do it than smoking. Smokers are generally a weak and emaciated class of people. On inquiry I have made up my mind that these people belong to a low class of filthy men—poor indigent beggars, who scarcely get two meals a day. When they get accustomed to smoking opium, they simply spend their time in preparing their madat or chandu; and they neglect the regular hours of their meals. That is the reason they get weak and poverty-stricken.

3844. You used the expression that opium-smokers suffer more than opium-eaters: I understand you now to say that you attribute that not to smoking, but to their general poverty?—Yes. But the Chinese who smoke opium constantly in the form of chandu or madat—I should say 18 hours out of the 24—are not so weak or emaciated as the people of Lower Bengal.

3845. With reference to the physical appearance of the madat smoker, I see you said at the meeting I referred to:—"His complexion and lips become dark, his limbs waste, his face becomes pinched, his abdomen protrudes, and his voice becomes hoarse"?—Yes.

3846. I want to be perfectly clear. You practically withdraw that now, and you think his condition is owing to his being a poor and low class man?—I do not withdraw that. I have explained later on that that hoarseness is brought on by constant smoking, just as the voice of cigarette-smoker becomes hoarse by constant smoking. It is a catarrhal condition of the vocal chords induced by constant smoking.

3847. I do not quite understand yet whether you think opium-smoking does the man any harm or not?—I say emphatically it does no harm.

3848. You referred to the chandu-smokers of China. Have you been in China?—No; I stated what I knew of the chandu-smokers from China who have come down to Calcutta for trading. They are dealers in precious stones. They bring stones from Siam and settle in the Colootolla section of the town.

3849. Further on you said:—"The hypnotic effect is more or less seen in all persons who take opium in whatever form and in whatever doses. However active and muscular the opium-eater may be, he is apt to yield to its hypnotic effect, and is drowsy at times"?—That is so.

3850. Further on you said:—"During the last epidemic of influenza opium-eaters suffered most severely, and some succumbed to the disease." I suppose that was so?—Yes.

3851. You referred towards the end of your speech to the question of taking morphia, and you mentioned some cases where morphia had been taken in considerable quantities habitually?—Yes.

3852. Do I understand that you quote that with any degree of approval?—No.

3853. You referred to a certain maharaja who took a large quantity every day, and also to a pleader in one of the courts?—Yes, he took an enormous quantity of morphia. I condemn the habit of taking morphia to such an inordinate extent as 90 grains.

3854. There is no condemnation of it in this speech of yours; but I suppose you do condemn it?—I condemn the habit. Taking 90 grains daily is an expensive habit.

3855. (*Mr. Mowbray.*) You told us that you think the consumption of opium is increasing?—Yes.

3856. Is that increase among people over thirty-five, or do you think there is a tendency for a larger number of people to take it at an earlier age?—Diabetes of late has increased in Calcutta to an inordinate extent, and people are addicted to the use of opium as a preventative measure against diabetes. The number of them is daily increasing. I

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cannot give you a correct estimate of the percentage of men, but so far as my personal observation goes, I can say that the habit of opium-taking has been daily increasing, at least in this portion of the country.

3857. And as far as I understand for medical reasons?—Yes.

3858. (*Mr. Haridas Vcharidas.*) You have said that the people of Kutch generally give opium to their horses to make them strong. Where is Kutch?—Kutch is just below Gujerat. The people who come from Kutch are called Chulias.

3859. Is the Kutch you mean near Sind?—Yes.

3860. (*Mr. Fanshawe.*) There is one point I should like to make clear. In speaking of the opium habit being acquired later in life, are you referring to its use as a stimulant, or to its use in connection with malaria?—As a stimulant. That is the purpose for which people take to it after a definite period of their lives.

3861. I suppose you admit that madat can be smoked in excess?—No.

3862. Is there no such thing as smoking in excess?—No.

3863. It has not come within your observation?—No.

3864. (*Mr. Wilson.*) How many medical papers are there published in Calcutta?—There is the *Indian Medical*

Gazette, and very recently another was started, called the *Medical Record*. There are only those two.

3865. Are there any other medical papers in other parts of India?—In Bombay we have the *Bombay Medical News*; and in Madras we have another paper. In Calcutta there are only two.

3866. Do both these papers discuss the opium question?—I do not know.

3867. Can you refer us to any Indian medical authorities—text-books used in the medical schools in which your views on opium are stated as authoritative by the writers?—No. The authorities mostly live in Europe, and they have no personal knowledge or observation about the opium habit in India. The books written are founded on the physiological effects the writers have observed in their own countries. I must say—and I am sorry to have to say—that my views are not supported by medical authorities at home. There is Dr. Christison, however, who does not condemn the opium habit so largely. I am sorry to say I am not supported by the medical authorities abroad.

3868. Is there such a book as Chevers' Medical Jurisprudence?—Yes.

3869. Is not that entirely Indian?—Partly Indian.

3870. Does that support your views?—No.

The witness withdrew.

Dr. Juggo
Bundo Bose.

Dr. JUGGO BUNDO BOSE called in and examined.

3871. (*Chairman.*) You are, I believe, an independent medical practitioner in Calcutta?—I was in Government service for nearly 25 years. Now I am an independent practitioner.

3872. What opportunities have you had of studying the effects of the opium habit in this neighbourhood or elsewhere?—As a teacher in the Campbell Medical School, I had charge of the second physician's ward, and there I had ample opportunities of studying the effects of opium taken in moderate doses by the patients. Then I had a very large practice among the Chinese, and there of course I had ample opportunities of studying chandu-smoking. My native place is a malarious district. I go there almost every year, and there I have had ample opportunities of observing the effects of opium in malarial complaints. I have also had a pretty large practice in Calcutta for nearly 40 years; and there, too, I have had ample opportunities of studying the effects of opium.

3873. What convictions have grown in your mind with regard to the opium habit, as to its effects upon health and morals?—Opium is generally taken by the patients first, not of their own accord, but on advice or of necessity. I am now speaking of the people of Lower Bengal. Then people also take it, because they hear that it has a very good effect on certain diseases. If they suffer from one of these diseases, they take to the opium habit. But independently of these, I do not think the people of Bengal, as a rule, take opium.

3874. In the case of those who use opium habitually, what dose do they get to?—Generally speaking, as far as I have known, those who are called opium-eaters take from 2 to 6 grains. That is the general dose among the Hindus in this province. The Mahomedans take it in a little larger dose. The Marwaris, the Rajputs and the Sikhs take it even in larger doses. They generally go up to 20 grains. Their dose is from 2 to 20 grains.

3875. Has it any effect upon the general health?—I think it keeps the people who use opium moderately in very good health.

3876. Is there a tendency to increase the dose?—Those who have commenced it under the advice of a medical man, and those who suffer most from painful diseases such as rheumatism, etc., are obliged to increase the dose. Some of them increase it a great deal.

3877. Then there is not much tendency to increase the dose in those who take opium as we take tobacco or wine?—There is, but not to a very great extent.

3878. You have seen cases?—Yes.

3879. When opium is taken in too large quantities, it does affect the health I presume?—I have seen a great many cases of opium-eaters. Some of them have taken in my presence at least 2 bhuries; I think $2\frac{1}{2}$ drachms make a bhuri. That would be about 5 drachms.

3880. How many grains would it be?—300 grains. The effects have not been very bad. I knew a singer, who after singing for 3 or 4 hours, would take 2 bhuries of opium at once, and then would go on singing again, keeping accurately to time and tune.

3881. Do you think that habitual opium-eaters live as long as anybody else?—That is my impression. It has been an impression from time immemorial that opium conduces to longevity and to the preservation of health. This impression was created by the kabirajis.

3882. Have you come to any conclusion as to whether it is a protective in any way, or a help to people suffering from malarial complaints?—I consider it to be a sovereign remedy for malarial diseases such as fever, malarial cachexia, and all other malarial complaints which people suffer from. It relieves also pains and aches, rheumatism, asthma, and bowel complaints. For all these diseases it is a sovereign remedy, and that is the reason why the people take to it. It is also good for chronic coughs and consumption. It retards the progress of consumption.

3883. We may take it that your experience is that habitual users of opium are not morally deteriorated?—Not in the least. On the contrary, it sharpens the intellect and fortifies the mind. With alcoholic drunkards the case is different. Their brains are muddled. Opium-eaters will talk for hours and keep exactly to the point when they begin a subject. They are very reasonable. Their judgment and reasoning power are in no way affected, even if they take large doses of opium.

3884. Have you seen the effect of opium-eating on the poor people?—Yes, I have seen many instances. In my country, which is a malarious district, many poor people take small doses of opium to keep off the effects of malarial diseases.

3885. Have you seen any effect indicating that the habit leads to any form of crime or lunacy?—No; opium-eaters as a rule do not become criminals. It is the drunkards whose criminal propensities are strong. It is wine which increases the criminal class. They are murderers; they do not care for their wives or their children or anybody, and they dash them to pieces when they are under the influence of grog. But the opium-eater will never do anything of the kind. The only harm the opium-eater does is to himself. But the drunken man is a great nuisance to his family, and to society at large.

3886. What have you to say to the proportion of adults amongst those of your countrymen that you have known who eat opium?—I think is about 2 per cent.

3887. Do you mean 2 per cent. of adults?—Yes, 2 per cent. of adults.

3888. (*Mr. Wilson.*) Adult males?—Yes, females very seldom take it.

3889. (*Chairman.*) Do you mean to say only one or two in a hundred adult males use opium in the country?—Yes.

3890. What about the towns?—In the towns the percentage may be higher among the Hindus and Mahomedans; it cannot be more than 4 or 5 per cent.

3891. Have you any suggestion to make as to why some take to opium and others do not: what is the difference?—Those who take it, do so either on medical advice or of their own accord when they suffer from any painful disease. This is the class of people who take opium

most. Then there are others who take opium after they attain 36 or 40 years of age. There is an impression in the country that after a man is 40 years of age, if he takes opium in moderate doses, it will conduce to the preservation of health and to longevity. Well-to-do people therefore generally take opium after they are 40 years of age.

3892. Have you any further remarks to make with regard to the habitual use of opium-eating?—I have nothing further to say of my own accord, but if I am asked any question, I shall be most happy to answer it.

3893. Do you think if prohibitive measures were carried out, your countrymen would be willing to contribute towards the expense of such measures?—No. My countrymen will oppose such measures to the best of their power; they will say: "we will not bear prohibitive measures." Why should they? What have they done? It is a perfectly innocent thing for the people to take. It is far better than alcohol. It does not increase crime, but on the contrary decreases it. Hindus and Mahomedans who take opium, are not more criminal than are Englishmen and other Europeans who are given to drinking.

3894. Do you think it is necessary to restrict the free sale of opium?—Yes; I think it is very necessary to restrict the free sale of opium by the opium vendors in large towns, so that it may put a check to the easy accessibility of opium for poisoning purposes.

3895. I presume by that you mean for the purposes of suicide?—Yes.

3896. I suppose opium is the favourite mode of suicide?—Not necessarily so: another favourite mode is hanging. Opium is one of the means of suicide. There are various means,—drowning, hanging, arsenic poisoning, opium-eating, and many others.

3897. (*Lord Brassey.*) Do you find it rather difficult to give a general opinion as to the effects of opium? The effect of the opium habit, whether the opium is taken in solid or liquid form, depends upon the quantity?—Yes, it depends entirely upon the quantity. But if it is taken in the solid form, or, as is generally the case, as an infusion in cold water, the effects are not so bad as when taken in the form of smoking, as chandu or gooli.

3898. Am I to understand from you that while a large quantity of opium, whether taken in the solid or liquid form, does undoubtedly do harm, you do not observe any evil effects when taken in moderate quantities? Is that what you wish to tell us?—Opium-smoking in immoderate quantities certainly does harm, but I have not observed any ill-effects in people who have eaten opium in large doses.

3899. (*Mr. Pease.*) You say opium-smoking always does harm?—That is my conviction. I have seen opium-smoking among the Chinese. Leaving that race out of the question, if opium-smoking is taken to by Hindus and Mahomedans it generally does harm. I do not speak of the Chinese. Leaving the Chinese aside, if you only ask me what effect opium-smoking has on Hindus and Mahomedans, I am bound to say that it does produce very bad and serious effects.

3900. You say the opium-eater does harm to himself, but then you say that the effects were not so bad as madat and chandu or gooli-smoking. Have you met many instances in which opium-eating has done decided harm?—If anything does harm, it is the chandu and gooli-smoking. That does more harm than opium-eating. Even when opium is taken in excess, it does not do so much harm as opium-smoking.

3901. I think you were comparing the effects of drinking alcohol and eating opium, and you said the opium-eater does harm to himself?—Yes; the most he will do will be to injure his own life, by taking a large quantity of opium. He will not be boisterous or quarrelsome; he will not do any harm to anybody except to himself; he will only lie down and be quiet; that is all.

3902. In your opinion, I gather it would be better to abstain from taking any opium except for medicinal purposes?—No; I would allow people to take it of their own accord, as it benefits the health.

3903. Would you advise it?—I would certainly advise it.

3904. Have you seen many instances of excessive opium-eating?—Yes, I have seen some instances.

3905. (*Mr. Wilson.*) Did you hear the evidence that was given by Dr. Kailas Chunder Bose?—Yes.

3906. Do you agree substantially with all he said, or do you wish to express any dissent from any part of it?—He spoke about eating opium capsules as a vegetable; I have no experience of that. Poppy seeds are taken in the form of condiment, but no capsules or leaves are taken by anybody as far as I know.

3907. Do you agree with his general approval of the practice of taking opium, and his desire to see it extended?—Although I would not like to see it extended, I certainly agree with him in thinking that opium-taking does not do any harm.

3908. You think that the use of opium in moderation is not demoralizing, and that its effects are not deteriorating. I want to have it quite clear whether you consider it beneficial?—I certainly consider the moderate use of opium to be very beneficial.

3909. I think you use the expression that it brightens the wits and the intellect?—Yes, it does.

3910. May I ask you whether you take it regularly yourself for that purpose?—I am not an opium-eater. I do not take opium at all, except when I am advised by other medical men.

3911. I want to know if it brightens our wits and improves our intellect?—It does. The effect of opium, when taken in a moderate dose, is to stimulate the brain. It brightens the intellect, and a person can talk and think well and devote his attention to a subject very well.

3912. Would it not be a very good thing for all of us to take it?—That depends upon your own choice. I cannot say whether it would be a good thing or not. I would not like the whole world to be opium-eaters, but I say let those who like it, take it.

3913. If you think it has such a beneficial effect, you must think it is a deplorable thing that only 2 per cent. of adult males should take it?—It is not so much needed when a person enjoys his general health. Although I advise people to take opium to preserve their health, of course I would not advise them to take it regularly for diet.

3914. You have said you think it very necessary to restrict the free sale of opium?—Yes, as it is sold in the towns.

3915. Not in the country?—No; because there are very few people to take opium to poison or kill themselves in the country.

3916. How would you propose to restrict the sale in the towns?—I have not thought over the matter. I leave it entirely to the Commission to find the ways and means of doing it. With regard to the towns, I think the sales should be restricted, and that people should not have easy access to opium generally.

3917. May I ask you whether you are a member of the Calcutta Medical Society?—I am.

3918. Were you present at that discussion to which I referred the last witness?—No, I was not present.

3919. As a matter of fact, do the doctors prescribe opium for malaria, and in malarial fevers?—Yes, I think all the doctors that I have known do it. Men prescribe it whom I have consulted and together with whom I have seen patients. It is even put down in our books, and we were taught; when I came out of college, that opium did increase the antiperiodic effect of quinine.

3920. You would not use it alone: you use it to increase the effect of quinine?—I use it alone occasionally.

3921. Can you give us any reason why so small a proportion as 2 per cent. take opium if they find it is so beneficial?—Why should they take it? Everyone does not take wine because it is very beneficial in moderate doses. There are many people who do not touch wine although it is a very good thing.

3922. I understand you to say that you estimate it at 2 per cent., and they are chiefly the well-to-do classes?—Yes; the rural population of the villages and of the country very seldom take it, except when advised by medical men.

3923. Do you consider the people in the country districts more or less liable to malaria than people in the cities?—The people in the country are more liable to malarial diseases than people who live in towns.

3924. But they take much less opium?—They take much less opium.

3925. I think you used the term non-medical use of opium. Would you explain exactly what you mean by that?—I mean the taking of opium by those who have not been advised by medical men to do so. It is generally the impression in the country that opium does good when a man is advanced in years. After he is 40 years of age he commences to take opium of his own accord.

3926. Do I understand you to say that very few women take opium?—Yes. Why should they take it unless there is a necessity?

3927. Are they not equally liable to malaria?—Yes.

3928. Yet they do not take opium?—No; they do not like it.

3929. In the case of an opium-eater who might be attacked

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with dysentery, what would you give him?—I would give him medicines which I thought most appropriate in his case. You cannot prescribe the same thing in every case. It would depend upon the sort of dysentery he was suffering from, his general health and the stage at which he called in the medical man. All these things would have to be taken into account. You cannot treat a patient without seeing him.

3930. I am sure with your experience you would have no difficulty in telling me two or three principal remedies?—My principal remedies are ipecacuanha, opium, some preparations of mercury, and what we call coorchee or the bark of *Wrightia anti-dysenterica*.

3931. Do these medicines take effect exactly in the same way on an opium-eater as upon a man who does not eat opium?—In the case of an opium-eater you have to give him a larger dose of opium.

3932. Do you ever give chloroform in cases of dysentery?—I very seldom use it, except for external blistering purposes. I do not give chloroform in cases of dysentery.

3933. Neither to opium-eaters or others?—No.

3934. (*Mr. Fanshawe*.) Kindly tell us what experience you have had in the country districts. Most of your medical experience has been in Calcutta?—As a medical practitioner I have had very frequent occasions to go to Krishnagar,

The witness withdrew.

Dr. Surji
Comar
Surbadhicari.

DR. SURJI COMAR SURBADHICARI called in and examined.

3940. (*Chairman*.) I think you are a medical practitioner in this neighbourhood?—Yes.

3941. You have gone in and out amongst the people very largely in the course of your practice?—Yes, I have.

3942. And you intimately know their ways and habits?—Yes.

3943. Is the practice of opium-eating very much spreading in Calcutta?—The practice of opium-eating is confined to persons of advanced years. After 35 or 40, when the powers fail, people take opium under advice, as nice, and supporting and bracing. It improves their digestion and keeps up their vital powers.

3944. They take it under that impression?—Yes, they take it under that impression.

3945. Is it your professional experience that that impression is correct or incorrect?—Correct.

3946. How many people after they are 40 years of age do you think take it?—4 or 5 per cent.

3947. So that it is not a very widely spread habit?—No, it is not a very widely spread habit.

3948. Is opium taken as a popular remedy besides that?—Yes, for rheumatism. It is very much taken in cases of diarrhoea, dysentery, diabetes and asthma. I have had to give it,—not crude opium, but one of the active principles of opium—narcotine, when quinine was scarce. At Ghazipur, where I was in 1856-7-8-9 when the sepoy mutiny broke out, there was a great scarcity, and disease followed in the wake of famine. We had a large number of patients in our hospital. We had no European medicines, and we had to depend greatly on indigenous drugs. Opium was the great staple remedy. We gave curchi and bael, but the greatest use of opium was in extracting the narcotine as a substitute for quinine. I found it to be of very great use.

3949. What has been your observation with regard to opium being used as a popular remedy with children: is it used for children?—No, not in our country, nor in Beugal, but at Ghazipur I have seen mothers giving their infants, 5 or 6 years of age, small doses of opium.

3950. What for?—I anposse to lull them to sleep in the first instance, so that they may go to their work, but I have not found any bad effect from it. They grow up fine and healthy children.

3951. Used they to give their children little bits of crude opium?—Yes, crude opium.

3952. To what would it amount?—It might amount to $\frac{1}{2}$ th of a grain.

3953. That would not be much more than a couple of drops of laudanum?—No.

3954. Is it the practice to give it daily?—Yes, in the cases I saw they used to give it daily, one dose in the morning.

3955. Taken without the advice of a physician?—They have no physician. It is a popular medicine.

3956. I think you said opium was consumed habitually as a protective by persons in malarious districts, as a popular

Hughli, Burdwan, 24-Parganas and several other districts. I have seen how people in those districts take opium, and I know their disposition towards it.

3935. Do you admit that liability to malaria varies very much in different districts?—Yes.

3936. You have expressed an opinion that only about 2 per cent. of the adult population takes opium: you are speaking generally of the whole Lower Provinces?—Yes, Lower Bengal. I say that in the districts of Patna, Bhagalpur, Munshidabad and Gya, opium is much more consumed than in the Lower Provinces.

3937. You stated that 2 per cent. of the adult population in your country districts are opium-eaters. Have you founded that upon any statistics?—No, not upon any statistics, but upon personal experience.

3938. Would not you admit that it varies very much in each district?—Yes.

3939. (*Sir James Lyall*.) Dr. Kailas Chunder Bose expressed an opinion that opium-eating was increasing very much in Calcutta: is that your impression?—No; on the contrary I think that opium-smoking, which was very prevalent when I commenced medical studies, in the form of gooli and madak by Hindus and Mahomedans, has not increased at all. Of course among the Chinese it is the same as it was before. Opium-eating generally speaking among the Hindus and Mahomedans has not increased.

3957. As a protective?—Yes.

3958. What dose would be taken for that purpose?—I do not think more than a grain.

3959. A grain once or twice a day?—Once a day.

3960. Taken first thing in the morning?—Yes, taken first thing in the morning.

3961. Are you speaking of country parts?—Yes, of country parts.

3962. I do not know the habits of the agricultural population: do the men and women turn out early to their work in the morning?—Men and women both go to the fields to work.

3963. Do the women take this opium as well?—I have not known that, but I have known women take opium after the age of 35 or 40.

3964. I was thinking whether they took it as well as their husbands as a protective in the morning?—That I do not know.

3965. Have you seen any ill-effects from the use of opium in that way?—In moderate doses I have seen no ill-effects.

3966. But you have seen opium taken in excess?—I have seen it taken in excess, and with of course evil effects.

3967. What ill-effects have you observed?—I mean when they have taken more than their habitual dose, they were under narcotic effects.

3968. Have you sometimes seen that habitual use has been carried to excess?—Never.

3969. In the field of your experience a person that might be called an opium drunkard is unknown?—I have practically not seen any. I have known Eurasian patients who have taken laudanum, but they have been very few.

3970. Are they able to control the quantity they take with perfect ease?—I have seen some Eurasians take laudanum in lieu of other stimulants, but not with evil effects.

3971. You think that the habit of taking opium, either in persons getting on in life or those who take it as a protective against malaria, affects neither health nor morals?—It has not affected their health prejudicially.

3972. Has it affected their health favourably?—Yes, it has.

3973. You have not been able to trace the occurrence of crime or lunacy to the opium habit?—No, not to the habit of eating opium; but I have to the habit of smoking opium,—gooli.

3974. I think your experience has extended over a period of 36 years?—Yes.

3975. Do you think that the habit of smoking opium is more prevalent now than it was at that time?—I think it is diminishing.

3976. You think it is going out?—I think it is going out.

3977. I do not know whether it is a fair question to ask you: do you happen to know what the composition of madak is?—No, I do not know.

3978. So far as your knowledge goes of the feelings of your countrymen, would they object to pay the price which might be necessary to pay for prohibitive measures?—They would object to pay any increased taxation in any shape.

3979. As far as you are concerned, you would not approve any steps that might be taken to diminish the cultivation of the poppy and the production of opium?—There is no necessity to do so whatever.

3980. (*Mr Pease.*) In the statement before us you say—“Smoking opium is confined to the very dregs of society, and is generally looked down upon by the respectable classes of the community. I had come across some miserable specimens of humanity amongst them. Their lean, lanky appearances were due to want of proper food after indulging in the smoke of opium. Having become addicted to this form of stimulants, and not having sufficient means at their command, they often resort to pilfering, and thus join the criminal classes and become inmates of prisons.” Do you think that under these circumstances the Government ought to give licenses for the sale of madak and chandu for the purposes of smoking?—I would certainly not advocate the licensing of any system of intoxication which would lead to crime and increase the criminal classes and the ill-health of the people.

3981. Do you know what care is taken at the present time as to the character of persons who obtain opium licenses, and to the place where the sale takes place?—I do not.

3982. You state also that the abuse of opium has been a prolific source of mischief?—Yes.

3983. Will you kindly tell us in what way?—Opium is a sovereign remedy for disease. When it is taken to destroy life it is a most terrible thing. It can be bought in any locality here, and suicide has rather been on the increase owing to the facility with which opium can be bought. I would, therefore, suggest that some sort of restriction should be placed on the sale of opium. I should say that persons who are conversant with the habits of the people should be entrusted with the sale of opium, so that a young boy failing in his examination and taking it into his head to get 8 annas and buy opium could not get it. That sort of thing should not happen. Of course nobody can help it. They can get it from their servants; but I think the indiscriminate sale of opium should be restricted.

3984. You do not think sufficient care is taken as to the persons to whom licenses are given at present?—I do not know anything about licenses. I cannot say whether sufficient care is taken. I do not know.

3985. But you think there ought to be some care as to the persons who sell, whether they hold licenses or not?—Yes, and that care should be taken as to those persons to whom they sell it.

3986. Do you approve of the places in which it is at present sold,—many I believe are withdrawn from public observation?—I have not seen many. I have seen them on the roadside.

3987. Have you any further suggestions to make as to the restrictions which you suggest should be put upon the sale?—It is very difficult to carry out any suggestions. What I would like to do would be to entrust the sale of opium to men who will be able to use their discretion as to whom to sell and to whom not to sell. Of course you cannot prohibit people from taking it if they are regular opium-eaters. My suggestion is that it should be given to men who will be able to use their discretion in selling it to the proper persons.

3988. You would advise that it should be given to persons who had not a direct interest in the increased sale of the drug?—I would, if I could, prohibit all sorts of intoxicating things, whether it be opium, ganja, wine or anything of that sort; but it would not be practical to exclude opium. It could not be practically carried into effect; therefore such suggestions would be valueless.

3989. I ask whether you would be in favour of giving the sale of opium to persons who are not directly interested in the increased sale of the drug?—Certainly, I would.

3990. (*Mr. Wilson.*) You have referred to Ghazipur?—Yes.

3991. Is there any opium grown in that district?—Yes,

largely; that is the head-quarters of the Benares Opium Agency.

3992. Is it a malarious district?—It was not in my time; it may be now.

3993. Is there much consumption of opium now?—There was a very large consumption while I was there.

3994. I suppose the cultivators probably help themselves to a little?—They may; but if they do, they preserve themselves very well indeed.

3995. Speaking generally, do you disagree in any respect with the first medical man who came to-day?—I do not disagree with him in the main. As regards the minutiae, I have not studied them. My general impression is that opium is not deleterious when taken under advice or in old age.

3996. The first witness desires to see the consumption of opium increased; is that your desire also?—My desire is that no sort of intoxicating thing should be used.

3997. You do not agree with him in that important particular?—No.

3998. You have devoted two or three paragraphs in your printed statement to the medicinal use: you attach great importance to that?—Great importance.

3999. I suppose you are aware that nobody has ever challenged that at all?—So far as I know.

4000. You are aware that what may be called the anti-opium party have always admitted that there must be ample supplies for medicinal purposes?—So much the better.

4001. Therefore you have no necessity to prove what is not questioned, I presume?—There is no necessity for me to prove it.

4002. It would shorten your statement very much?—Yes.

4003. (*Mr. Mowbray.*) I rather gathered from you that if you had your way you would prohibit the sale of all stimulants?—Yes.

4004. Opium, alcohol and ganja?—They are not absolutely necessary for the preservation of human life or of health.

4005. If you had your way, which would you begin with, prohibit the consumption of opium or prohibit the consumption of alcohol or ganja first?—Ganja first and foremost.

4006. And after ganja, what?—Alcohol.

4007. May I take it that you consider opium as a stimulant the least harmful?—Yes.

4008. Do you consider that if the consumption of opium were put a stop to without putting a stop to the consumption of alcohol or ganja, there would be any danger of people who had taken opium falling back upon more deleterious stimulants?—I believe so.

4009. (*Mr. Fanshawe.*) In your printed statement you say that suicide by means of opium has considerably increased. Are you speaking of Calcutta, or are you speaking generally?—Of the people of Calcutta.

4010. (*Sir James Lyall.*) When you said that the abuse of opium has been a prolific source of mischief, were you alluding to suicide or to other kinds of mischief?—To suicide, and also to homicide.

4011. Have you formed that opinion from any statistics?—No, from my own observation.

4012. You said that suicide was increasing in consequence of the facilities for getting opium?—Yes.

4013. Are the facilities for getting opium greater now than they were in former times, or are they less?—I have not the means of knowing. When I speak of the facilities of getting opium, I mean that it can be got at the four corners of Bowbazar, Burabazar, and so on.

4014. I believe that the shops are not more numerous now, and that the price is higher than it used to be?—The price is higher.

4015. Do you think that if opium was not so readily available, a certain number of lives might be saved?—That is my belief.

4016. (*Mr. Wilson.*) Do you agree with the witness who preceded you in his statement as to the effect of opium on the mind, sharpening the wits and improving the intellect?—I have no personal knowledge of that.

4017. You do not take it for that purpose?—No, I do not take it.

4018. Do you recommend it to anybody?—I never recommend any kind of stimulant unless it is required medicinally.

4019. Then you do not agree with the last witness?—I do not.

The witness withdrew.

*Dr. Surji
Cumar
Surbadhikari.*

29 Nov. 1893

Dr. Hira Lall
Ghose.

DR. HIRA LALL GHOSE, called in and examined.

28 Nov. 1893. 4020. (*Chairman.*) I believe you are a medical practitioner living in Calcutta?—Yes, I practise in Calcutta and the surrounding districts.

4021. How many years have you practised?—Thirty years.

4022. Is your experience confined to the neighbourhood of Calcutta?—Calcutta and the districts surrounding.

4023. You have been engaged in your work, going in and out amongst the people all these years, so that your experience of their habit has been very considerable?—Yes; I know many opium-eaters.

4024. Speaking roughly, what is the proportion of adults in your experience who use opium?—In Calcutta it may be from 5 to 10 per cent. amongst the adults above 40 years.

4025. Are you speaking of adults who use it in the latter period of life as a sustainer?—Not only as a sustainer but as medicine. Those who are 30 or 35 use it when they are ill of some disease, such as rheumatism, dysentery and diarrhoea; they use it medicinally.

4026. Taking the two classes together,—those who use it as a popular medicine and as a preventive of malaria, and those who take it as a habit, much as we use tobacco,—they would only amount altogether to 5 or 7 per cent. ?—That is so.

4027. What doses do they usually take?—The average quantity would be from 2 to 5 or 8 grains.

4028. I suppose that is regularly from day to day?—From day to day. They come to the dose of 8 grains after using it for some time; they commence with 1 grain, then they take 2, 3 or 4, gradually increasing the dose.

4029. Have many cases fallen under your observation where the quantity has been increased to an injurious extent?—I have seen 50 and even 100 grains taken by a man.

4030. And continued?—Continued from day to day.

4031. For years?—For years.

4032. Many years?—Yes; they continue it for ten or twenty years.

4033. Then there could not have been much effect upon the health?—Yes, there has been a bad effect upon the health.

4034. Still they manage to live on?—They go on living but bad effects are manifested.

4035. In what way?—In the form of jaundice, enlarged liver, dysentery, and diarrhoea. Of course those who are well-to-do and can live well do not show the same bad effects as those who have no such means of living.

4036. Have you observed those effects which you speak of from the taking of excessive quantities in some of the persons who are able to live well?—Yes. I may say that I divide the use of opium into two classes, the medical use and the non-medical use. For medical use poor people go to the vendors' shop; they cannot afford to go to the apothecary's for a prescription, because they are too poor, and they go to the vendors to get cheap medicine to cure their disease. With regard to those who take it for the sake of pleasure, that is a thing that I deprecate altogether.

4037. Those who take it medicinally do not consult the doctor?—Not always.

4038. They take it as a domestic remedy?—Yes, there is a bad impression amongst them generally, spread from their opium-eating friends, that unless, when they are above 40, they take opium, they cannot reach the full period of life. Such persons take it generally for non-medical purposes.

4039. Do you believe that there is any truth in that theory?—No.

4040. When it is taken for that purpose in the after part of life you say that the quantity taken is from 2 to 7 grains?—From 2 to 7 grains, and in some rare cases more.

4041. Do you recognise that there is a difference, a constitutional difference between those people and others?—Yes. The general complaint is costiveness. Whether they live well or not, they all complain of costiveness, and some of uneasy sensation in the abdomen. For that there is a medicine generally known among Bengal opium-eaters, a decoction of the *Convolvulus repens*.

4042. I think you said that, speaking generally, the opium-eating habit under the conditions that you mention does not generally affect the health?—When it is used

non-medically when there is no disease there is a deleterious effect on the health no doubt.

4043. Under what circumstances do you say?—When it is not taken for any disease, it acts on the health deleteriously.

4044. Even if those who take it as a sustainer in the latter portion of their lives?—Yes, there is a deleterious effect.

4045. I think you said that you thought that it had a sustaining effect, in some cases at any rate?—Not if there be no disease.

4046. Have you noticed that the use of opium affects the moral character?—Hardly.

4047. It does not lead to crime or lunacy?—No.

4048. Then I take it from you that your view distinctly is that the habitual consumption of opium, except as a preventive of disease, is deleterious to health?—Yes.

4049. I think you also said that these opium-eaters live long?—Those who do not take it live longer. I have many instances before me of people of 90, 80, and 70; they do not take opium at all, but they smoke tobacco.

4050. As a matter of fact, have you known whether persons who have taken opium as a luxury have shortened their lives or not?—I cannot say positively; because I have seen persons of 80 and above that age taking opium.

4051. Have you any further information you would like to give us from your experience?—I have asked many opium-eaters whether the opium has acted prophylactically against malarious fever, and they have all told me that just for 5 or 6 or 8 months after taking the opium they were well, but not afterwards.

4052. You distinguish between the prophylactic effects in the case of malaria and the effects on rheumatic pains, diarrhoea and so on?—In all cases they take opium, and if they leave it off after the cure of the disease, it is all right, but if they continue the habitual use of it there is a relapse of the disease.

4053. That is it does not act as a continuous prophylactic?—No.

4054. From year to year?—No. A year ago two persons came to me living in a malarious village in the district of Hughli who had taken opium for 20 years. They complained to me of the bad effects of the opium, and I told them to leave it off. They were two brothers; one of them took about 8 grains, and the other 20. They both left off the use of opium, and they are now quite hale and hearty. Then there is another man who used it for six years; he had repeated attacks of fever for which he took opium. He left it off, and after eight or ten months he was quite well.

4055. None of these three seem to have had much difficulty in leaving it off?—There was some difficulty, but for a few days only; want of sleep, a chewing and aching pain; and for fear of these symptoms they could not leave it off easily.

4056. Does that complete what you have to tell us?—Yes.

4057. (*Lord Brassey.*) Have you anything to say with reference to the regulations for the sale of opium? Do you think that it is desirable to be more stringent in those regulations?—Yes.

4058. Do you think that there should be more stringency in granting licenses for the smoking of madat and chandu?—I wish that the madat dens were closed for ever. With regard to chandu I have no knowledge.

4059. (*Mr. Pease.*) Have you any statement to make with regard to gooli?—There is a preparation of opium (mixed up with fried bits of guava leave) called gooli or madat, which some of the low and poor classes of Mahomedans and Hindus are in the habit of smoking. They are generally ill-fed, unclean, averse to bathing, and look like skeletons. Having contracted this bad habit for a long time, they cannot avoid it, and, when out of pocket, pilfer at home and abroad. They are the most useless members of society, and are a bane to their family and neighbours. It would be a beneficial act of Government if gooli addas or "dens" are closed for ever. This is generally used by the Chinese. Very few of the Bengalis take chandu.

4060. You say in your printed statement "There is a general impression, though wrong, that unless a man takes some sort of stimulant at the age of 40 and above, he

cannot reach the full period of life with vigor and energy. This impression has taken such a deep root in them that it is hardly possible to remove it, although they see many persons of seventy, eighty and above are enjoying good health without the use of a single grain of opium or other stimulants except tobacco."—Yes.

4061. That is a clear expression of your views?—Yes.

4062. You further say that you are of opinion that the use of opium for truly non-medical purposes is not only not necessary but injurious?—Yes.

4063. I believe you would be in favour of the sale of opium being placed in the hands of persons who knew those to whom it was being sold, and had power to refuse it?—Yes, some one who knew the neighbourhood and the opium consuming people in the neighbourhood. My suggestion is that they should not sell opium to a new man—in a poisonous dose I mean.

4064. They should have power to exercise discretion as to whom to sell it to?—Yes; and in a town there should be one vendor selected for each ward who knows all the consuming people. In the case of new-comers after inquiry he might sell opium to them.

4065. Do you think it well that the person who sells the opium should have a direct interest in increasing the sale of the drug?—No.

4066. (*Mr. Wilson.*) Do you know any European practitioners in India who recommend opium to their patients for dietetic purposes as distinguished from medicinal?—I do not.

4067. Do you know any Indian practitioners who so recommend it?—Yes, kabirajis, native physicians.

4068. Not those educated and practising according to European methods?—No.

4069. Kabirajis do recommend it?—Yes, of course for disease, not as a dietetic. I do not know any person who recommends it for non-medical purposes.

4070. Do you know any practitioners who recommend it to persons who are in no way diseased as a prophylactic against fever?—No. I have seen in books that opium is recommended as a preventive of disease.

4071. You have heard the evidence of the witnesses who preceded you?—Yes.

4072. I take it that you do not agree with the first two?—In general points I do not agree with them.

4073. You differ widely from them?—Yes.

4074. You have alluded in your printed statement to "respectable Mahomedans"?—Yes.

4075. Do you mean that taking opium implies that they would not be regarded as very respectable?—No. I mean those who are in a higher state of society.

4076. Have you been speaking chiefly of opium-smoking, or eating, or drinking; or do you include them all?—Eating of course in some cases of disease I recommend; smoking I do not recommend at all.

4077. Do you know anybody who recommends it for malaria without other medicines?—I do not know; I recommend other things than opium.

4078. May I ask where you received your medical education?—In the Calcutta Medical College.

4079. Did any of your professors ever recommend it for that purpose?—I do not know.

4080. (*Mr. Mowbray.*) Do you agree with the last witness that of all stimulants in general use, opium is the least injurious?—Yes.

4081. Would you propose to give discretionary power with regard to the supply of alcohol, just as you would in regard to the supply of opium?—No, not at all.

4082. What is the difference in the case of alcohol?—My recommendation is to use opium not for non-medical purposes, but for medical, for diseases only.

4083. You would give discretionary power in the supply of opium for medical purposes as I understand?—Yes; for medical purposes I would recommend opium as well as alcohol.

4084. You recommend both for medical purposes?—Yes, but not for non-medical purposes.

4085. Would you prohibit both of them absolutely for non-medical purposes?—Yes, opium as well as alcohol.

4086. Absolutely?—Absolutely.

4087. You have told us that you would allow people to supply opium to persons whom they knew?—To persons whom they knew—persons who are ill, not otherwise. Of course there are persons in the villages who are very poor,

who cannot go to the apothecaries' shop. One pice of opium will answer the purpose of 8 annas worth of medicine. For that I recommend the use of opium.

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4088. You would require a large number of people to distribute the opium in this way?—Not a large number of people. When the cultivation is decreased, and when it is only used for medical purposes, the sale of opium will be less, and more vendors will not be required.

4089. Do you think that the number of people required to distribute opium with these discretionary powers would be larger or smaller than the number at present?—Smaller.

4090. It is part of your idea that they should be sufficiently numerous to have a personal knowledge of the persons who apply to them?—There should be a vendor in each ward. There are only eighteen wards in Calcutta.

4091. Would it be possible for one person in an eighteenth part of Calcutta to have a personal knowledge of everybody who came to him?—He would gain the knowledge gradually; that is my suggestion.

4092. What is a poisonous quantity of opium?—More than two grains.

4093. Do you know how many places there are for the sale of opium in Calcutta at present?—I do not.

4094. (*Mr. Fanshawe.*) You admit, do you not, that amongst the people in this country opium is used as a domestic remedy?—Yes.

4095. I think you will admit that a large part of the population is necessarily cut off from any medical advice, either from gentlemen educated according to the European methods, or according to Native methods?—Yes. There are many villages where there is no qualified medical man, and for these poor people I say that these vendor's shops should be kept.

4096. But have you had any personal experience amongst the Marwaris, whom you have mentioned as living in Calcutta?—Very limited; I see them now and then, but my experience is very limited.

4097. May I take it as a fact that opium-eating is a habit in moderation among them?—Yes.

4098. Does it affect their health so far as you know?—It affects their health, but they are prospering tradespeople, and they can live well.

4099. Let us stick to the Marwaris. Does it affect their health?—In the case of those who take a large quantity their health is affected.

4100. Do you say that the habit of opium-eating in moderation exists among the Marwaris, who are, I believe, a prosperous community?—Yes, and they can live well.

4101. Then does it affect them injuriously?—Not so much as the health of the Bengalis is affected.

4102. (*Sir James Lyall.*) The opium-vendor whom you recommend would have to be a medical man, would he not?—Of course not.

4103. If he was not a medical man, how could he tell whether the person who wanted to buy opium required it for medical purposes or not?—Of course he would have to believe the patient.

4104. If the patient said he wanted it for his health, he would have to give it?—Yes. There are many persons that we do not know. Sometimes a person comes who says he takes opium. He looks pretty well, but he says he has got colic, or pains somewhere; but pain is a subjective symptom, and it cannot be detected easily.

4105. What improvement would there be in your suggestion as compared with the present system? Because a person who wanted to buy opium would, if he thought it necessary, say that he wanted it for his health?—The vendor should be a resident of the locality, and being a resident of the locality, he would know all the families residing in it, and he would know who was ill and who was not.

4106. I believe in the country districts there is only one opium shop of any sort for fifty square miles in about ten villages, or perhaps five or six villages?—It may be six or seven or eight villages, but a member of one village knows the families of the others. That is not so in Calcutta.

4107. You must get a very honest man?—Of course.

4108. He might get some inducement offered to him to give the opium?—That must be guarded against. I cannot make any further suggestion.

4109. You have said that persons who have been ruined by alcohol have been cured and made useful

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members of society by taking opium?—Yes, I know many. I knew a beggar in the street who would beg nice to buy alcohol. He has left off alcohol, and he now takes twenty-four grains of opium. He is a clerk in an office, and can do the work of an ordinary man.

4110. Then in some cases opium is a very good thing?—In those cases of course. It is better than alcohol. My meaning is that the use of opium in that case is better than alcohol.

4111. Is it not very difficult to draw a line between the medical and non-medical use of opium?—Yes. When people come to take our advice as to the use of opium, we ask them, and they say they have some disease, but apparently they are looking well.

4112. (*Mr. Wilson.*) Am I right in understanding that the Marwaris are among the wealthiest men in Calcutta?—

The witness withdrew.

Yes. The Marwaris are residents of Rajputans, Jodhpur and other places, and they come here to trade.

4113. They are amongst the wealthiest men in Calcutta?—They are tradesmen, and doing well with their work.

4114. Are many of them poor?—There are poor among them, and many of them are well-to-do.

4115. If I understand you rightly, in reply to Mr. Fanshawe you said that if they are well fed they do not suffer much?—They do not suffer much, but I cannot say that they do not suffer at all.

4116. But if they are poor and badly fed they do suffer?—Of course.

4117. (*Sir James Lyall.*) Do you mean in all cases, or when they take it in excess?—Almost in all cases. Of course when they take it in excess they suffer severely; and in some cases when taking a small quantity, some may suffer and some may not.

Miss LILLIAS HAMILTON, M.D., called in and examined.

Miss L. Hamilton, M. D.
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4118. (*Chairman.*) I think you are a doctor of medicine?—Yes.

4119. Practising in Calcutta?—Yes.

4120. Will you kindly tell us in what way you have had opportunities of observing the opium habit?—I have been three years practising amongst the natives, chiefly among the upper classes of natives; I have also seen the lower classes in the hospital, but as our hospital is a zenana hospital, even there I chiefly see the upper classes.

4121. Have you also a dispensary?—Yes, I have a dispensary where we see from sixty to one hundred and eighty patients every morning.

4122. In that way you acquire considerable knowledge in the use of opium?—We do not have a great many cases of opium-eaters who eat it to such excess that they suffer in any way. I have never seen anybody in this country who has come to me really suffering from opium-eating.

4123. Only incidentally?—Yes. In prescribing I have found that patients for whom I have prescribed are in the habit of taking opium, and I am therefore obliged to prescribe opium in larger quantities if I prescribe it at all.

4124. Have you formed any estimate of the proportion of adults who use opium habitually in smaller or larger quantities?—No, I have not. I should say that among the upper classes it was comparatively rare.

4125. Does it exist among the lower classes?—Yes, it is more common among them.

4126. Would you say that half the adults consume opium?—Perhaps in the lower classes, but not if you include the upper classes.

4127. As far as you have observed, is the result confined to adult males; do the women and children indulge?—I have never seen a child who has taken opium. I have no experience among men; but among women in the upper classes I do not think I have seen more than half a dozen who I could distinctly say took opium in such a way as to interfere with treatment.

4128. Are you speaking of children now?—I am speaking of women in the upper classes.

4129. In the zenanas?—Yes.

4130. There it is comparatively rare?—I think it is.

4131. You have seen a little of the practice of giving opium to infants, have you not?—I have not seen it given, but I have ascertained that it is done.

4132. Does it get into a confirmed habit?—No, I have never seen a child of ten or twelve take opium at all.

4133. So that the habit amongst women, so far as you have observed, is not commenced until adult life?—No; generally speaking in the upper classes of women it dates from some illness that they have had.

4134. And it is continued even after the illness has been cured?—Yes, it is.

4135. Do you think that in that class there has been a deterioration of health or morals?—I have never seen any such thing in this country.

4136. So far as you have seen, the opium habit amongst the ladies in the zenana and other women has been commenced first for the relief of some ailment and continued afterwards?—Exactly.

4137. But continued in moderation?—Yes.

4138. And you have not really seen deteriorated health from this habit?—Never.

4139. Nor deteriorated character?—Never.

4140. Have you any idea how much opium would be used in those cases?—I have had a few cases in hospital, and in those cases a pice worth (a pice is about a farthing) would last about two or three days.

4141. That would be only four or five grains?—I am not quite sure. I only know how much they send out for.

4142. It is a very small quantity?—Yes.

4143. It would be not more than a grain or two?—No.

4144. And is there any tendency to increase the dose?—They do increase it; they begin with a smaller quantity than that originally, and no doubt when they are older women they take more. Many natives I know do take a great deal more, but they have not come into my practice.

4145. Is the habit of taking opium regarded as disgraceful in the circles in which you move?—They will never admit taking it unless you press them. Generally, you are drawn aside, and it is confided to you that they do so. I do not think that the taking of opium is considered disgraceful, as I think smoking is, but I have never seen any opium-smoking at all.

4146. I suppose it is something like cigarette-smoking by ladies in our own country. What reason have you heard given by natives who are opium consumers?—I do not think they look upon it in any favourable light. I have heard people say that it makes them more intelligent for the moment.

4147. Has it not a deleterious effect upon them physically or morally?—No.

4148. But you think there is a tendency gradually to increase the dose?—Yes.

4149. The deleterious effect is increased?—I have seen no deleterious effect in this country.

4150. How would the absolute prohibition of the consumption of opium be regarded by the consumers and the public generally? What opinion have you arrived at on that point?—I think they would look upon it as a very great hardship. They would think it unwise.

4151. You have not observed any public intoxication in connection with opium?—Never.

4152. Does any portion of the population consume spirits or hemp drugs?—They consume hemp drugs. A large number of natives consume bhang, that is, the leaves, but I am not aware of that being intoxicating, except in large quantities. It is somewhat exhilarating, and even children take it.

4153. Have you seen much alcoholic drinking among Native women?—Never among the women. I have seen it among the men.

4154. Would the prohibition of opium, do you think, lead to the enlarged use of these other stimulants?—I fear it would certainly.

4155. You would regard that as an unfortunate occurrence?—Yes, because I have seen evil effects from the others, and I have never seen any from opium.

4156. As far as you have studied the question, do you consider that the granting of licenses for the sale of opium

for other than medical purposes should be abandoned?—No, I do not.

4157. You think that the present system is, on the whole, the best?—I think so.

4158. (*Lord Brassey.*) From your experience, would you say that the use of opium for medical purposes was more necessary, and that its effects were more valuable, in this country than in England?—Certainly, it is more necessary in Indian complaints; in certain complaints nothing will replace it. I have seen much more taking opium with evil effects in England than I have ever done in this country.

4159. Do you think there is anything in the climate of India which would make the use of opium as an indulgence and a luxury more innocuous than in England?—I can hardly say. But it is so much taken here that I fancy it must be so. There are diseases here which require the use of opium very much more than is the case in England.

4160. (*Mr. Pease.*) I should like to ask whether you would advise people in England to take opium for dietetic purposes?—No, I should not.

4161. Would you advise it here?—No, I should not advise it in England or here.

4162. You think it is a practice better avoided?—Yes.

4163. (*Mr. Wilson.*) What is your practice in regard to recommending alcohol?—Do you in certain cases recommend it in the form of beer or wine or spirits as a dietetic?—Yes. I order spirits and very occasionally wine. I do not order much of any. I find that the ladies here especially are very disinclined to take either.

4164. You do not regard opium from the same dietetic point of view as you do alcohol?—No.

4165. As far as you know, would that be the general opinion of your European colleagues in this country?—I should think that is so except up country, and I have no experience of that. I have heard it urged that it was much more necessary in the more malarious parts of the country, but I do not personally know about that.

4166. You would never recommend it for dietetic purposes to anybody?—Never.

4167. Did you ever hear anybody that did?—I only know from what I hear. I should not like to say so. I have heard it said that it is done, but I do not know.

4168. Would you consider that a medical man who did recommend opium for dietetic purposes was doing a very safe thing for his patients?—I should not do it.

4169. You would be afraid that it was a rather seductive habit?—I do not see the necessity for it.

4170. You are not a total abstainer yourself?—No.

4171. And would not personally recommend any of your patients to refrain entirely from alcohol?—Certainly not, unless it was necessary.

4172. Would you advise an European patient to break off the opium habit?—Yes, if it had become excessive.

4173. If it was moderate?—I should still think he was wise not to take it.

4174. Have you recommended it as a prophylactic against malaria?—I have never done so.

4175. Do you know any European practitioner of your own knowledge who has done so?—I have never seen it prescribed. I have heard it stated at the Medical Society that it is prescribed in that way. I allow any patient who comes to the hospital to continue the opium she has been

in the habit of using, because if she does not take it she does not get better.

4176. Do you in the case of malarious fever give opium alone as a medicine?—No.

4177. Is the dispensary that you mention a public dispensary or a private one?—It is the Dufferin Dispensary.

4178. Are the women who come there mainly of the poorer classes?—No; we have some of all classes, most of them are purdah women.

4179. In reference to infants and children, I understand you to say that you have not seen them taking opium?—Never infants.

4180. Do you mean that you have not actually seen it, or that you are not acquainted with the fact that they do take it?—I have seen children who appear to have very bad digestions, and to be generally upset; and knowing that it is popularly believed that they do give the children opium, I have constantly asked the question. I think it is only done among the lower classes here, but I think it is also done in England. Syrups of various kinds are given by mothers to keep their children quiet while they are at work, that is all. I have never seen a child suffering from the slightest symptoms of opium-poisoning; it is only that the digestion may be upset by the opium.

4181. Have you known or suspected cases of European children having had opium given to them by ayahs?—I know of one who had opium given, not by an ayah, but by a European nurse.

4182. Is it a common impression that it is so given?—I believe so; but I have never come across it.

4183. You consider that in the case of your patients you have not seen either moral or physical deterioration from the opium practice?—That is so.

4184. I do not know whether you come sufficiently in contact with them, or know sufficiently of their history and progress, to be able to form a definite opinion about their moral deterioration?—I know them very well. I know a good many families in the zeuanas.

4185. Not those who come to the dispensary so much?—I do not know those at all, or very slightly.

4186. You have been practising for three years?—Yes.

4187. So that you have not had longer than that time to watch their progress?—No, but I have seen women who have taken opium for ten years, and they have been quite as intelligent as anybody else.

4188. I do not understand why they draw you aside and confide it to you?—The upper class ladies do not appear to like you to know it; they do not like to talk about it publicly; that is all I mean. I was asked whether it was considered disgraceful: I do not think so, but it is not a thing that they do publicly.

4189. I gather that they would tell you about most of their symptoms in the presence of other persons?—Yes.

4190. But when they get to this they hesitate?—They are little shy about it. I do not think it is considered disgraceful.

4191. (*Mr. Mowbray.*) Is this reluctance that you speak of in confessing the truth about opium only in the case of women, or is it a disgrace in the case of men?—I do not know anything about men professionally. I see them in their houses, and I ask them the question, and they have told me that it is not considered disgraceful, but that they consider opium-smoking rather disgraceful.

4192. Your remark applies to women?—Yes.

The witness withdrew.

RAI BAHADUR KANNY LALL DEY, C.I.E., F.C.S., called in and examined.

4193. (*Chairman.*) Are you a medical man?—Yes, I am a graduate of the Medical College, Calcutta. I was over 30 years in the service of Government, for the first ten years I was Assistant Professor of Chemistry and Chemical Examiner to the Government. For the next nine years I was a teacher of practical chemistry in the Medical College and additional Chemical Examiner to Government. For one year I was officiating Professor of Chemistry, and Chemical Examiner to Government, and for the last ten years of my service I was teacher of Chemistry and Medical Jurisprudence in Campbell Medical School. I am an Honorary Member of the Pharmaceutical Society of Great Britain.

4194. What opportunities have you had of studying the effects of the opium habit from personal observation?—As a medical practitioner I have had occasion to visit families, and among the higher classes I have a large practice, and among them I have known the elderly people, even among the ladies, taking opium with advantage in cases of illness rheumatism, pain or any other chronic disease, such as asthma.

4195. Amongst the people that have fallen under your observation during this long period, would 5 or 6 per cent. of the adult males use opium habitually?—I believe so. I cannot give it accurately. It is somewhere about 5 or 6 per cent.

Miss L.
Hamilton.
M.D.

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Rai Bahadur
K. L. Dey,
C.I.E., F.C.S.

Rai Bahadur K. L. Dey, C.I.E., F.C.S. 4196. And the dose would be from 5 to 7 grains a day?—I suppose so. They commence it from half a grain to a grain, then gradually increase it provided the ailment is not properly cured. Generally they do not exceed 4 grains as far as I know amongst the aristocratic classes. It is only in exceptional cases that they take larger doses medicinally; 4 grains is always sufficient.

4197. Four grains per dose or 4 grains per day?—Four grains per dose. People take a dose once or twice in the course of the day.

4198. Then that would mean 8 or 10 grains per day?—Perhaps it would.

4199. Altogether I dare say you have noticed a large number of these habitual opium-eaters?—Yes, a great many.

4200. What effects have you noticed on their health and morals?—Generally they keep in good health. Those who are ill-fed or under-fed may lose flesh. Generally when they are under-fed they fall back in weight. The poor man will generally suffer if he is an habitual eater, provided he cannot have his usual amount of food; he will waste and he may get bowel complaints, diarrhœa and so on.

4201. So that in the case of a poor man he would be better without the opium?—Yes.

4202. He had better spend his money on additional food?—Yes.

4203. In the case of persons who are well fed, you have not observed any disastrous effect on their health and morals?—I have not had many opportunities.

4204. Do they continue in health for an indefinite period?—Yes.

4205. Have you traced any crime or lunacy to the use of opium?—I have never observed any opium-eater who has done any criminal act, nor any opium-eater who has become a lunatic.

4206. What has been your experience with regard to the effect of opium-eating in malarious regions?—I have had an opportunity of seeing various people coming from malarious districts; and I know that many of them have taken opium and have got well. There are many persons who have become opium-eaters on account of the malarious state of the country.

4207. And is it your impression that they would be worse if they did not?—They would certainly be liable to fever, and the fever would carry them off. The opium arrests molecular change and the wear and tear of the body, so that they can continue their work for a long period by the use of opium, but they will fail to do so if they are deprived of their quantity.

4208. Speaking generally I suppose that skilled medical relief is quite outside the reach of large portions of the population?—That is perfectly true. There may be one per cent. who can obtain medical relief. A large portion of the community in the mofussil cannot get it; and even in Calcutta there are many who cannot get medical relief if they do not go to the hospital.

4209. So that as a popular domestic medicine it is in great request?—Yes.

4210. So far as opium is concerned, you think that on the whole measures taken to prohibit it would be injurious to the population?—Certainly.

4211. You think that?—Yes.

4212. Comparing the opium habit with the alcohol habit or the habit of using bhang, you think it less injurious?—Opium is decidedly less injurious. In cases of alcohol drinking the liver will generally be upset, the heart will be diseased, the brain will be muddled, and many complications will ensue; whereas if opium is taken to excess, it seldom produces any disease except emaciation and diarrhœa.

4213. I think you have made some interesting observations with regard to the composition of opium. Will you kindly mention it?—When I was Chemical Examiner I had the opportunity of examining the contents of the stomach in the cases of people who had died from the effects of poison. In every poison case, I always tried the Reinsch's test to detect the mineral poison; whenever there was any Indian opium in the stomach, it was sure to show purple color, owing to the presence of hydrochloric acid. This purple color is due to one of the ingredients of the Indian opium, *viz.*, porphyroxine. In examining the opium from other countries I found in the Malwa opium a very minute trace of it, but in the Turkey opium I did not find a trace. This is one of the trial tests for the

presence of Indian opium in the stomach. One-thirtieth of a grain can be detected with hydrochloric acid, after being treated with modification of Stast's process.

4214. Is there any other statement you would like to make?—I think the presence of this ingredient porphyroxine is the reason why the Indian opium is preferred in China. It is not to be found in the opium of any other country. Perhaps it tempers the quality of the opium, and that is why the higher classes among the Chinese like to have it, just as the higher class Europeans prefer champagne to any of the inferior qualities of alcohol. That is my impression as to why the Chinese so much like the use of Indian opium.

4215. That is only hypothetical on your part?—Yes.

4216. (*Mr. Pease.*) You have stated that under the influence of opium the labouring classes are capable of prolonged exercise?—Yes. Opium arrests wear and tear of tissues and so tends in many conditions to sustain or prolong life.

4217. How long will that last?—The effect will last a much longer time than the effects of alcohol. I think it will last 8 or 10 hours.

4218. What is the state of the man at the end of that period?—In 24 hours the whole effect is exhausted. There may be a certain amount of languor, when they are incapable of work.

4219. You look upon it as a stimulant to which there is attached a certain amount of depression?—Yes. There is more depression in cases of alcohol.

4220. Do you think that the continued practice of taking opium as a stimulant has an injurious effect upon the constitution?—I do not think so. After a certain age the force is restored and the digestion improved. Those who suffer from various chronic diseases get over them, because they can digest their food; their food is retained.

4221. Have you known many cases in which persons who have taken considerable quantities of opium have given it up?—Very few. They have diminished the quantity, but not entirely given it up.

4222. Does it require much effort?—A great deal of effort.

4223. What effect has it upon the health?—The nervous system would become irritable, and then the person will become sleepless, and there will be a general waste; he will not be able to take his food properly.

4224. After that is there a full restoration to health?—Not in the case of elderly people, but the young may recover.

4225. So that your view is that they suffer from having indulged in the practice in earlier life?—Yes.

4226. (*Mr. Wilson.*) Where did you receive your medical education?—In the Calcutta Medical College.

4227. Where have you resided?—In Calcutta.

4228. How long?—Since my birth. Nearly 62 years.

4229. Were you in the Opium Department?—No. I was in the Chemical Department of the Medical College as Chemical Examiner.

4230. Were you Opium Examiner?—No. Whenever opium used to come from Government I had to examine it.

4231. It comes once a month, does it not?—No. Generally in the opium season.

4232. I believe you have retired from that now on your pension?—Yes, for nearly ten years.

4233. In reference to your views about the special property of porphyroxine, are you supported or corroborated by other scientific men?—Yes.

4234. Is it your own view?—The tempering of Indian opium is my own view, but with regard to the presence of porphyroxine, Drs. Macnamara, Palmer and others have already tested it.

4235. Can you tell me why milk is taken by opium-eaters so much?—Milk being assimilated thoroughly by the opium-eaters, it becomes conducive to their health. The opium-eaters who take preparations of milk with sugar, Indian sweetmeats, cream and the like, are always found in a healthy condition, like the alcohol drinkers who take meat. The opium-eaters will generally suffer and fall back in weight, if they are deprived of milk food, like the ganja-smokers who are deprived of oleagenous food.

4236. Their stomachs are not in a very good state?—When they do not take opium. Those who take milk are always in a good condition; they assimilate it much better than any other food.

4237. Milk is one of the easiest things to digest, I suppose?—Yes, particularly by the influence of opium it is retained in the stomach. Those who cannot take milk can by means of opium retain it and assimilate it properly.

4238. Are there many who cannot take milk?—Many. It ferments in the stomach, and they do not take it.

4239. Do they take opium in order to help them with the milk, or do they take milk in order to help them with the opium?—Milk is taken by the opium-eaters, not so much for assimilating milk as for counteracting the evil effects of opium.

The witness withdrew.

Mr. KHURGESHUR BOSE called in and examined.

4244. (*Chairman.*) I believe you are Medical Officer to the Eastern Bengal Railway?—Yes.

4245. What have been your duties?—I have only been there a year.

4246. I believe your official work is done at Sealdah?—Yes.

4247. Where is that?—Near the Railway Station.

4248. I believe you are Medical Superintendent of the Hospital?—Yes, I am in charge of the dispensary.

4249. Are you also engaged in practice?—I only see a few patients between 11 and 3.

4250. Is your experience as to the opium habit confined to your district about Sealdah?—No; I have always lived in this country among the people.

4251. And what has your impression been as to the effect of the habit of using opium upon the people whom you have observed?—The effect of a moderate dose of opium is not very marked.

4252. Do you mean by that, that you cannot tell whether it does harm or good, or is it indifferent?—It is indifferent.

4253. You say in your printed statement that you believe it retards physical decay and death in those whose health had already been undermined by diseases, that in those cases, therefore, its effects are salutary?—Yes.

4254. When healthy people take opium, you do not think it does good or harm, that is your view?—Yes.

4255. Does it affect the moral character in any way?—It does not.

4256. What do you call the moderate use of opium?—One grain to eight grains.

4257. Is there a tendency to increase the dose?—Yes, they generally increase the dose.

4258. Does that increased dose act deleteriously?—No.

4259. You think that there is an increasing tolerance as people grow older?—They become gradually accustomed to it, and increase the dose.

4260. Still it does not do them harm?—No.

4261. Have you noticed much difficulty when people try to give it up?—Only for a few days. I have known persons give it up all of a sudden, and there has been a difficulty the first few days.

4262. Have you also seen the same effect in the case of alcohol and hemp drugs?—Yes.

4263. You say in your printed statement that opium is used for medical purposes by about 25 per cent. of the middle and upper classes: do you mean of adult males?—I mean those who have attained forty years and upwards.

4264. People in towns?—In the country too. It is used by the shopkeepers, weavers, tailors, and those who follow a sedentary life. The cultivating classes, as a rule, do not take opium. The non-medical use of opium is rather prevalent among the artisan classes, particularly the mill hands and menials. Among the upper and middle classes, this vice is only noticed among those whose education was neglected. The non-medical use of opium generally begins in the shape of smoking, and at an early age, say twenty or so; and this habit is invariably contracted from bad company. In time these smokers of opium, losing all their energy, turn into idlers of society, and are hated by all, even by their dear and near relations. The poorer class, as may be expected, gradually take to stealing, in order to provide themselves with their usual dose, and thus become a constant source of annoyance to society. Starvation in their family is inevitable in most cases.

4240. (*Mr. Fanshawe.*) I understood you to say that the habitual use of opium in moderation generally grew out of some disease?—Generally so. *Rai Bahadur K. L. Dey, C.I.E., F.C.S.*

4241. Did you not say that the habit of eating opium in moderation has had its origin generally in disease?—Generally, opium is first prescribed when a person is suffering from any malady, and that leads to its habitual use. *28 Nov. 1893.*

4242. Apart from that, has it come within your professional knowledge that there is a habit of taking opium in moderation as a dietetic stimulant late in life?—Yes.

4243. You mean us to understand that you know both?—Yes.

4265. Have you observed those consequences from opium-eating?—Yes. As a rule people begin after 40 in consequence of some ailments. Smokers generally take it for luxury or intoxication, and they begin very early. They become indolent, and do not like work. Sometimes they give up smoking, but they eat opium in large doses.

4266. From opium-smoking, arising from bad company and so on after a certain time, they go on to opium-eating?—Yes. The use of opium is also to be found among another class of men, who had been in the habit of hard drinking in their younger days. To this class opium has often proved beneficial, both mentally and physically; and this change of habit has often saved them from untimely death, and their family from starvation and ruin.

4267. Do you believe that opium is used as a popular domestic remedy?—I refer to those who begin to take opium on account of disease.

4268. Not under the advice of the doctor?—As a rule they do not consult the doctor. The medical use of opium, I believe, is more prevalent in the districts of 24-Parganas, Nadia, Hooghly and Howrah, Jessore and Khoolna, Faridpur, Birbhoom, Gya, Shahabad, Patna and the Sonthal Parganas, than in Purnea, Rungpur and Mymensingh, where ganja takes the place of opium as far as my experience goes in the province of Bengal. I noticed the prevalence of non-medical use of opium (smoking) in the districts of Akyab and Kyoukphyoo in Burma. I also noticed opium-smoking in Naini Tal, in the North-Western Provinces, among the Mahomedan menials chiefly, who accompany their masters from the plains during the summer months. The inhabitants (natives) of Kumaun are not fond of opium. They prefer hemp (bhanga and charas). In Deoghur, in the Sonthal Parganas, almost all the children of the proper inhabitants of the place are given a small dose of opium, almost from birth, at night, in order to keep them quiet, up to the age of 5 or 6, when the habit is gradually eradicated by substituting bhanga. The Sonthals, I believe, are not addicted to opium. A few confirmed opium-eaters or smokers I found in all the jails among the prisoners with which I had any connection during my service extending over 23 years, but the proportion was small, say 2 or 3 per cent., except in the Kyoukphyoo Jail, where the proportion was about 10 or 12 per cent. of the jail population.

4269. What do you think is the opinion of the people of Bengal as to prohibiting the use of opium for non-medical purposes?—The people of Bengal are generally against the use of opium for non-medical purposes, but they are not willing to bear any cost of the prohibitive measure.

4270. What is your opinion as to the prohibition of the growth of the poppy?—The growth of poppy and the manufacture and sale of opium in British India should not be prohibited. I think prohibition is not possible. No change in the existing arrangement is necessary. If prohibited, the poorer classes will take to ganja and the richer to alcohol, which change is not desirable.

4271. You think that the growth of the poppy and the manufacture and use of opium promote the commercial prosperity of the country?—Yes, the poppy is largely cultivated in Gya, Patna and Shahabad as far as my experience goes; it brings into the pockets of cultivators and landholders about double the amount that they could expect otherwise from the same land. Neither the landholders nor the cultivators are willing to give up the cultivation of the poppy.

4272. (*Mr. Pease.*) You have spoken of persons taking a moderate quantity of opium. Is not four grains a fatal dose to a person not habituated to opium?—Habitual eaters generally take much more than that.

Mr. Khurgeshur Bose.

Mr. Khurgeshur Bose. 4273. What would you consider a fatal dose to a person not used to taking opium?—Six grains.

8 Nov. 1893. 4274. You consider a moderate allowance eight grains, while six grains would be fatal to a person who had not become tolerant of opium?—I refer to those who take opium gradually. They begin with one grain or less, and then gradually go on to eight grains or more.

4274. (*Mr. Wilson.*) Will you tell me who in your opinion

suffer most in Bengal from malaria, the ryots or the well-off people in the cities?—The villagers suffer most.

4276. Yet you say that those people rarely have recourse to opium?—Yes.

4277. So that where they suffer most they take the least?—A very few people know that opium is a preventive of malaria.

The witness withdrew.

Adjourned till to-morrow at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

FIFTEENTH DAY.

Wednesday, 29th November 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAW.

MR. ARTHUR PEASE.
„ HABIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

Dr. DONALD MORISON called in and examined.

*Dr. D.
Morison.*

29 Nov. 1893. 4278. (*Chairman.*) Kindly state your position in this country, the nature of your duties, and the length of time you have been here, and the parts of the country in which you have resided, and generally the circumstances which have given you experience with reference to the question with which we have to deal.—I have been a medical missionary in the town of Rampore Bauleah for about sixteen years. I have taken a deep interest in the social, moral, temporal, and spiritual condition of the people. I was for years a member of the Municipality and District Board. I mention this to show that I was not indifferent to their temporal welfare, and I endeavoured to aid the Government and local bodies in every attempt made to improve the condition of the people, or to alleviate their sufferings. I have had two dispensaries under my charge for nearly all these years. I also itinerated all over the District of Rajshahye twice a year in the rainy season, and during the cold weather, and visited the adjoining Districts of Maldah and Pubna occasionally. During the rainy season, when the rivers were in flood and the rice fields inundated, I itinerated among the villages. I may say that I have during those itinerations visited more than once most parts of the district. In my double capacity as physician and missionary, I have been brought into the closest contact with all classes of the people, especially the poor. During those years from six to ten thousand patients annually were treated by me.

4279. Will you inform us whether the districts with which you have had experience were of a malarious character?—Rajshahye District is everywhere malarious, in some parts intensely so. When fever is very severe, as during September, October, and November, I have found sixty to eighty per cent. of my patients suffering from malarious fevers or their complications.

4280. Is the use of opium common in the Rajshahye District?—The use of opium is by no means common among the ryots of Rajshahye. I should say it is quite exceptional to find an agricultural labourer an opium-eater. In the towns, smoking opium is prevalent among day labourers and

other workmen who are disreputable, and some of them are very young men. Opium is not used by the people of Rajshahye either as a prophylactic or for the cure of fever. This remark applies to the districts of Maldah, Pubna, and indeed I may say to Lower Bengal.

4881. Have you anything to say as regards the view that is taken among the people with whom you have been in contact in Lower Bengal as to the opium habit? Is it regarded as a discreditable habit?—The habit of using opium in young people is always considered a disgraceful thing: in elderly people it is excused on the general ground of failing powers.

4282. Would you say that the opium habit is common?—It is by no means common in the districts I speak of, or in Lower Bengal generally.

4283. What do you say about other classes? Take the Mahomedans?—It is by no means true to say that as a rule elderly people take to opium. Among Mahomedans, a few headmen in villages, a few shop-keepers, tailors, merchants, and house-servants generally in European employ take to the habit; and among Hindus a few elderly people. That it is considered disreputable in most cases is manifest from the secrecy with which they eat it, and the fear they have of being branded as “opium-eaters.”

4284. Have you any explanation that you can suggest as to the circumstances under which the opium habit is first contracted?—Young men begin it from vicious habits or from seeing others take it. Old men or middle-aged men from 40 to 50 years begin the habit by taking it to restore or revive the failing natural powers.

4285. Is opium in your opinion used as a domestic remedy?—It is used very little, if at all, as a domestic remedy in Rajshahye; but I have seen men who began it on account of chronic rheumatic pains—pains of various kinds common to the labouring classes in all countries. Some begin it for pleasure, some for pain, others from curiosity, most from the contagion of bad example; but I never heard of it being recommended by any doctor, European or

Native, either to ward off or cure malaria; and, as I have already stated, the people themselves never take to it as a prophylactic.

4286. Do you consider as a medical man that the use of opium is necessarily injurious?—I consider that no one can take to eating it without increasing the dose, and suffering deterioration of bodily vigour. The progress may be slow and undoubtedly is so in some cases; but in the majority of cases emaciation is speedily manifested, and the bodily vigour deteriorates. The opium-smoker is so demoralised that his very surroundings suggest how low he has fallen; but the opium-eater with ample means keeps up a fair exterior for years. The poor man cannot afford suitable food to counteract the injurious effects of the opium, but must encroach upon his already too scanty meal to supply his unnatural craving.

4287. Have you anything further to say with reference to the use of opium from a medical or scientific point of view?—I should like to say something in regard to the tolerance created by the drug in the system when it is either taken in the form of smoking or eating; and I do not think I could bring forward a better authority or one that is more universally assented to in his general statements by the medical officers of the Government than Dr. Russell, who has been before you here as a witness, in his book on *Malaria and Injuries of the Spleen*, which was published about thirteen years ago. As far as my experience goes with regard to the use of opium, I might say that from the day I was instructed by the Professor of *Materia Medica* in the Glasgow University to the present day I have not found that any one can begin the use of opium and limit himself to a small quantity. If he uses opium at all for pain or disease he must of necessity increase it gradually until he comes up sometimes, as you have heard, to enormous quantities. As to the cause why with such unanimity people say opium-eaters must take milk if they are to resist the debilitating effect of opium, I would quote from a book. My own opinion is of very little consequence, but I quote from a book by Sir William Roberts on "Dietetics and Dyspepsia," at page 68.

4288. (*Sir William Roberts.*) I do not see what relevancy that has to the question before the Commission?—If you will allow me, I will connect it. The opium-eater is known to be a great drinker of milk. He cannot resist the influence of opium, unless he takes large quantities of milk. That is the universal testimony of the opium-eaters themselves; and every one who investigates the matter will find that it is so.

4289. (*Chairman.*) I do not think we need detain you further on that particular point. What have you to say as to the influence of opium-eating upon physical energy?—With regard to the influence of opium-eating on the physical energy, I may say that there is a common fallacy, when speaking of the stimulating effects of opium. It is stated that the opium-eater can do a great deal of work when he has taken his opium. In speaking with two men, who were utterly opposed to my views on this matter and who were employers of labour, and among the labourers were a good many opium-eaters, I put the question to them; given two men with equal physique, one an opium-eater and the other not, would you find in your experience that the opium-eater would do more work and sustain more fatigue than the healthy man, with equal physique, who did not take opium? One of the men to whom I spoke was the Captain of a ship, and the other was an agent of a steamer going to Orissa. They both said they could not say so, and the Captain distinctly stated that his experience of opium-eaters on board his ship was, that they do not and were not able to perform the same tasks that healthy men of the same physique would do.

4290. Have you any remarks to offer with reference to the difficulty of giving up the habit of taking opium when it is acquired?—I have experience of attempts that were made by my orders with opium-eaters. I find in my notes I have these cases. The first case was a native Christian who was suffering from disease of the bones of the legs, the tibia. He was recommended to begin opium-eating by a doctor in Calcutta. I saw him some years after, and found him emaciated and weak. No doubt his disease had some share in the debility, but he, of his own accord, wished to give it up. I tried by reducing his dose, and giving him another anodyne instead of opium. He suffered such agony, chiefly from the want of the drug, not on account of the pain in his leg, but from the general craving for the drug, that he could not endure it, and went back to his habit, and died a confirmed opium-eater. The second case, a native of Orissa, was a young man whom I engaged as my dispenser. I found out that he was an opium-eater. He had no disease whatever. He was a

walking skeleton. As long as he could get his opium he could do his work, but not at all satisfactorily. I found these two men in the employ of the mission, and both of them I urged to give up the habit, but with no effect. They threw up their situations rather than undergo the agony which would follow the giving up of the drug. The third case was an opium-eater in Cuttack, named Rundo, forty-five years of age. He was a day labourer; he became feeble, and could no longer work on account of the opium. His wife tried to help him for a time by working; but she found she could not support her family and give him money for opium. Others refused to give him money to buy opium. In desperation for want of the opium, he committed suicide by hanging himself. The fourth case I would like to refer to is that of a gentleman in Glasgow. A few years ago he consulted Dr. Yellowlees; and he told me of the incident. This Glasgow merchant felt that he was enslaved by the habit of injecting morphia into his system. He had endeavoured again and again to give it up, but had failed. He at length delivered himself up to Dr. Yellowlees to be cured. The doctor locked him in a padded room, where dangerous lunatics are confined, took from him his morphia, and kept him for a week or ten days till he was cured of the habit.

4291. Have you any remarks to offer with reference to the effect of opium upon children?—The result of dosing children with opium is most injurious. The fatal case of a child of a high official of the Bengal Government comes before my mind. The mother of the child told me of this case. She said:—"The medical officer of the Bengal Medical Service gave my child an over dose of opium, and it died." I think that we, medical men, ought not to depart from the instructions we have received from our Professors of *Materia Medica*, that opium given to children is always risky and dangerous. No doubt some do give opium to children in very minute doses, but that heroic treatment cannot be carried on for any time without the medical officer regretting that he has ever begun it. There was another case of poisoning a child. I saw the photograph of the child, and it was probably from 4 to 5 years of age. The ayah gave it opium in minute doses; the child withered away, and when it was very ill, in fact nearly dying, the medical officer discovered it was through opium. This woman was charged before the magistrate with chronically poisoning this child, and was punished with three years' imprisonment, but I understand if it had been her own child she might have gone quite unmolested, because it would not be known that she had done it.

4292. Does that complete what you wish to say with regard to the effect of opium upon children?—I think there should be some control exercised over opium, so that women could not possibly obtain it in order to drug their children. I learn, although it does not occur in my own district, that in other parts of India there is a heavy mortality from this habit.

4293. Have you anything to say with reference to the facilities that now exist under the system of licenses for the sale of opium? Do you consider the facilities are excessive?—The facility with which opium can be purchased places a great temptation before a morally weak people. Hence the great number of suicides in our cities and opium-growing districts. Only two months ago the little town in which I labour was thrown into excitement by the news that a boy 16 years of age reading in the Government Collegiate School had poisoned himself by swallowing opium because he was unable, or thought he was unable, to pass an examination. The next case, which occurred only quite recently in this little town I am speaking of, was that of a young widow, 18 or 20 years of age, who for some domestic trouble or other took opium and died. The third case was that of a married woman, who, on account of a quarrel with her husband, took opium and died. I think the sale of opium should be controlled, and that the quantity which an ordinary person should be allowed to purchase should be very much reduced.

4294. Have you now said all that you wish to say on the subject before us in its general aspects?—Yes.

4295. I understand that you have recently visited Orissa?—I have.

4296. How long were you there?—I was there for about one whole day, in Cuttack.

4297. Do I understand that you visited that place with a view of obtaining information, so far as the length of time permitted, with regard to the subject which has been referred to this Commission?—That was my object.

4298. And you desire, I believe, to make a statement which will represent the results of the enquiries you made at Cuttack?—On my way to Orissa by steamer in

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November 1893, I met on board a number of native gentlemen (Hindus) returning to Orissa. All except one were connected with the Government. They were all men of intelligence and education. Two of them were M.A.'s and two had read up to the B.A. of the Calcutta University. I explained to them in a few words my object in going to Orissa. These young men acquiesced in the following statement in the presence of a witness: "We deliberately state that our experience of Cuttack, and generally over most parts of Orissa, has led us to consider Orissa peculiarly free from malaria with spleen and fevers, as compared with Calcutta, Burdwan, Nadya, and other parts of Lower Bengal with which we are acquainted. We even know some friends of ours who have settled in Cuttack, Orissa, on account of its freedom from malaria. We know that in Angul and other parts there is fever, probably malarious, but Orissa generally is not considered by us to be malarious. We are decidedly of opinion that the habit of taking opium in Orissa is not due to malaria, as the people themselves do not attribute the habit to that cause." The witness in this case was Babu Hari Das Banerjee, 65, Nimitolla Ghat Street, Calcutta, who stated—"I am a zemindar and have estates in Orissa. The above evidence was taken before me on 15th November 1893." I would state that one European Government official, also one native of Orissa, a zemindar and manager of a large estate, gave me similar evidence to that recorded above. I was at Cuttack on the 17th November, and I was taken to see a retired Deputy Collector, who is interested in this question. I learned from him that a few days before he had prepared a statement on ganja and opium in Orissa. He said in answer to my questions:—"I am a Hindu, a native of Orissa. I have been for many years Deputy Collector, and have had occasion to reside in Balasore and Cuttack. I never heard of opium being given to cure or ward off malaria, for here in Cuttack we have little or none. I have known families come to Cuttack from Bengal with their members suffering from spleen and fever, and after residing here for some time without taking medicine, they have been cured of their malarial ailments." "Were you aware that opium was cultivated in Balasore or in any part in Orissa in the time of Warren Hastings?" "No, I was not aware of that; that may account for the prevalence of the habit. At Balasore a friend of mine, a Government official, complained to me that he could not get his clerks to work after 5 p.m., however great the pressure of work. He said all his clerks took opium, and as that was the hour when they took their opium, they could not go on without it." "Had you any experience of the Orissa famine (of 1866)?" "Yes. I was on relief works and gave the starving food." "Did you ever hear the starving people ask for opium to allay the pangs of hunger?" (Laughing.) "No, I never heard of that; their one cry was 'Rice! Rice!'" "So you do not think the people could buy opium (a dearer article than rice) when they had no money to buy rice?" "Certainly not." I quote from the note prepared by this gentleman on opium and ganja, above referred to. He says:—"I know of many instances in which heirs to large estates brought ruin upon themselves by smoking and eating opium; not that the expenditure attending the habit was great enough to cause the ruin: but that the vice made the men on the one hand so lethargic, and weakened their intellects so much that they almost entirely neglected the management of their estates, leaving them in the hands of their servants, who robbed them right and left; and on the other hand, they were made exceedingly fond of carnal pleasure of all sorts, in which they indulged freely and most extravagantly. I have known the want of means to buy the drug turn men into thieves and burglars in numerous cases, which came before me officially. People have let their wives and children starve rather than do without the drug. The drug is used by men of all classes everywhere in Orissa: that is to say, the use is not confined to any particular race, class or district. *It is regarded as a curse by all, except, of course, those who are eaters or smokers of the drug.* Anything short of total prohibition of the cultivation of the poppy, except for medicinal purposes, would be a partial measure ill calculated to save the country from the destructive effects of opium. As regards the Native States, those in Orissa draw their supplies from the Government stores; in none of those States is the poppy grown or opium manufactured. I think the sympathies of the rulers of these States could easily be enlisted in the noble cause of abstinence from this drug. There need be no special police force to detect smuggling in the case of opium in this part (Orissa) of the country. It would not be easy to grow the poppy or manufacture opium without being noticed by the ordinary police. The existing police force, considered sufficient to prevent illicit preparation of the drug in districts under the Government, would prevent its being smuggled into them from Native States, where it is freely grown with-

out any restrictions. Should the rulers of these states be induced, as they easily could be, to prohibit its growth in their territories, the need for providing against smuggling would be reduced. The prohibitive measures recommended are not, therefore, likely to increase the charge on account of a detective force, as far at least as Orissa is concerned. One of the grounds of objection is the loss of revenue to Government, which would certainly result from it, supposing that such measures are enforced. I would simply answer that, where body and soul are at stake, as they undoubtedly are in the case under notice, no pecuniary consideration should stand in the way of reform. If opium-eating and smoking is a vice, as it is on all hands admitted to be, the traffic in the drug cannot but be considered immoral. This being so, there can be no justification whatever for the Government continuing the trade for the sake of filthy lucre. The revenue derived from it every righteous man would look upon as ill-gotten money; as the gain from gambling houses and those worse than these, would be. It is for the statesmen who are at the helm of Government to devise means by which the charges of governing the country could be met from legitimate sources, without having recourse to measures so immoral and so unrighteous as the opium traffic."

(Signed) JOGON MOHON ROY,
Deputy Collector (retired).

My next visit, in company with Mr. A. C. Das, was to the head teacher of a Government Normal School. He testified to the fact that opium was not taken in Orissa to ward off fever, or to cure fever, and that most parts of Orissa were not malarious. His name is Babu Modhu Shudhan Rao. I was referred when I was in Cuttack to Sir Romesh Chunder Mitter, who lately retired from the position of Judge of the High Court in Calcutta. That gentleman has on several occasions gone to Cuttack to improve his own health and that of his family. On my return to Calcutta, I had an interview with him, and I spoke to him with regard to this point. In a letter to Mr. Alexander, dated Bhowanipur, 26th November 1893, after speaking of his visits to Cuttack, and the benefit he and his family always derived, he says:—"Having a very favourable opinion regarding the salubrity of Cuttack climate, I advised a relative of mine, who had been suffering here from the affection of the liver accompanied by high fever to try Cuttack. He took my advice, and went there. He shook off the fever in a short time and, after staying there for about four months, returned to Calcutta completely restored to health. During my stay on these occasions, I heard from several gentlemen that residents of Lower Bengal suffering from repeated attacks of malarious fever, get well there within a short time. Cuttack is much drier than Lower Bengal, and, I believe, is free from malaria. Would you be kind enough to hand over this note to Mr. Morison."

4299. In what way do you connect the letter which you have read from Sir Romesh Chunder Mitter with this enquiry?—As corroborating the evidence that I have read to you that Orissa generally is not malarious. That is the point. It has been asserted again and again that Orissa is intensely malarious, and that the excessive consumption of opium there is due to its malarious climate. I have also the evidence of Mr. Macmillan, who was for over thirty years Executive Engineer of Orissa. In answer to my questions, he said:—"I was Executive Engineer of Orissa for over thirty years; but I am now retired from Government service, and living in Cuttack. I have travelled over every part of Orissa, at all seasons, and along the low-lying coast line as well as in the higher plains towards the hills. I had charge of all the Public Works in the District, and many of the roads and bridges were designed and executed by me. I constructed that large break-water you saw on the river as you approached Cuttack in the steamer. I have come to know the people and their habits well. I know the malarious parts, but Orissa is not considered malarious by those who live here. During all these forty years I have never had fever except once, and then not very severely. In all my intercourse with the people I have never heard them say that they took opium as a prophylactic, and I am sure they do not use it either to cure or ward off fever. I have heard some say that they began it for rheumatism. The habit here is merely a vice. I can remember two instances when the habit, after long continuance, was abandoned. One, a good workman, a mechanic, who was called 'pagol' or fool by the others on account of the effect of opium upon him. He was unreliable, although naturally a good workman. He dreamt a dream and on that account, so he said, gave up the habit. Soon after leaving off the habit he became a steady and industrious workman, and began to look quite different in appearance; even the very color of his face was changed; he looked fairer and became sensible and

reliable. The second man was a merchant, and was also called 'pagol' or fool on account of his manner from excessive opium-eating. He had neglected his business, and things were going to the bad; but he left it off and became a competent and prosperous man."

4300. I may also state that while I was in Cuttack there was a meeting of the Total Abstinence Society of Cuttack. I happened to be present, and I was asked to speak a few words. The meeting was a crowded one. I should say there were between eight and nine hundred people present. I put the following resolution to the meeting, and it was unanimously adopted:—"At a public meeting of the Total Abstinence Society of Cuttack, convened on the subject of Total Abstinence from intoxicating liquors and drugs, we hear with surprise that the cause of opium-eating and smoking, so prevalent in Orissa, is due to malaria. We believe the habit to be due to bad example, so contagious in evil, and we have never heard of opium being used either to prevent the influence of malaria or to cure an attack of malarious fever in Orissa." Then, again, the Baptist Missionaries, who have a very large Mission in Orissa, happened also to be assembled at the time of my visit. I naturally looked to them to give some expression of opinion in regard to this point. The following Resolution was passed:—"We, the Baptist Missionaries from various parts of Orissa, at present in conference assembled, hereby re-affirm what we have hitherto acted upon, that opium-eaters or smokers are not eligible for baptism or admission into Church Fellowship in any of our churches scattered throughout Orissa." The conference really represented a Christian community of three to four thousand members.

4301. You have dealt with your experience in Lower Bengal and your visit to Orissa; is there any other point you would like to bring before us?—I should rather like to discuss the question as to whether malaria is a real cause of the excessive consumption of opium in Orissa. That this theory has been accepted by the Government of India will be proved from the following extract from the Blue Book "*Consumption of Opium in India*," which is known to the members of the Commission.

In a Despatch, dated 14th October 1891, the following sentence occurs:—"We regard the general facts about Bengal as on the whole satisfactory, when the enormous area and population are considered, and when further it is recognised how large a proportion of the area consists of alluvial, malarious tracts in which the use of opium by the people is not a vice, or even a luxury, but to some extent a necessity of life."

4302. (*Mr. Fanshawe*.) Does that include Orissa?—Bengal generally.

4303. (*Chairman*.) Have you anything further to say?—I should like to mention that I had occasion to bring this matter before the Anti-Opium Society. A discussion was held on "The Medical Aspects of the Opium question," on the 31st May, 1892. I wish to put in the pamphlet in which that discussion is reported as evidence, and I will quote from it in order to show what I consider to be the weak points of this theory of malaria accounting for the excessive consumption of opium in certain districts in India. In that discussion I stated:—"The first assertion affirms that the excessive consumption of opium in Assam and Orissa is due to the fact that these parts are more malarious than other parts of India, and that it is taken as a prophylactic by the poor ryots. There are three outstanding facts which prove, to me at least, that the above theory is not the true one. Many districts in Bengal, which are more malarious than Orissa and Assam, do not consume opium in anything like the proportion of these oft-quoted districts. I instance the district of Rajshahye, some parts of which have been depopulated by malaria; yet opium, though known, is not largely consumed in that district as a whole. The excessive consumption of opium is not confined to malarious tracts, which it would be if the malarial theory was true, either as regards India or China. In both these countries people, living in parts comparatively free from malaria, are excessive consumers of opium. High above the malarial zone, in China and India, where malaria is endemically unknown, opium is consumed to excess. In such places as Simla—the highest town in the Himalaya range—we find the habit established, and the drug consumed to excess. It seems clear from these facts, which I can only merely mention, that whatever cause or causes have brought about the excessive consumption of opium in Assam and Orissa, it is not malaria alone. We must look a little more closely at these malarious tracts, and find a cause or causes, which are equally applicable to other parts of India, very different in climate, race, social habits, and religious restrictions. If we glance back

over the history of opium cultivation, we learn that it was formerly cultivated in these very districts of Assam and Orissa, where it is now so excessively consumed."

Dr. D. Morison.

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In the "Return of an article on Opium, by Dr. Watt. Reporter on Economic Products with the Government of India, recently written by him, and intended to be published in the 6th Volume of the Dictionary of Economic Products of India," (which I believe has been handed in to the Commission), Dr. Watt states, at page 22:—"At length, in 1873, an end was put to all disputes by the Governor of Bengal (Warren Hastings), who assumed, on behalf of the English East India Company, a monopoly of all the opium produced in Bengal, Behar, and Orissa." On page 20 this sentence occurs:—"That it was once on a time cultivated there" (that is on the Coromandel Coast) "as well as in Orissa and Bengal generally, there can be no doubt, for we have the East India Company's orders that its cultivation should be restricted to Patna and Benares. Doubtless the danger to the community, and the difficulty in preventing illicit transactions with a widespread, almost promiscuous, cultivation, must have forced on the Directors of the Honourable Company the necessity for confining the traffic within narrow limits, where fiscal restrictions could be brought to bear on it." In my speech in the discussion I have referred to, I further say:—"The dangers to the community which they dreaded were real dangers—dangers with which the cultivation of opium have ever been associated in India—the demoralisation of the ryot, and the forming of habits of opium-eating by the community." I do not wish to quote any more from this pamphlet which I put in. I will conclude by saying that my experience and my evidence from Orissa enable me to say that the following points, so far as Orissa is concerned, have been proved:—That Orissa generally, instead of being a hot-bed of malaria, is a kind of sanitarium for Bengal, where those who can afford to do so go to get rid of Bengal malaria, and are not disappointed. That opium is not taken in Orissa as a prophylactic, for the people do not know the antiperiodic properties of the drug, nor do they need it for malaria. That opium is never taken by the people themselves to cure fever. That the opium-eaters, who are saturated with the "prophylactic," are at least as liable to fever as others. That the use of opium is looked upon as a curse by all intelligent natives of Orissa who have the welfare of their people at heart. That the Balasore District, where the cultivation was carried on, as might be expected, is the most deeply tainted with the vice.

4304. (*Mr. Wilson*.) You have mentioned that you were a member of the municipality of the town in which you reside?—That is so.

4305. How were you appointed to that position?—I was nominated by the Government of Bengal.

4306. Are you acquainted with a book on malaria by Dr. Russell, who has been a witness before this Commission?—I am.

4307. Is there anything in that book which either confirms or contradicts the views you have put before us?—I think there are passages in that book which confirm my views.

4308. Will you refer to them, and give us your opinion about them?—In speaking of the opium-eater, he says, at page 37: "The opium-eater enjoys considerable immunity from malarial affections in the early stage, the first few years of indulgence in the habit, before the organic visceral changes are set up, and the general shattering of constitution results, which prematurely break down the consumer of opium and render him an easy prey to diseases of every kind." He then goes on to say: "In the plains of Assam this habit is almost universal. In this district the writer has made a series of exact observations on the prevalence of this habit, among the large circulating population of the jail. He finds that nearly four-fifths of the men of the plains, who enter jail, are more or less addicted to this habit, consuming from five grains to three drachms of the drug daily. On the other hand, he has never yet in seven years met with a hill man who was an opium-eater. They are usually spirit-drinkers. The prevalence of this habit is the curse of our jail populations in Lower Assam. No work can be got out of the long confirmed opium-eater. He can digest nothing but light food, milk or soups. On ordinary diet he suffers from diarrhoea, tending to rapidly run to dysentery. His system has very slight heat-making power, he is extremely susceptible to any changes of temperature, and cannot stand cold; he is thus especially liable to both chest and bowel disorders. Again and again he may be nursed, by a system of milk diet, gradually on to ordinary food, again and again he recurs to hospital, suffering from diarrhoea, dysentery, or dyspepsia. The emaciation of the opium-eater is characteristic and extreme. Eventually, after

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having been a source of infinite care, after repeated courses of medical and dietary treatment, after having caused large expenditure in sick diet, extras, etc., he perishes, usually of a chest or bowel disorder, or perhaps from practical starvation, from eventual inability to digest any kind of food, even the lightest and most delicate. On *post-mortem* examination, all the viscera are usually found wasted and anæmic, except the liver, which is commonly large, pale, and very fatty."

4309. Do you think that supports your view?—It does entirely.

4310. Do you wish to say any more with reference to that book?—There are other passages I might quote from it, that go to support my views in the matter.

4311. Were you present when Dr. Russell gave his evidence?—I was.

4312. Did you hear his explanation of that?—Yes, I heard him state that he referred to the "opium sots," but the word here is "opium-eater." Four-fifths of the people in jail could hardly be opium sots. He says "Nearly four-fifths of the men of the plains who enter jail are more or less addicted to this habit, consuming from five grains to three drams of the drug daily."

4313. Is there anything in the context which would lead the ordinary reader to suppose that it relates to opium sots?—I think not, because he calls opium "the curse of the Assam jails."

4314. Can you give us the date of the memorandum which you quote here, signed by Jagon Mohon Roy, the retired Deputy Collector?—It was written two or three days before my arrival, with the object, as I understood, of being presented to this Commission, in some form or other.

4315. You have given us the account of several statements and conversations which you had on a recent occasion on your way to Cuttack, with reference to this matter. I must apologise for asking you this question, but I think I must do so: did you hear any evidence of a contrary character?—I did not. I heard expressions from Europeans on the steamer that the difficulty of revenue was the great question, and that they had no sympathy whatever with this agitation against the opium traffic.

4316. You have been strenuously combating the doctrine of the connection of malaria with the consumption of opium?—Yes, I have.

4317. Can you give us any information as to the time that doctrine first arose?—I cannot exactly state who first started the theory; but it is only within recent years that it has come before the public: I think it was coincident with the agitation against opium.

4318. (*Mr. Mowbray.*) I understand that you have been in Bengal for sixteen years?—Yes, excluding my two visits to England.

4319. What sized place is Rampore? What is its population?—It is a town of 20,000 inhabitants, and it is the administrative head-quarters of the district of Rajshahye.

4320. Are you speaking from your experience of the town, or of the town and surrounding districts?—Of both; my experience extends to the whole district.

4321. What would be the population of the surrounding districts?—The population of the whole district of Rajshahye is somewhat about one million five hundred thousand, but I cannot give you the exact figures.

4322. Rampore is in the same part of India as Murshidabad, is it not?—Yes, on the opposite side of the river.

4323. Will it be described as being in the same district as Murshidabad?—No.

4324. Adjoining?—The Ganges separates them.

4325. Since you have been there, have you devoted your attention largely to this subject of opium?—Only within the last four years.

4326. Then the evidence which you have given us to-day from your own personal knowledge is based on four years' experience?—It is not: it is based on the experience extending over my whole term of service in Rajshahye.

4327. I thought you told me that your attention had only been directed to this subject four years ago?—I should have said that it was specially directed to it about four years ago.

4328. Do you remember your friend Mr. Donald Matheson, the Chairman of the Committee of the Anti-Opium Society, writing a letter to the *Times* in 1889, in which he referred to some letters which he had had from you?—Yes.

4329. This is what he says—"I wrote to Dr. Morison, the excellent medical missionary, who has been in charge of the

station for the last twelve years. His first reply was to the effect that he knew very little about it, but would make enquiries;" that is what you now substantially say, that it is only about four years ago that you began to make enquiries?—That is so.

4330. You have told us also that some further control should be exercised over the sale of opium: I should like to know what you mean by further control than what exists at present: in what direction do you think that control should be exercised?—I think it would be for the interests of the community at large, that the quantity of opium procurable by any person should be very much reduced, I should say, to non-poisonous doses.

4331. What would you call a non-poisonous dose?—Under four grains.

4332. What is the present amount that anybody can purchase in Rampore?—I understand that it is about five tolas: I am not quite certain, but I think that is the amount.

4333. Is it the case that within the last twelve months, the amount has been reduced from five tolas to one tola?—No, I am not aware of that.

4334. You would wish to go a good deal further than that?—Yes, I would make it difficult for a person to obtain opium, except for very necessary purposes.

4335. How would you define "very necessary purposes"?—Medicinal to begin with.

4336. How would you define "medicinal"?—Opium taken for the alleviation of bodily suffering.

4337. We have been told in evidence, by some witnesses who have appeared before us, that a large number take opium as a domestic remedy, for the alleviation of pain: is that in your view a medicinal taking of opium?—It is.

4338. With that you would not interfere?—I would not. I would simply guard against the abuse of that.

4339. From the evidence which other witnesses have given, you are no doubt aware that the amount taken by these people medicinally, in that sense of the word, is far larger than two grains?—Yes, because they are opium-eaters. They have become accustomed to it.

4340. In your opinion, we may take it, that for medicinal purposes, as a domestic remedy, a dose of two grains would be sufficient?—Yes. To begin with, that certainly would be a large quantity. I should say, to begin with, a half or a quarter of a grain would be the proper amount.

4341. I am not speaking of beginning. I am speaking of the maximum limit you would propose, with regard to the restriction of the sale?—I would guard it in this way: that those who are eating opium at the present time should not be deprived of it, and in order that they should receive what is necessary for them, they, of course, should be allowed to have larger quantities; but it should be known by those who are in charge of the shop that those persons are habitual consumers of opium. For those people there should be an exception made undoubtedly.

4342. Do you think, from your practical experience of the country, that it would be possible to vest that discretionary power in any persons selling opium?—I think it would be quite possible. I cannot go into details, but I see no difficulty in it. I think the Government could do it quite easily if they chose to give their attention to it.

4343. In order to apportion the amount of opium that any person was entitled to buy to the quantity which he had been in the habit of consuming, you would require, would you not, a very large number of people to be employed in that distribution?—I think not.

4344. Would it be possible for any small number of people to have sufficient personal knowledge of the applicants?—Yes, if certain shops were placed at certain centres, in a very short time the shopman would be able to know all his customers. I do not think there would be any difficulty in that. I am speaking of Bengal.

4345. I do not wish to ask you anything except with regard to your own personal experience. How many shops are there in Rampore?—I think there are three or four.

4346. Do you think that it would be possible for three or four people to have a sufficient knowledge of their customers to be able to say to one man, "you may have one grain," and another man, "you may have two grains"?—I think so.

4347. Without risk or serious abuse?—I think there would be no difficulty in a man recognising and knowing his customers if they were first registered. If they came to him to be registered, he would have no difficulty in knowing them.

4348. Now you have put in something you never suggested before: you mention a register?—I am not prepared to go into details; but I think in some parts of India a register would be necessary.

4349. Is not the difficulty in dealing with this matter, really a difficulty of detail?—It is entirely a difficulty of detail, therefore I do not wish to go into detail.

4350. It is very easy to say generally that a thing should be prohibited, or that more control should be exercised, but is it not necessary, before you say that, to think out the details before that could be controlled?—That is true generally. Undoubtedly one should think out as many of the details as one can. I have thought out some, but I am not prepared to lay them before the Commission, because I do not think that stage has arrived; but generally, I think that there would be no difficulty in manipulating the details of such a system of controlling opium-selling in Lower Bengal.

4351. Your view is that the maximum limit which should be provided for any person should be reduced to a very small quantity?—Any person who is not accustomed to opium.

4352. That it should be reduced to a very small quantity, and that discretionary powers should be vested in those who distribute the opium, and that they should know in some way who was a habitual smoker, and who was, therefore, entitled to have a larger dose: is that a fair summary of your recommendation?—I think that is what I mean.

4353. (*Mr. Fanshawe.*) Speaking from personal experience, you have said that there was no knowledge in Rajshahye of the use of opium as a prophylactic?—None whatever.

4354. You say that it is known as a domestic remedy?—Yes.

4355. Is it not so known in connection with fever (without using the word prophylactic) as enabling a man to withstand chills or pains caused by chills?—I have never heard of it used in that way. I have known it used sometimes for rheumatism and other pains that might arise.

4356. Not connected with chills, ague or fever?—Not with chills. For rheumatism I have again and again heard it spoken of, and very often for syphilitic rheumatism.

4357. You have not heard of it being used in connection with fever?—I have not.

4358. You said that opium is always considered disgraceful; is that quite what you intend to say, even when it is used by elderly men?—I do not think I made that statement in regard to elderly men.

4359. You do not mean it to apply to elderly men?—No, because public opinion among Hindus and Mahomedans is that elderly people who are failing in health from various causes may take opium without being considered to be addicted to a very demoralising habit.

4360. You also mentioned the habit of taking opium among the young men in the Rajshahye district. Did I gather that that was very unusual?—I think that is very unusual. I meant rather in regard to smoking.

4361. Is there now any shop in Rampore for the sale of chandu and madat?—I am not aware of any chandu shops; there are three for the sale of madat.

4362. You also said that there was a distinct tendency to increase the dose on the part of people addicted to the opium habit?—That is my deliberate opinion.

4363. Is it not the case that a number of these older men go on for long periods without increasing the dose to a point that does them any injury?—I think when they take it not for any pain, the tendency to increase it is not so very great; but when they take it for rheumatic pain or pains of any kind, and the pains are not removed or kept in subjection, there is a tendency to increase the dose.

4364. May we take it that generally in these cases the habit does not go on to an inordinate use of opium so as to do injury to the health?—I would not say that it does not interfere with the health. I believe there is a certain amount of influence upon the health. It is not very marked in some cases, but in long-confirmed cases it does become marked.

4365. Is it not a question of quantity; when an increased dose is taken it may not affect the health if it does not go to an excessive dose?—It is my experience that they usually do go to excess ultimately.

4366. Even in the case of men who begin later in life?—Yes. What I mean is that they usually go to five or six grains.

4367. But would that be excess as regards their own individual health?—My opinion is that a man cannot be an opium-eater without suffering in health, be he young or old.

4368. Do you think it would make any real difference in the number of suicides if opium were not available?—I think it would.

4369. You are aware that in Bengal suicides are common, and that there are many other modes of committing suicide?—Yes, I am aware of that.

4370. Then how would you apply that knowledge that there are many other means of suicide available and ordinarily used?—I would apply it in this way. If a man was a cutler and left his razors about his room and his children took to cutting their throats, I should consider that that man ought to move his razors out of the way. Opium has been such a prolific cause of suicide that a paternal government should remove it from the reach of the people.

4371. When you say a prolific cause of suicide, are you speaking of the Rajshahye district?—I have no statistics; I am speaking of India generally.

4372. In what part of India is it such a prolific source of suicide?—I have heard that Calcutta is one, and Rajputana another, and the opium-growing district of Gya, and other places.

4373. How would this fact affect your opinion, that in last year's Police report for the Lower Provinces, it is stated that in the district of Nuddea, 142 women committed suicide, and in every case death was due to hanging?—Probably opium was not at hand, or they would not have hanged themselves.

4374. Are there not always means available for suicide?—It is my opinion, and I think the opinion of the native public generally, that opium should not be so easily obtainable for suicidal purposes.

4375. In referring to Native opinion are you speaking of what has come within your own knowledge?—From my intercourse with the natives, which is pretty considerable.

4376. (*Mr. Wilson.*) Mr. Mowbray asked you what was a poisonous dose, and I think you said four grains?—Four grains is the usual dose mentioned in text-books.

4377. Does that mean a fatal dose?—Yes, there are no doubt exceptions where individuals can take larger doses, but generally, I think, four or five grains is considered fatal.

4378. Of course you mean in the case of persons entirely unaccustomed to its use?—Yes.

4379. (*Mr. Mowbray.*) How many grains are there to a tola?—I cannot tell; about 180, I should say, but I do not know exactly.

4380. (*Chairman.*) You have clearly given us your views with reference to the opium habit: may I ask whether you draw any parallel or see any analogy between the opium habit and the drinking of alcohol?—Yes; I think they are both sources of great evil in the world.

4381. You would not recommend the use of alcohol as an ordinary article of diet?—Yes, if it was necessary; as a medical man, I certainly would.

4382. You would recommend it for medical use?—For medical use.

4383. But not as an ordinary article or diet?—Not usually—not in the case of a person in ordinary health.

4384. To a person in ordinary health would you recommend abstinence from alcohol?—Not absolutely. Circumstances would modify my views—the constitution of the individual and other factors that might enter into any judgment that I should form. I do not think I can put it more clearly. I could not possibly state a general view upon the question. I am a total abstainer myself, but I do not in the least suggest that alcohol in its many forms may not be and is not beneficial. I know that in a great many cases it is most beneficial.

4385. Still you would regard it as useful rather as a medicine than as an ordinary article of indulgence?—Yes. The dangers that surround it to the community I think would make me careful not to encourage a young man to begin the use of the article.

*Dr. D.
Morison.*

29 Nov. 1893.

Dr. G. R.
Ferris.

29 Nov. 1893.

Dr. GEORGE RICHMOND FERRIS called in and examined.

4386. (*Chairman.*) Will you make a general statement of your professional position and of your views as to the question with which this Commission has been appointed to deal?—

I am a Member of the Royal College of Surgeons of England, and have been in India 40 years.

From early in the year 1856, I have been in private practice in Calcutta as Medical Officer connected with the dispensary known as Messrs. R. Scott Thomson & Co. I have, therefore, had nearly 38 years of experience in this country. During the whole of this period I have had daily to attend to the ailments and prescribe for all classes of patients, Europeans, Eurasians, and natives from all the Indian provinces, as Burmese, Bengalese, up-country men, Punjabis, Afghans, Gurkhas, Sikhs, and indeed men of all castes, races and religions. This large practice has made me familiar with Indian diseases and the habits and customs of the people, and, among other things, has drawn my attention to the habit of opium-eating. I have had no experience of opium-smoking except that many years ago I visited an opium den. In that den I found a mixed lot of men, but they were all orderly, respectful, and in possession of all their faculties. Very early in my practice I noticed that many patients were opium-eaters. My attention was first called, early in 1854, to this habit, when, as Surgeon in the Honourable East India Company's Bengal Marine, I had medical charge of troops and followers being transported between Calcutta and Burma. On a voyage in the Honourable Company's *S. S. Tenasserim*, carrying a large number of Sikhs, who exhibited a special immunity from sea-sickness, this appeared, considering the weather, so unusual and so peculiar, that I made inquiries, and to my astonishment I found that these men, who, I also noticed, took but very small quantities of food, were all opium-eaters. From that time I have never ceased, in the course of my practice, to investigate, so far as my opportunities allowed, the opium habit and the effect of opium on those who use it. Before going further, I may say I have never known Turkey opium to be used by an opium-eater, and I should regard four grains of such opium as a dangerous dose, that is, pure Turkey opium. The opium, which I have known to be eaten by my patients, is Bengal opium, and as to this class of the drug, I should consider pure opium in eight grains to be dangerous,—that is, eight grains in one dose. When the habit is commenced, usually one pice worth of opium is purchased. This is about four grains, and I may mention that this rate of sale has, so far as I know, not varied in all my experience. At the beginning, the opium-eater will divide his one pice worth in various ways, taking the dose morning and evening; the maximum dose being taken in the evening. After a time he may increase the quantity to six grains, and even eight grains, but I have noticed that a man will continue to take the same quantity daily for a very long time. There are cases where the quantity taken may be as much as twelve, and even sixteen, grains per day, but this I regard as extreme and connected with some special disease—it may be diabetes—against which the patient is combating. In one case, which has recently been before me, a native, remarkable for his intelligence and physique, but suffering from diabetes, actually got up to forty-five grains of extract of opium per day. The effect he desired having been produced, he is reducing the quantity. No one would be able to tell from that man's appearance, from his conversation, or his business aptitude, that he was an extreme opium-eater. It is a common rule with me to ask my native patients if they take opium, and in this way I have become acquainted with a great many circumstances not ordinarily known to medical men in connection with the opium habits and with its effects upon diseases. Generally, I may say that it has never made any difference in my treatment whether the patient took opium or not. I have not found opium deleterious in its use or interfere with the exhibition of any other drug. I have not found opium taken as a habit productive of any disease. I have not found it induce emaciation or dulling of the mental faculties or a withering of the tissues or of the patient's physical strength. I do not know of an instance of what may be called an opium drunkard from the eating of opium, though there may be opium drunkenness as the result of excessive smoking, especially if the opium be adulterated, but no such case has come under my observation. My experience of chandu and bhang is so small that I must refrain from expressing any opinion as to their effects. As a rule, the opium habit is not common to young men; but I have to point out that, when for any cause whatever, young men have taken to opium, they become in a marked and peculiar manner protected, so to speak, against

diabetes and dysentery—that is, against two diseases which are, so far as my experience goes, the most fearful scourges and the most feared and dreaded by all natives of this province, and indeed by all natives of India with whom I have been brought into contact. I have noted that a great deal is due to the food common to the people of India, the Hindus particularly, whose main food is rich in starch. The Mahomedans, who take more animal food, are not so prone to diabetes as their Hindu neighbours, but all natives suffer enormously from the effect of poor food, damp, cold, and exposure inevitable from their ordinary avocations. It is very remarkable amongst the poorer classes as proof that opium prevents a waste of tissues—that an opium-eater can do with much less food than a man not given to the habit; and this being so, it may possibly be that the poverty of the man may maintain the habit at a given minimum as to quantity, say 4 grains per day. Besides dysentery, natives suffer from a variety of intestinal complaints and from the results of malarial poisoning. I have noticed that in such cases the patient invariably seeks relief from opium; and I have also noticed that when opium-eaters are subjected to the same malarial influences as non-opium-eaters in cases where such remedies as quinine and arsenic and other preparations would be useless, the opium-eaters enjoy an immunity which is remarkable when contrasted with the condition of non-opium-eaters in exactly the same circumstances. I have never hesitated in cases coming before me to recommend my patients to continue it, and I have found that where natives have come to me suffering atrociously from the effects of alcohol, and I have been able to substitute opium for the alcoholic habit, the patient has recovered his status in society exactly in the same proportion as the substitution of opium for alcohol has been less or more complete. This I consider a very noteworthy fact to the credit of the opium habit. So far as I can judge, crime is very rarely met with amongst opium-eaters. I can never tell an opium-eater by casually looking at him; his habits and his appearance will not guide me. Of course I should know if I examined him for this particular matter. I find that opium-eaters are healthy men, and their muscular development is good, and that mentally and bodily they contrast favourably with non-opium-eaters. The conclusion I have been obliged to come to is that in a country like India, having regard to the habits of the people, the character of their avocations, the peculiarities of the climate, and the particular character of their food, opium is distinctly beneficial—that it is not harmful, that it is not a vice, that it does not promote in any way immorality, that it does not increase but distinctly decreases mortality, and that without it the vital returns of many parts of the country would be simply appalling. My experience is that men, as a rule, with rare exceptions, will resort to either a stimulant or sedative, and as far as Europeans are concerned, the majority use a stimulant; natives are so constituted that when they resort to stimulants they do so to a degree almost incredible to ordinary European experience, and the extreme way in which they indulge renders them, as native reformers continually urge, pests of society and dangerous to themselves and all about them. Opium, on the other hand, because it is a sedative, absolutely prevents them from becoming obnoxious in any way. I am convinced that the native will have one or the other, the sedative or the stimulant. If the Government prevents the resort to the sedative, then we must expect to find the wealthier classes giving themselves up to the more refined forms of alcohol produced by Europe; while the poorer classes will develop a very wide use of native rum, arrack and spirits, and the result will be widespread vice, misery, crime, and an increased mortality, at the very idea of which I, as a medical man, stand aghast. No doubt distillers here and in Europe would look not to the effects to be produced, but to the profits which such a tremendous demand would yield; but I doubt if Government can take this view; and, as a man who knows something of India and its people, who has learned to take a strong interest in their welfare, and who has a stake in the prosperity of the country, I deprecate such wholesale degradation as this would be; and, as I cannot imagine a cheap, a good, and a harmless substitute for opium, I am as convinced, as any one can be, that it should be let alone, and that it has been not only a necessity, but I would even go to the length of saying, a blessing to the people.

4387. I gather from the statement you have made that you are in private practice here?—I have been in private practice for 38 years within a month or two. I have been 40 years in India without leaving the country for a single day.

4388. You are in private practice, as distinguished from members of your profession who are in Government employ?—Yes. When I left the Government employment in March 1856 I joined my partner (at whose solicitation I left Government service) in private practice in April 1856. From that time I have not ceased practising in Calcutta.

4389. So that your experience as presented to us is that of an independent practitioner?—Perfectly so.

4390. (*Sir William Roberts.*) You have given a very full account of your opinion with regard to the opium habit. Have you ever endeavoured to divide the effects of opium into the anodyne or hypnotic effect which we value medicinally and those other effects that opium-eaters experience?—I have not gone into its separate effects as a sedative or hypnotic. I have simply taken the effect on the opium-eater. As a medical man I sometimes give opium as a hypnotic; that is a different thing.

4391. Of course you recognise the opium-eater as having a sort of tolerance for the drug?—Yes.

4392. You do not recognise that the susceptibility of the opium-eater to the anodyne powers of opium is altered; he is still susceptible to the medicinal effects of opium as an anodyne?—Certainly.

4393. What has been your experience with regard to the increase of the dose? We have been told again and again by certain witnesses that there is an inevitable tendency among opium-eaters to increase the dose?—The word "inevitable" is misplaced. I know persons who have been opium-eaters for at least 20 years, and they are now taking the same dose as they did when they first consulted me; so that it is not inevitable. There may be opium-eaters who have begun the habit by the inducement of their friends or some other cause of that kind, not for any particular ailment. Those are the men who increase the dose. A man at first buys a pice worth and perhaps divides it into two days, but he may go on gradually, as I have said, up to six or eight grains, which I look upon in the great majority of cases—99 per cent.—to be a maximum.

4394. That is the limit of tolerance?—Not the limit of tolerance, because they take it with perfect impunity, but they may go on to very large doses. We know that even among the Europeans by gradual use the tolerance becomes much greater.

4395. I presume also that there is a very great difference in individuals in regard to their tolerance?—Certainly.

4396. Have you ever seen anything like that tolerance among the European residents in Calcutta?—Very rarely. I have had several cases, but the percentage is very small.

4397. To what do you attribute the marked difference between the opium-eating habit among Europeans and the same habit amongst the natives of Calcutta?—The Europeans as a rule are considered healthy; they have means at their disposal, and can afford to buy stimulants.

4398. You mean alcohol?—Yes. The native is so poor that although he may be able to spend one pice in a day or two days, or even two pice a day, that would buy very little alcohol; so he takes to the sedative from poverty.

4399. That applies to poor natives, but we have evidence before us that the habit is diffused amongst the rich as well as amongst the poor?—Yes. The opium began with the natives before stimulants were known to any excess in India. I cannot go back, but I fancy that opium was eaten long before stimulants were generally known amongst the natives.

4400. Taking persons in easy circumstances,—Europeans and say the Marwaris here—how do you account for the difference—the Marwaris becoming opium-eaters and the Europeans not?—The Marwaris who take opium are a peculiarly satisfied, docile, quiet, harmless set of men; but if they took stimulants, it would be otherwise.

4401. You do not see my point. I want, if possible, as a scientific enquirer, some key to the fact that Europeans do not, except in rare instances, become opium-eaters, while the people of India, as we hear, commonly or frequently become opium-eaters; have you thought of that?—The European has more means at his disposal, and if he has any ailment he will consult a European doctor, who will not make an opium-eater of him. There are very few natives who can afford to go to a European to be prescribed for; but the Kabirajis and their friends for any ailment recommend them to take opium to begin with.

4402. Has it never struck you that there was a difference of tolerance depending upon race or climate or food, or the environment of Europeans on the one hand and of the

inhabitants of India on the other?—No. In Calcutta I have seen the greatest quantity taken by Europeans. The maximum I have seen has been taken by a European.

4403. You have seen opium used in excess?—I have.

4404. To the injury of the health?—I cannot say; that I have not seen.

4405. Then you merely consider excess from a speculative point of view?—Entirely, because I have not seen any injury to the health from opium in any respect.

4406. Not in large quantities?—No.

4407. Have you had experience amongst the poor natives, or among a rather better class?—I have. Members of this Commission, if they would come some morning unknown to me, and simply sit down and see the class of people for whom I prescribe daily, would be astonished. They would see all classes, from the poorest coolie woman with her child to the richest native in the country. They come during six or seven hours of the day, people of all classes, including wealthy Europeans. They all take their turn when I am dealing with sick people. I would guarantee that on any one day you would see every class of Bengali, from the highest to the lowest, as well as Afghans and other up-country men like the Sikhs, and also the poor unfortunate woman who will go and sell a piece of jewellery to come to me under some idea that I can do her good—she will come with her infant child to be prescribed for. You see that every day going on, week by week, month by month, and year by year.

4408. You say that when opium is taken in large quantities you have not seen mischief produced by it?—No, I have not.

4409. (*Mr. Pease.*) You say, "I can never tell an opium-eater by casually looking at him; his habits and his appearance will not guide me. Of course I should know if I examined for this particular matter." In what way do you examine?—If you examine the opium-eater you will find that the Iris dilates and the pupil becomes smaller; that is from the effect of the opium upon the motor nerves. If I see a person with a contracted pupil, I immediately know that he takes opium or bhang, and then he tells me which it is. It is only from that that I am able to discover it—not from any emaciation or other appearance of that kind, but from a dilatation of the iris.

4410. You have also said that without the use of opium, the vital returns from many parts of the country would be simply appalling. Will you tell us what parts of the country you have specially in view?—I have travelled outside of Calcutta in the Eastern districts a good deal, and I have seen the poor people there, my name being pretty well known amongst them. Many of the natives have constantly flocked to me, and the Kabirajis have come to speak about diseases. They have said to me: "Well, sahib, your quinine does nothing—it has no effect at all, but a little aphim (opium) has acted beneficially." That has been so particularly in cases of famine. If it were not for opium during famines I believe the death-rate would be ten-fold. It makes up to a certain extent for food. Say that a person has one anna a day. (I am speaking now of starvation times; these people do not spend anything on clothes.) Suppose a man to spend four pice for his family for food, they might yet be starving; but if he spends one pice in opium and three pice in food they will pass through the famine until relief has come round.

4411. Your answer to my question is "Eastern Bengal"?—Yes, my information is from the records of the famine. I am in a position to get general information freely from well-informed parties.

4412. An estimate was given to us yesterday that the number of opium consumers in Bengal would be about 2 per cent. of the population; do you agree with that estimate?—I should think that that was very far below the real figure. Mine are the sickly people; I cannot tell you about the healthy people. Leaving out the Eurasian and European elements, I should say that, taking the natives of all classes, not less than 30 per cent. of the male native adults who come to me as sick people take opium; I will not say how many more, as I have not gone into statistics. I see opium-eaters every day. Yesterday a wealthy zemindar came to me to be prescribed for. He was a man of high status. I naturally asked him, as I usually do: "Do you take opium?"—"Yes," he replied. "How much?" I asked, "I take about two annas a day." That means sixteen grains, which is a very large quantity. That man is about fifty-five years of age, and he is a stalwart, powerful, healthy man. He came to me with regard to some ailment, and I did not consider it necessary to interfere at all with his opium-taking.

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4413. Your estimate is 30 per cent. of the people who come to you as patients?—Yes—I say not less than that, it may be much more. I exclude Eurasians and Europeans, and refer to the native male adults only.

4414. These are people who have previously been in the habit of taking opium?—Yes, I am speaking only of them.

4415. Are you aware of any distiller or brewer who has ever joined the Anti-Opium agitation?—I have not gone into that; I stick to my profession. The information I have gathered has come naturally to me. This question has not come before me until I was asked on Sunday. I was once before asked by a person whether I would give evidence, and I declined. On Sunday I received a requisition, and then I said I would not decline. I have not gone into this matter in any form beyond what I have given you information about, as the result of my experience as a resident for forty years in India (which I have never left for a day) and having a constant knowledge of these people.

4416. (*Mr. Wilson.*) I think you spoke of opium-eating as being peaceful?—Yes.

4417. I think I have heard it said that it goes further, and that it sometimes makes them rather cowardly?—I have not seen it, and history proves the contrary. The Rohillas and Sikhs, who are opium-eaters, are amongst the most warlike and fearless men we have in India.

4418. You have not seen that yourself?—No, certainly not; I have never seen opium make them cowards.

4419. Are you a member of the Calcutta Medical Society?—No. My time is so fully occupied that I have no time for it. I have been invited.

4420. In reference to the dispensary practice, what are the fees for which Messrs. Scott Thomson & Co. permit the poorest people to come?—There are none. I treat them for nothing. Scott Thomson & Co. pay me as a medical man for giving advice there. In many cases the poor people get medicines for nothing, or at the lowest figure. I receive no fee from the richest or poorest. I prescribe for these hundreds for nothing, as far as the patients are concerned.

4421. I am ignorant of the customs of this country; will you tell me whether the medicines also are supplied?—No.

4422. They purchase the medicines?—I prescribe for the patients, and the medicine is made up from my prescription. Scott Thomson & Co. have to deal with that.

4423. The patients purchase the medicine?—They have to pay for the medicine.

4424. In a European establishment of that kind, would the cost of medicine be within the reach of the poorest people?—Yes. I have to use a certain amount of caution. If I require an expensive article for these poor people, I see if I cannot get a substitute for it. I use my discretion in these matters.

4425. Speaking generally, do you think there is any necessity for any kind of further restriction in reference to the sale of opium in this country?—Not the slightest.

4426. Would you be in favor of any increase in the facilities of getting it?—I think the supply and the demand, after this Commission, will be greatly increased.

4427. That was not my question. I asked whether you would be in favor of anything that would tend to

increase the use of opium in this country?—No; I would allow things to shape themselves naturally, so that people who wanted opium might obtain it.

4428. We had a witness yesterday who thought it would be desirable that there should be further facilities, and he hoped to see the consumption of opium increasing; is that your view?—My view is that amongst the Bengalis it is so beneficial that I should prefer to see an increased consumption rather than a decrease.

4429. My question is, are you in favor of increasing the facilities for the consumption of opium?—I am.

4430. You have stated that you noticed that the Sikhs had a special immunity from sea-sickness. Do you wish us to understand that you think opium is a useful remedy against sea-sickness?—No, I do not bring it forward in that way. I bring it forward as the starting-point of my first inquiry, which induced me to take up this opium question.

4431. Do you occasionally recommend alcohol for daily dietetic use?—There are certain cases of course where the stomach requires it. I do not order alcohol for a healthy man and say—"You must take it;" but medicinally I prescribe it.

4432. I ask again, do you occasionally prescribe alcohol for daily dietetic use?—Yes.

4433. Do you do the same with regard to opium?—Only in cases of disease.

4434. Do you prescribe it for daily dietetic use as you would alcohol?—No.

4435. Then you would not look on opium, for Europeans at all events, as being of the same dietetic value as alcohol?—Quite the opposite.

4436. So far as the people of this country are concerned, do you say the same? Do you as a matter of fact prescribe opium for daily dietetic use to the natives of India?—I do not.

4437. Then I suppose I may take it from your answers that you think there is a marked distinction between alcohol and opium for daily dietetic use?—A very marked distinction.

4438. If you heard of a medical man so recommending opium for daily dietetic use, would you think that he was doing a safe thing or rather a dangerous thing?—Before I could answer that question, I should want to know what that medical man had in view before he prescribed the opium for dietetic use.

4439. Did you ever hear of any medical man that did so prescribe it?—Simply as an article of diet, no. Medicinally I would recommend it.

4440. (*Mr. Fanshawe.*) I think you said you had a requisition to attend here; will you tell us what that communication was?—If I used the word "requisition," I meant invitation. I was left a perfectly free agent. I was asked whether I would be willing to come.

4441. (*Sir William Roberts.*) You have been asked whether you ever heard of any medical man ordering opium as a dietetic; have you ever heard of any medical man ordering tobacco as a dietetic habit?—Not as a dietetic, as a medicament I have known it. In bronchial and chest affections I have known it prescribed.

The witness withdrew.

KABIRAJIS GANGA PRASAD SEN GUPTA, BIJAYA RATNA SEN, AND PEARY MOHUN SEN, called in and examined, through an interpreter.

Kabirajis
G. P. Sen,
Gupta,
B. K. Sen
and Peary
Mohun S. n.

The following statement was read as the evidence of Kabiraj Ganga Prasad Sen Gupta:—

4442. Opium is considered to be a beneficial medical ingredient, specially for the poorer classes of the various districts in this province. It has been generally found to be efficacious in bowel-complaints, asthma, rheumatism, diabetes, etc., which require a costly treatment, but opium alone, when used in such cases, proves a specific remedy by those who can ill afford to meet the expenses of the generally costly medical treatment. The use of opium also enables persons to give up drinking liquor.

4443. The moderate use of opium increases appetite, power of digestion, energy, and the habit of working. It also prevents premature oldness and increases vitality. From time immemorial the native physicians have been

using this article with other ingredients in innumerable chronic cases with great success. Both the higher and lower classes, under these circumstances, use opium.

4444. I do not think the use of opium degenerates the moral and physical condition of the people, though excessive consumption sometimes brings drowsiness, but such cases are rare and found to exist in the lower classes only, and also in many cases in other classes in old age, when the dose is generally increased to obtain a staying power.

4445. Generally no one uses opium unless suffering from disease where its effects are marvellous, although some take it to keep up health and obtain staying power.

4446. In my opinion no one views with hatred the moderate consumption of opium like the use of other intoxicating ingredients, such as spirits or liquor, ganja, charas, chandu, goolee, etc.

4417. The expense of using opium is generally met by the consumers themselves. This being a poor country, the prohibition or restriction of the traffic in opium by the introduction of any heavier duty will be keenly felt by the poorer classes of Her Majesty's subjects and make them starve.

4448. Opium is very extensively used in this province, and as it is very difficult to give it up when once habituated, it is difficult to prohibit the growth of the poppy and manufacture and sale of opium, and it is impossible to do so.

No change short of prohibition in the existing arrangements for regulating and restricting the opium traffic in Bengal is needed, but some measures should be adopted to discourage the manufacture and use of *chandū* and *gooli*, which are made of opium and doing injury among the poorer classes to a great extent.

4449. (*Chairman.*) Does this statement represent the views of the other two witnesses? (*The Interpreter, after inquiring from them*)—Yes.

4450. I notice that you recommend that some measure should be adopted to discourage the manufacture and use of *chandū* and *gooli*, which are made of opium and are doing injury among the poorer classes to a great extent. Would you suggest to us what practical measures you would recommend for the purpose of carrying out the reform which you think so desirable?—(*The Interpreter.*) Kabiraj Ganga Prasad Sen Gupta is of opinion that the habit which they contract of opium-smoking is a bad habit, more especially when they smoke in shops in company. The others agree in this opinion, hence they want to put a stop to the shops being kept open. If any one has contracted a habit of smoking, he should be allowed to smoke in his own home, not in a place where there will be a congregation of smokers.

4451. They desire to see the abolition of smoking-shops?—Yes.

4452. Are all three in favour of the abolition of licenses for smoking opium and *chandū* on the premises?—Yes.

4453. In licensed shops?—Yes.

4454. (*The Maharaja of Darbhanga.*) Would they have any objection to people smoking in their private homes, getting a number of people together, and forming a smoking club?—They object to people clubbing together and smoking opium.

4455. Do they object to eight or ten men smoking together in their own houses *madat* and *chandū*?—They say it is not a good thing; it is not at all desirable, but when people buy opium and smoke in their own homes, no law would be able to restrict that.

4456. (*Mr. Wilson.*) I should like to know if all the three gentlemen present practise what is called the Ayurvedic system of medicine?—They do.

4457. Are there text-books and authorities on this subject which are accepted by them?—They say there are heaps of them.

4458. Do those text-books express the opinions that the witnesses hold on this subject?—They say that they practise what is taught in their books, and in their experience they have found that what they have been taught in their books is quite correct.

4459. When were those books written?—They say that in *Bhavaprakasha* these views are distinctly laid down, and that book was written nearly eight hundred years ago.

4460. And opium is mentioned in it?—Yes.

4461. Is that a book itself or a collection of books?—It was a collection by Bhava Misra from several text-books.

4462. (*Mr. Haridas Voharidas.*) Are there any other books beside *Bhavaprakasha* in which the use of opium is laid down?—They say there are many, *viz.*, *Rashendra Chandrika*, *Rasaraj Sundar*, *Jogachintamani*, *Rasendrachintamani*, *Rasendra Sarsanghbraha*, etc.

4463. Are they of ancient date?—They say they are.

4464. Is opium mentioned in *Sushruta*?—They say *Sushruta* does not mention anything about opium. The books which deal with opium are of ancient date. *Bhavaprakasha* was edited eight hundred years ago. *Charaka* is of a more ancient date still.

4465. Is opium mentioned in *Rajnighanta* and *Nighanta*?—They say, yes.

4466. Is there also a work called *Nighanta Ratnakar*?—They say, yes. Opium is mentioned there. Opium is mentioned in the most ancient works. *Charaka* treats only of medicinal oils and medicines prepared from the juice of plants. *Sushruta* is a book mostly on surgery and anatomy. *Harit* deals with medicine, but there is no mention of opium in it. *Bogbhata* is also a very ancient book, more ancient than the others, and opium is mentioned in it. *Rasabaghat* is nearly two thousand years old.

4467. What authority is there for saying that the *Bhavaprakasha* is eight hundred years old?—They say that *Chakrapani* edited some books during the Pal dynasty which is nearly a thousand years old. In *Bhavaprakasha* *Chakrapani* is mentioned, hence *Bhavaprakasha* must be of later origin.

4468. What is said about opium?—*Ganga Prasad Sen Gupta* has a quotation from *Bhavaprakasha* in Sanskrit which he put in with the following translation;

“The different names of poppy-heads are:—

Tilbheda, *Khastila* and *Khakhasa*.

Its juice is called opium.

(1) It is absorbant. It excites the function of the lymphatic system, *i.e.*, it dries up the watery portion of the tissues. For this reason it is applied externally in the following diseases as absorbant, *viz.*, *Eadema*, swelling and inflammation, and rheumatism, etc.

(2) It is astringent, *i.e.*, it diminishes and checks the secretion almost of all the organs, and so it is used in diarrhoea, dysentery, diabetes, gonorrhoea and hæmorrhages.

(3) It checks the bronchial secretion, and so it is used in different kinds of lung diseases, *viz.*, asthma, pulmonary phthisis and bronchitis.

(4) It increases biliousness, *i.e.*, the biliary secretion of the liver is checked, and so the effete matters which would have otherwise been eliminated through bile, accumulate in the blood and produce body-heat; and it is excitant to the nervous system. It produces nervousness and excites the brain. It is diaphoretic, *i.e.*, increases perspiration.

(5) It is a sort of poison, and according to the *Shastras* it, in combination with other drugs, produces longevity and prevents decay and death.”

4469. (*Mr. Fanshawe.*) Are these gentlemen Brahmins?—They are not Brahmins, they are *Vaidas*; they come next to the Brahmins.

4470. Are they hereditary *Kabirajis*?—They are hereditary practitioners—physicians.

4471. (*Mr. Pease.*) Do they use modern books?—They say no book on medicine in Sanskrit has been written lately, and therefore they do not use any.

4472. What is the most modern book they use, and what is its date?—They say that the latest book on the Hindu system of medicine is *Rasendra Sarsanghbraha*, and even that is not less than six or seven hundred years old.

Kabirajis
G. P. Sen
Gupta,
B. R. Sen,
and Peary
Mohun Sen.

29 Nov. 1893.

The witnesses withdrew.

Adjourned till to-morrow at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

SIXTEENTH DAY.

Thursday, 30th November 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES LYALL, G.C.I.E., K.C.S.I.
 „ WILLIAM ROBERTS, M.D.
 MR. R. G. C. MOWBRAY, M.P.
 „ A. U. FANSHAWE.

MR. ARTHUR PEASE.
 „ HARIDAS VEHARIDAS DESAI.
 „ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.

*Mr. Sudam
 Chunder
 Naik.*

30 Nov. 1893.

MR. SUDAM CHUNDER NAIK, Assistant Superintendent, Tributary States, Orissa, called in and examined.

4473. (*Mr. Fanshawe.*) Will you tell us to what district you belong?—I come from Orissa, and I belong to the district of Cuttack.

4474. Is that your native district?—No; I am a resident of the Balasore district.

4475. How long have you been in the Cuttack district?—I have been in the Cuttack district for the last 22 years.

4476. In Government employ?—I have been in Government employ for the last 17 or 18 years.

4477. I believe your experience extends not only to the Cuttack district proper, but also to the Tributary States?—Yes, and also to the districts of Balasore and Puri.

4478. How many years' experience have you had in the Balasore district?—About two years in the Balasore district, and about six months in Puri.

4479. The rest of your time has been spent in the Cuttack district?—Yes.

4480. The Tributary Mahals are the low-lying hills between the country of Cuttack and Central India, I believe?—Yes, that is so.

4481. Is that where you now hold your appointment?—Yes.

4482. In these Tributary States there is some amount of cultivation in the valleys, is there not?—Yes, paddy cultivation, and also the cultivation of other cereals.

4483. By whom is that carried on?—It is carried on by all classes of people.

4484. To what race do they belong; are they largely Ooryas?—Yes, and also aborigines.

4485. Ooryas are Hindus, speaking the Oorya language?—Yes.

4486. Are there aboriginal tribes living amongst the hills and jungles in the Tributary States?—Yes.

4487. Will you tell us what you know about the habit of opium-eating among these people: first with reference to the people living in the low-lying lands, and then with reference to the people in the hill tracts?—I may say that, both as a Government officer and as a resident of that province, I possess some knowledge of the nature and habits of the people, not only of Orissa proper, but of its hill tracts known as the Gujarat or the Tributary Mahals. So far as my knowledge extends, I can say that the consumption of opium by the people of my province has had no bad effect on them either morally or physically. On the contrary, I know people taking opium for 20 years or more to have kept very good health. They never use opium for non-medical purposes. At least I have no knowledge of this, though opium-smoking is resorted to by some for pleasure or for other purpose, an excess indulgence of which leads to some mischief. But such cases are few.

4488. Can you tell us whether this habit is common among the people?—I cannot say that it is common.

4489. What information can you give us about that?—The percentage perhaps varies from 5 to 10 per cent.

4490. Among the adult population?—Yes.

4491. Can you tell us at what age the people, so far as you know, take to this habit?—People take to the habit after they are 40 years of age; and there are some also who take to it after they are 20; but speaking generally they take to it after they are 35 or 40.

4492. Speaking generally, can you tell us what is the ordinary sort of dose, the ordinary amount of opium that is taken?—They would not take more than two grains a day on the average. There are others of course who take it in excess; but on an average they do not take more than two grains.

4493. Can you tell us whether this opium is taken in the morning or in the evening? What is the habit in reference to that?—It is taken both in the morning and in the evening.

4494. Is it also taken during the day?—No, as a rule it is taken in the morning and evening only.

4495. Among the people who take opium is there any tendency to increase the dose, so far as your knowledge goes?—No.

4496. You have already stated that you consider it has no bad effect upon them morally or physically?—That is so.

4497. Have you anything to say with reference to a class of people called Páns: are they an aboriginal tribe?—Yes; they live in the Tributary States and also in the plains. They are known as a criminal class.

4498. What do you wish to say about them?—Of a class of people called Páns, known as the criminal class in some of the hill States, I can say that seldom a Pán takes opium, and I never saw one who committed any crime the cause of which could be attributed to his habit of opium-eating. I may here state that opium has, on the other hand, a very deterrent effect on crime. Of all people, opium-eaters and opium-smokers have a terrible dread of jail, which deprives them of the free and timely use of the drug, and it is an intoxication which brooks no delay.

4499. Do these aboriginal tribes use opium?—A very few.

4500. Do they indulge in country liquor?—Yes; they do.

4501. Can you tell us for what reason, as far as you know, people take to this opium habit?—They take to it for medicinal purposes.

4502. What do you mean by that?—I mean by that that they take it for bowel-complaints, fever, and for a disease known in this country as elephantiasis, swelling of the legs and hands and the sympathetic fever which comes from it.

Opium is taken to prevent the people from getting those diseases, and it is also taken for dysentery.

4503. Is elephantiasis common in your country?—Yes.

4504. In Cuttack and in the Tributary Mahals is this opium habit regarded as disgraceful?—It is not disgraceful.

4505. How is it regarded, in what light do the people look upon it?—The people are rather indifferent to the matter. They do not think ill in any way of a man who takes opium. They do not think that he has disgraced himself by it, unless a man is found to smoke it excessively.

4506. I am speaking of eating for the moment.—Eating opium is regarded rather indifferently.

4507. Does the habit extend to women as well as to men so far as your information goes?—It extends to women, but it is the exception. Very few, as far as I know, take it.

4508. What would be the general feeling, so far as you know, with regard to prohibiting the use of opium?—With every deference to the Commission, I should say that it will not only be highly impolitic, but extremely unwise to introduce any prohibitive measure for the suppression of consumption either entirely or to a limited extent. People of my country are not and will not be prepared to bear in whole or in part the loss of revenue that would inevitably be the result of such a measure, giving thereby a rise to widespread discontent.

4509. Have you any remarks to make with regard to the licensing system?—No; except to say that I do not consider the existing system to be bad in any way. I think the Government has prescribed a very good method of restriction, both with regard to the sale of raw opium and smoking opium.

4510. What can you tell us about opium-smoking in this district; is it commonly practised?—It is not common. Of course there are people who do smoke, but I cannot say it is common.

4511. What do they smoke?—They smoke only opium.

4512. In what form—what is it called?—Gooli or madak. Chandu is not common in our part.

4513. Can you tell us what is the opinion with regard to smoking gooli or madak?—The opinion is not in favour of it.

4514. Is there any other point you would like to mention?—I heard Dr. Morison state yesterday that Cuttack is not a malarious district. Perhaps he meant the town proper. If he meant the district I should not agree with him, for I think there are certain parts of the country which are malarious.

4515. You wish to state, as far as your knowledge goes, that certain parts of the Cuttack district are malarious?—Yes.

4516. And certain parts are not malarious?—Only Cuttack town and within a radius of 7 or 8 miles.

4517. And are the tracts known as the Tributary Mahals regarded as malarious?—Yes.

4518. (*Mr. Mowbray.*) You have told us that the people of Orissa never use opium for non-medical purposes; will you explain what you mean by non-medical purposes?—I mean that after a certain age the people of my country take it for the sake of their health—if they are weak, or have any complaint, such as a bowel-complaint, fever, rheumatism, dysentery or something of that sort, or if they live in the malarious parts, such as in the northern part of the Balasore District.

4519. Do you mean they take it because the doctor advises them to take it, or because they think it themselves a good remedy?—It is commonly known in our part of the country, and the native physicians prescribe it.

4520. What number of European medical men are there in Orissa? Can you give me any idea?—The number would not be more than half a dozen, I think.

4521. Can you tell what is the population of Orissa?—In the plains they are Brahmans and other high castes, such as Karans, Mohánaeks and Khandáits, and there are agriculturists.

4522. Can you tell me how many opium shops there are in Orissa?—I cannot exactly say.

4523. What is the price of opium in Orissa now?—The Government price, *i.e.*, the upset price, is 32 rupees per seer; it is sold in the bazar, varying from 10 to 12 annas per tola, which is equal to 180 grains.

4524. That is the price at which the Government supplies it to the vendors?—Yes.

4525. Do you think that if the number of shops in the Cuttack District was further reduced, the people would be able to get opium when they wanted it for medical purposes?—No, I do not think they would be able, because the Government takes good care to reduce the number, and to fix the number too. The local officers know whether to increase the number or decrease it.

4526. (*Mr. Wilson.*) Will you kindly tell me what your duties are as Assistant Superintendent?—I am Assistant to the Superintendent of the Tributary Mahals, who is Commissioner of the Orissa Division. I assist him in all executive work and in correspondence. I also try criminal cases, boundary disputes, and make inquiries in succession cases. I am a Deputy Magistrate with powers of a Magistrate of the 1st class and powers of a Sessions Judge in the Tributary Mahals.

4527. With reference to the medical use of opium, are you aware that no one has objected or challenged the medical use?—No; I am not aware of that.

4528. The question which this Commission is discussing is chiefly the dietetic use, apart from disease, and in the questions I am about to ask you, I shall be obliged if you will not refer to the medical use but to the dietetic use. Generally do I understand you to say that smoking is not a good thing?—Yes.

4529. Do respectable people smoke?—They do sometimes.

4530. But it is not considered respectable?—No; smoking is not considered respectable.

4531. What is the general opinion of respectable people in your part of the country, in reference to smoking chandu?—Chandu is not prevalent in my part of the country.

4532. Is it not used?—It is not used.

4533. What is the opinion with regard to smoking gooli?—The opinion is that it is not good.

4534. People do not approve of it?—They do not.

4535. Do I understand you to say that people do approve of eating opium?—I do not say they approve of it; I say the people are indifferent about it. If anybody eats opium, they would not think ill of him.

4536. I am not sure whether you stated distinctly which parts of the district you consider the most malarious?—The most malarious parts are the western and eastern parts of the Cuttack district, and the north and eastern parts of the Balasore district, as well as certain parts of the Puri district, and also some of the hill States which form politically the western part of the district of Cuttack.

4537. Do you know anything about the proportion of the consumption of opium in those different districts?—No.

4538. Do you know in which district the largest quantities of opium are consumed?—The largest quantity is consumed in the Balasore district.

4539. Do you know in which district the least is consumed?—In the district of Puri and the Tributary Mahals, which forms part of the Cuttack district.

4540. Do you think there is any relation between the consumption of opium and the prevalence of malaria in those proportions?—I think there is, because in the Balasore district proportionately, the population being less than that of Cuttack, people consume opium largely.

4541. Do the European medical men recommend people to take opium regularly?—I am not aware that they do.

4542. Do you know if the native physicians recommend it?—Yes, they do.

4543. Do Indian medical practitioners recommend people to take opium regularly to prevent attacks of fever?—Yes, not only fever, but in other diseases too. They recommend it for rheumatic fever, but I do not know whether it is recommended for malarious fever or not.

4544. I want to know, not whether they give it as a remedy when a man has fever, but whether they recommend it to be taken regularly as a preventative?—The physicians recommend it as a preventative.

4545. Who are these people that are called Páns; are they a tribe or caste?—They are an aboriginal tribe and they almost form a caste.

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4516. In what spirit are they specially criminal?—They are robbers and thieves.

4517. (*Chairman.*) May I take it that you meant to tell us that from 5 to 10 per cent. of the population of your district use opium for non-medical purposes?—Yes; of course it includes others who may take it for pleasure: I

mean a larger proportion of that number take it for medical purposes.

4518. You have referred to cases of what you called excessive indulgence. Are those cases numerous among your population?—No; they are not numerous; they are few and far between.

The witness withdrew.

Mr. Gourree
Sunkur Roy.

MR. GOURREE SUNKUR ROY called in and examined.

4549. (*Mr. Fanshawe.*) Are you a resident of the Cuttack district?—Yes.

4550. Are you in any way connected with the Government?—Yes, I was formerly a translator in the Judge's Court at Cuttack.

4551. I believe you are now a pensioned servant?—Yes.

4552. Where are you living now?—Cuttack.

4553. Has your experience been entirely in the Cuttack district?—In the Cuttack district entirely.

4554. Tell us what you know about the habit of eating opium in that district as far as your experience goes; is it common?—Opium is largely consumed in the district of Cuttack, of which I am an inhabitant, but I have not noticed any marked ill-effect on the physical or moral condition of those who use it. The generality of opium-eaters take it moderately, and they not only keep good health and enjoy long life, but are as sober and well behaved as those who do not take it. I have seen some of my friends restored to good health after long suffering by taking opium. There is no doubt some persons abuse it by indulging in excessive smoking for pleasure or immoral purposes, and suffer in consequence in health and reputation. Some persons are giving up the habit of drinking by resorting to opium.

4555. Do you mean by resort to opium-smoking or to eating?—They used to drink liquor first, and they gave it up by eating opium.

4556. You say this habit is fairly common: can you tell us what quantity is generally taken,—how many grains? Have you any knowledge on that subject?—Those who use it moderately take about half a pice or one pice worth of opium a day. Most people take less than one pice worth: that would be the average amount.

4557. Can you tell us when they take it?—In the morning. Some take it once a day and some twice a day—morning and evening.

4558. Do any take it in the evening only, or is it taken in the morning? Which would be the general practice?—Most people take it only in the evening; others take both morning and evening.

4559. Can you tell us at what age the opium habit is generally acquired,—opium-eating?—After twenty. Many take to it after thirty-five or forty; but some take to it after twenty.

4560. Speaking generally, among habitual opium-eaters what would the age be?—About thirty.

4561. Have you any knowledge of women eating opium?—Yes but they have been very few in number.

4562. They would be women among the cultivating classes; is that what you mean?—There are very few women among the cultivating classes who take opium.

4563. Are the women who to your knowledge take opium among the artisan class in towns?—They are seen in the towns only.

4564. You have known some cases perhaps of people taking opium in excess; are those cases common or not in your experience?—It is difficult to make out an excessive opium-eater.

4565. Is it at all common for people to take opium in excess?—I have known some persons take as much as 2 annas worth of opium every day. They take it to excess.

4566. When you say excess, do you mean it causes them harm,—that it injures their health?—No, I have never seen an opium-eater suffer in health except who is too poor.

4567. What do you mean when you say they take it to excess?—They take it in large quantities.

4568. In your district how is this habit of taking opium generally regarded?—Opium-eating is generally excused. People do not think much of it. Of course taking it to intoxication is regarded as a bad thing.

4569. That is the view of the people in your district?—Yes; but they tolerate opium-eating.

4570. Can you tell us anything about the tendency to increase the dose among people who eat opium habitually; is there a tendency to take larger doses?—Yes; but it is very exceptional.

4571. Most of the people who eat opium habitually do not increase the dose; is that your experience?—Yes.

4572. For what purpose do they take opium?—They mostly take it for the sake of their health.

4573. Will you tell us what you mean by that?—It is the prevalent opinion that if a man takes opium he keeps good health. I have seen some people who have suffered most severely. One man that I know tried all sorts of medicines but he could not get any relief. Afterwards some of his friends advised him to take opium. He took it and he is now all right, and has been so for the last ten years.

4574. Is it used among the people as a domestic remedy, that is what I want to know?—Yes, it is both eaten and used as an external application.

4575. For what class of disease or suffering do the people use it?—For bowel-complaints, inflammatory fever and elephantiasis.

4576. Is there any belief among the people of Cuttack that the taking of opium protects them against fever?—Yes,—inflammatory fever. That is a very common belief. Any one who gets that disease is always advised to take opium.

4577. Have you anything further to say?—At one time there was much tendency to use opium for non-medical purposes. It is not so now, and the consumption of opium is on the decrease. I attribute this to the beneficial measures taken by Government to check its consumption, especially the prohibition of smoking in licensed shops. Such being the case no more prohibitory measures are called for, and therefore any additional taxation for the purpose of meeting the cost thereof would be regarded as a great injustice and grievance by the people who feel the burden of taxation heavily and are too poor to pay more. The very suggestion has alarmed the people, and they wonder that while such an injurious intoxicant as alcohol is freely sold and imported, they should be called upon to pay for prohibiting the use of opium which many resort to, to give up the habit of drinking, and which is admittedly beneficial in several diseases.

4578. You say that there was a tendency to use opium for non-medical purposes: what do you mean by "non-medical purposes"?—For luxury.

4579. Is it within your knowledge that opium is also used as a stimulant?—Yes.

4580. Is it used in this way among the poorer classes, or the better-off classes?—Among the better-off classes, as well as among the artisan class. After they have finished their day's business they go to the madak shop and smoke there.

4581. In your previous answer were you referring to opium-eating, or to opium-smoking?—I was referring to both.

4582. You say that opium is used as a luxury or indulgence among some of the better-off classes?—Yes.

4583. If opium were prohibited except for medical purposes, do you think that the people in Cuttack will be able to obtain it as a domestic remedy,—what are your views as regards that? Do you think there would be any difficulty in their getting it for the purposes for which you say it is used?—If they can get it for medical purposes nobody would mind prohibition as far as other purposes are concerned.

4584. Can you give us any opinion as to how the people in the villages would obtain the opium which you think they want, if it were prohibited except for medical use?—No.

4585. (*Mr. Wilson.*) I do not quite understand your opinion about smoking opium. You say that the Government have taken beneficial measures to check the consumption of opium, and especially the prohibition of smoking in licensed shops, and that such being the case, no more prohibitory measures are called for. But at the end of your printed statement you say you would like to see further restrictive measures in regard to opium-smoking?—Yes.

4586. I do not understand that. What do you mean?—I mean that the prohibition of smoking in licensed shops has been one beneficial measure, but since that prohibition some people gathered in private places, and there they smoked. If that could be checked, it would be still better. That is what I mean.

4587. You would like to see some prohibition of that?—Yes.

4588. What I do not understand is, why you say no more prohibition is necessary?—I mean as regards the sale in licensed shops.

4589. I think you said that the cultivators do not take much?—I live in the interior of the district surrounded by cultivators. They do not take much: it is the artisan class that take the most.

4590. Do the cultivators live in malarious districts?—Yes.

4591. And they do not take much opium?—No.

4592. I think you said that the women do not take much opium?—That is so.

4593. Are they less liable to malaria than the men?—No.

The witness withdrew.

Mr. BHAGBAN CHUNDER DASS called in and examined.

4604. (*Chairman.*) I believe you are a resident of Orissa, a native of that country, and belong to a family of landholders?—Yes.

4605. You therefore may claim to possess considerable knowledge of the people of Orissa?—Yes.

4606. Will you tell us if opium is extensively consumed by the people of Orissa for medical use or as an article of diet?—I am of opinion that the consumption of opium has not resulted in any bad effect on the moral or physical condition of my people. They use it for medicine and to avoid other climatic influences, as I know people of Balasore do it. It unfortunately sometimes happens that excessive use of it, not in its raw state, but when converted into some other preparations, such as madak or chandu, leads to some mischievous results. But of what I know, such cases are proportionately very small. If at all necessary, some restrictions might be put on certain preparations of opium, such as madak, chandu, morphia, etc.

4607. What restrictions would you suggest?—I would stop the public sale of madak and chandu.

4608. How do you compare the effects of the use of opium with alcohol?—Opium is not such a mischievous drug as alcoholic drink, more especially European alcohols.

4609. Do you consider that it cannot be fairly said that the use of opium leads to crime?—Opium-eating is not as bad as drinking strong wine.

4610. Do you approve of the proposal which has been put before us, that the use of opium should be prohibited for any purposes other than medical?—I cannot recommend its prohibition. It is a necessity, and its prohibition will be disastrous. The people of my country are extremely poor and have to pay taxes in various shapes, and their bearing any portion of the cost is out of the question.

4611. (*Mr. Wilson.*) Would you be at all in favor of prohibiting the use of alcohol?—Yes.

4612. (*Mr. Fanshawe.*) In what district has your experience been?—In the Balasore district.

4613. Is there a large consumption of opium in that district?—Yes.

4614. I believe you have no large towns in Balasore?—Balasore town is not larger than Cuttack.

4615. I believe the population is almost entirely composed of cultivators?—Yes, cultivators and official men also. The use of opium would be among the cultivating class. Rheumatic pains are prevalent in the Balasore district.

4594. You say that the very suggestion that the people would have to bear the burden of taxation has alarmed them already?—Yes.

4595. Who made that suggestion, where did you get that from?—It has been talked about that opium would be abolished, and that the people would have to pay the cost of it.

4596. Do you know who started it?—No, it was rumoured.

4597. Do you know Mr. Jagon Mobon Roy?—I know him very well.

4598. He was a Deputy Collector, I believe?—Yes.

4599. Are you aware of his views on the subject?—I know he belongs to the Total Abstinence Society.

4600. He says that using opium "is regarded as a curse by all except, of course, those that are eaters or smokers of the drug." Is he quite wrong?—I do not think he is quite right.

4601. With reference to some questions that were put to you about the domestic use, supposing that the mode of sale was altered, would it be possible in the villages of your part of the country to have suitable persons appointed to sell it who should get no profit themselves out of the sale, and who should have a certain discretion as to its sale for medicine and not for intoxication?—It would be very difficult to get such men.

4602. Do you think it would be impossible?—Perhaps so. I do not see how such men could be found in the villages.

4603. With reference to the use of opium against malarial fever, do any doctors, either European or Indians, recommend it to be taken regularly as a preventive against fever?—I am not aware of doctors giving such an opinion.

4616. For what class of ills is opium taken?—Opium is taken for rheumatism, elephantiasis, inflammatory fevers, bowel complaints, and dysentery.

4617. Is elephantiasis very common in your district?—Yes.

4618. Speaking generally, can you tell us at all what proportion of the population suffer from it?—About one-fourth of the population.

4619. I suppose rice is the ordinary staple of food in Balasore?—Yes.

4620. Dr. Walsh, Civil Surgeon of Puri, told us the other day that some forms of rice are bad and cause diarrhoea to the natives who eat it; but that the poor people are obliged to eat it: is that the case in Balasore?—It may be.

4621. Do you know that of your own experience?—No.

4622. In your district I suppose some parts are healthy and some parts are unhealthy?—The northern part of Balasore is malarious; fever is prevalent there.

4623. And are other parts healthy?—Healthy; but rheumatic pains are prevalent throughout the district.

4624. In your own experience is opium-eating more common in the parts where malarious fever is present than in other parts?—Opium is generally taken by those men who suffer from rheumatic pains.

4625. It is taken generally throughout the district by people who suffer from the different pains or diseases you have described?—That is so.

4626. You have no knowledge that it is taken more in the malarious part of the district than in another part?—No.

4627. Is opium taken in the morning, or in the evening, or when?—Some people take it both morning and evening, and some persons take it in the evenings only.

4628. Do many of those who take it habitually take it in the evening only?—Some, but not many.

4629. (*Sir James Lyall.*) Is it taken all the year round by those people who take it habitually; or is it taken more in cold or in the hot weather?—All the year round.

4630. Is the habitual use of alcohol common among certain classes in your district of Balasore?—There are no habitual drunkards.

4631. Do none of the cultivating class take alcohol?—Some of the lower caste people take alcohol, the Pans.

4632. Do the same class that take alcohol take opium?—Some of them eat opium.

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Mr. Bhagaban Chunder Dass.

- Mr. 4633. Do the same people eat opium and drink alcohol?—
Bhagban Chunder Dass. By taking opium those who habitually take alcohol give it up.
 4634. But while they take alcohol they do not take opium?—No.
 4635. (*Mr. Wilson.*) Could you give us any idea of the

proportion of the cultivators in the Balasore district who take opium regularly?—The cultivators generally take opium.

4636. Do you mean nearly the whole of the people?—No, not the whole.

4637. What proportion, half?—About three-fourths.

The witness withdrew.

Dr. Ram Mooy Roy.

Dr. RAM MOY ROY called in and examined.

4638. (*Chairman.*) Will you kindly state what is your position and the nature of your experience with reference to the subject-matter of this enquiry?—I am at present Medical Officer, Sambhunath Pundit's Dispensary at Bhawanipur, Calcutta, an institution made over to the Corporation of Calcutta since July 1890, and entirely independent of Government aid or control. I was in the service of Government for a good many years, but resigned it in 1890. I have been at Bhawanipur for upwards of fourteen years, where I have, I may say, an extensive practice also.

4639. What have you to say with regard to the value of opium as a medicine?—The multifarious uses of opium in divers diseases and complaints and its usefulness therein are well-known to those in the medical profession as well as those out of it. It is one of the *three* medicines the medical men have learnt to rely upon. If the practice of medicine be restricted and a practitioner called upon to treat all his patients with only three medicines and select them out of the legion in the whole range of the *Materia Medica*, both official and non-official, he would be sure to name quinine, opium, and mercury. Though mercury has, of late, somewhat lost its position, opium has maintained it and is likely ever to maintain it. From this it will be seen how opium is regarded in the practice of medicine, in the cure or relief of the sufferings, which mankind and brutes are subject to. But the subject-matter of this inquiry, I believe, is not so much its medicinal use as its use for dietetic purposes. I shall therefore confine myself to its effects such as are produced on persons habituated to take it either through sheer necessity or for luxury. As my practice has been almost entirely confined to the better class of people who never or very rarely smoke opium, I have not had much opportunity of observing what effect opium produces when smoked habitually. I have casually met with opium-smokers, but I have never had an opportunity of studying, and far less coming to any conclusion, as regards its effects. Besides, opium-smoking is considered to be a stigma, and people who indulge in it would not confess it even if they did it. And then when smoked in moderation it produces no symptoms, nor any particular appearance on the person using it to make one suspect it. I know some persons, though their number is not large, who smoke opium. They are in affluent circumstances, and thus in a position to command a good living. There is nothing in their person which can make one suspect them of the habit. They have not deteriorated in body or mind in the least, though they have been using it for a long time. It is only when a person indulges in it, and has not the means to supply himself with the proper amount of food, that he deteriorates in body and mind, and one can easily find him out by his appearance. Amongst the better class of people the habit is commenced under a fancied or real belief in its aphrodisiac power, which it certainly possesses, at least for some time.

4640. I understand that you have not had much experience in treating patients who are smokers of opium?—No, I have not.

4641. What is the result of your observation as regards the eating of opium?—With regard to eating opium I may say that here in India, especially in Bengal, in which the whole of my experience has been gained after a patient, careful and sifting inquiry and observation, extending over upwards of twelve years, since 1881, it is taken either in the shape of pills or in a solution of water, but rarely in the shape of alcoholic extract, or its active principle, morphia. It is originally commenced to be taken in the shape of pills, once, twice and sometimes, but very rarely, three times a day. It is only when in any case, after a long use in the shape of pills, it begins to show any of its bad effects, such as insomnia or loss of appetite, that the watery extract is substituted for it. Morphia is always taken under medical advice.

4642. Have you ever tried the effect of opium or morphia upon yourself?—Yes. Compelled by a sheer necessity for alleviating the most excruciating pains of rheumatism, in 1881, I commenced, under medical advice, to take morphia,

the first dose of which was given to me by the doctor himself. I took it in an increasing dose till it reached 3 grains or a little more, every day. I continued the habit for some time, even after I was cured, but gave it up in one day, without feeling any the worse for it. Almost simultaneously sugar was found in my urine, and I was advised to take opium. I was quite unwilling to take it before I was satisfied that it will do me no harm in the end, and I began my inquiry about its effects. I set myself to the work, and the extensive practice I have had offered every opportunity and facility for it. In a short time I got all the necessary information, and being satisfied I began the habit and took it up to 24 grains a day, *i.e.*, 12 grains morning and evening. The effect was all that could be desired. From the very first day I began to feel new life in me; gloominess and anxiety vanished; appetite returned; dyspepsia disappeared; the bowels gradually became regular; insomnia gave way to refreshing sleep; the power of fixing attention (which was lost) was restored, and that of endurance developed so much that I was better able to carry on my practice than ever before.

Except when I am ill, I work 19 hours a day regularly and sleep for 5 hours only. I would be quite useless and unfit for anything were it not for opium. The inquiry I set myself to in 1881, I have always continued, and I have failed yet to find a man the worse for it, who takes it in moderation. I have since reduced my dose to 6 grains a day, not for any bad effects produced on me, but because I have found it to have the effects I desire to have. I had constipation lasting for 5 or 6 days in 1889, and I reduced the quantity from 24 to 6 grains. I found it served my purpose, and as a less quantity was found to do as well, I have not resumed the larger. I can give up the thing any day I like, but as it does me good and has never produced any ill-effects, I have kept it up. It gives me much greater power of endurance to go through my arduous work, it gives me power to resist the effects of exposure to cold and heat better than I ever did before. Under it I can think better, understand things more quickly, talk better, write better, eat well and sleep well, and I am full of spirit and energy, and can undergo any amount of hardship and fatigue. No one, up to this, although I have been taking opium for over a decade, has been able to make out that I take opium, and there are not many persons even now who know that I do take opium, although I daily come across quite a multitude of people in the practice of my profession. Had it not been for the paper I read before the Medical Society in 1892, not more than four persons would have known it, *i.e.*, the shop-keeper from whom I buy it, my servant who brings it, my compounder who makes it into pills, and my wife who keeps it for me. I have brought some of the pills which I take with me for your inspection.

4643. Can you tell us in what light the people of Bengal regard the practice of taking opium—whether eaten or taken in a liquid form or smoked in a pipe: is it regarded as a thing one would be ashamed of and would desire to conceal?—It is never concealed, and it is never considered as a disgrace, otherwise I, as a professional man, would never give out my name: I would keep it a secret. The people of Bengal at least never take opium as a means to conviviality like wine would be. They take it as it suits their individual convenience; and so there is no opportunity for other people to see it. This as well as the fact that they manifest no external or objective symptoms, physical or mental, prevents other people from making out as to who takes opium and who not. He will have to wait long who wants to find out an opium-eater by appearance.

4644. I believe you have been giving careful inquiry and observation for a period of 12 years to this question of the effects of opium; will you give us the general result of those observations?—Yes. The result of a patient and careful inquiry and observation, extending over a period of 12 years, have led me to the following conclusions:—

(1) That it is a very useful medicine in acute and chronic diarrhoea, dysentery, diabetes, asthma, chronic bronchitis, dyspepsia and gastric colic, rheumatism, diarrhoea

stage of cholera, etc., etc., and that in all these diseases people take to it either under medical advice or at the suggestion of friends. It is quite a domestic medicine, and is resorted to by the people from their experience of its usefulness in those diseases.

(2) That it is really a blessing from Above in a country where scientific medical aid has not up to date been able to reach even 1 per cent. of its population. It is a blessing conferred by God on the people, and no man shall take it away.

(3) That it really prevents frequent relapses of malarious fever. India, especially Bengal, is essentially a malaria-producing country; its soil saturated with sub-soil moisture, and its atmosphere surcharged with humidity, and its temperature undergoing very great diurnal variation, sometimes a variation of 20 or more degrees from mid-day to midnight. People who are badly fed and badly clothed, through extreme poverty, having no means to protect themselves against such depressing influences, fall victims to the disease.

4645. (Sir William Roberts.) Do you mean any particular disease?—Yes, malarious fever. Opium may not be a prophylactic against malaria in the sense that quinine is, yet, by giving greater power of endurance and a power to resist the effects of cold and dampness, it acts as a preventive to malarious fever. People by experience, having come to know this well-known beneficial effect of opium, use it very largely for the purpose. Since the introduction of railway and artificial irrigation in India, and consequent increase of sub-soil moisture due to obstruction to the natural drainage of the country, malarious fever and its multifarious dire some sequelæ have increased to a very considerable extent, and the increased use of opium has kept pace with it. I am an inhabitant of one of the most, if not the most, malaria-stricken district (Hughly) of Bengal, and I know how malaria has been playing havoc and how the remnant of the people have been kept, body and soul together, by opium. That it would do so requires no stretch of reasoning. That opium is a stimulant is generally admitted, and that its stimulant action, unlike that of alcoholic drinks, lasts for a very much longer time is the experience of all who have used it habitually. It is a fact that habitual opium-eaters or smokers never feel anything like depression till the time for the next dose has passed away. It is also a fact that a stimulant, of whatever kind it may be, as long as its action lasts, supports a person and gives him sufficient power to withstand the depressing effects of climate, cold, dampness, privation, want of sufficient food and clothing, etc., and gives him protection against such agents. From these facts, it will be conceded that opium is such an agent, and it can give the protection attributed to it, and everyday experiences shows that it does so. To do away with such an agent will be fatal to the country. We are thankful to the people of Britain for their increased sympathy, but we should be more thankful to them if they had directed their energy and sympathy in other quarters than this. Their interference against the use of opium makes us exclaim, "God save us from our friends," and as the proverb goes "*Viksha nahin mangta bābā, kutta bula lijiye*"—"Recall your dogs, we do not want your charity."

(4) That people at or above 40 years of age use it more largely than those under it with a view to keep them ageing; younger people, who use it, generally do it under medical advice. Of course, it is considered to be a disgrace to smoke opium. It is no disgrace to eat it. Had it been so, I would keep my habit a secret. Being a native I know the feelings of the people better than any foreigner could be expected to do. If there is any public opinion in India, it should be in Calcutta, and I being in Calcutta would be very careful in giving out my name as an opium-eater. Some people begin the habit as a substitute for alcohol, when leaving off the latter.

(5) That it has never been known to do any injury to body or mind if used judiciously and in proper quantities.

(6) That the ill-effects attributed to its use are from its excessive or inordinate use, but even in this its evil effects are nothing compared to the evil effects of even the moderate use of alcoholic liquors.

How many of the brightest intellects whom any country on the face of the earth would be proud to call her sons have been lost to India in the prime of their lives through alcohol? Has anybody been able to attribute such deaths to opium? For a single death (even if that occurs at all) that may be attributed to the use of opium, thousands may not only be attributed to alcohol, but positively proved to be due to it. Has opium been known to cause a contracted liver and kidney, or a case of *delirium tremens* or any of the host of other ailments of a drunkard? Has it been known to impoverish a family or to cause its estates to be brought

under the hammer of a Collector for want of payment of Government revenue, but how many are such instances under alcohol? Has opium been known to cause deterioration of health, neglect of business, gambling, domestic unhappiness, sensuality, breach of public decency, dacoity, rioting, murder, crimes of violence, assault, robbery, house-breaking, drunkenness and disorderly conduct, or any other acts requiring Government interference? General experience is against them under opium, but very frequent under alcohol, and criminal reports are singularly free from record of violent crime as against opium-eaters, but as against alcohol they are conclusive. Does the use of opium lead to the degradation and depravity of alcohol-drinking? Has it been known to cause insanity and fill the asylums as does alcohol? An opium-eater when poor may commit petty thefts, but never a dacoity or any violent crime, such as an alcohol-drinker does. British people, who are quite conversant with the multitudinous evil effects of the use of alcoholic drink, should be the last persons to find fault with their inoffensive opium-eating fellow-subjects. Their misdirected sympathy and ill-conceived interference in this respect gives life to the adage: "*Chaluni bole chhunch ke tor ponde kena chhanda*"—a big sieve addressing a needle, asks it why it has got a hole at its back."

(7) That there are good grounds for believing that opium eating has not the same tendency as alcohol-drinking has to shorten life. Some of the religious books of the Hindus have authoritatively laid down that the practice lengthens life, and the doctrine is corroborated by everyday experience. A printed list of 215 cases of opium-eaters whom I have personally known with their synopsis annexed hereto will go a great way in corroborating the statement. It will also show that less than 4 per cent. of the cases examined were in indifferent health, the rest, 207, in good or fair condition of body and mind.

(8) That with opium-eaters who take it in moderate doses, it not only does no injury, but actually acts beneficially, inasmuch as it has been known to improve health, to improve the condition of both body and mind, to give greater power for exertion and work, to enable one to endure hardship and fatigue, etc., etc., etc.

(9) That like any other stimulant narcotic, it is liable to abuse, and its abuse or inordinate use may cause some bodily or mental injury to the person so using it, but it has never been known to give a tendency or capability to do injury to others as alcohol does.

(10) That the habit may be broken off without the least permanent evil effects caused thereby, but it requires strength of mind to do it.

(11) That it is a stimulant of no mean order. It may be and has been used with success in the collapse of fevers of various kinds, collapse following shocks and surgical operations and cases requiring stimulants. The late Dr. Annada Charan Khastogir always used opium for such purposes with equal, if not with greater, success than with the alcoholic stimulants. I had succeeded him in the medical charge of the North Suburban Hospital (one of the big medical institutions of Calcutta), and I can testify to his success in his treatment: He was considered to be one of the best Doctors in Calcutta.

(12) That it never makes a man dull, heavy or stupid, even when taken in a pretty large dose. None of the 215 cases I have given in my list—and equally or more numerous cases I can cite besides them—are dull, heavy, lethargic or stupid, or incapable of work in any sense of the term. They are all active, energetic, intellectually acute men and fit for any work, physically or mentally. Rajputs, Sikhs and Chinese are the instances of physical strength, of whom any nation on earth would be envious; and do the Marwaris fall short of the mark in acute business-capacities? It never makes an active, energetic man dull or lethargic. No man who knows me and how I work would ever take me to be dull or lethargic. It is only those with sedentary habits and initially dull, lethargic and heavy and stupid who would be found to be so, but they would be so whether they took opium or not. It is their nature to be so.

(13) That the action of the drug is the same whether only one grain or several hundred grains of it are taken for a dose, by a habitual eater, in point of excitement and depression and in point of time regarding the development of symptoms of the different stages; but there is an important difference in the action of opium and alcohol. The depression of alcohol comes on much sooner, whereas that of opium is delayed very much and depends entirely on how a person takes it. It never manifests itself till some time after the time for taking the next dose has passed away, i.e., after 12 hours, when the habitual eater is accustomed to take it

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at the interval of 12 hours, and after 24 hours when he is habituated to take it every 24 hours. The depression is never felt unless the *habitué* exceeds his time. The depression is more like natural hunger which a man never feels till the time comes for his food.

(14) That the British people who know so well the multifarious evil effects of alcohol so common at their own doors should not have a word to say against it, nor would raise their fingers to save their fellow-subjects from sure ruination by imported and country-made spirits, is beyond our comprehension. This has led to various speculations.

4646. You say that you commenced using opium in 1881?—Yes.

4647. And the quantity you took is 12 grains twice a day?—Yes.

4648. And owing to some constipation you reduced the quantity to 3 grains twice a day?—Yes.

4649. You also say that you found that served your purpose, and that the smaller quantity did as well as the larger, so that you did not resume the larger quantity?—No.

4650. Did you try to reduce the dose still further?—No, I did not.

4651. So that when you say that you can understand things more quickly and talk and write better, you have really not tried whether you would do as well without opium?—Sometimes I went out to see my patients and was late by 5 or 6 or 7 hours; I then felt some amount of depression.

4652. When you postponed taking it you found yourself worse?—Yes, but slightly.

4653. You have not tried to give up the habit altogether?—I have not.

4654. You have put in a table of a very remarkable character which I think is by far the most valuable contribution that you can give for our information. I should like to know the way in which you got at the facts mentioned in that table of 215 cases; how long were you in collecting them?—I knew all these cases myself and all their ins and outs, and when I was called upon to read a paper on the subject I did it within ten or twelve days.

4655. The cases were all collected by yourself personally?—Yes, I took down all the figures and facts myself, having personally seen the cases.

4656. You took them down from the natives themselves?—Yes, I sent to many of them to come to me.

4657. You did not collect any of the cases by any agent or assistant?—No.

4658. Nor by any correspondence, but by actual personal investigation?—There was only one man who had died. But I knew him before, and that is the reason why I introduced his case.

4659. Are they males?—There are about 17 females. The statement shows who are males and who are females; you can also see by the names.

4660. We have ascertained from you that you collected these particulars yourself from the living patients?—Yes.

4661. I see there are two mentioned as dead?—Yes.

4662. All the others were alive?—Yes, I knew them. Once I thought of excluding them, but as I knew them personally and had treated them I included them. Any one can see them as I have given their address. There was one man who was known very well, everybody considered him to be a living wonder.

4663. You pledge yourself to the accuracy of the table?—I do. I can swear to the accuracy of the statement and to the facts having been taken down by myself with my own hands in the presence of the people.

4664. In the course of the debate at the Calcutta Medical Society you stated that these facts were collected in 10 or 12 days?—Yes.

4665. You knew where to put your finger upon them; I mean that, as you knew them before, you could do it without any trouble?—I knew all of them. I sent round to them to ask them to come to me; in the case of those who could not come, or whose position would not allow them to come, I went to them; otherwise they came to my dispensary or my house, and I had no difficulty in the matter.

4666. I can understand the reason for your paying attention to this subject. Having been a diabetic yourself, you began taking opium for it ten years ago?—Twelve years ago. I began in 1881.

4667. That directed your attention to habitual opium-eating?—Yes.

4668. Have you noted whether these opium-eaters of long standing do become very thin?—No.

4669. You saw no emaciation?—No. It is only opium-smokers who manifest that symptom, but I know some smokers who have not deteriorated in health at all; they can command good living.

4670. You distinguish between opium-smoking and opium-eating in that respect?—Yes, I do.

4671. You mean to say that opium-smoking produces emaciation, but opium-eating does not?—Yes.

4672. I suppose your experience in opium-smoking is very slight?—It is not large.

4673. So that you only speak of opium-smoking as producing emaciation from hearsay?—I have casually seen it. Many persons come to my dispensary, between 100 and 200 a day, so that I cannot go through all the questions and answers in that short time to inquire into things which do not belong to the proper work of the dispensary, and these people do not wait till I have done my dispensary work, so that I have not been able to investigate matters.

4674. (*Mr. Wilson.*) Are you not in favour of the prohibition of alcohol?—Yes, most decidedly.

4675. Are you in favour of any further restriction of any kind on the sale of opium?—I am quite satisfied with the present restriction that the Government has put on it.

4676. Would you favour any restriction on the smoking or manufacturing of chandu?—I would put any amount of restriction on smoking.

4677. Would you prohibit the manufacture of chandu?—If it is possible.

4678. I observe that in your list of 215 cases there are only 3 or 4 coolies or labourers?—I have not counted them, but it can be easily ascertained.

4679. I believe that most of them are clerks or persons in tolerably good position?—Yes.

4680. Do you think there would be any difference in the effects of opium on people who are well fed and the effects on people who are not so well fed?—There would be.

4681. What difference?—It may lead to emaciation or something of that kind. I do not believe in the absolute necessity of milk being given to the opium-eater. I know at least 5 or 6 cases of persons who never take any milk. In this list there is the case of one man who takes half a tola, or 90 grains, of opium per day, and does not drink a drop of milk; he is in very good condition; indeed you may even call him plethoric.

4682. You have given us a long account of your own case; would you wish to generalise from that, and say that it would be a good thing for everybody to take opium in some way?—If there is no necessity for a person to take it why should he take it.

4683. You take it for medicinal reasons?—Of course. I began it for rheumatism.

4684. You have referred to the introduction of Railways in India as having increased the subsoil moisture; will you explain how that occurs?—The fall is towards the river Ganges, and the East Indian Railway and Eastern Bengal Railway go by the river side, and have prevented the natural drainage being effected so smoothly and nicely as it was before. The water has to stagnate or stand for a time before it can get away. The soil of Bengal is alluvial, it absorbs water very much—more easily than would be the case otherwise.

4685. Do you refer to any particular place or any particular railway or are you speaking generally?—I am speaking of the East Indian Railway and Eastern Bengal Railway in particular.

4686. Do I understand you to mean that in the construction of that Railway there were not sufficient bridges and culverts made to allow the drainage to get off properly as it ought to have been done?—At the commencement there were not as many as there should be. Even if there are a sufficient number of openings and culverts you cannot expect the water to go out as easily as it would do if the country was free altogether.

4687. Do you know that that prevails to any considerable extent, or is it only in a few odd patches here and there that the Railway interferes with the drainage?—It is throughout the land.

4688. (*Mr. Mowbray.*)—I observed that you make a great distinction between the taking of opium and the taking of morphia, and you say that morphia is always taken on medical

advice. I wish to know whether there is any law regulating the sale of morphia?—Morphia is not sold by any shop-keepers, but it is sold in the dispensary. It is not sold in the opium shops; so that every one cannot have access to it, and the people generally do not know what morphia is.

4689. Is it sold under what you call druggist permits?—I do not think there is any law to restrict the sale by licensed vendors.

4690. People have to go to the chemist to get it?—Yes.

4691. Suppose the sale of opium were restricted to places where morphia is now sold, do you think there would be a sufficient supply of places to meet the medical requirements of the people who desire to obtain it?—Do you mean for medical purposes only?

4692. For general purposes—I wish to know what you mean by medical purposes?—Its use in the cure of disease.

4693. For the cure of disease?—Yes; I call that the medicinal use. I began it medicinally, and I am now taking it as a dietetic.

4694. You don't now take it medicinally?—I don't take it medicinally; now it is only a dietetic with me.

4695. Taking your own view of medicinal use—that is, the use for curing definite diseases—are you of opinion that if the sale of opium were restricted to places where morphia is now sold, that would be sufficient to meet the requirements of the people wanting it for these medicinal purposes?—If the treatment of all the cases of diseases throughout India were in the hands of men trained under and practising the European system of medicine, of course it would serve very well; but the treatment of the people in cases of disease is not in the hands of such

The witness withdrew.

Dr. JAMES ROBERT WALLACE, M. D., called in and examined.

4705. (Chairman.) Will you state your qualifications and position in the medical profession?—I am a Doctor of Medicine, and my experience concerning the use of opium has been gained during 14 years of work in Calcutta, both in Government service and as an independent practitioner. I studied medicine in the Calcutta Medical College, and when I obtained my diplomas as a physician and surgeon from Edinburgh in 1879, I was appointed Resident Surgeon and subsequently Resident Physician to the Calcutta Medical College Hospital. I also held the appointment of Resident Surgeon to the Eden Hospital for women and children in Calcutta. Subsequently I resigned Government service and entered independent practice in this city. During these 14 years I have had numerous opportunities of observing the habits and customs of all classes and sects of the Indian people in regard to the use of opium. My practice is a large and mixed one, dealing as it does with Europeans, Eurasians, Hindus, Mahomedans, Burmese, and Chinese. I would dismiss Europeans and Eurasians by saying that I have never met an opium-user among them. I have found opium-users chiefly among Chinese, then Burmans, then Hindus, and least among Mahomedans. On an average among my Indian patients, I would say the percentage stood about thus: Chinese 4, Burmese 3, Hindus 2, Mahomedans 1. I came to know the opium-using propensities of patients casually in the course of my inquiries concerning their diseases.

4706. What is the ordinary average dose of a moderate user?—The quantity generally taken was from one to three pice worth, or from 1 to 15 grains a day.

4707. Have you known such users to increase the daily dose?—The majority of such eaters of opium had taken a fixed daily dose for years without increasing it. I found a fair proportion, who had gone on slowly increasing the dose from half a grain of opium till in a year or so they had reached the use of ten to fifteen grains daily.

4708. What is the plea under which opium is ordinarily used? Is it taken definitely for the cure of diseases among ordinary users?—The majority of such opium-eaters had begun the use of the drug under the belief that it gave them strength and acted as an exhilarating stimulant. I have found some who started the habit simply by the example of others.

4709. What are the effects of opium in the case of moderate eaters?—In treating such cases medically I have invariably

doctors; many of them are treated by Vaidas and Hakims, and many by lay people, and many by grandmothers. You cannot provide opium from dispensaries in all these cases. The European system of medicine, as I have already said, does not reach even one per cent of the total population.

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4696. For strictly medicinal purposes in the sense in which you use the word, the present facilities for obtaining morphia would not be sufficient for obtaining opium?—No.

4697. What do you say as to the further use which you call the dietetic use of opium?—It would be quite unsuited.

4698. You consider the dietetic use of opium a legitimate requirement on the part of the people of this country?—Certainly I do.

4699. (Mr. Haridas Voharidas.) Did you reduce the dose from 24 to 6 grains at once?—Yes, in one day. That was the thing I did at once. Before that I had given up 3 grains of morphia a day without any preliminary preparation.

4700. You were none the worse?—I might have felt a slight uneasiness, but that was nothing.

4701. (Mr. Wilson.) I think that this table of 215 persons was the table that you presented at the meeting of the Calcutta Society?—Yes.

4702. It is referred to in your speech?—Yes.

4703. Can you give me any idea of how many persons were present at that meeting?—It was a tolerably well attended meeting; that is my impression.

4704. Can you give me any idea of the number, was it ten or twenty, or forty?—It must have been something like twenty or more.

enjoined the stoppage of the drug, as I felt that in most cases the drug itself, or the dose taken, was incompatible with the line of treatment to be adopted. I have invariably found patients addicted to even small doses of the drug complain that they felt badly without it. Three or four days of abstinence from the drug in many cases was sufficient to lull the cravings for it. I have noticed great restlessness, digestive distress, looseness of the bowels, and severe pains about the body and abdomen attend the sudden stopping of the drug. I believe that many natives who eat opium do so under the advice of friends for its reputed relief in rheumatic pains, some bronchial affections, bowel complaints, and diabetes.

4710. What results have you observed from the effects of opium in case of malarial fever?—I have never heard any patient tell me it was taken to prevent or to cure malarial fever. I have never seen or heard of any physician in Calcutta or elsewhere who prescribes the use of opium for the prevention or cure of malarial fever. I have recently read of the good effect of opium in preventing and even curing malarial fever. I have given the theory a fair and honest trial during the past ten or twelve months, and I am thoroughly convinced that beyond relieving the bodily pains and aches of malarial fever, it in no way prevents or shortens its paroxysms. I firmly believe that the action of opium in malarial disorders, in which there is such a strong tendency to congestion of the liver, spleen and kidneys, is not only distinctly contra-indicated, but its administration in many such cases would be undoubtedly harmful. I base this opinion upon my own deliberate experience, as I have frequently found serious complications follow the use of opium when given as a sedative in cases where the liver had undergone inflammatory or degenerative change from any cause. I base this opinion further upon the teaching and practice of many able and experienced Indian physicians, such men as Norman Chevers, David B. Smith, Coates, Harvey, and McConnell, men whose lectures and practice I have attended and seen, and from whom I never heard a word of commendation for the use of opium in malarial fever; men who, as far as my recollection serves me, have always condemned the use of opium in congested conditions of the liver—a condition which sooner or later complicates every case of malarial fever. First as a student and then as Resident Physician and as Resident Surgeon to the Medical College Hospital, I had constant opportunities of seeing the practice of such able men as Doctors Chevers

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Smith, Coates, Harvey, McConnell, McLeod, Raye and others, and I never knew one of them to prescribe opium in any form as a prophylactic or as a remedy in malarial fever.

4711. Have you anything further to say with reference to your personal knowledge of the practice and the opinions of other physicians?—I can recall the frequent condemnation of Dr. Norman Chevers while Professor of Medicine, and I know of his recorded opinions against the use of opium, both in his work on "*Medical Jurisprudence in India*" and his last great work on the "*Diseases of India*."

4712. Were you a pupil studying under Dr. Chevers, or did you attend any of his lectures?—I did.

4713. Then speaking of his opinions you are speaking of an authority of whom you have a personal knowledge?—Yes.

4714. What are the opinions to which you wish to call attention?—Quoting from page 453:—"A large proportion of the inmates of asylums for natives are found to be habitual *ganja* smokers and opium-eaters, and many of these are epileptic."

4715. Does the passage you have quoted refer to smokers or eaters?—To eaters and smokers, quoting from the latter book, page 576, Dr. Chevers says of opium-eaters and smokers:—"All who have seen much of these unfortunates recognise the fact that in India and China, those habituated to the use of opium are very liable to fall victims to diarrhoea. * * * Others, especially among the Musulmans addicted to the smoking of narcotic drugs, the abuse of which brings on a debilitated state of the system with nervous tremor, and not unfrequently temporary delirium, which sometimes ends in confirmed mania, while in all, sooner or later, the habit is followed by emaciation, weakness, indigestion and fatal diarrhoea. * * * Treatment is always unsatisfactory, and but seldom followed by a thorough or permanent restoration to health. * * * Men addicted to narcotics seldom remain longer than a month or two at duty, and are at last very generally lost to the service by death or by being discharged."

4716. Speaking from your own experience, do you draw a wide distinction between the effects of eating opium in the solid form and opium-smoking?—I have very little personal knowledge of opium-smoking.

4717. Have you anything further to say from your personal experience as to the effects of opium?—While the moderate use of opium by those in good circumstances, who are able to provide themselves with wholesome nourishing food, may not afford appreciable evidence of any marked harmful result, so long as the drug is regularly taken, I have seen otherwise strong and healthy men rendered almost helpless and unfit for work of any kind and even suffering from diarrhoea and pain when deprived of their accustomed moderate dose of opium. I would assume from this that, even in moderation, the use of opium exercises a baneful influence on the human economy. I have also seen many opium sots, men who were absolute physical wrecks from the excessive and continued use of opium. I have seen such specimens in three visits that I have made to opium dens in Calcutta. A report of one of these visits I published in the "*Indian Medical Record*" for September 1892, and I tender that report as part of my evidence:—

"On the 30th of July 1892, in company with Mr. E. S. Wenger, the energetic founder of the excellent mission work among Chinamen in this city, and Mr. Henry J. Ferdinands, Manager of the Indian Medical Record Office, I visited a well-known opium den at 9, Tiretta Bazar 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 thirty men a day visited this place to smoke opium, and about fifty 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 240lb of opium were bought monthly for this den. He bought opium at Rs. 14 a pound, and, after converting it into *chandu*, sold it at Rs. 19 a pound. He paid a monthly license fee of Rs. 1,310 to Government. He sold on an average Rs. 5,000 worth of *chandu* monthly. We were next shewn 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 cauldron containing 16lb. of crude opium, to which had been added

6 lb 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 purpose of beds, with dirty oil-stained lumps of something resembling what might be intended for pillows. Here and there 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, and others were drunkenly dozing, 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 1.—A Mahomedan, aged forty, a resident of Kutch, a Cargo merchant, a thin weakly man, said he commenced smoking opium fourteen years ago. He took to it from pleasure in bad company. He did not take to 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 was once 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 Mahomedan 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 the 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 Mahomedan 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 pain 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 Mahomedan, 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 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 Mahomedan, aged forty, has been taking 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 pipefuls 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 Mahomedan, 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., and 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 quieted me. I have lost all courage, both moral and physical. I feel guilty in this matter, but

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."

4718 Have you anything to say with regard to the value of opium as a medicine?—While admitting that opium is one of the most reliable therapeutic agents known to Science to assuage pain, to calm nervous irritability in various forms and that as a sedative, hypnotic and soporific, it stands unequalled by any other drug in the physician's hands, I cannot help regarding it as inimical to health, when taken otherwise than as a medicine. I know from numerous inquiries among Indians that opium-eating is regarded as a vice, its users are ashamed to admit the habit, that its continued use causes emaciation, bowel derangement, and general vital impairment, associated with marked moral delinquency. I have also seen and treated many cases of opium-poisoning, and in many who have been rescued from suicidal death, I have learnt that opium was chosen as the suicidal agent, because of its pleasantly intoxicating effects, robbing the act of suicide of much of its terror. I cannot read daily of the numerous cases of suicidal and homicidal deaths from opium, without believing that too easy, pleasant and effective a weapon is placed within the reach of the suicide and the murderer. Having regard to all these circumstances, I am strongly of opinion that the strictest limits and safeguards should be placed upon the sale and use of opium.

4719. Have you formed any opinion as to the practicability and advisability of the proposal which has been urged upon the attention of the Commission with reference to the total prohibition of the use of opium in this country?—I think it would be an utter impossibility.

4720. Do you think it is practicable, in the peculiar circumstances of the country, to lay down regulations which would give sufficient facility for obtaining supplies of opium for medical use while limiting it to such use?—I think it is possible.

4721. Do you compare in your mind the effects of opium with the effects of alcohol?—I do. In my humble opinion there are few physicians who would use opium in place of alcohol. Alcohol is a most valuable stimulant, and opium could never take its place in the way in which Western Science has taught physicians to use it.

4722. Do you approve of the moderate use of alcohol as an ordinary article of consumption?—Under medical advice.

4723. But without medical advice you would say that it would be well for all persons to abstain from the use of alcohol?—I do.

4724. (*Sir William Roberts.*) I do not think your view with regard to the true prophylactic effect of opium differs very much from the view generally held in the profession as far as I understand it?—I believe my view is in accordance with the opinion held by the profession.

4725. As stated by your predecessor, it is not held to be a special prophylactic like quinine?—Not at all.

4726. I believe that is what is generally held in the profession, but that it does relieve the incidental symptoms of the malarial condition as an anodyne?—As an anodyne.

4727. I think I have heard it stated that it is more risky, in regard to taking malarial trouble, to go out in the morning before breakfast on an empty stomach than it is after a meal?—I believe that to be a fact.

4728. Has it struck you that opium might act as a preventive in the same way that a meal is a preventive?—I think not.

4729. Referring to what you said about Dr. Norman Chevers, what is the date of the work from which you quoted?—It was published by Churchill in 1886.

4730. You quoted a statement to the effect that a large proportion of the inmates of asylums for natives are found to be habitual *ganja*-smokers and opium-eaters: are you aware that the statistics returned by the lunatic asylums contradict that opinion?—I am aware that statistics do not make ample provision for the record of the narcotic habits of the inmates of asylums.

4731. You also quoted a passage which stated that, men addicted to narcotics, seldom remain longer than a month or two at duty, and are at last very generally lost to the service by death or by being discharged. Is that statement consonant with the facts?—I believe it is.

4732. (*Mr Wilson.*) May we take for granted that, so far as you know, it is the universal conviction of educated medical men that for Europeans opium is not an agent to be recommended for dietetic purposes?—Certainly.

4733. You have practised among the natives of India also?—Yes.

4734. And if I asked the same question with regard to them, what would your answer be?—I would say it would be precisely the same in regard to the natives of India.

4735. Did you ever hear of any medical practitioner who advised his patients to take opium for dietetic purposes?—Never.

4736. Supposing that putting the question, I were to substitute the word "stimulant" for "dietetic"?—I cannot regard opium as a stimulant in the sense in which we generally use the word stimulant. I certainly would not recommend opium as a stimulant.

4737. You have seen a good deal of malarial fever?—I have.

4738. Do I understand your statement to be that you do not believe that opium is recommended to be taken as a prophylactic or as a remedy alone?—I believe that orthodox medical men do not so recommend it.

4739. It is sometimes used combined with other things?—Possibly, for symptoms that may arise, such as diarrhoea, pains, and so on.

4740. You spoke of opium as an anodyne: am I correct in supposing that an anodyne means a pain soother?—A pain soother.

4741. Solely?—Solely.

4742. You draw a clear distinction between an anodyne and a prophylactic?—Very clear.

4743. Are you acquainted with the report of a discussion at the Calcutta Medical Society a year and a half ago on this subject?—Yes.

4744. Are you a member of that Society?—I am not.

4745. (*Sir William Roberts.*) Why not?—I was Secretary to that Society some years ago; it came to be of a very official nature, and I resigned.

4746. You were in a tiff, and resigned?—Not exactly a tiff.

4747. (*Mr Wilson.*) I suppose I may take it that you do not agree with the majority of the gentlemen who spoke on that occasion?—Certainly not.

4748. Am I right in supposing that the gentlemen of that Society represent substantially the opinion of the orthodox medical practitioners in Calcutta?—I believe they do not.

4749. (*Sir William Roberts.*) Can you quote any names in support of that?—Very recently Dr. Lall Madhab Mukerjee, a past President of the Calcutta Medical Society, and Principal of the Calcutta Medical School, called on me and gave me his deliberate opinion that he himself and the staff of the institution with which he is connected were wholly against the opinions that were being expressed before this Commission.

4750. Are they orthodox practitioners according to the European method?—Yes, they are graduates of the Calcutta University.

4751. (*Mr Wilson.*) When you say that the Society partook of an official character, what do you mean by official?—I do not like to go into details, but I may say that the Society practically expresses its views through the official medical journal, the *Indian Medical Gazette*, in which its reports appear. At the time in question it was very largely membered by officials, and less so by general practitioners. That is why in a limited sense I say that it has been largely an official society, the official element predominating.

4752. Does it represent the profession in Calcutta necessarily?—Not necessarily nor in fact.

4753. (*Mr Wilson.*) Can you clear up that point as to the number of orthodox practitioners in Calcutta? Do you know anything about the numbers outside?—Yes, I do.

4754. Can you tell us how far the society represents medical opinion in Calcutta? I am sorry that the question was not asked of those who belonged to this Society. If I must mention it, I may say that the Society numbers

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according to its last report, December 1892, 117 members, twenty-five of whom did not reside at Calcutta, but in other parts of India. *The Medical Register and Directory of the Indian Empire* shows there are 780 or more medical practitioners in Calcutta.

4755. (*Sir William Roberts.*) Qualified?—Qualified.

4756. (*Chairman.*) European?—European and Native. This Society is supposed to represent the medical profession, whether European or Native.

4757. (*Mr. Wilson.*) You mean according to the European system?—Yes; they are graduates of the Calcutta University.

4758. (*Sir William Roberts.*) What is the subscription to the Society?—The subscription for 1892 was fixed at Rs. 3 a year—it is a very small subscription.

4759. (*Mr. Wilson.*) Did I understand you to say that there are between 70 and 800 practitioners at Calcutta according to European method?—Yes.

4760. The Society numbers about 117, of whom 25 are non-resident; so that there are something less than 100 members in Calcutta?—Yes.

4761. (*Chairman.*) Yes. Out of 780 in Calcutta how many have graduated in the United Kingdom?—I could not tell, unless I went through the registered list of practitioners which is given in the *Indian Register and Directory* for 1892.

4762. (*Mr. Wilson.*) Do I rightly gather from this statement of yours that you think that this doctrine about the use of opium in malaria is a comparatively modern doctrine?—Yes, a comparatively modern doctrine.

4763. May I ask you to define "comparatively modern"?—I first heard of it in connection with the discussion at the Calcutta Medical Society when I read the report; since then I gave the theory a trial.

4764. (*Mr. Mowbray.*) With regard to the *Indian Medical Gazette*, do I understand that it is an official publication?—Official in this sense, that it is supported by Government.

4765. What is the *Indian Medical Record*?—An independent Journal, which I started 5 years ago, and which is supported entirely by the medical profession of India.

4766. I think you were in Government service yourself?—I was.

4767. How long ago?—From 1872 to 1883.

4768. Did you resign the Government service subsequently to or before you resigned the Secretaryship of the Medical Society?—That was subsequent to my resigning the Government service.

4769. When you say that many natives use opium under the advice of friends for its reputed relief in rheumatic pains, bronchial affections, bowel complaints and diabetes, does that refer to the medical use of opium?—To the medical use of opium.

4770. Therefore any provision of opium for medical purposes would, in your judgment, have to be sufficient to supply persons in that condition?—Certainly.

4771. Do you think that for the supply of people requiring it in that way, you could go much further than you have done in restricting the number of places at which it is sold?—I should not like to go into that matter, because I do not understand it. With regard to the sale of opium, I might say that it is sold for so many purposes, besides medical, that it seems to me that there is a superabundance of its supply. How that is to be restricted, I would not like to say: I cannot go into details.

4772. I want to know how, if you are to have those places opened for the sale of opium for the medical purposes which you have described, you can prevent those places being used for the sale of opium for other purposes—purely vicious purposes?—It is a very difficult matter to deal with; friends often prescribe medicines legitimately. The use of opium for the relief of pain and so on is legitimate; it is a use that will have to be met; but owing to the condition of the country, the supply of medical practitioners in outlying districts is so meagre that the people are obliged to resort to the relief which they can get at their own doors. If opium is prescribed under these circumstances, I do not know how Government is going to limit its sale in that kind of use.

4773. Can you give any practical definition of the distinction which may be drawn between persons requiring opium for such purposes as you have described and the

persons requiring it for purely vicious purposes?—I do not know how it can be defined, but it seems to me that it lies in the hands of the Government to prevent the sale for vicious purposes.

4774. We have had it suggested by some of the witnesses that persons in charge of these places should have discretionary power; do you think that is a discretionary power that could be safely given?—Such discretionary power would be worth nothing if placed in the hands of opium-sellers.

4775. (*Mr. Fanshawe.*) Can you tell us whether in the course of your own professional practice you have had any actual knowledge of lunacy caused by opium-eating?—No.

4776. You have stated that you know, from numerous inquiries among Indians, that opium-eating is regarded as a vice; will you kindly let us know to what classes you apply that?—I believe all classes; I have gained that experience during my Calcutta practice.

4777. Would you include the Marwaris?—I include the Marwaris also.

4778. They would regard it as a vice?—Yes.

4779. You have had some practice among the Chinese:—would it apply to them?—Yes.

4780. All the people among whom you have practised in Calcutta regard its use as a vice?—Yes.

4781. Do you think that among the natives, of whom you have had experience, if the use of opium were prohibited there would be a tendency to take to alcohol or ganja?—There might be.

4782. (*Sir James Lyall.*) I understand you to say that you consider that the use of opium as a drug for curing malaria or as a prophylactic against malaria is a new doctrine among medical men practising on the European system?—Yes.

4783. But is it not an old doctrine among the people of the country, among the uneducated natives?—I have never heard of it in my practice or experience.

4784. Not even among the country people?—Not among any of them.

4785. You think they never take opium to protect themselves against malaria?—I have never heard them say so.

4786. I have met at different times several persons in India who have told me that if they knew that they had to sleep out of doors or were likely to get wet without being able to change their clothes, or to be subject to any exposure of that kind, they would as a precaution take a small opium pill; do you not think that they would be right in doing that so as to keep themselves warm or prevent their getting a chill?—I would warn all persons under those circumstances to avoid that pill.

4787. (*Mr. Wilson.*) I believe you have lived most of your time in Calcutta?—Seventeen years.

4788. You do not know a great deal about the villages in India?—I know something of the villages of Oudh.

4789. Supposing any radical change were intended and it was thought desirable, if possible, to restrict the sale of opium, do I understand you to say that you see no way in which persons might be selected in the villages, having no direct interest in the sale of opium, not obtaining profit from it in any way, to whom a discretionary power might be entrusted?—Discretionary power of course differs so much according to the individual in whose hands you place it. I believe if such discretionary power were placed in the hands of one who was not interested in the sale, it would be a wise measure.

4790. Do you think that the able men who look after the Government of India would be able to devise some plan of that kind?—I think the Government is capable of meeting this evil in a thoroughly efficient way. The difficulty would only affect the present generation. Another generation would arise that would face the new disciplinary arrangement in a proper way.

4791. (*Sir James Lyall.*) Would not the man in the village be probably paid a salary, and have a stock of opium given to him to be sold at a certain price, for which he would have to account to the Government. Supposing such a man to have discretion to sell the opium when he thought it was required for medical use, and to refuse it when it was not, with your knowledge of the sort of people to be found in the villages (not highly paid or educated), do you think he could be trusted?—I do not think he could be trusted. It would be difficult to find a person who could be trusted.

4792. Could you trust them to sell the opium at the price named, or would they not put a higher price, and account to the Government only for the Government price?—Knowing as much as I do, I should be inclined to have a much better system than that.

4793. I do not see what other system you could have; even Indian statesmen cannot do more than is possible?—It would be sure to be surrounded with all sorts of fraud, and probably the last state of things would be worse than the first.

The witness withdrew.

Mr. K. G. GUPTA called in and examined.

4797. (Chairman.) I believe you desire to hand in some documents?—With Your Lordship's permission I wish to present certain papers which I have been instructed by the Board of Revenue to place before the Commission. One is a note giving an historical sketch of the law and the rules with regard to the supply and sale of excise opium in Lower Bengal; another is a short account of the system under which excise opium and intoxicating drugs manufactured from excise opium are sold in the Lower Provinces of Bengal; and the third is a table of statistics as regards the consumption and the revenue derived from opium in the several districts of Bengal in the past year 1892-93.

4798. Will you state your position in the Civil Service?—I am at present Excise Commissioner of Bengal. I have served 20 years, having come out in October 1873. During this period I have served in several districts of Bengal and Orissa in the usual grades from Assistant Magistrate to District Officer. I was Junior Secretary to the Board of Revenue for four years, and in that capacity had to deal with, among others, the Excise and Opium Departments. I have held my present appointment since March last.

4799. What are the chief stimulants in use in Bengal?—The craving for stimulants is satisfied in these provinces from three distinct sources, *viz.*, (1) country liquor (including toddy, or the fermented juice of the date and palmyra palm); (2) hemp drugs; and (3) opium. The first is preferred in dry districts with pronounced cold and hot seasons, and containing a large non-Mahomedan population, as in Behar and Chota Nagpur. The use of hemp drugs is largest in wet districts, such as Dacca, Mymensingh, and the 24-Parganas, or in malarious tracts, such as the low alluvial portion of the Bhagalpur Division lying to the north of the Ganges. Leaving aside Calcutta, where the use of all excisable articles is large, the consumption of opium is largest along the seaboard from Chittagong to Puri, with the exception of Noakhali, where the excise revenue from all sources is smallest owing to the presence of a large proportion of Ferazis, a sect of puritanical Mahomedans who are great abstainers. It is likewise considerable in districts containing a large element of Mahomedan town population as in Hughly, Burdwan, Murshidabad, and Patna, as well as in notoriously malarious districts like Rangpur, Dinajpur, Maldah, and Purnea.

4800. Have you anything to say with reference to madak and chandu?—There is very little madak consumed in these provinces. Outside Calcutta the use of madak is practically confined to the 24-Parganas, Midaapur, Hughly, Murshidabad, Maldah, and Cuttack. The majority of the consumers are low Mahomedans, and in Maldah these belong to the Jola or weaver class. The use of chandu is still more limited. In Calcutta the consumers are chiefly Chinese. The only other places where the consumption is at all large are Chittagong and Mymensingh. In 1882-83, out of 44 districts in which the province was then divided, madak was used in 40, and there were altogether 433 licenses in force. In 1892-93 it was consumed in 35 districts out of a total of 46, and the number of licenses was 263. The corresponding figures for chandu are 89 licenses in 21 districts in 1882-83, and 71 licenses in 20 districts in the past year. It can, therefore, hardly be said, as has been asserted by some of the witnesses, that the use of either drug is on the increase. The figures given above distinctly indicate considerable restriction in the past decade.

4801. You have given us the number of licenses which have been issued for the sale of madak and chandu: can you give us any statistics of the quantities of these articles that have been sold?—These are not separately shewn in the district returns; but I have the figures for Calcutta only.

4802. Will you give us the figures for Calcutta?—355 maunds and 9 seers were consumed as opium last year, 1892-93.

4794. Do you not think that when you put discretion or power into ordinary oriental hands, they would be inclined at once to see how they could make money out of it?—Exactly.

4795. Is not that the administrative difficulty of India?—Exactly.

4796. (Mr. Fanshawe.) I believe that two of the doctors, whose opinions you have mentioned (Dr. Harvey and Dr. McConnell) are the gentlemen who gave evidence before us the other day, is that so?—Yes.

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4803. (Sir William Roberts.) Crude opium?—Crude opium.

4804. (Chairman.) What are the figures for the preceding years?—In 1891-92, 360 maunds 33 seers; and in 1890-91, 335 maunds. The amount of opium issued to madak shops in 1892-93 was 28 maunds; in 1891-92, 33 maunds 38 seers; and in 1890-91, 33 maunds 22 seers; and to chandu shops in 1892-93, 36 maunds; in 1891-92, 49 maunds 25 seers; and in 1890-91, 49 maunds 12 seers.

4805. So that in regard to consumption there is a decrease in Calcutta?—Yes.

4806. Your brief historical sketch shows, does it not, that under existing arrangements the farming system no longer obtains, but that the sale of excise opium in Lower Bengal is conducted under a system of licenses, and those licenses are put up to auction?—Yes.

4807. And the issuing of licenses by auction has increased the revenue to the Government?—Very much so.

4808. And the Government has not found that the system is open to objection on administrative or moral grounds; in fact, it has been found to work generally beneficially?—On the whole, I think the system has worked very well. From an administrative point of view, I see no objection to it at all; and from a moral point of view I do not see that it is open to any greater objection than any other system that might be suggested.

4809. I observe that, broadly speaking, the quantity consumed seems to be, approximately, stationary?—I may add that in the 20 years which these statistics cover, the population has increased by 18 per cent., the revenue from opium by 57 per cent., and the consumption by 10 per cent., comparing 1873-74 with 1892-93.

4810. Measured at per head of the population, there has been a slight decrease in the quantity consumed?—Yes.

4811. (Sir William Roberts.) You say that there is a puritanical sect of Mahomedans, called the Ferazis, who are abstainers: abstainers from what?—All kinds of stimulants?

4812. From tobacco?—Tobacco I do not properly regard as a stimulant: it is so commonly used. They smoke tobacco.

4813. Do you mean abstinence from opium and alcohol?—Yes, and from hemp drugs.

4814. Is madak cheap stuff?—It is slightly cheaper than opium, because in its preparation it is mixed with guava (custard-apple) leaves; so that the amount of opium in a given quantity is really smaller than in a like quantity of crude opium. The retail price is slightly cheaper.

4815. Cheaper to the user?—Yes, cheaper than the same quantity of opium.

4816. (Mr. Pease.) Can you give any information about Calcutta separately from the general statistics with regard to Bengal?—Yes. You will find the information given in the statement that I have already put in. Calcutta is shewn as a separate district. The number of licenses for the retail sale of opium, madak and chandu are given separately. In the past year, 1892-93, there were 57 opium licenses in Calcutta, which includes the town of Howrah and the suburbs (for administrative purposes it is considered a separate district), 30 madak licenses and 11 chandu licenses, of which last only 4 were open.

4817. Will you explain why persons should take licenses when they do not use them?—The number of chandu licensee has not been altered for many years. A man pays for all his licenses, but for his own convenience he actually keeps only four shops open.

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4818. Why did you grant the licenses?—He could open all these shops if he liked.
4819. Why do you not withhold the license?—We get the license fees on account of these shops.
4820. Is it not the wish of the Government to reduce the consumption of chandu?—Yes.
4821. You grant seven licenses for which there is obviously no necessity?—That has been so for some years. The number has been kept up, not further reduced.
4822. You say that these licenses are sold by auction?—Yes.
4823. What regard is held at the auction to the locality in which the license will be used?—The site is always fixed before the shop is put up to auction.
4824. Do you mean the locality or the exact shop?—The exact shop.
4825. To whom does the shop belong?—The premises may belong to anybody. The man who purchases the license at the auction must arrange with the owner. He may make any arrangement he likes with the owner of the premises; if he fails to secure the premises, he must give up the license; he cannot use the shop.
4826. Then the man who owns these premises has special advantage?—Naturally.
4827. Does he charge an increased rent as compared with houses of the same character in the neighbourhood?—I cannot say.
4828. Is he not almost sure to do so?—I cannot say, he may or may not. I have not made any inquiry on the subject, and I am not prepared to give an answer.
4829. We saw a place the other day where chandu was being sold up a narrow passage and up some steps; is that the only place where the person who holds the license may sell chandu?—No; he makes chandu there, but he has three other places.
4830. I understood you to say that the license was granted to sell the article in one particular shop or place?—This man holds the monopoly of chandu shops; he has all the 11 shops, or rather, I should say, it is a firm. They have taken all the 11 licenses in Calcutta, and they keep open only 4 shops.
4831. Do you have any regard to the character of the man who purchases the license?—He has to produce a police certificate as to character and respectability.
4832. In the case of a person purchasing the whole of the chandu licenses what guarantee have you as to the character of the person who superintends the house?—We take a guarantee as regards the person to whom the license is given.
4833. With regard to the madak houses, how many are there?—Thirty.
4834. Are they held by separate individuals?—Yes.
4835. And they are strictly limited in the same way to the house in which the business is to be carried on?—Yes.
4836. Do you know that there is a Regulation that smoking shall not take place in connection with the houses where the license is held? How far do you interfere as to the premises belonging to those license-holders who are not immediately in connection, by a doorway or some other connection of that kind, where smoking takes place?—No such cases have actually been brought to my notice; but if any such cases came, I should try to prosecute them, if they could be prosecuted for a breach of a condition of the license.
4837. If I understand you rightly, no effort is made by Government to reduce the smoking of madak or chandu in Calcutta?—I am not prepared to say that. I do not know the actual number prior to the figures I have given which are only recent years' figures.
4838. What is the general description of the distribution of the 57 opium shops?—They are spread all over the town; they are not in any one locality.
4839. Are they more numerous in special localities?—I believe so.
4840. What is the character of the localities where they are rather more numerous?—It is according to the number of consumers in the neighbourhood.
4841. What is the social position of the people in the districts where there are the largest number of licenses?—I cannot say.
4842. Are the most licenses in the lowest parts of the town?—I do not know the localities of all the shops.
4843. Has there been any alteration in the number of opium shops in Calcutta for some years; if so, in what direction?—The number of opium shops in 1890-91 was 55; in 1891-92, 59, and in the past year 57.
4844. Why was there an increase from 55 to 59?—That I could not say without reference to the papers. It was not in my time.
4845. It is stated that under a recent rule no one is permitted to manufacture madak or chandu, even for private consumption, without a special license. Can you tell us how many special licenses have been taken out?—Only one; that is, in the district of Shahabad.
4846. There is no one in Calcutta who takes out a special license?—No. This rule has been introduced only since April last, the commencement of the present financial year.
4847. Who is responsible for the increase or the decrease in the number of licenses in the Province of Bengal and in Calcutta?—Eventually, of course the Board of Revenue; but the proposals come from the District Officers every year. The settlement proposals are submitted by the District Officers to the Excise Commissioner, and they are again considered by the Board of Revenue and finally passed.
4848. Has the Resident Magistrate power to grant the license for an additional shop or shops?—The District Officer cannot do so without the sanction of the Excise Commissioner. The matter comes up when a new shop has to be opened. It is very seldom now that a new shop is allowed in the middle of the year.
4849. (*Sir James Lyall*.) It used not to be the law in Upper India. The Collector of the day had power himself?—Most of these shops are old ones. In recent years there has been hardly any increase in the number of shops; on the contrary there has been a gradual reduction.
4850. (*Mr. Pease*.) Who originally fixed the sites?—It is impossible to say. It has come down from the administration of previous years. Many of the shops have existed for many years. I cannot say who was originally responsible for fixing them.
4851. Suppose a shop no longer becomes available, and a new one is thought desirable in the neighbourhood?—The site can be changed.
4852. Who decides what is a suitable shop?—In the first instance it is decided by the local authorities, but the matter has to come before the Excise Commissioner.
4853. In Calcutta?—It is decided by the Collector in Calcutta, and then it comes to the Excise Commissioner. But it is not merely that. There must also be a certificate from the Commissioner of Police as to the suitability of the site, and as to its being unobjectionable.
4854. I understand he does not interfere with the old sites so long as they are available, but he exercises discretion in regard to new sites?—In Calcutta the settlements are triennial. Before a new settlement is made a list of the shops has to be sent to the Commissioner of Police, and he can object to any he likes, and we are bound to listen to that objection.
4855. What is the character of the objection?—Generally on police grounds: it may come from residents in the neighbourhood, or it may be that the establishment of a shop in the neighbourhood might lead to greater crimes,—any kind of police objection.

The witness withdrew.

Adjourned to to-morrow at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

SEVENTEENTH DAY.

Friday, 1st December 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES LYALL, G.C.I.E., K.C.S.I.
 THE HON'BLE SIR LACHHMESWAR SING BAHADUR,
 MAHARAJA OF DARBHANGA, K.C.I.E.
 SIR WILLIAM ROBERTS, M.D.

MR. R. G. C. MOWBRAY, M.P.
 „ A. U. FANSHAWE.
 „ ARTHUR PEASE.
 „ HARIDAS VEHARIDAS DESAI.
 „ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

The Honourable D. R. LYALL, C.S.I., recalled and examined.

4856. (*Chairman.*) I believe you have attended this morning for the purpose of putting in a note of certain corrections which you wish to submit to the Commission in reference to a memorial presented by the missionary body to the Viceroy, on the question under the consideration of this Commission?—Yes.

4857. (*Sir William Roberts.*) I think that the quotation from Dr. Brunton is put under the head of "Opium-eating," and that it does apply to opium-eating, not mere poisoning from opium?—He did not enter into the question. He did not discuss its good or bad effects: he dismisses it in the words quoted.

4858. He does not say whether the habit is good or bad?—That is my meaning. Page 780 may also be referred to as shewing his opinion of opium.

4859. I think it is affirmed that Dr. Brunton expressed the opinion that the practice of opium-eating is beneficial in those conditions?—Under those conditions.

4860. That is a different quotation?—Yes, I referred to that as shewing Dr. Brunton's opinion on the subject.

4861. Do you refer to Dr. Brunton again except in this first paragraph?—No.

4862. (*Mr. Wilson.*) The passage quoted in the appendix to the memorial is from page 778?—Yes.

4863. And the heading is "Opium-eating" in black letters?—Yes.

4864. And it is a general statement as to its effect?—Yes.

4865. On page 777 Therapeutics begins?—Yes.

4866. Therefore I should like you to explain how you say in the quotation in question that it is a subject of Therapeutics when Therapeutics does not begin till two pages further on?—The whole book is on Therapeutics.

4867. Is that your only answer?—The book is on Therapeutics, and I say that Dr. Brunton does not go into the

The witness withdrew.

Mr. K. G. GUPTA recalled and further examined.

4875. (*Mr. Wilson.*) Will you tell us, generally, how you would describe the policy of the Excise Department in reference to the issue of licenses?—The principle of issuing licenses is to see that a sufficient number of shops are licensed to supply the legitimate demands of the different localities. With regard to the location of sites and shops, the matter is first decided by the local authorities; and every year the proposals made by those authorities come before the Excise Commissioner. After they have been considered by him they are finally submitted to the Board of Revenue, who modify or alter them as they like. Orders are then finally passed. In the case of each shop an upset fee is fixed, below which no shop is usually settled. The shops

are put up to auction annually, except in Calcutta where the settlement is triennial.

4876. Is the same principle applied to the licensing of chandu shops?—Yes.

4877. Will you explain to me how that is reconciled with what I understood you to tell Mr. Pease yesterday, that a licensee takes licenses for eleven shops, and only establishes four. If the Board of Excise, or the Excise Commissioner, thinks it right to issue eleven licenses for the legitimate convenience of the public, how do you reconcile it with the fact that they do not insist on his opening the eleven shops?—The number of shops in Calcutta has not been

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altered for many years. One man has the monopoly of all the eleven chandu shops. We give him the monopoly of these shops and take the license fees; and he is at liberty to open as many as he finds necessary within that number.

4878. You say that the policy was to meet, as far as possible, what might be called a reasonable demand?—Yes.

4879. For that purpose you issue eleven licenses and then you permit the monopolist, for his own reasons, to abstain from making any use whatever of seven of those licenses?—He pays the license fees of all the eleven shops. If he finds that he can sell a sufficient quantity from these four shops to make his business pay, we do not insist upon his opening all the other shops.

4880. Then you do not care about the public convenience?—

4881. (Sir James Lyall.) Have the public complained?—The public have not complained, and we have not thought it right to interfere.

4882. (Mr. Wilson.) Will you try and answer my question? I did not ask about complaints. I ask why you issue eleven licenses for the public convenience, and then permit the man for his own convenience, and as you have said, to make his business pay, to use only four of them?—The only reason I can give is, that when we get the license fees of these eleven shops, we do not insist on all the shops being opened.

4883. But you do not reconcile that with your statement that this is done for the public convenience?—It may be slightly irreconcilable with that as regards the particular kind of shops.

4884. In your short account of the system under which excise opium and intoxicating drugs manufactured from it are sold in the Lower Provinces of Bengal, you use the word *Sadar*—what is the meaning of that word?—It means the head-quarters of a district.

4885. In paragraph 12 you state that the sale of opium by a licensed druggist is allowed for medicinal purposes only. I think he is allowed to sell 5 tolas?—That is so.

4886. What guarantee have you that it is sold for medicinal purposes only?—We have got our own detective staff to make inquiries, and we can also judge by the quantities taken by a druggist within a certain time whether he takes it in excessively large quantities or not.

4887. But if a man comes to the druggist and says that he wants 5 tolas for medical purposes, does the druggist sell it to him, or is he expected to make any inquiry?—He is expected to make inquiries. In this case the druggist is really the native Kabiraj or Vaid; he is usually a practitioner himself.

4888. He is called a licensed druggist?—That is for the purpose of opium only. These licenses are not taken by English dispensaries.

4889. Are they not allowed to be taken?—They are not disallowed, but as a rule they only use imported opium and medical preparations of opium.

4890. The Kabiraj takes out his license as a druggist?—Yes.

4891. Then he can sell 5 tolas to any person?—Apparently.

4892. Nominally for medicinal purposes?—Yes, but we rely on his honesty; and if he is found disobeying any of the conditions of his license, of course he is liable to prosecution.

4893. Will you explain what conditions are required to be fulfilled before a man can get his license as a druggist?—It is seen whether he is a *bona fide* native medical practitioner or not.

4894. Who certifies that?—The Collector who grants the license satisfies himself as to that point.

4895. He cannot personally know who informs him?—He can make inquiries; he has the whole district establishment to make inquiries in cases of doubt.

4896. As a matter of fact, does he do so?—I suppose he does. I have not made inquiries in every district, but I suppose he must do so, otherwise, if there was any illegitimate sale by these druggists the ordinary licensed vendors of opium would be the first to complain.

4897. Am I right in believing that you were the Secretary to the Board of Revenue before you became Commissioner?—Yes.

4898. Therefore you have been familiar with this matter for a long time?—Yes.

4899. Then you can answer my question. As a matter of fact, what inquiries are made and by whom?—Inquiries are made by the Collector through his subordinate establishment. There are Excise Sub-Inspectors, and there are the police, and if the Collector personally does not know or is in doubt, he satisfies himself in any way he thinks best. In these matters he chiefly relies upon the Excise Deputy Collector of the District, and he being a native of the country is supposed to know a good deal about these men.

4900. Does the person who desires to have a druggist license make application by petition?—Yes.

4901. Are these petitions filed?—Yes.

4902. Can you give us any idea how many have been rejected?—I could not say.

4903. Perhaps you could ascertain for us?—I could.

4904. We have a return of the licenses granted. I should like to know the number refused for the last few years—say five years. It is stated in paragraph 14 of your "short account" that the sites of the licensed shops are finally fixed by the Commissioner of Excise?—Yes, under the orders of the Board of Revenue.

4905. That I presume is with a view to the public convenience. The suitability of the shop is considered?—Yes, and whether any site is objectionable from any point of view. Objections are always considered.

4906. Will you tell us what are the "rare and exceptional circumstances" referred to in paragraph 16?—If there is any change in the course of the year in regard to the population of any locality, and if there is any demand for any particular drug, an application is submitted, and that application, together with the Collector's opinion thereon, is forwarded to the Excise Commissioner, who finally decides whether the new shop is to be allowed or not.

4907. I want to know what is the reason?—It may be that a new bazar, for instance, or a new market, is opened, or there may be some sudden influx of people owing to the starting of a railway, and it may then be necessary to open a new shop. An application is made for that purpose.

4908. Will you look at sub-section 2 of that paragraph "that on each license being sold the licensee is required to pay two months' fees in advance as a guarantee against loss to the revenue from sudden relinquishment and consequent closure of the shop or re-settlement at a lower rate"; there is nothing about public convenience there: is there?—In deciding these questions of course the revenue aspect cannot be lost sight of altogether; we do not pretend to lose sight of it.

4909. I only ask whether, as a matter of fact, there is any reference to the public convenience in that passage?—No. But this is only with regard to the revenue; it is a purely revenue matter.

4910. In paragraph 18 it is stated that the licensed vendor is not to sell by retail more than 5 tolas to any person at one time; there is no restriction as to how often the person may return?—No.

4911. So that if he likes to come ten times in a day he can get 50 tolas?—Yes. In fact unless he knew the person he would not be able to find out who took opium; the names of the purchasers are not entered in his books.

4912. I think in 1891, when you occupied a different position, you wrote a letter from the Board of Revenue on this subject, which is published in a Blue Book entitled "Consumption of opium in India," presented to Parliament in 1892?—Yes.

4913. You say "chandu shops, as the extracts annexed to the memorial correctly show, are distinctly places for producing temporary intoxication. The preparation of opium, which is called chandu, is of Chinese importation. It is smoked in order to bring about a brief period of intoxication, after sleeping off which the consumer usually leaves the shop and goes back to his work." A little further on, you point out what you have already told us is the state of things at the present time—that at that time, as now, eleven licenses were issued in Calcutta, and only four shops opened. You also state "at the present moment there are scores of illicit opium dens in Calcutta (in spite of the existence of the licensed shops) that are maintained in this very way against which war is waged incessantly by the Police"?—Yes.

4914. Does that state of things prevail still?—Yes, to a great extent.

4915. As much or more?—I should say more now, since the prohibition of consumption on the premises.

4916. Is this war still waged incessantly?—To the best of our power.

4917. Could you give us any statement as to the number of prosecutions that there have been?—I have not the figures, but I can give them.

4918. I should like the number of prosecutions and the number of convictions?—I should like to say that it is very difficult to get a conviction in these cases. That is one of the reasons why our men are very much discouraged in regard to proceeding against these dens, because, as the law at present stands, I do not see how most of these men can be touched at all.

4919. You also say—"Is it not after all a very appreciable advantage to the community that by the existence of these licensed shops which heavily penalise, but stop short of absolutely prohibiting opium-smoking, the criminal classes and inevitable scum of large towns which would otherwise shun police observation should to so large an extent be focussed and brought under their direct notice"? I presume that in putting that question you would yourself answer that it was a desirable thing to have them so focussed?—Yes, that was certainly the view we held then.

4920. It appears from the next paragraph that the Bengal Board of Revenue made recommendations for restricting the possession of intoxicating drugs to one tola, and that the Government of India disapproved of the suggestion?—It has since then been approved. At present the possession of more than one tola of chandu or madak is illegal, as you will find from paragraph 27 of my note.

4921. He may have five tolas of opium and only one of chandu?—Yes.

4922. I gather that your Board desire that the unlicensed manufacture of chandu should be prohibited?—Yes.

4923. I observe that you use this language: "Should the Government see its way to prohibit the unlicensed manufacture of chandu and madak, this would materially assist in the repression of unlicensed dens, and indirectly, therefore, lead to a reduction of the number of licensed shops"?—This has since been done, but I do not think it has led to the good result that was expected to be derived from it, because, as I said yesterday, only one license has hitherto been taken under that provision. On the other hand, owing to the prohibition of unlicensed manufacture in private houses, the number of prosecutions for such manufacture has increased largely in nearly every district.

4924. Then you say: "The number of chandu or madak shops in such districts as Maldah, Gya and Mymensingh and some others, cannot but arrest attention, and it seems quite possible that something may be done with advantage to reduce their number." I think something has been done since that date towards reducing that number?—Something has been done in that direction.

4925. The number has been reduced from 81 to 71?—Yes.

4926. I gather that in the opinion of your Board the number was excessive?—Yes.

4927. Who is the officer who had the responsibility of granting this number at Gya or Mymensingh or Maldah?—The number of shops for different kinds of excisable articles are not of recent date; a large number existed in former times, but in recent years our policy has been to reduce it. I do not think that many new shops have been created; on the contrary, many old shops have been done away with. Our action in this matter in recent years has been rather by way of reduction than of creating new shops.

4928. I think you have some information to give us as to localities?—Yes, I have a map of the town of Calcutta, shewing the opium, madak, and chandu shops. (The map was handed round.)

4929. You were asked whether you knew how the rent of one of these licensed shops compared with the rents of similar houses?—I am informed that the rents of such houses are usually 50 per cent. more than the rents of similar houses in the neighbourhood; and at the time of getting the lease the man has to pay a very heavy premium also, which varies according to the nature of the shop.

4930. He pays a premium and an enhanced rent also?—Yes, about 50 per cent. more rent.

4931. Do you know what the premium is?—It varies from about 10 to 20 rupees, or even to 500 for a large liquor shop.

4932. For opium shops it is not so much?—The largest premium is paid for liquor shops.

4933. What about the chandu shops?—For those shops they do not require such a high premium as for liquor shops.

4934. (Mr. Mowbray.) You have told us that there are only four chandu shops altogether, and that there are eleven licenses; does the same thing hold good with the madak shops?—No.

4935. There are thirty of those?—Yes; the object of keeping up the number is purely a revenue one; that is, we want to keep up the entire amount of license fees.

4936. These seven houses that are licensed but not kept open pay fees as if they were kept open?—Yes.

4937. The premises are otherwise occupied?—They are not vacant.

4938. But the license is paid to the Government just as if they were opened as chandu shops?—Yes.

4939. I understand that one of your arguments in favour of keeping a certain number of licensed chandu shops open is that there you get the assistance of the people, who have these houses, in keeping you informed as to the illicit places of consumption opened in other parts?—That is one of the objects certainly.

4940. Do you think that that enables you substantially to restrict the consumption of chandu?—Very much so.

4941. Not only to benefit the revenue but to restrict consumption?—Yes, because they act as spies and informers, and they have better means of finding out the existence of illicit dens than our men have, having to deal with the consumers themselves.

4942. I suppose that the revenue of these chandu shops, if they were all suppressed, would not be a matter of very great importance?—No. In the whole of Bengal last year the total amount was for madak R79,659, and chandu R31,032.

4943. That would be a little over a lakh?—Yes. It is not the revenue that is the chief point in regard to these shops, because the revenue derived from them is really very small.

4944. You think that the loss of revenue would not be accompanied by a smaller consumption but by a larger consumption?—It is very probable.

4945. Would it be possible to keep open these clubs and shops for the use of Chinamen only in Calcutta?—It could be tried, but I do not know how far it would be successful. The four chandu shops here do not supply the wants of the Chinese only: there is a large class of Mahomedans and others who also patronise these shops.

4946. How do you enforce the provisions with regard to the manufacture of madak and chandu for domestic use? Are they of long standing?—They have only been introduced since the 1st of April last.

4947. Have you had sufficient experience to say whether it is possible to enforce them?—No, so far I do not think we have succeeded very well. From every district we are having reports of a very large number of prosecutions for private manufacture and consumption. The difficulty is to get hold of the more influential people who make their madak at home. It is generally the poor people whose houses are quite exposed that are got hold of by our men. I think this order has led to a good deal of oppression in one sense.

4948. You say that if the chandu and madak-smoking were stopped, the loss of revenue from licenses would not be great; would it affect what you call the revenue from the duty on opium?—I do not think it would very much, because the consumption of opium in the shape of chandu and madak is not very large.

4949. May I take it that supposing it were thought desirable to close the chandu and madak shops so far as revenue goes, it would not be a matter of much importance?—No.

4950. The revenue, such as it is, goes to the Government of Bengal?—No; one-fourth of the excise revenue goes to the Government of Bengal, and three-fourths go to the Government of India. I do not know how far it will be practicable to prohibit madak-smoking and chandu-smoking altogether. We may prevent the licensed manufacture and sale, but whether we can stop private consumption at home is another question; I do not know that it would be possible or feasible.

4951. Would it be more difficult to stop private consumption at home than to prevent the manufacture?—Both private manufacture and consumption would be more difficult to suppress. As regards licensed manufacture and sale, we can always stop that.

4952. (Sir James Lyall.) You said that you relied on the druggists' honesty; I suppose your main reliance would be upon the limited supply of opium?—Yes. The figures will shew that these licenses are not generally used as a

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cloak for illicit sales, because it is with the greatest difficulty that we can induce practitioners to take out licenses, and the number instead of increasing has a tendency to decrease.

4953. Why?—Because these people do not care to take out licenses.

4954. How much have they to pay?—It is a very nominal fee, only Rs 1 a year.

4955. Why are they allowed to sell five tolas?—It seems a very large amount for the druggists to be allowed to sell?—It is five tolas in the case of ordinary opium vendors too, and no distinction I suppose is necessary.

4956. You are sure that it is five tolas in the case of druggists?—Yes.

4957. With reference to the eleven shops for the sale of chandu, I suppose the contractor took the whole eleven though he only opened four to prevent other people getting the other seven?—That is so. Of course I cannot be sure whether other people would have come forward. The competition is very limited in the case of chandu shops, because they are only kept by Chinamen.

4958. In your official letter referred to just now, you state that madak and chandu are used for temporary intoxication which is slept off; what do you mean by intoxication?—Temporary or partial insensibility. They simply lie down for a little while.

4959. Is that based upon your personal knowledge and experience?—No.

4960. What sort of distinct intoxication or insensibility follows opium-smoking?—I have not seen chandu-smoking. I have seen madak-smoking.

4961. And would say that smoking is followed necessarily by intoxication or insensibility?—No, in the few cases that I have seen the men simply fainted down; they smoke and sit down quietly and talk.

4962. (Mr. Pease.) You said that in the district outside Calcutta the licenses were put up to public competition, but that such was not the case in Calcutta?—Yes, in Calcutta, too, but the settlement here is every three years and in the districts outside Calcutta once a year.

4963. Did you not say that in Calcutta it was done by private negotiation?—No, I do not think so.

4964. Does the same system exist in Calcutta as in the outside districts?—As regards competition certainly.

4965. (Chairman.) You have given us a good deal of information with reference to licenses for the retail sale of opium and chandu and as to the premiums and increased rentals which are paid for such shops; does the Government recognise that the licensed holders have any vested rights?—Not in the least.

4966. If you thought fit to close all or any of these shops, there is no claim on Government for compensation?—None whatever in the least; even an existing license can be cancelled by simply returning the advance fee and giving sufficient notice, 15 days or a month: that is all the liability that is incurred.

4967. If you have reason to believe that any of these shops are not conducted in a proper way, you withdraw the license?—We can, and we do in some cases.

4968. You would not hesitate to do so if you thought that the license-holder was guilty of misconduct and deserved punishment?—Certainly not; there is no vested interest recognised by the excise administration.

4969. (Mr. Pease.) The owner for the time being of a licensed house has the value of his property increased by 50 per cent?—Yes, but the same shop is utilised for other purposes when it is not taken up by a licensee.

4970. (Mr. Wilson.) You spoke of the difficulty in getting druggists to pay for licenses; they ought not to sell opium without it?—They ought not to; but they take only small quantities from the vendors and utilise it in the medicines, and we have not always the means of detecting that. We want them to take out licenses for the purpose of registration more than for revenue.

4971. (Mr. Mowbray.) I observe an extraordinary variety in the number of these druggists, varying from 2 in one district to 240 in another district or division?—In one district it is said that many people take out a license, because it is supposed to give them a certain position, as much as to say that they are recognised by the Government. It also depends on the activity of our own men in hunting up those men who do not take out licenses.

4972. Do you instruct your officers to keep their eyes on these people?—That has been done several times by special circular.

4973. So that you reap a crop of license fees?—There is not much in that—very little.

4974. But there is a considerable number?—Yes.

4975. (Sir James Lyall.) You are a highly educated man, and have been both in England and India, and being a native of India you know more about the habits and customs of the country than any of us, so that your opinion is of considerable value. What do you think as to the effect of the moderate use of opium in Bengal?—The moderate use of opium—and the great body of consumers in Bengal are moderate in its indulgence—is not known to have any prejudicial effects physically or morally; on the contrary, the common belief is that after middle age, moderate use helps to prevent waste and to keep the mental and bodily faculties unimpaired. Many pundits and other literary men habitually use opium without showing any sign of deterioration or loss of mental vigour. The moderate consumer is a sober, steady and respectable member of society. The opium habit seldom leads to crime, and in this respect it is far superior to addiction to alcohol. The drug is taken in the solitude of home, and there is no inducement to excess such as is afforded by the evil associations of a grog-shop. To my personal knowledge several promising young men have succumbed to the effects of excessive drinking (chiefly of imported liquor), but I do not know of a single case of death from habitual intemperate use of opium. The opium habit is also less degrading than, and does not cause so much loss of self-respect as, indulgence in liquor. The effects of chandu and madak-smoking are, however, distinctly harmful in the case of Indians, specially when they are unable to obtain nourishing food. Opium-eating is not looked down upon, nor does it cause loss of respectability. But smoking chandu or madak is regarded as a degrading habit.

4976. Is not the feeling against smoking chandu and madak among Indians to a certain extent, or to a large extent, dependent upon the bad character of these licensed houses and the bad company in them?—Not that alone, but the chandu or madak-smoker is usually known by his appearance, and he is also generally believed to have deteriorated in many respects.

4977. Do you think that applies as much to the man who smokes in a private house, as to the man in a public shop?—Yes, I think the effects of madak or chandu-smoking in this country cannot well be concealed.

4978. Do you think it has the same effect on the Chinese?—I have no knowledge of the Chinese.

4979. You have seen England?—Yes.

4980. You have seen the excessive use of stimulants and intoxicants, how would you compare the two?—I should say that the evil effects of alcohol are certainly a great deal more prominent than any of the effects of opium-eating.

4981. Do you think that the growth of the poppy and the manufacture and sale of opium in India should be or could be prohibited?—I do not consider that the growth of the poppy and manufacture and sale of opium in British India should be prohibited. From time immemorial the poppy has been one of the staple products over a large area, and to stop its cultivation would seriously disturb the agricultural economy of a large part of the country. On the other hand, prohibitive measures adopted in British India would be quite ineffectual so long as the growth and manufacture of the poppy could not be stopped in Native States. In several of them there is already a large and flourishing trade in opium, and other States in which there is no cultivation at present would take to growing it not only for consumption within their own border, but also for the purpose of smuggling into adjoining British territory. A very large establishment would be required to watch the frontier against such smuggling, and apart from the question of cost which must be borne by the general taxpayer, this must entail considerable annoyance and harassment to innocent people. Enforced abstinence from opium would in all probability lead to indulgence in other stimulants, such as ganja or country liquor, and in neither case would the result be satisfactory.

4982. (Mr. Wilson.) Let me ask your opinion as to the use of opium. If you had two or three sons growing up to maturity, would you regard with complacency their taking a daily dose of opium?—No, nor should I if they took no liquor.

4983. (Mr. Fanshawe.) It has been stated that there is a growing tendency among certain classes of native society to use alcohol in excess. Have you any experience on that point?—Yes.

4984. Do you think there is any such general tendency?—There is such a tendency.

4985. Is it marked in Calcutta itself?—Of course in Calcutta the population is larger, but I should say that in the districts also there is that tendency; it is more prominent in Calcutta on account of the population being larger.

4986. To what classes of native society does this extend?—

The witness withdrew.

Mr. E. V. WESTMACOTT called in and examined.

4989. (Chairman.) Will you kindly give us the particulars of your service in this country, and state the position which you occupied and which gave you the opportunity of forming your judgment as to the matter referred to this Commission?—I have served for more than 30 years in the Bengal Civil Service in the Lower Provinces of Bengal. I was for two years in Backergunge, in Eastern Bengal, then for some months in Cachar, which is now in the province of Assam; then I served for two years in the division of Chota Nagpore, being for part of the time in charge of a sub-division. After five years' service, I was appointed to Dinapore, in the Rajshahye Division, where, with the exception of 15 months' furlough, and other short intervals, I remained as Joint Magistrate or Collector for nearly ten years. On returning from my second furlough, I was for two years Collector at Noakhally, and for one year Collector at Dacca, both districts being in Eastern Bengal. During the last ten years I repeatedly acted as Commissioner of the Burdwan and Presidency Divisions, as Inspector-General of Jails for twenty months, and as Commissioner of Excise for four years. I am now Commissioner of the Presidency Division.

4990. Having had ample experience, what is your conclusion as to the effects generally from the consumption of opium, physically, mentally and morally?—I should draw a distinction between the smoking of opium either in the form of madak or chandu, and the eating of opium. I should say that the smoking of madak or chandu is somewhat deleterious in all cases, but that opium-eating is rather beneficial than otherwise. I have known a great many men amongst my subordinates, past middle age, who took opium regularly and who did their work extremely well. I have heard from natives that a man who has nothing to do, living on his rents, may take to opium-smoking, with the idea that it will incapacitate him for work, but as regards laborers, I have talked with them after they have been smoking a pipe and were coming out of madak shops, and they have spoken to me clearly and intelligently. They have said that they had done their morning's work, and were going back to do more work and were far from being incapacitated. Among the educated classes I should say that it does interfere with a good day's work.

4991. Have you anything to say to us as to the age at which it is customary among those who use opium to resort to that practice?—The habit is generally commenced after the age of 40, it is unusual for a man to take opium below that age.

4992. Do you think that it is then taken generally as a remedy for illness or disease?—Not always illness or disease, but on the ground of some physical discomfort or want; they feel that they want some stimulant; it does not always amount to disease or illness. In many cases it does; it is often taken in the first instance as a remedy for diarrhoea, and there is a general feeling that it is a good preventive for rheumatism.

4993. Do you consider that the use of opium may be fairly described as a vicious indulgence?—I cannot look upon it as a vicious indulgence. I consider that the abuse of alcohol is vastly more common among those who use it than the abuse of opium among its consumers. I may say that I listened to the evidence of the Honourable Mr. Lyall who said that he knew no cases in which men have disgraced themselves and become incapacitated for work by opium, and that he had known many cases in which that result had been produced by alcohol; my experience quite corroborates that.

4994. Do you trace any connection between the use of opium and geological or climatic conditions?—Distinctly so, the use of opium is confined, I may almost say, to the alluvial mud soils. Where you get higher or drier soils the people take to alcohol either in the form of spirit or of tari.

As regards imported liquor, it extends generally to the educated classes.

4987. Are they largely taking to the use of imported liquor?—Yes, I know of two or three cases that I recall to my mind even now where young men simply died from excessive drinking.

4988. You think there is a general tendency amongst the educated classes to take to imported liquor?—Yes, amongst educated classes.

4995. Exception has been taken before this Commission and elsewhere to the encouragement which the Government has given, or is alleged to have given, to the cultivation of the poppy by a system of advances, what do you say on that point?—With regard to the growth of the poppy and the making of advances, I think that there are very few people who deal in country produce without making advances to the cultivators either themselves or through middlemen.

4996. If any other kind of crop were cultivated, whether for the Government or for other persons, you say that advances would in such cases be equally necessary?—Certainly. With indigo it is distinctly the case.

4997. What is your opinion as to the effect which would be brought about in Lower Bengal if the use of opium were prohibited for any other than medical purposes?—I do not think that the consumption of opium in Lower Bengal would be materially affected by the prohibition of its use for other than medicinal purposes, because no one who wished to use it from the motives which I believe to be most common, would experience any difficulty in finding a medical practitioner to prescribe it for him.

4998. In your view prohibition for any other use than medicinal use would be ineffective in a moral point of view?—I think it would be entirely inoperative.

4999. What is your opinion as to the feeling which would be entertained by the natives of Bengal if the Government were to interfere in a rigorous manner with the use of opium?—There would be strenuous opposition on the part of the natives, not only on account of the loss of the drug which they consider beneficial and the necessity for replacing the opium revenue by means of other taxation, but especially because the missionaries have identified themselves with the anti-opium agitation, and because the natives would therefore look upon the prohibition of opium as associated with a movement for the promotion of Christianity. This is a new light to me, but it has come to my notice several times within the last two or three weeks.

5000. Thus far I have been questioning you with reference to the use of opium as an edible or in a liquid form; do you draw a wide distinction between its use as a dietetic and the smoking of opium, more especially in the form of madak or chandu?—Certainly.

5001. In the form madak and chandu, you recognize, do you not, that opium may be highly deleterious?—Certainly, when used in excess it may be highly deleterious, and I do not think that any one would pretend that he smoked it for medicinal purposes.

5002. Is the effect of smoking chandu practically a temporary intoxication?—My inquiries made some years ago on the subject shewed that there was a difference between madak and chandu-smoking; the madak-smoker would get up and walk out just as an English workman would go out after a pot of beer; but the chandu-smoker requires sleep before he is fit to go about his business.

5003. After smoking chandu, the smoker is temporarily incapacitated?—He needs some sleep. I do not know whether it would amount to intoxication,—I am not competent to say.

5004. In short, the smoking of madak, and more particularly the smoking of chandu, is, in your view, an objectionable practice?—As regards Chinamen, I believe that smoking chandu is their usual form of smoking or taking opium. I think it might interfere with their work, in the same way as the eating of opium would interfere with the work of the inhabitants of Bengal. The prohibition of chandu would do no harm whatever in Bengal; it would be beneficial.

5005. We have had much evidence before us to that effect. Such being the results of the smoking of madak and chandu, what was your policy as Commissioner of Excise, with regard to the number of licenses which you issued?—My

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Mr. E. V. Westmacott. policy was to reduce the number of licenses as much as possible, without failing to meet the demand in any locality in such a way as to induce smuggling. If I found smuggling going on, I should think that I ought to have a shop somewhere in that neighbourhood.

5006. (*Sir James Lyall.*) Are you referring to chandu or opium generally?—I am speaking of the licensing system generally.

5007. (*Chairman.*) I was desiring to confine my questions to licenses for the smoking of madak and chandu.—I reduced them as much as I could. I took charge of the Excise Department with a system which had been inherited, and I introduced change very gradually. I find, looking at the figures, that I reduced the number of licenses from an average of 374 for the five years up to March 1890 to 263 up to March last for madak; and for chandu from 89 licenses to 71. The number of districts in which licenses were issued was reduced from 38 to 34 in the case of madak, and from 23 to 20 in the case of chandu. There were absolutely no licenses granted in the remaining districts.

5008. Do you think it is practicable to go further in the reduction of licenses of that character?—It is a difficult matter to say, because it would involve legislation. If we could get effective means of stopping smoking in unlicensed premises, I certainly would go further, but everything we do in disestablishing licensed places, only throws more trade into the unlicensed places. Besides that, these who hold licenses, and are no longer allowed to have smoking in their shops, have got places not very far off in a back lane or somewhere, dependent upon their shops, where smoking goes on just as much as it did in the licensed premises. My men frequently went into unlicensed places and found smoking going on, but it was impossible to prosecute, because we cannot prove sales. I do not see how we can deal with it. If we find 20 or 30 people sitting and smoking in the same place, and if they said they brought their own supplies with them, as they do say, I do not see how we could interfere. By closing licensed shops for smoking, we have thrown it into unlicensed shops. I was thinking of doing something in the way of insisting upon airy and wholesome premises, but that of course was stopped after the prohibition of smoking.

5009. As an item of revenue the sum obtained by Government for the issue of licenses for chandu and madak shops is quite unimportant, is it not?—A little over a lakh of rupees. I see that we ran up the average fee per license for both madak and chandu. The average fee per license for madak before 1890 was 227 rupees. It has gone up to 302 rupees; and for chandu it has gone up from 380 to 437. I have steadily gone in for the policy of raising the fees for licenses.

5010. Speaking as an officer of the Government, do you say that you would be glad if it were practicable to prohibit the sale of madak and chandu, but that you believe it to be impracticable?—We should give up the consideration of revenue altogether under this item if we could succeed in stopping it. The reason why we have gone no further in the matter is because it would simply throw it into the hands of unlicensed traders and encourage smuggling.

5011. Looking at the opium question in connection with revenue, do you consider that the policy of the Government should be to treat the revenue from opium as the Home Government regards its revenue from alcohol?—Yes, I should say so.

* 5012. You do not consider that the one article is more injurious than the other?—Certainly not.

5013. Both are luxuries at the best?—Yes.

5014. You think the Government would be doing well to check undue consumption of such an article?—Yes.

5015. Inasmuch as you cannot prohibit its use, you consider it is the policy and duty of Government to get as much revenue out of it as it can?—Certainly. There is one point which I observed this morning in looking up the figures with regard to chandu. I find that there is not a single license for the smoking of chandu issued in the three districts of Orissa, although it is the largest opium-consuming tract in proportion to population that we have in this province.

5016. (*The Maharaja of Darbhanga.*) You say in your statement, "With reference to the fact that opium is the only article of country produce for which Government makes advances to cultivators, I remark that

it is the only kind of country produce which Government receives, and that it is equally customary for dealers in other produce to make advances." Is it not the custom for the Government in making these advances not to charge any interest; and if opium cultivation were abolished, do not you think it would have the effect of driving the ryots into the hands of the village mahajans?—My opinion upon such a subject is a very general opinion. I have never served in an opium-growing district, and if you would allow me, I would rather not pretend to give information upon a subject of which I know very little.

5017. (*Mr. Pease.*) In your opinion, is there any connection between the large consumption of opium in Orissa and the fact that it was one time an opium-growing district?—I should say, absolutely none, because our opium-growing districts are the smallest opium-consuming districts.

5018. To what do you attribute the large consumption of opium in Orissa?—To the nature of the soil. Malaria so affects their constitutions that they feel a necessity for it more than any other districts.

5019. Is it not because you think the people of that district have adopted the habit?—They would not have adopted the habit in consequence of it being an opium-growing district.

5020. We know that in different parts of the United Kingdom there are different practices with regard to the character of the stimulants that are taken. May it not be possible in different parts of India that the consumption of opium is more a matter of custom in the district than anything arising from the nature of the soil or climate?—If you went through the figures of the consumption, and comparing them with what you know of the soils of the districts, found that there was a general connection between the use of opium and the nature of the soil, you might think that it had something to do with it.

5021. We have evidence that there is a very large consumption in the hill districts. Is it not also the case that there is a very large consumption in some of the districts which are low-lying and more malarious?—I have had nothing to do with hill districts except Darjeeling.

5022. I mean not in this district specially, but with regard to the Sikhs and Rajputs?—I could not tell you anything about that; my experience does not extend beyond these provinces. I am only comparing the consumption in the Bengal districts, one with another.

5023. You do not claim that opium is taken as a prophylactic?—I prefer to leave that to medical men. I have talked to a great number of natives; and in every case the information I have received corresponds very closely.

5024. Do you think there is any increase in opium-smoking in the aggregate, because opium-smoking takes place more extensively upon unlicensed premises?—No, I should not say so. I have no reason to say that it has been stimulated.

5025. In your statement you recognise that the missionaries have identified themselves generally with the opium agitation?—It has been brought to my notice lately.

5026. Has not the result of their experience, through mixing with the people, been that they have found that opium is injurious both to health and morality?—I should look upon information collected by missionaries with very great suspicion, not that I think they would intentionally mislead any one, but I think they take information very rashly and without proper check. That is my experience, not only upon this subject, but upon other subjects.

5027. You recognise that they would be actuated by the desire of promoting that which is best for the interests of the people they are labouring among?—Undoubtedly; but I should doubt the accuracy of their information.

5028. (*Mr. Wilson.*) In reference to the point just raised, is there any class of persons in this country whose express business it is to mix and converse with the people so much as the missionaries?—I should say that there are certain classes with whom the Government official who goes about on tour comes into contact that the missionaries have very little to do with, and amongst whom they are unlikely to get converts.

5029. If a Government official, whether of high rank or very subordinate or inferior position, is doing his duty, he has a variety of regular routine duties to go through, and he can have comparatively little time to gossip with the

* Note.—The witness explains that by "the one article" he meant opium.

people about opium, whereas a missionary, if he is doing his duty, mixes with the people and talks with them about their vices, their morals, their religion and everything else, and generally speaks to them in a different way from anybody else?—I should say that the district official who did his duty would understand much better how to get information from the people than any other class of men. I have been 30 years in the service, and from the first it has been my duty to go about among the people. Even lately I have sat down several times in licensed shops and talked with the people who are there. I should say that we know much better how to get information from the people than anybody else, because we meet with far more varied classes. In my opinion there are classes with whom the missionary has very little to do.

5030. You have been asked a variety of questions with reference to the smoking of chandu and madak: may I sum it up in saying that you consider these are distinctly apart from the habit of opium-eating, and that the smoking of madak and chandu are distinctly bad and indeed disgraceful. Is that right?—Not quite. I should be quite prepared to learn that chandu-smoking amongst the Chinese might not be deleterious; but amongst the people of Bengal I consider that it is. As regards madak among the educated classes, I should say that it was more or less a vicious indulgence, but amongst the hard-working classes it may sometimes be really a very legitimate stimulant. I would not say that madak-smoking in every case is deleterious.

5031. In the letter which you wrote on the 19th February 1891, you refer to the vice of opium-smoking. You say, "I am at present of opinion that the vice of opium-smoking would be fostered rather than checked by closing licensed shops and driving smokers to secret places to satisfy their terrible craving?"—I have since seen reason to modify that opinion. I doubt whether it is in every case a vice.

5032. In the same letter, a little further on, you complain a great deal that the magistrates in cases of prosecution inflicted inadequate fines?—It has been a very great difficulty in the excise administration.

5033. Does that continue?—I have not been in charge of the Excise Department for the last nine months, but I am afraid it does continue.

5034. I do not understand the exact subordination of the various officers and the interdependence of the different bodies, and so on; but is there no way in which that having been brought to public notice, the magistrates could be brought a little more into conformity with the necessities of the case, so as not to nullify the action of your Department?—That has been a question which has lately been much before the public, and there has been friction between the Government of Bengal and the High Court upon the subject. In my position, however, I would rather not give an opinion upon the subject.

5035. There is another point which I have found some difficulty in understanding. In the same letter you refer, as many other persons have referred, to opium of inferior quality and to good opium; does that refer to harmless adulteration or the what I might call injurious adulteration; how would you describe the difference between inferior opium; is it a question merely of flavour, or a question of strength, or of the actual ingredients?—I referred at that time to the difference between factory opium and to opium in the state in which it is brought in by the cultivator. In some cases it is purposely adulterated in order to get more money for the inferior product, but in other cases the adulteration is only due to carelessness in the preparation, to dirt, and so forth. I was not speaking of adulteration as making it deleterious, but rather in the sense of its being in the rough and crude state.

5036 Further on in the same letter you said, "We have also to consider the consumers of opium in the malarious alluvial tracts which form a great proportion of the area of those provinces. The use of opium by these people is not so much a vice as a necessity. Their vegetable diet would not keep them alive without stimulants, and I doubt whether it would be for their benefit to stop their opium and drive them to ganja or spirits." Are you aware that we have had a great deal of evidence, some of it yesterday, to the effect that the use of opium in some of these malarious districts is very limited, and limited both as to the number of persons who take it and as to the quantity they take, and especially in the case of women: I do not know whether you can qualify what has been said?—I think the reason why it is not used more than it is on account of the price. It is a very costly drug, whereas for opium brought into the factory the cultivator

receives only Rs. 5, the retail price in Calcutta is Rs. 15 and according to my most recent inquiries in the district round about it is Rs. 34. If the Government were not to interfere with it, and the drug produced by the cultivator went into the market, it would cost from about one-sixth to one-ninth of what it is now. If it were cheaper undoubtedly more people would use it.

5037. I am afraid I did not make myself clear. My point is that a good deal of the evidence we have had shows that the consumption of opium by the cultivator is really very small, and therefore he manages to live. You spoke of it as a necessity. Do you wish to say anything further about that?—I answer by saying that I admit the use of it is not so great as it would be, considering that it is to a certain extent a necessity; and the reason of that is because the price is very great. If it were cheaper, it would be far more extensively used.

5038. (Mr. Mowbray.) If your main object were the preservation of the revenue, is the present system of licensing which we have had described the policy which you would adopt?—Are you speaking with reference to madak and chandu only, or as regards the licensing system generally?

5039. With regard to the licensing system generally?—When I gave over the charge of the department, I had not worked up the licensing system on the lines upon which I was working to the point at which I arrived. Up to the time when I took charge the usual manner of fixing the upset fee for a license before the auction was to take the average of what had been actually paid for the license during the last three years. But when I came to examine this, I found that the fees compared with the consumption of opium or alcohol or whatever it was were disproportionate. One man might be paying Rs. 10 or 11 for a gallon or a seer, while a man a couple of miles off was paying only Rs. 2. It was my policy to raise the fees as much as possible to an equal proportion in each district per seer or per gallon, or whatever the measure was which was taken as the unit. After four years I had not succeeded in working that up. I should have tried to make the fees uniformly proportionate to consumption as far as I could. I should have taken the average consumption in the last few years, and fixed the upset fee at so much per gallon or per seer upon that consumption. When I took charge, the Excise Deputy Collector who was in charge of the auctions was very much afraid of being blamed if he did not succeed in making his settlement; and if he found the upset prices fixed were not given, that the bids did not amount to them at the auction, he would come up with a most plaintive request to be allowed to reduce them. That was generally granted. The consequence was the fees were not what the revenue authorities fixed, but what the vendors chose to give. Latterly, however, it has been much more what we chose to fix, and if they did not choose to give our upset price, we did not give them the license. That is the reason why the number of shops has been reduced,—partly that and partly because I struck them out of the list where I thought they were not wanted.

5040. I want to draw your attention to another statement of yours on page 71 in the Blue Book "*Consumption of opium in India*," and I should like to know whether you still wish to put that before the Commission as your view of the present policy. You state:—"I feel confident that by reducing the taxation on opium, or any other intoxicating drug, and by increasing the number of licenses for retail sale, I could increase the revenue to an enormous extent, whereas the policy which I am carrying out, in accordance with the wishes of the Bengal Government, is the very opposite of this." May I take it that the policy of the Bengal Government is to regard the revenue point of view as only one portion of this licensing?—That was distinctly the instruction that I received.

5041. Therefore, if you maintain the licensing of chandu and madak shops, it must not be concluded that you do it solely from the point of view of getting a certain number of fees, which after all are not a large amount for the revenue?—Certainly.

5042. Have you formed any opinion as to the effect of reducing the quantity of madak and chandu which any individual is allowed to possess?—The reduction in the quantity has been since I made over the charge of the Department. I cannot say I have any information to give upon the subject. I think it would make it easier to deal with unlicensed sales. When a man was allowed to hold 5 tolas without a license, it was certainly more difficult to catch him than when that quantity was restricted to 1 tola.

5043. You considered it rather a corollary of closing licensed premises for the purpose of smoking?—I did.

Mr. E. V.
Westmacott.

1 Dec. 1893.

Mr. E. V. Westmacott. 5044. As rendering the work of the police in interfering with unlicensed rooms more easy?—Yes.

1 Dec. 1893. 5045. You cannot suggest any form of words, or any draft, which would possibly cover unlicensed premises in such a way as to bring them within the law which now applies to licensed premises for the purpose of smoking? You said you would be glad if you could do it; have you any practical suggestions to make as to how to do it?—No. I have often thought it over; but I do not see how it is to be done. We have had the same difficulty as regards alcohol. We had what they call German Clubs, where men sit and drink. We know them to be nothing but drinking shops, but we cannot touch them because we cannot prove sales.

5046. Perhaps you have heard that there is the same difficulty in England?—No, I know nothing about England.

5047. (*Mr. Fanshawe.*) With reference to your statement as to the connection of the opium habit with geological and climatic conditions, do I understand that you are referring to the Lower Provinces only?—The Provinces under the Lieutenant-Governor of Bengal.

5048. Have you had any personal experience of Orissa?—No.

5049. Have you studied the diffusion of the opium habit in that part of the Province?—It has been my duty to watch the consumption.

5050. Have you studied the diffusion of the habit so as to be able to offer an opinion as to why it should be largely diffused there?—No.

5051. According to statements that have been placed before use the only places where chandu is consumed to any extent outside Calcutta appear to be Mymensingh and Chittagong: can you tell us the reason for that?—I am unable to explain why the number of licenses should be so large as it is in Mymensingh. In Gya, where there is a large consumption, I can understand it, because the place is full of vice. Every form of vice, I should think, is rampant in the city of Gya owing to the priests.

5052. Are there a number of Chinese in Chittagong?—Yes.

5053. That would not apply to Mymensingh?—No, as far as I am aware of. I am puzzled to know why there should be six licenses in Bhagalpore. I can give no reason for it. It is a matter I should like to inquire into. Murshidabad I can understand: that is another large city.

5054. (*Mr. Pease.*) You have stated that there is a great deal of vice in Gya. We were informed by the last witness that where there is a chandu shop, rogues and vagabonds congregate. Is it not possible that if you have a great number of centres, you will have a great number of rogues and vagabonds?—I am afraid the rogues and vagabonds in Gya are the priests of the shrines. I do not think they are attracted by the chandu shops. There is another point with reference to Gya. It is a Buddhist place of pilgrimage. I dare say a good many Chinese may go there. It is a very vicious place indeed.

5055. In answer to Mr. Mowbray, you said that you did not license places in regard to revenue. Have you any other ground for giving eleven licenses for chandu shops in Calcutta when only four are required by the licensee?—I am afraid that that is indefensible. The reason is that the settlements only take place once in three years, so that we have not been able to make reforms and gradual changes as we have done in the rest of the province. I have had only one settlement there, but I had one every year in the rest of the province.

5056. When was the last settlement?—In Calcutta, I think the last triennial settlement was in March last.

5057. Do you know whether there were only four before that settlement: we were informed that there had been eleven licenses given, but that only four shops had been opened for a considerable time past?—There is very great difficulty in a matter of that kind in this country. You may do everything you possibly can to prevent monopoly, but a man takes the shops in the name of his friends, and there may be a monopoly with which you have no power to deal. It has always been practically a monopoly.

5058. (*Sir James Lyall.*) Were the magistrates who gave such inadequate sentences in the cases of opium-smoking prosecutions Europeans or Natives?—Both. It has been specially brought to their notice by the excise officers. The magistrates, however, have spoken sharply about it, and say that they would not be dictated to by revenue officers. It has been brought to their notice that a man

has been convicted again and again, but the magistrates have repressed such observations.

5059. I suppose the great majority of such cases are tried by native magistrates, are they not?—I think not. I should say that they were about an equal number, Natives and Europeans. We certainly have shops both in the southern and northern divisions of Calcutta.

5060. I am speaking of the prosecutions in the province generally?—I had sufficient power and influence in the province generally to be able to bring this matter forward. I could, through the Collector, who is also a magistrate, draw attention to the inadequate sentences on the part of the subordinate magistracy. I am speaking of the native magistrates; but our complaints are principally in Calcutta.

5061. You spoke of fixing the license fees for the sale of opium: this was the upset fee, was it not?—Yes.

5062. The actual fee is fixed by auction?—Yes, by auction, above the upset price.

5063. Was it usually fixed by auction in the end, or was it usually the upset price which determined it?—It is several years since I held an auction myself. I should say that competition is rather rare. As a rule it is the man who has had the license before. It is a question whether he will give your upset price or not. There is competition sometimes, but as a rule it leads to the shop being thrown up. Two enemies will bid, one against the other, and they run the price up to an impossible fee. I think myself that the auction system is a mistake.

5064. It has been urged against the auction system, and the same argument would apply against a high upset price, that it brings a great pressure upon the vendor, and tends to drive him to take extraordinary measures to increase his sale. What do you think of that argument?—I do not see why it should be so. Like every other trader, he tries to push his business. I do not think the amount of his license-fee would influence him much in the matter. Few, if any, of them depend entirely upon their opium sales for their income. They are generally grocers besides, and many of them hold a ganja license, and sometimes a spirit license. In a shop I visited two weeks ago the man sells retail Rs. 34-4 per seer of opium; the Government price is Rs. 28 and the license is Rs. 3 more, making Rs. 31. The profit therefore is Rs. 3 per seer.

5065. What is the object of putting a heavy license duty, and not a heavy price, upon the opium which is given to the vendor?—We are checked in raising the price by the amount of smuggling. We have quite enough already without increasing the temptation by raising the price.

5066. If you put a high price upon the supply to the opium vendor, do you think the vendor himself would smuggle?—I think possibly he would.

5067. Nobody else has a chance?—No, I think not. I think most of the smuggling we have to deal with is for consumption in Calcutta and for export to Burma. I do not think there is much smuggling for local consumption.

5068. In that case, would it not be simpler to put a higher price upon the opium and make it over to the vendor, and get revenue out of the vendor in that way? There must be some object for defeating the duty in that way?—The matter has been considered year after year by Government and by the Board of Revenue. Not long ago we went into the question of how far we should raise the prices. They were raised as far as it was thought we could afford to go at present. Assam has been pressing us to raise our prices; but we thought we had raised them as far as it was safe to do.

5069. (*Mr. Pease.*) What do you mean by saying that Assam has been pressing you? Who are the parties in Assam that have been pressing you?—The Assam Government,—the Chief Commissioner.

5070. (*Mr. Wilson.*) In answer to Sir James Lyall, I understood you to say that the magistrates discouraged information as to previous convictions?—What they discouraged was the revenue officers pressing for a heavier sentence than the magistrates were inclined to inflict. They could not object to the excise authorities bringing forward evidence as to previous convictions: they objected to its being specially brought to the notice of the Court that so and so is an old offender, that he had been fined Rs. 200 before, and its being urged that the Court should take that into consideration. It has been very much resented by the magistrates.

5071. Is it within your knowledge at all that some seven or eight years ago reports were collected and sent in officially

from Orissa in reference to this opium question?—No, I do not remember anything about it.

5072. Who would be the proper person to ask about that?—The Government of Bengal or the Board of Revenue.

5073. (*Mr. Mowbray.*) Does the Board of Revenue fix the price to the vendors in all the different provinces? Assam is not under the Lieutenant-Governor of Bengal, but under the Board of Revenue, is it not?—No; the Board of Revenue's jurisdiction is strictly co-terminus with that of the Lieutenant-Governor.

5074. You said the Government of Assam pressed you to raise the price?—They would address the Government of Bengal on the subject. One Provincial Government would address the other, and then the Government of Bengal

would send the question to the Board of Revenue, the subordinate agency, for report.

5075. Is it the Board of Revenue who fixes the price in Assam, or is it the Government in Assam?—It was not the price in Assam, but the price in our border districts that they pressed us about.

5076. The Assam Government, I understand, have raised the price in Assam themselves: is that so?—Yes.

5077. And they asked you to raise the price in your border districts in order to prevent opium being smuggled over the border into Assam: is that what you mean?—Yes. There are full papers on the subject with the Government of Bengal and the Board of Revenue. The matter was thoroughly discussed. There was a very good minute by Mr. Stevens, Senior Member of the Board of Revenue, on the subject, which dealt with the matter exhaustively.

The witness withdrew.

The HONOURABLE SIR JOHN LAMBERT, K.C.I.E., called in and examined.

5078. (*Chairman.*) I believe you are Commissioner of Police in Calcutta?—I am.

5079. What has been the length of your service in India?—I entered the Government service a little more than 30 years ago. I was seven years District Police Officer, and then my services were transferred to Calcutta. In 1873 I became Deputy Commissioner of Police in Calcutta, and I held that appointment without intermission, except during two years when I officiated as Superintendent for the Suppression of Thuggee and Dacoity, up to 1889; I was then made Commissioner of Police.

5080. Having had long service and wide experience as an Officer of Police, you are fully competent to speak to us upon one important point which arises in connection with the subject that is before this Commission; I refer to the use of opium in connection with the commission of crime; do you say from your experience that there is such a connection?—Speaking from my experience, I fail to discover any connection between opium and crime of a serious nature. The average number of serious cases against personal property in Calcutta annually is about 500, and I cannot recollect any case in which a person was convicted or even suspected of having been concerned in the commission of any such offence, who was habituated to the immoderate use of opium in any shape.

5081. With regard to acts of violence, I presume you would say that in your experience you have known no such acts done by confirmed opium-eaters?—No.

5082. Take another class of crime, such as forging and swindling; have you known that persons convicted of those offences have been proved to be given to the use of opium?—Certainly not to the immoderate use of opium. In my experience a man who engages in any serious matter of that kind, whether coining, swindling, forgery, burglary, or robbery, always likes to keep his brain cool.

5083. (*Mr. Pease.*) We have had evidence that opium dens were the resort of bad characters, and were therefore a convenience to the Police, because they drew these men together: do you concur in that sentiment?—That is not my experience. It is quite true that the opium dens draw together a certain number of useless, worthless, idle fellows, but I should not look there for any person whom I considered dangerous or habitually criminal.

5084. Have you observed any connection between the consumption of opium and poverty?—The persons who frequent these dens for the smoking of chandu and madak are certainly as a rule very poor.

5085. (*Mr. Wilson.*) You spoke to us chiefly of violent crimes as not being committed under the immoderate use of opium?—Yes.

The witness withdrew.

Mr. F. WILCOX and Mr. H. DAWSON called in and examined.

5098. (*Chairman.*) You, Mr. Wilcox, are, I believe, District Superintendent of Police?—I am.

5099. Acting in Calcutta?—My district is outside Calcutta.

5100. In the suburbs?—It touches on the suburbs.

5086. I think what has been represented to us is that among persons who have adopted the regular habit of taking opium, if they fail to get their supply, there is a sinking or depression, or craving as it is called, and that that is one of the causes of petty theft?—I could not say that. I am not prepared to say that I have ever known of a case in which a man stole to enable him to buy opium. If a man is idle he picks up things as he goes along; I am not prepared to say that is an encouragement to commit crime.

5087. Are you prepared to say that that is a misapprehension?—I should not say that the persons who frequent these dens occasionally leave them because they have not the means of buying opium, and then commit theft and go back again. I have not known such cases.

5088. My question was not confined to chandu and madak-smoking, but applied to the ordinary habit of opium-eating. Among the poorer and improvident classes, who have no money, but with whom there is an imperious demand for opium, they satisfy that demand by getting somebody else's property and selling it for a trifle; you think that is not so?—Not in my experience.

5089. You are Commissioner for Calcutta City?—And the suburbs.

5090. Mr. Westmacott stated that in 1891 the Police establishment was not strong in numbers. Can you tell me what the total force at your command is?—All told we number about 2,600.

5091. What is the population in the same jurisdiction?—About 717,000.

5092. (*Mr. Fanshawe.*) I would ask you to distinguish between habitual and accidental crime: do I understand you to say that opium is in no way a direct cause of habitual crime?—Not in my opinion.

5093. It has been suggested that opium sometimes leads to theft: again let me ask you, is it your experience that opium leads to habitual theft?—I think not.

5094. Do you think that opium leads to accidental crime arising from sudden passion, sudden temptation, and so on?—Only very occasionally.

5095. We may take it then as your deliberate opinion, after long experience, that the opium habit in this country is not to any appreciable extent a direct cause of crime?—Yes.

5096. You have no doubt had some experience of alcohol in connection with crime; can you state the results of that?—It is frequently a cause of crime.

5097. Among many classes of natives of whom you have had experience?—Among many classes of natives.

Mr. E. V. Westmacott.

1 Dec. 1893.

Hon. Sir J. Lambert, K.C.I.E.

Mr. F. Wilcox and Mr. H. Dawson.

5101. How long have you been in the Police service?—Thirty-one years.

5102. And what is your position, Mr. Dawson?—I am Superintendent of the Customs Preventive Service, Calcutta.

Mr. F. Wilcox and Mr. H. Dawson. 5103. How long have you been in the Police service?—Thirty-one years.

5104. You are here to speak to us upon the important question of the connection between the use of opium and

crime; you have heard what testimony has been given by Sir John Lambert: may I ask whether you substantially agree with his views?—I entirely agree with it.

(*Mr. Wilcox.*) So do I.

The witnesses withdrew.

Adjourned to Tuesday next at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

EIGHTEENTH DAY.

Tuesday, 5th December 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR WILLIAM ROBERTS, M.D., F.R.S.
THE HON'BLE SIR LACHEMRSWAR SING BAHADUR,
MAHARAJA OF DARBHANGA, K.C.I.E.

MR. R. G. C. MOWBRAY, M.P.
" A. U. FANSHAWE.
" HARIDAS VEHARIDAS DESAI.
" H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

MR. JAMES FAIRBAIRN FINLAY recalled and further examined.

Mr. J. F. Finlay.
5 Dec. 1893.

5105. (*Chairman.*) On the occasion when you last appeared before us you put in on behalf of the Indian Government certain papers comprising a "Statement shewing Opium Revenue and Expenditure of British India under all heads of Accounts"; a paper relating to "Opium produced or consumed in India"; a paper describing the "Arrangements with Native States regarding Opium"; an "Account of previous proposals for abolishing the Government monopoly of cultivation, manufacture and sale of opium in Bengal"; and a copy of the Despatch from Mr. Spence to the Assistant Secretary of the Government of India describing his experiences with regard to the effect of the opium habit in China. We have to thank you for those papers, and to say that they give us in the clearest possible shape information which it was highly important that this Commission should obtain. The papers are so clear and full in regard to the several matters to which they relate that I can hardly suggest any further questions to put to you regarding them. I apprehend that as regards matters which fall more particularly under the control of Local Governments we shall obtain any further information that we may desire more satisfactorily in the course of the tour which we propose to take?—That was the intention.

5106. With regard to Assam, we shall have witnesses from that country in Christmas week. As to the Punjab, we shall reserve till our visit there any inquiries on matters of detail touched upon in your papers. The same remark applies to Bombay. With regard to Burma, a section of our Commission is going to that territory to-day, and will naturally deal with the details connected with it. In reference to Native States we shall, when at Indore, have the opportunity of making inquiries on matters relating to those States. Turning for a moment to the first paper you have put in, I notice that there is a sensible reduction in your estimate of the opium revenue for 1893-94 as compared with 1892-93; and I notice a sensible reduction in the five years 1889-94 as compared with the previous five years. Do you draw from the fact of such considerable reductions in recent years the inference that the opium revenue must be regarded as essentially precarious?—No, I should not draw that inference from the fact stated. The reduction in the year 1893-94 as compared with previous years is almost entirely due to the reduction in the amount of Bengal opium to be sold, which is owing to there having been bad crops for five years.

5107. What is your explanation of the fall in the net revenue from opium in the years 1884-89 as compared with 1880-84, the former average was Rx. 8,624,341 and in the sub-

sequent period it was Rx. 6,907,085?—The figures on page 3 of the second note do not go back to the earliest five years, they only begin at 1883-84; but I notice that in 1883-84 and 1884-85 the prices realized were much higher than in the following years, and there must have been variations in the quantity sold. The Malwa exports have also been less than in the earlier years. But I could not give any satisfactory explanation without going into each year separately and through the various changes from year to year.

5108. The Bengal sales appear to be considerably less at present than they were ten years ago?—The quantity to be sold this year is, I think, about 43,000 chests, whereas it used to be 54,000 or 57,000.

5109. There has been a reduction in the amount sold?—There has.

5110. Is that likely to continue?—It depends entirely on the crops. If the crop is good this year, we shall be able to sell more next year.

[*Chairman.*] Having regard to the observations which I have already made, I do not feel that it is necessary to trouble you with any cross-examination upon these papers. I only again on behalf of the Commission thank your department for the care with which they have been prepared.

5111. (*Mr. Wilson.*) In the paper that you have put in on opium produced or consumed in India, in reference to each of the various provinces, you have stated that the number of licenses and the locality of the shop were fixed by the authorities?—That is so.

5112. Are you able to tell us whether the authorities in each case require that the shops that have been licensed shall be open, or whether, as we learned was the case in Calcutta with regard to chandu shops, it is left to the option of the license-holder to open the shop or not?—If a license was granted, the probability would be that the shop was wanted and that it would be opened; but if the license-holder did not wish to open the shop for which he had been given a license, he would certainly not be forced to do so.

5113. I may take it that the license is issued for the benefit of the revenue and of the license-holder and with no regard to the convenience of the public?—Not at all, that is not correct.

5114. How would you put it?—That it is issued with reference to the demand in the place and to the administrative conveniences for the control of the sale and consumption.

5115. You state in your paper that the number and locality of the shops are fixed by the local authority?—Yes.

5116. I want to know whether that has regard to the public convenience or necessity, real or supposed?—Yes, the demand for shops in the locality.

5117. But the license-holder may please himself whether he opens the shop irrespective of the real or supposed public necessity?—He would not be forced to open the shop if he did not wish to and thought it would not be profitable.

5118. I observe in the part of the paper relating to Assam there is a table showing the quantity of opium issued in 1883-84, 56,000 seers, in 1889-90 it is 59,000 seers?—Yes.

5119. Can you explain to us how that is reconcilable with this statement of Mr. Luttman-Johnson in a letter dated December 30th 1890, that "Ever since we occupied Assam the suppression of the opium trade has been one of the cardinal points in our policy." Are you able in any way to explain that increase of 3,000 seers if suppression was a point of the policy?—I do not think there is any need for reconciliation. The policy may not be successful in reducing the quantity to be sold. The authorities aim at restricting the consumption, but they cannot control the actual amount each year.

5120. Would you argue from that, that the policy had not been successful?—No, I would not draw any such conclusion. There must be some fluctuations from year to year in the quantity of opium that is issued and that the people wish to consume.

5121. If you will look up the column in your table you will see that there was comparatively little fluctuation, and that in that year it was the highest but one of any?—If you will look at the three following years you will see that it went down again.

5122. Can you tell us how far those figures have any bearing on the alleged policy?—I do not think they have any bearing.

5123. On the same page under the heading of the North-West Provinces and Oudh the arrangement about the return of sales at the sub-treasuries is stated to be a valuable check on illicit sales. Can you explain in what way it works as a check on illicit sales?—It puts licit opium within reach where there is a great demand for it. If there are too great obstacles put in the way of obtaining licit opium, there will necessarily be illicit opium used by people who desire to have it.

5124. I thought it was meant that it was in some way a check upon the shops; am I to understand that it is supplemental to the licensed shops?—I should think that it is supplemental to the licensed shop. Of course you know that the shops buy from the Treasury.

5125. I will try and make my meaning quite clear. If the authorities can issue as many licenses as they think advisable and as may tend to check illicit sales, can you explain how the sale in retail at the Treasury acts as a further check?—In their desire to restrict the sales they might possibly underestimate the requirements for shops in the locality.

5126. Can you tell me when the cultivation of opium was prohibited in Assam, or about when?—In 1860.

5127. Can you tell me whether any and what compensation was paid to the cultivators who were then prohibited from cultivating?—I have not inquired into that subject, and have no information upon it.

5128. (Mr. Mowbray.) With regard to the apparent falling off in the opium revenue and the estimate for 1893-94, can you tell me whether the price of opium in Calcutta for the China market has been affected by the change of the currency in England?—It was seriously affected. The Currency Act was passed on the 26th of June last; the first sale thereafter was in July, and the price was then lower than it had been for years. I think it was Rs. 950 or Rs. 970. In the following month it went up, as far as I remember, to Rs. 1,155. In September it was about Rs. 1,050, and in October and November and December it has been between Rs. 1,075 and Rs. 1,100.

5129. What was the old average price?—In the Budget Estimate it was taken at Rs. 1,250, which was the average price of the previous year.

5130. When was this Budget Estimate framed?—It was framed in March last, and the price taken was what seemed most probable then.

5131. Therefore if you formed an estimate now of the opium revenue for 1893-94 it would be smaller than appears on these figures?—The receipts from Bengal opium would be smaller than those shown in the Budget Estimate.

5132. Do you anticipate that this change in the Currency is likely to have a permanent effect on the opium trade with China?—I hope the effect is only temporary. There has necessarily been a disturbance of the trade between the two countries from a great change like that, but I hope it will pass away and that things will settle down on the new basis.

5133. In your paper on opium produced or consumed in India it is stated in paragraph 3 that "interest is not charged on these advances," but you will find in page 3 where you have worked out the estimated cost price of a chest of opium, a column "Interest on advances." How do you explain that? I should like to know clearly what the meaning of that column is?—That column "Interest on advances" does not represent any actual payment; it is merely a calculation of interest for having paid the money before we need have paid it, before the produce was delivered. It is simply interest for these few months in order to get at the accurate cost of a chest of opium. Of course the money is taken out of the Treasury when advances are made, and therefore in order to arrive at the book or, as I may call it, the academic calculation of the cost of the opium to the Government, we take the interest into consideration, but there is no interest really paid.

5134. You mean that no interest is paid by the cultivator, but that in calculating your net revenue from opium, you charge yourselves with interest on the money that you have advanced?—Not in stating the net revenue, shown in the Accounts, but in calculating the cost of the opium, we take it into consideration.

5135. Do you not calculate the net revenue by the difference between the cost price of the opium and the price at which you sell in the Calcutta market?—No. We calculate the net revenue by the difference between the gross receipts and the actual expenditure. The interest does not come at all into the first statement that I put in, the statement of actual Opium revenue and expenditure.

5136. It is a matter of book calculation?—That is all.

5137. I observe that in paragraph 36 of your paper "Account of previous proposals for abolishing the Government monopoly of cultivation, manufacture and sale of opium in Bengal," it is stated the estimate of cost in the Government of India despatch of December 1881 includes an allowance on this account?—That is the estimated cost of the opium to the Government.

5138. You say it is a mere matter of book-keeping?—Yes: a book calculation altogether outside the accounts.

5139. You state in the paragraph to which I have referred "in pointing out that the interest on outstanding advances was an addition to the cost of the opium to the Government"—that is in estimating the cost of each chest?—It must be.

5140. On page 19 that passage is quoted?—That passage shows that the calculation is of the actual cost of a chest of Bengal opium made in exactly the same way as the calculation on page 3 of the other note in which the column for interest on advances is given.

5141. I suppose there is another way in which you get interest on your advances by fixing the price which you pay to the cultivator at a lower figure than you would do if you received from the cultivator interest on the advances?—Possibly. They might not be willing to sell the opium for the price we offer if they did not receive the money in advance, but I could not say for certain.

5142. You could not say whether the price paid to the cultivator is estimated on that basis?—It is not. The price is simply fixed at what seems necessary.

5143. (Mr. Fanshawe.) As a reference has been made to a statement by Mr. Luttman-Johnson, I would ask one question as to that. No doubt the statement of the general policy of the Assam Local Government would be correct, but of course Mr. Johnson does not necessarily represent the Assam Government?—I think he was Commissioner.

5144. He wrote as Commissioner of the Assam Valley to the Local Government; the general policy was no doubt correctly expressed by him?—I should say so.

5145. We can have further figures if necessary?—Yes.

5146. The general policy may be as he says looking back to the beginning of the separate administration of Assam without reference to the fluctuations of one or two years?—Yes. Certainly.

5147. In your paper on the arrangement with Native States, with regard to opium there is a reference to a précis

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by Mr. Crawford—would you put it in?—It is available for the Commission if desired.

5148. (*Chairman.*) Has it been published before?—It has not been published.

5149. Would you kindly explain to the Commission the procedure followed as to fixing the number of chests of opium to be sold each year and the area of poppy cultivation?—The produce is brought to the Opium Agent or the Deputy Agent in April and May. They know by the end of May approximately what the total produce of the year will be. This is reported to the Board of Revenue who in the beginning of June make their recommendations as to the sale during the following calendar year. In doing so they have regard to the actual quantity available, the amount in the reserve, and the produce of the year. The amount to be sold is fixed for the following calendar year, about six months in advance.

5150. Fixed by whom?—It is recommended by the Board of Revenue and sent to the Bengal Government and the Government of India; the Government of India fixes it and publishes a notification towards the end of June that not less than a certain number of chests will be sold at the monthly sales in the following calendar year.

5151. Does that affect the acreage brought under poppy cultivation the next year?—When these recommendations are sent up, if there is any reason for considering the question of a decrease or increase in the cultivation the Board of Revenue and the Bengal Government mention it in their letters, and, if necessary, the orders passed by the Government of India will say whether there is to be a decrease or increase. Ordinarily the arrangements for cultivation would be made on the assumption that the normal quantity to be sold every year was the quantity that it was desirable to produce. Till a few years ago the normal quantity was fifty-seven thousand chests a year, now it is fifty-four thousand chests a year. In 1888 when the reserve grew very large the Bengal Government did specially recommend that the cultivation should be reduced. This was sanctioned by the Government of India subject to two conditions; first, that there should be no risk of the quantity to be sold in any year being materially reduced below 57,000 chests, which was then the normal quantity; and second, that the reduction should be so arranged that it would not be out of the power of the Government to expand the cultivation in future years in the event of a bad crop.

5152. (*Mr. Wilson.*) In reference to the question of interest, can you tell us at what rate the interest is calculated?—At 4 per cent.

5153. Can you tell us from what dates it is calculated?—I should say that it is calculated from the date on which the advance is paid till the date on which the opium is sold; but it may be until it is delivered by the cultivator to the Agents.

5154. That is an important difference in time?—It is.

5155. You are not sure which it is?—No, but I can find out.*

5156. With reference to the paper from China, the report of Mr. Spence, Her Majesty's Consul, can you tell me if the Consuls in China are in the habit of making frequent reports on these subjects direct to the Indian Government?—They or the Foreign or India Office send us copies of the reports they make to the Foreign Office or to the Minister in China.

5157. All the Consuls?—I think all of them do it.

5158. As a general practice?—It is a general practice that we get the reports.

5159. Is this a specially important one, or why is this particular one put in if you are getting such large numbers?—It seems to be very important. I did not have all the reports examined to see whether they should come before the Commission, but this came to the notice of the Government of India and the orders were to send it in with the other papers.

5160. (*Chairman.*) On the first page of the paper dealing with Bengal opium you give us a table shewing the total area of cultivation during each of the last ten years. I notice that the area under cultivation has been considerably reduced in certain years. For instance, from 1877-78, when the area under cultivation was 586,000 acres, there was a reduction to 459,864. Last year the area under cultivation is said to be 456,000 acres as against 505,845 in the first year.

* *Note by witness.*—I have since ascertained that the interest is calculated from the date of the advance to the date on which the amount of the advance is realised by the sale of the opium for the production of which the advance was made.

Would you say that that reduction of area is the result of the policy to which the late Mr. W. H. Smith committed the Government of India by his declaration in the House of Commons when he said that the area under poppy cultivation had been reduced and that it was the settled policy of the Government of India to continue that process of reduction?—I do not think I can add anything on that point to what Sir David Barbour said. He said "as regards the export of opium from Bengal the policy has been for some time to sell about the same amount every year, neither diminishing that amount nor increasing it. This means that the average area under cultivation would remain about the same, rising or falling according to circumstances." I can, if you desire, read extracts from the letters issued by the Government of India in 1888, 1891 and 1892, when the question of the extent of cultivators was raised.

5161. I believe you wish to put in a paper dealing with the statement which was made to us by Mr. Alexander to the effect that an Envoy had been sent on behalf of the Chinese Government to negotiate with the Government of India, with reference to the traffic in opium. I think Mr. Alexander was not sure as to the date, but he expressed his belief that there had been such a mission, and we said we would ask the Government of India to give us information with regard to that time. I believe that you desire to put in a return, which practically explains to us the nature of the mission to which Mr. Alexander referred?—I understood from the Secretary that the Commission desired to know whether we knew anything of such an Envoy. I got out the papers which appeared to be intended. They are of 1881.

5162. You put them in for the information of the Commission?—Yes.

5163. On examining the paper you have put in, I observe that the Envoy sent on behalf of the Government of China, visited India in 1881, and was sent here by the Imperial Commissioner at Peking, Li Hung Chang?—That is correct, except that he can hardly be properly described as an Envoy. He was sent by the Imperial Commissioner to collect by private inquiry information bearing upon the matter at issue, the matter at issue being the method of carrying out the clause of the Cheefoo Convention, in which it was agreed to place upon a new footing the taxation of the opium imported from India into China.

5164. In the 3rd paragraph of Major Baring's memorandum of conversations with Mah Kie Tchong, I notice that he states that Mah Kie Tchong had no detailed proposal to make, but that he wished to know in a general way whether, in the event of overtures being made by the Chinese Government to Her Majesty's Government, on the subject of the opium question, the Government of India were prepared to consider proposals with reference to the system under which China is now supplied with opium. I notice that the general nature of the proposal which the Chinese Government was inclined to make, was that the Government of India should supply the whole of the opium required by China, to the Chinese Government direct; that the latter should engage on their part to pay a fixed sum for a certain term of years,—which he said might be 30, 40, or 50,—and that the amount to be paid should gradually decrease. To that communication it appears that Major Baring stated that he was unable to express any definite opinion without being informed in greater detail as to the precise nature of the proposal which the Chinese Government was prepared to make; and then Major Baring proceeds to say "this is really all of importance that occurred, although we had a good deal of desultory conversation on the opium question." Then Major Baring pointed out to the Chinese Envoy that it would be exceedingly undesirable that anything should be done in China, which would encourage the growth of the smuggling trade. In answer to these remarks Mah Kie Tchong recognised the force of those observations. Then Major Baring says, "I endeavoured to find out whether the true aim of the Chinese Government was really to suppress the use of opium or merely to obtain a larger revenue than at present. I could not elicit anything very definite on this point. Mah Kie Tchong explained to me that there were two parties in China,—one of whom was desirous of stopping the growth of the native poppy, and deriving as large a revenue as possible from the importation of the foreign drug, whilst the other was in favour of encouraging the use of the native drug, with a view to rendering China independent of Indian opium. The impression, however, he left on my mind was that the Chinese Government attaches very considerable importance to the opium revenue, and are by no means inclined to abandon it."

Those seem to be the important points in the communication which were exchanged between Major Baring and the representative of the Chinese Government?—That is so.

5165. Have you any observations to make upon that mission?—No; I have nothing more to say than what appears in the paper.

5166. (*Mr. Fanshawe.*) Is it within your knowledge when the negotiations which led up to the agreement for the additional article in the Cheefoo Treaty began?—They

began in the year following the arrival of the Taotai, Mah Kie Tehong, that is to say, in 1882. They went on from 1882 to 1885.

5167. I see that the article was finally agreed to in July 1885; when did you say the negotiations began?—I think towards the beginning of 1882.

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The witness withdrew.

The Hon'ble A. S. LETHBRIDGE, M.D., C.S.I., called in and examined.

Hon'ble A. S. Lethbridge, M.D., C.S.I.

5168. (*Sir William Roberts.*) What is your position in the Indian Medical Service, and what has been your work?—I am General Superintendent of the Thuggee and Dacoity Department, and a Member of the Viceroy's Legislative Council. In my official career of over 25 years in India, I have served in the Punjab, Bengal and Burma, and during the last 20 months have been engaged in putting down organized crime in Hyderabad and in the Native States of Rajputana and Central India. In addition to this, I have been employed on four Commissions, and while on them have visited nearly all the districts of Madras, Bombay, North-Western Provinces and the Central Provinces. I can with some reason claim that my experience of India is at least a wide one. I have not made this subject a special study from a medical point of view, but I have had exceptional opportunities of observing the effects of the opium habit on the natives of this country. My first appointment in the service was that of a Surgeon of a Sikh Regiment, and since then I have been Superintendent of the large Central Jails of Lahore and Bhagalpore, Inspector-General of Prisons in Burma, Sanitary Commissioner of Bengal, and for 14 years Inspector-General of Prisons in this Province. In these various appointments I have had opportunities of observing a very large number of persons who were habitual users of opium.

with the deprivation of the stimulant to which these malarial-stricken people had been accustomed.

5171. What have you to say in regard to the therapeutic uses of opium in the treatment of diseases of malarious origin?—As to the therapeutic uses of opium in the treatment of diseases of malarious origin, I can only say that in my experience the medical officers in charge of jails in the more unhealthy districts of Bengal have been accustomed to use the various preparations of this drug in very considerable quantities, and I know this to be the case, not only from my personal observations in the Jail Hospitals which I have inspected, but from the checking and passing of the indents for medicines required for the treatment of prisoners in jails.

5172. What has been your experience with regard to the breaking off of the opium habit?—Where the opium habit is not complicated by disease we have never experienced any difficulty or danger in breaking opium-eaters of this habit by a sudden and complete stopping of the drug. As a rule, a slight tendency to diarrhoea is noticed in these cases, which is easily checked by appropriate remedies. In cases where the drug has been used to excess, the deprivation causes a certain amount of suffering, but this does not usually last more than 5 or 6 days.

5173. What is your experience with regard to the use of opium in excess?—The use of opium even in excess does not in my experience lead to any organic constitutional changes, such as those which result from the abuse of alcohol. Even the emaciation and tucked-up appearance of the opium drunkard disappears very rapidly after the drug has been stopped. Before I leave the consideration of this question from a prison point of view, I state that it is my deliberate opinion, after an experience of the criminal classes extending over a quarter of a century, that the opium habit in this country is not, to any appreciable extent, the direct cause of crime, and that its effect in this direction is not to be compared with the recognized evils that result from the abuse of alcohol, both in England and in India.

5174. What has been your experience with regard to the factory operatives?—As President of the Factory Commission in 1890, which was appointed to inquire into the social condition and well-being of Indian operatives, I made a careful inquiry into their mode of life, their work, their complaints and wishes. Many mill hands were examined at considerable length for this purpose, and we saw thousands of operatives working in the mills of Bombay, Ahmedabad, Cawnpore and Calcutta. In no single instance do I remember our attention being drawn by any one to the demoralization of the working classes from the use of opium. It is true we did not make any special inquiry in this direction, but if there had been any deterioration of the working power of the mill hands from this cause, we should most certainly have seen some indication of it in their appearance or power of work, or heard of it from the mill managers and subordinates, if not from the operatives themselves.

5175. You have been at the head of a large Department; have you had to discharge any of your employes under you on account of the excessive use of opium?—During the 18 years that I have been the head of a department with a large staff of subordinates under me, I cannot recall a single instance in which a subordinate was discharged for unfitness due to the excessive use of opium. I need hardly add that in this period hundreds have been discharged for incapacity brought on by the abuse of alcohol.

5176. What has been your experience in regard to the opinion of native gentlemen in the various parts of India which you have visited?—In my present appointment which requires me to visit Hyderabad and the Native States of Rajputana and Central India, I have had many opportunities of discussing this question with well-informed Indian gentlemen and Durbar officials. The deliberate conclusion at which I have arrived in this matter is that any

5170. What has been your experience as concerned with prison administration in regard to the effect of the opium habit?—As an expert in prison administration, I have seen a vast number of prisoners who have acquired the opium habit. Speaking generally of these men from what I saw of them in their prison life, I would say that their gentleness and good behaviour compared very favourably with the general character of those who had been addicted to alcohol and ganja in excess. It was the rule in the prisons under my control to cut off the supply of opium on the prisoner's first admission to jail. If, in any case, it was found necessary to continue the drug as a medicine, the prisoner was invariably admitted to hospital, and there treated for the disease from which he was suffering. In unhealthy jails, like those at Rungpore and Akyab, where the prisoners are received from very malarious tracts of country, and where the habit of opium-eating was general among the free population, it was not found possible to enforce the rule of complete prohibition on admission, and I have frequently been obliged to sanction the issue of opium to all the opium-eaters admitted to these jails to guard against the grave risks to life caused by depression from imprisonment combined

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attempt to interfere with the rights of Native States and the privileges of their subjects in regard to the growth, sale or consumption of opium, will result in the gravest complications and in serious danger to the stability of the Empire.

5177. I think this would be a good opportunity of laying before the Commission an account of the composition and character of the Indian Medical Service. Although you are a little detached from that service, I believe you are closely associated with it and know it well?—Yes

5178. What is the numerical strength of the Indian Medical Service?—The Indian Medical Service to which I belong numbers altogether between 443 and 450 European Officers. There are also a few Indian gentlemen who have competed in England and have been admitted into the service.

5179. How many?—I should think that there were now 12 or 15 out of the 450.

5180. What are the grades and duties of the medical officers in the Indian Service?—They are divided by a sharp line. Every officer when he comes to India is obliged to serve with the Native Army as Surgeon in charge of a regiment. After two years' service he may elect for civil employ. It is from the regimental officers that the Civil Surgeons of the different districts of India are recruited. The regimental officers go through the usual grades of Surgeon-Captain, Surgeon-Major, Surgeon-Lieutenant-Colonel, and pass on to the administrative rank of Deputy Surgeon-General and Surgeon-Major-General. The civil officers still keep their military rank and keep their promotion in the same manner; but they also rise from being Civil Surgeons of minor stations to larger ones. From the best of them are selected the officers who are brought to the presidency towns to be in charge of the large hospitals, and to be professors of the medical schools that are established in the three presidencies.

5181. What are the duties of the civil medical officers in charge of the dispensaries?—They have complete charge of the whole medical administration of the district. Then they have all the dispensaries in the district. The number of dispensaries varies according to the size of the district. Some districts have ten or fourteen, and others have five or six. The outlying dispensaries have to be inspected once or twice or three times a year; the head-quarters dispensary has to be visited every day. Many of these head-quarters dispensaries are very large institutions, with a large number of beds for in-patients, and a very large attendance of out-patients. The ordinary cases of out-patients are seen by the hospital assistants; but the interesting cases are reserved for the medical officer's special care. He sees every in-patient every day. Besides this he has a large practice among the native population. He is called into consultation in all serious cases by private practitioners.

5182. We are now speaking of those medical officers who have received European education?—Yes. They are in the covenanted Service. They would come very closely into contact with the Assistant Surgeons who would have charge of the outlying dispensaries.

5183. And often have communication with them?—Yes.

5184. He would also, I presume, be the medical officer to the jail?—Yes.

5185. Do you consider that in their work they would have opportunities of detecting the effect of the opium habit on the health and physique of the people?—I do not think there is any European in India who has such good opportunities of making observations on this particular point.

5186. Could he in any way test the effect of the opium habit on character—morality?—He sees a great deal of Indian life which very few officers have a chance of seeing, that is to say, the inner life of the Indian people in visiting the sick and making inquiries, and so on. He has a means of acquiring a knowledge of the inner life of the Indian people which administrative officers of the Government have not. He therefore has an opportunity of testing this particular point.

5187. I presume in regard to the jails they would be able to state if there was any connexion between opium and crime?—Yes. They are the administrative officers of the jails. They are the executive as well as the medical officers of the jails, in the smaller jails at all events—in the district jails.

5188. I believe you have travelled a great deal in the course of your official duties throughout India in the various presidencies?—Yes.

5189. Have you had much conversation with the members of the Indian Medical Service with regard to the effect of

the opium habit on the morals of the people?—I have been travelling a great deal lately. Within the last few weeks I have had conversations with officers; and have also had general conversations before then on this particular subject.

5190. What impression have you gathered? Do they agree with the views you have expressed?—It is curious how unanimous they are as to the fact that opium is not the curse to this country that it is supposed to be.

5191. Have you met with exceptions to your views?—I do not remember a single officer that I know who has any different view to this.

5192. This large staff of 450 men hold, so far as you know, the same opinion?—As far as I know they are unanimous.

5193. Can you tell us how this staff is selected?—They have all had an English education, I understand?—All, except the native members. There are a certain number of natives admitted into the Covenanted Service who go to England to compete, but they are trained in the colleges in India. They go to England to compete for this service so that they also are members of our service.

5194. That is, the twelve or fourteen?—Yes.

5195. How are the members of the Indian Medical Service trained? From what class of medical students do they come—high class or low class, or what class?—All I can say is that the competitive examination for the Indian Medical Service is the severest competitive examination for any medical service in the world.

5196. Is that in addition to their pass examination?—That is quite apart from their pass examination. Before you can compete for the service you have to be a qualified medical man. The qualifications of the candidates are supposed to be high, because this is the service which is supposed to have the highest qualifications; the best men compete for this particular service. It is the general belief that ours is the service where the competition is severest.

5197. It is attractive for the best men?—Yes.

5198. On account of the advantages it holds out?—Yes, the pay and pensions and the positions that are occupied by the medical officers in this country.

5199. (Chairman.) The advantages are superior to those offered by the Army or Navy?—Yes.

5200. (Sir William Roberts.) The competition is a real one?—There is no doubt about the competition being a real one.

5201. Looking over the list regarding the general status of the men who come over to India, would you regard them as pretty well representative of a high class of medical students?—It is my belief that they represent a high class of medical education.

5202. And are among the best educated medical men of England, Ireland and Scotland?—That is my belief.

5203. After they have been chosen in this way by competitive examination, do they undergo any special additional training for Indian service?—Yes.

5204. What is that?—They are required to go to Netley for four months. There they go through a special course, consisting chiefly of a course in the science of public health, sanitary science, military surgery, and of medicine in connexion with tropical diseases. After this special course which lasts four months they pass another examination on the subjects that have been taught at Netley; and it is from that examination that their position in the service is fixed.

5205. Could you say from your own experience of them that they are men who are well educated generally, as well as professionally, and that they are men of good social status and character?—I can say that they are well educated, both generally and as regards their profession. As to their status, we of this service have no ground for complaint. We occupy a position in India which is not an invidious one. We take our position with all other services, and we are on complete equality with other gentlemen who are serving the British Government. Therefore we may be said to be of the same class as other gentlemen who form the rest of the services in India.

5206. They would, therefore, be highly qualified for detecting the effect of habitually taking opium as the cause of disease or moral declension if it were there?—Certainly. No persons more competent exist in India.

5207. You also think that they are, speaking generally, men of that independence of character that their good faith may be depended upon to tell the truth without fear or favour?—Most certainly

5208A. In charge of these dispensaries there must be a considerable staff of Assistant Surgeons, who, I understand, are mostly, if not entirely, educated in India?—Yes.

5209B. What is the professional and general status of these men?—They undergo a medical education which in all respects conforms to the medical education required for degrees or diplomas in England. That is to say, a native of Calcutta, by going through lectures and courses in the Medical College here, can present himself for examination at most of the Universities and other Examining Public Bodies in England. The course of education is as complete as it is in England.

5210. They are fairly trained men?—They are well trained men. A certain proportion of them go to England and take their diplomas there, because it seems to carry more weight. They do not go through any education at home; their education is done here.

5211. I suppose their intercourse with natives where the dispensary is would be very close?—Very close. I should say they come from the middle classes of the people who live with them in their villages.

5212. What would be the opinion of that class of men?—My acquaintance with that class is not so large as it is with the European; but I should say that they would also agree that opium is not the curse that it is supposed to be, and that it is very largely used by the people in malarious districts, and that they themselves prescribe it very largely.

5213. You think that they likewise can be trusted to give a fairly skilled opinion on the opium habit as a cause of disease?—Yes, I think so. They have many opportunities of observing, even more closely than we have, the effects of opium.

5214. And you think that they might be fairly dependent upon to make truthful returns?—Yes; most certainly.

5215. (*Mr. Mowbray.*) Are there many Europeans in independent practice in India?—In the larger cities like Calcutta, Madras and Bombay, and among the larger European communities of Assam, Darjeeling, Tirhoot, there are private medical practitioners who are Europeans; but among the purely Native States there are not many.

5216. Have you any idea of what the number of independent European practitioners would be?—It is very difficult to say; I am afraid to speak upon the subject.

5217. (*Mr. Fanshawe.*) Can you tell us the number of the Assistant Surgeons?—I am sorry to say I have no means of knowing. There are a certain number in Government service; and there are a very large number indeed in private practice who have no connexion with Government at all. In every town in Bengal there are one or two of them.

5218. You have referred particularly to experience in the Rangpur jail. I believe that Rangpur is an exceptionally malarial district?—Yes, it is very malarious.

5219. May we take that as well established?—If there is anything established, it is the fact that Rangpur is a malarious district.

5220. Can you tell us generally what classes of crime are most prevalent in that district?—Would the jail population of Rangpur consist mainly of accidental criminals?—They are chiefly accidental. I think there are no habituals.

5221. May we take it then that the jail population of Rangpur fairly represents the population of the district?—Yes.

5222. (*Mr. Wilson.*) You have told us how you came into contact with these opium-eating soldiers. You were with the Native Army?—Yes.

5223. How much did they take?—I could not tell you; it is a long time ago. They used to take it out of a little box; but I could not tell you what the dose was in each case.

5224. You say that the native officers and the older soldiers took more than the younger ones?—That was my general observation at the time.

5225. Would they take larger doses or take it more frequently?—I mean that among the opium-eaters the larger proportion were the older men and the officers.

5226. You say they appear to use the drug more freely than the younger men?—The larger proportion of the opium-eaters were among the older men.

5227. Your remark refers to the proportion of men rather than to the quantity of opium?—Yes.

5228. Have you any information as to the actual quantity of opium which the men were in the habit of taking before they came into the jails?—No. It would be very difficult to judge from observation as to how much a man had been accustomed to take.

5229. In the last paragraph of your statement you refer to the opportunities you have had of discussing this question with certain gentlemen in the Native States?—Yes.

5230. What do you particularly refer to?—That is only recently. I have only been twenty months now in charge of this particular department, which requires me to go over India.

5231. I suppose we may take it that you really adhere to the last lines of your statement, "that any attempt to interfere with the rights of Native States and the privileges of their subjects in regard to the growth, sale or consumption of opium will result in the gravest complications and in serious danger to the stability of the Empire?—Most certainly I adhere to that. That is my confirmed belief, and the result of very considerable experience. I think any such attempt would be so unnecessary, and the grievance would be so great, that it would shake the confidence of the people in our justice and our rule.

5232. You told Sir William Roberts about the numbers of medical men in this country; can you give us any idea of what proportion of them have been detached from medical work, as, for example, in your own case?—Very few have been actually detached altogether from medical work as I am; I should think there were not more than twelve or fourteen of us.

5233. Does that include the Forest Department also?—As far as I know we have no officer in the Forest Department (I may be mistaken; I am speaking now from my general knowledge), unless you take Dr. King, who is in charge of the Botanical Gardens here.

5234. There have been medical men in connection with the Forest Department?—That would be before my time.

5235. Can you tell us what is the policy of the arrangement you have described to Sir William Roberts of so many medical officers being appointed as Army Surgeons, and then going off to civil practice?—I understand that it is due to the fact that the Government of India are extremely anxious to have a reserve of medical officers for the army. If war were declared the whole of the military medical officers who are now in civil employ would be called upon to take the field. They would have to join the army and take their share in the campaign. The civil stations would then be left in charge of Assistant Surgeons or other practitioners who could be got from England or elsewhere for the time so as to carry on the duties.

5236. Do I understand that all the medical men who are now practising with military titles in Calcutta would, on such a contingency, be liable to military service?—Yes, including myself. I should be liable to military service.

5237. By whom are these gentlemen paid?—Since the decentralization of the finances they are paid by their Provincial Government—those who are in civil employ. The Military Department pays those who have charge of the native regiments.

5238. Then the Civil Department are really maintaining a staff of gentlemen ready for military contingencies?—That is the case.

5239. (*Chairman.*) In answer to Sir William Roberts you alluded to instances in which opium is used in excess to the detriment of the natives concerned; you have not stated to us whether in your opinion there are cases in which persons make use of opium for daily consumption with direct benefit to their health. Do you think there are such cases?—There are undoubtedly such cases; but not having practised my profession, I am not in a position to give direct evidence upon that point; but knowing these men who have come into jail, I could say that they had not suffered in any way, either physically or mentally, from the use of opium. They take their position in the jail as prisoners, and I watch them there. My experience is limited to that.

5240. Is it your belief that the majority of the people in this country who are in any form consumers of opium are what you may describe as consumers in moderation?—I think so certainly. I am led to that opinion from the fact that on a special inquiry, when we made very close inquiries into the social condition of operatives, I saw thousands and thousands of them, and this question never obtruded itself to our notice. If an inquiry were made into the condition of operatives in England you would not

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have inquired for an hour without knowing that the drink question was at the bottom of a great deal of unhappiness and misery and sorrow. This particular question, however, of the consumption of opium by operatives was never brought to our notice at all. I think therefore that it does not affect operatives in their work or in their position if they use it moderately.

5241. Your view is that the majority of those who are consumers are what you may designate consumers of moderate quantities?—Yes.

5242. As far as you have had the opportunity of judging it does them neither good nor harm?—That is my opinion.

The witness withdrew.

Sir E. C.
Buck, C.S.I.

SIR EDWARD C. BUCK C.S.I., called in and examined.

5245. (Chairman.) Kindly state to us, what is your position in the service of the Government of India?—I am Secretary to the Government of India in the Department of Revenue and Agriculture.

5246. I understand that in 1883 you visited the Straits Settlements, on official duty. In connection with what object did you pay that visit?—In connection with the emigration of Indian coolies.

5247. On the occasion of your visit to the Straits Settlements, I understand that you visited the tin mines at Taipeng, the port of Perak?—That is so.

5248. Can you give us any statistics of the population of Perak at the period of your visit?—I am able to do so, because my visit to the tin mines led subsequently to the deputation of the Director of the Burma Department of Agriculture, Mr. Hall, whose report, which I place on the table, enables me to give statistics of the population of Perak in 1884, the year after my visit. There were then 60,000 Malays, 55,000 Chinese, and 3,000 natives of India. But the population of Taipeng itself consisted of something less than 100,000 Malays, 20,000 or 30,000 Chinese, and 2,000 or 3,000 natives of India. In 1887 there were 40,000 Chinese in Taipeng, and I believe there are more now.

5249. Will you give us any particulars of any points that came under your observation, on the occasion of your visit to the tin mines, which have a bearing upon this subject which is before this Commission?—I may say that on the day of my arrival I was taken over the tin mines, which are open excavations and easy therefore to inspect. The hard work, such as would be performed by navvies in England, was done entirely by the Chinese, subsidiary light work being performed by Malays and natives of India, chiefly the latter. I was told that the Chinese, almost without exception, worked two or three hours' overtime. They certainly appeared to be extremely vigorous, and in very healthy condition, notwithstanding the fact that the climate is exceptionally exhausting and malarious. I was given to understand that the Chinese all smoked or consumed opium, and in the evening I was taken over some of the large halls where they assemble to smoke opium. Some of the Malays and Indians take opium, but not so universally as the Chinese. On the following day I visited the hospital with the medical officer in charge—a Surgeon in the British Army. I noticed the comparatively small number of Chinese in the wards, *i.e.*, the number was small compared with the large proportion of Chinese in Taipeng. I was told by the medical officer that one reason was the greater protection from malarious and zymotic disease, which they enjoyed from their habit of using opium. This circumstance made some impression on me at the time, and I have thought it worth while to ask the Resident of Perak whether this statement can be corroborated by subsequent statistics and experience. I have been informed that statistics are being prepared, and will probably be in the hands of the Royal Commission before they leave India.

5250. Do you consider that Taipeng affords a field peculiarly useful for the observation of the effects of opium?—I do; Taipeng affords a field peculiarly useful for observation in view of the fact that the whole of the residents are under strict supervision by British officials; that there is a large proportion of opium consumers; that the population is mixed, consisting of both consumers and non-consumers of opium; that the climate is malarious and exhausting, and a good test therefore of the utility or otherwise of opium in protecting against disease; and that all seriously sick persons are treated in a hospital supervised by an English medical officer. It will be found in paragraph 21 of Mr. Hall's report that at first the Chinese insisted on being treated by

5243. As compared with alcohol in this tropical climate, as far as you know, the use of opium is less pernicious than the use of alcohol?—Most certainly.

5244. Do you see any analogy between the indulgence or use of opium in the population of a tropical climate and the use of alcohol among the inhabitants of a climate such as England?—Judging from the fact that these people do take opium in considerable quantities and in large numbers, one would draw that analogy as to its being a necessity as a stimulant just as in colder climates we know that the inhabitants take to alcohol.

Chinese doctors, but that on further experience they preferred the English medical officer, and that now Chinese doctors have been eliminated. There is every reason to suppose therefore that statistics and information provided by the medical officers of Taipeng will be of a definite and practical character.

5251. Have you any information to give us with reference to the cultivation of opium in India?—That covers a large field. There is one point to which I would draw attention in connection with the cultivation of opium in India. I produce two maps, the first shaded to shew the districts in British India growing over 1,000 acres of opium, and the second shaded to distinguish the districts in which the population is respectively over and under 450 to the square mile. It will be observed that opium is mainly grown in the most densely populated districts, which are on that account most in need of support and assistance. So far therefore as the capital supplied in the form of advances and payment for opium is useful to the agricultural population, it confers a benefit on the very tracts in India which most require aid of the kind. Moreover, as a rule opium is cultivated by the most industrious, skilled and deserving castes, and it is on them that the loss would chiefly fall.

5252. (The Maharaja of Darbhanga.) In case opium cultivation is abolished altogether, do you think there is any other crop that would pay the ryots equally?—I think that is a question which, to be properly answered, requires a very great deal of careful examination on the spot. Whatever I say upon that subject I would ask should be taken as the basis of inquiry rather than as positive evidence on the subject. My own belief is that opium cultivation is best carried on on certain land and by certain cultivators. I would explain that by saying that the opium land *par excellence* is that which is fit for market garden crops and is cultivated by market gardeners. That land would be wasted on such crops as sugarcane and wheat, and it could only be made to pay as opium makes it pay by growing on it crops such as are included under the term of market garden crops in all our agricultural returns: these consist of aromatic herbs, spices, tobacco, and such like. Where the demand for such crops is sufficient to enable a market to be found for them, I think they could be substituted for opium without any loss, but in the districts where opium is grown, the opium is grown on other land as well as this land which is specially suited for opium and by cultivators specially qualified by experience to grow opium. A certain amount of outlying land is now used for opium, and is cultivated by castes who did not originally cultivate it. These mainly are the industrious castes—the Kurmis and Lodhas; and even some other less industrious castes to a certain extent have taken it up. On outlying land, that is to say, land which is not fit for market garden crops and which is cultivated by other than those gardeners, tobacco and market garden crops could not be substituted. It would be impossible to substitute there wheat, sugarcane and potatoes, but it is a question which requires inquiry whether these crops do not require a very much larger quantity of coarse and heavy manure than opium. If that is the case, I am under the impression that those crops could not be substituted for opium in what I may call the second class opium land, the land lying outside the market garden crop area. Thus we have opium land divided into two classes: the market garden class cultivated by market gardeners—Kachis, Koeris, Malis and the like; and the second class which requires special manuring cultivated by, what I may call, the farming class—Kurmis and Lodhas and the like. The examination of the question as to the substitution of other crops must be separate for each of these classes of land and classes of cultivators. Then I may state another fact, that the manure, both

solid and liquid, required for opium is not of the same class entirely as the manure required for potatoes and sugarcane. For opium it is necessary to have, either in a solid or liquid form, manure containing various ingredients which I class under the name of nitrates, although some of them are nitrites. I have an analysis here of water which I had taken from a well which was considered valuable for opium. It contains a large quantity of soda and lime as well as nitric acid and chlorine. Water of this class is practically wasted on sugarcane. Sugarcane can be successfully cultivated with a coarse farmyard manure and canal water. The canal water is absolutely free from those chemicals which are required and are useful for opium, tobacco and aromatic herbs. Therefore sugarcane can be and is grown under conditions generally under which opium is not grown.

5253. In the case of second class opium land it has not yet been discovered whether there is any proper substitute in case the cultivation of opium is abolished?—In the second class opium lands I suppose there are no other crops which could be substituted with equal profit to the ryots. My own belief is that other crops, as paying as opium, could not be grown, because they require a much larger amount of heavy, coarse manure and deeper ploughing.

5254. Consequently you think the ryots would be entitled to some sort of compensation, not legal, but according to equity?—Yes. I think that the loss of 50 lakhs of rupees advanced every year in those populous tracts to which I have drawn attention would be a very serious blow to the agricultural population. They receive this money without interest at a time they want cash, and if they were deprived of this money suddenly they would have recourse to the money-lender and obtain money at a high rate of interest. They would then be cultivating under difficult circumstances.

5255. (*Sir William Roberts*). Perak is one of the Straits Settlements I believe?—Yes.

5256. What other centres of the Chinese population are there in the Straits Settlements?—There are three or four centres, of the same kind as Taipeng, where there are tin mines, not only in the State of Perak but in the neighbouring Native States.

5257. Are there any centres of Chinese population so large as Taipeng?—Taipeng is the largest, because the tin lodes and finds are so much larger than in any other one spot.

5258. (*Mr. Fanshawe*). You have referred already to the question whether compensation would be necessary to cultivators; can you tell us whether the poppy crop is an exhausting crop for the soil?—I would make the same answer that I did to the Maharaja of Darbhanga, *viz.*, that anything I may say must be taken as a basis of inquiry rather than as positive evidence on the subject. My own impression is, that it is not an exhausting crop in the sense that sugarcane and potatoes and other rich crops are exhausting crops. It is more like a flower grown in the garden which requires careful and high cultivation, but does not take much out of the soil to any depth. But I would take the opportunity of noticing what I did not notice just now, that opium is very frequently grown in the same year as a crop of Indian corn. The Indian corn precedes opium. In comparing it with other crops that might be substituted for it that fact should not be lost sight of. I notice that it was lost sight of in the Report of the Bengal Opium Commission of 1883. I had occasion to look at that report the other day, and I noticed that in comparing the profits of an opium crop with the profits of other crops, the fact that it was grown in the same year as a crop of Indian corn was lost sight of, and that the profits on the Indian corn crop were not taken into account at all any more than (what ought to have been taken into account) the interest which the cultivator saves by being able to take these advances at the time he wants them. I understand that the Government itself does take into its account or into its estimates the loss which they suffer by foregoing interest; but in all these calculations that I have seen of the value of the opium crop to the cultivators that interest is never put in. There are thus these two things—the value of the Indian corn crop and the value of the interest that ought to be added.

5259. Would another crop also be capable of being grown with tobacco?—You must name your crop for each locality. Certain kinds of tobacco can be grown with Indian corn. In the case of tobacco grown in Bengal and Tirhoot I believe Indian corn cannot be grown. In the case of tobacco grown further up the country where it is not cut till March it can be grown. That shews how close the investigation must be before any general reply can be given to any question of that kind.

5260. You are not personally in a position to give us any statistics as to the comparative value of crops?—I consider that that question is one of the most difficult to investigate in this country, and that no answer can be given by any one person on this subject. I have any amount of statistics of different sorts given me as to the cost of producing this and that crop and the profits of this and that crop, but I consider they are only worth accepting for the particular locality for which they are given. When you take into consideration the large area over which the poppy is grown, and the differences of climate and soil and irrigation, I think it would be very dangerous for me or any one man on general information to give a reply to your question. I think it would require a very close and detailed investigation by a large number of officers to obtain any approximate information as to what the real value in cash is of any crop: and even think it would be difficult to get a satisfactory answer, because it is very difficult to value the labour of the cultivators and their families. The opium cultivator *par excellence*, a market gardener, employs on his field his wife, and all the people of the house, even down to the small children of three or four years of age; and it is very difficult to value their labour. But when you come to the cultivator of a higher caste, he will allow neither his women nor his children to go out into the fields, and he therefore has to hire labour. You will thus see the difference between the profits which that man would make and the profits which the market gardener who uses the whole of his household for working up a crop would make.

5261. With reference to tobacco, I understand that you regard it as the chief competitor, on what you call the market garden land, with the poppy?—I do.

5262. Could you tell us with your knowledge of Northern India whether any large extension of the market for Indian tobacco could be anticipated if a large area were suddenly brought under tobacco?—This is also a very difficult question to answer. The demand within India itself I cannot conceive will be likely to increase to such an extent as to admit any very large quantity of tobacco being substituted for opium. On the other hand, tobacco goes from Tirhoot, Rungpore and Purneah in the British Indian steamers to Burma and the Straits, and I cannot say how far the market ought not to extend in that direction.

5263. The question of a market is a point that would have to be considered?—Yes, it is a point that would have to be very carefully considered. It certainly could not be assumed that if you do away very suddenly with opium the whole of the first class or market garden land which is suited for tobacco as well as for opium could at once be put under tobacco.

5264. It has been stated that the acreage so much land is kept on of production of cereals, and also that this acreage could be devoted to cotton. I should like your opinion upon those general statements?—Cotton is not grown as a staple crop between Benares and Patna, and it could not be substituted therefore in that part of the opium-growing tracts. Further north-west the cotton is grown on land which would not be given up to opium or root crops; but it is grown on land of a different quality, not so heavily manured. I, therefore, do not consider that cotton would come in as a substitute for opium at all.

5265. What do you say as to the acreage now under poppy being used generally for the production of cereals? You have already said that on what you call market garden land cereals would not take the place of poppy?—No, they would not.

5266. You do not consider cereals as competitors with opium except on the second class land to some extent? You said, I think, that cereals or sugarcane might take its place on that land; is that correct?—That is right, but I do not think cereals would pay the cultivator anything like as much as opium does.

5267. Even if the same area could be brought under wheat cultivation, do you think that this wheat would be grown for export or only for consumption in the country?—I think it would be grown mainly for export. The food-grain of the country would not be grown on that land except so far as Indian corn is now grown for local consumption.

5268. You have spoken once or twice of the cultivators drawing advances without interest; you would recognize, would you not, that if these advances were not made, Government would have to make some change in the price of the opium?—I cannot conceive that it would not be so. The cultivator who willingly comes forward to grow opium, takes into account the advantage he gets by this cash

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Sir E. C. advance without interest as well as the price which he receives for his opium.
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5 Dec. 1893. 5269. I suppose the quantity of water used for opium containing nitrates is limited?—It is limited in a very marked way; it is only in wells, which are in very thickly populated sites, that these particular ingredients are found. There are in the opium-growing country of the North-West and Oudh districts a very large number indeed of old sites which are now barely visible, but which were inhabited, and very thickly inhabited, hundreds and, perhaps, thousands of years ago. It is in these old sites that you also find this very valuable water. Round those wells as a rule you will see nothing but tobacco and opium, and other high class market garden crops.

5270. I believe you have had some special opportunities of studying the poppy cultivation in the North-West apart from your general agricultural knowledge?—I was Settlement Officer in two opium districts—Cawnpore and Farukhabad.

5271. So that you have been brought into direct connection with opium growing apart from your general knowledge of agriculture?—In these two districts, where I was Settlement Officer, I saw every opium field grown in every village.

5272. I should like this point to be quite clear. You have warned us about the danger of generalising. Your remarks I presume apply to the Benares Agency, that is, to the poppy-growing districts in the North-West?—Except where I spoke of cotton, my remarks apply entirely to that part of the North-West in which I was Settlement Officer.

5273. From the papers before us it appears that there are 550,000 cultivators, in round numbers, in the Benares Agency employed on opium cultivation; what would your experience be as to whether the cultivation on their part is voluntary or not?—I was seven years Settlement Officer in the two districts I have named, and no case has been brought to my notice of cultivators being forced to cultivate against their will. I have known many anxious to cultivate, and I have known others who for caste reasons have objected to cultivate, but I do not remember that they were ever forced to do so. There is certainly an objection with some castes to cultivate opium on the score of religion, just as there is an objection to their cultivating indigo and root crops.

5274. That objection would hardly touch the present point, that men are actually cultivating opium more or less under compulsion, as it is suggested?—No; my point is that the only objection I have ever heard is on the score of religious, *i.e.*, caste prejudice. I have never heard any other cultivator object on any ground to growing opium; and I have never heard of any compulsion being used, even to those who object on the score of religious prejudice.

5275. (*Mr. Wilson.*) Will you tell us to whom do the tin mines at Taipeng belong?—They are let out by the State to contractors; some contractors are Chinese capitalists.

5276. In what way did your visit lead subsequently to Mr. Hall going there?—Because by geologists there was known to be tin in considerable quantities in the neighbouring districts of the Lower Burma Province.

5277. You directed attention to that?—Yes.

5278. And it has led to the opening up of tin mines in the districts of Burma since?—Yes.

5279. You say that the whole resident population is under supervision by British officials, and further on you say that the Chinese doctors have been eliminated. By whom or how have they been eliminated?—The only information I can give is from Mr. Hall's report.

5280. We shall be glad to hear it.—“The hospitals in Perak have tended to make the Chinese contented and to give the country a good name. The hospital at Taipeng was started by subscription. Later a small annual contribution was made compulsory, but that is no longer levied. When the first buildings were put up the people said they would like to have Chinese doctors. If their request had been acceded to, the hospital would probably never have become a success, whereas miners now gladly avail themselves of it. The Chinese doctors arrived and were put in charge of some wards, while one building was reserved for an English doctor. In the wards under the Chinese doctors there was not a single instance of recovery from beri-beri, while in the rooms under the care of the English doctors many recovered. The Chinese doctors were allowed to retire, and the success of the establishment was assured. Before the hospital was built the miners were not allowed to remain in their huts when they became seriously ill. It was considered a piece of ill-luck if any one died in the lines. So the sick man was taken into the jungle and there deserted. The hospitals

then have naturally helped to make Perak popular with the Chinese immigrant.”

5281. That does not quite clear it up?—The doctors were allowed to retire from the hospital.

5282. It does not say whether they desired it?—Apparently the Chinese patients preferred to be treated by the English doctors on account of their greater success, and there was no further object in keeping the Chinese doctors.

5283. You have been seven years Settlement Officer?—Yes.

5284. Where?—In the Cawnpore and Farukhabad districts in the North-West Provinces.

5285. They are opium districts?—Yes.

5286. How long ago was that?—Between 1866 and 1873.

5287. I believe it is the case that opium used to be grown in many parts where it is now prohibited?—I know there are certain districts in which opium was grown and in which the opium area was restricted. In certain areas opium is not grown now where it was grown.

5288. I am speaking of the provinces, Assam, for instance?—I have no information on that subject.

5289. Were there not certain districts or tracts in the North-West where opium was grown and where it is not now grown?—There were tracts.

5290. Can you tell us the general grounds on which the present districts were selected as opium-growing districts while it was prohibited in other places?—The districts which were selected for opium-growing were more highly supplied with the kinds of manure which are required for opium, and therefore with a class of cultivators who are better able to grow opium than others. Where you find a larger quantity of those nitrate manures either in a solid or a liquid form, and where you find thickly populated tracts, there you find the market gardening class and they are *par excellence* the opium cultivators. The districts were, I believe, selected mainly on these grounds.

5291. You have referred to the chemical constituents of water. Have you many analyses of those waters?—I sent on some as Settlement Officer to the Chemical Examiner in Calcutta, and when Dr. Voelcker was out here he had some more analyses, and they are published in his report which has recently arrived at our office.

5292. You had the analyses before those?—Yes.

5293. Will you put them in?—Yes.

5294. Do you think that water of that character is specially prevalent in the districts where opium is now grown?—It is specially prevalent in the districts in which I had my local experience.

5295. Have you any reason to suppose that it is more prevalent in the districts in which you had your local experience than in any other parts of India?—I think it is prevalent in a great deal of the tract to which I have drawn attention as highly populated.

5296. I take it that that is another way of saying that the soil is saturated with the produce of past generations?—Yes; past generations, and often long past generations, for it takes a long time for these chemical constituents to form.

5297. You have referred in your last paragraph to the statement that this opium cultivation is an advantage, and that the advances are an advantage to the cultivators; can you tell us the grounds on which they have sometimes objected to cultivate?—The only ground that has come to my notice as Settlement Officer is that of religious, *i.e.*, caste prejudice.

5398. You are aware that there has been considerable difficulty at times in connection with it?—It has never been brought to my personal notice as an official.

5399. Has it come within your knowledge whether as an official or not?—Not until the subject has been raised within the last two or three weeks. I have never heard of an objection before.

5300. I have a letter before me from the Government of India, dated Department of Finance and Commerce, December 19th, 1881, in which it is said that vigorous attempts were being made by the Benares Opium Agent to extend the cultivation of the poppy in the Allahabad and Mirzapore districts, but that the attempt had resulted in utter failure. You were not aware of that?—No.

5301. It goes on to quote a letter from Mr. Rivett-Carnac: “The cultivators said that they had been badly

treated in old days, that they did not understand the cultivation, and that they had other crops that paid them well, and they wanted no change."—That I can quite believe. I should think that is probably a very genuine and true objection.

5302. How would you reconcile that with the assertion as to the advantage that it is to them?—The country in which I had my local experience, as I said just now, is peculiarly full of land fitted for opium and of market gardening classes who are able to grow opium. Not only do they take to it readily as their natural profession, but the cultivators round them, having an example before them, find it easy to copy. In those districts where cultivation has not for a long time been practised, or has perhaps never been practised, the cultivators who are unaccustomed to the cultivation of a crop which requires a peculiar amount of special skill and knowledge, would naturally object to be troubled with growing it.

5303. The letter that I have referred to was preceded by a letter from the India Office by Lord Hartington, dated London, January 16th, in which he appeared to accept the idea that there was a great difficulty in getting cultivators in Bengal. You were not aware of that?—I was not aware of that. My observation about the objections to growing had reference to the locality in which no conditions of the kind existed and in which they were only asked to grow opium under conditions which were acceptable to them.

5304. I will read you a few lines of the letter: "the papers now under review shew that in addition to the influences which it was thought in 1868 threatened the stability of this source of revenue others have now arisen which demand the serious consideration of your Government. One of these is the competition in Bengal of other crops more profitable than poppy, in consequence of which some of the cultivators do not now exhibit the same eagerness for the Government advances as formerly." That never came to your notice?—Never.

5305. Will you explain to us whether the question of higher rents and the higher land-tax which I believe prevail in some of those lands attaches to the crop or to the particular plot of land?—The higher rents belong primarily to the particular spot of land and its accessibility to manure and irrigation, and secondly to the character of the cultivator put on the land. One of those market gardeners, for instance, would pay more than an ordinary cultivator. These are the two first considerations. The third consideration is the character of the irrigation and the character of the manures which it contain.

5306. If a cultivator who had been in the habit of growing poppy ceased to grow poppy, would there be any alteration made either in his rent or in his land-tax?—I doubt very much whether the landlord would reduce his rent, and on a great deal of the land, I do not think they would be bound to do so; but I think there must be a very material amount of land on which the poppy is now grown and in which, if cultivation was closed, the loss would be so material to the cultivator that he could not pay the same rent as before, or he would have a claim under the law to have his rent reduced.

5307. Under what law?—Under the Rent law.

5308. Can you give us a reference?—I would rather put forward my opinion as a basis for inquiry on this point. I cannot give a decisive answer whether the law Courts would or would not hold it as sufficient ground, but I have a strong idea that the cultivator would have a claim.

5309. Perhaps you can tell me whether within your knowledge there has ever been such a claim made in cases where cultivators have been refused the right to grow opium where they had previously grown it?—I have never known of such a claim; on the other hand I may say as a Settlement Officer who was required to assess fair rents for the fields, I always took the fact that opium cultivation was going on in a particular land as a ground for fixing the particular assessment of that land; it entered into the calculation.

5310. It was evidence so far of the quality of the land?—It was.

5311. You said that a crop of Indian corn could be got on the land the same year as the opium?—Yes, Indian corn or maize.

5312. Would there be any other crop that could be substituted for maize as following opium?—Maize precedes opium.

5313. Is maize the only crop or the most suitable crop that precedes opium?—Maize is the only valuable crop that could be grown in the same year with opium. I think there are crops of less value that can be grown in the same year; millets could be grown in the same year.

5314. Suppose that opium was not grown, how many crops could be cultivated on these market gardens in the year?—It depends very much on what crop is substituted. If tobacco is substituted in the districts of which I have spoken, Indian corn could be grown preceding the tobacco. That is not the case with tobacco grown in the more easterly part of the opium tracts, where tobacco is put on the ground at the same time as opium.

5315. I have heard that in certain parts, three crops can be gathered from the land in the same year?—It is only on very exceptional land that three crops can be raised.

5316. Would it be possible on opium land?—Only on a small percentage of it.

5317. With reference to the maps which you put in, would you explain again the relations that you seek to establish between the two maps in regard to the growth of opium and the density of the population?—One of the greatest difficulties in this country is to know what to do with the surplus population in these very crowded tracts. A special inquiry was made in Lord Dufferin's time as to what could be done and whether tracts could be found to which these people could emigrate, but that was found impossible. It is one of the great difficulties of the day to know how to relieve the population of the tracts which are shewn in this map as the most densely populated.

5318. How do you connect that with poppy cultivation?—The five million rupees going into their hands every year enable them to carry on their agriculture with greater ease than they would if they had to carry it on without that capital; they would then have to get some capital from the money-lenders at a much higher interest which means that their circumstances would be very much less prosperous) or they would not be able to get any capital at all, and would find it very difficult to grow paying crops.

5319. But in the cases in which it appeared that they did not want to cultivate opium, it is quite clear they did not appreciate those advantages?—I can give no answer to that, because in the districts in which all my experience was collected I have never known an instance of an objection to cultivate being overruled, or any objection being raised except on the ground of religious prejudice.

5320. Of course we might conclude that if the objections here alleged really arose, it was after you had left this district?—I have not mentioned any districts which I think are alluded to there. I have only given my evidence in respect to the two districts with which I was locally acquainted.

5321. Did I understand you to say that cotton is not grown or could not be grown between Benares and Patna?—There is a very inferior kind of cotton grown between Benares and Patna, but it is not a valuable crop, and the climate is not conducive to cotton growing.

5322. (*Mr. Haridas Veharidas.*) Do those classes who have a very religious objection to grow poppy occasionally grow it?—They have come to grow it—both Brahmans and Thakurs; they have begun to grow it, I will not say to a large extent, in that part of the country in which I have worked.

5323. Do they grow poppy every year or in rotation?—I believe in rotation, except on the best lands; there they may grow it every year.

5324. Are there not two kinds of poppy, one grown by the rains and one by irrigation?—No, not in my experience. I do not know of any poppy grown in the districts with which I am acquainted except in the season of cold weather.

5325. You do not know whether the poppy is grown in the rainy season?—Not in the districts in which I worked.

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MAHARAJA GIRIJA NATH ROY of Dinajpur called in and examined.

*The
Maharaja
of Dinajpur.*
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5326. (*The Maharaja of Darbhanga.*) You say that there is a large population in Bengal who consume opium?—Yes, the opium-consuming portion of the population of Bengal is very large. Opium is taken here in lump, or with water, or smoked.

5327. What is the effect of opium morally on the people?—I have not seen people becoming more immoral by taking opium, nor have I seen them suffering physically by using it. Opium taken in moderate doses, particularly after 40 years of age, rather benefits than injures the constitution. Excessive indulgence in opium, like excessive indulgence in other things, is always followed by evil effects.

5328. What do you say about its use for non-medical purposes?—It is very difficult to get hold of an opium-eater who will admit that he takes opium for non-medical purposes. In fact 99 per cent. of opium-eaters whom I met complained to me of having suffered from dysentery, diarrhoea, rheumatism, etc., prior to their taking the drug.

5329. What is the opinion of the people with regard to opium-eating?—The people of this country do not, as a rule, detest the people who eat opium either for medical or non-medical purposes. Opium-smoking, however, is considered somewhat disreputable.

5330. What is the opinion of the people with regard to prohibitive measures in reference to the consumption of opium?—The people of this province are not at all willing to bear in whole or in part the cost of prohibitive measures, as consumption of opium is confined to a very small section of the community and does not constitute a widespread and serious evil for the removal of which the society is over-anxious.

The prohibition of the growth of poppy plants will bring serious losses to the landlords and tenants of the opium-producing portions of the country; and the prohibition of the sale and manufacture of opium will prove a source of greatest inconvenience to the consumers of the drug, and produce serious discontent among them. As, therefore, the number of persons interested in the manufacture and sale of opium is not very inconsiderable, discontent among them is not at all desirable. Nor is the absolute prohibition of the sale and manufacture of opium at all possible.

5331. Do you think that the present obstacles that are now put by Government in the way of selling opium are sufficient?—The Government has already thrown

serious obstacles in the way of easy procurability of the drug by restricting its sale to particular persons, places, and time. Any further improvement in the regulation of opium traffic, unattended with increased expenditure, would be welcome.

5332. (*Mr. Wilson.*) Will you tell us how the prohibition of the growth of opium would bring serious loss to the landlords?—The landlords get a higher revenue for the class of land where the poppy is grown.

5333. Would they have to reduce the rent?—They will have to reduce the rents; those lands will not fetch so much.

5334. Does it sometimes happen that the ryots are not allowed to grow all the opium that they apply for, and do the landlords in these cases reduce the rents?—I do not know.

5335. Do you know of any case in which the landlord has reduced the rent to a ryot who did not get the same amount in one year that he got the previous year?—I cannot say. My experience of opium cultivation is rather limited; I have seen it only in Behar. I have not seen it in any other district.

5336. You do not know much about its cultivation?—No.

5337. Why do you say it would bring serious loss if you do not understand it?—I have heard from gentlemen residing in the opium-producing districts and friends of mine. I have received several letters from them stating that prohibition will cause serious loss to the landlords as well as to the tenants.

5338. That is what other gentlemen have told you?—Yes, the zemindars and the tenants say so.

5339. They have told you so?—Yes.

5340. You referred to the absolute prohibition of sale and manufacture: I suppose you know that no one has ever proposed that?—No, I was aware of it. I did not mean absolute prohibition, but I referred to much reduction in the area of cultivation that will follow reduction in quantity of sale and manufacture.

5341. I suppose you had Mr. Lyall's circular of invitation to prepare your statement?—I received a letter from him.

5342. (*Mr. Fanshawe.*) I think you have no opium cultivation on your own estates?—No.

5343. You have no personal acquaintance with that part of the subject?—No.

The witness withdrew.

Adjourned till to-morrow at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

NINETEENTH DAY.

Tuesday, 6th December 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

MR. A. U. FANSHAWE.
,, HARIDAS VE HARIDAS DESAI.

MR. H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

MR. H. S. HOWARD called in and examined.

*Mr. H. S.
Howard.*
6 Dec. 1893.

5344. (*Chairman.*) The Commission is prepared to receive the evidence which is tendered to us on the opium question in connection with China, and we have arranged to give you an opportunity of making a brief statement in behalf of the important firm which you represent. In our

view, however, the inquiry in relation to China can scarcely be dealt with satisfactorily here in Calcutta. The information which the Commission must possess before it can come to any conclusions with reference to China must be obtained either by communications with China, with the Consular body

and other independent authorities, or else by a personal visit on the part of certain members of the Commission to Singapore, and possibly some of the Treaty Ports in China. I believe you are a member of the firm of Messrs. David Sassoon & Co. ?—Yes.

5345. You desire to give us information with reference to the trade in opium with the Straits Settlements ?—Yes, as far as I possess it.

5346. Will you kindly give us any particulars which you consider it is important for us to have ?—Singapore and Penang take about 14,000 chests of opium annually. For local consumption the authorities there grant a license to the farmers, and about 250 chests are consumed monthly, the rest being exported to the Native States, the Malay Peninsula and China. The Dutch and French Authorities buy their opium direct from Calcutta at the Government sales. The former take 1,000 chests yearly for shipment to Batavia, and the latter about 2,500 chests for Saigon. I am not aware of the excise arrangements under which the opium traffic is controlled in the Dutch and French possessions. To Hongkong about 26,000 chests are exported annually from Calcutta. The farming system under which opium is retailed in Singapore prevails in Hongkong, where the local consumption of the drug is not very large. The bulk of this opium is bought by the Chinese and sent by them into the interior of China. The importers also ship to the Treaty Ports of China by paying a duty of 30 taels per picul to the Chinese customs. When taken into the interior by the Chinese there is a further tax of 110 taels per picul imposed by the Chinese Government. During my stay of 13 years in China I came in contact with several Chinese belonging to the better classes who smoke opium, viz., merchants, Mandarins, etc., and I have never found them to be the worse for indulging in the drug. On the contrary, they always shewed great aptitude for work after a smoke, and completed intricate calculations while yet under influence of the drug. The labourers, too, are more inclined for hard work after their opium pipe. I cannot, however, say that I have not seen specimens of emaciated Chinese humanity, but these invariably have belonged to the poorer classes, who, while in want of nourishing food, are still addicted to the deleterious, wild, indigenous drug. I have also seen many Indians eat opium, and when they are well nourished they always have a robust and healthy appearance.

5347. Have you any information to give us as to the proportion of the opium consumed in China which is produced locally, as compared with the amount imported from India ?—The country-grown opium of China is about four times the amount shipped from India, and every Chinese opium-dealer with whom I have had an opportunity of conversing has told me that Indian opium is universally regarded as superior to Chinese opium in respect of flavour and body. The Chinese opium, moreover, could not be used to advantage without a small admixture of the Indian drug, and the wealthier classes alone are able to indulge in this.

5348. Can you give us any information as to the opinion which would be entertained in China if a policy of prohibition of the trade were to be adopted ?—Were the importation of Indian opium into China to be interdicted by either

the British or the Chinese Government, it would be regarded by the Chinese nation as a very severe hardship, and might indeed produce disastrous results. The Anti-Opium Society would be doing more harm than good. By being deprived of opium of good quality, the Chinese who are in the habit of smoking will have to fall back upon their own drug. The consumption would, in that case, by no means decrease even by a single grain. On the contrary, it is very probable that they will use almost double the quantity, as their opium contains neither the flavour nor the strength of the Indian drug. The ultimate effects would be most injurious to their general health and constitution. They would suffer in much the same manner as those who are addicted to drink superior brands would, were they obliged to consume inferior liquors. To prohibit good opium would be as sensible as to interdict wholesome liquor. I have never heard of riots in China on account of opium. I was in Tientsin during the massacre in 1870. Opium was not the cause, but something else in which the foreigners were concerned.

5349. (*Mr. Wilson.*) Is your firm connected with the opium trade ?—Yes.

5350. Is it one of the principal shippers ?—Yes.

5351. Were you in China for thirteen years ?—Yes.

5352. Where ?—At Shanghai, Tientsin, Ningpo, Foochow, Amoy, Satow and Hongkong.

5353. You did not reside in all those places ?—No, I resided in Shanghai, Tientsin, Ningpo, and I visited the other places for a month or, perhaps, fifteen days.

5354. Did you come in contact with any persons in China who objected to the opium trade ?—No.

5355. You never heard of any objection to it ?—No.

5356. When did you first become aware that there was any kind of opposition in China ?—I never heard of any opposition to opium.

5357. Never till this moment ?—Never.

5358. (*Mr. Fanshawe.*) When you speak of opium being exported from the Straits to the Native States, I presume you refer to the Native States under British protection in the Malay Peninsula ?—I suppose so, and others perhaps, under the Dutch Government.

5359. Can you give any information as to the number of the Chinese population in the Malay Peninsula and these Native States ?—No, I cannot.

5360. You say that you have been brought into personal contact with Chinese of the better classes ?—Yes.

5361. In what light is opium-smoking regarded by them ?—It is regarded by them only as pleasure: they smoke it for pleasure.

5362. From a moral point of view how do they regard it ?—They do not think that they are doing anything wrong in smoking opium.

5363. Messrs. David Sassoon & Co. I suppose, have other business than shipping opium ?—Yes.

5364. What is their general class of business ?—They do business in opium, twist, piece-goods and metals.

The witness withdrew.

Mr. SHRAGER called in and examined.

5365. (*Chairman.*) To what firm do you belong ?—Messrs. Grünberg Brothers.

5366. Have you had any personal experience enabling you to form a judgment with reference to the effects of the opium habit upon the Chinese population ?—During the past five years I have frequently visited the Straits, Cochin-China, Siam, and once Hongkong and Batavia. On some visits I have mixed very freely amongst the Chinese, but I cannot recall a single instance of having come across a Chinaman that was incapacitated through smoking opium. On these visits to and from the Straits, the steamers I travelled by never carried less than 300—400 Chinese deck passengers between Penang and Singapore, sometimes as many as 500—600, mostly coolies. I observed opium-smoking to be almost universal amongst them, and have often watched them smoking, but never noticed it to produce any bad effects on them. In our Singapore office we employ Chinese clerks and a Chinese cashier. Our cashier, who is an old man, told me that he smokes opium regularly. I have never noticed him to be indolent; he is a very shrewd man, and has been in our employ over four years. Like all other of the better class Chinese that I have met, this

man is intelligent, cheerful and bright witted. I have frequently visited the Chinese merchants with whom we do business in Singapore and all the other ports I have been to. Some of them are fine muscular men, although known to me to be habitual opium-smokers. I have sometimes been called into their private rooms, where I have seen them smoking opium, reclining on an easy chair. I never noticed them unable to discuss freely on the subject of my visit and express their views in a clear and business-like way. All the Chinese merchants I have met are good business men with sharp faculties. In our godowns we employ a number of Chinese coolies; these are very illiterate men, but I have never known them to make an error in delivering the wrong goods out of any warehouse. These men are known to me to be regular opium-smokers. I have never found them indolent; in fact, they much prefer to do their work by contract, which through their industry gives them a far better return. Physically, these men are not as a rule well developed, but I have often been surprised at their carrying power. I have noticed two such men carry a bale of goods weighing from 1,000 to 1,200 lb. All Chinese handicraftsmen are said to smoke opium

Mr. H. S.
Howard.

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Mr. Shrager.

Mr. Shrager. regularly after their day's work; of such men I have seen a good deal, and have no hesitation in saying of them, that they are by far more practical and better men at their work than any others that I have met outside of Europe.

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5367. Do you know anything as to the length of life among the Chinese with whom you have been in contact?—I do not know of any reliable statistics on that point, but I have met very old men and very hardy men amongst those that I have come in contact with.

5368. Do you know anything of Java?—Yes.

5369. What are the regulations which apply to opium in Java?—Opium is contraband into Java; the countries requirements, about 700 chests a year, are imported by the Government direct from Calcutta and supplied to any opium farmer who pays the Government a royalty for the right to manufacture and retail it.

5370. Can you give us any particulars of regulations affecting the trade of opium with Siam?—The excise arrangements since the beginning of this year are similar to those at Singapore. The opium farmer pays a royalty for the right to manufacture and retail of opium. Nobody but the opium farmer has a right to import opium into Siam.

5371. What is your estimate of the consumption of opium in Siam?—The consumption of opium in Siam is between 1,000 and 1,200 chests a year.

5372. Do you know anything of the regulations in force at Cochin-China and Tonquin?—The consumption is 2,300 to 2,500 chests a year, which is imported direct from Calcutta. The Government manufacture it themselves and pack it in small quantities ready for use, which they sell at a fixed price to consumers.

5373. Would you compare the arrangement which obtained in Java and Cochin-China on a small scale) with the working of the opium trade in this country under the system known as the Bengal monopoly?—I have not studied the question of the trade in this country at all.

5374. (*Mr. Wilson.*) I have been informed that it is not unusual with Chinese merchants in making business arrangements to have a smoke so as to make them a little more prepared for doing their business; have you noticed that?—I cannot say that I have noticed it.

5375. Will you tell me exactly what you mean by saying that opium is contraband into Java and into Cochin-China?—The importation is prohibited except by the Government. Only the Government have a right to import opium.

5376. What do you mean by the phrase "the right to manufacture"—what is the manufacture?—The opium, as it is exported from here, is not in the state or condition in which it is consumed in the places that I have visited. It goes through the process of manufacture to make it ready for smoking. I do not know the name they give it, but it is certainly made more in a liquid state than the state in which it leaves Calcutta.

5377. Then I may take it that, speaking generally, your evidence here relates to smoking as distinguished

from eating?—I have very little knowledge of the effects of opium-eating amongst the men I have come in contact with. I have heard that when the Chinese eat it, they take it medicinally.

5378. Your evidence relates chiefly to smoking?—Certainly.

5379. (*Mr. Fanshawe.*) You have spoken of employing Chinese coolies in your godowns. Will you tell us in what places these godowns are?—They are at Singapore.

5380. Have you a branch of your firm at Singapore?—Yes.

5381. Have you been able to form any opinion as to the light in which opium-smoking is regarded by Chinese of the better classes?—Purely as a luxury, from what I have heard from them.

5382. Not causing any harm bodily or mentally?—Not from my observations.

5383. That is their own opinion?—They put it down as a healthy luxury.

5384. You have spoken of handicraftsmen: to what classes of handicraftsmen do you refer particularly?—Masons, carpenters, painters, and engravers.

5385. Have you any information as to opium being re-exported from the Straits Settlements to China?—It can go anywhere from Singapore without being stopped, provided a pass is obtained from the opium farmer.

5386. You are not aware whether it is sent to China, or how much goes to China, re-exported from the Straits to China?—No, I don't think any goes direct to China from Singapore.

5387. Will you explain the exact connection of your firm with the China trade, and tell us whether you carry on any other business?—We do a large business in gunny bags and in the rice trade, also a large business in precious stones, which is our principal business in the East.

5288. (*Mr. Wilson.*) In the course of your travels have you heard of any kind of antipathy or opposition to the introduction of opium or the use of opium?—Not amongst the men I have come in contact with—not amongst the Chinese.

5389. Amongst whom?—Europeans when we have talked over the subject casually.

5390. What do they say?—Some Europeans have thought that it was injurious, and others that it was not. When I mention Europeans I mean tourists that I have travelled with.

5391. I understand from what you said to Mr. Fanshawe that your firm exports opium amongst other things?—That is only a small branch of our business.

5392. (*Mr. Fanshawe.*) Are you the contractors for the French Government?—Yes.

5393. Is that the only opium business that you transact?—No, we have a very small business outside of that.

The witness withdrew.

Mr. A. E. J. Abraham.

Mr. A. E. J. ABRAHAM called in and examined.

5394. (*Chairman.*) I believe you are a member of the firm of Messrs. A. E. J. Abraham & Company?—Yes.

5395. What is the nature of your business?—We ship opium, and we do a little business in gunny bags and a little in jute. It is a new firm established within the last three years.

5396. I believe you wish to give us some information with regard to the excise arrangements in Hongkong and China?—I can only speak from hearsay with regard to the excise arrangements in Hongkong; I do not know anything from personal knowledge.

5397. Then will you tell us about any Settlements of which you have personal knowledge?—Yes, Shanghai and Hankow.

5398. Will you tell us what are the arrangements at those ports?—Before the ratification of the Cheefoo Convention, opium used to be stored in bond and had to pay a duty of 30 taels per picul on being landed, nothing more. Since the ratification of the Cheefoo Convention the sum of 80 taels has been added as *likin* dues, bringing up the whole amount to 110 taels. In this I have to correct Mr. Howard, because I think he said that *likin* dues were not paid until

it was taken into the interior. That used to be the custom before the ratification of the Cheefoo Convention, but not after. The different municipal councils, as far as I recollect, licensed the opium shops; they charged so much per shop; beyond this I do not think there is any excise duty.

5399. Have you resided long in China?—Ten years—eight years at Shanghai and nearly two years at Hankow.

5400. Did your experience enable you to form any opinion as to the effect of the opium habit on the Chinese?—Yes, I came in contact with men who smoked opium; I saw them nearly every day that I was there, but I did not see that it did them any injury, or that it shewed in any way that they were habitual smokers. I have seen rickshaw coolies, coolies that carry opium, and coolies that land goods, men of all sorts, and my own house servants, who smoked opium, but I did not see that they suffered in any way.

5401. What do you think is the general belief entertained by the Chinese themselves with regard to the action now taken by the English Government in relation to the opium traffic in China—I mean with reference to the allegation which has been made that England is forcing the Chinese against their will to accept traffic in opium?—

There is no foundation to that; they do not believe it at all. The Chinese used to smoke opium long before England introduced opium into China. They do not believe it at all; they laugh at it.

5402. Have you anything further to say with reference to the duties which are imposed upon the importation of opium into China?—Do you mean the special *likin* dues?—

5403. Yes.—I do not think that justice was done to India in ratifying that treaty. China was given a right to collect a duty which was not recognised till then as a legitimate maritime duty. The word "*likin*" means that the tax was levied for a special purpose.

5404. I believe that it was raised with the purpose of paying for the suppression of the Taipeng rebellion. I cannot vouch for it, and my memory is not very clear as to the meaning of the word "*likin*." But it was not a tax that could be levied on foreigners. It was not a tax recognized by the European powers. It was a tax levied by the Local Governments on Chinese subjects, and each province had its own *likin* dues. If the opium were shifted from one province to another it had to pay double *likin* dues; but as it is, the ratification of that treaty legalizes this duty, and the opium is handicapped in such a manner that no foreigner can land it even in godowns without paying the heavy duty of 110 taels per picul. If the opium is burnt or destroyed by sinking the boats, he is not only liable to pay the full amount of the duty and *likin*, but another duty is added as a penalty.

5405. Do you wish to be understood as coming here, among other things, to make a protest against the arrangements that were accepted under the Chefoo Convention?—Quite so.

5406. (*Mr. Wilson.*) You say in one passage of your printed statement "In conclusion I wish to state that the popular belief that England forced opium on China is not credited by the Chinese themselves?"—Yes.

5407. The popular belief—where?—I mean the popular

The witness withdrew.

Mr. R. M. COHEN called in and examined.

5419. (*Chairman.*) I believe you are a member of the firm of Messrs. David Sassoon & Co.?—Yes, and Honorary Presidency Magistrate.

5420. May I ask whether you have resided in China, and for what period?—I have been in Singapore one year on the firm's business, and I resided in Shanghai six years, and four years in Neuchang, a province in Manchuria.

5421. From your personal experience derived from that length of residence among a Chinese population, what are the conclusions you have arrived at with reference to the effect of the opium habit upon the Chinese?—After their smoke they never seem any the worse. It calms them and they transact their business cheerfully and with a clear head. I have seen many aged Chinese who have been in the habit of smoking opium, and it has done them no harm. Our own Chinese servants smoke, and I have seen it in Chinese merchants' houses. I used to see them smoking the opium, and then they would transact their business. I have no reason to think that opium produces any bad effect. With regard to laborers, I myself had some experience in Neuchang. The river gets frozen there for three or four months, so that there is no navigation. We have to send our letters by couriers on a very long journey, and it takes days to reach certain places. The only person who can take this journey is a Chinaman who smokes opium, because the weather is so very cold, sometimes 15 or 18 below zero. In my opinion it is the opium which serves him as a stimulant. It is not only the case with men, but I have seen females as well as males smoking opium, and I have not seen any ill-effect from it. I never saw a China lad smoking opium.

5422. That is the general effect of your testimony as to the effect of opium upon the Chinese?—Yes. Soldiers also used to come to the merchants' houses and smoke opium, and I never saw any vice in them during my ten years in China. I never had occasion to dismiss a servant on account of opium, nor have I heard of any Chinaman committing any offence under the influence of opium. I never dismissed any one for being unfit because he smoked opium.

5423. As to the general conditions of health among the Chinese, do you think they are satisfactory?—They take opium as a luxury. They smoke it in our office premises,

belief in England that opium was forced on the Chinese is not believed by the Chinamen.

5408. What Chinese or what class of Chinese had you any conversation with, with reference to that particular point?—Opium merchants and Chinese in general. I cannot mention the exact class of men I have come across, but I have had conversations with different classes of Chinese on the subject who pushed this idea.

5409. They were tolerably well-informed men, intelligent men?—Intelligent men.

5410. But do you think that such an impression at all prevails amongst the mass of the population of China?—The masses as distinct from the classes have no ideas about these things themselves. They take opium to protect themselves against ailments and to help them to get on in this world, and they bother themselves very little whether it was forced on them by England or whether it is the natural product of the place. They take things as they come.

5411. When persons with whom you have had conversations have been contradicting and refuting this idea, did they at all admit that it prevailed to any extent amongst their own less educated countrymen?—No.

5412. Do you consider that the Chinese Government is at the present time under any obligation to England to admit opium?—None whatever.

5413. No obligation?—No.

5414. That they could, if they chose, exclude it?—Yes.

5415. Without violating any treaty rights?—Quite so.

5416. Is that the general opinion?—I cannot say; it is my opinion.

5417. That they might, if they pleased, impose an absolutely prohibitive duty, or exclude it without any duty at all?—Not that, but by imposing a prohibitive duty.

5418. They could not say point blank that they would not have it, but they could put on a prohibitive duty?—Yes.

and at our residence. It is a fashion with them, and since they have taken to it for a long time it has become a sort of necessary of life. If we deprive them of the Indian drug I think we shall do injustice, especially to high class people; and besides that we shall be raising the prices in China, and there will be more cultivation of the poppy there. It is quite true that the Indian drug will be neglected afterwards, but owing to the adulteration of the drug in China and a higher price in the absence of Indian opium, the people will suffer a great deal, and there will be robbers and others doing mischief simply because people are deprived of their opium. As India is shipping such a large quantity to China, it is a help to them and it keeps down cultivation there to a certain extent, because they do not know what the crop will be in India.

5424. (*Mr. Wilson.*) Did I understand you to say that you were connected with the same firm as the first witness Mr. Howard?—Yes, we are both managers to the firm.

5425. (*Mr. Fanshawe.*) I understand that about 1,200 chests of Bengal opium are exported monthly to the Straits Settlements?—Yes.

5426. And that some number are re-exported to China?—Yes.

5427. Can you tell us generally how many chests are re-exported to China from the Straits or from Singapore?—I cannot say exactly. I think about 300 or 400 chests are shipped from Singapore to China, a good proportion in Chinese boats. In order to avoid the heavy duty levied in China they try to smuggle in Chinese boats risking their life and property simply to avoid the heavy duty.

5428. When you say 300 or 400 chests, do you mean in the year?—In the month. Lately in Penang there has been an increase of 40 or 50 per cent. in the consumption of opium.

5429. (*Mr. Wilson.*) Do I understand that opium is more easily smuggled out of Chinese ships than it would be out of English ships?—Yes, because English ships go direct to Hongkong, and they keep a register of all the opium landed there; while the Chinese can go here and there.

Mr. A. E. J. Abraham.

6 Dec. 1893.

Mr. R. M. Cohen.

Mr. R. M.
Cohen.
6 Dec. 1898.

5430. (*Chairman.*) Have you anything further that you wish to add from a mercantile point of view?—Judging from a mercantile point of view, I should say that, by Government keeping the monopoly as hitherto, it will decidedly support the opium trade. Besides, Government has the means of knowing the exact quantity of the out-turn of the crop, and restricting the same when needed. They could also limit local consumption and smuggling, and supply to the consumers in India and in China opium of the usual standard quality. It is a harmless drug if taken moderately, and I do not see why the Government should do away with its monopoly without a just cause; any change in the present system of manufacturing will raise suspicion in the minds of the Chinese, and they will

be unwilling to deal in Bengal opium as they do now-a-days. The effect of any change will be less consumption in China to the loss of all concerned in the opium trade in India, Government included. Morally, Government will be held responsible for the loss of this trade to its subjects. In my opinion it is the duty of the Government of India to give its support to the opium trade and sustain it in the interests of the country. I may add that by stopping the supply from India, Persia will take the lead. There have been already 10,000 chests of Persian opium freely imported into China, and if we stop shipping opium, Persia will take the lead. There will also be an increase in the cultivation of the poppy in China. So that no good will be done to the Chinese by our stopping it.

The witness withdrew.

Mr. L. S.
Khoon.
Mr. Iyak.
Mr. Eup Ate.
Mr. Pin Yen.
Mr. Assowi.

Mr. LIN SIN KHOON
Mr. IYAK
Mr. EUP ATE
Mr. PIN YEN
Mr. ASSOWI

} called in and examined (through an interpreter).

5431. (*Chairman.*) What are the occupations of these five witnesses?—(*Mr. Girard.*) One is a book-keeper with Messrs. Eng Hong & Co.; another is a Chinaman of Bentinck Street with a large firm of boot and shoe-makers; another is a Doctor of Medicine; another is a Professor of Chinese, a Schoolmaster, and another is a priest of the Chinese Church in Calcutta.

5432. (*Chairman.*) I would ask the witnesses what they know regarding the extent to which opium is consumed by the people of China as a medicine, as a stimulant, and as a febrifuge, and what, in their opinion, is the effect of such consumption on the moral and physical well-being of the people. (*The Interpreter.*) The speaker (Mr. Pin Yen) says that some use opium as medicine and some smoke it.

5433. Does it do them good in the case of certain diseases?—Not all diseases, but for some diseases it is very good.

5434. What do they say is their opinion as to the effect of opium-smoking upon the Chinese generally? Do they think that it does them harm?—Smoking does not do them harm.

5435. Do they think it does them good?—For some sick persons it is very good.

5436. What do they think about it in cases where people are in good health? Is it good for them?—It is not harmful.

5437. Are there many cases among their fellow countrymen in which people smoke to excess and do themselves harm?—If any man takes too much it does him harm.

5438. (*Mr. Wilson.*) Where does Mr. Pin Yen practise medicine?—In Canton.

5439. Why is he in Calcutta?—He came to see some relations.

5440. Does he smoke himself?—No.

5441. Why?—He says he does not require it.

5442. Would he be better in health if he smoked?—If he were sick it would be very good.

5443. (*Mr. Fanshawe.*) I should like to ask another witness (Eup Ate) whether he smokes himself, and if so, how long he has been smoking?—Seven years.

5444. What is his opinion as to the effect upon his health?—He began it because he was sick.

5445. What does he say about other Chinamen? Is smoking common amongst them or not?—He knows many who smoke opium.

5446. Why do they smoke?—Some smoke who are sick, and some who feel very well.

5447. Do they smoke opium as a stimulant?—It is not like brandy.

5448. (*Chairman.*) Is it better than brandy?—Opium does not make them drunk, brandy does.

5449. (*Mr. Fanshawe.*) Do his countrymen regard opium-smoking as a vice, as being anything wrong, or do they think it right?—Neither good nor bad.

5450. (*Mr. Wilson.*) Where does the witness teach Chinese?—In China.

5451. How long has he been in Calcutta?—Five or six years.

5452. What does he do in Calcutta?—He was with the Amban as Interpreter.

5453. What language does he know besides Chinese?—Hindustani.

5454. When did the Amban come here?—Three years ago.

5455. The witness says he has been here five or six years?—He came before that.

5456. What for?—For trade.

The witnesses withdrew.

Adjourned to to-morrow at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

TWENTIETH DAY.

Thursday, 7th December 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

THE HON'BLE SIR LACHHMESWAR SING BAHADUR,
MAHARAJA OF DARBHANGA, K.C.I.E.
MR. A. U. FANSHAWE.

MR. HARIDAS VEHARIDAS DESAI,
,, H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

MR. JAMES MONRO, C.B., called in and examined.

5457. (*Chairman*). I believe you were formerly in the Bengal Civil Service in the important position of Inspector-General of Police in Bengal, after that Commissioner in Bengal, and finally (in the public service) Chief Commissioner of Police in London?—Yes.

5458. And you are now engaged in this country in missionary work?—Yes.

5459. You are familiar with the objects which were in view when this Commission of inquiry was appointed?—I am.

5460. We shall be glad if you will make any general statement of your views as to how far there is demoralization caused by the consumption of opium, and whether the connection of the Government of India with the cultivation of the poppy and the manufacture of opium and otherwise is causing a serious hindrance to the missionary work in India to which you are now devoting yourself?—All the remarks I should like to make refer only to Lower Bengal. I refer to that province because all my service was there, and I have special means of being acquainted with the circumstances of the people. With the other provinces I have only a second-hand acquaintance. All my time as Magistrate, Judge, Commissioner and Inspector-General was passed in the provinces under the Lieutenant-Governor. I mention that, because I do not wish to give any information with reference to other provinces of which I know less than Lower Bengal. I was asked to give evidence, and I wrote a pamphlet about the subject in answer to various questions that were put to me as to the opium trade generally being an obstacle to missionaries. It is with reference to that point alone that any facts which I have acquired in my experience are to be applied. I do not wish to give any opinion, but merely to state facts which I know to be applicable to missionary operations in Lower Bengal alone. As I have stated in my pamphlet, so far as I am aware, the cultivation of opium, and the connection of Government with opium, form no obstacle whatever to missionary operations in Lower Bengal. I base that statement upon my previous experience. With reference to the people at large, the great majority of the people know nothing whatever about the cultivation of opium, or the connection of the Government with the opium trade in China,—absolutely nothing. You may go miles and miles for days and days, and ask the people in the villages, and they know nothing whatever about opium or the Government connection with it. The reason for that is, that in Lower Bengal, except in the provinces of Behar and one part of Chota Nagpore, opium is not cultivated at all. Therefore I say that, so far as regards the amount of opium consumed, there is no possibility of the people being demoralised by it, because they do not consume it. The amount of opium consumed in Lower Bengal is a mere trifle.

5461. Your pamphlet contains some important statistics bearing on the question before us. On page 4 you give figures showing the amount of duty paid to the Government annually by the people and the amount of consumption of opium per head annually. Will you give us those figures?—“The revenue is, roughly speaking, six crores of rupees, equal to about four million pounds sterling, while the

income realized by the Government of Lower Bengal from the consumption of opium by the inhabitants of the province is about 16 lakhs of rupees (excluding license fees), or, say, roughly about £120,000—including license fees it will be about £140,000—surely no very large sum to be made from the indulgence in a particular drug by about 70 millions of the population of a province.”

“Turning now to the actual amount of opium consumed by the inhabitants of Lower Bengal, the figures are as follows:—In the whole province containing a population of above 70 millions, the total consumption of opium, according to the latest figures published, is about 1,940 maunds (of 82lb avoirdupois);—that is to say, the annual amount of opium consumed *per head* is about 16 grains. Of this somewhat more than a fifth is consumed in Calcutta alone, leaving about 1,525 maunds, or about 14 grains per annum per head, as the total quantity of the drug consumed by the remaining 69 millions of the inhabitants of Lower Bengal. There is, moreover, no reason to believe that the consumption of the drug is increasing while the facilities for indulging in opium in its pernicious forms are being steadily restricted, by reduction of the number of shops for opium-smoking. During the last ten years the amount of opium consumed has not increased beyond the rate of growth of the population of the districts in Lower Bengal in which it is chiefly used; and the number of licenses for opium-smoking shops stands as below:—

“Average number of licenses for opium-smoking			
shops from 1885 to 1890	.	.	.463
Number of such licenses in 1890-91	.	.	390
” ” ” ” 1889-90	.	.	435
” ” ” ” 1888-89	.	.	454
” ” ” ” 1887-88	.	.	454.”

I should mention that the estimate of 70 millions for the population was based on the figures I had access to at that time. According to the last census it would be considerably more.

5462. I believe you have collected some statistics shewing the consumption of opium by divisions, each division comprising several districts. We shall be glad to have those figures.—Again I must say with regard to the population that the estimates are derived from the figures I then had access to. I do not say that they are very accurate according to the last census, but they are certainly within the mark:—

Division.	Population.	Annual Consumption.
Burdwan	. 7½ millions.	326 maunds,
Presidency (including Calcutta).	9	653
Rajshahye	. 8	210
Dacca	. 9	99
Chittagong	. 4	58
Patna	. 15½	97
Bhagulpore	. 8½	151
Orissa	. 4	298
Chota Nagpore	. 4½	52

Consumption, therefore, is comparatively large in the Capital, Calcutta; in the rural Divisions it is highest in

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Mr. J. Orissa, least in Patna, inconsiderable in Dacca, Chota
Monro, C.B. Nagpore, Chittagong, and Bhagalpore.

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5463. Can you tell us whether you discovered any connection between the consumption of opium in those districts and the state of the population in reference to the maintenance of law and order?—I was Inspector-General of Police for five years, and of course the subject of the cause of crime was a matter of special attention on my part. The whole of the serious crimes of Bengal passed under my review. I also inspected districts, not from my office, but by going to them and mixing amongst the people, by inquiring at the various police stations and hearing all that had to be said upon the subject, and the conclusion which I came to from wide experience was that, so far as regards crime, opium has no perceptible influence in causing it. So far as figures go, it would appear that where most opium is consumed you have a very small amount of crime. I instance the case of Orissa, where most of the opium outside Calcutta is consumed, and there the crime is trifling; there is hardly any such thing as serious crime in Orissa. It was always the province, *quâ* police, that we thought was the least important, and there you have the most opium consumed.

5464. Have you had in your view the Patna Division where the greatest amount of opium is grown?—In the Patna Division you have a very considerable amount of crime. There is no doubt that the most important and serious crime is in the districts in Eastern Bengal, such as Jessore, Dacca, Bakarganj, Tipperah and Mymensingh.

5465. In the Patna Division they are very small consumers of opium?—They are very small consumers of opium.

5466. So that in Orissa, where there is a large consumption of opium, the people are, comparatively speaking, law-abiding; and in Patna where there is a small consumption of opium, there is more turbulence and disorder?—Yes, more than there is in Orissa; but they are not nearly so turbulent as in the Eastern part of Bengal. In the district of Gya you have a large amount of crime against property.

5467. Is there a large consumption of opium in Eastern Bengal?—Very little; the average is about 5 or 7 grains per head of the population.

5468. What do you say has been the effect of the opium habit on the village life of the part of India with which you are acquainted?—Practically, no effect whatever. The opium habit in Lower Bengal is almost unknown. The amount consumed in the villages is a mere trifle. So far as my observation goes—and I know the villages of several districts intimately—there has been practically no effect in the way of demoralisation or debauchery produced by the opium habit.

5469. What class of people in your experience are found to be frequenters of opium dens?—They are idle, useless fellows, not particularly or necessarily criminal, but people who have taken to the habit, and who consume opium no doubt in many instances to excess. These are the people upon whom it has a very bad effect; but the general frequenters of opium dens—by which I mean opium-smoking shops as distinct from selling shops, are lazy, idle, useless fellows of all classes; sometimes of the better classes, but generally of a lower class. The people who smoke opium are decidedly of a lower class than those who eat it. They go to the madak shops, or where there is any chandu, to the chandu shops; but the notion of these opium shops being places where the police can find out clues of crime, is a pure myth. You do not find clues of crime in madak shops. It has been stated that just as you would go to the pawnbroker in London to find out crime, you would go to a madak shop here to find out crime. But you do not go to the pawnbroker in London for that purpose; no professional thief ever goes near a pawnbroker. He has his own "fences" who get rid of all the property he has, and he never goes near the pawnbroker. In the same way the police here do not go to the madak shops to find out clues to crime. They may find bad characters frequenting the madak shop sometimes; but they do not go there to find out clues to crime.

5470. Among those with whom you have been brought into contact, and who are engaged like yourself in missionary work, have you heard opinions expressed to the effect that the connection between the Government of India and opium has had a prejudicial effect upon the work in which they are engaged?—I have been for many years a member of the corresponding committee of the Church Missionary Society, and I have come across a good many missionaries in that connection. I have come across many more since I have been here at work, but I do not recall any missionary, to whom I spoke about his missionary work, who ever suggested that the opium trade and the Government con-

nection with it in Lower Bengal formed any obstacle to his work. Since I came here I have made a point of asking all the missionaries whom I have come across, especially in the district of Nuddea, (a district that has been held by the Church Missionary Society upwards of 60 years), and not one of these missionaries has ever experienced any obstacles in his missionary work on account of the opium traffic and its results. I have talked with missionaries in other districts in the same way, and I have not as yet come across any missionary who has expressed an opinion that the opium trade did form an obstacle, or who could shew me any facts which warrant any such opinion, supposing he had expressed it. There was one exception. In one of the districts I met one of the zenana ladies engaged in missionary work. When I had talked to her and asked her about the difficulties she had met with, and the progress she was making, she wound up by saying, "Then, Mr. Monro, there is this dreadful opium trade." I thought I was going to hear some facts, and I said to her, "what do you mean exactly; have you many shops in this place?" She replied, "Well, I do not know, because of course we never go there." "Do you mean," I said, "that you have seen much evil resulting from the presence of those shops where you are stationed?" She then said, "Well, if you put it in that way, I have not." I asked, "do the natives talk about it and say that it is an obstacle to your mission?" "No," she replied, "I cannot say that they do." "What exactly do you mean? how is it that you find opium an obstacle to your missionary work?" "Well, Mr. Monro," she said, "the trade *must* be bad." I said, "That is not what I want. I want to know *how* the trade is bad, and how it is prejudicially affecting your mission work?" and she had nothing whatever to say. She had simply formed an opinion that the trade must be bad, and she fitted in the facts to support that theory. That is an opinion, and a way of adopting fact to theory, that I have often found in use at home in a similar way. That is my experience with reference to missionaries. As a missionary myself, in my own experience, going amongst the village districts where I am perfectly well known, and where the people would not have the slightest hesitation in talking to me, I have never heard an adverse opinion, in regard to opium, expressed. My daughter has been itinerating during the last year in the villages in the north of Krishnagar District, and in neither the zenanas nor anywhere else have the women or the men ever expressed the opinion that opium was in any way an obstacle to missionaries. I say that especially about zenanas. So far as my daughter is concerned, and other ladies that I have met with who have visited zenanas, there is not one of them who can tell me anything about the horrors of the opium trade in the zenanas. And that I believe is the experience up to date of the Secretary of the Anti-Opium Society. Mr. Alexander has so stated—that hitherto he has not been able to get any ladies to come forward and give evidence as to the evils which they saw in the zenanas. That is precisely my experience so far as I hear. Of course I have not visited a zenana, but that is undoubtedly the experience of my daughter and other ladies of the Zenana Mission with whom I have talked on the subject in more than one district.

5471. Turning to the regulation which, I believe, has been recently issued forbidding the smoking of opium in licensed places, do you consider that regulation as likely to have a beneficial result?—I think not, and I base my opinion upon what I have seen in a similar case in London with reference to the closing of public houses after half-past twelve. They used to be open all night. Then (I think in 1875) they were closed after half-past twelve, and the result of that closing has been an enormous increase in unlicensed workmen's clubs, and the evil they have done in London is incalculable. It is heart-breaking to see the evil which the establishment of those clubs, especially in the north, in Hoxton and other places, has caused in London. The increase of those clubs is distinctly attributable to the closing of public houses. I do not say it was a good thing to keep the public houses open all night, but I say that the means taken to diminish the evil have led to a far worse evil—namely, the bringing into existence of those unlicensed workmen's smoking and drinking clubs. The same thing, I anticipate, will happen when you drive out the characters who frequent the opium-smoking dens; you will find they will be smoking in clubs or unlicensed premises, or in their families, which will be far worse. As a matter of fact, I saw it stated in some of the papers that since the order for closing the shops has been carried out in Bombay, resort has been had to the establishment of clubs, and that naturally the Government has failed in prosecuting the owners of those clubs. On that account I think that driving away this evil—admitting, for the sake of argument, that the

smoking is an evil—and bringing it into unlicensed premises over which the police have no control, and especially introducing it into families, will have a disastrous effect. That is my opinion based upon a similar case in London.

5472. You have spoken of opium; have you any observations to make with reference to other forms of stimulants which you think may be more pernicious, as, for instance, ganja and alcohol? Do you consider the facilities for obtaining and consuming alcohol are excessive, and that there would be an advantage in a more restrictive system?—I do not say whether the facilities afforded for alcohol are excessive, because I have not been able to go about the districts lately, but about ten years ago I did not think the facilities afforded were excessive, but I am bound to say that there is much more evil done to India by alcohol than by the consumption of opium, and I think there is very much more evil done by the consumption of ganja, which is absolutely pernicious so far as my experience goes, than is caused by the consumption of opium. I note that specially ganja is grown in the district of Rajshahye, and I believe that the Commissioners heard evidence of the evils done in that district by the consumption of opium; but I did not hear a single complaint as to the evils that occurred from ganja in the district of Rajshahye in which ganja is grown. It is one of the districts in which it is grown, and in that district and in many other districts, and in connection with crime generally, if I were asked my opinion about the connection of ganja with crime, I should say that it had a distinct effect upon crime; and especially it leads, as is shewn by figures, to a decided increase in insanity. The proportion of lunatics admitted in the asylums suffering from ganja is very large. I can give no opinion how it can be done, but if restrictive measures could be introduced in any way, I think they would be a decided benefit to the country, and a very much greater benefit than any attempt to restrict opium, which, so far as my experience goes, in no way affects Lower Bengal prejudicially.

5473. (Mr. Wilson.) In the paper before us there is a reference to a memorial which you say was lately presented to the Secretary of State. Have you that memorial?—I have not the memorial here.

5474. Then, in the remarks you are making you are answering something we have not before us?—I did not put the memorial in: I was not asked to do so: I can send it to you of course.

5475. In page 4 of your pamphlet you have given us some figures about the income from the consumption of opium,—16 lakhs of rupees. Do you know what year's figures you had access to at that time?—I think it must have been 1890-91 or 1891-92.

*5476. It is not very important, but the figures brought before us by Mr. Gupta for 1890-91 show 21½ lakhs?—That I suppose might include license fees.

5477. That is not so.—Then I will modify it to that extent and say that the present income is 21 lakhs. It was 16 lakhs, and I think the license fees brought it up to 19 lakhs.

*5478. You referred to a sum of about £120,000 of opium revenue; are you aware that the duty and the license fees together now amount to 27½ lakhs?—No, I am not aware of it.

5479. Which at the present rate would be £180,000.—I am not aware of it, but I am prepared to accept your statement.

5480. Then the figures will want modifying since you wrote the report?—Yes. Having since seen the figures I wish to add to my answer. The figures are—

YEAR.	NUMBER OF LICENSES ISSUED.				Quantity of opium sold.	REVENUE.		
	Ordinary licenses for retail sale.	Licenses for the sale of poppy-heads.	Druggists' permits.	Total.		Mds. S. Ch.	Rs.	Duty.	Total.
1890-91	1,700	41	1,230	2,971	1,942 26 0	3,95,219	16,00,093	19,95,312
1891-92	1,698	44	1,168	2,910	2,005 31 14	4,44,167	16,74,658	21,18,825
1892-93	1,714	47	1,264	3,025	1,934 18 10	4,75,558	16,09,558	20,85,116

Add to this about one lakh for madak and chandu licenses.

* NOTE.—Questions 5472 and 5474 were as to Revenue (Table A appended to Mr. Gupta's note); Mr. Monro in his answer referred to net duty (Table C to the same note.) The answer to question 5476 was added to after the witnesses' examination.

5481. You referred just now to the idea that the madak and chandu shops corresponded with the pawnbrokers' shops in London?—I did not draw that analogy. The analogy was drawn, but I did not draw it myself.

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5482. You do not agree with it?—Not at all.

5483. Do you know that that had been put forward in an official paper by Mr. Gupta on behalf of the Government Excise Department?—I do not know in what capacity he wrote it; it was in an official report by him.

5484. You entirely disagree with it?—Entirely; from my knowledge of the police here and the police in London.

5485. You think it is wrong in that respect?—I think so certainly, and I think if you asked him he would admit it. He served under me for some time.

5486. I asked him two or three days ago and he adhered to it.—He certainly does not know about the pawnbroker in London as I do, and I do not think he knows so much of the police in Bengal as I do. I was a Magistrate for many years, and took a special interest in the criminal classes, and I was Inspector General of Police for five years. Mr. Gupta, so far as I know, never had anything to do with the police in Bengal, except for a time when he was a Magistrate.

5487. What he said was that it was an appreciable advantage to have the criminal classes and the seam of large towns to a large extent focussed and brought under the direct notices of the police. You do not agree with that?—No, not to this extent. His idea was that just as pawnbrokers in London are sources of information to the police about crime, so the madak and chandu shops are sources of information to the police in Bengal, and that it is there that the police go for the purpose of finding out clues. With that statement I entirely disagree. I do not for a moment say you would not find disreputable people at those shops, and possibly some of the criminal classes; but, as I have said already, if I found any police officer in the habit of going to those shops to find out clues about criminals, I should have a very shrewd suspicion that he was going there not to find out clues, but to consume madak and chandu, and I should deal with him accordingly. With regard to the pawnbroker, every practical police officer knows that a professional thief in London never goes near him.

5488. You gave us a case of a zenana lady who did not know anything about it.—She thought she did.

5489. You really do not attach any importance to that incident?—None. She had no facts, and the other zenana ladies told me that they saw nothing. In fact, they have nothing to see or to tell about the evils of opium in the zenanas, and they have never found it an obstacle to their mission work in the zenanas.

5490. In reference to many strong things that have been said by missionaries in connection with the opium question, is it not a fact that they relate largely to China?—Quite so; I am only speaking of Lower Bengal.

5491. Is it not a fact that the strongest expressions used by missionaries solely in regard to opium refer to China?—Principally to China; but India is also included.

5492. I notice that in your paper eight or ten times you quote the phrase "burning moral convictions" in inverted commas. Would you like to say anything as to why you quoted that phrase, apparently in derision?—Not in derision. I saw it in an article in the *Spectator*, and it struck me as very appropriate to the way in which, in some quarters, the opium discussion was being conducted. A great many, no doubt estimable, men are firmly convinced and have burning convictions about the evil caused by opium without knowing very much about it, and they allow their burning moral convictions to overcome their discretion, their regard for facts, and their Christian charity, because they absolutely denounce everybody who, whether he has had experience or not, disagrees with them.

5493. And you thought it worth while to put it before us in inverted commas ten times?—I thought that was the root of the whole thing—burning convictions without discretion or regard for facts.

5494. (Mr. Fanshawe.) With regard to the Patna Division where the poppy is largely cultivated, you will admit that it is a common belief that a certain amount of opium is kept back by the cultivators?—No doubt.

5495. Speaking, therefore, of the effect of the opium habit on crime in that division, as judged by the statistics of the opium consumed, would you wish your view to be qualified by that consideration?—Yes. I mentioned that in the pamphlet. I have served in the Behar Division in three or four districts.

Mr. J. 5496. I understood you to express an opinion as to the danger of generalizing in India from the experience of one province or even of one district; have you any remarks to make upon that subject?—That certainly is what I have always felt, and that is one reason why I confined my remarks to a province about which I know something. The same circumstances of Lower Bengal are in no respect the same as, we will say, those of the Punjab, or Burma, or Madras. The circumstances of different districts even in Lower Bengal are all different. I can instance that very well in reference to two districts—Nuddea on the one side, and Jessore on the other. If you attempt to carry out the same policy in those two districts, you will surely fail; the circumstances of the ryots in one are quite different from the circumstances of the ryots in the other. Having been in Jessore I went to Nuddea, and if I had carried out the same policy there as I had in Jessore, for example, in times of famine, I should have failed absolutely. That shews how, even in given provinces, the circumstances of each district are often very different. The circumstances of Behar, for example,

are totally different from the circumstances of Orissa and Lower Bengal; the people are of different races. And *a fortiori* if you extend the generalization from districts to provinces the argument will have greater force.

5497. You regard it as of great importance in an inquiry of this nature that the infinite variety of circumstances in Indian life should be constantly borne in mind?—Certainly.

5498. With regard to the closing of licensed smoking shops, your view is clear, is it not, that the wiser policy would be to keep them open because the people visiting them would be subject to police control?—Yes.

5499. Though you do not say that bad characters necessarily go to them, you think that idle men do congregate there, and that the wiser policy would be to keep them open because they would be under direct police control, that is your view?—Yes, just in the same way as it is better that public houses should be under police control in London, than that gambling clubs, into which no policeman can enter, should be established.

The witness withdrew.

Mr. T. M. GIBBON, C.I.E., called in and examined.

Mr. T. M. Gibbon.

5500. (Chairman.) I believe you were formerly a Member of the Legislative Council of the Viceroy?—Yes.

5501. Will you state to us briefly the nature of your employments and your experiences in India?—I arrived in India in December 1854, or 39 years ago. Roughly speaking of that time, I spent 2 years in the Goruckpore district as assistant in a zemindari, 2 years in Calcutta in a merchant's office, 11 as an indigo-planter in Chumparun, 22 in charge of the Bettiah Estates (in Chumparun, in Tirhoot, in Sarun, and in Gorakhpur), and 2 years in England.

5502. Will you state what you know with reference to the growth of the poppy and the consumption of opium amongst all classes of the population. I believe you desire to tell us that you know that it is largely given to children?—It is given to them when they are first born.

5503. Is it largely used by people who live in malarious districts?—Yes.

5504. Is there a general consumption of it by the non-agricultural portion of the community?—Yes.

5505. Have you observed that the consumption of opium by the different classes who use it has caused them serious moral or physical injury?—None whatever.

5506. How do you compare it as a stimulant with ganja or the country toddy or alcohol?—The consumers of ganja and alcohol are nearly always very noisy and quarrelsome, and force themselves on your notice wherever you go; but the consumers of opium are neither noisy nor quarrelsome, nor have they in any manner their senses uncontrolled; they have thorough control over themselves.

5507. Would you say that opium was principally used by the people among whom you have lived as a medicine or in the nature of medicine?—Yes. Some people who have come to us from the North-West having once taken to opium cannot throw it off, and they take it as a stimulant.

5508. What do you say to a proposal to prohibit the use of opium in this country for any other than medical purposes; do you believe that such a prohibition could be worked out in practice?—I think it would be impossible.

5509. What is your view as to the willingness of the people to bear the cost of prohibition, that is, to pay other taxes and other dues in lieu of the payments which are now made for licenses and otherwise in respect of opium?—They would not be at all willing; they would not understand why you were making them do so; in fact, they would resent it.

5510. Do you think that prohibition would interfere in a manner which would be exceedingly unpopular with the personal habits of the population?—Yes, to a very great extent; but I think also that if it were prohibited they would smuggle it in from neighbouring States, especially from Nepal, where it is largely grown in the Tarai.

5511. Are you in favor of the suspension of licenses for what are called smoking dens?—Yes.

5512. In regard to the facilities which the natural configuration of the country afford for smuggling, in case a policy of prohibition were adopted, will you tell us what you know on that subject?—Our Government is a strong Government, and poppy is a crop easily seen and detected where

grown; the cultivation could of course be prohibited in British territory and stopped, but the growth could not be stopped just outside our frontiers. Poppy or opium is at present grown largely in the Nepal Tarai, running for 150 miles along our Behar frontier; a portion of the opium produced is at present used in Nepal, a portion sold to the British Government at the Government godowns within our frontier, the rest is smuggled through our province to the up-country States. If the Government prohibit the cultivation in the province, the cultivation in Nepal will be largely increased and opium smuggled into the province, instead of through it. To prevent smuggling from Almora to Jalpaigori, I look upon as an impossible feat.

5513. Do you believe that if opium is to be grown at all and if the production is to be controlled it must be grown as a Government monopoly?—Yes.

5514. Will you explain that?—If opium is to be grown at all, if its production is to be controlled, it must be grown as a Government monopoly. As it is at present, it is a profitable and, on the whole, a secure crop to the cultivator. Whether it would continue to be a profitable crop to the cultivator, or to the merchant who ventured to purchase the crop from the cultivators for exportation, would depend upon the margin of profit the Government would be willing to leave to the latter to commence operations upon. Were Government to throw the trade open to the public, it would cause an immediate and enormous increase in its production. The only change I would recommend in the public interest is the suppression of smoking dens, and in the interest of the cultivators, that the Government should be more liberal to them in bad seasons and know their own minds better regarding the area they wish to put under poppy cultivation. At present after a good season the Government try to decrease the area and strain every nerve to increase it after a bad one, whereas the cultivators' wishes run the other way; the cultivators wish to increase after a favourable season and to try other crops after an unfavourable one.

5515. Do you believe that it is for the interest of every class engaged in the agriculture of this country that the poppy cultivation should continue?—It is to every one's interest that the poppy cultivation should be retained, to the interest of the tax-payer, the merchant, the land-holder and cultivator. To the tax-payer and merchant in so much that the loss of revenue to the Government would have to be supplied by direct taxation or by duties levied on other goods. To the land-holders as it enables their tenants to meet their rents. To the cultivator it is profitable in many ways,—first, the price paid by Government is a fair one, and an average yield per acre pays a fair profit on cost of cultivation; there are often great prizes, that is to say, the profits are often extraordinarily large, the work or labour to be bestowed on it is light, all members of the family can take part in it, the cultivator is sure of his market, he is assured of being able to dispose of his produce, he receives comparatively large sums in advances without interest, the receipt of such advances enables him to pay his rents and pay for his clothing. Poppy may be sown any time between the 15th October and 10th December, according to season and heat of sun. He receives two or three advances in the season. Did he not receive such advances to meet his rents he would have to sell the produce of his summer crops just as they were reaped when prices are at their lowest. He therefore makes a treble profit on the cultivation of poppy,

the actual profit on cost of cultivation, the use of money without interest, and a saving on sale of his other crops. It is also profitable to many who have large areas to be brought under the plough, in so much that it may be sown late, and the cultivator may sow it last of all if he so wishes. Oats are the only crop I know of that may be sown with a chance of success after poppy. Wheat, barley, peas, gram, oil-seeds, etc., etc., must all be sown quickly, or the season is lost. Larger profits may be made from other crops than is received from poppy, but I know of no other crop that can take its place. Ginger will yield larger returns, but ginger can only be grown in shade. Turmeric also, but all lands will not yield turmeric, and only special castes grow it. Sugarcane also, but sugarcane requires heavy labour; uses the land for the whole year, and I have known gur or crude sugar to be drug on the market, unsaleable in some seasons. Tobacco in some few cases gives enormous profit and is increasing enormously in cultivation, especially in Tirhoot, but tobacco-growing requires special knowledge, great care and hard labour, monopolizes the soil in most cases for a twelve month, and cannot be grown on all lands. The produce of Behar is considered good enough by native smokers who hide the taste of the tobacco with other articles, such as gur and pineapple, but Behar will never produce tobacco good enough for the European market from the amount of salt in the soil and the dust the leaf absorbs in the west winds; these give a biting taste to the tobacco that Europeans cannot endure. Poppy, on the contrary, is a cold season crop; the cultivator first gets his Indian-corn, his early rice or some other rainy season crop off his land and then his poppy; he is paid for his opium and sells the poppy-seed, and if the season is an early one, he may probably get a crop of cheena off it also. If the cultivator deems it necessary to take an advance on his other crops from a trader, he must pay heavy interest on the advance and also dispose of his crop at less than the market value and at a time when the produce is at its cheapest. I do not think the prohibition of poppy cultivation will affect the rate of rent.

5516. Have you communicated with other people and ascertained their views as to the policy of prohibition?—I have asked as many natives as I could get to talk upon it, and they were all against it.

5517. (*Mr. Wilson.*) Have you known persons who have been stupid and nervous before taking the morning dose of opium, and bright and clear-beaded afterwards?—Yes.

5518. In reference to the character of the poppy crop you consider that it is a profitable crop?—Decidedly.

5519. You are aware that in some places and at certain times there has been great difficulty in getting people to cultivate it?—That has not been my experience. I know that sometimes after they have taken advances from Government they have failed to cultivate and some pressure has been brought to bear on them to make them fulfil their contracts. No pressure is needed to make them take advances, but when they have taken advances, pressure may be needed to make them fulfil their contract. In fact, many people take the advance for the sake of the advance.

5520. Are you aware that in some Government papers it appears that there has been considerable difficulty in getting people to cultivate the poppy?—No; but I know that there is sometimes a difficulty in getting them to fulfil their contract.

5521. (*Chairman.*) They are ready to take the advance, but not always willing to cultivate the poppy?—Yes. After they have sown the poppy they collect the dust in ridges in order that the seed may not be affected by the heat of the sun. People take an advance, and they make these ridges simply to hide their failure to sow it.

5522. What happens in the case of a person who takes an advance and does not grow poppy?—He has to return the advance when the time comes; but if it can be shewn that he has absolutely failed to sow he is punished and fined. The man who takes an advance and does not sow seed will be fined, but if he sows the seed and it happens not to germinate he cannot be fined. To make believe that he has sown the seed he will take the dust and put it aside in ridges.

5523. (*Mr. Wilson.*) These people are excessively poor, are they not?—That is not my opinion of them.

5524. Can they pay their fines with facility?—Not always.

5525. What happens if a man cannot pay his fine?—He generally pays the fine, but he does not always return his advance until he is forced to do it.

5526. We have understood that some of them are very poor. In the event of a man not paying the fine or not repaying the advance is he imprisoned, or what happens?—I have never known a man imprisoned. When a man has made up his mind not to fulfil his contract he is generally in a position to pay his fine when the time comes. Others who have failed to fulfil their contract, but are not fined, have to return the advance on failure of the contract; those men raise every difficulty in the way of returning the advance.

5527. What is the security that the Government gets for the advance?—None. They have power to force these people under the law to return the money, just the same as any other contractor.

5528. Are there any sureties or bailmen?—None whatever; there is the bundaswar who often takes the advance for the whole village and divides it, and he is expected to pay it back; but when the advance is given to a ryot into his own hands he alone is responsible for the advance.

5529. You said just now that under certain circumstances some pressure had to be used—what kind of pressure?—That is very difficult to explain. The whole district is divided into zillas, and the zilladars, or the people who expect to superintend the cultivation, bring moral pressure to bear. I do not know any other way. You have to be constantly nagging at a man to do a certain thing; you cannot strike him or punish him or fine him. It is a moral influence—the influence of the name of the Government. I do not know of any other pressure.

5530. Is the zilladar an officer of the Opium Department?—Yes, with a salary of six or seven rupees a month.

5531. Who is the next superior officer?—There is the gomashtha and then the Sub-Deputy Opium Agent.

5532. Do they exercise a little persuasion too?—I do not know how to explain it. A man is under the contract, and he knows exactly what the penalty is. You cannot beat him or strike him, but you can persuade him. If he is dilatory you can bring moral pressure to bear upon him.

5533. I mean before he has entered into the contract?—There is no pressure whatever. The only man that can possibly influence him to enter into the contract is the bundaswar.

5534. What has he to say?—He often receives the whole of the advances from the Sub-Deputy Agent to distribute among the ryots. He is the head villager. First, there is the Sub-Deputy Opium Agent, he possibly has two or three gomashthas in the district; under them are the zilladars, and to assist them there is the bundaswar.

5535. You have referred to the area to be brought under the plough; is the opium land ploughed?—Decidedly.

5536. Some one spoke of it as being a market garden and gave the impression that it was spade land?—They must first use the hoe to take the stalks out of any heavy crop, such as Indian-corn. After that it is entirely under the plough and hand-weeding.

5537. Is gur another name for crude sugar?—It is taken out from the sugarcane, pressed out and then taken to the refiners and boiled down.

5538. What is cheena?—A very small millet that is grown.

5539. You have referred to alcohol and ganja; are you a teetotaler?—I am not.

5540. If you had sons or nephews you would not object to see them taking a little alcohol in some form daily?—No.

5541. Would you have an equal complacency in their taking a little opium daily?—It is contrary to our customs to take it; I do not exactly know whether I would or not.

5542. That is all you wish to say on that point?—I really have not thought it out; I do not know whether I would or not.

5543. (*Mr. Fanshawe.*) With regard to the question put to you by Mr. Wilson about men appearing stupid and nervous, are you referring to men who take large quantities of opium or small quantities?—Large quantities.

5544. Is it a prevalent belief among the people with whom you have been thrown for so many years that opium is a preventive against chills or malarial influences?—It is.

5545. Can you speak from experience that this has been known to you for many years?—Many years.

5546. In the Bettiah Estates have you any actual poppy cultivation?—A large area.

5547. We have it before us that 630,000 cultivators, in round numbers, cultivate the poppy in the Behar Agency

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Mr. T. M. Gibbon, C.I.E. and 550,000 in the Benares Agency. Will you tell us with your knowledge of the country and of actual poppy cultivation whether it is possible that those men can generally cultivate under compulsion?—Certainly not.

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5548. You have spoken of the use of opium as a stimulant, and also of its use as a medicine for one or two complaints. In your experience how far has it been taken in connection with complaints, and how far, as we might take alcohol, as a mere stimulant?—The people that take it as a stimulant are habitual takers; they are people living in towns, not so much among the cultivating classes as among merchants, sepoys, the men in our service; they take it as a stimulant and have become habituated to it. The cultivators take it medicinally to ease pain.

5549. Do I understand you to mean that the beginning of the habit is in connection with some definite disease?—These habitual takers have taken opium for many years long before I had the pleasure of their acquaintance. I do not know how they took to it or where they began.

5550. You have touched on an interesting point which has also been referred to in the statements of other witnesses—that the medical and non-medical uses of opium merge very much into each other; is that your experience?—Decidedly.

5551. One cannot well distinguish between the two?—No.

5552. The man who takes it habitually has often begun to eat opium in connection with some disease, and then he retains the habit of using opium as a stimulant?—Yes.

5553. Your view with regard to sugarcane appears to be that the substitution of this crop for the poppy would be limited by the conditions of labour and also by the demand in the market?—By both.

5554. Would you not also say that the supply of the requisite manure for sugarcane would have to be taken into consideration?—Manure would be very difficult to procure for the sugarcane, decidedly.

5555. If there is to be a large area brought under sugarcane you must have a sufficient supply of the requisite manure; would it be available generally or not?—Not if it were largely increased. But I may also say that there are many soils in which neither the sugarcane nor other crops can grow unless they are irrigated. Sugarcane is a crop that you must begin to grow at the beginning of March or the end of February. From February to the end of June is one long drought, and unless they are able to irrigate their sugarcane it would be a failure to a certain extent unless the soil is a moist one. In other places, as in Shahabad, the irrigation placed at their disposal has largely increased the cultivation of the sugarcane.

5556. You can irrigate the sugarcane from canals?—Yes, but if you irrigate from canals you will raise the whole of the zemindari influence against you, because they are thoroughly impressed with the opinion that drainage from the canals brings out the salts in the soil, making it useless and barren, and that any irrigation to be beneficial on any land, whether for poppy or sugarcane or tobacco or any other crop, must be well water, and only well water irrigation, not drenching.

5557. May I put it in this way, that in dealing with the question of substituting sugarcane for opium we must take into consideration the extent of the market, the extent of the supply of the manure, the character of the soil, and the predilection or acquired knowledge of the cultivators?—Yes.

5558. That is correct?—Yes.

5559. I understand you to regard tobacco as the crop which could be best substituted for opium if a market were available?—There is one other crop that may run opium close—oilseeds; but they depend so entirely on the state of the market that you cannot take that crop into account. Oilseeds have risen about 40 per cent. in value within the last fifteen years, since the year of the famine, 1875. Were the market to run the other way and go down, oilseeds would not be in the race with opium.

5560. Can they be grown on the same class of soil and under the same conditions as opium?—Yes, that is the only crop that can be grown under the same conditions.

5561. As things stand, tobacco is the crop which you regard as the main substitute for opium?—Provided there is a market and that people can acquire a knowledge of the special conditions.

5562. Have you any reasons for thinking that a large extension of the market for Indian tobacco is likely?—No; certainly not. I believe that all home-grown tobacco must be consumed in the country.

5563. It is exported to Burma and elsewhere from

Behar?—I know they take it away to adulterate other tobacco.

5564. But even that you do not regard as a prolific source for a new market?—No.

5565. Mr. Wilson asked you a question about the unwillingness of the cultivators to cultivate opium being known to the Government officers in the past; are you aware that some years ago there was a belief in some quarters that other crops were tending to compete successfully with opium?—I am aware that in Sarun a few years ago they thought that potatoes would compete with opium, and many thought of abandoning the cultivation of opium and substituting potatoes. They tried it one year, but they did not try it another.

5566. As matters stand you do not think there is any crop which can successfully compete in that way?—None. The only crop likely to compete is oilseeds, but they depend so entirely upon the market that nobody dare risk it; there is no permanency about them.

5567. If your view is correct that the prohibition of poppy cultivation will not affect the rate of rent, then I take it that the landlord will not suffer directly?—There is nothing in the law which compels a landlord to reduce his rent simply because the ryots desist from growing a special crop. There is nothing that would force us to reduce our rent. The only alternative that the ryot would have on our refusal would be to give up his lands.

5568. If that view is correct, the landlord would not suffer directly?—He would find a little difficulty in recovering his rents.

5569. He would suffer indirectly, would he not?—Simply in the difficulty in collecting his rents, but he would eventually get them, and he would get the same high rent for his lands were the poppy swept off the ground to-morrow.

5570. Then your view is that the poppy cultivator is looked upon as a good solvent tenant?—Yes, a good rent-payer.

5571. (*Mr. Wilson.*) You have told us that after a good season Government tries to decrease the area; I suppose as a matter of fact it is decreased?—Yes, it is; it is decreased in cast-off bad lands.

5572. One sees by the tables that it is sometimes largely decreased?—There are good lands and bad lands under poppy. Every Sub-Deputy Opium Agent will do his best to keep up the outturn, but when the order comes from head-quarters to decrease, he has to decrease, and he does decrease. He knows who his good ryots and contractors are, and he will give up their lands in preference to others. It therefore often happens that the cultivation is decreased without decreasing the outturn.

5573. According to your view as to the profitable crop those people lose a profit?—They lose a profit by giving it up.

5574. In any case, had they any compensation for being deprived of the license?—No. It is a mutual contract. The Government are at liberty to throw it up this year, and the ryot has nothing to complain of. On the other hand, the ryot may refuse, and the Government cannot complain.

5575. You also say that after a bad year Government strains every nerve to increase it?—Yes.

5576. That is, by this process of persuasion through the zilladars?—No, they simply say that they will give advances to anybody who will come and take them. My contention is that the ryot should get more notice of the intentions of the Government. It is not enough immediately after a bad season to say "we want so much extra land." It is not enough to tell them after a good season "we will not take this land for the next year."

5577. (*Mr. Fanshawe.*) You expressed an opinion with regard to the closing of licensed smoking shops. Would you go further and prevent smoking at clubs, or would you make the possession of madak and chandu a criminal offence; do you think that this would be possible?—I do not know of the existence of any native club; I never heard of it.

5578. It is not within your range of experience?—No.

5579. But how far would you go? Would you stop smoking in private houses?—Not at all.

5580. You would allow it in private houses or amongst people who met together for purpose of smoking opium?—Yes.

5581. You do not think that this could be interfered with in the conditions with which we have to deal?—No. Until this Commission was appointed I did not know that there was a smoking place in my town, but since it has been appointed I have made a few inquiries; beyond that I have no personal knowledge with regard to smoking.

The witness withdrew.

Mr. S. E. PEAL, F.R.G.S., called in and examined.

5582. (*Mr. Fanshawe.*) How long have you resided in Assam, and what opportunity have you had of learning the habits of the people?—I have had considerable experience of the use and effects of opium, extending over 30 years in Sibsagar; having employed Assamese, Kachari and Bengali labour for clearings and cultivation, issuing the drug myself; the monthly supply for some 10 or 12 years amounted to about 40 pounds.

5583. In what capacity have you been living in Assam?—As a tea planter.

5584. During the whole of this time?—Yes.

5585. Sibsagar, I believe, is one of the chief tea-growing districts in Assam?—Yes.

5586. In what part of the district do you grow tea?—On the rolling lands that are above the level of the water, and not on the swamps on which they grow rice; we grow tea on the small hills around the valley.

5587. On the small hills?—Yes. It is grown largely in the plains as well as round the valley. It is grown all over the valley up to the foot of the hills.

5588. Are those tracts where tea cultivation is carried on considered malarious?—Yes. The whole of Upper Assam is a very level country, and perhaps 50 per cent. of the area is completely flooded in the height of the rains. In the dry weather the water is carried off by the rivers.

5589. And the conditions are regarded as malarious?—Quite so.

5590. Will you tell us more fully of what classes of the population you have had practical experience during your management of a tea plantation?—When I went there in 1863 I opened the tea estates entirely by Assamese labour. There were no Bengalis at that time. The villagers were induced to come in and work for the planters by the issuing of opium as a means of currency. They came in large numbers for the purpose of the clearance and cultivation of our tea gardens.

5591. You are speaking of the pure Assamese?—Yes, of the Assamese. In the early days there were no Bengalis.

5592. What classes of labour do you use now?—Bengali labour almost exclusively.

5593. Imported labour?—Yes. Imported from Bengal.

5594. And Kacharis?—Kacharis we receive to a small extent from Western Assam.

5595. Are they residents of the Sibsagar district?—They are residents in Western Assam and travel over the country to the east, and during the rains they remain there as labourers and then go back again.

5596. What has been your experience in regard to the use of opium among the people of this district?—As far as my experience and inquiries went, I never knew boys to indulge in it, and young men very rarely—unless as a medicine; its use was confined to middle-aged and elderly people—as a stimulant and sedative, never producing injurious results at all comparable to the use of spirits among the European working classes, of whom I had an extensive experience for seven years in London, ere coming to India. I could seldom detect an opium-eater by his personal appearance and general habit, and when exploring across the frontiers, east and south-east of Assam, for six weeks at a time, often under very trying circumstances, have been surprised to hear the men of my party of ten or twelve call for the "*kania*" (local name for opium-eater) when anything extra difficult or hazardous had to be done. On several occasions I have found out, by this means, that some of the best and most powerful and vigorous of my party were the opium-eaters or smokers—a fact which I was not prepared for from imported prejudices. The staying power and recuperative effect of the drug I have often had opportunities of observing on these expeditions, as also at other times when prolonged physical exertion was necessary, similar, apparently, to the effect produced by cocoa. Its effect on old people seems to be notoriously beneficial. I have known of but one death due to it, and that was a case of determined suicide by a Bengali coolie.

5597. You have spoken of the use of opium as a stimulant among middle-aged people and of its staying and recuperative property when prolonged physical exercise is required. It is a common belief, I think, that the use of opium is also a preventive against chills and malaria. Is that within your knowledge?—Precisely. It was

generally supposed to be begun in that way as a preventive and also as means of curing attacks of fever and malaria.

5598. Is that a prevalent belief amongst the people of the district?—It is the universal belief.

5599. Do you consider from your own observation that there is any justification for that belief?—I do.

5600. Why?—People have come to me for opium in order to cure them.

5601. That has been within your own experience?—Yes.

5602. It has been stated on the other hand that persons who eat opium are specially liable to be carried off by sickness and dysentery. What has been your experience on that point?—I have not known that; I have not noticed it.

5603. Are you in a position to give us any general idea as to the proportion of people in Assam who eat opium?—No. I can hardly say that.

5604. Is it a large proportion of the people amongst whom you have been thrown?—I should say a large proportion in Assam.

5605. Can you tell us anything about the average quantity eaten, and how many times a day it is taken?—No, I could not say that. I had simply the issuing of it. I never observed the quantities taken.

5606. Will you explain rather more fully what this issue of opium to which you refer was?—It refers to our working under trying circumstances. The climate is very much against the people,—very wet.

5607. You say that for 10 or 12 years you issued opium to your workmen?—Yes.

5608. What were the actual circumstances in which you issued it?—It was issued to my people.

5609. And largely used as a circulating medium?—Very largely as a circulating medium. It passed all over the country. I was very isolated,—a long way off from the station.

5610. How long ago was this?—In the early days, 30 years ago.

5611. In your experience have you come across any cases of excess in opium-eating?—I have known one case of suicide. I have not known any cases of habitual excess in eating.

5612. Will you tell us on the broad results of your long experience in Assam, whether you really think that the effects of opium-eating on the people are prejudicial or not?—I think as it is consumed it is not generally prejudicial, but it is possible that occasionally it may be carried to such an excess as to be very injurious. But I have no cases of that kind before me. My own opinion is that the consumption is not prejudicial.

5613. Can you tell us how the opium-eating habit is looked upon by the people of Assam. Do they regard it as a vice, or in what light do they regard it?—I am not aware that they look upon it as a vice.

5614. How do they regard it?—They regard it as we regard the smoking of cigars or tobacco. I think much in the same way.

5615. Have you had any experience of opium-smoking amongst the natives?—I have seen opium smoked. It is also taken mixed with water and drunk. I have seen it taken both ways.

5616. With regard to smoking, have you seen much of it in Assam?—Yes, a good deal.

5617. Have you seen any ill-effects from it?—No.

5618. How do the people of Assam regard smoking opium as compared with the practice of eating it?—I am not aware of any difference.

5619. Do you think it would be practicable to prohibit the use of opium in Assam?—Any prohibition of the drug generally would be, I think, most disastrous in Assam, and would result in its being at once extensively cultivated in all the hills around among the many savage hill tribes, over whom we hold no jurisdiction. It would be extensively smuggled in as it was in the past. I have seen large quantities in former years taken by Nagas, to sell in the bazaars, and used to have samples of it done up in rolls like tobacco. This illicit growth and sale of the drug by these hill savages has ceased entirely through the Government opium being of such superior quality.

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5620. Have you had any special opportunities of making journeys among the Naga Hills?—Yes. I have frequently gone on expeditions across the frontier towards China and Upper Burma in old days when it was desirable to ascertain where the passes were. I used to take ten or twelve men with me. Under these circumstances it used to be exceedingly trying, and travelling was in some cases very dangerous. Great physical exertion was frequently necessary among the people, and my experience is that in cases of that kind opium is frequently beneficial. I saw the beneficial effects of it.

5621. That is what you have already referred to?—Yes. On these expeditions I have also seen opium cultivated by these villagers on large patches that were beyond our boundary. We have no control over the country.

5622. Can you tell me whether ganja (the hemp plant) is largely grown in Assam?—I think not.

5623. Is it grown among the Naga Hills?—Possibly.

5624. Not within your own knowledge?—I know it is grown in the hills, but I have not seen it. I have seen opium which has been carried into the provinces to be sold in the bazaars done up with tobacco. I have frequently come across it. I think it would be utterly impossible to expect to suppress the cultivation of opium among the hills around us, when we cannot put a stop to the head-hunting and other customs of the people.

5625. So you think it would be hopeless to prevent opium cultivation among these hills?—Yes.

5626. And that it would be also a matter of difficulty to prevent smuggling?—It is utterly impossible.

5627. (Mr. Haridas Vēharidas.) Do you take opium?—No. I do not.

5628. Were you in the habit of giving opium to your servants and distributing it?—I have distributed it.

5629. You afterwards discontinued it: did you feel any uneasiness on that account?—No.

5630. (Mr. Wilson.) You have said that you used to employ Assamese labour, and that is now superseded by Indian; could you tell us why?—Formerly there were no Bengalis in Assam. When I came out there were no Bengalis in the country; there were Assamese labourers, and the cultivation of tea was on a small scale. Local labour was sufficient for the purpose of cultivating the small areas then opened out, but later on, as cultivation was increased, there was a great demand for labourers; the Assamese labour was not sufficient, and we imported from Bengal. This has gone on to such an extent that the labour is now almost entirely Bengal labour. The Assamese instead of labouring at our factories grow rice and vegetables which they sell to our Bengali coolies. They make their money in that way. At present our labour force is almost entirely Bengali; in former days it was almost entirely Assamese.

5631. Your answer is that the increased tea cultivation made it necessary to obtain large supplies of outside labourers, and the Assamese fell back to cultivating their own land and supplying food to this imported labour?—Yes. The increase is enormous.

5632. The supply of opium that you mention, was it for the Assamese, or for the Bengalis, or both?—The Assamese. I supplied it to a very large tract of country, probably an area of 200 square miles. These villagers used to send their boys or their younger brothers to me to labour; and they took back opium for their parents in the villages. It was over a very large area. I was not near a station.

5633. That does not continue now that you have Indian labourers?—No. No planter now distributes opium, I think. It is distributed at centres,—opium shops. Unless a man takes a license from the Government he cannot supply the opium to his coolies. That was given up 20 years ago.

5634. What you speak of as the monthly supply was not a supply for the consumption of persons working for you, but was the payment of wages?—I did not employ probably 1 per cent. of those who really consumed the opium; it was a very small percentage.

5635. Practically you paid it in wages and they took it back to the districts they came from?—They took their wages back in the shape of opium.

5636. Do I understand that they were so fond of opium that they would come and work for it more readily than they would work for money?—The opium habit seemed to have been a very old one; it may have been several hundred

years old. When we came into the country the Government opium was found to be so superior to the native that they invariably came to me for it in preference to their own opium. I went into the country about the time when the prohibition against growing it was promulgated; and the habit having been handed down from generation to generation the people came to me for pure Government opium and took it away for their parents and others in the villages.

5637. My question was, were they so fond of opium that they would rather work for it, and that money was not so much an inducement?—If they took opium from me they got it in a few minutes, but if they had taken money, they would have had to travel five days' journey to get the same amount of opium. Therefore, they naturally preferred taking the opium from me.

5638. Do I understand that this 400b a month was some considerable proportion of the remuneration which you paid for labour?—Yes, over 50 per cent. probably.

5639. You say that you have not seen boys take it, and young men rarely; did they not suffer from malaria equally with other people?—They may have done so, but I have never known cases of boys taking opium as a habit.

5640. If the district were malarious, and if opium were a valuable prophylactic, you would expect that the boys and young men would be advised to take it equally with their elders?—It may have been given to them by their parents medicinally, but I have not known it as a habit among boys.

5641. Had you either for yourself or for the people working for you any available medical assistance?—For a portion of the time I had; in the earlier days I had not. For the first two or three years I had not any medical assistance. Subsequently we had native doctors.

5642. Practising according to the European system?—Yes,

5643. Did they recommend the habitual use of opium as a prophylactic against malaria?—No, I cannot say that. The Assamese will not take medicine from a practitioner as a rule.

5644. I did not perfectly understand what you said about the *kania* when you were exploring. Were you exploring on your own account or on behalf of the Government?—On my own account. I sent reports to the Government. It was with regard to the height of the passes and the possibility of passing outside to Burma.

5645. In a party of ten or twelve there will be one or two opium-eaters of the kind you mention, *kantias*?—Yes, probably two or three.

5646. And they would call upon a man of this sort to do a special job?—Yes. The man who takes opium is called a *kania*. If the others are not *kantias* they always call them *kantias* to distinguish them.

5647. They put on him a tough job if they do not want to do it themselves?—Yes, I have seen it several times.

5648. What is the price of opium in Assam?—In the earlier days it was Rs. 20 a seer. I think it is Rs. 40 now. With opium at that price a facility is given for growing it in the hills inhabited by these uncivilized people.

5649. I suppose it is still very easy to smuggle?—I do not think there is any grown now. I have no evidence this side of 20 years of anything being grown in the hills—I mean on the borders of Assam. Towards China a long way off you may see it.

5650. Rs. 40 is so high a price as to encourage smuggling across those hills?—No. I think the crop is so far precarious and the danger in smuggling so great that the quality of the Government opium would outweigh the inducement on the other side.

5651. Are you a teetotaler?—Practically so.

5652. Do you dissuade young men from alcohol in any form?—As a rule I think I do.

5653. From that point of view do you regard opium and alcohol as on the same level?—I think alcohol infinitely worse than opium for the native.

5654. For Europeans?—I do not know any Europeans who take opium.

5655. Would it make any difference in your estimate of a man if you knew that he was habitually consuming opium?—I should say that for the native the man who takes liquor is infinitely worse than the man who takes opium, even if he takes it in moderation; but he is much more liable to take liquor in excess than opium in excess.

5656. My question was whether it would alter your opinion of a man if you knew that he was a habitual consumer of small quantities of opium?—I could hardly answer that question.

5657. (*Mr. Fanshawe.*) You have been thirty years in Assam?—Yes.

5658. Can you tell me whether opium-eating is more common or less common now than it was when you went there thirty years ago?—I should think it was less common,

The witness withdrew.

Mr. JAMES WILSON called in and examined.

5661. (*Chairman.*) I believe you are the proprietor and were lately the editor of the *Indian Daily News*. As many of the witnesses who have been called before us are directly connected with the service of the Government of India we recognise that in your position you have had exceptional means of gauging the state of public feeling in this country with reference to the question that has been placed in the hands of the Commission for inquiry. You have means of judging the opinion not only of what may be called the official classes, but the population at large?—Yes.

5662. We shall be glad to have a general explanation or statement from you of your conviction as to the opinions which are entertained by the people of this country with reference to the policy which ought to be adopted in relation to opium.—I believe I have enjoyed a considerable share of the confidence of the people of this country. In my capacity of journalist during the last quarter of a century, I have necessarily become acquainted with their opinions on this subject through the native press which I have had to read, and also very largely through the personal communications I have had with gentlemen, and likewise in the way of correspondence from all parts of the country. I find the general feeling to be adverse to the abolition of the traffic in opium. The grounds of that feeling are fiscal and moral. On moral considerations the people say that if opium were suppressed, greater evils would arise from the consumption of inferior drugs—drugs of a more obnoxious character, and that there would also be a very large increase in the consumption of alcohol. I came across the other day an expression of this view in *Reis and Rayyet*, a native paper, as its name (“Prince and Peasant”) implies. It is in an account of some proceedings at a fair at Sonapore. The writer says “That there was much alarm in the opium camp, and the proceedings of the Royal Opium Commission were hotly discussed by the opium-eaters as well as by the cultivators who come in large numbers to Sonapore. We hear a private meeting of the Behar Opium-Eaters’ Association was held on the 24th November at midnight to curse the Commission and the Anti-Opium party in England. Their idea is that the people of England want to abolish opium and force alcohol down their throat, instead. They cannot understand the philanthropic, although impracticable, motive of the anti-opiumists. They decided to emigrate to Native States if opium were abolished. They say that they have been so much disturbed in their minds on account of the Royal Commission, that their ordinary dose of opium cannot give them rest and sleep, and so they are obliged to take double doses in order to pacify their mental torture. It would have been better if the Commission had held a sitting at Sonapore, where it could record the evidence of many notable and confirmed opium-eaters. The popular notion seems to be that in order to spread the liquor traffic in an extensive manner, all this fuss is being made. The people of this country are very credulous and believe anything without properly considering it. We hope they will understand and appreciate the high philanthropic motives of the Englishmen which have brought them here to see and to examine for themselves what is the real state of affairs.”

Personally I have had very little experience of opium. I have had a number of men in my employ during the last quarter of a century, and some of them have been opium-eaters, but I cannot say I ever observed any particular effects from the use of the drug. The men who are naturally stupid remain stupid whether they take opium or not. The other day one of my assistants occupying a very responsible position told me a fact that I never knew before, that for the last ten years he was an opium-eater. He said he began ten years ago and found great relief from small doses of opium. He assured me that for ten years he had taken every day the same amount, namely, one pice worth, which he divided into two pills, one for the morning and the other for the evening. I asked him whether he felt any need or desire to increase the quantity, and he said, “not in

but I have very little means of judging, for I have not given out opium for twenty years perhaps. I should think it was less now than it was in the old days.

5659. Are you aware that the price of opium has been greatly increased and that the number of shops has been reduced?—The price is about double.

5660. And are you aware that the shops have been very much decreased?—I think so.

the least;” he found the quantity was sufficient for him; it answered his purpose, and it gave him ease and comfort. He said he believed that a similar feeling pervaded the whole community, and expressed his belief that as people advanced in life they really needed some such stimulant. The general opinion is that if opium is superseded by alcohol the moral effects will be far more deleterious to this country than are the effects of opium at the present time. With regard to the fiscal considerations, there is undoubtedly great reluctance on the part of the native population to lessen the revenue at present derived from opium. The reasons are two-fold. They fear that some attempt might be made to supply its place by alcoholic beverages and duties, and also (that is the great fear) by direct taxation. They have no hope whatever that England will compensate India for the loss of the opium revenue, and they form that conclusion from the fact that in every case, apparently, whatever expense can be put upon India is put upon India, whether it was to be for wars or frontier expeditions with which India has no special connection. With regard to certain sources suggested as substitutes for the opium revenue, there does not appear to me to be anything hopeful in them. A tax on tobacco has been suggested, but I think that any tax upon tobacco would be extremely objectionable, as stated in an extract from the *Hindu Patriot* which I should like to read:—“The so-called evidence of the “missionary witnesses who have appeared before the “Opium Commissioners is characterised by an absence of “common sense, which is no doubt highly complimentary “to their moral fervour. They propose the sacrifice of the “opium revenue, and suggested that the loss should be re- “couped by the imposition of a duty on tobacco. Now, we “venture to say that a tobacco tax is about the very last “thing which could be recommended for a country like “India. Tobacco is the one luxury within reach of the “poorest, and to deprive them of their solace in an ordinary “cheerless existence would be the very height of cruelty “which a Christian missionary ought to be ashamed to “propose.”

There is no doubt that there would be great difficulty in levying a tobacco tax, for the reason there stated. Tobacco of a quality that would satisfy the ordinary people of this country could be grown anywhere, and the cultivation could not be suppressed, except by an army of excisemen far exceeding the number employed upon 1,500 miles of the old line, to prevent smuggled salt from the Native States before Lord Mayo agreed with the Native Governments for the British Government to take over the manufacture.

5663. As to the income-tax?—I think that would be even more obnoxious still. When Mr. Massey imposed the income-tax, Mr. David Cowie was a representative of the mercantile community in the Governor General’s Council. I was present in my editorial capacity. Mr. Cowie appealed to Mr. Massey to raise the initial amount subject to income-tax from Rs. 200 to Rs. 500, stating that an income of Rs. 200 per annum was too little to be taxed, in fact not enough on which a man could ordinarily support himself and his family. Mr. Massey at once in a very imperious manner said, “I am not prepared to sacrifice the property of the rich in the interests of the poor.” Mr. David Cowie’s contention during the collection of the income-tax proved to be correct. There was an army of tax-gatherers and assessors sent out, and they assessed everybody by street row, and many cases of oppression were brought to my notice. They were very largely given to me by missionaries. The Rev. George Kerry brought to my notice very many cases of oppression and desired me to expose them, and I did so. A number of those cases were investigated and proved and embodied in a pamphlet which I sent to every member of Parliament. I do not know whether it was ever read; I much doubt it. It was found that the oppression was so great under Mr. Massey’s tax, that when Sir Richard Temple became Finance Minister, Mr. Cowie’s idea of making

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the initial incidence Rs. 500 was carried out. Sir Richard Temple said that that met the objection that the tax was oppressive to the poor, and he affirmed that the tax would not affect more than half a million people. Some said that to tax half a million for the benefit of 300 millions was unjust; nevertheless it was done. There is no doubt that the tax did affect many more than the half a million people that Sir Richard Temple mentioned. There is a village of Singerati, a few miles south of Government House. I went there with Mr. Kerry who agreed to meet the Commissioner of the Presidency Division to investigate a number of cases. I do not know whether it is necessary to go into them in detail. There were not two persons in a whole village liable to be taxed, but at least twenty had been assessed. It was done in this way. A man goes with his paper and says, "You are assessed to the tax so much;" the man says to him "I am a poor man, I cannot pay, why am I assessed?" "It is the Government order; you must pay five rupees." "I cannot." "Then give me one rupee and I will strike your name off," and he does it. The assessor gets a rupee out of the man who is not liable to pay anything; and these cases may be numbered by the thousand. He goes to another man and says "You are assessed at Rs. 100; you are a rich man." "I cannot pay," says the man; "then give me twenty rupees and I will write your name off."

5664. You give us generally this conclusion that the income-tax could not be substituted for the revenue from opium?—That is the general bearing of it. As it is objectionable to have an excise duty on tobacco, direct taxation in any form would be objectionable on the ground that I have mentioned, that taxation of that kind will not pay for honest assessment. I may observe also that the same idea has also been put forward that there should be an addition to the salt-tax. I think that is quite as objectionable.

5665. Summing up the conclusion you have arrived at from your wide general knowledge of Indian opinion, what do you say is the result?—I think the course to be adopted would be to re-impose the cotton duties.

5666. If the opium revenue were withdrawn?—Whether it is or not, I say the cotton duties should be re-imposed.

5667. We must not go further into that; but we understand you state to the Commission that from your opportunities of judging native opinion you believe it to be opposed to a change of policy and action on the part of Government in relation to opium?—Yes

5668. (Mr. Wilson.) You have quoted an article from *Reis and Ruyet*. Do you attach the slightest importance to it?—I do attach importance to it.

5669. Is not this article from which you have quoted rather a sketchy and satirical account of this fair?—Not that paragraph. I attach importance to it from my knowledge of the editor of the paper.

5670. Do you consider that the article was written by himself?—That I cannot say; I do not suppose that he would have published it if it had not received his approval.

5671. Are we to understand from this paragraph that there exists a Behar Opium-Eaters' Association?—There may be; I do not know it.

5672. Are we to understand from the paragraph that such an Association exists?—The paragraph mentions it, but whether it exists or not I cannot tell.

5673. Do you think that the paper seriously puts it before us that there is at Behar an Opium-Eaters' Association?—He may call it an "association" though there may not be one. It is not printed in capital letters like the Anti-Opium Association.

5674. You believe yourself that a serious Association sat at midnight for the purpose of cursing this Commission?—I believe that something of the kind might have been done, I do not say it was, I have no evidence beyond that.

5675. Can you tell us what phases of opinion the *Hindu Patriot*, which you have quoted, represents?—I should say public opinion generally, on this question.

5676. Generally what phases of opinion does the *Hindu Patriot* represent in the city?—The native communities generally.

5677. As a whole?—As a whole, certainly.

5678. Have you the least idea of the circulation of the paper?—No.

5679. Should I be wrong in suggesting that it is very small?—I have not the slightest idea.

The Witness withdrew.

Mr. W. H.
Ryland.

Mr. W. H. RYLAND called in and examined.

5680. (Chairman.) I believe you are President of the Eurasian and Anglo-Indian Association?—Yes.

5681. And you desire to place the views of the Association before the Commission?—Yes.

5682. You have had extended personal experience of this country?—I have been 40 years in the service of Government.

5683. In what capacity have you served the Government?—During the first portion of my service I was in charge of the Excise Department in two or three districts of Eastern Bengal. I was also in charge of the Excise Department in Calcutta for some time.

5684. Will you make a short general statement to us of the views of the Association with which you are connected and which you have come here to present for our consideration?—The general opinion of the Association is—(1) That the present inquiry has not been called for by any recent development of the circumstances connected with the produce and use of opium. (2) That opium is comparatively innocuous as compared with alcohol and other intoxicating stimulants. (3) That as a narcotic and prophylactic opium has been largely and beneficially used for generations in a variety of disorders and by great numbers of the people all over India without immoderate indulgence or exhibition of evil effects to an extent which needs national interference. (4) That the system of cultivation adopted by the Government under State control is in itself a check upon excessive production and a restriction upon inordinate consumption. (5) That the stoppage of the system would inevitably extend the area within which the plant is capable of growth and cause very much distress among the present cultivators; while absolute prohibition of the use of opium could no more be enforced than the use of other stimulants in every country (Great Britain included) and without the introduction of greater evils. (6) That as regards China and other foreign countries dependent upon India chiefly for the supply of the article, to prohibit its export would only remove the bar to production in other countries where the

plant can almost equally well be cultivated (not excepting China itself) and where benevolent sentiments do not prevail. (7) That it is not less within the power of China, if so disposed, to prevent the traffic if it be in reality regarded with disfavour, though such from most accounts would not appear to be the case. (8) That if the revenue from opium be discarded, there is no other substitute that can be devised without introducing further taxation which would press heavily not only upon those who contribute to the revenue by the consumption of the drug, but upon those also who are innocent of its use. The Association, therefore, so far as India is concerned, considers inquiry to be unnecessary, and would offer a respectful but strong protest against the imposition of any portion of the cost or of any fresh taxation, as its result, upon India.

5685. Do you desire to supplement the general representation of the opinion of your Association by any personal observations from your own experience?—With regard to my first paragraph, I may observe that the tendency for many years past has been to limit the consumption, to reduce the number of licenses, and to increase the rate of taxation. I know also from my own experience that the orders and policy of Government have been to raise the revenue by preventing illicit smoking and manufacture without stimulating consumption. And those officials have been considered the most successful who have best carried out these objects. From some figures I have collected, I have found that the number of licenses for opium has been reduced within the last 20 years.

5686. We have had those figures before us very fully from official sources.—The consumption of opium has increased 80 per cent., while there has been very much more largely an increase in spirits.—115 per cent. within the last 20 years. That shows, at any rate, that opium is the least objectionable of articles of excise in that way so far as the increase of consumption is concerned. With regard to the second point, that it is comparatively innocuous as compared with alcohol and other intoxicating stimulants, I think we

are bound to regard this question relatively and comparatively. The experience of those who have had anything to do with the Excise Department has shewn that if an interference is exercised, and the consumption of any one article is checked, it leads to the consumption of some other stimulant. For instance, I believe that one result of raising the tax on spirits has been that the consumption of tari, which is a much cheaper article, has considerably increased. Opium is also less opposed to religious prohibition and prejudice. To the Mahomedan, spirits are forbidden and he never takes them, but he takes opium and other drugs. The Sikhs are forbidden strictly to use tobacco, and they largely take to opium. The use of opium, I may say, so far as I have known, is considered less disgraceful generally. In fact, I have heard opium-smoking called a princely form of intoxication.

5687. That is hardly a recommendation, is it?—I do not say that it is. The natives consider it in a less degree harmful and disgraceful than spirits.

5688. Still you are speaking of it as a harmful thing?—Yes, I consider that it is like excess in the use of any other stimulant. Comparing it with other drugs, we find no such excess amongst the consumers of opium as amongst those who take alcohol. You do not find that people who take opium are drunk and incapable and disorderly.

5689. As a narcotic and prophylactic it is said that opium has been largely beneficial?—I was in the districts of Dinajpore and Kungpore, two notoriously unhealthy districts where malaria fever was very prevalent. Opium in its raw state is very commonly used there, and it is believed by the people to be very serviceable to them. I think that the circumstances of the people have in this matter also to be considered. They have not the means to resort to medical advice. The Kabirajis commonly recommend the use of opium for dysentery and fever, aches and pains. When a ryot or poor labourer is suffering, he goes to his friend and asks what he would recommend, and his friend advises him to take a little opium. In this way I believe the habit is increased. As a common practice, I think very few people would know of the use of opium without very minute inquiry. People do not exhibit it in a way that attracts observation. With regard to other forms of opium, madat and chandu-smoking: madat, I believe, was introduced by the Mahomedans, and chandu is a form of smoking which has been introduced by the Chinese. It is not we that have taught it to them, but they have brought it to us. These are probably the most enticing and most alluring forms of the use of opium, and if it were possible in any way further to exercise a supervision over it, I think it would be desirable.

5690. Have you any recommendations of a specific character to make as to the action which Government might take?—I have noticed that this prohibition of allowing madat and chandu to be consumed in the shops has led to the establishment of dens. Where there was one smoking place there are probably now ten or twelve. These places are less subject to supervision.

5691. You mean clubs?—Sometimes they call them clubs. People hire places and get together, each man, as I have been told, contributing so much towards the use of the place. The custom of coming together in this way and smoking in company is liable, I think, to encourage the habit.

5692. Do you think the Government should interfere with the formation of these small clubs?—If they are not allowed to smoke in shops I think these dens or places should be open to some sort of supervision.

5693. Do you think that those domiciliary visits could be paid by a Government officer without exciting public discontent?—I think there would be discontent. But I think the people themselves look upon these places as nuisances. That is the only way in which I have known the use of opium to be objectionable. With regard to Chioa, from inquiries that I have made the question seems to be whether they should grow it themselves or purchase opium from us. I have been inquiring of the Chinese and of others whom I have met, and I understand that some years ago the Government there attempted to prevent, not the use of opium, but the use of imported opium.

5694. We have had a great deal of evidence on that point.—As regards the abolition of the revenue from opium I really do not see what substitute could be found for it. I think that to abolish it would very much cripple the Government. I have heard of retrenchment being suggested as a means of meeting the deficiency; but I think that Government are in such circumstances that their resources are needed for other calls upon them, and any retrenchment that might be made could not be diverted to this object.

As regards the Commission, we are very thankful that there is this interest excited and that this public spirit has been shewn in the matter, but we think that it should not be forced upon the people by any legislative measures or any attempt to prohibit the practice. I think it would be attended with some danger. The soldiery are known to be addicted to the use of opium, and any interference with their habits might lead to very serious disorder. A very much smaller thing raised the mutiny in this country.

5695. (*The Maharaja of Darbhanga.*) I think you stated that opium is the only intoxicant allowed to Mahomedans; will you kindly state on what authority you make that statement?—I did not intend to convey that impression. It is not the only intoxicant; but many strict Mahomedans, those who profess to be orthodox, do not use spirits.

5696. (*Mr. Wilson.*) Will you tell us what are the objects of the Eurasian and Anglo-Indian Association of which you are President?—The objects are to advance the political, moral, social and intellectual improvement of the community in this country; and of course we are in a large manner interested in anything that concerns the revenues or taxation or anything that might follow upon any general measure of the Government.

5697. When was it established?—I think within the last ten or twelve years.

5698. Can you give us any idea as to the number of its subscribers?—I think about 400 or 500.

5699. Chiefly in what part of the country?—In Calcutta and out of Calcutta, at various places; there are branches at Madras, Allahabad, and Bombay.

5700. You have given us what you call the general opinion of the Association; may I ask in what way that has been expressed?—Through the representatives of the Association, who were assembled in committee, and considered this matter.

5701. Have they seen this statement that you have read to us?—They have.

5702. It was submitted to them?—Yes.

5703. And approved by them?—Approved by them generally.

5704. By resolution?—By resolution.

5705. Will you give us the date?—I have not got it.

5706. You state that the present inquiry has not been called for. Are you aware that the Anti-Opium party did not call for this inquiry?—I believe they did; it did not originate in this country as far as I am aware.

5707. My question is, are you aware that the Anti-Opium party in England did not ask for the present inquiry?—I was not aware of that.

5708. You say in No. 5 that the stoppage of the system would inevitably extend the area within which the plant is capable of growth. I imagine the area within which opium is capable of growth depends on the climate and the soil?—It does, but the poppy will grow anywhere, in anyone's garden.

5709. I do not understand how any legislation can extend the area which will be capable of growing the poppy?—I believe it is not intended to prohibit the cultivation altogether; it is intended to confine it to medicinal purposes. It would be very difficult, indeed, to prevent a man from obtaining a license for medicinal purposes and applying it to other purposes.

5710. You do not understand me. I imagine that the area within which a plant is capable of growth does not depend on legislation of any kind. If the plant will grow in one case and if it cannot grow in another, no legislation can alter it?—No.

5711. What do you mean by saying that it would cause distress among the present cultivators?—I think the advances they get from Government are a very great assistance to them.

5712. Do you think that other people would cultivate it?—Yes.

5713. Then the benefit would be transferred to other persons?—It would undoubtedly.

5714. Then it would be as broad as it is long?—No; others will take it because it will be more profitable; they can sell it at their own prices; at present they are bound to deliver it at a certain price.

5715. Where does the distress come in?—The distress among the present cultivators; they would lose the advantage of these advances which they now derive, and which

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7 Dec. 1893. are a very great help to them. If the restrictions were removed they could sell at their own price instead of accepting Government price. Not these ryots alone, but others would step in and begin to cultivate. At present Government circumscribes the area.

5716. If a certain class of cultivators lost the benefit, do you mean that another set of cultivators would share the benefit?—No; they would get no advances, that is, supposing the Government stopped their system.

5717. You say you know from your own experience what is the policy of the Government in this matter: how does your own experience enable you to judge of the policy of the Indian Government or the Home Government?—I judge from the orders that were issued to me when I was in the service that that was the policy of the Government as far as we could make it out.

5718. You drew your own inferences from what you heard?—And we acted according to the instructions we received. I may say that public opinion of course has had a very great effect.

5719. You state that the number of dens has increased, and that there are twelve now where there was one before?—When I say twelve I mean that they are much more numerous.

5720. How do you know?—I have been round and have seen them.

5721. Do you think there were many before the prohibition of smoking on the premises?—Each shop was itself a den.

5722. At that time?—At that time—that is, only within the last year.

5723. Do you not know that there were then a great many illicit dens?—They were punishable.

5724. Do you know that there were a great number of illicit dens then?—I am not aware of it. If they were illicit, of course they were established secretly and they were liable to be stopped.

5725. You are not aware that Mr. Gupta told us that there were before the prohibition of smoking on the premises scores of illicit opium dens in Calcutta?—I was Collector in Calcutta, and such a fact never came to my notice; if it was known we should have immediately pounced upon it and stopped it.

5726. Do you think that Mr. Gupta knew something that you did not?—I do not pretend to contradict him. In my experience I was not aware that there were any openly permitted.

5727. Do you not know that there are a great many now?—Yes.

5728. Could you find them?—Yes.

5729. Could you take me to a dozen now?—Yes.

5730. (*Mr. Fanshawe.*) Your Association represents Anglo-Indians and others who have thrown in their lot with this country and are mainly resident here?—Yes, and therefore they are interested in anything that concerns India.

The witness withdrew.

Mr. D. ZEMIN called in and examined.

Mr. D. Zemin.

5731. (*Chairman.*) I believe you represent the Calcutta Trades Association, of which you are past-master?—Yes.

5732. And you are Honorary Presidency Magistrate?—Yes.

5733. We shall be glad to hear from you in general terms your view as to the effects of the opium habit upon people with whom you have been brought in personal contact?—I have had considerable experience amongst native workmen during a long course of years, and I have noticed numbers of opium-eaters among them from time to time. Among the men attending daily a large establishment I should say that there were about ten per cent. who took opium; they were all men of good physique, and, except very occasionally,

when they were drowsy or a little heavy, they always did their work efficiently.

5734. Coming to the point on which you consider your testimony would be more particularly important, we shall be glad to hear your opinion with reference to any prohibitive measures in the direction of preventing the free purchase and use of opium for non-medical purposes?—My belief is that it would be exceedingly distasteful to the people generally, and will cause a great deal of discontent. It will also probably lead to considerable misapprehension of the intentions of the Government.

5735. You therefore consider that such prohibition is not desirable?—I do not think it is.

The witness withdrew.

Mr. T. N. MUKHARJI called in and examined.

Mr. T. N. Mukharji.

5736. (*Chairman.*) Will you explain to the Commission the position which you occupy in the Public Service?—I was first of all Personal Assistant to the Director of Agriculture and Commerce in the North-Western Provinces; then I was Officer in charge of the Exhibition Branch of the Government of India, and in connection with that office I was sent to England during the Colonial and Indian Exhibition; I also went to make arrangements for the Glasgow Exhibition. I now hold the post of Assistant Curator in the Economic and Art Section of the Indian Museum.

5737. Having had the opportunities you have explained to us of visiting England and observing the moral and social condition of the people there, and comparing their condition with that of the inhabitants of this country, you can tell us in a general way what is your view as to the relative effects of the use of opium and the use of alcohol?—Alcohol is many times worse than opium: that is my opinion. I may mention how I came to study the subject of opium. It was 27 years ago when I was engaged in a very arduous work. It was the hot season, and I felt very drowsy. A friend gave me a little pill, and it had a marvellous effect upon me. It removed all drowsiness, and I felt capable of doing a giant's work. Since that time I have been studying this subject. I have been to a good many parts of India, and wherever I went I asked the people about opium, the extent of its use, the manner of using it, and its effects upon the human constitution. I have been paying attention to this subject since 1866.

5738. You are not a professional man, and we have heard very fully from the medical profession a statement of

what they think are the effects of opium. Will you give us your impression in general terms?—My impression is that Europeans entertain a very unreasonable prejudice against opium, especially missionaries. We cannot understand how people who have lived so many years in this country and have freely mixed amongst the people can shut their eyes to the harmlessness of opium, at least in comparison with alcohol. I live in a malarious village, and I have been in various parts of India, and my impression is that opium prolongs life by arresting decay after a certain age. It is no doubt a poison, but people think it necessary to use a certain kind of poison to counteract other poisons. Our people have to work from morning till evening under a tropical sun; they have to stand knee-deep in mud to transplant rice, heedless of torrents of rain from the monsoon sky; they have to stand waist-deep in putrid water to extract jute during some of the most unhealthy months of the year; they breathe air full of miasmatic effluvia and drink impure water. With all these conditions of disease and death surrounding them, I think it would be most cruel and mischievous to forbid them the use of a stimulant or narcotic or sedative, though it be a poison, which their instinct tells them is good for them. That is my opinion with regard to the use of opium in this country. I have known many old people among my relatives and friends who after a certain period of life felt the discomforts of age and then began to take opium; they found it beneficial, and they continued it. Others find that it produces constiveness, and they give it up after a short trial. I have also known younger people suffering from chronic diarrhoea, rheumatism and other diseases, whose life has been a burden not

only to themselves but to others, who, when all other treatment failed, took to opium and got well. I know hundreds of suffering people, now enjoying health by the use of opium. I have known many families ruined by alcohol; I do not know a single family that has been ruined by the use of opium.

5739. What do you think would be the feeling of this country if Government were to attempt to promulgate an edict for the total prohibition of the use of opium?—There would be universal dissatisfaction and disaffection all over the country, because things like opium, when not abused, are the poor man's solace. Besides, it is not necessary thus arbitrarily to interfere with the liberty of the people. When opium was sold at Rs. 2 a seer, the good sense of the people prevented them from using it to excess, because they did not like to contract a habit of that kind, however harmless. Now it is Rs. 32 a seer. I think you may depend upon the good sense of the people that they will not abuse it. The people think that all this agitation has for its ultimate object the introduction of more whisky and rum into this country. Our people have read what the European races have done to non-European races in other parts and the world. They have read how Europeans poisoned with strychnine the wells of the aborigines of America, and how they scattered among these people clothes infected with small-pox virus, and how during a famine in Australia, European settlers distributed flour mixed with arsenic to the famishing aborigines, and how finally they are now plying them with fusil-oil whisky and poisonous rum. We cannot understand why agitation should not in the first instance be directed against all those cruel things and why it should be directed against a harmless habit of the people here.

5740. You think they are not prepared to give credit to the Anti-Opium Association as being actuated by the purest motives?—We cannot get the uneducated people to understand this. Personally, I understand the sincerity of the movement, but most of our people cannot understand it. The other day I was sitting in a meeting of the Landholders' Association where a Pleader, a very intelligent man, remarked: "Their vices may remain, but whatever little vice we have must go." In 1890 I recommended the English people to take opium instead of alcohol. These are the words I used:—"Cannot we induce the people of England to eat opium instead of annually spending more than two hundred crores of rupees in the consumption of alcoholic liquors? Opium is amazingly cheap, duty included; it prolongs life after a certain age, and it can be asserted with all the force of truth and seriousness that its substitution in place of alcohol, if that is possible, will bring back happiness to thousands of families in Great Britain and Ireland where there is no happiness now. It is a pity that European Doctors in India have no spare time in their hands, otherwise we would have long heard a strong protest against the attitude of philanthropists, who, leaving their own country steeped in alcoholic drinks, should go so far as China to prevent people there taking a substance which is a thousand times less harmful than alcohol, if not actually beneficial after a certain age and in a certain climate. It will greatly benefit England if her people take to opium, and it will enable us to pay off the "Home charges" by means of this drug with the fictitious value put upon it by the monopoly. It will be an evil day for India if these philanthropists

succeed in abolishing our opium trade with China, and it is time for rival faddists to spring up with the object of extending the consumption of the Indian opium in England, Europe, and America."

Mr. T. N.
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5741. And you adhere to those views now?—I know that it is impossible for the English people to take opium instead of alcohol, but my firm belief is that it would do immense good to England if the Anti-Opium Association would direct their attention to that point, *i.e.*, to persuading the people of Great Britain to take to opium.

5742. (*Mr. Wilson.*) You have stated that the habit of taking opium arrests natural decay after the age of fifty. I can understand that that is an impression on your mind, but I want to know if you have any absolute facts or statistics of any kind in support of your statement?—It is an old saying in the country.

5743. I want to know if you have any statistics or any other way of establishing the fact besides old proverbs?—Such things cannot be proved by statistics. When I see a man of 60 or 65 years of age sleek and young-looking, I look at him and I say at once: "Here is a man of 65, but he looks 50," and then I ask him "Do you take opium?" and he replies "Yes." The other day I met a friend. He does not take opium, but he lives where opium is prepared. He is 40, but he looks 30 or 35. I have known many cases in which old people have looked sleek and young, and almost by looking at their faces I could say "This man takes opium."

5744. You say that the habit of taking opium in excess among those who cannot afford it leads to petty theft? Have you any actual evidence of that?—Yes. When the poor who smoke opium cannot afford to buy it, they generally in the evening go about people's houses and steal a little brass cup or something worth a rupee or so. I was once a police officer and I came across many cases of this kind.

5745. Do you know that of your own personal knowledge?—Yes.

5746. Have you any statistics on the subject?—No statistics are kept. These people are stealers of trifles.

5747. Do some people abstain from opium because they are afraid of contracting the habit?—Many.

5748. Is it a fact that after a man has passed 50, feeling the discomforts of age, a friend will advise him to take opium; that he thinks many times before he takes it, and says "If I can help it I will not be a slave to a drug, however beneficial it may be"?—I have known many such cases.

5749. (*Mr. Fanshawe.*) Do I understand that you eat opium yourself or not?—No. I only tried it five or six times. I took it for a short time because I was threatened with a serious chest complaint. I did not want to contract the habit, and I gave it up and took a few drops of homoeopathic *Nux Vomica*.

5750. You have taken opium personally, but you are not a habitual consumer?—No, I am not a habitual consumer.

5751. As the result of your inquiries you state that the habit of eating opium frequently grows out of some disease; is that the general result of the attention you have given to the subject?—That is so as a rule.

The witness withdrew.

Adjourned to to-morrow at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

TWENTY-FIRST DAY.

Friday, 8th December 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

THE HON'BLE SIR LACHHMESWAR SING BAHADUR,
MAHARAJA OF DARBHANGA, K.C.I.E.
MR. A. U. FANSHAWE.

MR. HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.*Mr. R. Steel.*

Mr. ROBERT STEEL called in and examined.

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5752. (*Chairman.*) Will you state to the Commission what have been the positions you have filled in India, and how long you have been here?—I have been 22 years in India as a merchant, and during that time I was 4 years a Member of the Viceroy's Council. I have been 16 years Port Commissioner, and have been generally occupied with the affairs of the place.

5753. Have you been concerned as a merchant to any extent in the opium trade with China?—Not in any way.

5754. You are here to speak to the Commission, and no one can be more competent to do so with reference to the trade between India and China in opium regarded in its commercial aspect.—My object in coming here was to represent public opinion as to the financial aspect of the question. Like every one else, I have formed my own opinions, but they have been formed on evidence which has been brought before the Commission, and it is therefore unnecessary for me to repeat them.

5755. The Commission would be exceedingly glad to hear from you, on behalf of the commercial community, their general view of the question.—The commercial community are satisfied that no evils result in India from the consumption of opium. Rather they consider the reverse. On the financial question they consider that it is impossible for us to do without the opium revenue; that no substitute can be found for it. They consider that it would be bitterly resented by all classes throughout India if an attempt were made to take away the opium revenue.

5756. Would you develop more in detail the reasons why, in the opinion of the commercial community here, the revenue derived by Government from opium is indispensable?—The Government of India is in severe financial straits already. If the opium revenue be taken off, it would be necessary to find some substitute, and I am not aware of any substitute. The only possible thing that might be done, would be to put on an import duty on piece-goods which would not produce more than a third or a fourth of the present revenue from opium, or to double the salt-tax, to which, as you know, there are many objections.

5757. Will you explain as fully as you can to the Commission in what way the loss of the trade with China in opium would prejudicially affect India's position in regard to the general balance of trade?—On the assumption that the exportation of opium was prohibited?

5758. You can discuss it upon that assumption.—Assuming that the other produce were grain instead of opium, and that the whole of that produce were exported, the value of that produce would not be more than a quarter of the value of the opium which is exported, and the balance of trade would be affected, according to my estimate, to the extent of six millions sterling.

5759. How would that affect the ability of the Government to sell its bills in London?—The power of the Government to maintain the value of the rupee at a higher point than its silver equivalent depends upon the balance of trade. They cannot permanently maintain the rupee above the value of uncoined silver, except by maintaining a balance of trade sufficient to defray the obligations of the Government of India in London. They may do it temporarily, as they

are doing it now, by borrowing gold in London and locking up silver in India; but that must come to an end; it is only a question of time how long they can go on.

5760. We have been told that the Chinese indebtedness to India in respect to its importations of opium is partly adjusted by the exportation of silver into India; do you know anything of that?—Occasionally small quantities of silver come from China to India, but the trade is comparatively unimportant. China pays for her imports from India of opium and yarns; she pays in London by the produce of the silk and tea that she sells in London. Through the exchange banks the matter is adjusted in London. Occasionally some adjustment is required by sending bullion one way or the other, but that is comparatively unimportant.

5761. I take it from you that the adjustment of China's liabilities to India by the exportation of silver bullion to this country is not sufficiently considerable to exercise a prejudicial effect on the value of the rupee in this country?—No.

5762. Looking at the question from your independent stand-point, may I take it that you would view with regret any substantial change in the policy of the Government in relation to the opium revenue?—I should view it with great regret. In my opinion any proposal to do away with the opium revenue would be met by such a tremendous agitation throughout India, that no responsible Government could possibly venture to go on with it.

5763. Assuming that the growth and exportation of opium were not prohibited, but permitted as at present, have you any suggestion to offer with regard to the regulation under which the trade is now permitted to be conducted? Do you know from any knowledge of your own that there is occasion for a greater strictness in the regulation of the licenses for the retail sale of chandu or madak, or otherwise?—I have no knowledge of my own which would lead me to that conclusion. During my 22 years in India I have never known a case of anybody being injured by eating or smoking opium.

5764. Looking at the question from a moral stand-point, do you consider that the position of the Government of Bengal, where it has a monopoly of the trade, is less satisfactory than its position in Bombay, where it only appears as the collector of an export duty, and in fact it may be regarded generally as exercising a restraining influence upon the trade?—I see no moral distinction between the two courses; it is a question of expediency.

5765. Are there any other points upon which you would like to speak to us?—We lay the greatest stress on the objection to the finding of any other revenue in place of this.

5766. You declare it to be impossible?—Utterly impossible. I believe the agitation would be so tremendous that nothing could stand before it; it would be a very serious political danger.

5767. As to whether it would be reasonable to claim from the Home Government that it should take a larger share in the loss and relieve the Government of India of some portion of their charges, you do not feel perhaps that

you are particularly called upon to offer an opinion?—According to my calculation it would cost 200 millions sterling; the Commission are the best judges as to whether the House of Commons is likely to sanction such an expenditure.

5768. (*Mr. Wilson.*) Is the Chamber of Commerce chiefly composed of natives of Europe?—Entirely of natives of Europe.

5769. It represents what may be called the European commercial community?—Yes.

5770. Is it the Chamber of Commerce of Calcutta?—Of Bengal.

5771. You referred to the amount of bullion that is sent from China occasionally; can you give us any figures upon that point?—I have not the figures with me, but they will be at the command of the Commission from some one who has them accurately.

5772. The amount you mention sounds very large; can you say what proportion it constitutes of the total trade?—It varies extremely, in some years perhaps none; in other years a crore and a half. I think that is the greatest amount I remember. I would rather not speak definitely as to the figures.

5773. Would your Chamber be able to furnish the figures?—I have no doubt they would.

5774. You just now spoke of 200 millions; what claims do you include in that?—The capitalization first of the revenue, and I include a sum which will be required to compensate the Native States for their loss of revenue; then there would be possible claims made by cultivators for the diminished value of their land, but I will not speak of that, because there are others who can give better information on that point. Altogether not less than 6 millions sterling per annum would have to be found, which we may take to represent a capital sum of 200 millions.

5775. You have referred to the possibility of compensating cultivators; did you ever hear of any cultivator being compensated?—No, I have not heard of any.

5776. (*Mr. Fanshawe.*) May I ask if you have not had in many ways an intimate knowledge of the tax-payers of the country, so that you may claim to represent their views with some authority?—I have.

5777. Your remarks would apply largely to the tax-payers of the country?—Entirely so.

5778. I understand that you speak more directly as to the interests of the trade of India?—I wish to speak in the interest of the tax-payers of India.

5779. How would you regard the abolition of the opium revenue as between the interests of Indian trade and the interests of English trade?—It appears to me that it would be to the interests of neither.

5780. Has it occurred to you that it would affect the interests of England perhaps more directly in increasing

The witness withdrew.

Mr. W. H. CHEETHAM called in and examined.

5788. (*Chairman.*) I understand that you have been intimately connected with the industry of this country, employing over 6,000 natives?—Yes.

5789. How long have you been in India?—Twenty-eight years.

5790. What has been the nature of your engagement here?—For the first 17 years I was engaged in the piece-goods trade; since that time I have been connected with a firm which has very large industries in cotton spinning, indigo factories, tea factories, steamers, collieries, and shellac works.

5791. Are these industries exclusively connected with Bengal?—Yes, including Assam of course.

5792. Does your experience give you confidence in expressing an opinion as to the disposition which the people of India may manifest towards any proposal for substituting other forms of revenue for the revenue derived from opium?—As far as the industries situated in Calcutta are concerned it does.

5793. What in your opinion would be the feeling that natives would entertain towards any change of taxation arising out of the loss of the opium revenue—what would they say to increased direct taxation?—They would object to it very strongly.

the trade from England to China?—I think not. I think the Chinese will have their opium, and if we do not give it, they will grow it for themselves.

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5781. You would not distinguish between the effect of the abolition of the opium revenue on the trade of India and on the trade of England with China?—I do not wish to distinguish in that way.

5782. With regard to the effect of exchange, it has been stated in a memorial before us that the stoppage of the trade in opium would in all probability have a very beneficial effect on silver exchanges "by putting an end to the drain of silver from China to India in favour of opium, thereby enabling the Chinese to substitute the use of silver for their present encumbering copper coin, thus tending to check depreciation of silver, which is at present so serious an embarrassment in the finance of India." Can you express an opinion as to whether the stoppage of the trade would tend to check the depreciation of silver?—It would have a directly contrary effect.

5783. Will you explain your reasons for holding that view?—The only way in which the value of the rupee can be maintained at a higher level than its metallic equivalent is by maintaining the balance of trade in favour of India to a sufficient extent to pay her indebtedness in England, and also to pay for any bullion which is required to be imported. The financial measures of the Government of India taken last June have already greatly interfered in my opinion with the balance of trade, and have brought upon them serious difficulties; but if by the prohibition of the exportation of opium you take another sum of 5 or 6 millions from the balance of trade, the situation is hopeless, and the rupee must fall to its metallic equivalent.

5784. I do not know whether you have read the opinion of Sir David Barbour given before the Commission on that point; practically you seem to take the same view as he did?—Sir David Barbour, I think, ridiculed the suggestion, and I would take the same line. I do not know that he answered in detail so much as I do. Supposing other produce to be grain in place of opium, and supposing that produce to be exported, its value would be so much less than the value of the opium which we now export, that the balance of trade would be affected to the amount of 6 millions.

5785. (*Mr. Wilson.*) You said in reply to Mr. Fanshawe that you spoke rather from the point of view of the Indian tax-payer?—I did.

5786. I thought when you were speaking to him you were speaking from the stand-point of the Bengal Chamber of Commerce?—I am able fortunately to speak for both.

5787. Will you tell me what opportunities you have of knowing exactly the views of the Indian tax-payer?—I have had great opportunities during my time of constant communication with natives as well as Europeans, and I claim to speak with a certain confidence of the opinion of India.

The witness withdrew.

Mr. W. H. CHEETHAM called in and examined.

5794. Is there any form of indirect taxation that you think would be accepted?—Absolutely none.

5795. You cannot suggest any?—I cannot suggest any tax. I think that every tax which could possibly be levied has been considered by the financial advisers of the Government and has been criticised in every possible way, only to be condemned.

5796. May I take it that people would not like an increased tax on clothing imported from Lancashire and elsewhere?—That would probably be the least objectionable tax which could be imposed.

5797. Would such a tax be likely to be productive?—I think it would produce at the rate at which it was last levied about a crore and a half. The rate formerly was 5 per cent. on piece-goods, and $3\frac{1}{2}$ per cent. on yarns; at this time it would be found to produce about a crore and a half irrespective of any excise on Indian mills which, I presume, we should have to submit to.

5798. Such a tax would be least objectionable to the people of India and most objectionable to the people of Lancashire?—Just so.

5799. You have discussed salt and tobacco. What do you say to that?—I do not think that the people of Bengal get enough salt. The tax on salt is five times its value,

Mr. W. H. Cheetham. and I should object strongly to an increase of the salt-tax, except under the direst necessities of the Government.

8 Dec. 1893. 5800. Among the large number of working people with whom you are connected as an employer, is the use of opium widely prevalent?—Our resident native doctors inform me that about 5 per cent. of the working people eat opium. They draw a wide distinction between eating and smoking opium.

5801. Do the majority of those who use opium take it in a solid form, or do they smoke it?—In what you call a crude or solid form.

5802. What is the opinion of your native doctors with reference to the effects of opium upon your working people who use it in a solid form?—Their opinion is, that as long as the people are well nourished, the use of opium has no bad effect whatever upon them.

5803. Do they think that sometimes it has a good effect?—Yes.

5804. As to smoking?—Smoking is only indulged in by about six people out of a population of 3,000 in the village close to the mills, and those people are regarded as outcasts by the rest of the community.

5805. So that to the consumption of opium in the form of smoking the natives entertain a general objection, and you believe that the practice is harmful?—Yes.

5806. Can you suggest any means by which the Government could restrain more efficiently and directly than

it now does the practice of smoking opium in this country?—I cannot.

5807. You think that native opinion is the best force to employ to keep that practice in check?—If there is any harm arising from the use of opium, it can only be removed by the growth of education.

5808. (*Mr. Wilson.*) I may take it that on most of the points to which Mr. Steel has referred you substantially agree with him?—I do.

5809. You say in your printed statement “I understand my evidence is required chiefly upon the willingness or otherwise of the people of India to accept additional taxation to make up for a substantial loss of the opium revenue”?—Yes.

5810. I suppose you are aware that the agitators in England have maintained that that ought to be borne by England?—I am.

5811. With regard to salt, do I understand you to mean that a large portion of the population of Bengal is unable to obtain sufficient for domestic use, or for manufacturing purposes?—I mean for domestic use.

5812. You are not referring to any large consumption for special purposes?—No. May I state that the native doctor of our mills told me that one-third of the population of Bengal is unable to get salt, and that the people burn the stems of plantain trees to get a little salive matter to mix with their food?

The witness withdrew.

Mr. FERDINAND SCHILLER called in and examined.

Mr. F. Schiller.

5813. (*Chairman.*) I understand that you have been delegated to appear before us as a representative of the Bengal Chamber of Commerce?—Yes.

5814. You are here, are you not, to give evidence as to the possibility of substituting other taxation for the opium revenue?—Yes.

5815. You have heard already Mr. Steel and Mr. Cheetham; may I ask you on this subject whether you concur in their views?—I entirely concur in their views. I absolutely know no taxation that could be substituted for the opium revenue. You might double the salt-tax and double the petroleum duties, and introduce a tobacco-tax, but you would still have an enormous deficiency. You might of course introduce the Manchester duties again, which would be very much resented at home, but they would be the least onerous upon the population, because the people who clothe themselves and can pay such a tax would be chiefly the wealthier classes: the poorer classes chiefly use country cloths.

5816. What do you think of the tobacco-tax?—That, I am afraid, would be very difficult to collect. Every native

would grow tobacco, so to speak, in his ring fence in his homestead; it would be extremely difficult to tax it.

5817. Do you think that interference on the part of the Government with the growth of opium would be resented by the great mass of the people?—I do think so. I think the people would see in it the first step towards interfering with their religion and their habits.

5818. Is there any other essential point upon which you wish to speak to us?—No, except the impossibility of substituting other taxes.

(*Chairman.*) It is important that the Commission should have before it the opinion upon that question of the important body which you represent. You have declared your views or the views of the Bengal Chamber of Commerce upon the subject, and I do not know that it would make them more emphatic if I call upon you to repeat the same statement over and over again.

5819. (*Mr. Wilson.*) I understand that you agree substantially with what the two gentlemen who preceded you said?—Yes, with Mr. Steel and Mr. Cheetham.

The witness withdrew.

Mr. NIL RATAN SIRCAR, M. A., M. D., called in and examined.

Mr. Nil Ratan Sircar, M.A., M.D.

5820. (*Mr. Wilson.*) You are a Master of Arts?—Yes.

5821. And Doctor of Medicine?—Yes. I am also a Fellow of the Calcutta University in the Faculties of Arts and Medicine, and I am Lecturer of Forensic Medicine in the Calcutta Medical School.

5822. What classes, races or castes have you had experience amongst?—Amongst Hindus and Mahomedans of different classes.

5823. For how many years?—I have been in practice as a medical man for the last six years, but I was qualified about twelve years ago.

5824. What special opportunities have you had for observing?—I was for two years House Surgeon of the Mayo and Chandney Hospitals, where the daily average of outdoor attendance exceeds 300. I have also to deal with opium-eaters professionally every now and then.

5825. How far is opium-eating or drinking prevalent amongst these classes more than opium-smoking?—In my opinion, 10 per cent. in the upper and middle classes, and barely 1 per cent. amongst the lower classes take opium. This, of course, includes cases of opium-smoking. Opium-eating is prevalent more among the upper and middle classes

than among the lower classes; whereas opium-smoking is almost confined to a section of the lower stratum of the middle classes. People belonging to the masses rarely take opium. The cultivator, for instance, the palki-bearer, the fisherman, the day-labourer, etc., who have to lead a life of active muscular work, rarely take opium, though many of them have to pass the greater part of the time in the malarious swamps of Bengal; nor do their means allow them to pay for their luxury of opium and its accessories. A few members belonging to the lower classes, however, for example, tailors, carpenters, etc., who have more time and little work, join the middle classes in indulging in the luxury of opium-smoking.

5826. When is the habit generally acquired?—The habit is generally acquired between the 30th and the 40th year, though cases of opium-smoking have been known to commence earlier.

5827. What are the motives which induce people to take opium?—In most cases indulgence and luxury. Some take it as an aphrodisiac. I may add that when taken as an aphrodisiac, I have also seen it administered to their wives in many cases.

5828. Is it easy to abandon the habit when once formed?—It can be relinquished but with difficulty. In some

cases most dangerous and evil consequences have taken place after relinquishing opium. I know cases of that sort. But ordinarily the habit can be relinquished with some difficulty.

5829. Is there a marked difference between moderate and excessive consumers?—That is a question which I could not thoroughly understand; it was rather vague, and I could not answer the question definitely.

5830. The question is whether you draw any particular and marked distinction between those who are in the habit of taking opium in small quantities or in moderation and those who take large or excessive quantities?—In the case of alcohol it is easy to make a distinction, but in the case of opium, it is not easy. Under one ounce of alcohol, corresponding to two ounces of brandy, it would be almost harmless; but in the case of opium it is different.

5831. What proportion of income does each habitual smoker spend on opium?—The proportion varies in different classes. It is very trifling with the members of the upper class. It is a pretty good drain upon the income of the members of the middle class; and it is not less than one-fourth of what a member of the lower class earns as his day's wages.

5832. Is there any general tendency to increase the dose?—Yes, at first a small dose is sufficient to fulfil the desired object, but as the victim becomes more and more habituated to the drug, he generally not only requires a larger dose, but also at a shorter interval.

5833. What do you say as to the results of the habit, physically, mentally, and morally?—When habitually taken opium acts as primarily a stimulant chiefly of the brain, but also to some extent of the circulatory system. When taken in small doses (less than 1 grain for the first few weeks), this stage of excitement lasts for 5 or 6 hours and is followed by sound sleep. The after-effects when the primary sleep and excitement have passed away, are nausea, headache, depression, and listlessness. As the habit becomes confirmed the excitement diminishes and the miserable after-effects become more marked and more prolonged. To combat this depression of spirits, a larger dose is often had recourse to. When the victim sticks to a very small dose and when he can manage to live upon milk and other similar nourishing articles of diet, the evil effects of the habit are not so well marked for a fairly long time, but the process of digestion being slowly impaired, mal-nutrition is sure to supervene in the long run. As a rule, however, the dose is indefinitely increased in most cases; the process of general nutrition suffers materially within a short time; the power of resistance to disease generally becomes diminished, and the opium-eater becomes pre-disposed to some diseases, for example, cold, bronchitis, diarrhoea, dysentery and dyspepsia. The power of repair becomes also slow; and hence the confirmed habit of opium-eating is looked upon by surgeons as a disadvantage in operation cases. In confirmed opium-eaters comparatively trivial attacks of ordinary diseases, such as fever, diarrhoea, bronchitis, cold, and specially dysentery, have generally a grave prognosis: almost every medicine fails to produce its re-action on the system. As a rule opium-eaters die of very trivial complaints; opium has no dietetic value. The exhilaration of mind produced in the first stage of opium intoxication, together with the sense of freedom from anxieties and sufferings of all sorts, is the great temptation of opium. In a beginner this effect is extremely deluding, and if he sticks to a small dose it may last with him for a fairly long period. But with a confirmed opium-eater who often takes to an increased dose gradually, this effect vanishes soon. Sooner or later torpor of the mind supervenes and the victim becomes dull, apathetic, enfeebled in intellect and, in fact, almost demented. The moral nature of the victim is also slowly but steadily affected. He becomes gradually more and more idle, sluggish, shy and cowardly; he has no scruples to give false evidence in Court; he has no scruples to steal other people's property. In many cases the moral sense becomes almost perverted. All these effects are much more pronounced in the opium-smoker than in the opium-eater.

5834. Have you any knowledge as to the experience of Life Insurance Companies on this subject?—Yes, I am connected with a Life Insurance Company in this city. Ordinarily we do not pass opium-eaters, but if any candidate takes small quantities we pass him at a higher premium.

5835. Can you give any opinion as to the proportion of injurious results that follow from opium-eating?—In three-fourths of the cases in some shape or other.

5836. What do you say in regard to any popular opinion as to opium being a protection against fever?—I do not

think that the public have the idea that opium is a protection against fever.

5837. Do you think that it is?—No, I do not. There is no evidence to prove the supposed prophylactic action of opium against fever.

5838. Is the use of opium specially useful in malarious districts?—I do not think it has ever been used as a useful medicine in malarious districts, either as a prophylactic against fever, or as an antiperiodic in the course of the fever. It has, however, been tentatively used by Dr. O'Slaughnessy in malarious fever in the intermission stage as an antiperiodic, but as regards this action he himself says: "The antiperiodic virtues of the drug are scarcely procurable from any safe doses." I have been to several of the malarious districts of Central and East Bengal, and nowhere have I noticed opium appreciated by the people as a preventive against malarious fever; on the other hand, I have noticed opium-eaters equally affected with malaria with abstainers.

5839. Do you consider that opium is needful, or that the people believe it to be needful to enable working people to get through their work?—Certainly not. In Bengal the working people are much better without opium. The use of opium would make them much more idle, dull and torpid than they actually are. On the other hand, I have been credibly informed that the lower class people of Assam and certain hill people who take opium are extremely idle and leave the greater part of their manual work to their wives and daughters who take less opium and are much more active. Compared with the opium-smoking chair-coolies of China, who on the authority of Mr. Cooper could work well as long as they got their daily supply of opium, but "became wretchedly weak and miserable after a single day's absence, and who would be down with water streaming from their eyes, listless, disinclined to eat and unable to sleep" without opium, our working people, malaria-stricken and ill-fed as they are, are much more advantageously situated, being much more regular, steady and hardy in their work. I have a very poor idea of the working capacity of the opium-smokers. I speak of Bengal only.

5840. Do you think that the taking of opium is regarded as disgraceful or discreditable?—Yes. The words *afm-khor* (opium-eater) and *gooli-khor* (opium-smoker) are terms of reproach.

5841. In reference to the licensing system, do you think that the existing method of granting licenses for the sale of opium tends to the spread of the habit, or to its restriction?—To the spread of the habit.

5842. Has the closing of the shops for consumption on the premises been fully carried out in your opinion?—Not in Calcutta so far as I know.

5843. Can you tell us whether you think that the results of prohibiting consumption on the premises have been so far beneficial?—I have not formed any opinion on that point.

5844. Do you think it would be desirable to prohibit the sale of opium except for medical purposes?—Yes.

5845. Do you think that the public opinion of India would justify anything of that kind?—So far as I can gauge public opinion, they will support it.

5846. Have you formed any opinion as to the mode of dealing with the loss of revenue?—I think myself not competent to speak on that subject.

5847. If there were any further restriction or prohibition, would it be desirable to make special provision for the wants of those who are already accustomed to the use of opium?—Yes, at least for some time.

5848. Do you suggest what means could be adopted for doing that?—It may be a doctor's prescription, as other medicines are sold.

5849. Is it not the case that there are large parts of Bengal in which there are no medical men available?—Yes, there are some places, and in those places I think it may be sold through Post Offices, as quinine is now sold to malaria-stricken people by the Government.

5850. Are you acquainted with Sanskrit books of medicine?—Some of them.

5851. Do you wish to say anything in reference to the introduction or the use of opium as mentioned in Sanskrit books?—All I know is that the word "opium" does not occur in early Sanskrit works. The date of Vāya Prakash, the earliest work in which opium is mentioned, has been fixed by Dr. Wise as three hundred years ago. There is a particular disease mentioned in that book which prevailed first amongst the Portuguese and is called Firingi

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Rog. That is the name under which syphilis is described in Vaba Prakas. That shewed that the book must have been compiled after the Portuguese had been in India. Besides that a remedy for the disease is also mentioned.

5852. I dare say you are aware that we have had some native practitioners here according to the Ayurvedic system who have told us that opium was recommended in some of their books eight hundred years old?—Yes, but I do not think Vaba Prakas, the earliest work in which opium is mentioned, is eight hundred years old.

5853. You are aware that we have had a good deal of medical evidence here of a very different nature from your own: are you able to tell us anything of what you believe to be the general opinion of your profession in Calcutta practising according to European methods, whether European gentlemen or Indian? Can you tell us whether the views you have expressed or the views expressed by Dr. Crombie and Dr. Harvey are the more generally held by members of your profession?—That is a question I am not competent to answer.

5854. (Mr. Fanshawe.) You say that your professional experience extends over six years?—Yes.

5855. Has it been limited to Calcutta?—Not entirely limited to Calcutta. I have made frequent tours in Eastern Bengal and Central Bengal and other places. Calcutta is the principal field of my practice.

5856. Have you made the opium habit among the people a subject of any special inquiry or study?—Not of special inquiry, but I have frequently come in contact with opium-eaters and I have noticed them and formed my opinion about them.

5857. In the medical profession I think the opinion of a medical man carries weight in so far as it represents a wide experience, or the results of what might be called adequate statistical inquiry; would that be so?—Of course.

5858. In one of your answers you have stated that the cultivators and the fishermen who pass the greater part of their time in the marshy parts of Bengal are not in the habit of taking opium?—Yes.

5859. Where have you acquired your experience of these classes of people?—In several districts. I belong to the 24 Parganas, and am a native of where cultivators and fishermen never take opium. I have several times been to Eastern Bengal where I have met many of the lower class people and fishermen living on the banks of the river. I have inquired of them, and they never take opium. The only thing that many of them take is ganja.

5860. On what occasions have you been to the districts of Eastern Bengal, and what opportunities have you had of studying the habits of the people there?—I have been there frequently on professional and friendly visits in Mymensingh and Dacca.

5861. Lasting for any length of time?—Lasting for one week, sometimes two weeks, sometimes ten days—different lengths of time.

5862. On these occasions were you brought into contact with the fishermen and the labouring classes?—On several occasions I have come in contact with them.

5863. It is only on these occasional visits to these districts that you gained your knowledge of these people; is that correct?—I have been to Eastern Bengal several times. I am a native of this district, 24-Parganas, but I have relatives and friends in different districts of Eastern Bengal. Noakhally and Chittagong are the only districts I have not visited.

5864. You have further stated that the lower class people spend on an average one-fourth of their day's wages on opium?—Yes. Those who take it.

5865. What do you regard as an average dose? How much opium do these people take in the day?—Four grains in the morning and four in the evening.

5866. What would the price of that be in Calcutta?—About two pice, or half an anna.

5867. It has been stated that five grains in Calcutta could be obtained for one pice.—About four grains for one pice, or eight grains for two pice.

5868. Then do you mean that two pice represent one-fourth of the average daily wages of the work people?—I have explained that.

5869. You mean two pice plus additional expenses on account of extra diet?—That is what I mean.

5870. You speak of sweetmeats not ordinarily forming part of the family diet; does that apply to persons of the

middle class?—Ordinarily that applies to middle class people; they do not take sweetmeats every day.

5871. In 1887 I was a president of a small committee to enquire into the comparative cost of living in Calcutta and Simla. We took the evidence of a number of Bengali clerks who gave the details of their articles of daily food, and in every case, according to my recollection, they stated that they ate sweetmeats as a matter of ordinary diet: is that correct or not?—In my opinion that is not correct so far as the average middle class people are concerned.

5872. Sweetmeats do not form part of the ordinary diet during the day?—Some of them take it at tiffin.

5873. Then they do form part of their ordinary diet during the day?—Not to all, and the opium-eater requires more.

5874. You have stated that the confirmed habit of opium-eating is a great disadvantage in operation cases: have you performed operations in the case of opium-eaters?—I have not, but I know Surgeons who have avoided it, unless it was an operation of emergency.

5875. What was their reason for this?—My own professor, Dr. McCleod, used to say that it was a disadvantage, and in his own book he mentions it as a disadvantage.

5876. You are aware that other medical witnesses have expressed a different opinion?—Yes.

5877. You are therefore not speaking of your own knowledge?—Yes, of my own knowledge. I would avoid operations on opium-eaters.

5878. You have also said that as a rule opium-eaters die of very trivial complaints: do you mean eaters in excess or eaters in moderation?—With but few exceptions confirmed opium-eaters run to excess.

5879. "Confirmed" is a general word; I understand it to mean habitual; do you mean habitual eaters in excess?—I cannot draw a sharp line of demarcation between one eating it in excess and one in moderation. If it is taken a long time it generally runs to excess.

5880. You think that the habitual use generally leads to excess?—Yes.

5881. Then what do you mean by saying that opium-eaters die of trivial complaints?—Complaints that would be extremely trivial in other cases—ordinary slight fever which may run to 102, with slight bronchitis, diarrhoea, ordinary attacks of dysentery: extremely trivial complaints in other people, but dangerous in the case of opium-eaters.

5882. Have you had experience yourself of such cases?—Yes, several.

5883. Do you mean five or six?—More than that.

5884. You have also said that the opium-eater has no scruples about giving false evidence in Court; is that within your own experience?—I passed my younger days with opium-eating young men in my village, and I knew opium-eaters who gave false evidence in Court. I do not mean all opium-eaters.

5885. Then you would like to qualify that statement?—Yes.

5886. Will you tell us what you really mean?—I mean many confirmed opium-eaters and opium-smokers.

5887. And your knowledge on the subject is what you gained as a boy and a youth in your own village?—Yes.

5888. You further say that the opium-eater is unscrupulous about stealing other people's property?—That has special reference to opium-smokers in our village. If any petty theft occurred, say, losing an ordinary household utensil, or having any orchard robbed, people would go to the opium-smokers at once, and in nine cases out of ten the article would be recovered.

5889. You qualify your former statement, therefore, by saying that these remarks apply to opium-smokers?—Yes; to confirmed opium-eaters in excess and to smokers. That is the rule, but I do not mean it to be taken as a universal proposition.

5890. You said you have never heard anything of the use of opium in malaria; are you aware that the people of the country have a belief that it does prevent chills or malarial influences?—I am not aware of it.

5891. You have never come across that belief in any district?—I have frequently come in contact with the masses, but they never told me that they had that belief. I have inquired whether they had that belief, and they said they had not.

5892. You have said that you have been credibly informed that the lower class people of Assam, and certain

hill people who take opium, are extremely idle, and so on : to what classes do you refer ?— I refer to the labouring classes.

5893. The cultivating classes ?—Yes, it includes the cultivating classes.

5894. Have you made any inquiries on that point ?—Yes, I have made inquiries of my friends, and I have been informed that the class of people who do not take opium are much more active and laborious than ordinary opium-eaters.

5895. (Chairman.) You have no personal knowledge ?— I have not.

5896. (Mr. Fanshawe.) You have used the word *goli-khor* ; I believe that means a smoker of *madak* ?—Yes.

5897. And that would be employed as a term of reproach ?— Yes.

5898. Does *afim-khor* represent as regards opium what the term "drunkard" would represent as regards alcohol— does it mean an opium sot or an eater in excess ?— It means the opium-eater.

5899. An opium-eater generally, or one who eats opium in excess ?— It means the confirmed opium-eater.

5900. (Chairman.) You have expressed the opinion that opium is of no dietetic value whatever ?— Yes.

The witness withdrew.

Mr. HERAMBA CHANDRA MAITRA, M.A., called in and examined.

5905. (Mr. Wilson.) I believe you are Professor of English in the City College ?—Yes, I am also an Examiner of the Calcutta University.

5906. In what ?—In English.

5907. What is the City College, and how far does it carry its students ?—It is one of the great private institutions of the city, and it has about 1,500 students in all departments.

5908. Young men or boys ?—There are college classes for young men and school classes for boys.

5909. Where do you belong ?—To the Nuddea district.

5910. Is that a malarious district ?—Yes.

5911. Amongst your acquaintances and friends and neighbours, do you think that opium is used as a preventive or prophylactic against malaria ?—No, I have never seen it so used, nor have I heard of its being so used.

5912. Is it ordinarily used as a domestic medicine ?— Ordinarily it is not used ; it is only used in some few cases.

5913. What do you wish to say about its physical and moral effects ?—As far as I have been able to observe, its physical effects are injurious in the extreme. Want of energy and vigor manifests itself almost in every way. The people are generally able to distinguish opium-eaters or opium-smokers from those who do not use the drug, by their emaciated features, sunken eyes, and their lethargy and idleness. In the case of a very well-to-do man who can afford to take plenty of milk and other nourishing food, the injurious physical effects of the drug are to a great extent counteracted ; and I remember one case in which the physical effects of opium-smoking were not perceptible. I cannot account for this exceptional case otherwise than by supposing that the physical constitution of this man was sufficiently strong to resist the effect of the drug. But in the vast majority of cases opium-smoking is disastrous in its results. Opium-eating is less injurious than opium-smoking, but, except when used for medical purposes, it is seriously harmful. Very often opium-eaters and opium-smokers die a premature death from dysentery or other diseases. I have known some most painful cases of premature death from the effects of opium. As to the moral results of the consumption of opium, in most cases all manhood is crushed out of a person addicted to it. The habit is so terrible in its power over its victim, that he is driven to the sacrifice of all considerations of health, respectability, and usefulness for its sake.

5914. What do you say in reference to public opinion in connection with opium-eating ?—That the habit of taking opium is looked upon as disgraceful, is easily proved by certain well-known facts. In the first place, the extreme secrecy with which the habit is indulged in indicates the strong reluctance of opium-eaters or smokers to allow their habit to be known. Secondly, the terms *goli-khor* (opium-smoker) and *afim-khor* (opium-eater) are regarded as most abusive, being taken to cover the meaning of the words

5901. Do you entertain a similiar opinion with regard to alcohol ?—No : alcohol has a dietetic value of its own. It contributes energy to the body when taken in small quantities, and it acts as an article of food in small doses.

5902. Do you recommend that persons in ordinary bodily health should in any way, however small, be regular consumers of alcohol ?—No, certainly not.

5903. Would you only recommend alcohol to be used for medical purposes ?—For medical purposes, and when it is so used it has one advantage, *viz.*, that it has a dietetic value of its own.

5904. (Mr. Wilson.) With reference to those special articles of diet—milk, ghee, sugar, sweetmeats, etc.—that do not ordinarily form part of the family diet, are you referring to the poor people or the middle class people ?—I am referring to the poorer classes and the middle classes, at the same time—the lower stratum of the middle class—considered from a pecuniary point of view, and also lower class people. In our country we cannot make any class distinction exactly on a pecuniary basis. There are middle class people who are on the brink of starvation, but still called middle class, and among them there are many who do not take these things.

"insane," "dishonest," "indolent." They would be resented by any one to whom they might be applied. Thirdly, if any one looks very lean and emaciated, people say of him "he looks like an opium-smoker or opium-eater." I may mention two more facts to shew how extremely disgraceful and degrading the habit is considered to be. An aunt of mine was advised to take opium as a medicine in consequence of certain disorders from which she suffered ; she said with a very sad look : "If I must take opium, I shall submit to it as an inevitable affliction." My father suffered from chronic diarrhœa for nearly twenty years before his death. He once said in my presence that he had been advised by many to take opium, but he would never do it even for the sake of his life.

5915. Have you any suggestion to make as to how the loss of revenue might be met provided there was a loss and England did not make it up ?—The point from which I look at the matter is this. If the traffic can be shewn to be injurious and degrading, we must submit to the inevitable loss and must make it up as the Government of India is now bound to make up the loss it has inflicted upon itself by granting an exchange compensation allowance to its European servants. I am not a financial expert, and can only speak of the question from a moral aspect. I would further suggest that a curtailment of expenditure might be profitably tried in certain departments of administration in order partially to meet the loss.

5916. Have you anything to say as to any further steps that ought to be taken for restraining consumption short of prohibition ?—In my opinion the sale of opium ought to be permitted only at dispensaries and on the prescriptions of medical men.

5917. Is it not the case that there are many parts of Bengal in which there are no medical men to give prescriptions ?—Certainly such is the case, but I would rather have people go without opium than have it placed within their reach, as is the case with other poisons that are not vended except in dispensaries.

5918. In the cases in which there are no medical men who could give these prescriptions, is there any class of persons in the Bengal villages who you think might be entrusted with a discretionary power to supply it for medical purposes and to refuse it where it was not so required ?— I am certainly aware of various classes of men who practise though they are not qualified. There are some whom I would not entrust with the sale of opium ; on the other hand, there are others who have had some training : they have not passed the examinations of the Medical College of any Indian University or of the medical schools, but they have studied at these places or seats of learning for several years and, therefore, have some little knowledge of medical subjects. Such men I would entrust, and also those who have had some little training in the old Hindu method of treating cases, the *Kabirajis*.

5919. Do I understand that you have been invited to give evidence here by the Indian Association ?—Yes.

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5920. The Indian Association consists of natives of India?—Certainly.

5921. No Europeans?—No Europeans, I believe.

5922. You have also been invited to give evidences by the Brahma Samaj?—Yes.

5923. (Mr. Haridas Voharidas.) Would you compare the effects of opium with those of alcohol taken in excess?—I would rather avoid making any comparison, because I regard both as extremely injurious.

5924. Can you not compare one with the other?—I would not prefer one to the other.

5925. Both are equally bad?—Yes, in different ways. It may be that alcohol stimulates, and opium enfeebles and overtaxes—that is the only difference. Nature in both cases is ruined, disordered; in the one case by being pushed beyond its normal limits, and in the other by being enervated, and enfeebled.

5926. If you were asked which you would prefer?—I do not know that it is quite fair to ask me to answer that question after what I have said.

5927. You say that the opium habit and the alcohol habit are two evils; if you were asked which you would prefer?—It would be like asking me whether I would prefer to die of cholera or paralysis.

5928. (Chairman.) You regard the indulgence in alcohol or in opium as a vice?—Yes.

5929. Mr. Haridas Voharidas.) Which would you deal with first?—From a financial point of view, I do not know that I can make any suggestion of any value; but I might suggest that a further restriction of consumption might be practised in both fields.

5930. (Mr. Fanshawe.) From your own knowledge of the country do you think that the alcohol habit is doing more harm than opium, or less harm?—I confess it is rather difficult to make any comparison. I have known people who have been ruined by indulgence in alcohol, and I have known people who have been ruined by indulgence in opium.

5931. You are not prepared to express any opinion as to the comparative harm which from your point of view they are doing?—It would be difficult for this reason, that the proportion of those who indulge in alcohol or opium varies considerably at various places. If I saw in certain villages that opium was doing a great deal of harm I should be inclined to do away with it, and if in another place I saw alcohol was doing harm I should be inclined to do away with that.

5932. You have spoken of the opinion of the classes which you know as regards opium; what is their opinion as regards the drinking of alcohol?—They regard it as disgraceful.

5933. Do your remarks as to the physical and moral effects apply more particularly to the eating of opium in excess or also to the eating in moderation?—I confess I find it very difficult to make a distinction between eating in excess and moderate eating, though I can make a distinction between those who eat opium for medicinal purposes and those who use it merely for the pleasure they derive from the narcotic effects of the drug.

5934. We have been told by various witnesses that many people who eat opium habitually begin the habit on account of having to take opium for some disease and afterwards

retain the habit, while in other cases opium is taken as a stimulant: are such cases within your knowledge?—I have known cases where the opium habit has been begun not from any intention to improve or restore health, but merely for the pleasure of smoking or eating; but certainly there are cases where the use of it has begun only from the motive of preserving health.

5935. How is that regarded?—That is not regarded as equally disgraceful with those cases in which it is used merely for its narcotic effects; but even in these cases people regard it as a necessity to which they must submit with reluctance. They would rather not indulge in opium in any form, even for medical purposes, if they could avoid it. There is one distinction between the habitual use of opium for medicinal purposes and the occasional use. A sufferer from certain complaints might be advised by his doctor to take opium for a day or two, and that would not be regarded as disgraceful, but if, even from motives of health, he took to the use of opium daily his feeling would be that he would not be quite understood, that his conduct might be misinterpreted.

5936. If he takes opium habitually in moderate doses, having started with the medical use, how is that regarded by the people?—That is regarded not as being quite so disgraceful as those cases in which it is used merely for its narcotic effects.

5937. Or merely as a stimulant?—Yes, that word may be used.

5938. Does the word "*afim-khor*" mean an opium-eater in excess or in moderation?—I have not known people make a distinction between the moderate and the excessive use of opium when they saw that the habit was confirmed.

5939. I want to know whether this term of reproach is applied to those who eat opium in moderation or only to those who eat it in excess?—I do not know what is the quantity of opium which must be taken daily to justify the word "*afim-khor*." It would not be used as a term of reproach to those who took opium only for medical purposes.

5940. Do you mean to those who use it habitually for medical purposes?—If habitually used, all I can say is that it would be unjust to them, but people would apply it even to them.

5941. I did not quite understand what you said about the opium habit in the Nuddea district; is it fairly common there?—In one sense it is not common; only a small proportion of the population take it.

5942. Is it used among some number of the inhabitants of this district?—The proportion of opium-eaters or smokers varies considerably in different localities. In some places 60 per cent. of the people take it. In a place near my own native village 50 per cent. of the people at least are consumers of opium, but in my own native village I have not seen a single person using opium.

5943. Can you give any reason for that?—The only reason I can think of is that the habit is contagious, and that it spreads in those places where there have been opium-smokers for a long time.

5944. Do the people of this village eat or smoke opium?—Both.

5945. Is opium-smoking at all common in Nuddea?—No, neither is opium-eating. I do not know whether there is much more opium-smoking than eating. I have known both opium-smokers and eaters in my own district.

The witness withdrew.

Mr. H. M. RUSTOMJEE called in and examined.

Mr. H. M. Rustomjee.

5946. (Chairman.) I believe you are here to represent the Bengal National Chamber of Commerce?—Yes; I am one of the Vice-Presidents.

5947. The questions I should address to you naturally relate chiefly to the commercial aspect of the subject before us. I observe that you have been an Honorary Presidency Magistrate for more than 16 years; will you state to us generally your opinion as to the effect of the opium habit upon the people of this country?—I do not ever remember having a very serious case of a criminal addicted to opium-eating.

5948. Is it your impression that those who make use of opium in a solid form are a small proportion of the whole population?—I could not exactly state in what proportion, but I think that opium-eaters in the solid form preponderate over opium-smokers.

5949. But the opium-eaters are relatively few as compared with the general mass of the population?—That may be so.

5950. Of those who consume opium in the solid form, do you consider that the majority are consumers in moderate amounts?—Yes, to my knowledge.

5951. In their case do you think that the use of opium is beneficial, or is it an indulgence, but not a harmful indulgence?—It is beneficial and harmless.

5952. What have you to say to us with regard to allegations which have been made that the present easy means of procuring opium increase a number of suicides?—I do not think that the number of suicides can be judged by the means of obtaining opium: that would depend on the state of society. If there were further restrictions, suicides should still take place, I may say that suicides attempted

by opium are often frustrated under medical treatment, while other poisons might have a more fatal effect.

5953. Referring to the aspect of the question before us which is more strictly connected with the National Chamber of Commerce, do you consider that taxation as at present levied in India falls very heavily on the people of this country?—Very heavily indeed.

5954. Do you desire to say that if fresh taxation were imposed in consequence of the adoption of a policy which will put an end to the opium revenue, it would be resented by the people of the country?—Very strongly; they will not be able to bear any fresh taxation, and it would create great discontent and dissatisfaction.

5955. Do you think if the use of opium were prohibited, it will lead to increased consumption of wines or alcohol?—I should think so decidedly.

5956. Do you think that that change would be disadvantageous from a moral point of view?—Certainly, it would demoralise the people.

5957. Do you desire to appear here as an advocate for leaving things as they are?—Yes.

5958. Do you think that the loss of revenue which would arise from the prohibition of the growth and consumption of alcohol could be met by economies in various departments of the Government, by a reduction in the Civil expenditure or in the Military expenditures?—I would hardly think so. There could be no possible reduction in salaries; I do not think it would be advisable, because if you have a certain standard of ability it must be paid for accordingly. I do not think that any reduction in that way would be advantageous to the country.

5959. You believe that if you reduce salaries you would impair the efficiency of the Government?—Yes, you would get an inferior class of men in the Government service.

5960. Are you of opinion that a material reduction in the number of English officials would be at the present time disadvantageous?—I should think so.

5961. (*Mr. Wilson.*) What is the exact position of an Honorary Presidency Magistrate; do you take part in trying cases?—An Honorary Magistrate in a Presidency town enjoys the same privileges as a Stipendiary Magistrate, and he is occasionally asked to preside in the Police Courts and to try such cases as are placed before him by the Chief Magistrate.

5962. Do you take part in that?—Yes, we possess all the powers which a Stipendiary Magistrate possesses, with

The witness withdrew.

Mr. NIL COMUL MOOKERJEE called in and examined.

5978. (*Chairman.*) I believe you are a Port Commissioner and a Member of the Bengal National Chamber of Commerce?—Yes.

5979. Do you come here to represent the views of that Chamber?—Yes.

5980. We have had evidence from several representatives, may I ask whether you concur in the views put before us by the other members of that body?—I do.

5981. Speaking generally with regard to the use of opium that in a great majority of cases it does no harm?—As far as my experience goes in the society in which I move, many of my friends use it and are doing very well.

5982. Do you believe that the use of opium in moderate quantities is in numerous instances attended with dangerous results?—I do not believe that the use of opium in moderate quantities is in numerous instances attended with dangerous results.

5983. What you say as to the use of opium in the form of *madak* or *chandu*; do you recognise that the use of opium-smoking in those forms is injurious?—They are mostly used by a very low class of people. I do not know of any gentleman that uses them.

5984. Are you brought at all in contact with people who use *madak* or *chandu*?—Yes.

5985. Do you see that in their case the practice does harm?—I do not see that it does much harm; they are regular working people, and they do their work well.

this difference that we have sittings of two or three Magistrates; some try cases singly.

5963. You take part in that occasionally?—I have done so for the last 17 years.

5964. You say that it has not come under your observation that any brutal act or heinous crime has been committed under the influence of opium?—No, it has not.

5965. Would you say that it leads to petty offences?—It might lead to petty offence, but I do not remember having any cases connected with petty offences.

5966. Or any offences where people were addicted to opium-smoking?—Not to my knowledge.

5967. In reference to what you said in reply to Lord Brassey about any retrenchment, I understand that you would not be prepared to advocate any retrenchment or economy either in the Civil or Military service?—I would, so far as it would not impair efficiency.

5968. Do I understand you to mean that you think any retrenchment would impair efficiency?—I cannot be a judge of that.

5969. I think it is your opinion that it is not desirable in the interests of the Government that there should be any retrenchment or reduction of salaries in the Civil or Military service?—That is my opinion so far as you do not impair efficiency.

5970. You do not desire to see the natives of India more largely employed than at present to the displacement of Europeans?—Of course they should certainly be employed where they are found fit.

5971. Do I understand you to think that they are not fit for any position that they do not now occupy?—I do not say so.

5972. Do you wish to say that they are chiefly employed?—Certainly, where they are found efficient and able.

5973. I think you are a member of the Parsee community?—I am.

5974. Is there much opium-eating in your community?—I do not think there is any in Calcutta; my experience has been in Calcutta.

5975. If it is so beneficial, why do not your friends take it?—I cannot say; I can only speak for myself.

5976. If you had a son grown up to be a young man, would you like him to take opium habitually?—I should not.

5977. (*Mr. Fanshawe.*) When speaking of opium as a cause of suicide, you refer to your experience in Calcutta?—Yes.

5986. Turning to the outlying districts, are you from your own knowledge able to say that among the ryots opium is extensively used for medical purposes?—I had the management of the Tagors Estates in Rajshahye, Mymensingh, Pubna and Krishnagarh, and I often came into contact with the poorer classes, specially in the Pubna district, where I found many official men using opium.

5987. What has been the result of your observation the opium habit with reference to the poor ryots in out-lying districts?—The poor ryots in the out-lying districts who may never have seen a doctor take to it from tradition, and I believe in the great bulk of cases, if not entirely, from necessity alone, the cost being too great to allow of its being otherwise than as a special luxury or a medicine. To these men it often means life, and I cannot but think, looking to the life of privation they lead, that, if deprived of opium, they would simply be driven to use spirits, *ganja* and other much more deleterious drugs. Nor can I think that this side of the question has had the necessary attention from the people who are raising it, or they would have hesitated before creating an opening for the extension of the use of wines and spirits which, I understand, have proved such a curse in every country, and which, I think they will readily admit, is infinitely more in need of repressive measures.

5988. A question has been frequently put this morning as to willingness of the people of this country to bear in whole or in part the cost of prohibitive measures. Do you agree that they would have a general objection to bear any increased taxation which might fall on the country if the opium revenue were no longer at the hands of the Government?—Yes.

Mr. H. M.
Rustomjee
8 Dec. 1893.

Mr.
Nil Comul
Mookerjee.

Mr.
Nil Comul
Mookerjee.
8 Dec. 1898.

5989. Do you say that the growth of the poppy and the manufacture and sale of opium in British India ought not to be prohibited?—Yes.

5990. Have you any suggestions to offer for the restriction of the sale of opium by retailers?—Since the Commission has been sitting I have been talking with some of the best men of the country on the subject, but up to the present moment I have not been able to find a scheme. Looking at the cases reported in the newspapers lately, cases of suicide appear to be increasing, and I think it would be very desirable if some sort of prohibition were adopted, but I have no definite scheme to put before the Commission. I think there should be some sort of restriction now that the vendors are all licensed.

5991. How many years have you resided in various parts of Bengal and Orissa?—Bengal is my home. I am still one of the trustees of the Dwarkanath Tagore's Estates.

5992. And you are in one of the largest mercantile firms, Messrs. Graham & Co.?—Yes.

5993. The occupations that you fill necessarily give you the opportunity of knowing both the condition of the agricultural people and the community which is engaged in the work of this port?—Yes.

5994. Your views are those of one who has had wide experience?—I should think so.

5995. (Mr. Wilson.) Would you like your son or your nephew, or any young man in whom you were interested, to take opium regularly?—If under medical advice, I would.

5996. But without medical advice?—Without medical advice I would not allow them to take any intoxicants.

5997. You have stated that the use of opium in India does not deteriorate the people in the least morally or physically?—That is my opinion.

5998. If it does not deteriorate them in the least morally or physically, why would your son not do well to take it?—What is the good of contracting a habit?

5999. Have you any statistics of the number of persons who do use it?—No.

6000. Would there be any difficulty in getting statistics?—Certainly, because unless asked, people will not say that they take opium, and it cannot be known whether people take it or not.

6001. They are reluctant; they would rather not say it?—People are not generally asked whether they take it or not.

6002. Would you say that there was reluctance on the part of many to admit the habit?—Yes.

6003. Why?—I should say it is one of the habits that people do not like to speak of.

6004. If you would not advise your son to take it, would you like to take it yourself?—I take it.

6005. Medically?—Yes.

6006. Have you taken it for a long time?—I have taken it for the last sixteen years.

6007. Is it found that persons who take it find it difficult to discontinue it?—In my own case I have tried four or five times, but I fell ill and was advised not to give it up.

6008. When people begin to take it under medical advice, you think it becomes difficult to discontinue it?—In my case it is. When I discontinued it I became ill again.

6009. What do you consider would be the loss if the opium revenue were abandoned?—I believe about seven or eight crores.

6010. Do you get that from the figures of the Government or from any calculations of your own?—I merely give it from papers I have read.

6011. If I told you that Sir David Barbour put it at five million pounds and afterwards reduced it to four million six hundred thousand, you would not dispute that?—Certainly not. Every year is not the same.

6012. Are you prepared to suggest some rules in regard to the retail sale; how would you propose to proceed?—I think there should be a registration of buyers, or some such method, but I am not prepared to lay any scheme before the Commission.

6013. You have no definite scheme, but you think something ought to be done?—Something ought to be done.

6014. With what object in view?—Looking at the suicides reported every day in the papers.

6015. You have been connected with large zemindaris?—Yes.

6016. Is opium grown in them?—No.

6017. Not in any of them?—No.

6018. I think you have said you were connected with a large business firm in this city?—Yes, for the last eighteen years.

6019. Has that firm any transactions in this matter?—Not in opium.

6020. (Mr. Fanshawe.) Are the views which you have expressed with regard to suicide mainly applicable to Calcutta, or do they apply to the outlying districts as well?—My experience is more in Calcutta.

6021. You have had large experience of native life; can you tell me generally at what age people who take to the opium habit begin?—Generally, I think, about 30 or 40 years of age.

6022. How many years have you had the actual management of the zemindari of the Tagore family?—Nearly twenty-five years.

6023. Where have you lived during that time?—For some time I was managing the estates in the mofussil; for the last twenty years I have been living in Calcutta.

6024. Before that for how many years were you actually living in the mofussil?—For eight or ten years I was managing in the mofussil.

6025. The opinion you expressed with regard to the ryots was founded on actual experience during those years?—Yes.

6026. In the districts you have mentioned?—I have also been to Orissa and had some estates there.

6027. Did you remain any length of time in Orissa?—I have been there twice, and once I remained there eight or nine months.

6028. Had you an opportunity of forming an opinion as to the opium habit in Orissa?—Yes, I often inquired of the persons I came in contact with.

6029. Did you understand that it was common there?—Yes.

6030. What was the effect on the people generally judging from your own experience; did the habit affect the well-being of the people at all?—Yes, I think they were doing well, keeping in better health and doing their ordinary work.

6031. You have spoken of the people admitting the habit of eating opium somewhat unwillingly; would that also be true of drinking alcohol?—Amongst my own class of people if I were to ask them they would not hide it altogether, but that is no reason why they should tell everybody that they took it.

6032. Would that apply equally to the habit of drinking alcohol?—Yes.

6033. They would not willingly admit the habit?—Certainly not.

6034. (Mr. Wilson.) You are a Member of the Bengal National Chamber of Commerce?—Yes.

6035. Of whom does it chiefly consist?—It chiefly consists of native merchants.

6036. Does it relate to all Bengal?—Mostly to Calcutta.

The witness withdrew.

RAI SHEO BUX BOGLA BAHADUR called in and examined.

Rai Sheo Bux
Bogla
Bahadur.

6037. (Chairman.) You come here, I understand, representing the National Chamber of Commerce?—Yes.

6038. Will you describe to us your position and occupation?—Merchant and Banker.

6039. I believe your family came originally from Rajputana?—Yes.

6040. Have you anything you wish to say to us with reference to the use of opium by Rajputs and Sikhs or any other races of Upper India?—Yes, they take it from 40 to 45 years of age, and some Rajputs take it from birth.

6041. With these races you say that the use of opium does not bring physical injury or demoralization?—No.

6042. Many of the witnesses who have appeared before us have recommended that prohibitive measures should be adopted with a view to prevent entirely, except for medical purposes, the use of opium: supposing such prohibitive measures were adopted, what do you think would be the possible consequences? Would you anticipate any evil consequences from such a change?—The danger of prohibitive measures would be immense; people would have recourse to other intoxicants, and alcohol, which is one of the principal causes of poverty in this country, would be largely consumed, and the lower classes would take to ganja-smoking.

6043. If a policy of prohibition were attempted, do you believe it would lead to an increase in smuggling?—Yes.

6044. In your experience can you say of your own knowledge that there are districts in which the people use opium too freely?—Yes, several districts.

6045. Could you name those districts?—Patna and Gujarat and in our country, Rajputana.

6046. In those districts where opium is used, according to your own knowledge, to excess, do you see any measures that you could recommend to be taken on the part of the Government with a view of diminishing the consumption?—I can suggest nothing.

6047. (*Mr. Wilson.*) Can you give us any idea of the proportion of the Rajputs and Sikhs who take opium as a

daily ration?—About 70 or 80 per cent. of both Rajputs and Sikhs. *Rai Sheo Bux*

6048. (*Mr. Fanshawe.*) You represent the Marwari community, do you not?—Yes. *Boyla Bahadur.*

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6049. Is that a large community in this city?—Yes.

6050. Chiefly employed in business?—Yes.

6051. Is the habit of eating opium fairly common among the Marwaris?—Yes.

6052. You say that the habit is generally begun about the age of 40; is that the case among the Marwaris?—Yes.

6053. Are you in the habit of visiting your own country occasionally, or do you reside chiefly in Calcutta?—I have been four or five times in my country among the Rajputs.

6054. You reside in Calcutta as a rule?—Yes.

6055. Is your own country Bikanir?—Yes, the State of Bikanir.

6056. Among the Bikanir people is the habit of opium-eating common?—Yes.

6057. When you said that 70 or 80 per cent. of the Rajputs eat opium, were you referring to Bikanir?—Yes, to the Rajputs, not our caste; the Rajputs and Sikhs.

6058. Have you any personal knowledge of the Sikhs?—Only what I have heard.

The witness withdrew.

Adjourned to to-morrow morning at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

TWENTY-SECOND DAY.

Saturday, 9th December 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING G.)

THE HON'BLE SIR LACHHESWAR SING BAHADUR,
MAHARAJA OF DARBHANGA, K.C.I.E.
MR. A. U. FANSHAWE.

MR. HARIDAS VECHARIDAS DESAI.
„ H. J. WILSON, M. P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

MAHARAJA BAHADUR SIR NARENDRA KRISHNA, K.C.I.E., called in and examined.

6059. (*Chairman.*) Maharaja, the Commission would be glad to hear from you, what in your view are the effects of taking opium among the people of Bengal?—Generally the people of Bengal, especially in malarial, low and swampy districts, take a small quantity of opium as a tonic to preserve their health; the dose daily used is not exceeded by them, and it has no deleterious effect either on their moral or physical condition. People begin to take it for medical purposes, though after the disease is cured they continue it to prevent a relapse.

6060. It has been urged upon us that it would be desirable in the interest of morality that the growth of the poppy and the manufacture of opium should be prohibited. It is obvious that if such a prohibition were to be enforced the Government would lose a considerable amount of revenue, and that other taxation would be necessary to compensate the deficiency. Would you state to the Commission whether in your opinion such a change, as has been recommended, would be popular with the people of Bengal?—The prohibition of the cultivation of poppy lands would deprive the Government of a large amount of revenue derived from the manufacture and sale of opium, and I do not know that the Government can devise any other easy mode of raising this large income. Besides, the moderate use of opium does not lead to the commission of heinous offences. It is beneficial to health; it is better than brandy or whisky.

6061. Do you think that if regulations were promulgated with a view to enforcing a policy of prohibition there would be any risk of an illicit trade and of smuggling?—Certainly.

In foreign States people cultivate the poppy plant, and prepare opium, which they smuggle into the places where people are addicted to opium.

6062. Supposing that the Government of India were to continue to adhere to their present general policy in dealing with the opium revenue, do you consider that the existing arrangements in connection with the Bengal monopoly, and the rules which are enforced and observed in relation to licensing persons who may carry on a retail trade are practically satisfactory?—In the first place, in my opinion the Government monopoly should not be abolished; in the second place, the licensing of opium shops brings some amount of revenue to the Government, and I do not see why that source of revenue should not be collected.

6063. If there were no licensed shops, do you think that there would be an equal amount of opium consumed in places not under the observation of the police?—The abolition of licensed shops would increase the consumption of opium among the people, because the vendors at licensed shops are not allowed to sell more than a certain quantity of opium to any person.

6064. Have you zemindaris in the poppy-growing districts?—I have not.

6065. You have no special personal interest in this question?—I have no personal interest in it, but I do not like the Government to be deprived of the large amount of revenue obtained from the manufacture and sale of opium.

6066. You came here, as I understand, to tell us that in your belief the consumption of opium in moderate quantities

Maharaja Bahadur Sir Narendra Krishna, K.C.I.E.

Maharaja Bahadur Sir Narendra Krishna, K.C.I.E. is not prejudicial to the people of this country?—Certainly. The consumption of a moderate quantity of opium is not harmful to the persons who take it. It does not affect the brain, and it has no depressing effects afterwards like the drinking of alcohol.

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6067. Do you consider that indulgence in alcohol in this country is far more pernicious than the consumption of opium?—Indulgence in alcohol brings on delirium tremens. People cannot take excessive quantities of opium without their stomachs swelling up; they are unable to take excessive quantities.

6068. (*Mr. Wilson.*) If you had sons or young men in whom you were interested, would you like them to begin taking opium regularly?—Not in their younger days. I would not allow them to touch opium, but when they have arrived at a ripe age, say 50, if their bowels get into disorder, I would have no objection to their taking a grain or two of opium. In their younger days I would object to their touching opium or any intoxicating drink.

6069. I think it is your opinion that the people of Bengal, especially in malarial, low, swampy districts, take opium to preserve their health?—I think so.

6070. To what districts do you particularly refer?—Districts which have low lands, where the water is clogged.

6071. Which districts have you special knowledge of?—In the 24-Parganas ryots take little opium. In Murshidabad and in the eastern districts they generally use opium to ward off the effects of malaria.

6072. Is that what you have heard from other people, or what you know of your own knowledge and your intercourse with those persons?—It is difficult to speak on the subject, but I am stating generally what I have heard from others about the effects of opium.

6073. If there are any districts that are malarial and low and swampy with which you are personally acquainted, will you tell me what they are?—Generally the eastern districts of Bengal.

6074. Will you mention one or two towns or villages if you know them personally?—Furriddpore, Dacca, Murshidabad.

6075. Do you know those districts personally?—I have not visited them all.

6076. (*Chairman.*) You have visited some of them?—Yes, when I was Deputy Magistrate in the service of the Government, I visited some of the eastern districts—Dacca, Furriddpore, Mymensingh, and the people in those places take opium, not all but a portion of them take opium in moderate quantities.

6077. (*Mr. Wilson.*) How long is it ago that you were personally acquainted with those districts?—More than 40 years—about 45 years.

6078. Have you any connection with the Government?—No connection whatever.

6079. Are any of your family connected with the Government?—My present eldest son is Officiating Magistrate and Collector of Pubna; he belongs to the Statutory Civil Service.

6080. Any others?—No.

6081. He is your eldest son?—My present eldest son.

6082. Did he pass through the usual course of examination?—Certainly. I think so, or how could he have got promotion? He is an M. A. of the Calcutta University.

6083. May I ask how long you have lived in Calcutta?—I was born in Calcutta, and I have lived in Calcutta all the time except 8 or 10 years when I lived in the mofussil.

6084. Where are your estates?—In Tipperah and in the 24-Parganas and other places and districts.

6085. Have you resided many years on those estates?—No. In Calcutta we zemindars do not generally reside on our estates.

6086. Do you visit them regularly?—I have visited my zemindari in the 24-Parganas.

6087. How often have you visited them?—Once, I believe.

6088. When?—About 16 years ago.

6089. You referred just now to the restriction of the sale of opium in shops?—Yes. That is the Government rule.

6090. Of what use is that?—Probably Government does not like people to have an unusual quantity of opium in their possession.

6091. A man can buy 5 tolas?—Yes.

6092. And then he can go again and buy more?—Not in that shop; probably in another.

6093. There is nothing to prevent his going ten times a day; is there?—I do not know.

6094. I think you signed a joint letter from the British Indian Association?—Yes, in my capacity as senior Vice-President.

6095. It is stated in the letter that prohibition would reduce rents; will you explain in what way it will reduce rents?—The opium cultivators pay more rents to the zemindars than the cultivators of other food crop or grains.

(*Chairman.*) I apprehend if the cultivator is prohibited from growing a profitable crop, he necessarily pays a less amount of rent.

(*Mr. Wilson.*) That is my point.

6096. Is the rent fixed according to the crop that the cultivator grows, or according to the piece of ground that he has in his possession?—According to the piece of ground that he has in his possession.

6097. If he were to grow sugarcane or anything else upon it, the cultivator could not claim a reduction of rent?—I think not—not if the ryot cultivates sugarcane and other plants of his own inclination in the poppy-growing lands.

6098. If the cultivator has not got his license to grow poppy, does the zemindar reduce the rent?—How can the zemindar ask his ryots to pay the rent which is derived from the cultivation of the poppy?

6099. I want to know as a matter of fact whether zemindars do reduce their rents?—I do not think they would demand the same rent as is allowed for the poppy-cultivating land.

6100. Can you give me a case in which the zemindar has reduced the rent because the Government has withheld the license to grow poppy?—I have no lands in the poppy-growing districts; how can I cite a case?

6101. Then you do not know?—No.

6102. So far as this part of the letter of the British Indian Association is concerned, you do not know about that?—The other members of the Association who have lands in the poppy-growing districts and who have signed the letter can tell you.

6103. (*Mr. Haridas Voharidas.*) If your son contracted the opium habit, would you be as much displeased with him as you would be if he took to drinking liquor?—I should not like my son in his early youth to take to opium. Of course I detest the drinking of brandy or whisky for young men.

6104. If he took it by chance, would you be as much displeased with him if he took to drinking alcohol?—I think the habit of opium is not so bad as that of drinking.

6105. You would not be so much displeased with it, as you would be, if he took to drinking?—I should certainly be displeased if my son took opium unnecessarily, or if he got addicted to the drinking of wine.

6106. You would get very much more displeased if he drunk liquor than if he took opium?—I would certainly be greatly displeased if he took brandy or whisky in place of opium.

6107. (*Mr. Fanshawe.*) Is it your opinion from the knowledge of the country that the habit of eating opium is generally begun by middle-aged people?—I think so. People after arriving at the age of 50, when they find that their digestive power is weakened, take small quantities of opium.

6108. As far as your knowledge goes, that would be a general reason for taking to the opium habit?—I think so.

6109. (*The Maharaja of Darbhanga.*) I suppose the chief objection of the East Indian Association to the abolition of the opium monopoly is that, in case the opium revenue were done away with altogether, Government would very likely have recourse to direct taxation, and I suppose the people of the country prefer the opium monopoly to any direct taxation; is that the view of your Association?—They think that the opium monopoly should not be abolished.

6110. (*Mr. Wilson.*) With reference to these malarious districts, are there any statistics to shew that Dacca and Mymensingh are more malarious than Nuddea and Jessore?—I ought to have mentioned Jessore and Nuddea as being malarious; I think they are more marshy than Mymensingh and Furriddpore and Dacca.

6111. Is there any reason to suppose that an interference with poppy cultivation might tend to disturb the permanent settlements in Bengal?—I do not know whether there is any intention at present on the part of the Government to break off with the permanent settlement.

The witness withdrew.

MAHARAJA DURGA CHURN LAW, C.I.E., called in and examined.

Maharaja
Durga
Churn Law,
C.I.E.

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6112. (*Chairman.*) Are you at the head of a large commercial concern?—Yes.

6113. Do you come here as a representative of the British Indian Association?—Not as a representative of the Association.

6114. But to represent your own individual views?—Yes.

6115. So far as people who consume opium have come under your own personal observation, do you say that they have taken it as a remedy against what are called miasmatic influences?—Not only miasmatic influences, several other diseases, such as diabetes, complaints arising from cold, bronchitis and others.

6116. In the districts with which you are acquainted where opium is most largely consumed, do you see any signs of physical deterioration among the people?—My experience does not extend beyond Calcutta and Chinsura. Of the places where opium is largely consumed I have no experience.

6117. Looking at the subject generally, do you observe any indication that led you to the belief that indulgence in the use of opium is a cause of moral depravity?—I have not heard of a single case of moral depravity among people who are accustomed to take opium in moderation. On the contrary, I have always heard of the good effects of opium among people after they have reached about 50. It prolongs life: that is the general impression, and I believe it is a fact. It gives tone and spirit to the man who takes it.

6118. Will you in a summary way give your general conclusions with reference to the opium habit?—Practically opium is not used for purely pleasurable or vicious purposes. It is, so to speak, an instinctively adopted indigenous remedy or preventive against what are known to be the effects of the unhealthy surroundings of the people. A man taking opium for the sake of pleasure would find the effect very disagreeable on the following morning.

6119. Will you tell us how you think the people of this country would view any new taxation which they were called upon to bear in consequence of the loss to the Government of its present revenue from opium?—They would not like it; there would be a general discontent among the people if a new tax had to be imposed upon them in lieu of the revenue derived from opium which they all consider, at least the people of Bengal, perfectly harmless.

6120. Do you think that such a prohibition would tend to make the English rule in India unpopular?—It would.

6121. Would an edict of prohibition be regarded as an unjustifiable interference with the rights of property?—I think it would.

6122. Can you suggest any better arrangements than those which at present exist for regulating the Bengal monopoly?—In the first place I have never thought of it, and in the next place I do not think I could suggest any better arrangement.

6123. We understand that the interests in the opium districts which are bound up with the cultivation of the poppy are very considerable?—So they are.

6124. Would the zemindars suffer in the opium districts if the cultivation of the poppy were prohibited?—Not only the zemindars would suffer, but the ryots would suffer.

6125. The zemindars would lose their rents?—Yes, they could not get the same rents for their lands that they are now getting from the opium cultivators.

6126. The zemindars would not get so much rent because the ryot who cultivates the land would earn less?—Yes.

6127. And therefore it is obvious that the landowners and cultivators in the opium districts would be opposed to any change?—Yes.

6128. (*Mr. Wilson.*) Is there not in Bengal a permanent settlement with fixed rent?—Not the rent of the ryot; it is the rent to be had from the zemindars. The zemindars rent which the Government receives has been fixed.

6129. Under the Tenancy Laws can the ryot claim a reduction of his rent if he ceases to grow poppy?—I think he can.

6130. Do you know of any case in which he has got a reduction?—I am not aware of any case.

6131. I think you are a zemindar as well as a merchant?—Yes.

6132. Do you take any personal part in the management of your estates?—I do not take a large interest in the management of my estates now-a-days. The active management is left with my son.

6133. Do you receive the rents direct from the ryots?—In some cases we receive them direct from the ryots; in other cases we let out a portion of the zemindari and we receive the rent from the lessees.

6134. Do you receive the largest portion of your rent direct from the ryots or from the middleman?—From the ryots.

6135. May I ask how often you have visited your estates?—I do not think I have ever visited any of my estates.

6136. You have signed a letter of the British Indian Association?—It is not a letter of the British Indian Association; we have signed it on our individual account; we have merely signed it altogether, that is all. It is not from the British Indian Association that the letter has been sent.

6137. It is dated from 18 British Indian Street; is that the office?—That is the office of the Association.

6138. And I think the last signature is the signature of your Secretary?—Yes, but he does not sign as Secretary.

6139. The first signature is the signature of one of your Vice-Presidents?—Yes.

6140. This was given to me as a letter from the British Indian Association, is that wrong?—It was a mistake.

6141. Still you signed it and it expressed your opinion?—Yes.

6142. Now will you explain it a little? In paragraph 3 you state that "where a monopoly is so strict as that of opium is in India, it becomes practically prohibitive to the general body of the people"; that is your opinion?—Yes, it is as far as possible.

6143. Then you say that "prohibition of the growth of the poppy and manufacture and sale of opium would practically mean unjustifiable interference"?—So it will be.

6144. But then it is already interfered with as regards the general body of the people?—Yes, so long as the poppy is allowed to be grown it is not a prohibition.

6145. But so far as the general body of the people is concerned it is prohibited?—In cases where it is already allowed, if prohibition is to take effect, it will interfere with the rights of the people. It is already allowed by the Government to be grown in certain districts; on what ground is the Government to take away that right from the owner of the place?

6146. I must not answer questions, but ask them. I want to know why you say that prohibition is unjustifiable interference when in the greater part of India it is absolutely prohibited?—It is absolutely prohibited in other parts of India, but where prohibition does not exist, if Government tried to withdraw or to prohibit in those parts, it would be an interference with the rights of property there.

6147. In the case of Assam prohibition of the poppy was enforced twenty years ago; do you consider that was unjustifiable interference with the rights of private property?—I have no knowledge of that interference, and therefore cannot answer that question. If the Government were bent upon poisoning the whole or the greater part of its subjects, I would certainly prohibit opium everywhere, but such not being the case, I do not see why there should be any attempt made to urge the Government to prevent the cultivation of opium.

6148. If it is an interference with the rights of property and the liberty of the subject, is not that liberty already interfered with as regards the larger part of India?—We see that it is good for the country that that prohibition is made, because if the whole of India was allowed to grow opium, there would be a famine every year.

6149. Then if it is good for the country that the prohibition is made, to prohibit it entirely would be justifiable?—I do not think so.

6150. (*Chairman.*) If you thought that opium was necessarily a poison you would consider that the policy of the Government should be changed?—Yes, I would.

Maharaja
Durga
Churn Law,
C I E.

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6151. Your opinion of the policy depends upon your opinion of the effects of the opium?—Yes.

6152. (*Mr. Wilson.*) Can you explain whether the prohibition of poppy would reduce rents, and if so, how?—It would certainly reduce rents, because any other crops would not yield the same profits to the cultivator as opium does.

6153. You told me a little while ago that you did not know any case in which rent has been reduced on that ground?—No; I do not.

6154. In the last paragraph of the letter you say that so far as you know, the cultivators would be opposed to the change?—So they would.

6155. How do you know the opinions of the cultivators?—It is fair to conclude that when their interests suffer they would be opposed to the change; it is not that I have consulted them.

The witness withdrew.

6156. Then you speak not from what you know but what you conjecture?—I have not consulted them.

6157. (*Mr. Fanshawe.*) Have you any poppy cultivation in your own zemindari?—No.

6158. You have no practical knowledge of it?—No.

6159. I believe the cultivation of the poppy has been carried on for a long time in Echar?—For a long time.

6160. Your opinion as to interference has reference to Behar as matters now stand, I suppose?—Yes.

6161. You have had very long experience of your own countrymen, can you tell us generally how they regard the habit of eating opium in moderation?—They regard it very favourably after a certain age when taken in moderation as it generally is.

MAHARAJA SIR JOTENDRO MOHUN TAGORE, K.C.S.I., called in and examined.

Maharaja
Sir Jotendro
Mohun
Tagore,
K.C.S.I.

6162. (*Chairman.*) We know that you occupy a position of great personal influence in Calcutta, and that you are a Knight Commander of the Star of India. I understand that you are an extensive landowner, and that your property does not lie in the poppy-growing district?—It does not.

6163. I should be sorry to trouble you unnecessarily by repeating questions which you have heard addressed to others. I would simply point out that the main, essential and primary point upon which this Commission has to form a judgment relates to the effect of the use of opium among the people of India. May I ask what is your view as to the effect generally of the use of opium among your people? Do you think the effect is good or bad?—Generally speaking its moderate use is beneficial to the people, but if there be cases of abuse it may bring on injury. Generally where it is used moderately my opinion is that it is perfectly harmless. In many cases it is of great benefit to the people who use it.

6164. Do you think that the cases of abuse and excess are relatively few?—Very few.

6165. As far as you are competent to judge, do you think that the opium used medicinally is of great value to the people of India?—Very great value.

6166. What is your opinion as to the proposals which have been put before us for our consideration for the prohibition of the growth of the poppy and the sale of opium for other than medical purposes?—I think it would create a great deal of dissatisfaction among the people and do more harm than the good that is expected to arise from a prohibition of this nature. It will make people perfectly dissatisfied with a policy of this kind.

6167. Do you think it would drive them to an increased use of alcohol?—Certainly it would in many cases.

6168. (*Mr. Wilson.*) I think you have signed a letter with five other gentlemen and have also put in a paper of your own?—Yes.

6169. Have you heard the questions which I have put to the two gentlemen who preceded you?—Only one.

6170. I do not know whether you can throw any further light on the question which I put to him about reducing rents. In what way would it reduce rents? Under what law could the cultivator claim a reduction?—The question stands in this way. When the ryots grow a crop which is less profitable than another, the zemindar is bound to reduce the rent by no legal act, but it is for his own interest as well as the interest of the estate that he should not claim the same amount of money or rent from him which the ryot used to pay when cultivating a crop which paid him better.

6171. As a matter of fact when the Government withholds the license to cultivate the poppy from any ryot, does

The witness withdrew.

the zemindar reduce the rent?—Most likely he will have to do it. It was never tried.

6172. I want to know if he does, and where and when?—It was never in my estate. As far as I know there has not been a case of this kind, so that I cannot speak from personal experience as to the reduction. I may say, however, that when a cultivator has been cultivating betel-leaf or sugarcane, and when by rotation or by some accident he cannot get an equally paying crop, the zemindar is obliged to make a reduction in the rent; and it necessarily follows that the same thing will occur in a case of this kind.

6173. Can you give any cases in which it has been done?—In my own estate several cases of the kind have occurred.

6174. Can you give me a particular case?—The case of my own ryots, but that will not be quite plain to gentlemen here.

6175. Are your estates under your own management?—Yes, mostly.

6176. In that case, there is no middleman to whom you sublet?—There are certain estates let to sub-tenants; others are entirely under my immediate management.

6177. Do you frequently visit them?—Not frequently; at times, but rarely.

6178. Have you lived in Calcutta for a long time?—Yes.

6179. How many times have you visited your estates for a sufficient length of time to become personally acquainted with the circumstances?—I visited my Midnapore estate twice; I lived there for three or four months at a time.

6180. When was that?—Some years ago.

6181. How long?—Twenty years back or so.

6182. I think you state in your letter that your experience and knowledge are limited?—As regards this poppy question.

6183. (*Mr. Fanshawe.*) It has been stated to us that cultivators who grow poppy are as a class solvent and good tenants; would that be your own view?—I have no personal experience of it, but from what I have gathered from other landlords who own poppy estates I come to know that

6184. That they are good tenants?—Good tenants and in a thriving condition.

6185. So that if poppy cultivation were prohibited the landlords would have more difficulty in getting the rents from their tenants?—Certainly.

6186. Do you regard the poppy cultivation, speaking generally, as a valuable crop to tenants?—Very valuable.

6187. And do you consider that the system of advance under which it is grown in connection with Government gives special advantages to the tenant?—It does.

RAJA PEARY MOHUN MOOKERJEE, C.S.I., called in and examined.

Raja Peary
Mohun
Mookerjee
C.S.I.

6188. (*Chairman.*) You are a landlord and hold estates in five districts in the Bengal Presidency?—Yes.

6189. Are any of your estates in the poppy-growing districts?—No.

6190. It does not add to the weight of evidence on either side to go over the same ground in detail again and again.

You have heard the witnesses who have immediately preceded you when expressing their views and the results of their experience in regard to the use of opium in moderate quantities by the people of India: do you agree with those views?—I entirely agree with them.

6191. Do you consider that the cases of excessive use are numerous or relatively few, or how do you estimate them?—

The cases of excessive use are very rare. I know of four or five cases in my own town, but in none of those cases has even the excessive use done them any harm. I do not wish to volunteer any medical opinion.

6192. Assuming that the general policy of the Government remained as at present, and that it was not thought necessary to adopt a policy of prohibition, are there any modifications in the regulations affecting licenses and in the management of the Bengal monopoly which you would consider desirable?—I think the monopoly is beneficial in every respect in which I can look upon it or consider it.

6193. With regard to the regulations affecting licenses, do you think they are sufficiently stringent at present?—I think they are very beneficial to the people.

6194. Do you think that the licenses granted for smoking chandu are granted too freely? Do you think it possible to prohibit smoking chandu?—I think that greater restrictions might be introduced as to smoking chandu, but my experience and information is that smoking chandu is confined to a very small number of persons, and that amongst the very lowest classes.

6195. (*Mr. Wilson.*) I think you are a zemindar?—Yes.

6196. Do you visit your estates?—I have visited my estates the last thirty or thirty-five years.

6197. Regularly?—Regularly.

6198. Have you known opium given as a preventive against fever?—I have seen opium taken habitually as a preventive against fever, and with good results.

6199. Pretty generally?—In some cases they take it for failing health, for failing powers of assimilation, for the gradual decay of bodily power, and a variety of causes.

6200. Take the case of persons who are very much exposed to malarious influences—fishermen, palki-bearers and night watchmen,—do you know of cases of their taking it, and do you think that they take it generally as a preventive against fever?—Yes.

6201. Can you tell me any particular places where they take it in your estates with which you are cognisant?—In my native town, Uttarpara, I estimate the number of persons who take opium to be 821 out of a population of over 6,000.

6202. I suppose that is rather a calculation than a fact?—I know so many hundreds of persons in my town who take opium that I do not think the estimate is at all incorrect.

6203. That is a larger proportion than we are usually informed are in the habit of taking opium, but you think that applies to your town?—Yes, perhaps owing to their being a large floating population; it is a large trading place.

6204. You have not quite answered my question about fishermen and palki-bearers?—I know that palki-bearers and fishermen take opium.

6205. In your own town?—Yes, and in other places.

6206. Do you know of any other statistics besides those of your own town as to the actual facts in this matter?—No.

6207. You have heard the questions that I have put to the other gentlemen who came?—Yes.

6208. Do you wish to add anything? Do you agree with them generally?—I agree with them generally. I may add that the Government monopoly is far from being injurious. Government assumed the monopoly in 1773. In 1776 the Court of Directors authorised the Governor General to abolish the monopoly if he "should be of opinion that abolishing the monopoly of opium will contribute in any great degree to the relief of the natives." The Government said in reply that the monopoly was expedient and beneficial. "It only takes for the benefit of the State what otherwise would afford gain to a few intermediate traders. * * * The facility of adulterating opium and the consequent necessity of precautions against such frauds are considerations which would justify monopoly." I further think that the abolition of the monopoly would result in a much greater use of opium in this country. The monopoly at present operates to limit the supply, and to prevent the extension of the use of opium.

6209. May I ask where is Uttarpara?—Seven miles from here.

6210. Is it your native place?—Yes.

6211. Is that your zemindari?—Yes, a good share of it.

6212. Is it where your estates are?—They are in five different districts.

6213. Not your native town?—In Uttarpara I have a share only.

6214. I am not sure that you understood my question about malaria. I wanted to know if you could tell us of any place in the malarial districts where opium is regularly taken by the classes of persons to whom I specially referred?—Opium is regularly taken in the Hooghly district, in the Burdwan district, in the 24-Parganas. In all the places where I have zemindari—in all the places of which I have any knowledge.

6215. Are they very malarious?—All the districts comprised in the delta are more or less malarious.

6216. Are the places you have mentioned specially malarious?—I do not quite understand what is meant by malarious. All these places are damp.

6217. Are they very much given to fever?—Yes, given to fever.

6218. Specially given to fever?—Yes.

6219. (*Mr. Fanshawe.*) You spoke of a few cases of excess within your personal knowledge. I should like you to tell us whether you know any number of cases of opium-eating in moderation?—I know hundreds who eat it in moderation.

6220. I think you have said among your friends and acquaintances?—That is quite correct.

6221. What is your opinion as to the general effect of the eating of opium on the people of the country?—After a certain age it is found very beneficial.

6222. How does it affect their moral or physical character?—It does not affect their healths or their morals injuriously; on the contrary, it renovates the health in the case of persons whose powers of assimilation have been failing, whose health has lost all elasticity, whose powers of nutrition have been diminished; in all these cases opium does immense good, even in the case of young men of 35. One of my nephews takes opium.

6223. How old is he?—He began when he was 30; he is now 37.

6224. Among your friends and acquaintances who eat opium in moderation, how is the habit regarded?—It is not regarded as shewing any want of respectability.

6225. Is it regarded as a vice?—It is not regarded as a vice.

6226. How is the drinking of alcohol generally regarded among the classes of society which you know?—People look down upon the men who drink.

6227. Would you make any distinction from your knowledge of Indian life, in the opinion which is held of people who drink alcohol and of people who eat opium in moderation?—The man who eats opium is quite a respectable man; there is no difference between him and any other respectable member of society. The man who drinks alcohol labours under a social ostracism.

6228. Then you think that there is a strong distinction between the two?—Yes.

6229. As regards malarial damp climate and the prevalence of fever, I suppose in all districts there is a good deal of difference; malaria or fever may be more in one part of the district than in another; is that the case?—The incidence of fever, I should think, is very capricious. No rational data have yet been found to account for the prevalence of fever in one part of a district.

6230. When you say capricious, you mean that fever will be found in one part of the district and not in another, or more in one part and less in another?—Yes.

6231. Speaking generally, the low-lying districts in the Gangetic delta are looked upon as damp and liable to fever?—Yes.

6232. (*Mr. Wilson.*) In reference to the letter which you have signed together with several other gentlemen, are we to understand it as an official letter from the British Indian Association or from the gentlemen who have signed alone?—The matter stands thus: that unless a question has been discussed formally at a meeting and a decision has been come to, it cannot be said that the Association is represented; but I do not think I commit any breach of confidence when I say that although the letter has been signed by only a few members of the British Indian Association, it represents the views of the Association. I mean of all the members of the Association whom I have had occasion to consult on the subject.

6233. I think in August last your Association did send a formal letter to the Viceroy upon the subject?—Yes.

*Raja Peary
Mohun
Mookerjee,
C.S.I.*

9 Dec. 1893.

Raja Peary
Mohun
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6234. You consider that this is not official?—Not an official letter. The other letter was adopted at a meeting of the Association after discussion, whereas this was signed individually by some of the leading members of the Association, but the matter was not discussed at a meeting, and no resolution was passed.

6235. You state in the 14th paragraph of the official letter, sent in August, that "no proposal is made by the advocates of these measures for recouping the loss of revenue that this country would suffer at this critical time." How did they know that no proposal had been made? Why did they say that?—Because we have not heard that any

proposal has been seriously made for recouping the revenue if the opium revenue is lost to the country.

6236. Then you do not know anything of the publications of the society to which you are referring?—We refer simply to the resolution of Parliament.

6237. I am referring to the Anti-Opium Society. Let me ask you, is Sir Romesh Chandra Mitra, the late Judge of the High Court, a member of your Committee?—Yes.

6238. Was he invited to sign this letter?—I believe he was not at the time in Calcutta.

6239. Are you sure that he was not asked to sign this letter?—I am perfectly ignorant about it.

The witness withdrew.

RAJ RAJKUMAR SARVADHIKARI called in and examined.

Rai
Rajkumar
Sarvadhikari.

6240. (Chairman.) You are one of the gentlemen who signed the letter addressed to this Commission?—Yes.

6241. I believe you are Secretary to the British Indian Association?—Yes.

6242. In that capacity you signed the letter which has been addressed to our Secretary?—No; not in that capacity.

6243. In your individual capacity?—Yes.

6244. You have heard the testimony of the several native gentlemen of influence and position who have preceded you?—Yes.

6245. Do you concur in the views they have expressed?—Yes; I concur in them.

6246. (Mr. Wilson.) Do I understand that your Committee has not considered this question since the memorial in August?—No.

6247. Perhaps you can tell me whether Sir Romesh Chandra Mitra was asked to sign this letter?—No; he was not asked.

6248. You are quite sure?—Yes.

6249. May I take it that you are the Editor of the *Hindu Patriot*?—Yes.

6250. That is the organ of the Association?—No; it is not the organ of the Association.

6251. To whom does it belong?—It does not belong to any one; there are four trustees of the paper.

6252. Can you tell me how many copies of it the Government takes?—I cannot tell exactly, because there are different departments of Government which take the paper. Government does not take so many copies.

6253. You do not know?—There are several departments; I cannot tell how many copies are taken now; about 50, I think; it would not be more than that.

6254. Are there not more than 100?—I do not think so; it could not be as many as 100.

6255. May I ask whether you have personal knowledge of the facts stated in this memorial?—I have come across people who take opium. In my capacity as Secretary I have come across many people who use opium for themselves.

6256. I do not wish to ask you the same question as I have asked the other gentlemen; I only want to know if you have had any personal knowledge of the facts stated here?—Will you kindly tell me which of them you refer to?

6257. I will begin at the end. How do you know that the cultivators would be opposed to the change?—Because their rents would be reduced.

6258. What part of the opium-growing districts are you personally familiar with?—I am not familiar with any opium-growing districts myself.

6259. (Mr. Hanshawe.) You say that Government takes copies of the *Hindu Patriot*; does it stand on any different footing from other papers in that respect?—No.

The witness withdrew.

BABU SALIGRAM SINGH called in and examined.

Babu
Saligram
Singh.

6260. (Chairman.) In what part of the country do you reside?—I come from a village in the district of Shahabad in Behar.

6261. Is opium largely consumed in your district?—No.

6262. To what class do those who make use of opium belong?—Those who take it as a habit and for the sake of pleasure are generally Mahomedans.

6263. Is opium much used in your district as a medicine?—Not much.

6264. Do the people among whom you live regard the practice of using opium as a disgrace?—If a man takes opium except for medical purposes it is looked upon as improper.

6265. You say that in your district the use of opium for other than medical purposes is regarded as more or less disgraceful; that being the general opinion with regard to the use of opium, would your people be favourably disposed to a policy of prohibition on the part of Government? Do you think that they would approve of Government prohibiting the use of opium for any other than medical purposes?—If opium be supplied freely to the people for medical purposes, if the effect of prohibition be not to interfere with that free supply, and if it does not lead to the imposition of any tax, the people would like to have some further restriction.

6266. If the change of policy involved the imposition of a tax you would not recommend it, but if it were possible to make the change without the imposition of a tax you would recommend it; is that what you wish to say?—There are already existing restrictions; but in spite of those restrictions we find chandu and madat being smoked by

the people, and we also find in some cases that opium is taken as a pernicious habit, which leads to the ruination of people. If some restrictive measures could be adopted to stop the prevalence of those evils, it would be very desirable.

6267. Have you any proposals to make with a view to increasing the restrictions upon the sale of opium?—I have not thought of any scheme, and I am not prepared to suggest any further restrictions.

6268. You merely say in a general way that it would be exceedingly desirable?—Yes.

6269. Do you think it possible absolutely to prohibit the growth, manufacture and sale of opium in British India for any other than medical purposes?—I do not think at present that it is possible unless Government were to prohibit private persons from growing opium. If the Government were to withdraw the monopoly and leave it open, like indigo and other things, to private individuals, the evils might be much worse.

6270. You would either have monopoly or total prohibition?—Yes; but, as I have said before, I would allow it for medical purposes.

6271. It has been said that the prohibition of poppy cultivation would reduce rents?—Certainly as regards money rents according to law they could not be reduced, but I suppose you are aware that in Behar and in parts of Shahabad and Gaya rent is paid in kind.

6272. How would it affect landlords in those districts?—I possess zemindaris myself in the district of Shahabad. All my people in Patna and Gaya districts invariably pay rent of poppy lands in money. There is not the system by which the produce is divided equally between the landlord

and tenant; with respect to poppy land, therefore, it is a matter wholly of unconcern with the landlord if the cultivation of the poppy be stopped because the money rent established by law cannot be reduced. When the tenant agrees to pay a money rent it is his look-out what he cultivates, not the look-out of the landlords. If he does not wish to cultivate upon those terms, he can abandon the tenure.

6273. (*Mr. Wilson.*) You are a Pleader in the High Court, I believe?—I am.

6274. And in reference to the point you have been speaking of, you know the law?—I know the law, as well as being a zemindar, I know that in no case can a tenant go to the landlord and ask for reduction of his rent because he has ceased to grow opium.

6275. It is stated on the top of the printed paper that I hold in my hand that you are nominated by the British Indian Association?—When I sent in my manuscript statement those words were not there.

6276. You say in paragraphs 5 and 6 that the growing of opium is not viewed as profitable now-a-days. I suppose that is so?—That is so. My special reason for making that statement is that, during September or October last, I happened to be in my village, and some common officer connected with the Opium Department came and reported to me that the lumbaradar was not agreeable to cultivate opium in that village, and suggested that I should ask him or persuade him to enter into an arrangement with the Opium Department to cultivate some lands. I sent for the lumbaradar, and told him that it was desirable that he should cultivate opium unless it was a losing business for him. I could not compel him to do so, but if he chose he could do so; he had a free option in the matter, but at the same time I told him it would be desirable if he could see his way to cultivate. The lumbaradar is a man who enters into the contract on behalf of the other tenants. He agrees to take up 100 bighas or 50 bighas, and he brings in other tenants and distributes it between them. He brings the advances from the Opium Department and distributes them; and finally, when the opium is sent in, he brings its price and distributes among the cultivators. There is only one man to whom they look up in the village, and he is the lumbaradar. As I have said, I sent for him and asked him whether he was willing to cultivate, but he was not willing because the tenants generally were averse to doing what was not a very profitable business.

6277. What village was that?—Kulharia, Pargana Barahganw, zillah Shahabad, under the Commissioner of Patna.

6278. What is the nearest large town?—It is near the town of Arrah. Later on I had a letter addressed to me or to my brother—I am not sure which it was—a letter from Mr. Sen (the son of Keshub Chunder Sen), an officer connected with the Opium Department, saying that he would like to know why the tenants were averse to growing opium, and that he would like to have a conference with me on the subject. If I remember rightly, we said in answer that the reason was that it was not a very profitable business, and therefore they did not like to cultivate it.

6279. Have you heard of anything of that kind before, or was that the first and only instance?—Before that I had also heard from those tenants that they were not very keen about cultivating opium; I heard from people also then in Patna district.

6280. May I ask why you suggested to the lumbaradar that you would rather like him to do it if he could?—The man who had come from the Opium Department was a very common officer, something like an ordinary clerk; I do not know what his title was, and he told me that it would be much better if opium was cultivated. It was at his request that I said so, at the same time I did not agree, and I could not make up my mind to press my tenants to cultivate opium. All I suggested was that if he could see his way to do it, well and good; if not, I could not compel him.

6281. (*Mr. Fanshawe.*) You have spoken of this single instance in which, within your own knowledge, cultivators were not willing to grow the poppy?—Yes.

6282. What conclusion would you found on that as regards the large number of cultivators who cultivate the poppy in Behar, some 630,000?—The man who came asked me to persuade the tenants of that particular tenant to do it, and he said, "There are other villages where the tenants are also unwilling to cultivate."

6283. That is one instance; with your knowledge of the country, would you place any reliance upon this as proving general unwillingness to cultivate poppy, when you have 630,000 cultivators to deal with?—Where the growth of sugarcane is fast increasing, as in Shahabad and also in

Patna, and in some parts of Gaya, there it would be a matter of indifference to the tenants and landlords whether opium or sugarcane is grown. So far as the tenants are concerned, they will prefer sugarcane which is more profitable.

6284. Does not the cultivation of sugarcane depend upon various conditions—whether there is a market, whether there is certain manure to be had, and various conditions of that kind?—No; it does not depend upon that.

6285. Not at all or not altogether?—Not altogether. It requires three or four times watering; it takes a little more trouble to water.

6286. The question of a market will come in to some extent?—If there is a good crop, there is no such fluctuation in the price with regard to the produce. When there is a heavy downpour of rain and there is a bad crop, then it is that they lose.

6287. Dealing with the matter on broad lines, would you argue from what you have told us that the cultivators could necessarily substitute sugarcane for the poppy over a very large area?—I must make one more statement before I answer that question. Generally it is only land of a superior class that produces poppy as well as sugarcane, and if the land is capable of producing sugarcane, my conclusion is that in these two or three districts (to which my experience is restricted) the tenant is better off with it.

6288. Is it not the case that the cultivator who grows poppy is regarded as a good tenant?—He is the holder of good land.

6289. Beyond that, from the fact that he is cultivating the poppy, is he not regarded as a good solvent tenant and likely to pay his rent punctually?—I may answer that in this way. There is some advantage in growing poppy, *viz.*, that when the advances are made they facilitate the payment of rent at that time of the year.

6290. I am asking you to speak from the landlord's point of view. Do you not regard the poppy cultivator as a good tenant because he is likely to pay his rent punctually?—Not as a solvent or good tenant, but there is this advantage, that when the advances are made the man is able to pay his rent more readily from the money that he gets, and he is not put to the inconvenience of selling his grain to pay the landlord. It is some advantage to the tenant as well as to the landlord. But where the tenant is solvent the raising of the ordinary instalments of rent is not a matter of difficulty. A good solvent tenant never feels any difficulty in paying rent. It is not a matter of very great difficulty in the case of poppy-growing tenants, if they are solvent, to pay the rent irrespective of the advances.

6291. But is it the case that the poppy cultivators are solvent because they have the advances? They are small holders, are they not as a rule?—Generally. Supposing a tenant has 10 or 15 bighas, he grows poppy on a bigha at the outside.

6292. Are they regarded as good solvent tenants as being poppy cultivators?—Not necessarily on that ground.

6293. You think that the prohibition to cultivate poppy would not affect the landlord indirectly?—Indirectly in regard to the payment of rent. In some cases there may be a delay on account of the man not growing poppy.

6294. So far the landlord would lose?—So far the landlord would lose, or rather there would be a delay.

6295. He would have that indirect disadvantage?—He would have that slight disadvantage in some cases.

6296. You expressed an opinion as to the injurious effects caused by opium. Do you mean by opium-eating in excess? If so, what would be the number of opium-eating cases in excess which have come within your own experience. Would they be few or many, speaking generally?—They are few, and that in towns, not in the villages.

6297. Would the majority of people who eat opium be those who eat it in moderation?—There are a good number, regard being had to the population, but I could not give you the percentage; the majority of people take it in small quantities.

6298. You have spoken of medical purposes. Do you include in that the cases of such persons as take opium at a later age in life?—Yes, to prevent the effects of cold and chills.

6299. You admit that it is taken generally as a preventive against chills and colds?—In some cases.

6300. In a general way it is taken by people to prevent colds and chills?—Yes.

6301. Would you include that in your medical purposes?—Yes.

Babu Saligram Singh.
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*Baboo
Saligraam
Singh.*
9 Dec. 1893.

6302. With your knowledge of the country, do you think it is practicable to provide that people who want to obtain opium for this purpose should be able to do so, while others should be prevented from obtaining opium for purposes not included under the head of medical?—I have not considered over any scheme, and I should not like to adopt any scheme the effect of which may be to deprive those who want opium for the purposes of medicine of the opportunity of getting it.

6303. The medicinal purposes being what you have already described?—Yes.

6304. (*Mr. Wilson.*) You have referred to the lumbaradar; how or by whom is the lumbaradar appointed?—The lumbaradar is the principal tenant of the village; he gets his name registered in the Opium Department and enters into a sort of agreement with that Department to get certain quantities of land within his village cultivated either by himself or by others. For these lands he gets advances from the Opium Department.

6305. Is he appointed by the Government or elected by the villagers?—I should say both. The villagers choose and recognise him as their lumbaradar, and the Government

looks upon him also as a man through whom the advances can be distributed.

6306. He is not a servant?—There is no appointment.

6307. Suppose the villagers do not like him, can they get rid of him?—They will not cultivate the land at his instance if they dislike him. That is the most effective way of prohibiting him. He is something like a go-between between the Government and the tenants.

6308. Does he get any profit out of it?—Very little. Perhaps two pice in a rupee for the trouble of going and coming.

6309. (*Mr. Fanshawe.*) He belongs to the village and he is a representative of the villagers?—Yes.

6310. But so far as any appointment goes?—The Government does not appoint him.

6311. In no way?—No. But he is recognised by the Government Department as a go-between so far as opium is concerned.

6312. He is put forward by the villagers as their representative?—Yes.

6313. There is no appointment?—No, he is not a servant.

The witness withdrew.

*Dr.
Mahendra
Lal Sircar,
C. I. E.*

Dr. MAHENDRA LAL SIRCAR, C. I. E., called in and examined.

6314. (*Chairman.*) Are you a member of the British Indian Association?—Yes.

6315. Did you receive a circular asking you to attend to give evidence?—Not from the British Indian Association.

6316. From whom did you receive it?—From Mr. Inglis.

6317. Mr. Lyall's Secretary?—Yes.

6318. Then you are here at the suggestion practically of Mr. Lyall?—Yes. Some time ago a member of the British Indian Association asked if I would like to give evidence before the Commission, and I said I would have no objection if required—that was all. It was two or three months ago.

6319. As a medical practitioner your experience has been limited chiefly to Calcutta?—Yes.

6320. As a medical man do you regard opium as having special value in affording relief from pain?—I do, but not much.

6321. Do you think it has a permanent value as affording relief from pain?—No, not a permanent value.

6322. Then you do not hold opium in very high estimation for any purpose from a medical point of view?—I think I have clearly stated in my note what my view is.

6323. Do you believe that a considerable percentage of opium-eating originates in the desire of the sufferer to obtain relief from pain?—I do not say a considerable, but a pretty large percentage.

6324. Are you of opinion that opium is recommended by persons who claim to be competent as medical men, but are really not properly qualified?—It is recommended, but not in the way that has been described.

6325. Do you think that opium is often used at the recommendation of persons who give advice, not as doctors, but as having themselves suffered and experienced some temporary relief from the use of opium?—Opium-eaters generally give that advice.

6326. You think it is very bad advice?—I do not like that advice myself.

6327. What are the other inducements which in your opinion frequently lead people to use opium?—I think by far the largest class of opium eaters consists of persons who have taken to the habit for the sake of the pleasures which its intoxication brings on. So far as I have been able to ascertain, the chief of these pleasures which allures men to the use of the drug is what I may call sexual endurance.

6328. Is it your experience that there is great difficulty in giving up the use of opium when once it is adopted?—That I think is invariably found; it is almost impossible to give it up.

6329. What do you say as to the moderate habitual use of opium? Do you think that such a use is productive of any serious mischief?—So far as my observation goes, I have not observed any serious organic mischief or moral depravity.

6330. Looking at the use of opium when taken in immoderate quantities or inhaled in the form of vapour, what are

the results which you have observed?—I have found it when taken in immoderate quantities to produce great mischief. It acts as a poison. Taken in immoderate doses opium often gives rise to fatal obstruction of the bowels and retention of urine from paralysis of the muscular fibre of the viscera; or it may lead to the opposite conditions of diarrhoea, dysentery, and enuresis. It often leads to a condition of the brain which makes the victim lead a most wretched and miserable existence of dullness and stupidity, the very picture of living death. If the dose is suddenly increased, as it sometimes is, then there may be actual apoplexy.

6331. Have you any practical personal knowledge of the effects of chandu-smoking?—I have just been to two chandu-smoking dens and one madak-smoking den.

6332. Was that the first occasion?—That was the first occasion.

6333. Can you tell us anything of the effects of chandu-smoking and the circumstances which led to the practice from any wide sphere of observation?—Not from any wide sphere, but from what I heard from these smokers themselves.

6334. What did they tell you?—They were very familiar with me and confessed many things which I put down. In the first chandu shop that I visited all the smokers were males, and did not appear to be such as may be called poor. Indeed, one of them was a zemindar from the North-West. All of them seemed to be well nourished, and some of them even appeared to be robust. I entered into a pretty long and familiar conversation with them. They one and all confessed that they had begun to take to the smoking from the assurance they had received from smokers of its strengthening effects on the sexual powers, and they told me that this invariably was the origin of what they all most emphatically called the pernicious habit.

6335. Speaking from personal knowledge can you tell us what class of persons frequent the madak shop?—They belong generally to the poorer classes.

6336. What do you say as to their physical condition?—They were more ill-nourished than the chandu-smokers, simply from their poverty. In fact, they said that if they could take enough nourishment, they would not dwindle so much as I found them doing.

6337. Then I understand you to say that both chandu- and madak-smoking are bad practices?—Yes.

6338. Would you desire that the Government should abolish shops of that kind at which chandu or madak can be smoked or purchased?—Yes, and the chandu-smokers themselves would be glad if Government would abolish these shops.

6339. They feel that they have not sufficient moral strength to leave off the habit themselves?—That is so.

6340. With regard to opium-eating, do you distinguish between its effects and the effects of opium-smoking?—I do.

6341. Do you consider that opium-eating is less pernicious?—Less than opium-smoking.

6342. Do I understand you to object to opium-eating?—
I object to opium-eating certainly.

6343. You are opposed to the use of all intoxicating drugs?—Yes, and I look upon tea, coffee, cocoa, and articles of that class as absolutely unnecessary for men. I am opposed to the use of even such substances as tea and coffee and cocoa *et hoc genus omne*, which are used under the plea that they exhilarate but do not inebriate, that they remove fatigue, stand between food and medicine, etc. In my humble opinion, rest, healthy recreation and adequate nourishment are all that man requires for the due performance of the functions of life, physical and psychical.

6344. Therefore you are quite sure he does not require opium?—Certainly not.

6345. You acknowledge that your views are not as widely entertained as you would wish?—No, not even my medical views.

6346. As a practical man, recognizing that public opinion has not advanced in your direction as far as you would wish, what do you say should be the practical policy of the Government? Do you consider it possible by legislation to prohibit the use of opium?—I think it is impossible.

6347. If it is not possible, do you think it is best that the Government should recognize that there is a demand for opium and should simply strive to regulate consumption as far as it can?—Yes.

6348. As regards the system under which opium is at present produced under the Bengal monopoly, do you consider that there is very little to be proposed in the way of alteration in the present regulations?—I am not competent to deal with that question.

6349. As regards the sale of opium by private dealers?—There should be more stringent measures to prevent its abuse.

6350. Are you prepared with any specific suggestion?—No.

6351. (*Mr. Wilson.*) On the paper which has been furnished to us as your statement you are said to have been nominated by the British Indian Association?—I explained that the simple fact which could make me a nominee of the British Indian Association was that I was asked by a leading member of the Association about two and a half months ago whether I would like to give my evidence as a medical man before the Commission, and I said "If my evidence is required I am quite prepared." But I have come here as a medical man myself, not as a nominee of the British Indian Association.

6352. I want to know whether you supplied that heading yourself?—No. What I said at the heading of my paper was "Notes on opium-eating and smoking for the Royal Commission."

6353. Do you know who printed that heading?—No, when the print came into my hands I found it altered.

6354. Have you received the distinction of Companion of the Indian Empire?—Yes.

6355. Am I right in believing that there is only one other medical gentleman in India who has received that distinction?—I think so.

6356. I understand you to state that you find "opium to act chiefly as a palliative and seldom as a curative agent"?—Yes.

6357. That it affords relief from pain, "and seems to arrest the progress of disease, but that this is seeming only in the majority of cases"?—Yes.

6358. That the diseases which appear to yield "often return with greater violence"?—Yes.

6359. And that, partly owing to the recklessness of practitioners "many a patient has been driven into the habit of taking the drug from which neither could he free himself nor could he be freed without causing a return of the suffering which had necessitated the use of the drug"?—Yes.

6360. "Or without fresh and peculiar sufferings due to the cessation of the drug's primary action"?—That is the worst of the drug—it cannot be left off.

6361. You have said that "by far the largest class of opium-eaters consists of persons who have taken to the habit for the sake of the pleasures which its intoxication brings on"?—That is my own experience.

6362. And that, so far as you "have been able to ascertain, the chief of these pleasures which allures men to the use of the drug is what may be called sexual endurance or prolongation of the sexual act"?—Yes.

6363. And you believe that that is afterwards followed by impotence?—Yes.

6364. Is it your opinion that the habitual user of opium, even if "convinced of the evil consequences, he wishes to give the habit up, finds it impossible to do so"?—Yes.

6365. You do not go so far as to say that the habit cannot be broken?—No, I do not.

6366. But the cases are very few and far between?—Very few and far between.

6367. And the only depravity which you have observed is "the unconquerable hankering after the drug"?—Yes.

6368. When you visited the chandu shop, the persons who were there told "you that they had begun to take to smoking from the assurance which they had received from smokers of its strengthening effects on the sexual powers"?—Yes.

6369. They told you that this was invariably the origin of what they "emphatically called the pernicious habit"?—Yes.

6370. And when you visited the second chandu shop they said the same?—Yes.

6371. Then you visited a madak shop?—Yes.

6372. And there they told you the same tale, "that the habit was contracted from its reputed effects on the virile powers"?—Yes.

6373. They also said that the habit was a pernicious one, and that it devoured their small earnings in most cases?—Yes.

6374. "And yet the hankering after the drug was so powerful as to render them callous to the sufferings of their wives and children from the dire effects of poverty, whom they would rather see starving than deprive themselves of their ruinous indulgence"?—One and all admitted that in this one particular shop.

6375. In both of these shops the smokers of chandu and madak both said they "would be glad if Government would abolish the shops." They knew they would suffer individually, but they would rather do so "than that future generations should be entangled in a habit which entails such a perversion of the will, and in the end deprives them of the very power for the strengthening of which they prized it so much in the beginning"; and the owners of the shops who were themselves smokers did not dispute what their customers said?—No.

6376. Do you put beer, tea, and opium on a level as things that you would like to see equally abolished?—Not quite on a level. Tea, cocoa and coffee are much more innocent than opium, but I regard them as absolutely unnecessary.

6377. (*Chairman.*) What do you say about alcohol?—Alcohol is a deadly poison, one of the worst poisons in existence for a man to take.

6378. Worse than opium?—Infinitely worse.

6379. (*Mr. Wilson.*) Is beer worse than opium?—Yes. Whatever contains alcohol is worse than opium as regards its effects on the physical as well as on the mental constitution.

6380. Is that in your experience as regards Europeans as well as the natives of India?—I have had very little experience of Europeans who are opium-eaters as to whether the effect of beer and spirits is equal to, or worse than, the effects of opium. If the people take beer in moderate quantities, they may not have body or mind diseased in any way, but generally these things are never taken in moderate quantities. Europeans in India fare worse for their drinking habits in this climate.

6381. May I ask whether your practice is in Calcutta?—And the suburbs. Of course my practice extends all over Bengal, and patients come to consult me from all parts of the country.

6382. You do not know much about the habits of the poorer classes in the remote districts of Bengal?—I cannot say that I know much.

6383. (*Mr. Fanshawe.*) With regard to your statement that the largest class of opium-eaters consists of persons who take to the habit for the sake of its pleasures, such as you describe: does that apply to Calcutta?—Yes.

6384. Mainly?—Mainly to Calcutta.

6385. To what classes of society do you wish that remark to apply?—To all classes. I have chiefly found opium-eaters among Mahomedans—more among Mahomedans than Hindus, but it belongs to all classes.

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6386. Are you referring to the people of the lower or to those of the middle and upper classes?—All classes. Generally I may say people of the middle and upper classes take to opium rather than the poorer people.

6387. Then the remark you make is applicable more to the middle and upper classes than to the lower in Calcutta?—Yes.

6388. With regard to the difficulty which you find as to giving up the habit, does that apply equally to the moderate use of opium?—To all cases, even to those who only take a grain a day.

6389. There is some difficulty, but is there the same difficulty?—The difficulty of course becomes greater with an increase of the doses.

6390. As regards moderate eaters, the difficulty is not so great?—It is less.

6391. You are aware that we have had a good deal of medical evidence to the effect that in jails and elsewhere it is found that the habit can be given up without much difficulty?—That is what they say.

6392. Does your experience agree with that?—No.

6393. With regard to the men whom you saw in the madak and chandu shops, how many were there altogether?—In the first chandu shop that I visited there were about 10, and in the next about 8.

6394. You will not misunderstand me when I say that you put some rather tall language into their mouths about future generations being entangled by perversion of will, and so on?—That is exactly what they told me.

6395. Was it put quite in that way?—They said "It is better that we should suffer individually than our children"—they even say future generations.

6396. Did they all make the same statement, and was this in reply to a direct question from yourself?—They volunteered it. I simply asked them why they had taken to this habit, and they made that confession.

6397. Have you made any chemical or medical analysis enabling you to ascertain the difference in the effects of smoking and eating opium?—No.

6398. Then your opinion is not founded on any such analysis?—No. I speak from simple experience.

6399. I am not quite sure what you recommend with regard to madak and chandu shops? You know that smoking on licensed premises is now stopped, but that the sale of chandu and madak in certain limited quantities is still allowed; do you think that this ought to be prohibited?—I would abolish these shops.

The witness withdrew.

The Hon'ble GONESH CHUNDER CHUNDER called in and examined.

Hon'ble Gonesh Chunder Chunder.

6415. (*Chairman.*) You are a member of the Bengal Legislative Council?—I am.

6416. And a member of the British Indian Association?—I am.

6417. You have been present this morning?—The greater part of the time.

6418. You have heard the views expressed by the numerous witnesses who have been called?—I have.

6419. Do you concur with them generally?—In most of what they have said.

6420. Will you give us a short general statement of your opinion as to the effect of opium consumption amongst the people of India? Do I understand you to say that the persons addicted to the smoking of such preparations as madak and chandu are often persons of low moral character?—Some of them commit petty thefts and other minor offences.

6421. But the eating of opium in moderate doses has not in your experience been the cause of moral depravity of any kind among any classes of person?—That is so.

6422. Do you believe that the people of Bengal would be willing to bear the cost of prohibitive measures if they were adopted by the Government?—I do not think they would.

6423. Do you recommend any alteration in the existing arrangements for the growth of the poppy and the manufacture and sale of opium?—None.

6424. Do you consider that the prohibition of the growth of the poppy in British India would be prejudicial to an important agricultural interest?—It would be prejudicial.

6425. Do you think that a policy of prohibition would be difficult to maintain in view of the risks from smuggling

6400. Would you prevent the sale of chandu and madak altogether?—I would prevent the sale altogether.

6401. What would you say as regards a man who smokes in his own house?—People can do it themselves at home—the preparation is so easy.

6402. Do you wish to interfere with the man who habitually smokes in his own house?—We cannot interfere with that.

6403. What do you say as to private gatherings or clubs for smoking: should they be prohibited?—Yes.

6404. Do you think Government can do that?—I think so.

6405. Could we go into private men's houses?—No, but these are licensed shops.

6406. There are no licensed shops now for the purpose of smoking.—I understood they were all licensed shops. We cannot interfere with the liberty of the subject.

6407. There has been a certain amount of smoking going on in private places called smoking clubs. Would you propose to interfere with them?—It would be impossible to interfere with them.

6408. You have said that rest, recreation and adequate nourishment are all that a man requires. In adequate nourishment you do not include tea, coffee, or cocoa, or any of these things?—No. They are not nourishment at all. If it were not for the little milk and sugar with which they are mixed, there would be no nourishment in them.

6409. (*hai man.*) Are you a graduate of medicine in the Calcutta University?—Yes.

6410. You say that you regard tea as quite unnecessary?—Yes.

6411. Do you believe that drinking tea tends to shorten life?—I do not say that; I have not said that.

6412. But you think it a pernicious habit?—I do not say it is a pernicious habit, but an unnecessary habit. The time devoted to tea-drinking and coffee-drinking might be better occupied.

6413. (*Mr. Fanshawe.*) Are you aware that the British Indian Association sent in your name as a representative?—No. I was simply asked by a leading member of the Association whether I should like to give my evidence as a medical man before the Commission.

6414. Is it or is it not the case that the Association sent in your name with those of other gentlemen as the names of those who were ready to give evidence?—I did not know that before this was sent to me. I did not know that I was to come here as a nominee of the Association.

and the general difficulty of enforcing prohibition?—I do think so.

6426. Do you consider that if the trade were thrown open and the limitation of the privilege of sale to licensed vendors were no longer enforced, the tendency of such changes would be to increase the sale of opium?—It would increase.

6427. (*Mr. Wilson.*) Am I right in believing that you are a member of the legal profession?—I am.

6428. You are busily occupied in that way?—I am.

6429. You have not much time to visit the outlying districts of Bengal?—I go once a year during the vacation.

6430. Have you there made special inquiries about this matter?—I did not make any special inquiry, but generally I came in contact with the people about whom I have given this opinion.

6431. Did you hear the evidence of Babu Saligram Singh in reference to poppy cultivation?—The last part of his evidence.

6432. To the effect that it was not so profitable, and that people did not care for it?—I heard that.

6433. Does that at all affect your opinion as to its being one of the most valuable agricultural resources?—It does not.

6434. You think he is wrong?—So far as my information goes I do not think he is right.

6435. Are you able to suggest what further restriction you would put on the sale of opium by retail vendors?—I would put the sale of opium under police regulations.

6436. Do I understand that part of your suggestion to refer specially to the city of Calcutta?—That is part of my suggestion.

6437. In the country at large do you think that the present arrangement is perfect?—I do not know what arrangements there are in the districts, and therefore I cannot express any opinion on that point.

6438. You think the arrangements are perfect at present?—The arrangements as to growth and cultivation and as to the preparation and sale of opium are perfect; it is only the retail sale which ought to be put under further restriction.

6439. (*Mr. Fanshawe.*) I understand your general view to be that eating opium in moderation has no injurious effects on the physical condition of the people or on their moral character?—Certainly.

6440. I also understand your general view to be that eating opium in moderation is fairly common?—That is what I mean.

6441. Have you thought out what you mean by the police regulating the sale of opium?—Yes.

6442. What would you propose?—That all retail vendors of opium should be placed under the supervision of the thanas in which their shops are.

6443. You are speaking of Calcutta?—Yes. I would put every retail vendor in the city of Calcutta under the supervision of the police of the thana within whose jurisdiction his shop is situated.

6444. What do you mean by that—that he would be liable to have his shop visited at all times, or that the police should check his issues, or what?—There should be some guarantee that purchasers do not use opium for other than lawful purposes.

6445. How are the police to maintain that?—In the same way as arms and ammunition are under the police supervision.

6446. A nominal register being kept of all purchases?—Some such thing ought to be done.

6447. You have not thought it out in detail?—Not in detail, that is my general idea.

The witness withdrew.

Mr. J. PRESCOTT HEWETT, Secretary of the Commission, called in and examined.

6448. (*Mr. Wilson.*) I have a paper before me which you furnished to me as an abstract of evidence to be given by Babu Sahgram Singh, a witness nominated by the British Indian Association. Will you tell me whether you had that printed?—I had not to the best of my recollection.

6449. It was upon the paper when you received it?—I believe so.

6450. Can you tell me from whom you received it?—Either from Mr. Dane or Mr. Inglis.

6451. I ask the same question in reference to the ab-

stract of evidence to be given by Dr. Mahendra Lal Sircar—My answer is the same in respect to that.

6452. With reference to a letter signed by six gentlemen, some of whom have been before us this morning, which is dated from No. 18, British Indian Street, and on which is written "Letter from the British Indian Association," is that written in manuscript?—Yes; I think that those words were written by my clerk.

6453. Do you know from whom you received it?—I cannot remember exactly. I think I must have received it from Mr. Dane or Mr. Inglis.

The witness withdrew.

Adjourned to Wednesday, the 20th December, at 1 o'clock.

At the Great Eastern Hotel, Rangoon.

TWENTY-SECOND DAY.

Saturday, 9th December 1893.

PRESENT :

SIR JAMES LYALL, G.C.I.E., K.C.S.I., (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.

MR. C. C. LEWIS (*Provisional Secretary*).

Chairman.—We consulted together on our way here, and before beginning our proceedings, I think it will be convenient to put upon record what our intentions, as at present advised, are as to the scope of the enquiry we are about to conduct in Burma. We do not intend to go into the arguments for or against the total prohibition of the use or possession of opium by Burmans in Upper Burma, or for and against the same prohibition in Lower Burma, modified by the exceptions in the case of habitual consumers holding certificates. We accept the fact that that policy has been adopted and will have to be tested by experience. We do intend to go into the arguments for and against the exclusion of non-Burmans from the prohibition, and to take what evidence is available as to the effect on them of the moderate and immoderate habits of opium-smoking and opium-eating, and as to how far continued moderation in either habit is usual or the reverse. We want this evidence more particularly in the

case of the Chinese. We also want to inquire into the prospects of opium being successfully smuggled into Burma, Upper and Lower, from China or India, and as to the existing or proposed arrangements to prevent it; also as to the degree to which prosecutions for illicit possession or other breaches of the Opium Act have been lately necessary and are likely to be necessary in future under the new system. Our work to-day will consist of asking an officer of the Government of Burma to put in a full description of the new system in Lower and Upper Burma which has been sanctioned and which is about to come into force; and putting such questions to him upon that system as we may be able to put at such a short notice.

Mr. C. G. BAYNE called in and examined.

Mr. C. G.

Bayne.

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6454. (*Chairman.*) You are, I think, Revenue Secretary to the Chief Commissioner of Burma?—Yes.

6455. And you put in a Note on the new system of opium administration in Burma which will be introduced from 1st January 1894?—Yes, I do.

6456. I suppose the reason why the cultivation of opium is permitted in Kachin villages is partly political?—Yes, partly political. We have very little control there. We could not stop it if we tried without sending a small army into the localities.

6457. Has the Government actually levied that duty of 8 annas yet?—Yes, it is occasionally levied. These tracts are generally visited by the officer who goes round. He collects a nominal sort of tribute, which is generally about 8 annas a household. If he sees opium cultivation and if he can get the *pè* duty, he collects it. It has been collected however to a very small extent. It is not shown at all in the statement, but in the reports of political officers I have occasionally seen it. He says he has a few rupees on account of *pè* duty; but that would go down as tribute, and would not go into the excise report at all. That is the only way I can explain the fact that it does not appear in the excise report.

6458. What is supposed to be the rule about the purchase of that opium? Can it only be purchased by a licensee-vendor, wholesale or retail, or is there any such rule as that?—There is a rule to say that it can be purchased by a non-Burman residing in the tract. I think it can also be purchased by a licensee vendor. In local areas in Upper Burma, in which the cultivation of the poppy plant is permitted, a cultivator may sell to any non-Burman any quantity of opium or poppy-heads, the produce of his cultivation. Any non-Burman going into these tracts could buy the poppy.

6459. What is the definition of "non-Burman"?—"Non-Burman" means any person who is not a Burman.

6460. What is a "Burman"?—Burman means any person born of parents both of whom belong to races indigenous to Burma, except a Kachin, or a Shan, or a Palaung.

6461. Are Malays regarded as indigenous to Burma?—I do not know that that question has ever arisen. The only part of Burma in which Malays are born and bred is the very bottom of Burma, in the Mergui District; and even there there are only a few hundreds of them. I doubt if they would call themselves indigenous.

6462. I suppose Chinese, Siamese, Indians and Malays would all be non-Burmans?—Yes.

6463. Down in Tenasserim I believe there are certain races of fishermen and people who are employed as foresters who are said to be very much addicted to opium?—I do not know about foresters; but there is a curious indigenous tribe called Salones, who live in the islands of the Mergui Archipelago. They are practically beyond administrative control. These people go about these islands in little boats and occasionally come to the main land. It is said they are addicted to opium. They are employed by the Chinese to dive for pearl shells.

6464. Are the Mergui islands recognised as British territory?—Yes.

6465. But are they really under British Administration?—They are absolutely part of Burma, but they are a long way off and extend over a large area, so that it is difficult to visit them. The Deputy Commissioner goes round occasionally in his launch. No taxes are levied on them: they are savages. Various efforts have been made from time to

time to make them settle down on the main land, but they have always declined to do so.

6466. What is meant by the manufacture of opium?—Opium is manufactured in order to prepare it for smoking. I understand that all opium is clarified, and by that means becomes what we call *beinchi*. That is what is smoked.

6467. (*Sir William Roberts.*) Is that the same as *chandu*?—*Chandu* is clarified opium with opium ash mixed. *Beinchi* is understood to be a mixture of pure opium and refuse opium collected from pipes which have been smoked. *Beinchi* is what the poor people smoke.

6468. (*Mr. Mowbray.*) Is there any consumption of crude opium in Burma?—I believe Burmans eat it, and also that Coringhi coolies eat it. That is the way they generally consume it.

6469. (*Chairman.*) "Professional persons" includes what?—Doctors who practise under the English Medical Act and persons holding Diplomas of Indian Universities.

6470. Clause 3A relates to manufacture?—"Practitioners" is a general term to include various classes of medical practitioners, pharmacists, doctors, and tattooers.

6471. Do tattooers administer opium in the shape of opium-smoking, or do they administer opium in the crude form?—I do not know how they would administer it. It is practically a medicine. In their case they use it purely as a medicine.

6472. (*Sir William Roberts.*) I fancy the use of it in tattooing is to relieve the people of pain?—Yes, I presume so.

6473. (*Chairman.*) What is the exact meaning of "pharmacist" in Rule 4?—A person who deals in European medicines and drugs as a means of livelihood.

6474. (*Sir William Roberts.*) It corresponds to our "druggists"?—Yes.

6475. (*Chairman.*) Are they Europeans or natives?—Sometimes they are Europeans and sometimes they are natives. They are only to be found in large towns. There are not very many of them—30 or 40 in the whole of Burma.

6476. Can you give me any idea of how many medical practitioners there are in Burma?—There would be the Government Surgeons, and then there are the Army Doctors. All those together, I suppose, would come to 50 or 60. Then there are private practitioners, of whom there are hardly any outside Rangoon. In Rangoon there are perhaps half a dozen, or perhaps a dozen. There would be one or two in Akyab, and also in Moulmein. Altogether, I should not think there would be more than 100 in Burma.

6477. Are the Burmese population chiefly doctored by the class who are called "Doctors"?—Yes.

6478. It runs in families?—I think so.

6479. I see that the amount of opium which a doctor may have is very limited,—10 seers of poppy-heads, 10 tolas of opium, and 10 tolas of medical preparations from opium?—Yes.

6480. Do you think that sufficient provision is made by these rules for the supply of opium for medical uses to Burmans?—That 10 tolas was fixed on the advice of the District Officers. It is a matter really for experience. No special provision has been made hitherto for licenses to native doctors.

6481. It was not necessary, I suppose, as long as they could get it? When they could get it without offence it was not necessary.

6482. According to the native system of medicine which prevails, do you know whether opium is much used as a medicine?—I cannot say.

6483. It is said in paragraph 10:—“Licenses for retail sale to ordinary consumers are sold by auction in Upper and Lower Burma, and the auction-purchasers are permitted to open shops in selected places.” The shops are settled before the license is sold, I suppose?—Yes. You will find it under Rule 60.

6484. Can you say what the reason is for the system of selling the license for retail sale by auction?—It is the simplest method of selection. It is the only way of fixing the value. It would be very difficult to determine a fixed fee, and decide what should be the fee in the case of a fixed-fee system being adopted.

6485. The amount of opium which a licensed vendor would be able to obtain from Government would be fixed, would it not?—Yes, it is fixed.

6486. So that the value might be approximately known from that?—Yes.

6487. You say in paragraph 9 that opium is sold retail by direct Government agency at four places?—It has not actually been sold yet, but it is to be sold from the 1st January next. It is stated in the beginning of the note that the new system has not yet been introduced.

6488. Will any rate be prescribed at which the Government agent is to sell?—Yes.

6489. (*Sir William Roberts.*) Why is there any restriction on the sale of poppy-heads?—I presume poppy-heads are capable of being used for objectionable purposes. I have never heard of poppy-heads in Burma myself; I believe they are unknown among the people.

6490. Are they used for making a drink?—I have never heard of their being used for making a drink. I imagine poppy-heads are put into these rules because they are Indian rules, and are therefore put in only as a precaution.

6491. (*Chairman.*) I believe you said that there was a price fixed?—A price will be fixed. The Chief Commissioner has not yet decided how it shall be fixed; probably it will be fixed by taking the price of the nearest licensed shop.

6492. Who will be these Government agents?—The Treasury Officer.

6493. Is he a European or a Native?—He is generally an Extra Assistant Commissioner.

6494. Either European or Native?—Yes. Either European or Native; often he is an Assistant Commissioner.

6495. You say that the number of Burmans who have registered themselves up to date is 7,515?—Yes.

6496. When did the registry begin?—About the beginning of April.

6497. When does the time expire?—On the 30th June next.

6498. Has there been any reluctance shown in coming forward to register?—I cannot answer that question right off. I have had nothing to do with the actual registration. I can however state that it was originally proposed to require people to register themselves within a fixed date, —about a month and-a-half. Then certain officers asked that the period should be extended because they thought that people who perhaps might wish to register had not had sufficient opportunity of registering themselves.

6499. (*Mr. Pease.*) Have you heard of any cases of hardship in Upper Burma from the people not being able to register themselves as opium-smokers?—No, not in Upper Burma. Opium has always been prohibited to Burmans.

6500. (*Sir William Roberts.*) Before the British occupation?—Yes.

6501. (*Mr. Moubray.*) And since?—And since.

6502. (*Mr. Pease.*) There seems to be a provision made, where only a limited number of persons are consumers, for the Government retailing the opium itself: do you know whether that system has been found to work satisfactorily?—It has not been tried yet.

6503. It would seem as though the Government if it could see its way in non-populous places to be itself the distributor, might easily have arranged to have been the distributor in more populous places; in that case they

might have exercised a more decided check on the sale of opium, and could see that the sales were in accordance with the law?—It is considered inadvisable to embark on too many novelties at once. It is considered that the system by licensed vendors is suitable.

6504. But is there not a great temptation to a man who has purchased the right to sell by auction, to sell beyond the limits prescribed by the law?—There is a temptation; but when he cannot get more opium than he supplies his legal customers, he is not in a position to do so; he must then procure smuggled opium if he can get it. Of course efforts are made to prevent smuggling.

6505. I observe that there are a certain number of maunds set aside for every district which it is said is calculated upon the number of Burmans, and the number of opium-consuming non-Burmans: what means have you of obtaining the number of the opium-consuming non-Burmans?—That figure 6,819 was ascertained by taking the census early this year.

6506. A census of opium consumers?—A census was made of non-Burman opium-consumers as well as Burman opium-consumers.

6507. Is that census given to us anywhere in these papers?—It is not, but I can put in a statement giving any details from which these figures are prepared.

6508. (*Chairman.*) Is there any report of it submitted to the Government?—A report has not been submitted to the Government of India.

6509. Has a report been submitted to the Chief Commissioner?—A report has been submitted to the Financial Commissioner. The District Officers all report the numbers.

6510. (*Mr. Pease.*) According to this calculation if 80lbs. makes a maund, we have an allotment of 12,204lbs. for 17,000 people, which makes an allowance of two-thirds of a pound each per annum?—The total quantity of opium now required to supply the local demand of ordinary consumers in Lower Burma is in round numbers 19,500 seers, viz., $\frac{1}{4}$ of a tola $\times 365 \times 17,000$.

6511. (*Mr. Moubray.*) A tola is about 180 grains?—Yes.

6512. So that $\frac{1}{4}$ of a tola is about 45 grains?—Yes.

6513. Is not that a very large daily allowance?—It is calculated on the actual facts; it is what habitual consumers do take. There are men who will smoke 2 annas or 4 annas or 8 annas worth a day. They always calculate in annas. Some of them go up to Rs. 2 worth a day. The figure $\frac{1}{4}$ of a tola was taken from the report of District Officers.

6514. (*Sir William Roberts.*) Are there any similar restrictive regulations with regard to spirits?—No.

6515. A Burman may get what spirits he likes?—Yes; but there is a maximum amount of spirits which a man may possess under the Excise Act. A man may not possess an unlimited quantity of spirits.

6516. Do you mean a dealer?—No, a private individual.

6517. (*Chairman.*) He cannot get more than a certain amount at one visit?—It is under the Excise Act of 1881.

6518. (*Sir William Roberts.*) Practically there is no restriction?—No.

6519. No restriction as there is supposed to be for opium?—No.

6520. (*Mr. Moubray.*) I noticed that you speak of opium imported being allowed in Upper Burma, both Government opium and opium imported from the Shan States, is that anything more than what you referred to as the amount allowed to travellers and horse-dealers entering Burma by land from the Shan States?—Yes.

6521. There is actual importation from the Shan States over and above that?—Yes.

6522. What is the duty?—Rs. 15 a viss, which is 3-65lbs.

6523. Do you have to keep up a regular preventive system beyond Upper Burma and the Shan States in order to enforce that?—There is a preventive establishment, but it is not a very large one.

6524. Is there the same duty on opium imported from China?—Yes.

6525. Have you also got a preventive system upon the frontier between China and Upper Burma?—The police are the preventive officers. There is not a special preventive establishment on the Chinese frontier.

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6526. Do you imagine that there is much smuggling either from the Shan States or from China?—It is reported that there is a good deal.

6527. Then with regard to poppy grown in Upper Burma, does that apply only to what you call the Kachin villages?—Yes.

6528. When that is taken out beyond the areas to another part of Upper Burma, does that pay the same duty of Rs. 15 a viss?—Yes, it is the same duty. You will find it at the end of Rule 38.

6529. Do you know, as a matter of fact, whether much opium has been imported in that way, or whether much duty has been received?—I have not heard.

6530. You cannot give me any idea as to the proportion of opium brought into Burma which is consumed in the rough form, and manufactured?—No.

6531. Is there any regular list or register of pharmacists and doctors?—Such would be kept.

6532. Who actually issues the licenses to these pharmacists and doctors?—The Deputy Commissioner or the Collector.

6533. Each person who comes to the Collector or Deputy Commissioner to ask for a license has to prove to the satisfaction of the Deputy Commissioner or of the Collector that he is a pharmacist or doctor?—Yes.

6534. In Upper Burma I understand that there is no register either of non-Burmans or of smoking Burmans?—No.

6535. It was suggested in the first instance that there should be a register of non-Burmans as well as of smoking Burmans?—Yes.

6536. Do you know why that was abandoned?—The reason is because there is a legal objection. I understand that the Government of India considered that it was permissible under the opium law to maintain a register as a step towards total prohibition; but it was not admissible to maintain a register merely as a method of making and taking a census. The Opium Act prohibits possession of opium, and it is legal to maintain a register as a step towards total prohibition, but it is not legal to maintain a register merely in order to ascertain the number of people to whom you are going to supply opium.

6537. What is the reason why the price in Arakan is less than the price in Upper Burma?—The prices were fixed a great many years ago. I could not say for certain, but I imagine the reason is because Arakan borders on Bengal and there is greater temptation to smuggle into Arakan. They therefore had to put the price lower. Those prices were fixed in 1881.

6538. (*Chairman.*) That is the price to the vendor?—Yes, the price to the vendor.

6539. (*Mr. Mowbray.*) In the statement of opium licenses and opium revenue which you have put in, what is actually represented by the import duty?—Foreign opium imported from the Shan States and Yunnan pays a duty of Rs. 15 a viss.

6540. What is the excise duty?—Rs. 25 a seer; Rs. 7-4 is the cost of production.

6541. The cost paid by the Local Government of Burma?—I do not know how it is adjusted, but Rs. 7-4 is the actual cost of the drug.

6542. When you say that the figures in column 9 are exclusive of cost price, does that mean to say that that is the net revenue raised after the Rs. 7-4 has been paid; or does it mean that that has to be deducted?—It means that the Rs. 7-4 has been deducted.

6543. And that that is net revenue?—Yes.

6544. (*Chairman.*) I believe that the consumption on the premises of licensed shops is prohibited?—Yes, except in the Ruby Mines and Bhamo, as will be seen at the end of Form No. 9. When notices were issued that consumption on the premises was to be prohibited the local officers represented that it would be very difficult to enforce it in these districts; and it was retained as a temporary measure.

6545. You say it is prohibited in licensed shops; is there any law as to smoking in other premises?—No.

6546. Has any legislation been proposed to prevent the establishment of smoking clubs or saloons?—No.

6547. How is the import duty on Chinese Shan States opium to be levied?—Opium is imported past the stations. The rules are under the head of "Import," Nos. 39 to 47. An opium vendor wishing to import opium gets a permit to import it. He imports it, brings it to the treasury

or opium ware-house where it is weighed and examined, and then the duty is paid. He is then allowed to remove it.

6548. Nobody but a licensed vendor can import?—No, except travellers and horse-dealers for their private purposes.

6549. I think that it appears evident that there will be considerable difficulty, to say the least, in preventing illicit import of opium along the coast?—It is feared that there will be.

6550. And along the land frontier of China and the Shan States and Siam?—Yes.

6551. I should like to know whether you can give us any particulars regarding the preventive establishments now existing; are there any?—There are.

6552. Can you let us have the particulars?—There are existing establishments both for excise and opium. They are not specially directed to excise. I could produce particulars though I cannot give them now. The police have excise duties, but there is a special excise establishment.

6553. Has that been augmented lately? It is proposed to augment it.

6554. Can you give us particulars?—It is proposed to augment it by preventive establishments in the Akyab, Sandoway and Kyaukpyu Districts, to prevent smuggling by sea and from Chittagong. The idea is to have boats going on beats to intercept smugglers. It is proposed also to have an establishment in the Amherst District and in Tavoy, which is in the Tenasserim Division, for the same purpose, to prevent smuggling by sea.

6555. You will be able to put in a statement showing the present preventive establishments and also the proposed additions?—Yes.

6556. (*Mr. Pease.*) In a statement we have here it is said:—"The Government of India informed the Home Government that any one found selling opium to others than Chinese, or keeping a saloon for consuming opium, will be liable to conviction." Is that carried out in these rules?—If he lets people smoke in his house and sells opium to them, certainly he is punished for selling opium; but if a man lets his friends come into his house, and they are each entitled by law to smoke opium and have each in their possession only the quantity of opium they are entitled by law to possess and they merely smoke it, nobody is punished.

6557. I want to know whether it has been found that the fact that the Government have prohibited the consumption of opium has led to people giving up the practice or has affected public opinion with regard to the practice?—I have no direct district experience. I have heard that in one district a number of people said they were going to give up the practice when they heard that opium was going to be prohibited. Of course, the law has not been changed yet, so one can only speak of intention.

6558. Was that because of the change of public opinion or dislike to be registered?—I do not think there has been any change in public opinion. The Burman public opinion has always been adverse to opium.

6559. Do you think that it arises from a desire to avoid being registered?—I could not say.

6560. (*Mr. Mowbray.*) I suppose you cannot yet form any estimate as to the loss of revenue from the change: nothing at least beyond the estimate Sir David Barbour gave?—Fourteen lakhs is what they estimate.

6561. (*Mr. Pease.*) What was intended with regard to registration of non-Burmans? It was merely to register those who were opium-smokers. Was it not?—The object was to get data for fixing the maximum issues. When you know what the total of your consumers is you calculate how much opium they want and how much opium you must issue to the licensed vendor. That was the object of registering non-Burmans.

6562. (*Chairman.*) It is not strictly registering but taking a census?—Yes, that is so.

6563. I believe it was at one time the intention of the authorities of the province of Burma that registration should be a condition of using and possessing opium by non-Burmans as well as by Burmans. Was it not?—Yes, that was part of the registration of non-Burmans.

6564. It was at that time intended, was it not?—I think the non-Burman was not to be permitted to possess opium unless he registered himself.

6565. That has been changed?—Yes.

6566. There was some correspondence which has not yet been before the Commission and which some of the

Commissioners wish to see, namely, Sir Alexander Mackenzie's letter and enclosures to the Government of India, and the Government of India's letter to the Secretary of State. Can you put in a copy of that correspondence?—I will endeavour to do so.

6567. (*Sir William Roberts.*) I presume there is no difficulty with regard to the supply of opium in Upper Burma for medicinal purposes?—I have not heard of any difficulty, and I have heard no complaints.

6568. (*Mr. Pease.*) On the whole you are satisfied that the prohibitory legislation with regard to Upper Burma is satisfactory and effectual?—That is the general tenor of the reports.

6569. (*Sir William Roberts.*) Is there a very large number of non-Burmans in Upper Burma who smoke or eat opium?—I could not say that; no census has been taken. It is said that nearly all the non-Burmans in the Ruby Mines smoke; and there are a good many thousands of them who are called the Maingthas.

6570. (*Mr. Mowbray.*) I believe *ganja* has been prohibited in Upper Burma?—It is prohibited all over Burma.

6571. Can you form any opinion as to whether the prohibition has worked practicably?—Burmans do not smoke it. The natives of India smuggle it considerably. It is impossible to prevent them.

6572. (*Chairman.*) You say you think the prohibition has worked effectually in Upper Burma. Is that from a personal experience?—No, it is not. It is the inference I draw from the statements that people of experience make as to the Upper Burma consumers. It was effectual in this way, that people did not take to opium because they were afraid of punishment.

6573. Opium-eating or opium-smoking?—Opium-smoking and opium-eating. My remarks always apply to Burmans.

6574. Opium-smoking is comparatively easy to put down; but opium-eating is a sort of thing a man may do at the corner of the street and is therefore difficult to put down. Is that so?—Opium-eating is a much more difficult thing to put down than opium-smoking.

6575. (*Mr. Pease.*) In the Reports of 1891 there appears to be a considerable illicit consumption: has there been increased vigilance since that time in Upper Burma?—District officers are told to use every effort to prevent smuggling.

6576. In Mr. Noyce's paper he says:—"There is a considerable difference of opinion among officers as to whether the taste for opium and liquor is spreading amongst the Burmans or not. The licenses for the sale of opium and liquor are intended for the convenience of the non-Burman population of Upper Burma, and sale of either liquor (except tari) or opium to Burmans is prohibited by law. But there can be no doubt that the prohibition is, in practice, inoperative"; and he also says:—"The fact that the falling off in imports of opium was not counter-balanced by the increase in the issues of Government opium points to the conclusion that much foreign opium was smuggled into Upper Burma. This opium is brought down the Irrawaddy from Bhamo, and is also smuggled across the frontier between the Shan States and Upper Burma Proper. The difficulties of checking smuggling in Upper Burma are very great, and it is clear that effectual means of dealing with the evil have not yet been devised. The question has recently received special attention from the local authorities of the Northern and Eastern Divisions, who have prepared a scheme for supervising imports on the main trade-routes between China, the Shan States and Upper Burma Proper. It is hoped that the measures sanctioned for this purpose will check the evil to, at any rate, a considerable extent." I was asking you whether there had been increased vigilance which enabled you to make a so much more favourable report?—My information is based on the statement of officers that the percentage of consumers is so very small. It is also borne out by jail statistics.

*Mr. C. G.
Byne.*
9 Dec. 1893.

Adjourned to Monday next at 11 o'clock.

At the New Government Buildings, Rangoon.

TWENTY-THIRD DAY.

Monday, 11th December 1893.

PRESENT :

SIR JAMES LYALL, G.C.I.E., K.C.S.I. (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.

MR. C. C. LEWIS, (*Provisional Secretary.*)

Mr. A. M. B. IRWIN, Deputy Commissioner, called in and examined.

*Mr. A. M. B.
Irwin.*
11 Dec. 1893.

6577. (*Chairman.*) How long have you been in the service in Burma?—I have been in the service since 1876, and in Burma since 1877.

6578. Has your service been chiefly District service?—Yes, entirely.

6579. In what parts of Burma have you served?—In Shwegyin, Toungoo, Bassein, Rangoon, Pegu, Henzada, Sandoway and Akyab Districts.

6580. Had you served mostly in Akyab?—No, I was about two years in Akyab; I have just come from there—two months ago.

6581. Have you served in Tenasserim?—I have served in the Tenasserim Division and in the Shwegyin Districts for three years at the commencement of my service. I have also served in Pegu and in Irrawaddy.

6582. I believe the shops were reduced in number some two years ago: were not they?—Yes, in 1880 or 1881.

6583. Had that the effect of making it difficult or impossible for the Burmese people to get opium?—I do not think so. The only effect it had was to encourage smoking, and perhaps to raise the price of opium a little.

6584. What have you to say about the consumption of opium amongst the races in Lower Burma?—I have not taken any particular pains to find out that point. I was on furlough at the time when particular inquiries were made two years ago. The Arakanese, I think, consume more than the Burmese do per head of the population; and the Chinese, I think, consume more than any one. I think most of the Chinese consume opium.

6585. Do the people from India consume opium?—As far as I can make out, the natives from Upper India use

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a great deal. Bengalis use more *ganja*, at least in the Arakan District. They smuggle the opium excessively on the frontier of Chittagong. There are a great number of Bengalis in the Akyab District and on the frontier. I do not think they consume it themselves as much as the Arakanese.

6586. Has any special arrangement been made to stop smuggling?—There is a small Excise establishment, but it can do very little. The frontier is very easy to smuggle across. There is a large estuary—the Naaf estuary—which is about 2 miles wide and perhaps 40 or 50 miles long, and they smuggle it across there. On the Chittagong side I believe there are a great number of opium shops. It is constantly smuggled across there, and smuggled through the hills by foot. There is extensive smuggling carried on by steamer and by boat. The British India steamers generally bring down some smuggled opium.

6587. What arrangements are there to prevent smuggling by steamer or by boat?—The Custom Officers and the Excise Officers at times board the steamers when they come in, and they keep as sharp a watch as they can. They examine the goods and frequently find some opium concealed; but a great deal passes without being detected. Whilst I was at Akyab, a servant of one of the officers on the steamer one day brought two trunks up to the pilot's house in Akyab and asked if he might leave them there. I think he said that he had mistaken the house he had gone to, and he left the trunks there, saying that he would come back. The pilot suspected him, and after a time the son snelt the opium and they opened the boxes and found that there were 170 seers of opium. There was also a British India steamer's table-cloth in the box. The man was never caught, for he never came back.

6588. I suppose the steamers only stop at certain particular ports?—Akyab, Kyaukpyu and Sandoway.

6589. And the boats stop where they like along the coast?—Yes. They come into the Mayu River, where there is no port. They can come into that river and round by the creeks into Akyab and into all parts of the district.

6590. Are the Customs Officers on the look-out to see whether there is any smuggling?—They only watch the landing-places in Akyab town. It is impossible for them to watch anything more.

6591. What are the other articles which the Customs House Preventive Service men are on the look-out for?—For *ganja* which is very largely smuggled. I do not know particularly what other things they look out for. The Customs House Officers are not under my control.

6592. Do you know anything of smuggling opium in the Tenasserim Division?—I suppose it is principally derived from the licensed shops. My experience has been most in the Shwegyin District, where there never has been a licensed shop. It was about 13 years ago that I was there. Opium was very commonly consumed at that time.

6593. Were there licensed shops there then?—No, I do not think there ever has been a licensed shop in the Shwegyin District.

6594. Shwegyin is in the extreme south, is it not?—No, it is rather to the north-east of Pegu. It lies about the mouths of the Sittang River.

6595. There have been no facilities for inland smuggling from Siam, have there?—I do not think so. I think it was Government opium which came from Pegu and Moulmein.

6596. The total prohibition of *ganja* has been in force about 20 years, has it not?—Since 1874 or thereabouts.

6597. How far do you think that that has reduced the consumption of *ganja*?—The prohibition was made before I came to Burma; but I know that *ganja* is extensively used up to the present by native of India.

6598. Was it ever used by Burmans?—I do not think Burmans ever took to it at all.

6599. What have you to tell us with reference to the effect of the consumption of opium?—I have seen very little effects, either physical or moral. A tendency to self-indulgence is a potent factor in leading men into crime, and the Burman possesses this tendency rather largely. The same tendency leads of course to the consumption of opium, which is a form of self-indulgence. Burmans of the poorest class are extremely improvident in marked contrast to the poorest class of natives of India. Poor Burmans treat themselves to the luxury of opium with a light heart, and as they cannot afford it they are driven to petty theft. So far as my experience goes, this is the only kind of crime that is produced by indulgence in opium. I have no reason

to believe that it produces either crimes of violence or serious crimes against property. A poor Burman cannot get opium regularly, and in consequence he takes too much when he does get it. This, I believe, injures his health. The typical opium-eater about whom we hear so much is the man who indulges in the luxury though he cannot afford it. I believe there are plenty of opium-eaters who can afford it, and we hear little about them. They live respectable lives, and are respected, and there is nothing in their outward appearance to denote that their health has suffered. I cannot recall a single instance of any person whom I know to have been physically or morally ruined by indulgence in opium.

6600. As Deputy Commissioner I suppose it was part of your duty to inspect the jails?—Yes.

6601. Did not the medical officers in charge draw your attention to cases of men physically broken down by the use of opium?—I do not recollect their ever doing so. I have not been in charge of a district where there has been a jail for a great many years, except for the last two years in Akyab. No such instance was ever brought to my notice in Akyab, as far as I can recollect.

6602. As District Magistrate you had to supervise the whole criminal administration of the district: you say that indulgence in opium tends to drive the people to petty thefts?—Yes, I think it does.

6603. Did many of these opium thieves ever come before you?—No, not lately. They are generally brought up for petty offences, and I seldom try petty cases unless there have been three or four previous convictions.

6604. You do not remember seeing any men who were apparently physically wrecked?—I do not recollect any instance at the present moment.

6605. (Sir William Roberts.) You say "the percentage of the population who consume opium is probably not large." Do you mean the percentage of the total population?—Yes.

6606. (Mr. Pease.) Can you tell us whether these twenty houses for the retail sale mentioned in the tables which have been put before us apply to the whole of Burma?—I think they apply to the whole of Lower Burma.

6607. Is twenty the total number of shops for the license sale for the whole of Burma?—That must be for the whole of Burma, I think.

6608. You say that the percentage of population who consume opium is probably not large; can you give us any idea of the proportion in Lower Burma?—I do not think it would be possible to give it.

6609. The Chinese and Arakanese are larger consumers than the Burmans, are they not?—Yes.

6610. Are there any other races?—There are a large number of indigenous races in Burma.

6611. Do they consume opium?—I do not know much about the consumption of opium.

6612. In what way is it consumed principally?—I think eating it.

6613. Smoking is an exception?—There are Chinamen who sell it to the people. They usually have apparatus for smoking: a Burman usually eats opium.

6614. Do you think there are many cases of poor Burmans who take too much when they get it?—"Many" is a relative term. I think it is a very small part of the population.

6615. Why has Government been making all the efforts it has to prevent the purchase of opium?—Because Government believe it to be deleterious as far as I can understand.

6616. As I understand, you do not agree yourself personally with the action of the Government?—I do not think that it is so serious as the Government has held it to be.

6617. Are there many regular smokers among Burmans or is that principally confined to the Chinese population?—I think there are but few regular smokers among Burmans.

6618. (Mr. Mowbray.) You have had special knowledge of Arakan, have you not?—I was nearly two years in Arakan.

6619. How many shops are there in Arakan?—One licensed shop.

6620. What is Arakan?—Arakan is a division consisting of four districts called Akyab, Kyaukpyu and Sandoway, and the Arakan Hill Tracts. It reaches from the Naaf River, which is the boundary of Bengal, down to the latitude of the northern part of the Bassein District. The southern part

of the division of the Sandoway District is a narrow strip between high hills and the sea.

6621. Is it the case that there are any special restrictions with regard to the districts of Kyaukpyu and Sandoway?—I do not know of any.

6622. Can you give me any rough idea of the size of the Arakan division?—The Akyab District (is something over 4,000 square miles. I should think the other three districts taken together would be probably about 8,000 or 9,000 square miles.

6623. What is the population?—The population of Arakan is about 200,000, but I am not sure.

6624. You cannot give me the population of the other districts?—No.

6625. This one shop is in Akyab, is it not?—Yes.

6626. (*Mr. Pease.*) Is it not a fact that people purchase opium from the opium dens and do not go individually to the shop for what they want?—One man probably in a thousand purchases his opium at the licensed shop. If the consumers at Akyab were all to go to the Akyab shop to purchase opium they would not be able to get in; they would through the street.

6627. (*Mr. Mowbray.*) Where do they obtain opium from?—They obtain it from illicit vendors in almost every village—probably emissaries of the licensed vendors.

6628. Are there any prosecutions?—Yes. Frequent prosecutions.

6629. What penalties are enforced?—They are often sent to jail for two months or three months or perhaps six months, but seldom for more than that. I think they are usually fined, perhaps from Rs. 20 to Rs. 200 or Rs. 300.

6630. I was under the impression that some special efforts had been made to deal with opium in the Arakan division?—An excise establishment, I think, was sanctioned principally for the purpose of dealing with opium; but it would require even an establishment ten times the size, and then it would have very little effect on them.

6631. You did not know the division of Arakan before the number of houses was reduced?—No.

6632. Can you give the Commission any information as to whether the consumption of opium in Arakan has been diminished since the number of shops in Arakan has been diminished?—I can only speak from the printed papers in which I see the District Officers in Kyaukpyu and Sandoway have from time to time reported that within the last ten years they consider it has been checked a good deal in these two districts. In Akyab, the people generally tell a different story. They will generally tell you that it is increasing.

6633. The Arakan Division is the one which immediately adjoins the land frontier of Bengal?—Yes.

6634. You have told us that probably a considerable amount of opium is smuggled from the frontier—from Bengal?—Yes. It is constantly smuggled. It can be bought in Bengal for Rs. 24 a seer, and in Akyab it costs Rs. 28.

6635. (*Chairman.*) It is smuggled by land and by sea?—Yes.

6636. Do you think that the illicit vendors in every village whom you talk about are almost all secret agents of licensed vendors, or, do you think many of them get opium smuggled from outside the district?—I think it is quite possible that a good many get it from outside the district, but at the same time when the fee for a licensed shop is forced up by auction to a great height, I think the vendor is bound to put his own energies into it, and he would probably drive the other people out of the field throughout the whole division. When his license is extremely high it is almost invariably observed that the issues of opium from the Government Treasury fall off. He simply cannot afford it, and he is unable to push his sales of Government opium sold to the Akyab Treasury to the extent which would recoup him for the license fee. He is bound to go to Chittagong where he can get it cheaper, and smuggle it from there and sell it throughout the whole division. That is the conclusion I have come to from the figures of ten years.

6637. When the license fee is very high the issues from the Treasury fall off?—Yes, and when the license fee goes down the issue from the Treasury increases.

6638. Supposing that instead of auctioning the license you did what is the only other alternative, that is, raised the price of your opium to the opium vendor to a higher figure, he would have still greater temptation to smuggle?—Yes; but I do not think that is the only alternative.

6639. What do you think is the other alternative?—To forbid the possession of opium without a license and charge a small fee for every license possessed. *Mr. A. M. B. Irwin.*

6640. How do you mean forbidding the possession?—I would not allow any person to possess opium without a license. *11 Dec. 1893.*

6641. Do you mean any consumer?—Yes.

6642. Do you think you would get more revenue in that way?—No; I mean it would prevent smuggling, and it would also tend to check youngsters from taking to opium.

6643. How would it prevent smuggling, because if any man is now found in possession of opium in excess of three tolas without a license he is liable to punishment and imprisonment, and the opium is liable to confiscation?—Yes; it should be accompanied by an extension of the number of shops, so that when there is a demand (and people will have it legally or illegally), let them get the chance of having it legally.

6644. (*Mr. Pease.*) Are there not also two other alternatives; one is that you should fix the license fee, and the other is that opium should be sold by a person who is in Government appointment, and who has no direct interest in the sale?—I think those alternatives are certainly possible, but it would be extremely difficult to fix the license fee at the proper figure. If it is fixed high enough to raise the price of opium as we desire, there remains the same incentive to smuggle as if it were bought at auction. One of the greatest difficulties we have to contend against in Burma is the fact that opium is sold cheaper from the Government Treasury in Bengal than it is from the Government Treasury in Burma.

6645. If a man has paid an excessive sum for his license he has a stronger inducement to push the sale?—Quite so. As for selling by Government officials, I think it is the worst possible method. I think it would merely demoralize all the officials that have anything to do with it. The temptation would be tremendous.

6646. (*Mr. Mowbray.*) I suppose if the sale was conducted by Government officials the price would have to be fixed very high in order to check consumption?—Yes.

6647. And if the price was fixed very high, I suppose the natural tendency of people would be to try and get it from smugglers, and not from the Government office?—Precisely.

6648. It would put a great temptation also in the way of Government officials to supply opium at prices lower than the fixed Government price?—I do not think they could well supply it at a lower figure; but it would be a great temptation for them to sell it wholesale in order to smuggle it into the villages.

6649. (*Chairman.*) Does not the system of licensed retail vendors give the Government great assistance in the way of prohibiting smuggling?—No, quite the contrary. The licensed vendor is bound to smuggle if he can possibly do so in order to recoup his license fee.

6650. But still it is to his interest to prevent anybody smuggling but himself?—Yes.

6651. Is there anybody else who would make any effort in that direction to prevent smuggling in the districts outside Government officials?—Not a single soul. There are plenty of men who are loud enough in denouncing the consumption of opium, but they will not lift a finger to help the Government.

6652. In your report that you wrote in December 1891 after recording briefly the opinions of the Burmese officials you conclude with the following remark:—"In conclusion I beg to state that it is the opinion of all the officers whom I have directed to report on this matter, after personal investigation, that the ill-effects of opium on the Arakanese are apparent on all those whom they have examined, but that with perhaps a few exceptions the use of the drug has not either physically or morally affected the non-Burmans." Do you think the reports of these Burmese officials are deserving of confidence?—I think they are greatly exaggerated. I did not at that time venture any opinion of my own as I was quite new to Arakan. The Burmese and Arakanese have got into the habit of considering it quite a foregone conclusion that opium is ruination to a man, body and soul. I think that that is principally derived from their religious opinions.

6653. Where are the Chinese mostly to be found in Burma?—In Rangoon and the adjacent parts. There are very few Chinese in Arakan.

6654. Have you any experience of them,—have you seen much of them?—Not very much.

Mr. A. M. B. 6655. Are there many who are poor working men,—men who are poorly off?—Yes, there are some, but it is a small percentage. I think they are pretty well-to-do generally. Irwin.
11 Dec. 1893. They keep shops and that sort of thing in the villages.

6656. Do the poor men do coolie labour?—No, they do not work as coolies as a rule, except to a slight extent for their own countrymen.

6657. You have not noticed any cases of men being physically injured among the Chinese from the use of opium?—I have not. If I saw a man in a bad state of health and using opium, and knew he was an opium-eater, I think it would be rather rash to jump to the conclusion that his bad state of health would be caused by the use of opium.

6658. (Mr. Moubray.) You have told us you would recommend absolute prohibition of possession?—Yes, I should.

6659. Would that be applied to non-Burmans as well as to Burmans?—Yes, I think the great defect in the rules which have just been passed is not registering the non-Burmans. That will be the greatest difficulty in administering those rules.

6660. As far as I understand, you say that it is impossible to deal with possession in the case of Burmans, unless you dealt also with possession in the case of non-Burmans?—That is so.

6661. But if you have a register both of smoking Burmans, as is laid down in the new rules, and also a register of non-Burmans, do you think that that method would work?—I think it would give the new rules a much better chance of succeeding. That is all I can say.

6662. You have told us that you think if possession were prohibited, it would be necessary to increase the number of shops?—Possession without a license,—I think in any case it is necessary.

6663. Would you also recommend that consumption should be permitted on the premises of shops which are licensed to possess?—I think it would be better not to permit consumption on the premises, because that leads to

more smuggling than would otherwise take place. I am led to that belief by what I have read that opium-smoking is more injurious than opium-eating. Personally, however, I know nothing whatever about the relative effects of the two.

6664. How would you practically deal with possession by unlicensed persons?—The matter is chiefly in the hands of the Police; there are no other preventive establishments. The village headmen are also excise officers, and they occasionally give us a little help. The way it is done is frequently by searching people on the road who are suspected of having opium in their possession and occasionally searching the houses, which is only permitted during the day without a warrant.

6665. The only illegality which can be brought home to them at present is the possession of a quantity of opium beyond a certain amount?—No, any amount so long as they cannot prove that it was bought at a licensed shop.

6666. Is the person compelled to prove that he has bought the opium from a licensed shop if he has only a small quantity?—It is rather difficult to say exactly where the burden of proof lies, but I think if you take the law very literally, every man might be compelled to produce proof that he had bought the opium from a licensed shop. Practically, I think, he is very seldom driven to that. I think the burden of proof is generally put on the prosecutor.

6667. Practically, requiring him to have a license to justify possession is really only simplifying the question of proof?—It is a little more than that. I suggested that it is a great deal, as it means raising the price without putting up the license to auction,—it you could raise part of the price direct to the consumer.

6668. (Chairman.) By making everybody consuming opium pay a license fee?—Yes.

6669. Burman or non-Burman?—Certainly.

6670. He would have to register himself and apply for a license?—Yes; registration in that case would be that the license would be registered.

The witness withdrew.

SURGEON-MAJOR P. W. DALZELL, Civil Surgeon of Bassein, called in and examined.

Surgeon-Major P. W. Dalzell.

6671. (Chairman.) How long have you been in Burma?—Nearly 14 years.

6672. You have served in many districts?—In all the districts of Lower Burma.

6673. Will you give us the conclusions you have come to with regard to the opium habit?—As regards the prevalence of the opium habit, I can only quote actual figures with respect to the jail population; any other evidence must be more or less from general impressions gathered from a variety of sources, and must be taken for what it is worth. The criminal population of the Bassein jail numbers 979, of which three are females and the rest males. The total number of opium consumers among these is 111, which gives a ratio of 11.33 per cent. None of the females are addicted to the opium habit. Out of 886 Lower Burmans, a hundred and seven are opium-eaters or smokers. Out of 53 Upper Burmans only one is addicted to the habit. Of 3 Chinamen in jail only one smokes opium. Of 33 natives of India only two smoke opium. The largest consumer is a Chinaman who smokes Rs. 1-8-0 worth of the drug per day. He has been an opium-smoker for ten years; his age is 24; he must, therefore, have begun at the age of 14 years. His health on admission was recorded as indifferent; weight 106lb. He gets no opium now and is quite well. He says he intends to resume the habit on release. Two days after another Chinaman was admitted, age 32 years; he had eaten opium for 19 years. He began with four annas worth, and has eaten one rupee's worth for 8 years. He was a trader and weighed 127lb, and was in perfect health. Three of the prisoners consumed Re. 1 worth of the drug daily; they practised the habit for 12, 7, and 10 years, respectively: all were in good health. Two weighed more and one less than on admission; three Burmans consumed 12 annas for 10, 7 and 5 years, respectively: they are all in good health and are robust, active men. Nineteen persons consumed 8 annas worth of opium. Of these nine were in good health on admission, eight indifferent, and two bad. They are all in good health now. Four prisoners who consumed 6 annas worth, were all in indifferent health on admission: one in good health now. One of these had practised the habit for 26 years; another 10 years. Of fifty prisoners who consumed 4 annas' worth, seventeen were admitted in good health, twen-

ty-five in indifferent health, and eight in bad health. All are in good health now. Of the rest one consumed 3 annas' worth, twenty-five 2 annas' worth, four 1 anna worth, and one 6 pies worth daily. Of the total 111 consumers only four are in indifferent or bad health now. Of the total number fifty-eight smoked and fifty-three ate it. These figures show that in this jail at present about 11.35 per cent. of the population consume opium. The greatest consumers are the Chinese, the jail ratio being 33 per cent. Next come Lower Burmans of whom 12 per cent. are opium-consumers; then follow natives of India, 6 per cent., and lastly Upper Burmans 2 per cent. These figures bear out the general impression I have formed regarding the opium habit among the various races here. By far the largest consumers are the Chinese. I am inclined to think that at least 75 per cent. use opium, then come in order, however, Lower Burmans, natives of India, and lastly, Upper Burmans. Of course the ratios among the criminal population vary from time to time, 12 per cent. is a low figure for Bassein; it is sometimes as high as 30 per cent. I should put the ratio among the free population at 5 per cent.

6674. (Sir William Roberts.) What do you understand by "free population"?—Population outside the jail.

6675. (Chairman.) Is that free population generally?—Free population amongst the Burmans.

6676. (Sir William Roberts.) Do you mean 5 per cent. of the adults, or 5 per cent. of the total population?—5 per cent. of the adults.

6677. (Chairman.) Adult male population?—Yes; it is almost entirely confined to the males, amongst natives of India the habit varies with the race; those who find their way to jail are of all races, and it is difficult to judge of Indians collectively from the small number under observation. There are very few natives of India in the jails of Burma. I believe the habit to be prevalent among coolies from Madras chiefly, but by them the drug is used only in small quantities. Confirmed opium-eaters are rarely found among them here.

6678. By "confirmed opium-eaters," do you mean opium sots?—I mean men who are physically wrecked, who cannot do their work, who are physically in a bad state of

health. It is chiefly amongst Burmans that any evil effects on their moral and physical condition are observable. Owing to their natural habits of indolence and their proverbial want of self-restraint, the Burman is more apt to run to excess than any other race.

6679. (*Sir William Roberts.*) That remark applies to native of Lower Burma as well as to natives of Upper Burma?—Yes, to the whole of Burma, more especially to Lower Burma, because Lower Burma is more prosperous and more healthy than Upper Burma. I do not know much of Upper Burma.

6680. (*Chairman.*) What is the popular opinion with regard to the habit?—The habit is regarded by the generality of the people as disgraceful, and to call a Burman an opium-eater is equivalent to applying the term drunkard to a European.

6681. Does that apply chiefly to eating or smoking?—It applies to both; but it is only when a man begins to leave off his work and becomes incapacitated that it is observable.

6682. (*Sir William Roberts.*) Is there a religious sentiment connected with this?—I believe that it is prohibited by the laws of Buddha; but I do not know much about Buddhism.

6683. You have not formed any opinion whether that is the reason why it is regarded as disgraceful?—No, it is only when the habit is carried to excess. It is generally associated with vicious life and past crime.

6684. (*Chairman.*) How do you think the habit begins?—The habit is often begun by the victims taking opium to allay some pain or physical distress and is then continued: in other cases it is the result of bad example. There can be no doubt that the opium habit has a degrading effect on the moral and physical nature of the Burman and often leads to the commission of petty crime; but it is a question whether those who indulge in opium would not take to ardent spirits or other drugs if opium were not procurable. I cannot, however, say that the evil effects of opium on the people as a whole are observable. It is indeed a rare sight to see a completely shattered wreck of humanity resulting from the opium habit. If such were common the medical officers would certainly meet with these, for they would lose all their friends and die in the jail or the hospital. As for other races, I cannot say that I have seen any ill-effects resulting from the use of opium in moderate quantities. The drug is taken by them just as alcohol is taken by Europeans, and has much the same effect on the system, as far as the senses are concerned; but it is much less injurious in every sense. I have no experience of the prophylactic virtues of opium against malaria, but I can understand that the inhabitants of malarious tracts find great relief from the many painful complications of that disease by the moderate use of opium. My experience, however, is chiefly confined to Lower Burma, a flourishing and fairly healthy country, and there at all events I do not consider opium necessary to the health or happiness of the people (Arakan perhaps excepted); and I would therefore advocate the restriction of the sale of opium as much as possible; but, unless the same measure be taken with regard to alcohol, I do not think much benefit will accrue from the total prohibition of opium.

6685. You said just now that of 33 natives of India, only two smoked opium?—Yes.

6686. Did none of them eat opium as far as you know,—or do you use the phrase generally?—I think the two natives of India ate opium. The natives of India generally consume it by eating it.

6687. In speaking of the prisoners who consumed 8 annas worth and 6 annas worth and 4 annas worth daily, you mentioned that a great many were in indifferent health when they entered the jail, and that they were in good health when they left?—Yes.

6688. Did you trace their bad health to opium in those cases or not?—It is very difficult to say in the case of a man who comes in in indifferent health that he is an opium-eater or an opium-smoker; it is difficult to say whether the ill-health results from the opium habit, or whether the habit begins owing to his being in ill-health and taking opium to relieve his suffering. I have not the exact figures; but nearly half of the prisoners admitted that they took opium to relieve certain physical symptoms. The commonest is pain in the chest and abdomen, and pain in the stomach, diarrhoea, dysentery, and rheumatic pains. These are the chief causes for which they said they took opium.

6689. Have you treated Chinese out of jail?—Very few. They do not seek European treatment very much.

6690. Have you any knowledge as to what extent opium is used as a medicine by Chinese doctors or by Burmese doctors on the native system?—No; I have not much knowledge of that. I know opium is used both by the Chinese and by the Burmese largely, because it is about the only real sedative they know. It is very largely used by them, especially of course by the Chinese; but I could give no approximate figures.

6691. You say that you would restrict the sale of opium as much as possible: do you think there is any danger of depriving the people from taking it as a domestic medicine if you make it too difficult for them to get?—There would be a loss in one direction and there would be a gain in another. No doubt a large number of people would suffer from the want of it even as a medicine; at the same time if it were entirely prohibited and if smuggling could be put a stop to, then a fairly large number of people would be saved from ruin. I am firmly convinced that if it were prohibited altogether and alcohol obtainable, opium-eaters would take to drinking alcohol; they do it now. A great many opium-eaters consume alcohol.

6692. (*Mr. Mowbray.*) In your opinion is that worse?—I think it is infinitely worse for Burmans. A Burman who takes to alcohol comes to grief very early in his career, and commits violent crime. Opium is responsible for little or no violent crime; but it is responsible for petty crime and theft to a certain extent, because if a man runs out of the means of procuring opium he craves for it and he must commit theft to obtain a means of purchasing it. But when a Burman particularly takes to alcohol, he runs a very short career. He is of a very excitable nature and exhibits great want of self-control. From his cradle upwards a Burman is never taught to control himself: the result is that he runs to excess in a very short time.

6693. (*Sir William Roberts.*) How do you class ganja in this comparison which you are making between opium and alcohol?—The effects of ganja are infinitely worse than those of opium.

6694. You say, "it is indeed a rare sight to see a completely shattered wreck of humanity resulting from the opium habit": have you been able in your experience in jails and hospitals to trace the direct effect of the opium habit as the cause of serious disease and death apart from poverty and other diseases?—No, I cannot say that I can recollect any special morbid conditions due to the opium habit.

6695. What you say seems to infer that the completely shattered wreck of humanity resulted from the opium habit alone?—There are the concomitants. The opium consumer loses his appetite if he takes opium in large quantities; consequently he becomes emaciated and very often diarrhoea is really what does terminate life. It seems to bring on an intractable form of diarrhoea which is generally the ultimate cause of death.

6696. You have the impression that the opium habit alone carried to excess will in that way at length kill?—Yes, provided the opium-eater does not take sufficient nourishing food.

6697. Do you mean from poverty?—From poverty: or he may increase the dose so rapidly as to deprive himself of the power of digesting food. I believe that that is why the Burmans suffer more than any other race. The Burman, as I said before, from his cradle upwards, is not taught to control himself in any way. It is a rich country; the parents do not educate their children; they allow them to do as they please; they grow up in that way and they exhibit very little self-control. A Burman who once takes opium is more prone to run to excess than any other race. He may run on to take Rs. 2 or Rs. 3 worth a day and so quickly that his system will not get accustomed to it. He will not have any appetite, and diarrhoea will set in and a fatal result will ensue. There is really no morbid condition observable on *post-mortem* examination, beyond the attenuated condition of all tissues, loss of fat and all the functions are in abeyance.

6698. You think that the opium habit alone carried to excess may produce at length fatal atrophy?—Yes, fatal atrophy.

6699. That is your impression?—Yes.

6700. (*Mr. Pease.*) What was the social position of this Chinaman you speak of? I see he consumed £54 worth of opium in the year: it was a very expensive habit to him?—I spoke of two Chinamen; one was a trader.

6701. Was his crime in any way connected with his habit of taking opium?—No, not with the habit of taking opium. He was a well-to-do man—in fact both of them were well-to-do men. The one man had eaten opium for 19 years. He

Surgeon-Major P. W. Datzell.

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had eaten one rupee's worth for eight years; he weighed 127lb, and was in perfect health as far as I could make out.

6702. What proportion of the prisoners who come into the jail do you put down as in indifferent or bad health. In those you have given us, I see you have put down 32 as being in good health as against 48 bad and indifferent amongst the opium consumers?—When a prisoner is admitted he is carefully examined and he is put down "good," "bad," or "indifferent," as the case may be. It is generally customary to put down an opium-eater as being in indifferent health.

6703. I was asking what proportion are put down as "indifferent" or "bad" health of the total number of prisoners who entered the jail?—I am afraid I have not got that figure here.

6704. Would it be about the same proportion as the opium-eaters?—No, much larger; the proportion of opium-eaters who are recorded as being in indifferent health would be much larger than the proportion of ordinary prisoners. I am speaking of Burmans now.

6705. You say the habit is generally regarded as disgraceful, does that apply to the Chinese as well as to the Burmese?—No, it does not, because Chinamen show no ill effects from it.

6706. I was only asking what the feeling was?—It is not considered disgraceful.

6707. Do you anticipate that the checking of the supply of opium would lead to the consumption of ardent spirits?—Yes.

6708. Have you any evidence on that point: is there any consumption of ardent spirits in Upper Burma where opium has always been prohibited?—I have no experience of Upper Burma; I have only been stationed there a few months. But I know in Lower Burma a considerable amount of alcohol is at present consumed by the Burmans; and I know that if a Burman were deprived of opium he would certainly want some sort of stimulant; he would take alcohol if he could get it.

6709. I gather it is your view that there is need for legislation for the reduction and prevention of the consumption of alcohol?—I think it would be necessary if we prohibit opium to prohibit alcohol also.

6710. Do you not think it is necessary at the present time?—I think it would be a great benefit to prohibit alcohol.

6711. You do not think the provisions under the new rules, which were sent out on the 23rd November, meet the requirements of the people for obtaining opium for medicinal purposes: any person may possess for medical purposes limited quantities of opium, poppy heads, and medical preparations of opium, which he has bought from medical practitioners, pharmacists, and doctors: do you not think that even if the licensed houses were closed, as proposed, there would be plenty of opportunities for obtaining what was required for medical purposes with so wide a range of persons who are allowed to supply it?—Yes; if smoking could be prohibited, I think those rules would meet the case.

6712. That hardly comes in appropriately there, because the suggestion was that they might not be able to obtain opium for medical purposes; but here provision is made and the doctors would be at liberty to supply them: do you think that would meet the case for medical purposes?—Yes, for medical purposes I think it would.

The witness withdrew.

Mr. G. L. WEIDEMANN called in and examined.

Mr. G. L. Weidemann.

6721. (Chairman.) I believe you are Officiating Commissioner, Irrawaddy Division?—Yes.

6722. How long have you been in the service in Burma?—23 years.

6723. I suppose you have served in all parts of Burma?—Very nearly all parts.

6724. Principally in what division?—I think on the whole, principally in the Irrawaddy Division, but I have also spent about 6 years in the Tenasserim Division.

6725. I believe your work has been chiefly district work?—Yes, entirely district work.

6726. Who was Chief Commissioner when you first arrived?—General Fytche; he succeeded Sir Arthur Playre direct.

6713. (Mr. Mowbray.) Do not you think it might meet the requirements of something more than medical purposes? Do not you think that there is some risk of some of these native practitioners becoming in fact vendors of opium for all purposes, if all other legitimate sources were stopped?—Not if proper safeguards were maintained.

6714. Do you think it would be possible to take sufficient safeguards to prevent native practitioners from dealing in opium?—Although the number of opium shops has been greatly reduced, the consumption of opium is not much reduced. Opium could be had in any village in Burma in spite of all legislation. I know that for a fact. The matter comes before me daily in my business. All prohibited and smuggled opium is sent to me for examination; and I do not exaggerate when I say that three days in the week I get parcels of opium varying from several pounds down to a few ounces to report upon. Of course other officers would be able to give evidence on that point.

6715. You say you do not consider opium necessary to the health or happiness of the people. I understand you to be speaking of the Burman people?—Yes, the people of the country.

6716. (Chairman.) As a stimulant?—As a stimulant. The people of Burma are well-to-do; the country is fairly healthy, and they do not require any stimulant of that kind.

6717. (Mr. Mowbray.) You were not referring to non-Burmans?—No; I was talking of the people in the country, the people who inhabit Lower Burma only; not natives of India, or the Chinese.

6718. (Sir William Roberts.) Do you adhere to this statement which you have made, "I cannot, however, say that the evil effects of opium on the people as a whole are observable."?—I have lived in this country for nearly 14 years; I have travelled all over it from north to south three times; I have been in every town in Burma and lived amongst the people and have been in the villages, and I say that one might go through the country from end to end and not observe any evil effects from opium; it does not force itself upon your attention as the consumption of alcohol does in England. You could not go about day and night throughout the cities of England for 14 years without having it forcibly brought to your notice by seeing drunken men and women. In a village here and there you may see a man rather emaciated-looking, with his hair cut short and dirty; you may be sure that he is an opium-eater. That is one of the wrecks you rarely see, but you see him now and then. He is pointed out and you are told that he is a *beinsa*, an opium-eater; he is called the village scamp.

6719. (Chairman.) Is he a village scamp from the fact of eating opium alone, or is he a village scamp anyhow?—Some begin by taking opium on account of ill-health and others cause ill-health by taking opium. If you were to ask a Burman, "why do you take to opium?" He would say, "I was foolish. I met some fellows at the *puè* and they said 'Let us smoke opium'; I did so and I began in that way." About one-half I should say will admit that they began the habit through foolishness.

6720. (Mr. Pease.) And then found it difficult to break off?—They found it pleasing, as boys smoke tobacco at home. Those are the cases that turn out worst. Those who take opium in more advanced life on account of some sickness or pain are not so prone to carry the habit to excess. I think the most confirmed opium-eaters probably die before they are forty, those who do really become opium wrecks just the same as alcohol drunkards. The men become addicted to the use of opium and they do not work; they simply loaf about and get opium in any way they can.

6727. Who succeeded General Fytche?—Sir Ashley Eden.

6728. I should like to know what your opinion is as to the opium habit being prevalent among the Chinese?—I think there is a considerable amount of consumption of opium among them. It is difficult to get the precise amount, because the Chinese themselves are very largely interested in the opium business and in the opium traffic. I am not personally acquainted with their language and it is very difficult to get from them any reliable evidence upon the subject. They are of a very secretive disposition. I find it very difficult to procure accurate information on the point. Those who are in the best position to know are the most reluctant to speak,—I mean those who are intimately connected with the opium traffic. The majority state that about one-third or even less of the whole Chinese population consume opium. On the other hand, one highly intelligent

person states that two-thirds consume and that one-half consume regularly. According to the last census the total Chinese population of Passein town, where opium is readily procurable, is 667.

6729. (*Sir William Roberts.*) Do you mean the male population?—Yes, there are very few females.

6730. (*Chairman.*) Does that convey your general opinion about the Chinese population in other towns?—Yes; I think what applies to Bassein would apply to most large towns in this Province. It is a sea-port, and it is a place where there are a considerable number of wealthy Chinese merchants.

6731. Are there any poor Chinese?—There are some poor Chinese; I think it is the poorer classes that consume most, or possibly it may be that the habit of consuming opium has tended to make them poor. I find that even the Chinese connected with the opium farm are not smokers. The headmen do not smoke themselves. My opinion is that the habit of smoking opium, as far as the Chinese are concerned, is confined to the middle and lower classes.

6732. You think the best men avoid it?—I think the best men avoid it.

6733. Generally speaking the Chinese are an active and hard-working people, I believe?—Yes; very.

6734. Will you tell us what you think is the effect on the physical condition of the Chinese as far as you have seen?—The effect on the physical condition depends a great deal upon the amount consumed, and the regularity of the supply. A certain person who is probably the greatest consumer in Bassein is over sixty years of age, and he is able to go about his business. He told me himself that he consumed two tolas of opium every day.

6735. (*Sir William Roberts.*) By smoking?—Yes. But if he were deprived wholly of opium for a single day, the effects would be undoubtedly very serious, and he confesses that a continuous deprivation of the drug would put a speedy end to his life. I am scarcely prepared to state the exact point of consumption which must be reached before total deprivation becomes dangerous. The conclusion, however, to which I have come is that whether the consumption of opium shortens life or not (a medical question into which I am not prepared to enter) the effect of sudden deprivation after a certain point of consumption is reached is certainly dangerous.

6736. (*Chairman.*) What observations have you to make as to the effect of the habit on the moral condition of the Chinese?—Moderate consumption appears to have no bad effect on the moral or physical condition of the Chinese. Immoderate consumption undoubtedly unfits a man for steady application and leads to habits of gambling, that is, to the ownership and keeping of gambling dens, and also in this country to the seeking of illicit profits by retailing opium. It is my experience that even immoderate consumption among Chinese rarely, if ever, leads to the breach of any law comprised within the covers of the Indian Penal Code. I am not sufficiently intimate with Chinese habits of life to state whether it has a prejudicial effect on their domestic virtues.

6737. You say that immoderate consumption leads to habits of gambling and the ownership of gambling dens: how do you think it leads to that?—The keeping of gambling dens is a source of profit; and if a man is very much demoralized by smoking opium and very much weakened, the habit will take up a great deal of his time. He would have to smoke regularly at certain times of the day. His general condition would become deteriorated, and he would then take to easy forms of getting money. I do not think there can be any doubt about that. Some of the opium-smokers are also largely employed by the Opium Farmers for retailing opium.

6738. For retailing opium in the country?—Yes.

6739. At a distance from the opium shops?—Yes.

6740. With regard to the natives of India who are to be found in Burma, what do you think the proportion of consumers amongst them is?—Whatever may be the case with regard to ganja and spirituous liquors, the consumption of opium is so rare as to be of light import both among Mahomedans and Hindus from all provinces of India except the coolies (chiefly mill-hands) known as Coringhis. Of these about half consume opium, but by swallowing in small quantities, not by smoking which they cannot afford.

6741. I suppose the Coringhis are the most numerous section of the Indian population here?—They are migratory. They come over for the working season to the mills and then go away to their homes.

6742. (*Mr. Mowbray.*) What part of India do they come from?—From the Madras coast.

6743. (*Chairman.*) What is the effect of the habit upon the physical condition of these opium-eating Madrasis?—Excessive consumption is almost unknown; and so long as supplies of opium are kept up there appears to be little difference between consumers and non-consumers. I am speaking chiefly of the Coringhis who are regular eaters. It is, however, the case that some consume more than others, and on these a sudden deprivation of the drug from stoppage of wages or other causes works prejudicially. It brings on dysentery, and unless aid and nourishing food are at hand, the victim becomes emaciated, and among such persons deaths are not infrequent. As to the precise effect, however, of opium-smoking in undermining the constitution in such cases, it is difficult to speak. Ill-health and loss of wages among the labouring classes would naturally lead to fatal results in many cases without bringing in opium as a predisposing cause.

6744. What have you to say as to the effect on the moral condition of these Indian opium-eaters?—The comparatively moderate use of opium among natives of India is not known to me to have any had results on their moral character.

6745. You say that as a man having experience of the district?—Yes, having the experience of a District Magistrate.

6746. You have had a long experience of service in Burma: is it not true that up to Sir Arthur Phayre's time, the policy of the Burmese Government was very strongly to suppress the extension of opium among the people in Burma; was it not the policy to prohibit the establishment of opium shops and liquor shops everywhere?—I think it was. I cannot of course speak from my own personal knowledge, but from what I have always heard. I think it was the tradition to prohibit opium as much as possible.

6747. In whose time did any change occur in the policy?—I imagine it came in with our occupation more or less. I think it has been gradual. I do not know that there was any marked change in our policy with regard to opium. As far as I know it has been continuous; it has been the same all through.

6748. (*Mr. Mowbray.*) How would you describe that continuous policy?—I think the object of the British Government was to substitute duty-paid opium for opium that had not paid duty, and which came from Yunnan. I think there is no doubt that in Burmese times Yunnan opium did filter through the country. It was the part of the Burmese Kings to suppress opium as much as possible; but it did filter through the country, and I think there can be no doubt that there were opium-smokers in Burma when we took the country. I think the policy of the British Government was, finding opium and finding opium consumers, to substitute opium that had paid duty and which they could regulate, for opium that had paid no duty, and the consumption and importation of which they could not regulate.

6749. (*Chairman.*) You think the policy has been continuous all along: you are not aware of any change?—As far as I know there has been no change of policy. I think that was the root idea all through,—to get the maximum of revenue with the minimum of consumption.

6750. (*Mr. Mowbray.*) I do not know how far you would like to express an opinion on the restrictions and the general prohibition of the possession of opium under the new rules?—I think it is a step in the right direction, and for this reason, I think, as I was saying, the policy of the Government has been the same as long as I have been aware of it, but that gradually they did more than replace Yunnan opium by duty-paid opium. I think statistics show that the amount of opium consumed in the country has increased faster than the population. It is impossible for me to say the exact point at which duty-paid opium drove out Yunnan opium. I think Yunnan opium is not seen in the country now to any extent. When I first came into the country, Yunnan opium was more or less common.

6751. You are speaking of Lower Burma?—Yes, of Lower Burma.

6752. What is your opinion with regard to the exception of the non-Burman population?—My opinion is that the policy of the Government is the right one in making exceptions, provided the amount of opium which is allowed to the non-Burmans is restricted. If it is not restricted I think then that there will be a temptation for the non-Burmans to sell illicitly what they did not require for their own use.

6753. I see in a Despatch in 1886, when you were Deputy Commissioner of Shwegyin, you were then in favour

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11 Dec. 1893. 6754. Are you of the same opinion still?—I am.

6755. I notice at that time you suggested the establishment of a special Government agency in order to conduct sales in the case of foreign residents?—Yes.

6756. Are you still in favour of a system of that kind?—I think it ought to be tried. It may be more or less difficult to work it satisfactorily; but I am of opinion that the present method of putting up opium farms for sale really is a temptation to smuggling. It is impossible for the Government to look after the shops and to supervise them in such a way that the opium does not filter out from the shops in the surrounding population. I will not say that it is impossible, because several schemes have been tried, or rather have been suggested, but apparently they have all been abandoned. None of them have come to anything. I think therefore the only way for the Government to keep a watch on the opium is to distribute it itself.

6757. Would you make that recommendation universal in substitution of the present system?—I think I would with regard to opium. My reason for saying that is because I think the present system is radically wrong.

6758. (*Chairman.*) Which system do you mean,—the new system that is going to be introduced?—If the Government take the sale and distribution of opium into its own hands, it will be an entirely new system.

6759. When you say you think the new system is entirely wrong, are you alluding to the new system which will come into force in January?—I am alluding to our present system of sales.

6760. (*Mr. Mowbray.*) I rather understood from you that you are speaking of the licensing system,—not of the system as to who should obtain the opium but the system of distribution,—how it should be distributed?—Just so, I think the present system of putting up licenses to auction and then selling the opium to the licensees and allowing them to distribute it is radically wrong.

6761. Why?—Because I think there is an immense temptation for these Chinese to make money by selling as much opium as they possibly can: they have agencies everywhere for distributing the opium.

6762. (*Mr. Pease.*) You also infer that they purchase illicit opium for sale?—I do not think they purchase illicit opium in this sense; the word "contraband" can be used in two senses,—I am speaking with regard to Yunnan opium. It is contraband opium in the sense that it has never paid any duty; but British opium is not contraband in the sense that it has not paid duty; it is only contraband when a man is found in possession of more than three tolas. I think that makes a great difference. The tendency has been to increase the number of shops, because if a shop was instituted at the head-quarters of a district like Bassein, under the system which has all along been pursued, it would be for the lessee's interest to distribute opium over as wide an area as possible. If a large amount of English opium was found at the head-quarters of a sub-division, the Government would then see that opium is clearly very largely consumed,—contraband opium; not contraband in the sense of its being Yunnan opium, but simply because it is over three tolas; therefore it would be a good thing to set up another shop, because evidently the consumption of opium wants regulating.

6763. (*Chairman.*) That is all old history, because during the last 10 or 12 years the tendency has been the other way,—to restrict?—Yes.

6764. (*Mr. Mowbray.*) There has been no increase in the number of shops since the last five years?—Restriction in the number of shops has not gone hand in hand with the restriction of the opium which is sold to the lessees.

6765. If opium is sold by Government, it would have to be sold at a very high price?—I think the higher the price is, the less the consumption.

6766. Would it not follow that if the Government sold the opium itself, it would be bound to sell it at a high price?—I do not think it necessarily follows that it would, for this reason, that at present the person who buys a shop has to pay a high price for the license itself. Then he buys the opium at a certain price from the Government; he then has to retail it in such a way as to get a profit to cover, not only the price he has paid for the opium, but the price he has paid for the shop; and also, as matters go now, he has to pay for an agency for distributing it illicitly. There is no doubt that opium is largely distributed. He has to pay all these persons, and then if these persons are caught (they are very often wretched Chinese with no money of their own), he has to pay their fines; he has to make a profit besides.

6767. All which goes to prove that Government could afford to sell the opium a great deal cheaper than the licensed shops could sell it?—Yes. I do not know of any counterbalancing argument the other way.

6768. But do you think Government, if it sold opium directly could sell it at a lower price? Would it not be at once accused of stimulating the consumption of opium?—I think that might be so. I meant more about the necessity for selling it at a high price to make a profit.

6769. I am not considering the question of profit; I am looking at it as a practical question. Would it not be necessary that Government should sell it at a high price?—I think it would.

6770. Would not that lead to as great an opening in the illicit trade for opium as you have at present?—If the Government strictly confined the importation of opium to a certain amount and then sold through a trustworthy agency and at a high price, I think it ought to go a long way towards restricting the consumption. It would be more difficult to get opium illicitly in that way.

6771. Have you ever considered another suggestion, which I see has been made by some people, *viz.*, that you might have the facilities for consumption by non-Burmans limited to certain places?—I have never considered that, but I think they ought to be limited to certain places.

6772. Is it the case that the Chinese population is concentrated in a comparatively small number of places?—Yes. I think there are large rural tracts where there are no Chinese; they wander about as hawkers and traders in boats; there are several fairly large villages without any Chinese population at all; but directly a village gets beyond a certain size it has a certain number of Chinese residents.

6773. You have not thought out the question of the possibility of limiting the supply to non-Burmans in places where there is a large Chinese population?—I certainly think that it ought to be limited to what a man may be expected to consume,—the average consumption of that population. What I mean is this: we found that some Chinese came to register themselves as opium-smokers who were not, or at least strongly suspected to be, opium-consumers at all. They put down their names as being consumers of really a large quantity of opium; and that gave rise to the suspicion that they desired to register themselves as opium consumers, in order that they might get the opium to retail.

6774. Is there any necessity at all for a Chinaman to register himself now?—There is not any necessity now. This was when the first orders were issued.

6775. Was it partly in consequence of that that the rules were changed?—I am not prepared to say. I cannot remember that that point was brought into prominence in my reports from my division.

6776. (*Sir William Roberts.*) I see you mention your experience with regard to both the Chinese and the natives of India, but you do not say anything about the Burman population?—I was not asked to give evidence about Burmans.

6777. Have you anything you would like to say with regard to the effect of the opium habit on the Burman population?—I agree with the majority of officials in this country. I think that it has a bad effect upon the Burmans.

6778. Both physically and morally?—Yes, both physically and morally; but I think, perhaps, morally more than physically.

6779. (*Chairman.*) Do you not think that the jealousy of smugglers or illicit consumers felt by the licensed vendors who have paid a high price for the monopoly of retail sales in certain districts, is a very valuable assistance to the District officer in checking smuggling?—No, I cannot say that it is. I think that it would, if there were a strong party among the Chinese who wished to sell Yunnan opium that had paid no duty and, therefore, could afford to sell it cheaper; but I think we have driven Yunnan opium out of Lower Burma, and now the different license-holders at different places unite to push their opium.

6780. But is it we or those men who hold the licenses, these monopolists, who have driven out Yunnan opium?—Both. We have done it through them.

6781. If you get rid of those licensed vendors, and rely only on sales by direct official agency, you lose their assistance against smuggling, do you not?—Yes, we certainly do.

6782. Do not you think that under those circumstances Yunnan opium and other opium will come in?—That is a very difficult question to answer. I think there would be a decided tendency for it to come in, if it were not watched.

6783. With nothing but our establishment to rely upon [I do not suppose we should get much help from the

people of the country] do you think we should be able to keep Yunnan and Straits Settlements opium out?—There would be that difficulty.

6784. There being no inducement to the vendors to stop illicit trade, do you think the disadvantages to the population would be greater than those which the population suffers from the temptation to the present vendors to push their trade in their own pecuniary interest?—The new experiment is so entirely novel that I think it is difficult to state what its exact effects will be; but I think the present system of having licensed firms has tended to put money not only into the pockets of the licensees, but it has also assisted the Government revenue. It has always been a very easy system to work. The substitution of Government agency, and the restriction of the amount of opium sold, I think, will be a very difficult matter to work satisfactorily. The policy is so new and so untried that I am quite unable to say what its ultimate effects will be. Whether it would be possible to keep out Yunnan opium, and at the same time to restrict the sale of Government opium, and prevent it spreading, is a very difficult question to answer.

6785. In the new system, which is the system we want to criticise, we have a few retail vendors who will obtain their licenses, but the amount of opium they will get and

The witness withdrew.

SURGEON-CAPTAIN DAVIS called in and examined.

6789. (*Chairman.*) I believe you are the Superintendent of the Rangoon Jail?—Yes.

6790. How many years have you served?—Eleven years.

6791. How long have you served in Burma?—A little over eight years since 1885.

6792. In what districts?—Up to 1888 in Upper Burma; after that in Rangoon itself.

6793. In Upper Burma you were only about a year or so?—From 1885 to 1888, three years.

6794. Were you in civil employ in Upper Burma?—Partly civil and partly military employ.

6795. What experience have you as to the effect of opium upon Burmans?—My experience is entirely limited to the criminal population which I have seen admitted to the jail.

6796. What is your opinion about them?—Comparing Burmans with Chinamen they bear the influence of the opium habit much worse. The Burman who consumes four annas worth of opium daily as a rule shows it more than a Chinaman who smokes the same amount. I am only speaking of a comparison of the two classes I have seen.

6797. How do you discover when a man has smoked opium?—I ask him before the window.

6798. As a rule do you think they always confess it?—Yes, I think so.

6799. What is the system; is the opium stopped?—Yes, it is stopped. My orders are that men are not to have opium; but a certain illicit traffic takes place, though but it can only be to a very limited extent.

6800. In cases where the opium habit is thoroughly established to an immoderate extent, do you stop it at once?—A man is watched for a little bit, and if he seems out of sorts and if the diarrhoea gets excessive he is sent into hospital and kept under observation; but, unless a man really shows symptoms of serious illness, the opium is withheld from him. About a month or six weeks after his admission he appears to turn the corner, I do not say in every case, but in a great number of cases, and he begins to gain weight.

6801. Do you think they go through very great suffering?—I think so, when they first come in. Some do and some do not. It is only those who suffer much that come up and complain and go to the hospital.

6802. Have you in your experiences known a man to die where you thought the cause of death was the opium habit?—I never saw any of them die directly from the opium habit.

6803. What did they die from?—From inter-current diseases. A man addicted to the opium habit would become below par and is liable to attacks of inter-current diseases. If he is liable to attacks of malaria or dysentery, he would very probably get an attack of it in jail, and he might die of it. I have never seen a man die absolutely from opium alone.

be able to obtain from Government will be a certain small limited amount calculated and based upon an estimate of the requirements of certain certificated Burmans, and a certain number of reputed Chinese and Madras opium-eaters and smokers so that they will not be able to push their sale in the way they formerly did—not, at any rate, with Government opium?—No. I was not aware that Government had made up its mind how it would sell.

6786. It has made up its mind as a rule to sell the licenses by auction. In certain places where the demand is very small it will dispense opium through the treasury, and in places where the demand is comparatively large, the sale will be by licensed vendors who have bought their licenses at auction sales. Do your objections to auction sales apply equally to a system like that where the amount of opium which the vendor can get from Government is a small and limited amount?—I have no objection in that case to the system of auction sales. I do not think there would be very much inducement to these persons to buy.

6787. There will not be much competition?—I should say not.

6788. Unless they think that they can use a large amount of illicit opium?—Unless they saw their way to it, I do not quite know whether they would or whether they would not.

6804. (*Sir William Roberts.*) Of course you exclude suicides?—I have never had any suicides.

6805. (*Chairman.*) I believe there are very few Chinese in the jails?—Very few, comparatively speaking.

6806. Do the Chinese and the Burmese smoke the same drug?—From inquiries I have made it appears that Chinamen smoke a purer drug.

6807. Have you any experience of the effect of opium upon the Natives of India?—No. My experience is very limited. I cannot say much about them.

6808. Have you, of your own experience, ever seen people who could be described as physically wrecked by the use of opium?—I think I have.

6809. In what places?—I have seen one or two men brought into jail. In many of these cases I think probably there was a combination of opium and other diseases as well. It is not an uncommon thing for Burmans and sometimes for Chinamen also to take opium to allay pains of some constitutional disease, such as syphilis. Of course the two combined make a man a perfect wreck.

6810. In India, and in most Oriental countries, doctors are very liable to be asked by Natives for medicine for aphrodisiac purposes: have you ever heard of that?—I have never experienced that.

6811. Have you ever heard that opium is used as an aphrodisiac in this country of Burma?—I cannot say. My knowledge is only hearsay evidence. I have heard that impotence sometimes occurs in the case of opium-eaters and opium-smokers who are given to sexual excess. That, however, is only hearsay.

6812. (*Sir William Roberts.*) As I understand your experience is almost entirely confined to the jail?—Yes, to criminals.

6813. To the jail; and, I suppose, to the hospital in the jail?—Yes.

6814. You said just now that you thought that the opium habit rendered people more liable to inter-current disorders?—I think that is, perhaps, more than I intended to say. If I did say so, I only referred to it with reference to people dying in jail who are opium-eaters, and who eat opium to excess; but taking those who consume smaller doses of opium, say two annas or four annas worth, I do not think there is a very large proportion of them who come into hospital.

6815. Then you scarcely adhere to the statement that opium predisposes to disease?—I think it does.

6816. Have you anything besides an impression with regard to that point?—All I know is from the patients I have seen in the jail itself.

6817. Do you mean that opium-eaters in excess coming into jail are more liable than the rest to take some disease that might happen to be prevalent in the jail?—I think they would be. I think opium-eaters in excess, as a rule, are admitted into the hospital very soon after admission into

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Surgeon-Captain Davis.

*Surgeon-
Captain
Davis.*

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jail; that is, during the probationary period while they are recovering from the stoppage of the drug. When they are in that weakened condition before they have quite turned the corner, they are far more liable to inter-current diseases than the ordinary prisoner; but when they have turned that corner and begin to gain weight, I think they take their position among the ordinary healthy class of prisoners.

6818. I have no doubt you have seen some very extraordinary cases of the opium habit amongst the prisoners?—I came across one extreme case. I took his own statement. The man I refer to was a Chinaman, who said that he smoked $3\frac{1}{2}$ tolas of opium a day. He was a very fat man. On the other hand, I have seen Chinamen who have smoked only a rupee's worth of opium a day, and who showed effects very badly.

6819. Have you seen those cases recover after three or four weeks?—Yes.

6820. I presume you regard that as a sign that they could not be suffering from organic disease? I cannot say that I have ever met with any organic disease which I could put down to opium alone.

6821. I suppose you have seen the effects of alcohol likewise in the jail?—We do not see the effect of alcohol amongst Burmans here; we very seldom come across it. It is nothing like what it is at home.

6822. I think it might be interesting if this table were supplemented by some additional information? The second table means, I presume, the percentage of each class of

population who are opium-eaters?—The percentages given from 1889 down to 1893 are percentages of opium-eaters admitted into jail taken on the total admissions of that race into the jail for that year.

6823. One would like to know, seeing that Chinamen are by far the most common consumers of opium amongst the people that you have had in jail, whether they also enter the jail in larger proportion than other nationalities?—If we had the Census return for Rangoon, we could make that out at once.

6824. As I understand a large number of the prisoners among the Chinese are in jail for offences against the Opium Act?—Out of 32 in jail at present 13 are in under the Opium Act. I have not made it out for the last four or five years, but if you wish it I could do so.

6825. What year are you referring to now?—I am referring to the Chinese opium-eaters who were in jail during the present year. There are 32 of them, and 13 of them are in jail under the Opium Act.

6826. (*Mr. Mowbray.*) I understand the figures here give the total number of Chinese in jail?—The total number of admissions into jail for that year. The admissions into jail would have some proportion to the population.

6827. But the number of Chinese admitted is very small is it not smaller than the proportion of Burmans?—I have never worked the proportion out. I do not know what the proportions are in Rangoon of the Chinese to the Burmans. We could get it from the Census if we had the Census Returns.

The witness withdrew.

CAPTAIN G. R. MACMULLEN called in and examined.

*Captain
G. R.
MacMullen*

6828. (*Chairman.*) I believe you are Deputy Inspector General of Military Police?—Yes.

6829. How long have you served in Burma?—I have been in Burma about 4 years.

6830. Where did you serve before that?—Mostly in the Punjab.

6831. With a Punjab Regiment?—With a Frontier Force Regiment.

6832. Give us your general opinion which you have formed about the opium habit, particularly with reference to the Police under you in Burma, and give us also your experience in your own regiment.—I have served with races of India (the same as are enlisted for the Burma Military Police) for over 13 years. Opium is most freely used, eaten more or less by all such races, and also smoked in addition by those races whose caste allows of such. I use the word "freely" in the sense that a large proportion—and I am informed, and from personal knowledge can confirm it—one-third of all the men now serving in the Burma Military Police use the drug, but it is used in moderation and the abuse is *very much* the exception. In addition to the opium that is consumed by men in perfect health, a very large quantity is used as medicine, and, I believe, with excellent effect, and saves numbers of lives. Say a member of a family has looseness of the bowels; they may not be near a dispensary, or the patient may be a female and the family does not wish her to see a doctor; an opium pill is at once given, and very likely an attack of cholera, or some other disease, is avoided. I am assured this is the common everyday custom in every village, and that the people thoroughly and rightly believe in the virtue of opium as a medicine. Of all the races I have served with, the "Sikhs" are by far the largest consumers. I think it is generally admitted that the Sikhs are still, perhaps, one of the finest physically, if not the finest, of all the races of India; and if the race has deteriorated at all, it is the advance of civilization and patent leather shoes that has done it, not opium. I have served 10 years with the 6th Punjab Infantry, Punjab Frontier Force. In that regiment there are two companies of Sikhs, who I believe to be a man consume opium, and they are perhaps the two finest companies in the regiment. I have, on the different occasions my regiment has been warned for service, attended the Medical Officer's inspection, and there were fewer men cast in these two companies than in any other. A few, but a very few indeed, were not allowed to go on service because they had injured their constitution by the *abuse* of the drug (*i. e.*, excessive use of it). I have also been informed by Medical Officers of the regiment that although it was likely these two companies might break down on service if their opium was stopped, yet if they got it in moderation, they would stand more hardship, and

go through more than non-consumers; and I will further say this, in the hard work done by the military police in Upper Burma in the early days, Sikhs stood the hardships and malaria perhaps the best of all the races, and I know most of the Sikhs in my Military Police Battalion did take opium in moderation because at one time, at the request of the men, I got it and issued it myself.

6833. Have you seen any cases in hospital from the excessive use of opium?—Yes; I have seen some cases; at least the medical officer has told me that it was from excessive use. There were, however, very few cases.

6834. Among the Sikhs who were opium consumers in your own regiment and in the Burma Police, have you seen any appearance of detrimental effects upon the morals of the men?—No; I do not think so,—not in the least.

6835. Do you not think they might be led to steal?—Yes, they might do that, if they had to get it and could not get it otherwise.

6836. What do you think about the effect in some way or other of prohibiting and stopping the use of opium?—I believe men would go in for it. If they did not get opium they would go in for ganja or some extract of hemp or perhaps cheap liquor, which can be got anywhere in India now. The effects would be much worse.

6837. Is not the term 'affimi' used as a term of disgrace and abuse?—It comes from the word 'affim,' which means opium.

6838. What does that convey?—I do not know that. I have not heard the term generally used.

6839. Have you had sufficient experience to give an opinion upon the effect of opium upon Burmans?—No.

6840. You have not been long enough in the service?—No; I have only had four years' service in Burma.

6841. (*Sir William Roberts.*) Is the Burma Military Police recruited entirely from the natives of India?—Yes, except the Karen Battalion. They are now enlisting Karens, but that is a very small proportion.

6842. There are no Native Burmans in the Military Police?—There are a few Karens, but no Burmans.

6843. (*Mr. Pease.*) Do you think that the fine physical condition of the Sikhs is in any way attributable to their consumption of opium?—No, I do not think so.

6844. Do you think that the Sikhs who do not consume opium are in any way inferior to those who do?—I do not think opium has affected the race at all.

6845. Do you not think that there is a serious danger from a military point of view in having your men dependent upon having a drug always present in the Commissariat?—

I am not a medical man, and I cannot say if they can stop it or not. I am not in a position to say that.

6846. But, as a military man, do you not think that it is a bad thing to have a body of men entirely dependent upon having a drug?—I do not think I have said that they were entirely dependent upon it.

6847. You say, "I have also been informed by medical officers of the regiment that it was likely these two companies might break down on service if their opium was stopped?"—These men were used to it. That is what the medical officer told me—that he considered the men who were used to it if it were stopped might break down.

6848. Do not you think that it is a great disadvantage to have a body of soldiers who are dependent upon their opium in order to be able to go through the work they have to do?—I have been told by doctors, and it is my own opinion, that men, if accustomed to it, if it was stopped, might break down.

6849. You see the disadvantage of such a position?—If they get it they are nothing the worse for it, and most probably they might be the better for it.

6850. You compare two companies with their fellows, do you suppose that these two companies were greater consumers of opium than the other companies of the Punjab Infantry?—I know these two companies did consume more opium.

6851. (*Chairman.*) The other companies were men of other races I presume?—Men of other races in the regiment. We had Indians, Punjabis, Mahomedans, Dogras, and Sikhs. That is what we were composed of.

The witness withdrew.

Mr. F. BRADLEY called in and examined.

6858. (*Chairman.*) I believe you are an Apothecary and late Civil Surgeon, Northern Shan States. Will you tell us what opportunities you have had of seeing the extent of opium consumption in the Northern Shan States?—My opportunities of seeing the extent of opium consumption among the Shans of the Northern Shan States have been great. I was four years in the Northern Shan States and accompanied Messrs. Scott and Saunders in their tours through the Shan States. I was also out with Captain Daly, and have visited a very large number of the villages of the Northern Shan States. I have been to Kokang, the principal centre of the opium production of the Northern Shan States where opium is largely grown and can be purchased at prices ranging from Rs. 6 to Rs. 10 a viss (3·65 lb). So far as I know all the men in Kokang and the adjoining Shan States after reaching 15 or 16 years of age consume opium. This is more especially the case in Kokang. They both smoke and eat it, as a rule, a little in the morning and a little in the evening. So far as I could see the opium appeared to have no evil effect upon them. They struck me as being a particularly strong and healthy class of men. Mr. Scott and I both used to remark on this. Their children are certainly very fine specimens. All the men in the State, who have to do hard work, such as pedlars and others who carry about heavy loads, consume opium habitually. They cannot get through their work without it.

6859. Are these people you are talking about Shans?—Shans and Chinamen.

6860. I believe the Chinese come in from Yunnan?—Yes.

6861. I suppose they are emigrants from Yunnan?—They have been settled in these States for centuries past. I was in charge of the Lashio hospital for four years. During those four years I cannot remember a single case in which I could trace the cause of the patient's complaint to the evil effects of opium. The only people who ever carried the consumption of opium to excess were the immediate followers of the Sawhwas who led an idle life. The ordinary people never consumed it to excess. I think the people in that part of the country could not do without opium. I have occasionally taken opium myself when I have come in tired from a long day's march. I felt all the better for it, a few whiffs gave me immediate relief. In half an hour my appetite returned and the sense of fatigue appeared to have wholly disappeared. Next morning one is perfectly well and there is no sense of craving subsequently. Mr. Scott and I frequently discussed the matter of opium consumption. It was the time when the question was being largely discussed at home in England, and living as I did in the centre of the opium country I took a good deal of interest in the matter generally. I have never heard of any case in the Northern Shan States where opium has had a marked effect on the morals of a consumer and

6852. (*Mr. Pease.*) Is it your experience that these men could go on from year to year without increasing the quantity, or that there was a tendency to increase the quantity to produce the desired effect?—As far as I know I do not know that there is a tendency to increase the quantity. That would be more a thing for the medical officer to answer.

6853. You say, "A few were not allowed to go on service because they had injured their constitution by the abuse of the drug:"—those were men who had increased the quantity?—I do not think, taken in moderation, it does injure the constitution.

6854. But there were men in the regiment who were unable to go on service?—Yes, when the men were inspected for service I have seen the medical officer casting one or two men. When I asked why these men were cast, the medical officer on one or two occasions said that the men were excessive opium-eaters.

6855. (*Mr. Mowbray.*) I suppose a medical officer might cast other men in other companies for other faults?—Yes, for other reasons. I learnt this from speaking generally to the medical officer, and asking why the men were being cast. He said the men were excessive opium-eaters.

6856. Are you quite satisfied with the physique of your Military Police in Burma? Yes, perfectly satisfied.

6857. Supposing it were decided to prohibit opium generally in Burma, are you of opinion that it would be necessary to make an exception and to allow your military police to consume it?—Most decidedly.

have led him to do wrong. Opium is the only luxury and comfort the Shans in the Northern Shan States have. I consider it a necessity.

6862. Do you know the Southern Shan States?—I have not been in the Southern Shan States. I have gone round the borders of them. I have been with Mr. Scott who came from the Southern Shan States.

6863. There is not much opium grown in those States, is there?—I cannot say as to that.

6864. Are the men of the Southern Shan States easily distinguishable from the men of the Northern Shan States?—They are just the same.

6865. They both appear to take opium, so far as your experience goes?—Yes. I have heard Mr. Scott say the same thing—that they all take it.

6866. Those Burma ponies come from that country. Do they not?—A great many ponies are brought down from there: they are reared there.

6867. The people, like the ponies, are a very strong and energetic sort of race?—I do not think that the Shans are very energetic. The Kokang people who are half Chinese are very energetic. I could not say very much about the Shans being energetic. They are men who like to knock about a bit.

6868. Where does this opium go to?—A great deal is sent to China, and used amongst the people in the states round. Some is brought down into Mandalay and in this direction. The duty is very heavy. The Chinamen and the Shans coming down from the States through Mandalay are allowed to bring a certain amount. When they have over a certain amount they have to pay very heavily for it.

6869. Do you know what they do with the poppy seed?—The Kachins carry it about and eat it. I have often carried about a box with me.

6870. Is it eaten raw?—It is very refreshing, and they are very fond of it. They eat it with their food. You buy a little bag of seeds and carry it about with you. It is eaten uncooked and mixed with the rice they eat.

6871. Is it ever beaten up into a pulp?—No. The head is opened and the seeds are taken out. They often carry a number of poppy heads about with them, and use the seeds as they are required.

6872. Do the Shans give any excuse or reason for taking opium?—No. They take it out of sheer laziness. They have nothing else to do but smoke. In the case of people who have to work hard it is used because they say that they could not go through the fatigue without it. Some people have to carry very heavy loads about. The people who have to live in the low-lands—on the paddy fields, have to work

Captain
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Mr. F.
Bradley.

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very hard ; and they say that it keeps fever of : and I believe it does.

6873. You say they take it in order to enable them to do hard work. You regard it as a stimulant?—Yes.

6874. Is there any re-action?—They do not seem to complain of any re-action. They seem to be all right after it. It seems to do them no harm as far as I have seen.

6875. You say you occasionally take it yourself?—Yes.

6876. Have you any other sensation except the feeling of relief from fatigue, and all that sort of thing?—No. I have felt rather a happy sensation. The fatigue seemed to drop off me as if I had dropped a cloak suddenly. I got my appetite all right, slept well after it, and got up next day feeling perfectly fresh.

6877. Supposing the supply of opium to the Burmans is cut off, as it is proposed, do you think that the smuggling of opium from Shan States could be prevented?—I do not think you could prevent smuggling. I think opium could always be got in.

6878. Owing to the nature of the country, or the people?—It could be brought in by anybody coming down. It is hardly expected that a man is bringing opium ; and he will march through Maymyo, where there is a guard to collect the revenue.

6879. Is the border of the Shan States and the British Burman districts of Burma a mountainous country?—Yes.

6880. Are there many practicable passes?—You can cross the hills at any part.

6881. Are those hills covered with forests?—A good many of them are thick jungle ; but there are pathways leading all through. You can come in from any part almost. Nearly all the Sikhs of the regiment I had medical charge of took opium. They thrived on it, and they certainly suffered less from fever and bowel complaints than other Sepoys. The Sikhs are a very fine body of men. We had about a hundred Sikhs up there.

6882. That is, in the Shan country?—Yes. They belong to the Mandalay Battalion.

6883. Would it be possible to prohibit the cultivation of the poppy in the Shan States?—I do not think they could prevent it. According to our present system of government, it could not be prevented. We simply have a political officer who looks after the place.

6884. What does the officer do ; how far does he interfere?—I can hardly answer that question.

6885. The country is governed by their own chiefs?—Yes.

6886. (*Sir William Roberts.*) I think you said that the people of Kokang are partly Chinese and partly Shans?

—Yes. A good many of them. Some of them are pure Chinese. Others are half-breeds and Shans.

6887. The two races consume opium equally?—They all seem to take it about the same. They all take it in Kokang.

6888. You say that they take a little in the morning and a little in the evening?—That is the general rule among the hard-working people.

6889. You cannot give us an idea, I suppose, of the quantity they usually would take morning and evening?—Every man takes what satisfies him. Various men I have spoken to have told me that they take it at different times.

6890. What are the Sawbwas you spoke of?—They are the Chiefs.

6891. You say opium is the only luxury which the Shan States have. Do not the people smoke tobacco?—Yes.

6892. Do they smoke it?—Yes.

6893. So that, it is not correct to say that opium is "the only luxury?"—They do not look upon tobacco like opium. They think opium is far preferable.

6894. There is no spirit drunk among them?—No, the Shans do not drink.

6895. Is it a malarial country?—Very. Some parts are very malarious and other parts are healthy. It is a very undulating country. Some parts are very low and other parts are very high.

6896. Is there a popular belief that opium is good for the various troubles of malarial districts?—Yes, people have great faith in it and have found it do good.

6897. They have faith in it as a preventative in the case of low fever and malaria?—They say that those people who take opium do not suffer from fever. They take it as a prophylactic.

6898. What is your impression as a medical man. Is it your impression that opium does act as a prophylactic?—Yes. I have given it myself in cases ; and I have found it act when nothing else would.

6899. You have seen a great many cases of malarial diseases I suppose?—Yes, hundreds of cases.

6900. (*Mr. Pease.*) Is there anything special in the race of the country to make opium a necessity?—It is a very cold climate. It is very hilly and people have to carry loads about ; and they have lots of hard work in climbing.

6901. I gather that it is your opinion that if they give up the habit it would be to their disadvantage?—I have seen men try to give it up.

6902. I am not speaking with regard to individuals?—I fancy they could not live there without opium now with the kind of food they get, and the way they have to live, and are clothed and everything else.

6903. (*Mr. Mowbray.*) Are there many Shans in British Burma?—I could not say. I do not know much about Burma down here.

The witness withdrew.

Mr. C.
Findlay.

Mr. C. FINDLAY called in and examined.

6904. (*Chairman.*) How long have you been in Rangoon?—Eleven years.

6905. What opportunities have you had of judging the effect of the consumption of opium by Indian coolies?—I have been during the past eight years managing one or other of Messrs. Bulloch Brothers' mills in Rangoon. In that time I may say I have come into daily contact with the Indian coolies who consume opium. These men are employed carrying rice-bags for the most part, and of all mill labour this requires the most physical strength coupled with endurance. In physique they are as good as any, and better than most, of the coolies we employ. They take opium regularly every day, and the practice is not confined to one or two men in a gang, but is almost universal, it being exceptional to find a man who does not take it. I have questioned them regarding the quantities they take at a time and the number of times a day they take it. So far as I am aware they only take a small dose once a day when the day's work is over. They say it acts as a tonic or stimulant and enables them to eat as well as to sleep. They themselves say, without it they could not possibly bear the strain of work put on them, and invariably if a man stops it he turns sick and unfit for work. I do not know what the effects of not taking it may be, but I can testify to the fact that those men who do take it seem to be none the worse for doing so, and are, as I have said before, the best coolies we have. The work done by opium-eating Coringhi coolies is as follows : In a mill producing, say, 8,000 bags

of rice (800 tons) in 24 hours, 100 coolies are usually employed for handling the bags after they are sewn up. These coolies work in shifts arranged by themselves, there being always sufficient men in the mill to keep the work going. The work to be done is to carry the bags from the godown in which they are bagged to the one in which they are stored. The distance varies according to circumstances from 10 to 100 yards, and the bags are stored in stacks up to about 20 tiers of bags from the floor. In addition to the above those 100 coolies will carry 5,000 to 6,000 bags (500 to 600 tons) daily from the godowns to lighters or cargo-boats. In the busy season our mills work from 6 a.m. on Monday mornings till noon on Saturdays without a stoppage.

6906. Do you know if these men take alcohol as well in any shape?—So far as I am aware they do not.

6907. Has it the same effect upon them as alcohol has upon a European, or is there some different effect?—I fancy it is very much the same ; it is a stimulant. Taken to excess, I suppose it would stupify them, but moderately as they take it, it acts as a sort of stimulant.

6908. What is their character morally ; are they an honest sort of people or the reverse?—They are quite as honest as any natives going. They are not blackguards. I suppose they would steal if they had the opportunity ; but they are not professional thieves, and they work hard.

6909. Have you had any experience of Chinese labour?—No, none.

6910. Chinamen do not work as coolies, do they?—They are employed round Rangoon in cultivating gardens; and they are also employed on the Chinese farms in Rangoon as coolies. I suppose they find that a lot of their own countrymen are cheaper than labour they can get here; otherwise, they are not employed. They do not work for Europeans.

6911. You do not know anything about their habits with respect to opium?—No, I do not.

6912. (*Mr. Mowbray.*) These people eat opium, I suppose?—Yes, they eat it. The opium I have seen is prepared; it is a glutinous substance; and the people roll it out in the palms of their hands into a small pill.

6913. They come from the Madras Coast?—Yes.

6914. Do they go back again?—Yes.

6915. Do you know whether they bring the habit with them from Madras, or do they get it after they come here?—I think they bring it with them.

6916. Do you consider that it would create dissatisfaction among them if they were prevented from getting their opium?—I am quite sure they would.

6917. (*Mr. Pease.*) What steps did you take to find out how many took opium?—I questioned the headman of the gang with regard to the number of men in his gang who took opium.

6918. Do you think that those who do not take opium are any the worse men for it?—Personally I cannot say, because I never saw one who did not take it. But I have been told there are some who do not take opium, and that those men cannot work well.

6919. Have you watched its effect on these men for any considerable number of years—on individual men?—No, not individual men. They change nearly every year. They come over here for a season and then go back to their country. The same men if they come back to this county do not often return to the same mill.

6920. As a stimulant gradually sapping their powers, you would not have the opportunity of observing it?—No.

The witness withdrew.

Adjourned till to-morrow at 11 o'clock.

At the New Government Buildings, Rangoon.

TWENTY-FOURTH DAY.

Tuesday, 12th December, 1893.

PRESENT:

SIR JAMES LYALL, G.C.I.E., K.C.S.I., (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.

MR. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.

MR. C. C. LOWIS (*Provisional Secretary*).

The Rev. Dr. CUSHING called in and examined.

6921. (*Chairman.*) How long have you been in Burma?—I was here in March 1867.

6922. What parts of Burma have you seen most of?—I have lived in Toungoo, Bhamo and Rangoon. The first ten years I spent almost the whole of the season in travelling in different parts of the Shan States. I have visited almost all the Shan States, both east and west of the Salween. Kengtung is the furthest point I have reached. Kengtung is on the east of the Salween, considerably to the north. It is near the border of Yunnan. It is three or four days' ordinary travel beyond there.

6923. Please tell us what you know about the consumption of opium among the Shans?—In regard to the districts adjoining the Kachin country, of course since the English annexation, I have not been in that region; but before that I was in a great number of small villages. There were small villages skirting those mountains which I visited, and I found that the consumption of opium was very extensive in those villages. It seemed to be very much on account of their proximity to the Kachin country. I found that opium was raised in many of the villages in the Kachin country, and it was a matter of common daily marketing between the Shans and the Kachins. I know nothing about the condition of things now since the annexation. About forty per cent. of the men amongst the Shans are consumers of opium. Perhaps the percentage may be larger.

6924. Are you referring to smoking or eating?—I am referring to both. I think in that district smoking was rather more extensive than the use otherwise. They followed the Kachin custom very largely of smoking a small quantity occasionally in the day.

6925. The Kachin country borders on the Burman country—Does it not?—That is nominally Shan country, although parts of it are very much Burmanized.

6926. Did the habit extend at all among the Burmese in a secret way?—I do not know, except in the town of Bhamo. There was quite a large number of opium-eaters amongst

the Burman population, but I could not dare to give you any percentage, because I do not know what it would be.

6927. Do you refer to the opium-eaters?—I should say opium-chewers.

6928. In the Shan country, inside, at a distance from the Kachin country, how do matters stand there?—I think that the opium, as you come from the Kachin country southwards, is a great deal used. But it becomes less and less the further you go away from it towards Momeik.

6929. (*Mr. Mowbray.*) Are those districts you are now speaking of under British rule at present?—Yes; they are under British rule.

6930. Direct British rule?—The upper part of the district is under the Deputy Commissioner. His jurisdiction has been removed as you go further south towards Momeik. I do not know what English relations there are. I do not know whether it is a Tributary State or whether it is under direct British rule.

6931. Speaking generally, it is now under British rule?—Yes.

6932. (*Chairman.*) How do matters stand in Kengtung?—Kengtung is very much under Chinese influence, owing to its close proximity to China. I found the use of opium there very extensive. Great numbers of men there were accustomed to use opium. It was a very common thing in the market when I was there; but that was a good while ago. I doubt, however, if there has been very much change. Mr. Scott has visited the place since I was there.

6933. That was all independent country?—It was semi-independent country. I think of all the Shan States it was the most independent of the Burman king. It had a Burman military officer when I was there.

6934. Prohibition of the Burmese kings against opium did not extend to that Shan country?—The further you got from Mandalay the influence was less felt.

*Mr. C.
Findlay.*

11 Dec. 1883.

*Rev. Dr.
Cushing.*

12 Dec. 1893.

Rev. Dr.
Cushing.

12 Dec. 1898.

6935. (*Mr. Mowbray.*) What is the condition of this Kengtung country now; is it under British rule?—There is a Sawbwa there. It is tributary, like the other Shan States.

6936. (*Chairman.*) This proposed prohibition of the use of opium would not apply in any way to the Shan country I suppose?—I should think it would be very difficult to enforce it in that direction. It is to the east of the Salween. I think it has been only visited once or twice by English officers; indeed the Sawbwa did not present himself until two years ago.

6937. You say that a great many of the Shans also live in British Burma?—Yes, a great many live in British Burma. In the lower country there is a large Shan population.

6938. And in Upper Burma?—I do not think there is so much in Upper Burma if you except the districts to the north of Mandalay.

6939. Among the Shans in British Burma is opium consumed extensively?—Yes. I should like to explain about the use of that word 'extensive.' The headmen of the villages and the better class of people will not acknowledge that it is extensive, and I think for this reason, because it is very disgraceful in their opinion. They are strict Buddhists, and they do not wish that the idea should be entertained that the custom is rather widespread amongst their young people. The basis of my opinion has been formed largely from my personal intercourse with the people in their villages. I have had the heads of villages say to me: "In 100 men, there are three or four who use opium." Of course there are persons who use it secretly. But many of the priests have acknowledged to me that they are convinced that at least thirty per cent. of the men are more or less addicted to the use of opium. I think myself that that is probably very much the case. In the long journeys which I have taken, I have generally journeyed by means of coolies. These men go with me from these districts and return, and I have found that in starting at least twenty-five per cent. of these men have been addicted more or less to the use of opium. I am now speaking only of the Shans. I have had no idea that many of these men were opium users until they came into the mountains, when, being without their opium, their strength gave way and they were unable to go on unless they could have a fresh supply of the drug.

6940. Do these men eat it or smoke it?—Some smoke it, and some eat it.

6941. In the Burman's opinion or in the Shan's opinion, is there any distinction as to the degree of disgrace between eating and smoking opium?—I never heard of any, so far as the Shan is concerned. The term for calling a man accustomed to the use of opium is disgraceful. I do not think there is any difference in the opinion whether he uses it secretly or openly, or whether he eats it or smokes it. I never heard any difference.

6942. Would the term be generally used in talking of men who eat it moderately?—If a man uses it moderately it is not generally known, but the very fact that he uses opium is as much to his discredit in that way as if he uses it more openly. Of course when a man uses it to a great excess the term might have stronger force. But I do not know of any special distinction amongst the Shans. I never heard of it.

6943. In India I fancy, and in most Oriental countries, opium is used greatly as a domestic medicine?—Yes.

6944. I believe the idea prevails that it is a good thing to relieve pains of malarious fever and it is thought to be a prophylactic against fever?—Yes.

6945. Is it hard to distinguish between the medical use and the dietetic use?—In the Shan States they sometimes acknowledge that it is a preventive in the case of fever, but I do not think that if it is used directly for medicinal purposes there is any disgrace about it. Disgrace comes when the man is known to use it for his own pleasure.

6946. As regards the opium habit, it must be rather hard to distinguish between the case of a man affected with malaria, who uses it in small doses daily to keep off the malaria and the case of a man who consumes it for pleasure?—Unfortunately I have never met a man who used it extensively for malaria daily. I have known a case where a man has used it, as I should myself if it were prescribed. The idea of taking it as a custom makes it more or less a disgrace.

6947. Tell us what your opinion is as to the effect of the use of opium?—The use of opium saps the physical strength of men. In the earlier stages of its use it produces a fulness of flesh tending to plumpness. This has

been the result of my experience with my coolies more than any other class of men. Some of the finest men, apparently athletic in their build, have been men of this kind, who, as I said before, when they get beyond a place where opium can be obtained, fail altogether; but they looked like fine well-built men at first. But it is not good flesh and strong muscle. Without this stimulant they do not seem to do their work. I have had many cases among my Shan coolies during my Shan journeys. These journeys have extended over fifteen years. These men, when hired, seemed to promise excellent service, for they looked like strong and athletic men. They never mentioned their habit beforehand, but as soon as the supply of opium failed after entering the mountains they became utterly unable to carry any burdens, and if not discharged at once, ran away at the first opportunity in order to return where their imperative need could be satisfied. In no case have I ever seen such men abandon the habit. In all cases under my observation they went on from bad to worse.

6948. Your opinion has been formed chiefly from the observation of the Shan coolies?—Yes.

6949. From your observation and experience with these men is it your opinion that they never voluntarily abandon the habit?—That is my opinion. When I travelled from Toungoo these men were residents of the Shan villages amongst which it was my custom frequently to visit, and I therefore knew their subsequent life. It is not like the hiring of coolies and then ceasing to have any knowledge of them after they have been in one's employ. Only two years ago in my last trip to the Shan States some of the men whom I took out turned out to be opium-smokers. I know that within the last two years here, from my observation, they have gone from bad to worse. In the old days, when I was accustomed to travelling, it was not safe to take coolies when I could get them along the route. According to the Shan custom I could get carried from one town to another by local coolies; but, in order to facilitate my journey in the matter of speed, I employed coolies from Toungoo who had families there and who wished to return to their homes. In a large number of cases I had kept track of these families.

6950. You say they go from bad to worse; what do you mean by that?—I consider it bad any way to use opium.

6951. What is the stage which you call a worse stage?—There is a case of a man who was living two years ago in Toungoo who perhaps 20 years ago went with me for the first time to the Shan country. I was not aware that he was an opium-eater. This man turned out to be an opium-eater; but apparently, under the influence of our religious efforts, he gave up the habit, and he subsequently professed himself to be a Christian. A year or so after that it became evident that he had resumed the habit. The man went on from that until he became a physical wreck, unable to do work and unwilling to do it. He became very thin. He had been a man of good build and of fulness of flesh, but he became very thin and emaciated. Indeed, he seemed to be physically wrecked. That was my idea of going from bad to worse.

6952. You say that about 30 per cent. in the Shan States adopt the opium habit?—Not openly.

6953. You say there are thirty men in a hundred who adopt it; how many would arrive at that stage of physical wreck you speak of?—I should not dare to give any percentage, but I think a great many of them finally came to that; indeed, I have known a great many instances, but what the proportion would be I could not tell. I think a good many of these 30 per cent. had never come to that condition. They continued to be moderate users. The tendency however has been shown to increase more and more, and in the cases I have known in Toungoo, where I have had longer experience, I should say that at least five or six men out of the thirty would finally become utterly incapacitated, unwilling to do anything, and physically unable to do anything except at the moment they were under the influence of the drug.

6954. Do you think that that is the effect of opium only, or is it on account of their not devoting enough of their money to proper food?—Of course in the case of some of these men they do not properly supply themselves with food. They cannot afford food and opium. I think the lack of food would be attributed to the opium habit.

6955. It is much the same case as gin drinkers in London and in the other big towns?—Very likely.

6956. Can you describe the condition of these excessive opium-eaters?—As a rule the body becomes emaciated, and there is a shrinking from work and from exertion in any form except as necessity compels, and a constant supply

opium gives help. The normal condition of this class seems to be the least amount of physical effort and the desire to spend the time in indolent repose or in sleep.

6957. What have you to say as to the moral effect?—It often shows loss of respect for one's word. I found that to be the case particularly with those men who engaged themselves. When the opium failed there was a distinct break. They were not only perfectly willing but determined to break their contract. Before doing that, however, the pilfering of food and little things was prominent and common during the journey.

6958. More prominent than in non-smokers?—Yes, decidedly.

6959. You are now speaking of immoderate consumers?—Yes, those who require more or less of the stimulant. In that way they saved their money for the purchase of what opium they had. Of course their supply of money on the journey was very scanty. It was according to special arrangement that they were able to retain their money for the purchase of what they wished. I had a great deal of trouble in that direction.

6960. What is your opinion of the moral effect in the case of excessive consumers?—I found that the opium-smoker or opium-eater who used the drug excessively would resort to almost anything to obtain the means of getting the drug if he had not any. I personally know of good many thefts, and in one case I know of the sale of a young daughter in a way that ought not to have been, simply because the father wished to obtain money for the purpose of obtaining opium. Men who take it excessively do not, and, as a rule, cannot, work very well. They must have the drug.

6961. What, in your opinion, is the general feeling of the country with regard to the habit amongst the Shans?—I think there is universal condemnation.

6962. Although it is so common?—The universal condemnation of the opium habit by all respectable Shans, the loss of reputation of those who indulge in it, and the customary saying of the people in regard to one who having this habit is caught in some crime or fault, "oh, he is an opium-user," shows the sense of the people in regard to the moral deterioration which is considered to be attendant on the habit of using opium.

6963. That applies chiefly to the excessive use?—No, the condemnation of the habit does not apply to the excessive use, but the extreme use of it brings the most serious condemnation. The whole habit, as a habit, is condemned universally by the people. The use of opium *per se* is condemned by the people.

6964. I suppose every pious Buddhist must condemn it religiously?—Yes, if he adheres to his own religion.

6965. I suppose every conservative Burman or Shan who looks back with some regard to the old time of Church and State rule in Burma must also be prone to condemn it from those sorts of motives too?—That might be more with the Burmans than the Shans, because the Shans in the past days belonged to the Tributary States, and their emigration into Burma has been a more modern thing, and they have come in under English rule. I do not think in their own country the thing was possible to be prohibited. In the Southern Shan States it does not exist so much as it does further north, and yet it does exist to a certain extent. I have not found that feeling amongst them myself. With regard to the opium question, except that they get the idea from the Burmans, they do not seem to contrast it with what was the case under Burman rule; because they were not directly under Burman rule in their own country.

6966. In the time of Burman rule, prohibition was not extended to outsiders at all; was it?—I do not know that it was. As an example of how far the influence of the Burman prohibition extended to all parts of the Shan States, I may mention that in those States I went to a place where intoxicants were sold openly in the bazaar on the bazaar day. But the moment you crossed down from the plateau over the mountains into the Burman plain, it was rather a dangerous piece of business to sell intoxicants. I think the same idea will apply in regard to opium.

6967. I suppose under Burman rule, though the opium sale was prohibited, and it was a crime to eat or smoke it, there was a great deal of secret consumption; was there not?—Yes, no doubt. I remember coming late one night to a guard station, and being a white man they supposed I was accustomed to the use of intoxicants. A man came in the night and said to me that some intoxicants could be obtained if I wished it.

6968. (Mr. Pease.) That was rather evidence of the stringency of the law?—That was in one of the towns where there was Burman government.

6969. (Sir William Roberts.) Did you say that the priests among the Northern Shan States condemned the habit?—

Yes, those that I met in the proper opium country. I have never been in the Theinni country, but I have been in a small State beyond where the Shans are mixed up with the Kachins and some Chinese. I cannot say what the priests say, but I know that the priests from Theinni proper and southwards, as far as I have had any conversation with them, condemn the practice universally.

6970. You think that there is some religious basis for the sentiment of condemnation?—Yes, decidedly. One of the five great commands is not to use any intoxicant, and this would be classed essentially under the same head.

6971. The use of alcohol is put in the same category?—Yes, certainly; indeed, if I may be pardoned for stating it, here in Lower Burma some of our own men have been openly reproached by the Buddhist priests for allowing the use of opium and alcoholic drinks.

6972. Opium and bhang and alcoholic beverages all fall under this general religious condemnation?—Yes. As I understand, that is the opinion of the Buddhist priests.

6973. Have you found any opinion as to which is the most deleterious of these various intoxicants—opium, alcohol or bhang?—I do not know of bhang being used in the Shan States, unless it has been introduced by the natives of India. It may be used there, but I do not know. For myself I certainly should prefer to use alcoholic stimulants rather than opium. But I do not wish to express a liking for either.

6974. Your mental attitude is one of hostility?—Yes.

6975. (Mr. Pease.) Do you consider that the prohibition of opium arises simply from a religious feeling, and also disobedience to the law?—No. I think it arises primarily from the religious feeling, and, secondly, I think it arises very strongly from the results they see in the persons who use it.

6976. You said that the consumption of opium has given much trouble amongst the Christians?—Yes, that statement should be enlarged. Among the Shans, of course, the number of Shan Christians is comparatively small. In our own Shan Mission we have had a great deal of trouble with the Christians, and we have often traced the troubles in the churches to the secret use of the drug which seemed to destroy all sense of what I should consider honesty in their dealings with us as religious persons. I have known in the Burman villages quite a number of churches nearly destroyed by this habit.

6977. Do you retain persons as members of the church whom you know to be consumers of opium?—No.

6978. Is that the result of Missionary regulations, or is it because of the feeling of the Christian Church generally?—That is the result of our own regulations as missionaries, and that is reinforced by the feeling of the people about us. We should feel that we lost influence over the people if we allowed persons using opium to remain in the churches.

6979. (Mr. Mowbray.) Could you give me any idea of the proportion of the Shan population in Burma?—I could not. I have not examined the last census report. I know that ten years ago, when I had special reasons to look up the Shan population, there were over 20,000 within twenty miles of Rangoon. But it must have increased very much since then. The Shans are found in Pegu and Toungoo and other districts, and along the Prome railway. I have not examined the census in that respect.

6880. Could you tell us what proportion of Christians you have in Burma, and what your area of observation in that respect is?—Our Christians are principally in Lower Burma. According to the census we have adherents numbering nearly eighty thousand. We are more or less familiar with the state of the different missions, because we have our annual meetings, and all questions connected with these missions are discussed at those meetings. Besides that, almost all of us visit personally first and last nearly all the missions.

6981. What proportion of that seventy-nine or eighty thousand would be Burmans and what non-Burman?—I would rather give you the basis of the communicants. It is only from the census that we learn that the number of communicants is over thirty thousand. Among these, perhaps, there are two thousand Burmans. Then there are about twenty-seven thousand Karens. And the other thousand is divided amongst the Shans, the Kachins, and the different missions of a more recent date.

6982. The bulk of your converts are Karens?—Yes, the great bulk of them.

Rev. Dr.
Cushing.

12 Dec. 1893.

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6983. In speaking of the opinion of the universal condemnation of the opium habit,—you are speaking both of Shans in the Shan States and the Shans in British Burma?—Yes, in both. It was only three or four days ago that I was out in one of the Shan villages near here; the headmen were together and spoke in a very strong manner about this opium habit.

6984. (*Mr. Pease.*) Headmen of what?—The headmen of the village spoke very strongly.

6985. (*Mr. Mowbray.*) I notice you say, "In no case have I ever seen such men abandon the habit"?—I never have; that there are persons who do abandon the habit I have no doubt.

6986. Could you form any opinion as to what would happen to these consumers if they were compelled to abandon the habit?—I fancy that would depend very much upon the stage of advance in the use of opium. I know of the case of a Shan who died in a very sad way. The man was employed by another missionary. He had been a slave caught by the Kachins and taken in his youth to the Kachin villages, where he became addicted to the use of opium. The man escaped and he was employed under the supervision of some missionaries for quite a while. He had no opium and he became violently insane—not hurtful to others, but violent in his movements. Finally, his friends were sent for and they said that it was simply because he had not his opium. It was a fact he had no opium for quite a little while. He was taken away, and he died the next morning, although opium was given to him. I cannot speak of these things from a medical point of view. I have known cases of Shans who had dysentery very badly who were accustomed to the use of opium, and the usual remedies in which opium is a part failed to have any effect upon them. As to abandoning the habit, I have never seen a case in which the Shans have abandoned it. And even those who profess to be Christians never can be persuaded to give it up.

6987. Could you not persuade people who become Christians to give up the habit?—We would never take them as Christians unless we supposed that they were not opium-users or had given up the habit. My experience in every case has been that where there was a real use of opium before they became Christians, they returned to the habit and finally adhered to it.

6988. (*Mr. Pease.*) Would you be in favour of extending the register which is to come into force on the 1st of January to the Shan residents in Burma?—I should hope not; I should certainly not desire to have it. Anything which would lead to its prohibition would be my idea of the thing. So far as Government measures are concerned, I do not feel prepared to speak about them.

6989. The proposal is that those who are consumers of twenty-five years of age should be allowed to register themselves; if on the other hand they are not placed upon the register, they are not treated as Burmans and will have full liberty to purchase opium?—Certainly that would be better than nothing, most decidedly.

6990. (*Chairman.*) You said you found a considerable use of the drug amongst the Karen Christians, which you say

destroys all honesty in their dealings with you?—I do not refer to Christians merely.

6991. Might not it be the secret use rather than the use of the drug which affects their honesty: secret use must involve incessant lying?—Yes, it is very easy to begin lying and go on with the principle of the thing afterwards. I do not see any occasion to recall what I have said with regard to the matter.

6992. Does not the concealment of the habit date from the old Burman rule?—I think the concealment is more from the disgrace of the thing than anything else. I have never heard any statement about concealing it in my experience with them on account of the Government at all. It has always been the disgrace that attaches to the use of the drug itself.

6993. By the new rules the use or possession of opium would be absolutely prohibited to Burmans: you are a gentleman of long experience in this country, and I should like to ask you whether you think that prohibition will be effectual; or do you think that the people will get opium all the same?—That is a hard question to answer. I should like to see it tried. I think there would be a good deal of illicit smuggling. But I think also it would cut off a good many who are not far advanced in the use of the drug in continuing its use. Young boys even are tricked into it, as I have occasion to know. It has also been stated in Government reports that men have been sent out by the opium vendors. If the thing were prohibited that would be stopped. Undoubtedly there would be smuggling and illicit trade, but I should like to see the thing tried.

6994. You recognise that there is a sort of counterbalance of evil in the thing,—that if extensive smuggling and extensive illicit clandestine consumption goes on—that itself is demoralizing?—I quite recognise that. Still I should like to see the other way tried and think if the evil would be less.

6995. There are a number of Chinese, are there not, in the Shan country?—In the Kengtung district there are a number, more or less scattered here and there in the Shan States; but the communities are not large. In my recent visit I found no large communities in the Shan States proper.

6996. With regard to the use of opium, is there any distinction between those Chinese and the Shans?—I could hardly say. I have never had much to do with them. I do not know much about them.

6997. As far as the Chinese who live in Lower Burma are concerned, is there any distinction in respect of the bad effect of opium on the Chinese and on the other people who surround them, as far as you can judge?—I have had very little to do with the Chinese here, and I dislike to give an opinion upon the matter, as I have had no connection at all with the Chinese here.

6998. (*Mr. Mowbray.*) Is there any Christian mission among the Chinese here?—There is one which is maintained in connection with the Presbyterian Church here. It is a small mission. It was de-signed more to look after the converts of that church in Swatow. There is a catechist there but he is under the charge of Mr. Moir of the Presbyterian Church.

6999. You do not mention any Chinese amongst your communicants?—No, we have no mission at all amongst the Chinese.

The witness withdrew.

Mr. Cheng
Taik.

Mr. CHENG TAIK called in and examined.

7000. (*Chairman.*) I believe you are a general merchant and holder of wholesale and retail liquor licenses in this town?—Yes.

7001. Will you tell us how far the consumption of opium prevails amongst the Chinese in Burma?—I am of opinion that the consumers of opium among the Chinese population in Burma, as far as I can judge, is from about 30 to 40 per cent.

7002. How long have you been in Burma?—Twenty-five years. I was born in the Penang Settlement—not in China.

7003. What effect do you think the habit of opium-smoking has upon the morals of the people who use it?—I may say that there are two classes of people who smoke. There are the rich men who can afford to smoke and afford to eat. I do not think it has any effect upon them. An opium-smoker after he smokes opium must have lots of tiffin or sweetmeats, and it does not affect him. With regard to the poor classes who smoke, if they smoke a little it does not affect them; but by-and-by they cannot sleep without smoking. If a man smokes one

day at 10 o'clock, he will have to smoke every day at 10 o'clock, and perhaps he smokes two or three times during the day. When the time comes for him to smoke he cannot stand it unless he does smoke: he must smoke something. If he is poor, he is obliged to go and get something for his pipe. That is what hurts the poor men.

7004. He does not feed himself?—No. He spends all his money and he commits petty thefts. When he sees anything, he wants to snatch it; or he may go to the pawn-broker.

7005. (*Mr. Pease.*) What time does it take for these smokers to smoke three times a day?—Some of them smoke about one grain at a time. Some smoke two times a day.

7006. How long does it take?—Some people take about a quarter of an hour to smoke. Sometimes people smoke lying on their beds and they might smoke three or four hours. He lies lazily and perhaps he has a friend to talk to. It is not like eating opium. The man who eats opium takes one pill and swallows it. It is not so with the Chinaman;

when he smokes he has a friend to talk with him and he spends hours over it.

7007. (*Chairman.*) Do many Chinamen eat opium and not smoke opium?—I think they all smoke. Some of the poor classes when they cannot afford to smoke buy *biunchi* and swallow it.

7008. Is the effect of swallowing the same as the effect of smoking?—I think it might be the same; but if he can smoke it is better. If he has no money to smoke he swallows it.

7009. Do many of the poorer classes go on smoking moderately for a long time or do they come to smoking in excess?—Sometimes the poor people have no money; but a man must smoke until he is satisfied; when he has money he can smoke as much as he can. When a man has not much money he can only smoke five pipes, but when he has more money he can smoke 10 or 20 pipes; but if they have no money they are obliged to have five pipes.

7010. There are foolish men and wise men among the poor; do the wise men smoke 20 pipes or only smoke a few pipes?—Some of the wise men only smoke five pipes, but some of the lazy men smoke 20 pipes. Some of the lazy men when they get money smoke until they have spent all their money. They like to smoke 20 pipes.

7011. Those men get unfit for work?—Yes.

7012. Out of a hundred poor men who smoke opium how many get unfit for work from smoking?—I should think about 60 per cent. cannot work.

7013. Do you mean out of a hundred poor smokers?—Yes; very poor smokers smoke plenty; they smoke 20 pipes. They can of course do daily work, but they cannot do very hard work.

7014. Taking a hundred men who smoke, some little, some much, how many become unfit to work?—I think about 30 per cent.

7015. How do they live in the end?—When they have no money they go and commit theft; snatch here a little and there a little. They can do no work. Nobody trusts a man like that; nobody would employ him; nobody will take those great smokers.

7016. Are not you yourself a smoker?—No.

7017. Have you never been a smoker?—No.

7018. Do many Chinamen drink shumshoo?—Not very many.

7019. What liquor do they drink?—Brandy, gin, beer. The poorer classes in the jungle cannot get any brandy; they are obliged to drink shumshoo.

7020. Do many become drunkards?—Some of them become drunkards.

7021. They become unfit for work too, I suppose?—I think when they are drunk they cannot work. Some of my friends drink very much; but when they have not got it they can stop one day, but they cannot stop opium for one day. One of my friends has stopped drink for ten days. He said, "I swear I will not have any more." As for opium, they cannot stand for two days without taking it.

7022. You yourself are a liquor dealer?—Yes.

7023. What sort of liquor do you deal in?—Every kind of liquor.

7024. Imported from England?—Yes.

7025. Do you think that the consumption of opium results in crime?—Opium causes no crime.

7026. (*Sir William Roberts.*) I understand that the Chinese community here are chiefly artisans, carpenters and shoe-makers?—Yes.

7027. (*Chairman.*) Are there any market gardeners?—Chinamen come into Burma, but I think most of them are dealers and merchants. I know what I speak is true. I think about 40 or 45 per cent. are merchants here, but some of them are carpenters, blacksmiths, shoe-makers and that sort of thing.

7028. As a matter of fact do many of these working men come to poverty?—No.

7029. Very few?—Very few.

7030. You say that 30 or 40 per cent. of these artisans use opium, yet very few as a matter of fact do come to poverty?—I should think about 30 per cent. out of 40 per cent. come to poverty.

7031. How much would that be?—About 12 out of 100.

7032. Do you say that about 12 per cent. of the artisan Chinamen come to poverty?—Yes, those who smoke a great deal.

7033. Do 10 per cent. of your countrymen who are artisans come to poverty here in Rangoon?—Yes, 10 per cent.

7034. From excessive opium-smoking?—Yes.

7035. I suppose that the majority of those who smoke opium, smoke it all their life-time in a moderate way—the vast mass of them smoke moderately and continue to smoke moderately?—I mean to say if they smoke at 10 o'clock, they must smoke at 10 o'clock every day.

7036. You say that if they are not poor they do not take any harm from it?—That is so.

7037. (*Mr. Pease.*) Have you known any of those who are well-to-do injure their health by smoking?—Yes, at last, but not in the beginning; at last they injure their health.

7038. Rich people?—Yes.

7039. In those cases does it not lead to their neglecting their business: have you known any cases in which the habit of opium-smoking has made them poor men?—Yes. They always neglect their business or trade. If a man wants to buy any goods at 10 o'clock, he will smoke and I think sometimes he neglects his business.

7040. (*Mr. Moubray.*) Have you any experience of any Chinamen who have ruined their health by drinking brandy and gin?—No.

7041. Not one?—Not any Chinamen and not any Burmans.

7042. Drinking is quite harmless here: it does not do the Chinamen any harm?—No.

7043. What becomes of all these Chinamen who are ruined by opium in Rangoon—where do they go, and where do they live?—They live in poverty-stricken places. Some of them are without any work. They must do something in some way to find money for their food and their pipe.

7044. What do they do?—Some of them do nothing.

7045. But they cannot live on doing nothing: what do they do?—They commit small thefts.

7046. Do you mean to say that about 10 per cent. of the Chinamen living in Rangoon, live on thieving?—They live in poverty; sometimes they live by thieving. If a man wants to get something for his pipe and has not got any money, he must go and snatch something. I do not mean to say he becomes a thief continually; but at the time he wants to smoke and cannot get it, he is obliged to go and snatch or to mortgage or sell for his pipe. What can they do when they have nothing? They cannot go and ask anybody they want a pipe.

7047. Suppose the Chinaman does not get his pipe, what happens to him then?—He goes and snatches something—a hat or a handkerchief. That is what is called petty theft.

7048. If the law said that no Chinaman was to have his pipe, what would he do then?—Of course he would do his best—take medicine and stop it; that is all.

7049. Have you ever known a Chinaman who has been in the habit of smoking and who has given it up?—There are some here.

7050. Do they do well without it?—They can do well without it. One of my friends got insolvent and he went to jail; the jail authorities would not allow him to smoke. When he came out in two years' time he looked very stout; he had not smoked. I do not know whether they give them some medicine inside the jail.

7051. Does he go back to his pipe?—Yes.

7052. Do you think it would be possible for the law to prevent Chinamen in Rangoon from smoking?—In one way they can prevent it.

7053. How?—Smokers smoke in their own houses. The opium-smoker ought not to be allowed to smoke except at the opium farm. A respectable Chinaman, I do not think, will go to the opium farm. He ought to be ashamed to mix up with bad characters.

7054. You want the law to prevent smoking as much as possible?—Yes.

7055. You think that not allowing people to smoke in these opium-houses has encouraged smoking?—If you allow men to smoke in their own houses that would encourage the smokers.

7056. (*Chairman.*) How can the law prevent a man doing what he likes in his own house?—That I cannot say.

7057. Must the policeman be allowed to go in and open the door of anybody's house and see if he is smoking?—There must be a spy. When men smoke they must have a pipe in their house and lamps, and everything like that. It

*Mr. Cheng
Taik.*

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Mr. Cheng Taik.
12 Dec. 1893. is not like eating opium. They can eat opium in any corner; but the smoker must have lamp and pipe and everything complete.

7058. The policeman must go in and search for the pipe?—When he heard there was smoking in the house, of course he might go there. If anybody went to buy any opium from the opium farms, they must not sell to them.

7059. (*Mr. Mowbray.*) Is this what you would like: you would like everybody to be forbidden to have opium except at these opium-houses?—Yes, if they want to smoke

let them go and smoke there. Of course some of the poor classes and bad characters might go there; but some are good men and have business, and they feel ashamed to mix up with these bad characters. They might feel ashamed of themselves and they ought to stop it. If a man takes medicine he can stop it.

7060. (*Chairman.*) When a man drinks too much brandy or gin and begins to become a drunkard, does not he ever begin to take opium to stop the drinking?—No; I think drinking will stop the smoking.

The witness withdrew.

Mr. Park Chan.

Mr. PARK CHAN called in and examined (through an interpreter).

7061. (*Chairman.*) I believe you are a holder of wholesale and retail liquor licenses and owner of a tannery in this town of Rangoon?—Yes.

7062. What have you to say with regard to the opium question?—I smoke opium. I have smoked it for the last ten years. I took to it because my health was bad. I smoke for ten or fifteen days and then give up the practice. If I feel ill I take to it again. I smoke in small quantities. I smoke about four annas' weight a day. About 6 per cent. of the Chinese in Burma smoke. Well-to-do people who smoke opium suffer no evil effects, because they are well nourished; but poor people who smoke opium to allay pain and cure their diseases often deprive themselves of food to get opium, and in consequence suffer from smoking. These people smoke as much as one rupee to one rupee eight annas' weight a day. Chinese working men sometimes eat a little opium while at work, not having time to smoke. They do this to stimulate their strength.

7063. You say you took to smoking opium because your health was bad; in what way was your health bad?—I was weak.

7064. From fever or anything else?—I am always unwell from weakness.

7065. What age were you when you took to it?—Thirty years of age.

7066. You say you smoke for ten or fifteen days and then give up the practice. Have you any difficulty in giving up the practice; can you stop easily?—I smoke for ten or fifteen days and I can cut it off.

7067. Is it difficult to cut off?—A Chinaman has some medicine pills, and I can take them and cut it off.

7068. Do you keep on eating those pills, or do you take those pills for two or three days and then stop it?—Sometimes for four or five days I take those pills, and sometimes I take them for ten or twelve days and I cut it off. After I take these pills I never smoke at all. My body becomes weak and I smoke again.

7069. For how long do you stop smoking altogether?—Sometimes for two or three months after taking the pills; sometimes about one or two years.

7070. You say about 6 per cent. of the Chinese smoke; the last witness said about 30 or 40 per cent.?—It is not certain. Sometimes the people come to Burma more sometimes they go back to China; so I cannot say for certain.

7071. You say 6 per cent. of Chinamen do you mean 6 per cent. of men women and children, or of men only?—Only the men.

The witness withdrew.

Mr. Ah Nam.

Mr. AH NAM called in and examined (through an interpreter).

7092. (*Chairman.*) You are a doctor, I believe, of Rangoon?—Yes.

7093. What have you to tell us with regard to the opium habit?—I smoke a little opium. I smoke from four to six annas' weight a day. I have smoked for about 12 years. I had to walk about a great deal in the exercise of my profession, and I took to opium to relieve my weariness. It did relieve my weariness. I suffer no evil effects. I smoke the same quantity every day. Opium-smoking has the effect of making the blood circulate better. I visit eight or ten Chinamen a day in the exercise of my profession. The non-smokers are more numerous than the smokers. I have not

7072. In a hundred grown-up men you think that only six smoke?—This 6 per cent. are real smokers.

7073. Do they smoke much?—Yes.

7074. How many small smokers are there?—About 20 per cent.

7075. Do many people eat and not smoke?—Amongst our Chinamen those who eat it are very few; the smokers are many.

7076. How many get quite ruined by smoking?—I cannot say.

7077. Of this 6 per cent. who smoke much, do any become thieves and beggars?—Those men who are rich never steal or thieve, but those who are poor do steal and thieve.

7078. You say you sell liquor?—Yes.

7079. Do many Chinamen drink much liquor?—Not very much.

7080. How many in a hundred?—About 70 per cent.

7081. Little or much?—Some take much and some take little.

7082. Do the same people who smoke opium also drink liquor?—Yes.

7083. Do they often do themselves harm by drinking liquor?—No; they do themselves no harm.

7084. If opium-smoking were stopped by the Government, would there be more liquor drunk?—I do not think so.

7085. If Government opium were stopped, do you think any other opium would come in?—I cannot say.

7086. (*Sir William Roberts.*) Are there many poor among the Chinese in Rangoon?—Yes, a good many.

7087. What makes them poor? Is it opium-smoking, or liquor drinking, or gambling, or ill-health?—It is their fortune, luck; it is fate; it is their bad luck—their *kismet*.

7088. There is a very large artisan population of Chinamen; do some of them come to poverty from gambling, or drinking, or opium-smoking or disease, or what?—It is their bad fortune. Their poverty cannot be attributed to any particular cause.

7089. (*Mr. Mowbray.*) Do you sell much brandy and gin to Chinamen?—I sell beer mostly.

7090. Do you sell beer to many Chinamen?—I sell to several kinds of men; I sell beer to Chinamen.

7091. Do you sell more to Chinamen or to other people who are not Chinamen?—I sell more to other races than to Chinamen.

found people suffering from excess of opium-smoking. I consider opium-smoking in moderation to be a good thing; opium-smoking in excess to be a bad thing. I consider anything over a rupee in weight excess. Chinamen generally smoke in moderation. Excess is rare. Opium taken in moderation strengthens men, allays pain, and cures disease.

7094. You say that non-smokers are more numerous than the smokers among the Chinese; in one hundred how many smoke and how many do not smoke?—Over 10 per cent. smoke.

7095. Do you mean that they smoke greatly?—I cannot say whether this 10 per cent. smoke much or little.

7096. Do you mean 90 per cent. never smoke at all?—I cannot say exactly. I never go out at all. I am always at my shop.

7097. You say that excessive smoking is rare, not common; do you know any men who have been quite ruined by smoking and who have become thieves and beggars?—No, I do not know any men who smoke who have become thieves.

7098. What diseases does opium cure among the Chinese?—It is a cure for headache and stomach-ache.

7099. Is it any good for fever?—No; it is not good for fever.

7100. Do not the country-people in some places think that it protects them from fever?—I cannot say.

7101. What shop is it that you stay to keep care of?—A Chinese medicine shop.

7102. Do you go about and visit sick people?—Yes; *Mr. Ah Nam*, sometimes I go to people having these diseases, and sometimes they come to me. 12 Dec. 1893.

7103. (*Mr. Pease*.) Would you advise those people who do not take opium to take it when they are quite well?—No; I would not advise them.

7104. Do you observe any difference in the effect of opium upon Chinese and Europeans?—I cannot say.

7105. (*Mr. Mowbray*.) Do you think that the Chinamen in Rangoon would like the Government to prohibit the use of opium; what would the Chinese who smoke opium in Burma think if Government stopped the sale of opium?—If the Government stopped the opium, the smokers are cut off.

7106. Would they wish opium to be cut off?—I do not know their wish.

The witness withdrew.

Mr. TAN KYU called in and examined (through an interpreter).

Mr. Tan Kyu

7107. (*Chairman*.) What are you?—A trader from Prome.

7108. Have you anything to tell us with regard to the consumption of opium?—I have been in Burma 28 years, and for 26 years have been a regular opium-smoker. Almost all the Chinese in Burma are regular opium-smokers. Some, however, only take it occasionally. Those Chinese who do not take opium are physically stronger than those who take opium. Mentally, I consider, opium-smokers are improved by taking opium. They are of more even temper. Chinese do not become criminals or vicious from taking opium. I take about three ticals of opium daily.

7109. How much is a tical?—A rupee weight.

7110. Is a tical the same as a tola?—Yes.

7111. You smoke three tolas of opium; do you?—Yes.

7112. How old were you when you first began to smoke opium?—Twenty-two years of age.

7113. Did you begin it because you were unwell; and if so, what was the matter with you?—I had a cough.

The witness withdrew.

7114. You say you think that opium-smoking makes men weaker in body, but it makes them quicker in mind; how does the quickness in mind show itself?—It makes them good-tempered—they are even-tempered.

7115. (*Sir William Roberts*.) When you say you take three ticals of opium daily, do you mean that you smoke it?—Yes.

7116. (*Mr. Pease*.) Do you think a man who does not take opium can do his business as well as a man who does take opium?—A man who does not take opium is much better than the opium-smoker.

7117. (*Mr. Mowbray*.) Do you wish the Government to stop the smoking?—I do not wish the Government to stop it.

7118. Are there many Chinamen in Prome?—There are one or two hundred there.

7119. Do you think the Chinamen in Prome wish the Government to stop opium-smoking?—I do not think the people there wish the Government to stop it.

Mr. SIT KAUNG called in and examined (through an interpreter).

Mr. Sit Kaung

7120. (*Chairman*.) What have you to tell us?—I am a trader from Prome. I have been in Burma some 35 years, and have been for the last 33 years a regular consumer. I consume about R3 weight of opium daily. I should say that not more than one-third of the Chinese in Burma are regular smokers. There is a slight advantage physically in favour of those who do not consume opium. I should say that opium-smokers are more thoughtful and careful and cleverer than those who do not consume opium. The Chinese do not become vicious or criminals from smoking opium.

7121. Did you come here from China, or from Penang, or from Singapore?—From China.

7122. What part of China did you live in?—Fokin.

7123. How old were you when you left China?—Twenty years of age.

7124. What were you trading in at Prome?—In cotton and cloth.

7125. You say you smoke R3 weight of opium daily; when did you begin to smoke as much as that?—Twenty years ago.

7126. When you first began did you smoke very little?—I smoked half a tola or three quarters of a tola before.

7127. Are those who do not smoke opium at all stronger than those who do smoke?—Yes.

7128. Are they more clever?—Opium-smokers are much more clever than non-opium smokers.

7129. How do they become more clever?—Opium smokers can consider how to trade better; they can meditate better.

7130. In Prome are there some Chinese who have become ruined and beggared from smoking opium too much?—The Chinese ruins his body of his own accord and it is not from the opium.

7131. Does the health of the poor man who smokes opium get ruined?—If he gets no money to smoke opium he must go and work for his livelihood.

7132. If Government stopped the sale of opium in Burma, what would the Chinese think of it?—It would be death to the smokers.

7133. Would the Chinese who do not smoke be pleased; would they think it a good or a bad thing?—If the Government objected to the Chinese smoking opium, they would run away to China, where they could get the opium.

7134. (*Sir William Roberts*.) Are you in good health?—As a rule I am well, but I am subject to headaches; otherwise my health is good—that is the only thing I suffer from.

7135. What is your age?—Fifty-eight.

7136. (*Mr. Pease*.) How much do you pay for this R3 weight of opium?—R2-12.

7137. How many pipes does that provide you with?—When I have leisure I smoke; I cannot count them.

7138. How many hours a day do you spend over smoking?—About four hours.

7139. When do you smoke? What time of the day do you smoke?—I commence after 8 o'clock and smoke till 9-30, and then I get up again. When my friends come I ask them to smoke.

7140. Do you work a great many hours a day at your business?—I have assistants to look after the shop. If my assistant has to sell goods, he comes and asks me. My work is not very hard.

7141. (*Chairman*.) Kindly tell us what you are and what you have to say with regard to this question?—I am a trader at Prome. I have been over 10 years in Burma. I am a regular opium-smoker and take about R2 weight of opium daily. Most Chinese in Burma smoke opium occa-

The witness withdrew.

Mr. Sit Hon.

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Mr. SIT HON called in and examined (through an interpreter).

sionally, but the number of regular opium-smokers is less than the number of those who take it occasionally. Chinese who do not take opium at all are a little stronger than those who take it, but not very much. I think the mind is improved by taking opium. Opium consumers are more thoughtful. The Chinese do not become criminals or vicious from taking opium.

7142. How old are you?—Fifty-eight.

7143. What is your trade?—I keep a miscellaneous goods shop.

7144. When did you come from China?—Ten years ago.

7145. From what part?—Fokin.

7146. You say you smoke R2 weight of opium daily; how long have you been smoking as much as that?—Seven or eight years.

7147. Before that I suppose you smoked less?—Yes; now my son is getting trade and I smoke more than I did before.

7148. If Government closes all the opium shops what will the opium-smokers do?—If the Government stops the

The witness withdrew.

Mr. Kun Loang.

Mr. KUN LOANG called in and examined (through an interpreter).

7155. (*Chairman.*) Please tell us what you are and what you have to say?—I am a shop-keeper in Rangoon. I smoke opium. I have smoked for twenty years. When I have little work I smoke from 8 to 12 annas' weight a day. When I have heavy work I smoke R1 to R1-8 weight a day. My health is not damaged. The effect on me is to make me feel brighter and to make me do my work better. I should say 5, 6, 8 per cent. of Chinamen smoke. Opium-smoking does no harm to well-to-do people. It does harm to poor people, because they have not enough food, and opium without food does harm.

7156. What sort of shop do you keep?—I have a Chinese sundry and miscellaneous shop.

7157. How old are you?—Fifty-three years of age.

7158. Was there any particular reason for your beginning to smoke opium?—There was no cause.

7159. You did not take it because you were ill?—No.

7160. Was it for pleasure?—Yes.

7161. You say you smoke from 8 to 12 annas' weight; do you mean 1-16th of a tola?—The half or three-fourths of a tola.

7162. Do many Chinamen eat opium and not smoke it?—Poor men eat it and do not smoke it. They have no money to buy the proper opium for smoking, so they eat the refuse opium.

7163. Do they make a pill of it; or how do they eat it?—They make a pill of it and swallow it.

7164. Does opium-smoking do most harm, or opium-eating, according to your idea?—Most harm is done to those who eat opium; it does not hurt those who smoke.

The witness withdrew.

Mr. Ah Chew.

Mr. AH CHEW called in and examined (through an interpreter).

7173. (*Chairman.*) What are you?—I am a shop-keeper.

7174. What have you to tell us with regard to the consumption of opium?—I have been smoking opium for the last 12 years. I generally smoke from twelve annas to one rupee weight daily. I formerly had a weak chest and spat blood and in consequence took to opium to give me relief. This has done me much good. I think that 8 to 10 per cent. of the Chinese community in Rangoon smoke opium. Poor people are in the habit of spending all their spare cash on opium and even curtail their food to procure the drug. The labouring classes when they feel fatigued eat a small piece of opium, which gives them relief.

7175. How old are you?—Thirty-eight.

7176. Were you born in China?—Yes.

7177. What part?—Canton.

7178. How long ago was it since you came here?—I came here 15 years ago.

7179. Then you began to smoke here?—Yes.

7180. Did you never smoke in China, or did you smoke occasionally?—I never smoked in China.

7181. If you stopped opium now, do you think the pain

The witness withdrew.

Adjourned till to-morrow morning at 11 o'clock.

opium shops, the smokers will be in a difficult and awkward position. The consequence of shutting the opium shops will be that in two days they will suffer in health. That will be the immediate effect.

7149. You used to smoke in China as well, I suppose?—Yes.

7150. Is opium cheaper in China than it is in Burma?—The price in Burma is a little higher than it is in China.

7151. Do all the Chinese in Frome come from China? Or are some of them born there?—They all come from China;—but some are born in Frome.

7152. Do as many Chinese smoke in China as in Burma?—It is just the same.

7153. Have you known any poor people who have been reduced to beggars and thieves from smoking opium?—Those who are poor people and have no money to smoke will borrow off their friends or turn thieves.

7154. (*Mr. Pease.*) Do you think it a good thing for a young man, who is quite well, to begin to smoke opium?—I cannot say.

7165. (*Mr. Pease.*) Do you mean the eating of crude opium or the eating of pipe ashes?—The Chinamen used to eat the refuse opium, not raw opium.

7166. (*Chairman.*) Does opium-smoking do more harm to the Burmese than it does to the Chinese; or is it the same?—Our Chinamen opium-smokers are all rich men, not like the Burmese.

7167. Do the Burmese smoke too much?—The Burman opium-smokers are not like our Chinamen opium-smokers. The system of consumption is different.

7168. (*Sir William Roberts.*) They smoke the best chandu; they do not smoke crude opium?—The Chinamen cannot stand the raw opium.

7169. (*Mr. Pease.*) Do you smoke *beinsi* or *beinchi*?—*Beinsi*.

7170. (*Chairman.*) Do you mean that the Chinaman is more prudent and wiser than the Burmese, or what is the difference? The Chinamen, the Consuls, and all used to smoke opium; the rich men used to smoke opium. The Burmese who smoke opium look rather bad.

7171. Is it because the Chinese know when they have had enough, and the Burmese do not know when they have had enough, that it has a better effect upon the Chinamen than upon the Burmese?—The Chinamen use opium for pleasure.

7172. The Chinaman smokes regularly, and the Burman smokes irregularly. The Burman takes it more than he ought to; is that so?—Some Chinamen take 3 or 4 tolas a day, and they know when they have had enough; but I do not know whether the Burmans know when they have had enough or not.

7173. The Burman smokes regularly, and the Burman smokes irregularly. The Burman takes it more than he ought to; is that so?—Some Chinamen take 3 or 4 tolas a day, and they know when they have had enough; but I do not know whether the Burmans know when they have had enough or not.

7182. Have you ever tried to stop smoking opium?—I stopped it for two months; then I coughed again and my chest pained me.

7183. You say that poor people spend all their spare cash on opium and even curtail their food to procure the drug; what sort of people are those?—They have no occupation; they are poor men.

7184. Have they no occupation because they smoke opium, or because of some other reason?—Some are lazy and some are getting diseased, so that they have no occupation.

7185. If Government stopped the opium shops what would the Chinese people say?—The opium smokers would not like it to be stopped; those who do not smoke opium have nothing to say.

7186. (*Mr. Mowbray.*) If Government stopped selling opium, do you think you would be able to get opium anywhere else?—How can I get the opium from anywhere if Government stops the opium? If Government stopped the opium I would run away to China.

At the New Government Buildings, Rangoon.

TWENTY-FIFTH DAY.

Wednesday, 13th December, 1893.

PRESENT :

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I. (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.

MR. C. C. LEWIS, *Provisional Secretary*.

MR. P. M. MADOORAY PILLAY called in and examined.

7187. (*Chairman*.) I believe you are an Honorary Magistrate and a Municipal Commissioner in Rangoon?—Yes.

7188. How long have you been in Burma?—Twenty years.

7189. I suppose your experience has been almost entirely in Rangoon?—Yes.

7190. Please give us the opinions you have formed with regard to this opium question?—I am a merchant and a contractor for loading and unloading cargoes from vessels visiting this port. I am doing the largest trade in this line. Besides I used to work for the Public Works Department, rice mills, and railway, etc., and own a saw mill and several parcels of paddy-land in Rangoon, Hanthawaddy, and Pegu districts. Most of the men whom I employed to carry out these works are people who come from the Madras Presidency, in Ganjam and Godavery districts. I engage an average of 1,500 men daily. These men are commonly known as Coringhis; 90 per cent. of them are opium-eaters. They look healthy and are very hard-working men; they start their work at 6 in the morning and work till 1 P.M., and resume their work at 2 P.M. and continue till 6 P.M. Some of the carrying men are always busy in carrying rice bags, each weighing 220 to 230 lbs. on their shoulders; they take their meal at 4 A.M., and at 1 P.M., instead of a mid-day meal they generally eat a small pill of opium and drink water. As soon as their work is over they take another pill of opium, and they return to their houses for cooking, etc. Unless these opium-eaters have opium, they look like dead men and they cannot do their work. If they are suddenly stopped from taking opium, they are subject to severe sickness.

7191. Under what circumstances have you seen them stop getting opium?—When I was a passenger on board a steamer there were a large number of coolies coming across from the Madras Presidency here. Of course, they were very strict about carrying opium from one port to another, and all the opium was seized. Most of the men were very sick and never took a meal. Some of them were very dangerously ill, and I was obliged to ask the captain of that steamer to give them a little tincture of opium. After they had had it they got all right.

7192. It was not sea-sickness, but from not getting opium?—Yes. They are accustomed to come across in the season, and then go back to their country.

7193. Does the taking of opium seem to have any effect upon their moral or physical condition?—Not in the least. I can declare to the best of my knowledge and experience that eating of opium in no way affects their moral or physical condition. I have had great experience in travelling in Northern, Southern, and Western India, and have had the opportunity of seeing several countries, even in the North-West Provinces, say in Fyzabad, etc., where almost all the people eat opium, both men and women, and also give opium-water to infants. I know for certain that several

well-to-do native gentlemen working under the Government, holding high offices, and land-owners, are accustomed to eat opium. In Burma there are 75 per cent. of labourers from Northern India and the Madras Presidency, who are the largest majority of inhabitants in Burma, doing all sorts of labour work, who are opium-eaters.

7194. What is your opinion about discontinuing the sale of opium?—If it is discontinued it will be the ruination of those people who have been already accustomed to it; they will be subject to serious sickness, and we could not expect to get the work from them that we are getting now.

7195. Why?—The opium-eater requires a good deal of exercise. If he eats opium and does not eat his food properly, he is subject to sickness.

7196. The opium-eaters do not care to work, do they? Do not they become lazy from taking the opium?—No.

7197. In your opinion they do not?—They do not.

7198. (*Sir William Roberts*.) Have you ever had to discharge any of your workmen on account of their taking too much opium?—No, I have not.

7199. Have you had to discharge any on account of drink?—Yes, I have.

7200. Have you had to discharge any on account of eating hemp preparations?—I have never come across any of this hemp; it is not used here. Ganja-eaters are not fit persons to work.

7201. As far as your experience goes as an employer of labour, the habit of opium-eating amongst natives of India is not injurious?—No, it is not.

7202. (*Mr. Pease*.) How do you know that 90 per cent. of these men are opium-eaters?—Because I know them very well. Almost all these people eat opium. If I am not mistaken, I think I ought to have said 95 per cent.

7203. Do those who do not take opium do their work well?—Yes; but you have to consider the countries they come from.

7204. You say that unless these opium-eaters have their opium, they look like dead men and cannot do their work: tell us how they look?—I will explain it. If they have not got opium they are not so energetic, and do not work so well; they work so slowly; they do not care to work; and every now and then they sit. If they get opium they are cheerful and run very fast and work. You can get more work done from those who eat opium than from those who do not eat it.

7205. You say "in Burma there are 75 per cent. of labourers from Northern India and the Madras Presidency who are the largest majority of inhabitants in Burma"; do you think that there are as many as 75 per cent?—Yes, of the labouring class of men.

7206. What makes you think so?—The population are Coringhis and Hindustanis; there are not many Burman workmen at all.

*Mr. P. M.
Madooray
Pillay.*

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Mr. P. M.
Madooray
Pillay.
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7207. It is a larger proportion than other people?—The people in Southern India are the labouring classes here. On the railway, in buildings, and in the cultivations almost all the natives of India do the work. You cannot find any coolies among the Burmans. It is very seldom that you find Burmans on the railway or clearing jungle or cultivating.

7208. (*Chairman.*) Do you mean that 75 per cent. of them are opium-eaters?—Yes, of the labouring classes.

7209. Do you say that 90 per cent. of the Coringhis take opium?—Yes.

7210. And of the labourers from Northern India and Madras 75 per cent?—Yes, 75 per cent.

7211. (*Mr. Mowbray.*) Do your men go backwards and forwards between Madras and Burma?—Yes.

7212. Do you get the same men again?—Yes. They go in the months of July and August, and return in December and January.

7213. I suppose you have had some experience of these men working for you for some years?—Yes, for years and years.

7214. Do you find that it has affected their health; do you find they take more opium now than they did?—Opium-eating, I believe, is increasing largely.

7215. (*Chairman.*) Do you mean more people now eat opium than used to be the case?—I think so.

7216. Does the man who eats opium take a larger dose?—No, only the ordinary dose that they usually take.

7217. As far as you can judge from men that you have

known for some years coming backward and forwards, they do not get any the worse for eating, do they?—No.

7218. I suppose none of your men smoke opium?—No, they never smoke it.

7219. (*Sir William Roberts.*) At 1 p.m. they do not take a meal, do they, but take opium?—On boardship they do not take a meal.

7220. (*Chairman.*) They eat nothing at all?—No, nothing at all at 1 o'clock.

7221. (*Mr. Mowbray.*) But when they are working they take a meal at 1 o'clock, do they not?—No, never.

7222. (*Chairman.*) Do you know what the weight of opium is in the pill that they take?—I think it is as big as a peppercorn or a little larger.

7223. (*Sir William Roberts.*) About 2 grains?—Yes, I think so.

7224. (*Mr. Pease.*) How long have you been able to watch the health of any particular man?—I have had experience of men eating opium and working under me for the last 15 years.

7225. Have you had any one man who has worked with you for 15 years?—Not one man, there are hundreds of them.

7226. Have you been able to watch the health of one man for 15 years?—Yes.

7227. (*Chairman.*) Some of the men have worked under you the whole of the time?—Yes, almost all the time.

7228. (*Mr. Pease.*) Do you think they are really in as good health at the end of 15 years as they were before?—Yes, the same. I see the same men year after year.

The witness withdrew.

Maung Hpo
Hmyin,
K.S.M.

MAUNG HPO HMYIN, K.S.M., called in and examined.

7229. (*Chairman.*) I believe you are a Burmese?—Yes.

7230. A merchant and a native of Rangoon?—A native of Moulmein.

7231. What sort of merchandise do you deal in?—Timber, rice, and the general produce of the country.

7232. Will you please state what your experience is in regard to this opium question?—I have had experience amongst the Burmese and the Chinese in regard to the use of opium. In Burma mostly opium-smoking is prevalent. The habit is generally acquired amongst these people between their 15th and 20th years. As to motives, they are oftener led by the bad example set before them. They are generally advised to smoke opium when intoxicated with alcohol to take away its effects, as it is supposed that opium serves as an antidote against the indisposing effect of alcohol. This bad habit once formed is seldom relinquished. The opium-smokers would rather spend all their income than give up the habit contracted. They go on increasing the dose as they grow in years. They become the wrecks of their former selves, physically weak, mentally unable to think for themselves, morally degraded. The foregoing remarks apply to the Chinese as well as the Burmese. In Burma opium is not known to be protective against fever or to be of any use in malarious districts. Burmese do not believe opium to be a necessary element to enable working people to get through their daily toil; they look upon the habit as disgraceful—even worse than alcohol. I think the existing system of granting licenses for the sale of opium tends to the spread of the habit. As to the measure to give effect to the policy of discountenancing opium-smoking, I would say in Burma that total abolition would be the best thing to be done, as they have done in the case of ganja. It is desirable to prohibit the sale of opium. People of Burma would hail such measure with delight.

7233. Do you yourself think that the opium habit is worse than the drinking habit?—It is considered as a disgraceful thing. It is a very degrading thing to be considered an opium-smoker in Burma. A young man if he takes drink, but is not an habitual drunkard, is not considered as an outcast from society; but even a moderate smoker of opium is considered as an outcast.

7234. Both opium and alcohol are forbidden by the Buddhist religion: why is there greater degradation with regard to opium?—The general demeanour is very disreputable.

7235. Are opium saloons, the places where they smoke opium, supposed to be particularly bad places?—Yes, they are.

7236. Are there any places for drinking liquor?—There are liquor shops.

7237. Do people drink in liquor shops?—Only the low class of people drink in liquor shops. Burmese also, but very few in number.

7238. Is the same disgrace supposed to be attached to the habit of taking a pill of opium as it is to the smoking of opium?—Yes.

7239. The same?—Yes.

7240. Do you think the effect is as bad?—Yes, the effect is the same.

7241. The Coringhi coolies all take pills?—I have been employing Coringhi coolies myself, and I have found a great many of them were opium-eaters. It seems to me that they were very badly off for it. When once the opium consumer gets a disease, especially the opium-smoker, he gets worse. The disease is very liable to stick to the man who smokes.

7242. You say that opium is not supposed to be a protective against fever, or to be of any use in malarious districts?—Yes.

7243. Have you ever been in Arakan?—No; but I have been in timber forests where malarious fever is most prevalent.

7244. Did not the foresters take it?—No, none of them would take it to prevent fever.

7245. They have been reported by officers to say that they must have opium?—That is not my experience. I used to employ two or three hundred men at a time in the season. I found amongst them 10 per cent. who were smokers, and who brought their pipes with them to the forests.

7246. Were any opium-eaters?—Very few men in Burma eat opium.

7247. But it has been reported by Government officers who are opposed to opium that the foresters say that they must have opium when they are in the forest?—I only found 10 per cent. They are considered to be bad people, men who are of no consequence, and men who cannot work here properly. They joined the service in the forests. A man who could work and earn his living here would not join; but you generally find that men of very low habits join the forest work, and amongst them you find some opium-smokers.

7248. Is not opium much used as a domestic medicine in Burma?—No.

7249. For no disease?—No. If a patient is told that a dose of opium is given to him he will refuse to take it,

simply because he considers if once he takes opium his disease will be liable to be prolonged. If a man finds out that opium is the cause of his going to sleep, when the doctor gives him a sleeping dose he will not take it.

7250. You are speaking of pious, respectable Burmese?—Even an ordinary man. It is not on account of his religion, but it is on account of his belief that once he takes opium his disease, whatever it may be, will not go away from him easily.

7251. He will think it fixes the disease upon him?—He thinks it will become chronic: he considers opium is only good for a short time.

7252. He thinks it is possibly hurtful for medicinal purposes?—Yes.

7253. You say you think total abolition is the best thing?—Yes.

7254. Would not total prohibition be rather hard on the Chinese and Shans who are great opium-eaters?—As far as my experience goes, I do not think it would injure their health. They might suffer for a while and get weakened for a month or so, but after that they would get on all right without smoking opium. Many of my acquaintances, well-to-do Chinamen living in Rangoon, smoke opium. I have in my mind especially one man now in Rangoon. He smoked opium, and he used to get thin and weak. About two years ago he gave up smoking and he became healthy and went about his business. He has commenced to smoke again, and he is getting very thin and weak. I asked him why he commenced again, and he told me he could not give up the habit. His friends have enticed him to smoke and now he is getting bad and ill again.

7255. Is it not the case that in the Burmese King's time, when opium-smoking was severely punished, still a great deal of opium was brought into the country?—Not a great deal. It was smuggled by the Kachins and Chinese. They gave some young Burmese men opium and seduced them into bad habits.

7256. Was there much secret drinking in those days?—No, not at all.

7257. If total prohibition were ordered now, do you think there would be much smuggling or not?—So far as Upper Burma goes, the Chinese frontier smuggling could be prevented. I could not say as to seaports, however.

7258. Have you been along that country and Upper Burma?—Yes, I have travelled in that country.

7259. Do you think that smuggling could be easily prevented?—Yes.

7260. There is a great deal of opium amongst the Shans, Kachins and Chinese in the Yunnan district; it is a forest country and has a great many paths through it?—Yes, it is a forest country.

7261. How are you going to stop it?—It is a very hilly country, and there are roads and passes and country stations. I would prevent it in the same way as you prevent arms and ammunition from being imported from China. There is not a single gun imported.

7262. But a gun is rather a different thing to opium?—You prevent gunpowder.

7263. At present are there not a great many prosecutions for illicit possession of opium?—Seventy-five per cent. of the prosecutions are owing to more opium being sold by licensed farms than real smuggling; the opium found in the possession of a man who had more than he is legally entitled to is the same as opium issued from the Government treasury.

7264. He sends out people to sell it?—Yes.

7265. How is this opium discovered?—By Magistrates and others. I have known two or three instances in which the people concerned have told me. It is not my business to report it.

7266. How is it found?—The informer goes and tells that a certain man is in possession of so many tolas of opium, or so much more than he should possess. The police pounce upon him, and it is generally found in his house or in his possession.

7267. Who are these informers—what sort of people are they?—They are mostly men hanging about, having nothing to do.

7268. Is not there a danger that these people would put a little bit of opium into a man's house?—Yes, there is a danger of that. Such a case only comes up occasionally: it is not the general rule. I do not think people could afford to buy opium to put into another man's house.

7269. But if these men have nothing else to do, and make a profession of it, they would be likely to do that sooner or later?—Yes, perhaps so.

7270. These informers get rewards?—Yes.

7271. Do the police often let these people go—take a bribe from them?—There are some instances in which that is supposed to have taken place.

7272. Do not you think that is a great disadvantage: do you think that smuggling would be stopped?—The licensed farmers issue more opium than they are allowed to. There are informers, and the consequence is prosecutions go on.

7273. Under the new system it is proposed that opium shall only be sold to certificated Burmans who are habitual consumers, and to Chinese and to Shans, and that only so much opium shall be given to the opium vendors as is estimated to be required by these people: ought not that to prevent the system you talk about by which opium is sent out into the districts,—they will only have a certain amount now, and they will not be able to send out so much?—I do not know how this would work. I cannot say.

7274. Do you think it is necessary to suddenly stop the supplies to all habitual consumers, Burmans and Chinese and Shans?—Yes. So far as Burma is concerned, there would be no harm done by stopping the whole thing. You have suddenly stopped *ganja*, and there were a lot of *ganja* consumers here in Burma. No harm was done by suddenly stopping *ganja*, except that there might have been a little prosecution here and there. As time went on the people stopped smuggling, though they did attempt to smuggle it at first.

7275. Were not *ganja* smokers nearly all Indians?—There were a great many Burmans who were *ganja* smokers; in fact there were more *ganja* smokers than opium smokers. Since you stopped *ganja* I think people have commenced to smoke opium. Many men have told me that they contracted the habit of smoking opium through the alcohol habit.

7276. If you stop opium, will not these men, who are probably the most self-indulgent and least respectable men among their nation, take to alcohol if they can get alcohol and cannot get opium?—I cannot say exactly how far they would take to alcohol, because these are two opposite influences. Opium causes a man to be weakly and drowsy, and alcohol makes him excited. When a man could not get opium, I do not know whether he would take alcohol or not.

7277. A Burman generally likes being excited, does he not?—Yes, more or less he does.

7278. (Mr. Mowbray.) You said, I believe, that some of the coolies you employ smoked opium?—Not the natives of India, but Burmese coolies.

7279. Are there many Burmese coolies?—In Upper Burma we have mostly Burmese coolies.

7280. You were not speaking of the class of coolies employed in Rangoon in loading and unloading ships?—No.

7281. Have you any experience of them?—Yes.

7282. Are there any opium-smokers amongst them?—No.

7283. Is there a large number of opium-eaters?—Yes, nearly half the number of coolies I employ. I know more about the Burmese and Chinese, with whom I come in contact, more than I do about the natives of India.

7284. I rather thought that you were speaking of these classes of natives employed in loading and unloading ships in Rangoon; but now I understand you to say that you have no personal experience of them?—I have had experience of them, but I have not come so closely in contact with them as I have with Burmese and Chinese. I have employed them as coolies, and I have found, generally speaking, that about fifty per cent. of them were opium-eaters. I found them to be generally weakly and sickly, compared with the same class of men who are not opium-eaters.

7285. Did you ever make enquiries in order to get non-opium-eaters because they were better workmen?—It was impossible to get all non-opium eaters. When 100 coolies were engaged 40 or 50 would be found to be opium-eaters, and they would be sickly.

7286. Do you discharge them for being opium-eaters?—I only discharge them when they are sickly and lazy.

7287. I suppose you have found sickly men among opium-eaters and non-opium-eaters?—The majority have been opium-eaters.

7288. Your remarks apply to the Chinese as well as to the Burmans. You speak of the opium-smoking habit

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being generally acquired amongst the people between the ages of 15 and 20: are you speaking then of Chinese?—Yes, Chinese boys in this country.

7289. Who are born here?—Yes, born in this country.

7290. How do you propose to meet the loss of revenue?—The loss of revenue resulting from prohibition could be best met by either re-imposing import duty on piece-goods or by raising salt duty in Burma.

7291. (*Mr. Pease.*) What is the amount of salt duty?—It is one rupee a maund here.

7292. What is it in India?—In India it is Rs. 2-8-0 a maund, if I am not mistaken. There is a vast difference between the duty charged in Burma and India.

7293. How far is the evidence you have given the view of the Burmese people generally?—I think they all agree with me; this is generally the opinion of the people I have consulted.

7294. Is it the opinion of people in your station of life?—I have taken some pains to enquire into this matter, and I have found that this is the prevailing opinion of the people.

7295. (*Mr. Mowbray.*) Have you consulted the Chinese as to their view?—Yes, I have.

7296. (*Mr. Pease.*) Tell us what you think the view of the Chinese is?—I have spoken to Chinese people before, and without exception they agreed with me.

7297. (*Mr. Mowbray.*) Why have they not come forward here?—I think some are coming here.

The witness withdrew.

*The Sawbwa
of Thibaw.*

The SAWBWA OF THIBAW called in and examined (through an interpreter).

7304. (*Chairman.*) Will you please tell us in what part of the Shan territory your State is?—In the Northern Shan States.

7305. Do you know what the size of it is?—It is the biggest of those States, is it not?—It is the largest of the four large States.

7306. What is the name of the State?—The State is called Thibaw.

7307. Is there much opium grown in that State?—Yes.

7308. Is the opium exported or used in the country?—It is imported from other countries and some is made in the country also.

7309. What is made in your country, is not some exported to China from your country?—No.

7310. Is it all used in the country?—No, it is sent to other Shan States.

7311. Does opium go from the other Shan States to China?—No.

7312. Are there Chinamen also in your State as well as Shans?—Yes.

7313. Many or few?—Very few. They come down once a year.

7314. Do not Chinamen live in the State?—Very few live in the State, but they come down in large parties every year to trade.

7315. How is the opium used?—It is smoked and eaten, but more people smoke it than eat it.

7316. What in your opinion is the effect of opium-smoking,—is it bad or good?—If they eat it it is bad, and if they smoke it, it is bad; both equally bad.

7317. How long has the custom of eating and smoking opium existed among the Shans?—For a very long time, about two or three hundred years.

7318. What do the common people think, do they say why they eat it?—They say it is very nice to smoke, and it makes them feel very happy thoughts.

7319. Do they think it is very good to keep them in health?—No, it is very bad. Those who take it have short lives.

7320. Do the common people think it is good for their health?—It is the common opinion that it is not good.

7321. Do they do it for pleasure, or is there any other reason?—They take it to rejoice their hearts; but their lives are short.

7322. Do they drink any liquor or spirit?—Yes they do.

7323. What kind of spirits?—Locally-made liquor, made from rice.

7298. (*Sir William Roberts.*) You are a merchant, and I suppose you have transactions with Chinese merchants?—Yes, I have.

7299. Are those with whom you have transactions mostly opium-smokers?—Half of them are opium-smokers.

7300. Would this description you give apply to that half,—that they are “physically weak, mentally unable to think for themselves, and morally degraded”?—I generally find that most of my Chinese friends who smoke leave the management of their business entirely in the hands of their managers and subordinates. Generally, they are sickly and complain of being ill, although they sometimes get on well. I have told them it was on account of their smoking opium. They have admitted that it was, but they say they cannot give it up.

7301. Do you suggest that half the Chinese merchants here who smoke opium are unable to attend to their business?—I say this in general. One of my Chinese friends who smokes opium admits himself that it is bad. He says, “I cannot give it up, because I contracted the habit when I was young.”—They all say it is very bad: not one defends himself.

7302. (*Chairman.*) It is also against their religion, too: most of them are Buddhists, I suppose; and according to the ideas of Buddha and Confucius, opium is a very bad thing, is it not?—Yes, it is.

7303. (*Mr. Pease.*) Are most of the Chinese you know Buddhists?—They are Buddhists by name, but not so much by practice.

7324. Is that as bad as opium?—It is not bad if you take it as medicine, but it is a very bad thing to drink for pleasure.

7325. Is opium ever used for medicine, and not for pleasure?—Very little.

7326. What sort of disease is opium used for as medicine?—It is taken for insomnia, diarrhoea, and internal pains.

7327. Has it been the custom among your family to smoke or to eat opium?—I tried when I was young, just a little bit, but I gave it up.

7328. Are you in favor of total prohibition of opium in your State?—Yes.

7329. How would you do it?—I would prevent the growing of it.

7330. Would not the people complain very much?—If they got enough opium to smoke for their lives, well and good: but I do not want any more eaten in future generations. The people who smoke opium never die when they have not got it. Thieves sometimes are put in prison and they are not allowed to smoke, and they get rid of the habit quite soon.

7331. But do not the people make a profit out of the cultivation of the poppy?—Yes, they do get a profit,—they get a revenue from opium.

7332. Who gets it?—The State.

7333. If the men who plant opium could no longer plant it, would they complain?—I do not think they ought to make complaints, because they can grow other things and trade in other ways.

7334. How long have you held the opinion that opium is a very bad thing?—Ever since I was quite young.

7335. Why do not you try to stop it in your own State?—Because the other States will not stop their trade, and if I tried to stop it, all the people would hate me.

7336. Would your own people dislike you if you tried to stop it?—I do not think the people in my own country would dislike me if I told them that it was not right for them, and that it was a bad thing for them.

7337. Why have you not done it then?—I cannot very well stop it, because the people sell it secretly sometimes.

7338. But you have never tried to stop the cultivation?—No, I have not tried to stop it.

7339. Do you think if you tried to stop it, the people would obey you?—They would do it, and they would not be angry.

7340. If they would do it and not be angry, why have you not done it?—I have looked upon it in much the same way as eating betel, and I do not think much of it. It slipped my memory.

7341. (*Sir William Roberts.*) How many amongst the men in your State smoke opium, 10, 20, or 50 in 100?—About five per cent.

7342. You say there are not many who use opium in your State?—No, not very many.

7343. Do any of the old people use opium?—They never live till they get old; they die. They have very short lives if they smoke opium. No old people eat it.

7344. (*Mr. Pease.*) Do you think the rules which are to stop the Burmese from buying opium ought also to apply to the Shans throughout your country?—Yes.

7345. Do you think that the other Shan Chiefs would agree to give up opium cultivation in their country, if you gave it up and the English Government wished it?—They would be willing to stop it.

The witness withdrew.

Surgeon-Lieutenant-Colonel HUGH JOHNSTONE, M.A., M.D., called in and examined.

7352. (*Chairman.*) I believe you are Senior Civil Surgeon in charge of the General Hospital, Rangoon?—Yes.

7353. Kindly tell us how long you have served?—I have been over 25 years in the service, most of my time having been spent in Burma with the exception of two years in the Medical College Hospital in Calcutta. I resided in Mandalay about six years, one year at Akyab, and the rest in Rangoon. The races I have come in contact with are the Burmese, Chinese, and natives of India.

7354. Will you tell us what personal knowledge you have of the use and abuse of opium amongst the natives of India and amongst the Burmans?—Of the use of opium among the natives of India I have not much personal knowledge. Although Resident Medical Officer in a large hospital, I saw little of its effects, either of its use or abuse, and although I have conducted more than 100 *post mortems* I never saw any pathological lesion that could be ascribed to the use of opium. Among the Burmese I have found the use of opium most extensive in Arakan, although the Burmese use it elsewhere. Among the prisoners in the Akyab Jail a good many were opium-eaters. Physically, they were healthy enough looking and had good enough constitutions—and the sudden deprivation of opium in the great proportion of them did not seem to have any bad effects beyond distress, especially in the young. Among the older and those who had continued the habit for a longer time and consumed greater quantities the process had to be more gradual. In the *post mortems* of those who had died from other diseases, but were known to be opium users, there was no lesion that could be ascribed to the effects of opium.

7355. Will you tell us what you have to say with regard to opium-eating among the Chinese?—It was at Mandalay that I came in contact chiefly with the Chinese opium-eaters. I was suddenly called one night to one of their gambling houses, where in a brawl a Chinaman was wounded, his abdomen being laid open to the extent of 7 inches with protrusion of the intestines. This man was an opium-eater and the one who did it a shumshoo (rice-spirit) drinker. The man recovered without a bad symptom, his wound healing up by first intention. These gambling houses are filled chiefly with opium-smokers and shumshoo-drinkers. Having been successful in this case I was often called in again on account of wounds received in these brawls, and it was almost invariably the rule that the disturbance arose from the shumshoo-drinkers and not the opium-smokers. In these gambling houses, though the class of Chinese were not the best, I could not say that I saw any ill-effects from the use of opium. They were physically in good health; it never interfered with the healing of their wounds or in the treatment of other diseases that I saw. In these places where there was so much to excite them they were not quarrelsome like the shumshoo-drinkers; neither did they seem to be morally debased. I enquired of many of them what led them to begin to use opium. Among many of them it seemed to be an acquired habit like smoking tobacco, and only thought of in that way; amongst others it seemed to relieve pain or cure illness; and all considered it a preventative of fevers, dysentery, diarrhoea, and cholera. Certainly, what I saw among these Chinese did not at all correspond with the accounts I had had heard of the awful ravages the use of opium caused to the health and morals of opium-consumers. I have seen a very few

7346. Can you tell me how many people there are living in your State?—About 100,000. *The Sawbwa of Thibaw.*

7347. (*Mr. Mowbray.*) How many years have you been at the head of your State?—Thirty years. *13 Dec. 1893.*

7348. You were head of your State when Thibaw was king in Mandalay in the old days, I believe?—I was at one time at the head of the State before the English went to Mandalay.

7349. At that time opium was forbidden in Mandalay, was it not?—Yes, I heard that orders were given not to sell any opium; but of course the rule was not properly enforced, as far as I know.

7350. You did not at that time forbid it in your State?—I did not say anything about it; I did not try to prevent it; I let matters be as they were.

7351. (*Mr. Pease.*) Did the Burmese King ever try to prevent the consumption of opium in the Shan States?—No, he did not.

old emaciated men suffering from chronic diarrhoea and dysentery, said to be the result of its abuse, but these were doubtful cases. All these races consider its use a prophylactic in malarious fevers and bowel-complaints.

7356. Have you ever employed it yourself?—I have often employed it myself in treating malarious fevers with good results, often staying off an ague fit if given an hour before its usual period of seizure, and at the least modifying its severity and adding greatly to the patient's comfort. Quinine and opium combined will often be successful when quinine alone fails. The value of opium in bowel-complaints is known to all these races. There is another class of cases which occurs in malarial districts, and which induces the use of opium, and that is malarial neuralgia. In malarial districts these racking pains in all parts of the body render the life of the individual miserable—sleepless at night, and unable to work during the day. Opium in this state has been found by the inhabitants of these districts to be a great boon, and I have no doubt is often the original cause of the habit, and these people will tell you if they had not opium they could not live there. The moderate use of opium has no baneful effect on the health and constitution, as far as my experience goes, and the effects of its abuse has come so little before me that I could give no particular lesion that it causes in the human economy.

7357. Have you formed any opinion of its effects upon morals?—Of its baneful effects on morals I have seen none, although it is said to lead to crime and insanity. During my charge (4 years) of the Lunatic Asylum in Rangoon a certain number of insanes were admitted with opium-eating as the alleged cause, and this as a cause I considered doubtful, and even if true they are not a large proportion. Opium is not such a great cause as *bhong* or Indian hemp. During the many years I have been in large hospitals in India it would be strange if the effects of the use of opium were so deleterious to the people consuming it, that no more cases, whose physical health should have failed, would have become inmates in the hospitals. In the Rangoon General Hospital there are no records of any one being admitted suffering from the effects of either the use or abuse of opium. There is no want of cases suffering from the use and abuse of alcohol, and I cannot say these are on the decrease.

7358. (*Sir William Roberts.*) You have just mentioned the Rangoon General Hospital; are you in medical charge of that hospital?—Yes.

7359. How many beds are there in it?—About 300 beds.

7360. Are these generally filled?—Yes, 280 or 285 is the general average, I think, daily.

7361. How long have you had charge of this place?—I have been in sole charge for four years; I was ten years Second Civil Surgeon in the hospital. Altogether I have been there since 1878—14 years. I have been nearly 18 months at home out of that.

7362. You are not as a medical man cognizant of the opium habit as a cause of disease?—No. No cases of opium abuse have come into the hospital, as far as I have seen in the records of the hospital.

7363. You spoke of a belief of many of the people amongst whom you have worked, that opium is a prophyl-

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lactic against the various conditions of ill-health in malarious districts?—Yes, they considered it as such, both the natives of India and Burmese.

7364. Did you gather that from conversation with them?—Yes.

7365. You are very positive about that?—Yes.

7366. Amongst the Burmans?—Yes, amongst the Burmans and the natives of India.

7367. Do they smoke or eat opium in malarious districts as a domestic remedy?—As far as I know, they do both.

7368. Have you the means of ascertaining that fact?—No, no means other than what they told me—their admission of it; I heard them state it.

7369. You have their direct testimony to that effect?—Yes, certainly.

7370. I presume you come in very close contact with those natives in the course of your professional work?—Yes.

7371. Did you have opportunities of ascertaining their sentiments?—Yes, by having conversation with them, certainly.

7372. (*Mr. Pease.*) Are natives here usually treated by doctors who treat them upon the Western system, or are they, usually under the care of their own medical men in Rangoon?—In Rangoon the natives of India are generally treated by Europeans in the hospital; the Chinese do not come very often to the hospital, but both Burmese and natives of India come to the hospital for treatment.

7373. I was referring to outside the hospital?—Yes, a great many of them are treated by myself outside the hospital, but there are more treated by the private practitioners outside: I mean not Government servants.

7374. Are there many native practitioners?—Yes, but a good many of them practise the European method.

7375. Do you think these opium consumers who come to the hospital while they have no special disease may not have the state of their general health considerably lowered by the practice of eating or smoking opium?—I have seen no occasion for saying that the health of those who come into the hospital has been lowered by the use of opium.

7376. Then it is a practice to which you see no objection?—Are there any reasons why persons should not take it?—I have never seen any ill-effects in those who take it.

7377. Would you recommend any young man in good health to commence the practice of eating or smoking opium?—No.

7378. Why not?—I would not recommend it any more than I would recommend a person to use anything in excess or needlessly.

7379. Moderately?—Moderately I do not see any objection to it at all, no more than a moderate use of alcohol.

The witness withdrew.

7380. Have you found that the habit of taking opium is exceedingly easy to give up?—I do not know that a man would find it more difficult to give it up than in the case of an alcohol drinker.

7381. You say, “the sudden deprivation of opium in the great proportion of them did not seem to have any bad effects beyond distress.” It did distress them?—Yes, it distressed them by the sudden deprivation of a thing they had been using.

7382. You do not mention anything with regard to the older ones?—According to the length of time and quantity of opium that made the process gradual.

7383. Why did you do that?—With the idea that probably it might interfere with their health in jail. These are with reference to those in the jail and not outside people.

7384. Was it to reduce their distress, or fear that it might be fatal?—To reduce their distress. I never saw a fatal case from its deprivation.

7385. (*Mr. Mowbray.*) With reference to your jail experience, I suppose the common practice is to cut off the supply of opium altogether?—Yes, when I was there it was the rule to cut it off immediately.

7386. How about exceptional cases?—In exceptional cases, if we found it was too much, we would knock it off gradually, and not suddenly.

7387. (*Mr. Pease.*) Have you met with any cases of Burmese objecting to take opium as a medicine for fear of acquiring the habit?—No, I never found them object to it.

7388. (*Mr. Mowbray.*) Is Arakana particularly malarious district?—Yes, it is a very malarious district.

7389. Do you attribute the more extensive use of opium among the Burmese of Arakana to the fact that it is a malarious district?—That is what I attribute it to.

7390. (*Chairman.*) When you were at Mandalay I believe opium was prohibited?—Yes.

7391. Have you any reason to believe that the consumption of it was carried on secretly by the Burmese?—Yes, it was.

7392. How did you ascertain that?—It was only by hearsay. I heard they used to smuggle it. I heard that bundles of opium were brought in secretly to Mandalay by steamers coming up from Rangoon. It was also said that it was brought across from India by Assam over land.

7393. (*Mr. Mowbray.*) Is any supposed to have come from China?—I have never heard of it coming from that direction.

7394. (*Chairman.*) Do you think if opium is prohibited in Burma that it will be smuggled in?—They would attempt to smuggle it in no doubt.

7395. Do you think the Government would be able to prevent it? Can you form any opinion about that?—I do not think I could give any opinion about that.

Mr. LEONG SHIAN TUCK called in and examined.

*Mr. Leong
Shian Tuck.*

7396. (*Chairman.*) I believe you are a Chinese catch merchant of Rangoon?—Yes.

7397. What is a catch merchant?—One who buys catch up-country and sells it here.

7398. What sort of things do you deal in?—Dyeing goods.

7399. Will you give us your opinion of what you have observed in Lower Burma with regard to the effects of opium?—I have lived in Lower Burma all my life, and have observed the effects of opium amongst Chinese and Burmese. Amongst the Chinese in Lower Burma about 20 per cent. of the men smoke opium, and very few women. I have never met a woman who smoked, but I know that there are some. The Chinese do not eat opium, except when they are unable to obtain it for smoking. Some begin at about 15 or 16 years of age, but most at about 20. They almost always begin amongst their friends, from seeing others smoke.

7400. What have you to say about the habit?—The habit can be given up without much difficulty when a person has not long been a smoker. I know of several who have had to give it up in prison. There is no clear difference between moderate and excessive opium-smoking. Those who take opium only occasionally do not suffer much, those

who take it regularly soon suffer greatly. If they cannot get opium at the usual time, they shiver and sweat and are quite unfit for work. They like more and more to smoke, and they cannot work like those who do not smoke.

7401. Does any crime ever arise from smoking?—Smokers who are poor and cannot get enough money to buy opium take to thieving and other bad practices. Those who are better off are not so much affected. A friend of mine who has tried to break off the habit several times has taken to it again, because friends have come and asked him to smoke with them. He says it is no benefit to him, only spending money; but he cannot give it up. He says it is a bad habit. Among Chinamen who do not smoke themselves the habit is always considered a disgraceful one. Its effects are also thought to be deadly poisonous. It will be a great mistake to attempt to prohibit the sale of opium to Burmans and not to Chinese; the Chinese will smuggle it and sell to the Burmans. The Chinese suffer as much as the Burmans from smoking opium, and it will be a kindness to the Chinese to prevent them from procuring the drug. The respectable merchants are all against the habit of smoking, though some of the smokers might object to being deprived of the drug.

7402. Were you born in China?—Yes.

7403. To what religion do you belong?—I am a Buddhist.

7404. Have any of your family ever smoked opium?—No, none of my family, but lots of my friends and others.

7405. You say it affects a man's health very much?—Yes.

7406. Does it generally affect his power of doing business?—Smoking will always affect him. He must waste his time.

7407. Is he less clear in his head?—It is only the smokers who tell about dreaming; they are always talking that they can get good sense from it, but when they are tight like a drunkard who has been drinking, they dream. I consider it a bad habit.

7408. Do many poor Chinamen become beggars, become quite ruined by opium?—It must be so: they spend money every day. They buy one tola's worth perhaps. They earn about Rs. 2, and they are obliged to give for opium Re. 1. They have not got sufficient for their own living, and they are compelled to do all kinds of mischief.

7409. Do they become beggars?—How do they live?—Several of them have become beggars and have asked for help. There is their own society and they go and stay there. I am speaking of those who are unable to work.

7410. The society supports them?—Yes.

7411. Does the society give them opium?—No, it would not give them opium. Some people help them.

7412. Out of 100 smokers how many do you think get ruined like that?—Gradually spending money must be ruining them. The man who smokes must be ruined gradually. He spends every day about half the income he gets and he must be ruined.

7413. Some rich men smoke?—It would affect their incomes very greatly.

7414. You mean that any poor man would be ruined?—The poor man would be greatly affected.

7415. I think you said that poor men eat opium?—When they are going on board steamers they are obliged to swallow it; but if they are in their own house or go to a friend's house they always smoke. They enjoy smoking more than eating. A friend of mine went to prison and he had to give it up because he could not get it there. When he came out of the jail, he was very stout and healthy. But a few months afterwards his friends asked him to smoke, and he began to smoke again.

7416. (*Mr. Pease.*) Did he keep up his health when he began to smoke again,—was he in as good health after he began to smoke again?—I have seen him myself getting thin, and he was not so stout as when he came out of jail.

7417. (*Sir William Roberts.*) I suppose smoking does not produce much effect among the Chinese who are in good circumstances?—The wealthy people smoke just to enjoy themselves, in order to pass the time. Lots of my friends have asked me to smoke, too. It would not injure rich people as quickly as it does the poor people.

7418. But you think that at length it does injure their health?—In the long run it must be injurious.

7419. Do you know as a matter of fact that it does?—Yes, I have seen it with my own eyes. I can instance the case of Park Chan, who gave evidence yesterday.

The witness withdrew.

Adjourned to Friday next at Mandalay.

At the Fort, Mandalay.

TWENTY-SIXTH DAY.

Friday, 15th December 1893.

PRESENT:

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I. (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.

MR. C. C. LOWIS, *Provisional Secretary.*

Surgeon-Major DANTRA called in and examined.

7420. (*Chairman.*) I believe you are the Civil Surgeon at Mandalay?—Yes.

7421. Will you give us the result of your observations which you have made with regard to opium consumption in Burma?—The conclusions I have arrived at are the result of observations made during my long residence of nearly 20 years in India (chiefly in the Bombay Presidency) and over 15 years in Burma; and in the latter place being in charge of big jails for the last 13 years. The extent of the consumption of opium among the natives of India is just about the same as it was 20 years ago, but among the Burmans it is no doubt increasing. Taken in moderation it does not produce any ill-effect on the physical or mental health; if any thing, it improves the latter and affords greater staying power to the body. Excess, no doubt, impairs appetite, and the individual gets emaciated, but it never renders him so objectionable to society in general as excessive drink does.

7422. Have you observed anything with regard to the tendency to increase the opium habit?—In a few cases there is a tendency to increase the habit as in every thing else. Perhaps there is a tendency among a few of the Burmans to go to excess; but the natives of India use it in moderation. By using it in moderation their intellect becomes clear and they are better fitted to attend to their work, either physical or mental. In travelling and making long marches,

involving great fatigue and privation, they have found opium one of the most useful articles to possess, more especially when they have to march through malarious districts having a bad water-supply and scarcity of provisions. It is one of the most effectual prophylactics against malaria and bowel-complaints, and when attacked with these complaints it is a very good preventive.

7423. Do the observations you have just made apply to Burmese chiefly, or to Indians?—To both classes.

7424. You have been in charge of jails. What conclusion have you arrived at as to the effects of stopping the consumption of opium among opium consumers in jails?—Results of sudden complete cutting off of opium have never proved serious in my hands. In jails for years I have invariably stopped giving opium to all prisoners immediately they are admitted into the prison, and no doubt they have left off food for two or three days, have got diarrhoea, and complained of pains and aches all over the body, etc.; but these symptoms soon pass off and they do not feel any the worse for leaving it off; but I believe immediately they go out of jail and begin to experience the trials and troubles of this world, they again take to using it, and if they cannot get opium, they take to alcohol, which, in my opinion, works a hundred-fold greater mischief than any amount of opium.

Surgn.-Mxj. 7425. Where did you receive your medical education?—
Dantra. In Aberdeen and in London. I was also in Bombay for
15 Dec. 1893. about six months. I was three years in Aberdeen and two
years in London.

7426. You were only about 5 years in employ in Bombay, I understand?—I was not in employ at all in Bombay; I was simply brought up there. Until I went to England, all my life was spent in the Bombay Presidency.

7427. When you passed in England, where did you go?—I came to Calcutta for a very short time and then I came straight to Burma. I have been in Burma since 1877.

7428. When you say "the extent of the consumption of opium among the natives of India is just about the same as it was 20 years ago," you observed about the natives of India in Burma?—Natives of India in Burma as well as in India too.

7429. What natives use opium habitually?—The majority of the Mahomedans and Hindoos, but the Mahomedans use more than the Hindoos.

7430. In Burma?—Yes.

7431. Where do these Mahomedans come from; where is their home in India; do you know?—I could not very definitely say. They come from all the presidencies.

7432. The Coringhi coolies use it a great deal, do they not?—Yes, but not to the same extent as the Mahomedans do, as far as my observation goes.

7433. Are these Mahomedans traders, generally, or artisans?—Most of them are artisans; a few of them are traders.

7434. Do they smoke or eat opium?—The Mahomedans generally eat it; they smoke it too, but they generally eat it.

7435. Have you formed any opinion as to the relative effects of the eating habit and of the smoking habit?—It is a matter of degree, as far as my observation goes: smoking prolongs the pleasure, eating is finished in a short time. The smoking process goes on and the smoker spends more time over it.

7436. It is more a gregarious and social mode of consumption?—Yes.

7437. In your opinion, neither habit in moderation is prejudicial?—No.

7438. Is excess commoner amongst smokers or amongst eaters?—I think excess depends more upon the pecuniary circumstances of the individual. If the men have money there is a tendency to go to excess.

7439. Either way?—Yes.

7440. You say that in moderation you think it affords greater staying power to the body?—Yes.

7441. Is it a momentary effect?—A man after walking 10 or 12 miles feels tired and he takes a little opium, and he rests, say, for a half or a quarter of an hour, and then he will be able to go on another four or five miles further without feeling any discomfort; whereas if he had not taken any opium, he would quite collapse and he would not be able to go any further. I am speaking more especially now of those who have been in the habit of taking opium.

7442. You say that there is a tendency among a few of the Burmans to go to excess; why do you think that shows itself especially among the Burmans?—From my knowledge of the Burmese, they are a very impulsive sort of people: it is not only in eating and smoking opium alone, but there is a tendency to go to excess in everything they do.

7443. Does the same tendency show itself in drinking?—Yes; if anything, there is a greater tendency to go to excess in drinking than in taking opium.

7444. How long have you been in Upper Burma?—For the last three years.

7445. You did not visit Upper Burma in the King's time?—No. Another thing I have noticed is this: almost all the prisoners admitted into the jail, after committing most of the violent crimes, have been in the habit of drinking spirits. Prisoners who have been admitted for petty thefts have been opium-eaters.

7446. Except in this tendency to excess on the part of excessive consumers, have you noticed any other bad moral effects of the opium habit upon the character of these people?—No, I have not.

7447. With regard to men of business and traders, do you think it interferes with their intellectual capacity to do their business?—No.

7448. You say when opium is suddenly stopped, in the case of prisoners, you have noticed that they have diarrhoea,

and complain of pains and aches all over the body: is that the case also with moderate consumers, or is it the case only with excessive consumers?—Perceptible diarrhoea is apparent in even moderate consumers, but they do not leave off their food. I have to keep them on very light work. My remarks refer to those who go to excess. Moderate eaters or moderate smokers do not leave off their food, nor do they complain so much of pains and aches all over the body. But they do get diarrhoea: that is general.

7449. How long does the diarrhoea last?—It lasts two or three days. It is stopped by giving astringents.

7450. During that time you have to give them light work?—Yes.

7451. After that are they able to do the same work as the other people?—Yes.

7452. When they get out into the world from jail do they take to the habit again?—Yes. When they came back to jail I questioned them whether they went back to the opium habit after leaving jail, and they said "yes." I asked them why they took to it again. They said they felt happier and they did not feel the troubles and anxieties so much as before; very often they do go back to the habit again.

7453. Do they generally recognise that it is a bad habit?—Some do, and some do not. I have a prisoner now who says if he went out he could not devote his attention properly to his work unless he took opium. Others say they dislike it, but you cannot depend upon what they say. They know you do not like it, and they simply answer you so as to fall into your views.

7454. In the case of excessive opium consumers, have you ever had to allow them for a time to take a certain amount?—No. I have given them very small doses along with other astringents. About half a grain, or a grain, simply to help the action of the other astringents for diarrhoea.

7455. In the case of habitual excessive alcohol consumers do they feel much craving for drink when they cannot get it in jail?—They do.

7456. (*Sir William Roberts.*) Your experience has, I presume, been mostly among the Burmans?—Amongst the Burmans latterly, but in the commencement of my life I had experience amongst the natives of India.

7457. Are there a considerable number of them who consume opium in Burma?—I should say about 10 per cent.

7458. Adults?—Yes.

7459. Even now?—Yes; it was not so much before, but it is increasing at present.

7460. You have charge of jails: is there any hospital here?—Yes; I am in charge of the Civil Hospital, too.

7461. Have you noticed or have you had occasion to know whether these Burmans often find their way into jail owing to the opium habit?—Some find their way into jail through petty thefts.

7462. When they get poor they commit petty thefts to get opium?—Yes.

7463. Is that a more prominent feature amongst the poor who are opium smokers, or amongst the poor who are not opium smokers?—No; the thefts are quite as often amongst the poorer classes who do not use opium.

7464. So that you do not think, even when they become poor, it aggravates matters for them in that respect?—It is very difficult to say. The difference must be very inappreciable.

7465. You say they get thin when they take too much—they get emaciated?—Yes.

7466. Has your observation extended over a sufficient length of time in regard to the same individual, to enable you to form an opinion as to whether that emaciation is progressive?—It is progressive so long as they go on taking it.

7467. Do you mean to say that a man who takes opium to excess gets thinner and thinner to the end of the chapter?—If he stopped he would begin to put on flesh: it is not quite progressive.

7468. I presume you have no Burmans who have smoked or eaten opium for many years?—Yes.

7469. I suppose the emaciation gets to a certain point and then stops?—Yes; that is so.

7470. You are clear about that?—Yes.

7471. That is to say, they become spare, thin, wiry men?—That is what I mean.

7472. They do not deteriorate mentally, though they become thinner?—They do not suffer mentally. As far as they are mentally concerned, they make better overseers than men who do not consume opium; but as far as their physical strength is concerned, lifting heavy loads and doing manual physical work, perhaps they would not be up to those who do not take it. Mentally, as far as supervising and comprehending instructions which are given, they are better than others who do not take opium.

7473. They are sharper?—Yes, they are sharper.

7474. Do you think that perhaps it is the sharper fellows who do take opium, and that it may be accounted for in that way?—It is a conclusion to draw from the number of cases. There is a greater percentage among the opium-eaters who turn out to be very sharp.

7475. Have you known old men who are opium-eaters or consumers amongst the Burmans?—Yes.

7476. They do attain to old age?—Yes; I know a man now, he is a Jew, who is over 75 years of age; he is carrying on one of the largest businesses going.

7477. Does he smoke or eat?—He eats.

7478. How much?—I should say about 3 or 4 grains a day. He had to have his name registered, but he was rather ashamed of it. He was almost on the point of leaving Burma on account of the restriction, because he had to go and register his name in the Deputy Commissioner's Office. He said it was a great shame, and that he did not care to do it. He said that without taking it he could not carry on his business at all.

7479. Have you had any experience amongst Chinese or people from the Shan States?—I have had no experience of the people from the Shan States, but I have had experience amongst the Chinese.

7480. You do not know from your own experience anything of the consumption of opium amongst the inhabitants of the Shan States?—Only those few Shans who have come into jail.

7481. The Chinese smoke, do not they?—Yes.

7482. Is it your experience that they do not suffer in body or mind?—They do not.

7483. How have they come before you? As prisoners?—They have come before me in my private practice, and a few of them have come before me in jails.

7484. I presume that you have seen deterioration of health, due to the excessive use of opium?—Yes, I have.

7485. Apart from poverty, and apart from any associated disease, what symptoms would you bring home directly to the opium habit in excess?—The man's appetite fails, and the daily waste is not sufficiently replenished.

7486. The emaciation becomes progressive?—Yes, to a certain extent, and in the same way proportionately with the general body waste, the organs waste, the viscera. I have not come across any specific *post-mortem* appearance, no pathologic appearance, which I could attribute to opium, besides wasting.

7487. But do you think that the opium habit carried to excess can itself kill, as far as you know?—I do not think it would kill.

7488. But indirectly I presume it puts a man in peril. If a man eats or smokes opium to excess for a long time, I presume his life becomes precarious and more liable to other complaints?—If he does not take sufficient nourishment.

7489. I want to isolate, as far as possible, the opium habit. Suppose a man has command of all the food he wishes to have, and supposing he is an excessive user of opium, does he put his life in peril?—I do not think so.

7490. Not from inherent disease?—No; in fact it protects him to a certain extent from some of the diseases.

7491. You mentioned opium as being a prophylactic. We know that there is no absolute prophylactic against fever. You mean by that phrase that it assists and renders the attacks less frequent, or what do you mean?—I am in charge of the Military Police, Sikhs and others. When they are transferred from one place to another, when they have to march through malarious districts, I find that there is a smaller percentage who take disease among the opium-eaters than among non-opium-eaters. I am speaking of fever and diarrhoea, and more especially when there is a change of water.

7492. Some of the Sikhs do not use opium?—Some do and others do not.

7493. Both are Sikhs?—Yes.

7494. So that the comparison would be fair, because in one case opium was consumed, and in the other case opium was not?—Among those who eat opium the percentage of sickness is smaller than among those who do not use it.

7495. As far as your experience of Sikh soldiers goes what is the amount of opium they consume? Have you any idea?—Some of them consume from 4 annas worth a day.

7496. How many grains would that be?—About 8 or 10 grains a day.

7497. They take that probably in two doses?—Yes, in two doses.

7498. Have you in your medical practice used opium as a drug in malarial conditions?—Yes, with quinine very often, and I have found it answer better than increasing the dose of quinine alone.

7499. You have practised in India as well as in Burma: has it struck you that the malarial troubles are different here from those you encounter in India, or are they the same?—Nearly the same; I have not noticed any particular difference. In some districts it may be a matter of degree.

7500. (*Mr. Pease.*) You have had experience in England. Do you observe any difference in the effect produced by opium upon Europeans, Hindus, Chinamen and Burmans?—I cannot say that I have seen any at all among Europeans. Barring the tendency amongst the Burmans to go to excess, I have not noticed any difference in the effects on different races.

7501. Although you say taken in moderation it makes the intellect clearer and enables men to do their work better, I also gather from your evidence that you do not advise people to commence the habit?—No, I would not advise them to do so.

7502. I think you made a remark to the effect that these people know that you do not like it, or some such expression as that?—Yes.

7503. You say that the Burmans do not take to excess when they have not sufficient money. I suppose from that you mean that they spend all the money they can over it?—Proportionately speaking, if they have sufficient money to look after their wants they would go in for it; I do not think that they would deprive themselves of everything for the sake of opium.

7504. Is it not the cause of a great deal of poverty?—No, not in my experience.

7505. But there are cases in which there is poverty which leads to petty thefts?—Poverty in general leads to petty thefts.

7506. Did I understand you to say that for moderate consumers who are in jail you prescribe light work?—Yes, in the commencement.

7507. Do you find a man who has often taken opium in moderation is so much unfit for his work that he cannot do it?—For two or three days.

7508. (*Mr. Mowbray.*) Is that when you have knocked his opium off?—Yes. I knock it off entirely. When a man comes into jail, no matter how much he has been in the habit of taking opium, I knock it off at once.

7509. (*Mr. Pease.*) This case of the intellect being clearer is while the man remains under the influence of the dose?—I mean to say when I am talking to prisoners who are opium consumers, their intellect is clearer than others, even when they are not getting the drug. I can make better overseers from opium-eaters than I can from those who are non-opium-eaters: not in every case, but there is a greater percentage.

7510. When neither class are able to obtain opium?—Yes.

7511. (*Mr. Mowbray.*) Are you in charge of the jail here now?—Yes; I am in administrative charge, as well as medical charge.

7512. And you have been so for the last three years?—Yes; I have been in charge of these jails for the last thirteen years.

7513. Where have you been in charge of jails?—In Henzada.

7514. In which division is that?—In the Irrawaddy Division. I have also been in Bassein.

7515. Is that also in the Irrawaddy Division?—Yes.

7516. Where have you been besides?—In this jail here in Mandalay.

Surgn.-Maj.
Dandra.

15 Dec. 1893.

Surgn.-Maj. 7517. You have been in Mandalay for the last three years?—Yes.
Dantra.

15 Dec. 1893. 7518. Did you make any report to the Chief Commissioner two years ago when reports were asked for from Commissioners, Deputy Commissioners, Police Officers, and Superintendents of Jails?—I think I did.

7519. Do you know whether it has been published in this Blue Book?—I cannot say.

7520. I take it that the evidence you have given us to-day

The witness withdrew.

Mr. J. E.
Bridges.

Mr. J. E. BRIDGES called in and examined.

7523. (*Chairman.*) I believe you are Commissioner of the Eastern Division?—Yes.

7524. Please tell us how many years you have served in Burma?—I have been seventeen years in Burma. I was for three years doing ordinary magisterial work in the sub-division; after that I was for nearly six years on settlement work; and then I was for two years Revenue Secretary. I came up to Mandalay as Deputy Commissioner for 1½ years; then I was Chief Secretary for six months, next I was Deputy Commissioner again for five months, and then I was appointed Commissioner for three years.

7525. Can you give us any estimate as to the number of Burmans who use opium in Upper Burma?—The number is exceedingly small. From inquiries I have made I think it is about one in five thousand.

7526. Do you know the number in Lower Burma?—In Lower Burma the number is much larger.

7527. Was opium used at all by the Lower Burmans before the annexation?—Yes, where there were Chinamen the Burmans used opium.

7528. Are there many Shans in your district?—Not Shans proper: they are what are called Shan Danus. They are Shans who speak Burmese; they are partly Burmanized. They live in the territory between Burma and the Shan States proper.

7529. Was opium prohibited to these Shan Danus in the King's time?—It was nominally prohibited. But there was no real prohibition. They were allowed to go at it as much as they liked.

7530. The prohibition was actually with regard to the Burmans proper?—I think I may say it was.

7531. But not very effectually?—Not very effectually; they occasionally used to punish a man when they caught him, but many of them smoked who were never punished.

7532. Does the same rule apply to liquor?—Yes; only of course there were many more people who took liquor. A very large proportion of Upper Burmans took liquor when we came into the country. From what I heard I should think about 75 per cent. of them took liquor: not always, but at times, at their Nat festivals. It was the usual practice in the King's time to allow liquor to be manufactured, and liquor was drunk freely.

7533. Does this Nat worship prevail amongst the Buddhists?—It prevails a great deal in Upper Burma. It is their old religion and they keep it alongside of Buddhism. They have temples to the Nats, a few miles north of Mandalay and in the pagodas at Pagan. They offer liquor to the figures. In all irrigation works when the water is let out, offerings are made in spirit to the Nats. In fact, the Burmans have asked me at Meiktila to allow them to manufacture liquor. But it is forbidden now, and I told them they could not do it.

7534. In the King's time how was the liquor manufactured?—It was manufactured from jaggery or palm-tree sugar and from rice.

7535. Were the stills more or less concealed?—Yes, except at these Nat festivals, when it was done publicly. In Mandalay, in 1886, I saw a number of people drinking at these Nat festivals. On one occasion at the Amarapooa festival I saw three women drunk. I have never seen such a thing in Lower Burma; these women pushed up against me in the road. As a rule, Burmese women keep out of the way. I asked the people what was the matter with them, and I was told that they were drunk.

7536. Where did the opium come from that was obtained in those days?—From Yunnan, from the Chinese in Mandalay. There was a large colony of Chinese in China Street. They were allowed to use opium. The Burmese used to keep

is the result of your experience in the jails of Burma, both Lower and Upper?—Yes.

7521. I did not quite understand whether you said you thought the number of Burman smokers in Upper Burma was on the increase?—Not in Upper Burma only, but in Burma generally, Lower and Upper.

7522. Could you give us a percentage of what you think to be the number of opium-consuming Burmans in Upper Burma?—I should say about 10 per cent. in Lower Burma, and a little less in Upper Burma; but I cannot give you any definite information.

it from them. According to what the King's Ministers told me when we came into Mandalay, there were about 150 Burmans who used opium. That was their estimate of the number in Mandalay.

7537. Did they smoke or eat the opium?—Most of them ate it. They say only the richer people smoke it, as it is more expensive.

7538. What we call the Shan States were tributary to the Kings of Burma, were they not?—Yes, when we came in the King was trying to administer many of these territories. He had his ministers (Wuns) at the Courts of the Sawbwas. They had a Burmese military commander at Mobyè. Burmese armies were constantly going through the Shan States, attacking the different people.

7539. They did not interfere in internal administration much, I suppose?—They levied *Thathameda* or income-tax. It is a kind of modified income-tax. It is levied at a certain rate. It is fixed at R10 a house. If there are a 100 houses that means R1,000. It is divided according to the income of the different people.

7540. The Chinese were openly allowed to have opium?—Yes; Chinese and foreigners were allowed to continue their old custom, and to drink their liquor.

7541. What is your opinion as to the effect of opium on Chinamen, as far as you have seen?—The majority of Chinamen use opium and are not affected physically or morally by the use of the drug. They all work hard, and I have never seen a Chinaman in jail for an offence against the Indian Penal Code.

7542. How does it affect the Burmese?—I have seen opium smokers, but I cannot tell them from other people. I am unable to say that opium affects Burmans physically. In the jails in Lower Burma, the Burman opium-eaters or smokers whom I have seen did not appear inferior physically to non-opium-smokers. Burmans are, however, strongly affected morally by the use of opium. They become lazy, give up all work, and take to gambling and petty thieving. They do not commit any serious offences or crime on account of taking opium.

7543. You say they take to gambling?—Burmans are naturally gamblers, and the opium-eaters and opium-smokers go in more for gambling.

7544. I suppose the class that are criminals would naturally take to drinking and smoking?—Yes.

7545. The poor man who spends more than he could afford in smoking and drinking would naturally take to petty thieving?—Yes.

7546. Do you think there is any distinction in that respect between the man who spends more than he can afford in opium and the man who spends more than he can afford in liquor?—I do not think there is.

7547. What is your opinion as to the effect of opium consumption amongst the Shans?—I am unable to say, that there is any effect upon them. In 1887 I was up in the Shan States for three months. The Shans there were very hardy; they did long marches and carried heavy loads. From what I was told, many of them were either ganja-smokers or opium-smokers.

7548. Does ganja consumption prevail in the Shan States?—Yes; they say it can be found almost in every village. It is grown, but it does not grow wild; it is cultivated; they grow a few plants near the different houses.

7549. They collect the leaf?—Yes, I think they collect the leaf chiefly.

7550. They use it as a decoction in water, do they not?—They smoke it, too, in their cheroots. When the

Burmese troops went up there and were fighting against the Shans, they almost always used ganja too.

7551. Is it supposed to give them courage?—No. It is supposed to keep off chill and cold. When they smoke ganja they do not feel the cold. The Burmese commanders told me that their men regularly smoke ganja when they get up there.

7552. Have you ever asked the Shans why they took opium; have they given any reason for it?—No, I have not asked them.

7553. A note has been put in here with regard to the Excise establishments present and proposed. I see that it says: "In addition to the regular Police the village Police, and, in Lower Burma, the Thugyis, the Revenue Collectors, have duties in connection with the detection and suppression of offences against the opium law." How long has it been the case that the Village Police and Thugyis have had such duties?—I think for the last 2 or 3 years.

7554. Have they done anything?—Not so far as I have heard. No cases have been brought to light by them.

7555. Why do you think that they do not give any assistance?—I think the Burmans, not only in petty offences but in serious offences, are very much afraid of giving information against each other: they are afraid of revenge and people attacking them.

7556. Are these village headmen paid by Government?—They are paid by the *Thathameda*,—the land revenue.

7557. Are they hereditary headmen?—Generally they are.

7558. Are these Thugyis also Burmans?—Yes.

7559. Men of the villages?—Yes; the Thugyis in Upper Burma have many villages under them, but the Ywathugi has only one or two villages as a rule under him.

7560. In 1892 a special form was prescribed for the appointment of these officials to be Excise officers?—Yes.

7561. And on the back of those forms was written a short statement in popular language of their duties in connection with both liquor and opium?—Yes; we have given those out to every man in the Burmese language.

7562. I see they are giving much larger powers under this form of appointment?—Arresting, and seizing and searching houses: they have very small magisterial powers.

7563. Both the headman and the Thugyi have magisterial powers?—The headman is the Thugyi: it is a translation of the Burmese word for headman.

7564. What sort of magisterial powers has he?—He can try petty thefts up to the value of Rs. 5, and he can try small assault cases. He can fine up to Rs. 5.

7565. Have you heard of any case in your division in which they have entered a house in search of opium?—No; we have a special Excise establishment in my division. They do all this.

7566. Are these Thugyis people who would be likely to abuse their powers?—I think not: I think they are likely not to use them.

7567. Do you think when the use of opium is prohibited except to non-Burmans, it is likely that smuggling will take place?—I think a certain amount of smuggling will take place. We have smuggling now to a certain extent.

7568. Where does the smuggling come from?—From the Shan States. We have seized opium in the Meiktila district and in the Kyauksé district; the opium in those cases came from the Southern Shan States.

7569. Do you know the frontier of the Burmese districts and the Shan States; have you visited it?—No.

7570. Do you know whether it is a frontier where there are roads by which the hills can be crossed?—No, there are a number of bye-paths. There are three large trading routes into the Eastern division, and there are a number of bye-paths that go off the roads, and you can cut down into the plains at different places. These bye-paths are only passable by men on foot.

7571. So that smuggling in small quantities would be hard to stop?—It would be very hard to stop.

7572. I suppose one man might carry a great deal of opium?—Yes, he could carry several *viss* of opium without any difficulty.

7573. (*Sir William Roberts*.) You say the number of Upper Burmans who use opium is exceedingly small, being only about one in five thousand? Do you mean one in five

thousand of the total population?—Yes; that is from inquiries I have made.

7574. That would only mean about one in twelve hundred, or a thousand adults?—Yes. Mr. J. E. Bridges.
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7575. (*Mr. Pease*.) In your report which was given in on the 21st of January 1892, you say that out of 104 men in four villages the health and capacity of the majority had been affected by the use of the drug. Is that your experience generally?—No; that is taken from the reports of the Deputy Commissioner.

7576. It is embodied in your report?—It is taken from the report of the Deputy Commissioner.

7577. Do you think it is a fair statement to make that the majority who take opium have no capacity for work?—From my own personal experience I cannot say that they are affected. This is the opinion of the Deputy Commissioner, whose reports I was sending out. I made no inquiries myself.

7578. You further say nearly all have been affected by the use of the drug, and several have taken to crime?—That is petty crime.

7579. Do you think that probably that was rather an exaggerated statement?—Yes.

7580. You also say "opium consumers are said to be of weak physique and to live on the earnings of their wives." Do you think that is an exaggeration?—No.

7581. You say "I do not think that we can expect any co-operation from the people themselves in putting down the opium traffic:" during the time of the King, considerable assistance was obtained in the matter, was it not, from the heads of the Buddhist church?—I never heard of it.

7582. It was so stated in evidence in London?—Religiously all Burmans in theory are against both drink and opium; and the King repeatedly issued orders forbidding both drink and opium. That was only theory: the practice was quite different.

7583. (*Sir William Roberts*.) That was more in the shape of a pious opinion?—Yes; King Mindon Min constantly issued orders against drink and opium.

7584. (*Mr. Pease*.) Mr. Adams in giving evidence said, "The Buddhist Archbishop of the day (1876) showed me despatches in cipher which he was then sending to the Court at Mandalay, addressed personally to the King, detailing cases which had taken place, and various crimes committed, and the punishments inflicted by the Civil authorities. They always acted as spies upon the doings of the people, and anything contrary to Buddhist law, apart from the national law, was at once reported, and the priests themselves accused people to the Civil authorities."—All the older Burmans are using their opinion against it undoubtedly. When children take to the use of opium they reprove them and tell them not to.

7585. You say also "I am of opinion that the prohibition of the use of opium by Burmans in Upper Burma has been effectual." Is that your view at the present time?—I may qualify that a little by saying "except where there are a number of Chinese." Where the number of Chinese has increased, there they have introduced opium, that is, in larger towns.

7586. Do you think there will be any disposition on the part of the Shan Chiefs to co-operate in any movement for stopping the growth of the poppy in their States?—I think not: they may say they will, but they will not, I think.

7587. Do you think the consumption of opium in the Shan States is larger in the neighbourhood of the caravan routes, than it is in the other parts of the country?—All that I can say is that there is less consumption in the Southern Shan States than in the Northern Shan States, because opium is not grown in any quantity there: they consume ganja.

7588. The caravan routes are through the Southern portion?—Both the routes to Yunnan are through the Northern Shan States.

7589. (*Mr. Mowbray*.) You are aware that your view, that prohibition has been effectual in Upper Burma, is contrary to the opinions which have often been quoted from the Excise Report of 1890-91 to the effect that prohibition with regard to liquor and opium was nugatory?—With regard to liquor I do not think it has been effectual; but I think it has with regard to opium.

7590. Is it not the case that the rules themselves have been better enforced since the Excise Report of 1890-91 was

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15 Dec. 1893. written, making not only sale, but also possession, punishable?—Yes.

7591. Do you think that has tended in any way to make the rules better enforced and more effectual?—I cannot say I think so. I think it is simply keeping opium away from them that prevents them taking to it. We have very few shops, and they have very little opportunity of getting it.

7592. How many shops have you in the Eastern Division?—There are three shops.

7593. Are those three shops supposed to be supplied exclusively with Government opium?—Yes.

7594. I suppose there is no restriction to selling in licensed shops opium that is imported so long as duty is paid?—No, and confiscated opium is sent to them for sale.

7595. So that in fact the preventive system which you now have to keep up in the Eastern District on the Shan frontier is intended not to prohibit the entry altogether, but to see that the opium which comes over is, as far as possible, made to pay duty?—Yes.

The witness withdrew.

Mr. Law Yan, K.S.M.

Mr. LAW YAN, K.S.M., called in and examined (through an interpreter).

7600. (*Chairman.*) I believe you are a merchant and Municipal Commissioner of Mandalay?—Yes.

7601. What have you to say with regard to this question?—I have lived in Mandalay for over 30 years. Not more than one in ten of the Yunnanese in Mandalay smoke opium, and few of the better class of merchants. The Fokinese and Cantonese smoke it to a great extent, but not universally. In the time of King Mindon Min the restrictions on the sale of opium were less stringently enforced than at present. I think it a bad thing to smoke opium. It is against the traditional precepts of my people, and it is also bad for the smoker's health. Most Kachins smoke opium, and as they live in a cold climate they are not so much affected by the practice as people who live in a hot climate.

7602. How long have you been a Municipal Commissioner?—Since 1888.

7603. Are you the only Yunnanese merchant who is a Municipal Commissioner?—Yes, I am the only one.

7604. Were you born in Yunnan?—Yes.

7605. You were quite a young man when you came here?—I am 48, and I have been here 31 years, in the time of King Mindon Min.

7606. Have you ever re-visited Yunnan?—I have never been back. All my people have died, and I have never gone back there.

7607. Have you ever tried smoking opium?—No, I have never tried it. I do not like it. My grandfather told me not to smoke it. We have never smoked it in our family.

7608. Does it commonly run in families to smoke or not to smoke, as the case may be?—I think there is about 50 per cent. who have not smoked from father to son.

7609. Do you think there is any difference in cleverness between the merchants who smoke and those who do not smoke?—I think it is the same thing whether a man smokes or not.

7610. In commercial honesty do you think there is any difference?—They are indolent in mind—the people who smoke opium. I do not think there is any difference in their honesty: some are good and some are bad.

7611. In King Mindon Min's time was there any restriction on the Chinese using opium?—All that the King used to issue orders about was not to sell opium to the Burmans, but the next day the Chinese would be selling to the Burmans. It was enforced one day and in a few days it was forgotten.

The witness withdrew.

Mr. Sidney Jennings.

Mr. SIDNEY JENNINGS called in and examined.

7622. (*Chairman.*) I believe you are an Inspector of Police?—Yes.

7623. How long have you served in Burma?—I joined in May 1888.

7596. If opium were totally prohibited and the shops were closed, would you then have to keep a much larger preventive force?—Yes, we should have to keep a much larger preventive force. All the Chinamen would leave the country, and our Military Police could not stay here. The Chinese are the chief traders in the Eastern Division. They have nearly all the catch trade in their hands. They have also some timber trade and all the cotton trade.

7597. I may take it as your opinion, as responsible for the division, that you do not wish to see any further restriction in the regulations recently put forth?—No, I do not.

7598. (*Chairman.*) Is Yunnan or Shan opium readily distinguishable from Government opium?—Yes.

7599. Is it of a different consistency?—I cannot say. Some people can tell you; but I do not know what the difference is myself.

7612. Did the Burmans use it as much in those days as they do now, or less?—They smoke less now than they did in the Burmese times.

7613. I suppose the Burmese only smoked in places like Mandalay?—They also smoked in the jungle, in the district outside Mandalay.

7614. Do you know of any opium-smokers who have died from smoking opium?—I have heard of men dying because they could not buy any opium and they had been in the habit of taking it; they died of dysentery or diarrhoea when the opium was stopped.

7615. (*Mr. Pease.*) Are there these three classes of Chinese,—Yunnanese, Fokinese, and Cantonese,—in Mandalay?—Yes.

7616. What proportion is there of Yunnanese?—Three-tenths Yunnanese and seven-tenths Cantonese.

7617. Would you be in favour of anything being done to prevent those smoking who have not yet begun to do so?—It would be better to prevent opium-smoking amongst those who have not yet begun.

7618. Would you be in favour of a register being made for present smokers, and that all others should be prevented from buying opium?—If people stay here for good it will be advisable to have the names of smokers registered; if they are only temporary persons who go about here and there, it would not be advisable to register them. It is in the discretion of the Government whether it would be advisable to have their names registered or not.

7619. Is that opinion the opinion of the Chinese generally: would the Chinese people agree with you in that?—The confirmed smokers will not like having their names registered unless those who do not smoke and do not eat opium like the registration of the smokers' names: the smokers would not like it.

7620. (*Mr. Mowbray.*) In the days of King Mindon Min, where did the opium come from that the people smoked?—From the Shan States, from the north, and from Bhamo. Yunnanese opium came from the Northern Shan States and from Bhamo.

7621. (*Chairman.*) When you lived in Yunnan as a young man, was the poppy much cultivated there?—The poppy was not grown much in the Yunnan country. There are wild tribes in a great part of Yunnan.

7624. Where have you served?—I served in the Thongwa district for about a year. In September 1889, I was transferred to Kamaing, the most northern British post in Burma.

7625. What people live in that district?—The Kachins.

7626. Are those Kachins independent?—They have drawn a line.

7627. I suppose those inside that line are under our administration, and we only have political relations with those outside that line?—Yes.

7628. Is there any distinction between the Kachins inside the line and those outside the line in character or in habits?—No, not at all.

7629. Is the habit of smoking common amongst the Kachins?—About 80 per cent. of them smoke.

7630. Do you know if they eat opium at all, or do they only smoke?—They eat opium, but they are not looked upon very highly if they do so. It is at night when they have finished their work that they bring out their opium pipes. The man who eats opium does it on the quiet.

7631. He is not thought a good fellow?—No.

7632. What do you think they take to it for?—They have very hard work all day. They are up at daybreak and work until nightfall. They have no leisure of any kind, and they have very bad food. Originally they copied the Chinese; and since the habit has been established, they cannot do without it: when they have no opium they at once go sick.

7633. You mean the men who have acquired the habit?—Yes.

7634. They go sick in what way?—They get fever and dysentery; many of them die if they do not get it. Being a Police officer I have had several men in the lock-up, who, as they got no opium, at once went sick. One of them died in Mandalay because he could not get opium.

7635. Do they suppose it is a preventive against disease?—They always say so. They say at once, "I shall get sick if you do not give it to me." I do not fancy they think much about it one way or the other.

7636. Beyond this liability to fall sick if they do not get it, do you know of any other bad results of the opium upon them?—No, I do not.

7637. I suppose some use it to excess?—Very few. The Kachins are not very rich, and they cannot afford to buy it in large quantities.

7638. Is the habit confined to the men?—No, the women smoke also.

7639. As much as the men do?—No, about 20 per cent. smoke on the Kamaing side where I am; on the Myitkyina side a good many women smoke.

7640. Do they grow much opium in that country?—On the Myitkyina side they do, and down by Indaw Lake.

7641. Do they grow enough in that way for their own consumption?—No.

7642. Where do they get it from?—It crosses the confluence of the Mlikha and the Maikha.

7643. Is it brought that way by the Chinese?—Yes, by the Chinese caravans. A good many Kachins cross the border and bring it over for themselves. I have myself met Kachins coming over, and have searched them and found opium.

7644. Is it crude opium?—It is in balls.

7645. Some few, I understand, do use it to excess?—Very few indeed.

7646. What is the result of those cases?—It is chiefly among the rich men; they never do any work, and they keep to their houses. There is no real bad effect but the men are not very strong.

7647. Would it be possible to stop the opium coming over?—Not at present. The force up there is quite incapable of dealing with it. There is over a hundred miles of Chinese boundary, and opium is grown just over the border. There are no roads; it is dense jungle. The Kachin paths are very numerous. It is quite impossible to deal with it now.

7648. How do you think the Kachins would like it if any measures were taken to stop it?—They would not like it at all.

7649. Do not they admit in talking that it is a bad thing?—No, they do not.

7650. What is their religion?—They worship Nats.

7651. (*Mr. Mowbray.*) Are your Police Military Police or Civil Police?—There is only one Civil Policeman in Kamaing, the rest are Military Police; they are called Gurkhas, but they are really Assamese.

7652. Are they opium consumers?—I have not noticed it amongst them. There is nowhere where they could get it. There is only one shop at Mogaung.

7653. Could they not buy it from the Kachins who grow it?—Yes, they could; but the Kachins will not bring it into Kamaing.

7654. Is Mogaung in the Bhamo district?—Yes.

7655. What does your district cover?—On the north there is no boundary at all; it is undefined: we do not know where it ends.

7656. Is it entirely in the Kachin country?—The Mogaung sub-division is in the Bhamo district.

7657. What is exactly the district over which you have authority as Police officer?—I was stationed at Kamaing: it includes the Jade mines and all below it.

7658. Is that in the Bhamo district?—Yes.

7659. It is something smaller than the Bhamo district?—Yes.

7660. I want to know what the area of your observation is?—It is called the Mogaung sub-division. I could not tell you what the area is. There are three sub-divisions in the Bhamo district—Mogaung, Myitkyina and Shwegu.

7661. Have you one of those three?—I had when I first went up; then I was sent to Kamaing as a sort of Civil Officer.

7662. (*Chairman.*) Is Kamaing in Mogaung?—It is in the sub-division: it is north of Mogaung.

7663. (*Mr. Mowbray.*) How many Inspectors of Police are there in the Northern Division? I want to know the area?—On the north it is undefined.

7664. On the south?—It goes down as far as Sinbo.

7665. Whereabouts is that?—To the north of Bhamo; that is the boundary of the sub-division; it is the Mogaung sub-division.

7666. (*Chairman.*) You also have charge of the Jade mines?—It goes up to the Jade mines.

7667. (*Mr. Mowbray.*) What class of people work in the Jade mines?—They come from Mandalay. There are Chinamen, Kachins, and Kadus.

7668. Do you know anything about the consumption of opium among the people working in the Jade mines?—No, merely from rumour. Last year 10,000 *viss* were supposed to have been brought to the mines.

7669. Is there a shop at the Jade mines?—There was two years ago, there is not now.

7670. (*Chairman.*) Where do the Kadus come from?—They are a small tribe living up in that part.

7671. (*Mr. Pease.*) How far is your district from here?—I could not tell you how far it is in miles. It takes three days by steamer from here to Bhamo, and from Bhamo it takes five days by boat.

7672. You said the death-rate would be enormous if the use of opium were prohibited: we have had a great deal of evidence to show that persons in jail and other places, though they suffer for a while, have not been permanently affected by it: can you tell us what has brought you to that conclusion?—The men that I have had in the lock-up have invariably gone sick, and two of them have died from not having opium.

7673. Under medical attention?—No, there is only an Assistant Apothecary up there.

7674. You come to your conclusions rather from your general experience than from statistics?—It is not extensive, because not many Kachins are locked up. It is the prevailing belief amongst themselves that they will die. Two of them did die in the lock-up when they had no opium. They invariably go sick when they do not have it.

7675. (*Sir William Roberts.*) I believe there is only one shop in your district?—At present there is one at Mogaung.

7676. The opium that comes from China comes in the crude state?—Yes.

7677. It is not the smoking extract?—No.

7678. Would that be made in the shop: they boil it there?—Yes.

7679. (*Chairman.*) Is the Kachiu country a malarious country?—Yes, very.

7680. Is the district of the Jade mines also very malarious?—Yes.

7681. Are the people allowed to get opium there?—They are not allowed, but we cannot stop it. If we could stop it, they would not be allowed to get it.

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Mr. Sidney Jennings. 7682. (*Sir William Roberts.*) Amongst the Kachins I suppose the adult males smoke opium the most?—Yes, about 80 per cent.

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7683. (*Mr. Mowbray.*) Are the Police responsible for carrying out these Excise laws?—Yes.

7684. When you say you cannot stop these people in the Jade mines, what efforts do you make?—The force up there is insufficient. Whenever we meet a caravan or anything of the sort we search it, and when we find opium it is confiscated. There are many small roads, and the jungles are so dense that nobody knows anything about them except the Kachins, and it is impossible to get at them.

7685. If any of your men find the people at the Jade mines using opium, do they investigate where the opium came from?—There is no Civil police up there; we have not got as far as that yet.

The witness withdrew.

Haji Shamshuddin.

Haji SHAMSHUDDIN called in and examined (through an interpreter).

7691. (*Chairman.*) What are you?—I am a Panthè merchant.

7692. What have you to say with regard to the opium question?—I have lived in Burma for 20 years and in Mandalay since the occupation. Panthès are forbidden to smoke opium, and as a rule do not smoke. Panthès who do smoke are men of rank. As regards the effect of opium on the health of the consumer, well-fed persons may smoke opium without ill-effects; whereas ill-nourished persons are harmed by it. About half the Yunnanese in Burma or in Yunnan smoke opium. Men of substance and position among the Yunnanese smoke opium; but there is some slight loss of reputation attached to the practice. The social stigma, such as it is, is slight. Very few Chinese eat opium, the majority of consumers smoke it. In the King's time opium was openly sold, without prohibition, by Chinese to Chinese. It was also sold secretly to Burmans. I have been to the Kachin country. There half the Kachins smoke opium, and are strong and healthy. I do not think they smoke to excess. I have heard that opium-smoking keeps off fever; but I do not know whether this is really the case.

7693. Where was your home originally?—South of Talifu.

7694. There are a good many Mahomedans in that part of the country, are there not?—There are many Chinese Mahomedans.

7695. Did you leave Yunnan after the rebellion?—Yes.

7696. When did you first settle in Burma?—First I

The witness withdrew.

7686. (*Chairman.*) Are your police Sikhs or what?—They are Gurkhas. They are called Gurkhas, but they are not really Gurkhas, they are Assamese. There are very few Gurkhas amongst them, the majority are Assamese.

7687. Do they consume opium?—No, I have never noticed it.

7688. If they do consume opium, do they eat it or smoke it?—I have never seen them smoking; if they eat it they eat it on the quiet. I have never noticed them.

7689. I believe that two Yunnanese have come in from Bhamo to give evidence?—Yes.

7690. How did they come forward to give evidence?—They came from Bhamo. As I came down, the Deputy Commissioner told me to bring them with me; beyond that I know nothing about them.

went to live in Rangoon and then from Rangoon I came to live in Mandalay.

7697. Were you here, in Upper Burma, in the King's time?—Yes, I was.

7698. For how long?—I had my residence in Rangoon, but I came here to trade. I sometimes stayed here eight months, and I went back and I got married. I was permanent here during the whole of King Thibaw's reign.

7699. You say that the Panthès are forbidden to smoke opium: is that a religious rule?—The Panthè religion forbids the smoking of opium.

7700. Panthès are Mahomedans, are they not?—Yes.

7701. Amongst the Mahomedans of India and Persia opium is not supposed to be forbidden; how is it that it is forbidden amongst the Panthès?—They think it is forbidden in the Koran. It is a religious injunction with them.

7702. When you were in Yunnan was there any poppy cultivation?—Yes, I saw a great deal grown in my own town.

7703. Was not the cultivation of the poppy supposed to be forbidden by the order of the Emperor of China in those days?—I heard once that the Emperor of China prohibited the cultivation of the poppy. I heard that in my childhood; but ever since I have known the country it has been cultivated freely.

7704. You say that some Panthè men of rank do smoke; I suppose those are people who have no work to do?—I heard that when there were Panthè Princes, they used to smoke opium; but I do not know it of my own knowledge.

MR. YANG FU and MR. SAN TU called in and examined (through an interpreter).

Mr. Yang Fu and Mr. San Tu.

7705. (*Chairman*) (to *Mr. Yang Fu*) I believe you are a Yunnanese of Bhamo?—Yes.

7706. How long have you been in Burma?—I have been in Burma now for over ten years.

7707. Before that where did you live?—In Moulmein and in Yunnan.

7708. Do you live still in Bhamo?—Yes.

7709. I presume you are a Buddhist?—No; I worship Chinese gods.

7710. Then I suppose you are a Confucian?—Yes.

7711. Do you smoke opium?—Yes.

7712. How many years have you smoked opium?—Thirty-two years.

7713. About how much a day do you smoke?—About half a tical of opium a day—8 annas' weight.

7714. For what reason have you taken to it?—Because I was suffering from sickness—on account of fever.

7715. Do you think it stops fever?—Yes.

7716. Is it the general opinion that opium is good for stopping fever?—Yes.

7717. If opium were stopped what would be the result?—The men who could not stop the practice would go back to the Chinese country, and others would suffer the orders of the Government.

7718. Of the Yunnanese who trade between China and Burma, how many smoke and how many do not smoke?—More than half.

7719. How is it that you come forward to give evidence?—The Deputy Commissioner called us.

7720. Was a meeting called, or did the Deputy Commissioner call you individually?—The Deputy Commissioner assembled the Chinese and told them the Government wanted them to send some Chinese gentlemen to represent them here. The Chinese chose six who went up to the Deputy Commissioner; and out of those six two were chosen; we two were chosen, and we have been sent down.

7721. (*Mr. Mowbray.*) How many Yunnanese are there in Bhamo—permanent residents?—About five or six hundred.

7722. Are there many who come and go?—Yes.

7723. How many?—A great many people come in the cold season; more than a thousand people come down in the cold weather.

7724. If the Government said that no Yunnanese should have opium unless their names were upon a list, do you think it would be possible to carry that out in Bhamo?—If I could not stand the order, I would go back to my country; I would think about it.

7725. Do you think if these temporary people who go to and fro trading were not allowed to have opium that it would stop their coming to trade?—Only the people who do not smoke would come; all the opium-smokers would stay at home.

7726. What do the people generally trade in?—From Yunnan they bring cloths, silk, cotton, fruits, walnuts, apples, pears, and they also bring salt pork. They also take back amber, jade and lac.

7727. (*Mr. Pease.*) Would you advise a young man in good health to take opium?—No, I would not advise any young man to smoke opium.

7728. Have you ever given up taking it yourself, and if so, for how long?—I have stopped opium five or six times and on one occasion I stopped it for one year. Sometimes I stop it for two or three months, and other times for five or six months.

7729. (*Chairman to Mr. San Tu.*) How long have you smoked opium?—Fifteen years.

7730. How much do you smoke?—I smoke ten or twelve aunas' weight of opium daily.

7731. Have you been settled in Bhamo for any time?—Three years.

7732. Where is your home in Yunnan?—In Molmein.

The witnesses withdrew.

The Reverend M. B. KIRKPATRICK, M.D., called in and examined.

7739. (*Chairman.*) Would you please tell us to what Church you belong?—I belong to the American Baptist Mission.

7740. You are a Medical Missionary?—Yes.

7741. How long have you been in Burma and in what districts have you been?—I was in Toungoo for two years; I have been living up in the Shan States for three years, and much of my time has been spent travelling in the Shan country. It is five years and six months since I came to Burma.

7742. Before that you were in India?—For ten years before I came here I was practising in Philadelphia in Medical Mission work.

7743. Will you give us an account of your experience in Toungoo?—Daily when living in Toungoo, in Lower Burma, I was interested in investigating the effects of opium-smoking on those who freely indulged in the drug. I visited some opium farms, as they are called, early in the evening, but I saw little of the drug consumed on the place. Many were buying in small quantities, to be used at home. One day the Inspector of Police told me that about midnight he was going to visit some dens to find a notorious thief who had just come to town. He asked me if I should like to see some of their work, and I told him I should be very glad to do so. We spent two or three hours in visiting several of these miserable dens. He found not only the man he wanted, but two other bad characters. He arrested the three men that night.

7744. What are these dens as you call them?—They are licensed opium farms. A signboard is in front, saying Opium Farm, number so and so.

7745. Are you speaking of Toungoo?—Yes, Toungoo, in Lower Burma.

7746. Is it a big town?—There are about 15 or 20,000 inhabitants.

7747. How many licensed shops do you suppose there are there?—I think there were three in China Street at that time. Several that we visited that night and on subsequent occasions were not licensed; they were illicit places. The Police knew them very well. The Police told me at that time that if they wanted bad characters they always looked first for them in the opium dens. In one place I saw about a hundred men and a few women taking the drug. Some were sleeping in a dull stupor, others were quietly smoking, and some were groaning with pain because they could not get the drug. There were several people about asking for pice. Several were outside and inside, and when they saw a white man they begged for pice that they might have a smoke. Those who had been several years taking the drug were in nearly every case thin in flesh, emaciated and nervous and haggard-looking. Those who had only recently acquired the habit, of course, were in a better condition. During the two years I was living in Toungoo I often made these late nocturnal visits and saw many physical as well as moral wrecks in these places. Many Burmans were pointed out to me as at one time holding positions of honour and responsibility, but becoming opium-smokers they had lost everything and were then miserable beggars, asking for a few pice that they might indulge in another smoke. Several men were pointed out to me as having been once clerks in the Courts

7733. Is poppy cultivated there?—Yes.

7734. Is there much poppy cultivated?—Poppy is grown on the hills. I have not seen the poppy cultivation, but I have heard that it is grown.

7735. Is it grown in the rice lands?—It is only grown on the hills.

7736. Are you a townsman?—I come from a village 2 miles from Molmein town.

7737. In other respects do you agree with the evidence given by Mr. Yang Fu?—Yes.

7738. Mr. Yang Fu said he would not advise a young man who had not taken opium to take opium; but supposing the young man had to go to the Jade mines or to go to a feverish place, would you then advise him to take opium pills, or to take opium in any shape, or not?—It would not concern me if a young man went to the Jade mines. I would not say anything. They could smoke if they liked. I would not like it if my son smoked.

*Mr. Yang Fu
and Mr.
San Tu.*

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or attached to the Deputy Commissioner's Office, and several men who had held important positions at some time or another were pointed out to me.

7748. I suppose your knowledge of the number of licensed places at that time was very vague, was it not?—It was simply from observation. I have seen the placards on the places.

7749. There are now twenty retail licensed shops in all Lower Burma, and there were in the time you mention, 1888-89, only sixteen in all Lower Burma; so there could hardly have been two in Toungoo; at the present moment there is only one?—I am sure from the placards I saw that there were two immediately opposite the Burman Chapel. Two of those placards were up—"Opium Farms." I visited several places with the Police on the night I have mentioned, but how many of them were licensed I could not say.

7750. You say that in one place you saw about a hundred men in the place. Was that a licensed shop?—That was a licensed shop. It was immediately opposite the Shan Burman Chapel, where we had services nearly every day in the week. We did not go into the other place that night where the placard was. I think it was in the adjoining building next door. I am not sure. I know two placards were there when I was leaving Toungoo.

7751. How many of those hundred people do you think were Burmese and how many Chinese?—There were very few Chinese. I could not say how many; they were mostly Burmese.

7752. How many Indians were there?—There were some natives of India: I do not remember seeing any Chinamen except those connected with the place. There were fifteen or twenty of them playing dominos or some thing of the sort, but I do not remember seeing a single Chinaman actually smoking.

7753. You say that some people were groaning. How many people were groaning? Do you recollect whether it was one man, or do you distinctly recollect seeing several groaning?—Several.

7754. How do you know they were groaning for want of opium? Might they not be suffering from some complaint?—I asked the Inspector of Police, and he told me they were groaning because of having pains; they said they hadn't opium enough and they hadn't any pice. They had terrible pains, and they could not get any opium.

7755. You mean the gnawing pain which the habitual opium consumer has?—Yes, that is what I inferred. I did not know the Burmese language very well; in fact, I do not know it now very well. This is what the Inspector of Police told me; he asked the question for me.

7756. Who was the Inspector?—His name was Young. I think he is up in the Karen hills now. I think he is in that district; he was, the last I heard of him.

7757. Are Karens common in the Toungoo district?—There are a good many Karens.

7758. Do they smoke much?—No; I have never seen any of them who were addicted to the habit.

7759. They are much addicted to drinking, are they not? What do they drink: is it rum made from jaggery, or is it rice spirit?—I think it is rice spirit; I have no doubt they drink jaggery spirit.

*The Rev.
M. B.
Kirkpatrick,
M.D.*

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7760. Are they put under discipline when they become converts, to prevent them drinking?—Certainly. They are immediately dismissed from the fellowship of the Church if they are known to get drunk. I was never connected with the Karen district; but I have travelled with some Missionaries and know it to be a fact that if a man is known to be drunk once, he is excluded from the Church. It is absolutely forbidden.

7761. It is managed on temperance principles?—Yes.

7762. You have travelled in the Shan States?—Yes, for four years.

7763. Have you been in the Southern Shan States?—I have been in almost all the Shan States, east and west of the Salween. I have not been across the Salween. I have been through the Southern Shan States and in nearly all of the Northern Shan states.

7764. The people of the Shan States are great consumers of opium, are they not?—My experience is they are not, especially in the middle of the Southern Shan States, except on the caravan routes and the main routes like this road running from Yunnan and Thibaw and the road from Meiktila to Fort Stedman and Moudè and the Southern Shan States.

7765. I believe there are some parts of the Southern Shan States where opium is largely cultivated?—Further north and east it is in the Chinese quarters.

7766. Have you been in these quarters?—I have never travelled in that part of the country. I have never seen any large poppy fields: I have seen small patches of the plant which were more for ornament. I have never seen it cultivated for commercial purposes or use: never in any of the places I have travelled.

7767. You say small patches: what size?—They would just be a few plants for the garden where the people would have their mustard leaves and a few flowers around their houses.

7768. You know that it is largely cultivated in some districts?—Yes, in certain districts; but, as far as I know, it is more north than east. There is not much raised in the Thibaw district and in the south at Theinni. It is not much cultivated, as far as I know. I have passed through at different times, and I have never seen it cultivated. I know they have opium for sale there, but it is not cultivated commercially.

7769. Your remark that it is mostly used near the caravan routes refers to that part of the country where there is no opium grown?—It refers to those who are going and coming on this main line of travel. In the jungle villages a little is used. The further you come this way, the more it is used. Much more is used now than was used four years ago when I first came over the road.

7770. How can you tell that?—I judge that from the number of coolies. When I first came there were very few coolies. Out of 30 or 40 coolies only 2 or 3 would be opium-smokers. I carefully avoided the opium-smokers. The last time I came from Meymyo I told my Shan man to avoid any opium-smokers. Out of 40 or 50 men he selected 20, and the first night I found 16 of them smoking opium.

7771. We know that opium has long been grown in the Shan States and in Yunnan, and that even in King Mindon Min's time its use was not prohibited, as far as Chinese or Shans were concerned. Have you any reason to give why the custom should be growing?—I only know what the people say: they say they learn it in Mandalay. They bring goods down here to sell and they get into the habit.

7772. Do you think that it is probable?—I think so; certainly it is the case in Thibaw. When I went there four years ago there were very few opium-smokers in the place.

7773. You are aware, I suppose, that the custom has prevailed extensively among the Shans for a long time?—Yes, the Sawbwa told me so when I was there.

7774. What Sawbwa?—The Thibaw Sawbwa who has recently been in England. He told me that amongst his own people in Thibaw there were very few who take opium, although I found it common amongst the coolies. He regrets very much that it has come into the place; it has given great trouble.

7775. Do many of these coolies you mention come into Mandalay from the Shan States?—Yes, a good many of them.

7776. How do they come?—They come on the road, carrying their loads with them. They are petty traders. Some carry loads for others. They get the leaves for mak-

ing the cheroots and various things up there, and bring them down to sell. They take back other goods in exchange and sell them on the road. You see hundreds of them in the course of a day's journey coming and going, especially during the rains. Now, in the cold weather, when carts can go, there are comparatively few of them: they are harvesting in the paddy fields and doing other work; but during the rains great quantities of them are going and coming.

7777. Is it more likely that the custom should spread into the Shan States from one or two licensed vendors in Upper Burma, rather than from the people of the Shan States and of Yüunan, who have been smoking for a long time and in large numbers?—In Thibaw and those adjacent places where, I know, the habit is springing up it comes from the Chinamen who send their agents down here. I think it is at least 18 months or two years since they have had a licensed shop in Maymyo.

7778. Which opium is mostly consumed in Shan States—Shan or Yunnan opium; have you no means of judging?—Crude opium comes down from China. The Chinese traders bring it down and sell it. These men come with their pack ponies and mules, and bring nuts and fruits and opium down. They sell the crude opium. In Thibaw I have seen them preparing the opium which is smoked. The Chinamen have agents down here who take it up there.

7779. Surely the crude opium which comes from there pays a duty on coming into British Burma; that is, passing out of the Shan States?—It should do.

7780. It then pays duty by passing through the vendor's hands, who has to pay a heavy duty to Government. When he turns it into smoking opium and sells it, it must be very dear; it would surely be much cheaper for these people to use opium which has not paid any duty in Shan States?—I should think so if they could get it.

7781. There is no obstruction to their getting it?—But the fact remains, as far as I know, that the opium used there comes from here. I know one man who takes frequent trips to get it. Some of these coolies bring opium down. They go away up to Kokang and get opium and bring it down this way. They buy it up there cheap and bring it down and sell it here.

7782. Every body knows that they bring it down in large quantities, but your assertion is that they export it back into Shan States; are you sure of that, or is that only your idea?—I am only speaking of what I know of the local consumption at Thibaw and other places with which I am acquainted; as far as trade is concerned, I know nothing about it.

7783. It goes back from Mandalay?—I only know what the people told me; at Thibaw I have seen Chinamen bringing opium down; I have seen them cooking it there. They said they were preparing it to smoke. They told me that the Sawbwa of Thibaw objected to it, and they could not come here unless they took out a license. The Sawbwa had said that it was making a great deal of trouble amongst the soldiers and people, and he tried to stop it. That was before he went home to England.

7784. He asked the Chinese opium vendors to take out licenses?—Yes. I think a man has recently gone there to try and work an opium farm or license; but he says there is a great deal of surreptitious opium which is sold by other parties without his knowledge and without a license, and it interferes with his sales. He was about to give up his license. He simply tried to see what he could do. He said it was not a success.

7785. Do you know at what rate the Sawbwa gave him a license?—I do not know whether it was a local license for Thibaw city or for the district.

7786. If so much came in like that, so that it was not worthwhile for a man to take a license, does not that make it very extraordinary that opium is re-exported back from Mandalay there?—The crude opium does not go back; it is only prepared smoking opium. The crude opium comes down this way, and prepared opium goes back to be used by the opium-smokers. I have frequently seen it.

7787. You said you believed it was made there to a certain extent?—I saw Chinamen trying to prepare it. They told me they were making it to smoke.

7788. In your hospital work have you seen anything of opium consumers?—Yes, a great many cases are coming there now. Last year I had more than I have had recently, because the Myosa of Ngokele came down with a large party of about 400 followers. He came down here on the border between Burma and the Shan country, just outside the Burmese district. His followers were largely Burmese;

he calls himself a Shan. His followers are nearly all opium-smokers, and I had a great many of them coming for treatment. When he was there I had four times as many smokers coming to the hospital as I have now.

7789. What did they come to the hospital for?—They came for various diseases and troubles. A good many came for medicine to cure them of the opium habit. They were slaves to the habit and they wanted to break themselves of it, and so they came for medicine. They heard that the white man had medicine which could make them sick of opium and loathe the habit.

7790. How did you treat them?—With those who came and took regular treatment, I stopped the opium gradually, gave them tonics and good food and kept them away from opium. Several of them kept from it for several months, and some have kept from it for eighteen months; not having touched it at all, at least that is what they say, and I have every reason to think that their statement is true. Others would come there and take medicine and tonics for a few days, and when they got a craving for opium, they would smoke just a little and then they would give way and smoke just as bad as ever. Unless they are taken from their surroundings, it is almost impossible for them to give up the habit.

7791. Do you think opium-smoking has any effect, physically or morally, when taken in moderation?—That would depend largely upon what you mean by moderation. Some men can smoke a comparatively large quantity, whilst a small quantity will almost destroy others.

7792. Do you think it ends in destroying life?—I have no doubt that it is the principal cause of death in many cases.

7793. By making them more susceptible to other diseases, or how?—I think it is directly due to the use of opium in many cases. I have had numerous cases come to the hospital: they complain of dysentery. Some of them have had it for six months. I ask them whether they are opium-smokers. Sometimes they deny it, but usually they will say, "yes." I ask them how much they smoke, and they say they smoke ten annas worth, or as much as they can get; that is generally their answer. I find dysentery very common among excessive opium-smokers, and I have known many of them to die from it. I do not know any other cause for it. They eat very little food.

7794. I suppose dysentery is a very common disease in the country, is it not?—Yes, at certain seasons. Some years there is a good deal of it, and some years there is very little.

7795. Do people often die of it? Do you think that this is a special form?—I think so. It occurs at any time of the year and without any exciting cause, as far as I am able to determine.

7796. Is the country very malarious?—Yes, all this part of the Shan country is malarious.

7797. I suppose many of the people are soaked full of malaria?—Yes. Take, for instance, Thibaw city. Two-thirds of the people in that city have malarious fever during the rains; it is very common. The rule is to have fever; every one expects to have more or less fever during the rains.

7798. Do people take opium to relieve them of the fever?—Amongst the Shans I have never known it to be done, but I have known it in Toungoo. I have asked Burmans why they used opium, and they gave that as an excuse. They said they had fever, and they took it to relieve the pains. They then get into the habit of it and cannot stop it. Opium is an anodyne: they say they have the fever just the same, but it relieves the pain.

7799. You do not think there is any idea in the country that it is a protection against fever?—It is only within the last few months that I have heard of it. I never heard it advanced by a native.

7800. I heard of it thirty years ago from the natives of India?—I have only had experience during the five years I have been here.

7801. You never heard of it before?—The first I heard of it was from those people in Toungoo who came to the hospital. I also heard it from the people I saw in the opium places there and the coolies and others who, I knew, were opium-smokers. It is an excuse frequently made by those who use opium. I have never heard from a native that it is used as a prophylactic: it is simply to relieve the pains when they have the fever.

7802. They are not in the habit of taking prophylactics of any kind, I suppose?—Many of them have come to me

saying, "I may be sick and I want something that will keep it from me." They want something to keep them from sickness.

7803. What are your views about the prohibition of opium?—I think it would be very desirable.

7804. For all classes?—Yes, I think it would be desirable to prevent its being consumed except for medicinal purposes.

7805. You think prohibition should apply to all classes?—I think so certainly. It would prevent others from acquiring the habit. Perhaps an exception might be made with the habitual opium-smokers. Of course it would be a great hardship to those who are thoroughly accustomed to it to break it off suddenly; still, I believe in most cases it would be a benefit. I have seen cases in jails and hospitals; there is no question that they suffer and that the craving is very great, but I have never known any bad results come from breaking it off suddenly when they had proper care and treatment.

7806. You say you would prohibit its use except for medicinal purposes. Is it not difficult to draw the line between medical use and the use for mere pleasure and comfort?—I think it would be safe to leave that to the physicians.

7807. Your exception would be when a man gets a medical prescription?—I think that would be very safe.

7808. Is that what you mean—is that how you would draw the line?—Yes, I think so. A man should have a prescription, or it could be done as it is in America, and, as I understand, it is in England; only those who are apothecaries should sell the drug.

7809. I do not know what the rules are in America, but in England there is nothing to prevent a druggist or an apothecary from selling to anybody who asks for the drug?—I thought there was.

7810. Do you know what the rule is in America?—Druggists are not supposed to dispense it except in the case of a physician's prescription. Take, for instance, the tincture opii. They give small quantities, or paregoric. The law prohibits it; yet they do dispense it.

7811. I have heard that opium-eating is very common in some parts of the Southern States of America?—I have never lived in the Southern States; but I know in our large cities the use of morphia is increasing and also the smoking of opium.

7812. Is that among native-born Americans?—Yes.

7813. There are no druggists or apothecaries in this country, except perhaps in towns like Mandalay, are there?—As far as I know, there are no shops of that kind. Almost always the medicines are dispensed through the hospital, through the Civil Surgeon.

7814. Hospitals and dispensaries are only in a few places?—They are in the larger towns and larger stations.

7815. They would hardly be able to supply the villages, would they? If a person could only get opium for medical purposes by going to a town, it would not be a satisfactory arrangement: he would sometimes have a very long distance to travel?—There is almost always some medical man, either a representative of Government, or someone else practising as a doctor in almost all large towns. There are many native physicians in the smaller towns—Burman doctors. I do not know whether they would be safe parties to handle a thing of that kind. They do not use it very largely in their medicines, so far as I know. They do not use medicine as we do. They make up their concoctions for all purposes. They have teas, pills, powders and broths. They take tiger's bones, hair, roots and herbs, and boil them and stew them. You can get a piece worth which, they say, will cure you of almost any disease. I have never known them to handle drugs, except roots and things they get from the jungle, and these charms.

7816. (Mr. Mowbray.) I should like to understand what Shan States you have been speaking of. Are these districts bordering on the Kachin territory?—I have seen very little of the Kachins. There are Kachins in North Theinni.

7817. Are these districts bordering on the Kachin territory?—Thibaw does. There are Kachins in the districts bordering on Thibaw. In north Theinni half the population are Kachins.

7818. I rather gathered from you that you thought that the consumption in these Shan States, of which you have been speaking, is a thing of modern growth?—Most Chinamen are opium-consumers, and you will find them all

The Rev. M. B. Kirkpatrick, M.D. through the district. The opium habit is known all over the Shan country. It is generally in the country districts and villages—what we call the jungle villages.

15 Dec. 1893. 7819. Dr. Cushing told us the other day at Rangoon that there was formerly a large consumption of opium in the Shan districts bordering on the Kachin territory. I suppose he was acquainted with the country before you were?—Certainly: he has been here twenty or thirty years.

7820. He said he could not speak of the condition of things recently: he spoke as to former times?—Even in North Theinni the Kachins raise opium on the hills. It is also raised in Taungbaing and by the Palaungs. They raise opium up in the hills, but round Thibaw none is raised.

7821. (*Chairman.*) The Thibaw Sawbwa in giving his evidence before us expressed a readiness to stop the cultivation of opium?—He would be very glad (at least he has always told me so) to prohibit it in his district as far as possible.

7822. Do you say you have seen no cultivation of opium in his country?—I have never seen it raised about Thibaw. On the hills where the Palaungs and the Kachins are, they raise opium.

7823. Is any raised in his country?—I do not know whether any is raised in his country. I cannot say; but I know there is not enough raised in Thibaw to make it an object in any way in the district. I have been almost all over the Thibaw State, and I have never seen it growing; but among the Kachins in North Theinni I know that it is raised. I have known men go from Thibaw to buy it. Most of it comes from away up towards the Kinnon Railway. The people always go up there to get their opium and bring it down: they do not get it in the immediate vicinity of Thibaw.

7824. (*Mr. Mowbray.*) Have you ever heard why the Sawbwa of Thibaw did not stop opium in his dominions when he expressed himself anxious to stop it?—He said, "There is a licensed shop at Maymyo just over the border; I cannot stop it." He always told me from the first time I talked to him about it, that he would be very glad to stop it if he could get co-operation, but it is impossible for one man to stop it alone: if they would unite with him he would be very glad.

7825. You have told us that the use of the habit is very strong amongst those people; in fact, that even if they do give it up, they go back to it again?—Yes; I have known them go back in nearly every case.

7826. Do you really think that the stopping of the one shop in Maymyo would counterbalance the strong habit which these people have acquired of using opium?—I do not suppose it would, so long as they can come to Mandalay to get as much as they want.

7827. Do you think if the shop at Mandalay were closed as well as the shop at Maymyo, that they would break the strong habit which you have described?—If that were done, the Thibaw Sawbwa would, as far as possible, prohibit it in his district and they could not get it. I think it would be a great help. If a man has a craving for the drug I do not suppose the closing of one or two shops, or any number of shops, would break his habit; but it would make it more difficult for him to get it, and it would prevent many others acquiring the habit.

7828. Do not you think that opium grown in the other Shan States would be perfectly certain to go into the Thibaw State if it were forbidden, and if they could not get any opium out of British Burma?—Not in large quantities; I do not think it would. Now it is sold in every bazaar. You can buy it the same as rice or catch or betel-nut.

7829. You say you have seen it coming up from Mandalay?—You can see it almost every day. The traders come down from here with prepared opium to sell.

7830. You see it in the Shan States; you do not mean to say you see it on the way up?—I have seen it brought to the bazaars.

7831. In the Shan States?—Yes; Chinamen come down and take it to the different villages a long way—wherever there is a bazaar. The custom in the Shan States is to have a bazaar every fifth day in the larger towns. The people come from all the surrounding country to the bazaar. The next day it will be in another village, and in another five days it will come round to the first village again. The traders come from down-country here. They bring things

they can sell, they go to the bazaars, and follow the bazaars round in that way. The people bring smoking opium to sell in the bazaars.

7832. This is what the traders themselves have told you?—Yes. The Chinamen come down with their goods. I have asked them where they got it from, and they said they got it from Mandalay.

7833. (*Chairman.*) It is against the rules in Mandalay to sell quantities of opium?—I do not know; I did not suppose it was against the rules. I supposed they could buy as much as they wanted.

7834. (*Sir William Roberts.*) Would it be the smoking extract that they took back?—Yes, not crude opium, but opium prepared in some way for smoking.

7835. Is it suggested that they had not sufficient skill in the Shan States to prepare opium after the same manner: is this a superior article prepared by superior skill?—I suppose that is the reason. I have never asked them. They get any quantity of crude opium in the bazaar, the same as alun or betel-nut. I have known them take opium and boil it in water, and they make some kind of preparation that they smoke.

7836. The valuable *chandu* is a highly artificial product?—It undergoes a sort of ripening like cheese, and varies in price according to the perfection of manufacture. I have seen Chinamen take it there and boil it with water all day. I do not know how long it takes to cook it.

7837. That is their own preparation?—I saw Chinamen doing this in Thibaw. That was the time when the Sawbwa made the trouble about it and forbade its being sold in the bazaar, and tried to exclude it. In a little while, however, I saw opium coming up from down here. The Sawbwa said it was no use trying to forbid it.

7838. (*Mr. Mowbray.*) You have not gone into the question of how much can be lawfully sold in Mandalay?—I have never investigated the question.

7839. If it be the case, as I believe it is, that the most which can be legally sold in Mandalay is limited in quantity, and if more than that quantity is taken into the Shan States, the failure is in enforcing the law which now exists?—I cannot say about that, as I have never investigated the matter.

7840. The point I wish to put to you is this. When we talk about the possibility of enforcing a general law of prohibition, is it not very material to consider whether it is possible to enforce the modified law of prohibition which is at present in force?—My idea is that the modified prohibition which you have now simply leaves these people a chance of getting round it.

7841. It leaves a chance to break the law?—If it were absolutely prohibited, then it would be a contraband article and it could be dealt with. Now they claim to get it in a proper way, and I supposed they do.

7842. (*Sir William Roberts.*) You said something about the action of opium in cases of dysentery. I think you said in the case of excessive opium-smoking you thought it could directly produce death?—I would diagnose the case as one of dysentery. They have dysenteric stools and low fever. It is a chronic condition that goes on for months. As a rule, these Shans and others who come to the hospital in that way are frightened. They call it the opium dysentery. When they get that they think nothing can save them. Their feet begin to swell and in a short time they die. Sometimes they live one, two, or three months.

7843. Has it been your own conclusion that dysentery was really produced by opium-smoking?—I have not been able to find that it came from any indiscretion of diet, or anything of that sort. I think it is purely caused by the drug, because so many opium-smokers are peculiarly subject to it.

7844. You have not called attention to the matter in any medical publication?—I have never published it.

7845. We have been enquiring all along these lines and failed absolutely to get any evidence that opium-smoking or opium-eating in themselves produce any organic trouble. Since we have been in India, that is the evidence we have had uniformly. The Surgeons in connection with the hospitals absolutely deny any knowledge of the opium habit causing organic disease, but they say it produces failure of appetite and loss of flesh?—I have had numerous cases within the last two years—no less than 25 cases of what I call opium dysentery. I cannot trace the disease to anything else.

7846. You said that dysentery is very common in those regions among all sorts of people: had you any marks by which you could distinguish those cases from ordinary dysentery?—The ordinary dysentery is acute.

7847. I mean dysentery among the people who took opium?—I have had many cases where a person had diarrhoea or dysentery and had taken opium ostensibly for the disease. They said they had heard that opium was good for it, and they had taken it in that way. Afterwards they had become addicted to the habit. The disease would only be of temporary duration. Those cases, however, which I spoke of as opium-dysentery are organic cases that last for months.

7848. Ordinary dysentery is a thing which lasts for many months?—That is true, but in the Shan States my experience with the people is that it is an acute disease. I have very seldom known it amongst those people run into a chronic stage.

7849. You could not point out any special diagnostic mark by which you could distinguish a case of opium dysentery from dysentery in an opium-smoker?—No: the disease is almost identical, except that the disease in the non-smoker sometimes would be acute; there is more pain with it and more fever, and very likely there would be nausea; whereas with these organic cases there is no nausea: it is simply slight, bloody stools occurring frequently night and day, and the patients finally lose control of the bowels, and when they get into that condition they consider themselves hopeless.

7850. Have you made any *post mortem* examination in such cases?—Several.

7851. Could you distinguish the local lesions from those in ordinary chronic dysentery?—No, I cannot say there would be anything different from what you would get in chronic cases of ordinary dysentery.

7852. Our difficulty, as doctors, is to distinguish between *post hoc* and *propter hoc*: are you satisfied in your own mind that opium was not a coincident but an etiological factor?—

I am inclined to believe that it is not a coincident. I am inclined to think that it was the cause of the disease. It causes more or less constipation, which, I think, is the prime cause of the disease.

*The Rev.
M. B.
Kirkpatrick.
M. D.*

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7853. We have had this sort of evidence given us repeatedly, that the opium habit carried far tends to make those who carry it to excess more liable to dysentery?—Yes, and opium-diarrhoea is very common among these cases.

7854. Do you not think that the fact that people are reduced to poverty by opium-smoking and are thereby made more subject to dysentery would account for the cases you refer to?—That might be, but as a rule those cases yield to treatment in the hospital; but so far as I have seen in cases of opium-dysentery, it is almost useless to try any treatment.

7855. I suppose those are far advanced cases?—Yes, as a rule.

7856. Did I understand you to say that you do not admit opium smokers to Church fellowship?—We do not admit them. One man was dismissed from our Church. The only case of discipline we had last year was that of a man who became an opium-smoker since I baptized him in Thibaw.

7857. Do you adopt the same rule with regard to drinkers of alcohol?—In our Church covenant those are two points made.

7858. Your duty would be the same with regard to alcohol as with a opium?—It would, with reference to these natives in connection with Church fellowship.

7859. Of course you do not regard tobacco in the same light?—No.

7860. Is *bhong* looked upon in the same light?—It is not used in the Shan States generally. I have never come across it in my practice. I have never known a Shau to use it at all.

The witness withdrew.

Adjourned to to-morrow at 11 o'clock.

At the Fort, Mandalay.

TWENTY-SEVENTH DAY.

Saturday, 16th December 1893.

PRESENT:

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I. (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.

MR. C. C. LEWIS, *Provisional Secretary*.

SAW MAUNG, ex-Sawbwa of Nyaunggywe, called in and examined (through an interpreter).

7861. (*Chairman*.) Will you please tell us what you have to say with regard to the matter now under our consideration?—I was born at Nyaunggywe. I came to the Burmese Court at Amarapura about four years before the capital was moved to Mandalay. I remained at Court as a page until I was 17. I then became Kyamaing, heir-apparent of Nyaunggywe, and went back there. My uncle was Sawbwa, and I succeeded him as Sawbwa in the Burmese year 1227, or 1867 A.D. Although I was Sawbwa at Nyaunggywe, I was constantly called to Mandalay by the King and employed by him on various missions. In the Burmese year 1231 I was sent with the Burmese and Shan army to reduce the city of Theinni, where San Hai had rebelled. I was 8 months there and I visited the Kachin territory of Tima Hopyet. In 1236 I went to Mobyè to reduce the Red Karens of Kyetpogyi. I remained at Mobyè four years, and I was in charge of all the Southern Shan States west of Mone. I remained in charge of all these States until the end of King Thibaw's

reign. I was employed also in working the lead mines at Pindaya. Since the annexation I have been employed for three years by Government as Regent of the Momeik State. There are about 1,500 Kachin houses in the Momeik State. They form about one-fourth of the population. I have visited the Kachin villages on many occasions. I give you a statement regarding the habits of drinking and smoking or eating opium of the different nations in the Shan States. The nations are Palaung, Palè, Taungu, Taungyo, Danu, Danaw, Kayin, Padaung, Zayem, Bye, Kachin, Lahwa, Gõdu, Moksi, Katkwe, and Kokaw. All these people have always been in the habit of manufacturing different kinds of liquor from rice and paddy and maize. They call these liquor Kazaw hlawza. After they become Buddhists they were told that it was sinful to drink, and they gave up the habit to a certain extent. Out of the people inhabiting the Shan States proper at the present time, half the number drink liquor. Of the remaining people, only about one-tenth

*Saw Maung,
ex-Sawbwa
of
Nyaunggywe.*

Saw Maung, ex-Sawbwa of Nyaunggywe.
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do not drink liquor : that is the wild tribes. It is not an indigenous custom of the Shans to smoke opium. It was introduced from China and first spread among the tribes inhabiting the borders of China. From there it has spread to Momeik, to Northern Theinni to Mainglingyi, east of the Salween Kyinlingyi, and Kyaington. From these States it has spread all over the remainder of the Shan States. In the Northern Shan States about half the people smoke opium. In the Southern Shan States about one-fourth of the adult males use opium. In the States to the east of the Salween about two-thirds of the adult males use opium. The wild tribes got the poppy seeds originally from China. The Palès cultivated the poppy and from there the cultivation spread into Mogaung, Theinni and the Lawa territory. They cultivate it there for trading purposes. It goes all over the Shan States and into Siam. Then it goes also east of the Mekong. The Palès living in the State of Maingkaing, Legya, Yatsauk, Pindaya, Ywangan, and Baw cultivated the poppy to a small extent. The opium grown by the Lawas is exported to Siam, Zimmi, and east of the Mekong. The Kachin method of smoking opium is to cut young plain-tain leaves into slices, dip them in opium, fry them, and then smoke them in a pipe. They also smoke the seed of the poppy plant. Some of them swallow opium. Some of them also dip betel leaves in opium and smoke the leaf. They also extract oil from the seed of the poppy plant and use it for cooking curry. Ganja is not extensively used in the Shan States. Small quantities of it are cooked with food to give an appetite, to keep off the cold, and give strength. People who smoke ganja to excess become very timid, and sometimes become mad. They cut the stem of the plant through : and they put a chatty over the top of the plant, cover it up, and then the leaves shrivel up underneath the chatty. The leaves are used as intoxicants. Nobody grows enough ganja for trading purposes. People who smoke ganja grow ten or fifteen plants near their houses. The wild tribes sometimes grow it in fields. They do not grow it for consumption, but to make clothes with. They also make the bags that the Shans carry of it. I have heard that the Siamese consume ganja to a large extent. The Manipuris have told me that the fishermen take it to keep off the cold.

7862. What reason do Shans give for taking opium, for pleasure or for health?—The Shans think it gives them pleasant sensations ; it also keeps off fever. People who are very bad tempered become better tempered by smoking opium.

7863. What is your own opinion : do you think the people do harm to their health?—They lose their strength by using opium, and their features become shrivelled up and they lose their beauty. Their mind becomes slow and indolent, and they are very apt to forget. Their lives are shortened. I have never seen an opium-smoker long-lived. I have never seen a man of 70 who smokes opium.

7864. Are you speaking of all of them or those who use a great deal of it?—I am talking of those who smoke in excess. Of course those who use less are affected least.

7865. What do you call much and what do you call little?—I call little the one-eighth part of two annas ; I call smoking a rupee or a rupee-and-a-half weight heavy smoking.

7866. Between that I suppose you call moderate?—I call a moderate smoker one who smokes about four annas. Above four annas is excessive smoking.

7867. Do you think that the moderate four annas worth hurts a man?—I think it is injurious.

The witness withdrew.

Kam Swe.

KAM SWE, Amatgyök of Southern Theinni, called in and examined (through an interpreter).

7886. (*Chairman.*) What is your age?—Fifty-six.

7887. I believe you are a Captain of Cavalry?—Yes.

7888. You fought the Burmese Government under the Sawbwa?—Yes, and then I lived ten years at Mogök. After the annexation I went back to the Shan States,—to Theinni.

7889. I believe you are now Minister of South Theinni?—Yes.

7890. Is the poppy much cultivated at Theinni?—There are three ranges of hills on which opium is cultivated.

7891. Who cultivates it?—The Palès and Chinese Shans and Lishaws.

7892. Do all those three sets of people eat or smoke opium?—Out of the people who cultivate the poppy very few consume opium ; or, if they do, they consume it in small quantities.

7868. Do many men continue to smoke moderately, or do they go on increasing?—Most of them increase the dose ; very few diminish the dose ; most men increase it.

7869. (*Sir William Roberts.*) Are you an opium-smoker yourself?—No ; I do not drink either.

7870. (*Chairman.*) You have often been with the armies into the jungles. I suppose a great many people get sick of fever. Do you notice any difference between getting sick of fever in the case of men who take opium, and those who do not take it?—When an opium-smoker becomes ill, he dies ; when a non-opium-smoker becomes ill, it is easier to cure him on those occasions. Medicine has no effect upon them when they are opium-smokers.

7871. I suppose you are a Buddhist?—Yes.

7872. The Kachins smoke opium : do not they?—I may say that almost all the adult male Kachins smoke opium. They do not smoke it to excess ; they smoke it with plantain leaves. They do not smoke large quantities of it ; they are moderate consumers.

7873. Are they strong and hardy people?—Yes.

7874. The Shans generally are strong people : are they not?—They are strong people, but if they smoke opium they become weak.

7875. Is opium used in your country as medicine in the families?—They use it to a small extent as medicine.

7876. For what sort of diseases?—Diarrhœa ; and they put it on wounds.

7877. Does the custom of opium-smoking come from Yunnan?—Yes.

7878. How long ago did it come in?—I can only say what I have heard. In the Northern Shan States opium came in about a hundred years ago, and in the Southern Shan States about 30 years ago. When I was first Sawbwa there was no opium in the Southern Shan States. Twenty years ago it was only used in very small quantities here and there in my cities.

7879. (*Mr. Pease.*) Is the use of it extending at the present time?—I think it is increasing year by year.

7880. (*Chairman.*) Where does the opium used in the Southern Shan States come from?—These people I have mentioned in the Theinni and Lawa territories.

7881. Where do they prepare it for smoking?—All smokers make it themselves.

7882. (*Mr. Mowbray.*) Do you think that they consume much opium from British territory?—The people who have been accustomed to use Yunnan opium and take to English opium die. The change is bad.

7883. (*Chairman.*) What is the difference?—Opium consumers have to be very careful. If they are accustomed to consume opium from a certain place and afterwards consume opium grown in another place they are apt to get ill from it. I can give you an example. If a man is in the habit of using Theinni opium, and takes to using Lawa opium, he gets diarrhœa.

7884. (*Mr. Mowbray.*) Do you think that many people use English opium in the Shan States : is much of the opium consumed in the Shan States brought out of the British territory?—As far as I know it is not used. If they use it, they become ill.

7885. (*Chairman.*) What is the difference in the price between the Government opium and Theinni opium?—I do not know.

7893. Where does this opium go to?—They do not go and sell it themselves, but people come and buy it from them.

7894. Who are those people?—The people come chiefly from the States east of the Salween. They consume it themselves, and they take it to China and to Siam.

7895. Is there a set of people called Lawas there?—The Lawas live east of the Salween, and they cultivate opium. It is their chief occupation.

7896. Do they smoke?—None of them smoke it or use it—neither men nor women.

7897. Is that a tribal custom?—They do not consume it because their forefathers have never consumed it. They think that if you consume opium you are unable to do any work ; therefore they do not consume it.

7898. In Northern Theinni about what proportion consume opium?—About half.

7899. How many in Central Theinni?—I think about one-tenth.

7900. In Maingnaung?—About one-third, I think.

7901. Have you seen much of the Kachins?—I have been four times in the Kachin territory.

7902. How many Kachin men smoke?—They all smoke, but they do not smoke to excess.

7903. Do the women smoke?—About half the women do; but they smoke still smaller quantities than the men.

7904. Do you perceive any bad effects upon the men and the women of the Kachins who smoke?—I have not seen any evil effects among them.

7905. Among the people of your own State, are the opium-smokers less strong than the non-opium-smokers?—The opium consumers are lazy men, and are no good.

7906. How do they live?—They do work off and on; they carry a load occasionally.

The witness withdrew.

MR. F. R. BAGLEY called in and examined.

7915. (*Chairman.*) I believe you are Engineer-in-Chief of the Mandalay and Kunlon Railway?—I have been an Engineer in the Public Works Department engaged in the construction of roads and railways for more than twenty-two years. Of this time I have spent two years and a-half in the Central Provinces, a year and-a-half in Bengal, and eighteen years in Burma. I have had throughout to deal with large numbers of workmen of many races, including Purbeahs, Sikhs, Pathans, Punjabi-Mahomedans, Tamils, Telugus, Uriyas, Burmans, Chinamen, Maingthas or Chinese Shans, and a few Shans and Kachins. I have not made any special study of the opium habit, but from long experience of workmen, and of their wants and customs, have gathered certain impressions on the subject.

7916. Will you tell us what your impressions are with regard to the effects of opium?—I have found that the effects of opium, and the estimation in which the habit is held, differ widely among different races and in different localities. The Purbeahs (North-Western Provinces and Oudh), the workmen in the Central Provinces and in Bengal did not, to my knowledge, use opium to any appreciable extent. It was in those localities considered a disreputable habit, and a known opium-eater was seldom met with. In Burma so far as I know, amongst the Burmans the opium habit is also considered disreputable; and the general impression amongst officials of experience is that the Burman lacks self-control in this direction, and when he takes to either opium or alcohol is very likely to fall into habits of excess. On the other hand, the Chinamen, Sikhs, and Punjabi-Mahomedans, who are our best skilled workmen, use opium habitually and almost universally. They keep in exceptionally good health in a very malarious country, and cases of excess are practically unknown. The Chinese Shans (Maingthas), who are employed to a large extent in Upper Burma as unskilled labourers, universally take opium and cannot do without it. With it they are hardy and good workmen, keeping good health in a malarious country. Deprived of it, they are unfit for work and appear to fall an easy prey to disease of all kinds.

7917. Who are the Sikhs you mention?—They are carpenters and smiths.

7918. You used the word "smoke:" were you referring to the Chinese?—The Chinese smoke and the Indians eat. I have had nearly two thousand Chinese Shans working in our district, and nearly all of them smoked opium.

7919. (*Sir William Roberts.*) Are they Northern Shans or Southern Shans?—They are Chinese Shans. They come from the borders of Yunnan—in between the Northern Shans States and the Chinese. As long as they get their opium, they keep in excellent health and do an exceptional amount of work—twice the work of an ordinary Burman cooly. On some occasions when they have not been able to obtain opium for a time, they get sick. They get fever, dysentery, and diarrhoea. They are liable to diseases of the country if they cannot get their opium. We have sometimes had to supply them with it. They keep extremely well, and work very hard. They earn double what the ordinary man earns.

7907. Have you ever been an opium-smoker?—No.

7908. Is there much liquor drunk in your own State?—Liquor is very dear. They have not got much money; they cannot buy much liquor; half the people would like to buy liquor, but I cannot say how many actually drink liquor. It is more difficult to tell with regard to liquor than opium because the men do not take it regularly. They go and drink it occasionally, and you cannot tell whether they are drinking or not. I think most of them would like to drink if they had the money.

7909. Do they make the liquor themselves?—The Chinese and Kachins make the liquor and sell it to them.

7910. Have the Sawbwas ever tried to put a tax upon liquor in any way?—Never.

7911. Has opium also been free?—They are all Buddhists, and it is wrong for them to take it.

7912. (*Mr. Pease.*) What is the price of opium in your State of Theinni?—R10 or 12 a viss.

7913. Crude opium?—Yes.

7914. (*Mr. William Roberts.*) They cultivate it, but they do not smoke it?—Some of them do.

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7920. Do you pay them by piece-work?—Yes. They earn about a rupee a day. I have known Uriyas do nearly as much work. They do not take opium. They eat an enormous quantity of food. They eat as much rice as they hold four times a day.

7921. (*Mr. Mowbray.*) They come from Orissa?—Yes. The other classes of coolies, common Coringhis and Tamils, use opium to a large extent. They are amongst the best of our skilled labourers. They are chiefly employed in Rangoon. They also earn large wages—a rupee a day in the season in unloading work, which is extremely heavy. They use opium a good deal.

7922. (*Chairman.*) Do you say that Chinese Shans can earn double as much as Burmese or Indian coolies?—The average coolie can earn about eight annas a day. The Chinese Shans and Coringhis in Rangoon earn about one rupee a day. They are both opium users to a large extent.

7923. You have not been able to discriminate between the Shans who do use opium and those who do not use opium; you merely know that the majority of them do use it?—Yes.

7924. (*Sir William Roberts.*) How much will they take?—They are supposed to take from four to six annas' weight a day—that is, the weight in silver. That is the average amongst those Chinese Shans.

7925. For smoking?—Yes. They smoke it. It is always considered to be its weight in silver. The imported opium from across the border is one-twelfth of the price of the Indian imported opium. The retail price for Indian opium is R14 per viss; and the price of opium coming in from across the border before it pays duty is only R12 a viss. One reason they prefer it is because it is cheaper.

7926. (*Mr. Mowbray.*) You do not know anything about the amount of this native-grown opium which does not pay duty?—I have had occasion to go into statistics from Maymyo on the trade with the Northern Shan States. The last return shows that R30,000 worth of opium came in from that direction and had duty levied on it.

7927. As far as you can judge, does that amount to anything like the quantity of native-grown opium which is consumed within the British border?—It would be extremely difficult to say. I have been a good deal in the borders. I know every Kachin village grows its own opium. All the villages have their poppy gardens. Of course we cannot keep much control over this opium, and it would be an enormous field for smuggling if anything like further restrictions were imposed on Indian-grown opium.

7928. (*Chairman.*) Where were these works of yours in which you employ the Chinese Shans?—In the Katha District, right in the north. It is the other side of the river on the right bank of the Irrawaddy. It is to the extreme north of Burma.

7929. I suppose in that part of the country the opium consumption is really under no control: those men of yours who were consuming opium were probably consuming opium which had paid no duty?—When their supply ran short we occasionally had to get them opium. We had to send to Katha to get it from the Government Treasury.

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7930. (*Mr. Pease.*) You found that the men could not work without it?—They cannot work without it; they will not work without it. If their supply of opium runs short, they simply drop work until they get some.

7931. (*Sir William Roberts.*) I suppose amongst them those who do not consume opium would be the exception?—I should say there would be from 20 to 30 per cent. exceptions.

7932. Those exceptions would do their work as well as the others?—If the opium ran short, the whole lot stopped work, both opium-smokers and non-opium-smokers. Opium-smokers would be in the majority.

7933. (*Mr. Mowbray.*) When you supply opium to your workmen in that way, how do you manage to get from the Government shop a sufficient supply?—We get special sanction from the Government to have more than the ordinary quantity.

7934. Whom do you get that special sanction from?—We get it direct from the Deputy Commissioner of the District, but it goes for sanction eventually to the Local Government.

7935. Under that sanction you obtain from the treasury as much as you require?—Yes, as much as we require, up to a certain limit.

7936. (*Sir William Roberts.*) You sell it to the men?—We sell it to the men at cost price.

7937. (*Mr. Mowbray.*) When you spoke of Indian coolies, did you include the Punjabi-Mahomedans and Sikhs in that comparison?—They are comparatively few. They are skilled labourers, carpenters and smiths. They would not come under the heading of coolies exactly: they are a better class of workmen.

7938. Therefore the comparison you were drawing did not apply to them?—No; they do earn high wages of course.

7939. (*Sir William Roberts.*) Have you had any

The witness withdrew.

knowledge of some of these Coringhis or semi-Chinese, extending over a period of several years?—They are a migratory lot. I have known some Madrassis and Coringhis for years in succession.

7940. Do you notice them deteriorate?—No; I do not notice it.

7941. You never heard that these opium-eating Chinamen although they live pretty well for some time, deteriorate afterwards?—I have not heard such an opinion, and I have not noticed it either.

7942. You seemed to have been very much impressed with the different re-actions on different races with regard to opium?—That is one of the particular points that has come to my notice. It acts entirely differently on different races.

7943. Have you thought that was due to what we call a purely race difference, or through an acquired difference from the growth of the habit?—As far as I know, I think one of the points about the races that take opium is that they come from a cold climate and they take it to warm themselves; that is almost universal. The Indians who come from the Punjab, for instance, where there is very cold weather, are not well clothed, and they take opium almost universally.

7944. The Coringhis come from the south?—They are an exception. They are hill tribes and the climate is cold; they have insufficient clothing and they take opium to warm themselves.

7945. They take it to increase their power of resistance?—Yes, they take it to increase their power of resisting the cold.

7946. We heard the other day from an employer of these Coringhis that a dose of opium appeared to take the place of a meal: have you noticed that?—I have not noticed it.

Mr. H. S. Guinness.

MR. H. S. GUINNESS called in and examined.

7947. (*Chairman.*) I believe you are the Executive Engineer of the Mu Valley Railway?—Yes.

7948. How long have you served in Burma?—Twelve years.

7949. In both Upper and Lower Burma?—Yes.

7950. The Mu Valley Railway I believe is in the extreme north?—No; it is about 130 miles north of Mandalay.

7951. Will you give us your opinion on the consumption of opium amongst your labourers?—The consumption of opium among labourers working on the 4th Division of the Mu Valley Railway is restricted entirely to Maingtha or Shan Talok coolies imported by contractors from Bhamo and the Ruby Mines Districts. During the working season 1892-93 there were nearly 500 of these men employed on the Theehaug Gorge Section, and were principally engaged in quarrying and blasting operations. Being powerful and active men, they were found more efficient than the ordinary Burmese and Indian coolies. The daily rate of pay for the Maingtha coolie is one rupee, that for a Burman eight annas.

7952. Is that piece-work or daily labour?—Daily labour. About one-third of the total number of Maingtha coolies employed were smokers of opium, the drug being first cooked and then smoked by them. The average consumption is between 3 and 5 tolas weight per man per week. When food was in abundance, and the men strong and in good condition, the consumption of opium was greater than when food was scarce. If consumers did not receive opium they were unable to work, and were liable to fever and bowel-complaints. The coolies generally smoked twice a day: early in the morning before proceeding on work, and in the evening on return to their huts. They worked best when they had had a full smoke in the morning before proceeding on work. There is not the slightest doubt of the effect of the drug on the physical condition of this class of opium-consumers; it acts as a powerful stimulant, without which they are unable to work. On more than one occasion when the supply of the drug had run short, the men have stopped work until the opium had arrived and been distributed to them.

7953. Did you observe any moral effect?—None. Beyond the fact that no crime was reported from this section of the Railway during the period when these coolies were working, I am unable to offer any additional evidence on the effect of opium consumption on their moral condition.

7954. The other coolies employed were mostly Burmans, I suppose?—They were mainly Burman coolies: we had a few Indians, but they were not in any great number.

7955. Did the Burmese take any stimulant while they were at work; did they drink liquor?—Not to any great extent as far as I am aware. In large works like ours there is always a certain amount of liquor going, but no great amount.

7956. You did not see any great amount of drunkenness?—No; no drunkenness.

7957. Did you ever see any of these Shan coolies temporarily intoxicated with opium?—No, never.

7958. (*Sir William Roberts.*) You say about thirty per cent. consumed opium?—About one-third.

7959. They did not do their work any better than the coolies who did not smoke opium?—No, I cannot say that the opium-smokers worked any better than the other men. At the same time if the opium consumers did not get their opium they stopped work. There was always a great wish amongst those who had control of the coolies—the chief men—to be able to have a supply of opium to issue to the men. In fact, on several occasions they have brought it in illegally without it being issued to them.

7960. Would it not be desirable that you should exclude opium-smokers when you hire men?—It was quite impossible to exclude them. If we excluded opium-smokers, we would have excluded the whole of this class of coolies as far as I am aware. I never tried the experiment; but my impression is that if we had attempted to exclude opium-smokers (which would have been a very difficult thing to do in a gang of coolies), it would have meant that all the men would have been driven away. I tried on one occasion to stop opium, but the result was that the men stopped work.

7961. They would not go on without their pipes?—No, I had been having opium then from the licensee without the sanction of the Local Government, but I found I had been acting illegally; therefore I sent and stopped any further issue of opium until I obtained the permission. The men threatened to strike work at once if the opium was stopped. The Local Government then sanctioned my holding for the purpose of issue to these coolies a larger quantity of opium than the law permits to one person.

7962. (*Mr. Mowbray.*) These Maingtha coolies are the same coolies?—They are the same description of coolies which Mr. Bagley referred to.

7963. (*Mr. Pease.*) Why do you think the Burmese are inferior as coolies?—They are not as powerful men. These Maingtha coolies are much stronger men.

7964. (*Mr. Mowbray.*) Who are the Indian coolies you are making comparison with?—The Indian coolies, such as we have, are very few. We have Purbeah coolies, and we have Coringhi coolies and Telugu coolies, men from Orissa; but in Upper Burma and in the parts we have been working

on lately, they have been in very small numbers.

7965. Are the Kachin coolies opium-consumers?—I cannot say, I believe some of them are.

7966. But you draw a comparison between these Chinese coolies and the Indian coolies. I want to know whether you would attribute any superiority to those who take opium?—No, not at all.

Mr. H. S. Guinness.

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The witness withdrew.

MOUNG AUNG MIN called in and examined.

7967. (*Chairman.*) What are you?—I am a trader in jade now.

7968. In the King's time did you live at the Jade Mines?—I was the Collector of Customs in Mandalay, but I went occasionally to the Jade Mines. I did not live there permanently.

7969. Who live at the Jade Mines, and what races?—Puns, Shans, Kadus, Kanans, Kachins, Theinbaws, Samparaws, and Burmans.

7970. Did the habit of smoking or eating opium prevail amongst all these people?—Some of them used it; and some did not use it.

7971. All the tribes?—The Samparaws were the only people who all consumed opium. Of the others, one-third or one-half use opium.

7972. (*Sir William Roberts.*) Are you speaking of eating or smoking opium?—Some smoked and some ate it.

7973. (*Chairman.*) What sort of opium did they use?—Some of it they get in balls from Yunnan, and some of it they grow in their fields.

7974. In King Mindon Min's time the prohibition of

opium did not extend to the Jade Mines?—Formerly there was no prohibition, there is now.

7975. There was a prohibition in Mandalay, but there was not at the Jade Mines: why was that?—The Jade Mines are amongst the wild people.

7976. Have you ever heard amongst those tribes when smoking began?—They told me they had always used opium.

7977. (*Sir William Roberts.*) Always smoked opium?—Both smoked and ate it?—That is only hearsay.

7978. (*Chairman.*) Did they smoke pure opium, did they smoke like the Kachins?—They cut up the tender leaves of a plant, chopped them up into bits, dried them, and got a spoonful of opium and poured it over it and smoked it.

7979. Did you observe in those former days any ill-effects of opium amongst those people working in the mines?—When they smoke opium they become lazy, and when they cannot get any more opium they are apt to die: their stomach pains them. It is a habit that has no advantage.

7980. You are not a smoker yourself?—I once tried it. I gave a basket of paddy for some opium, and I tried it. The house went all round me and I did not know where I was.

Moung Aung Min.

The witness withdrew.

Adjourned to Tuesday next, at Rangoon.

At Government House, Rangoon.

TWENTY-EIGHTH DAY.

Tuesday, 19th December 1893.

PRESENT:

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I. (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.

MR. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.

MR. C. C. LEWIS, *Provisional Secretary.*

MR. D. M. SMEATON, Financial Commissioner of Burma, called in and examined.

Mr. D. M. Smeaton.

7981. (*Chairman.*) How many years have you been in service in Burma and what appointments have you held?—I have been about eleven years in Burma. I have been Secretary to the Chief Commissioner and Director of Land Records at the same time; Chief Secretary; Commissioner of a division; and Financial Commissioner.

7982. Of what division were you Commissioner?—The Central Division of Upper Burma.

7983. Will you tell us what your opinion is as to the effects of the opium habit amongst the Burmans, and what is the general opinion of respectable Burmese people with regard to it?—I am of opinion that the use of opium by Burmans is injurious to them both physically, mentally, and morally. I am aware that the very large majority of the Burmese people (of adult age) regard the use of opium as an offence against their religion, as very dangerous to the well-being of their race, and as destructive to the unity and happiness of families.

7984. Is your own opinion as to these effects based upon your personal observation of many individual cases of physical, mental, and moral deterioration due to the habit, or upon the general opinion which you have mentioned?—I have seen a considerable number of instances of what appeared to me to be physical wreck. Of moral wreck I cannot speak from personal observation inasmuch as I have never actually detected a man committing an offence, knowing that he was an opium consumer. I have, however, seen cases of the physical wrecking of men.

7985. You are aware that some officers of experience say that they have failed to find men physically wrecked: for example, Sir Charles Bernard reported to that effect, and also Major Grey: what conclusion do you draw from that?—It is very hard to draw a conclusion from the reports of these two gentlemen. I can only say what I have seen with my own eyes. In Thayetmyo and Toungoo and Kyauk Pyu, and other places, I can quote cases of a number of men that I have

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seen,—their age, and where I saw them taking their opium, and what I heard from their own lips with regard to the kind of life they led.

7986. Did you take any pains to find out whether these men had any other physical complaints which would cause their condition, besides the opium habit?—No, I did not ask them if there had been any anterior disease or illness. I certainly took it for granted after hearing what they told me of the continuance of the habit for years, that their miserable physical condition was most probably the result of the habit,—emaciation, laziness and indolence, and want of power to exert themselves. In the Thayetmyo, and Rangoon, and Mandalay jails I have seen instances of Burmese whose emaciation was distinctly stated by the medical officers to be the result of opium.

7987. Emaciation is not necessarily of itself what we may call physical wreck, is it?—Not exactly perhaps: but it surely indicates weakness or decay, and it appeared from the evidence that I had before me in Thayetmyo, to be accompanied by great laziness and powerlessness to exert.

7988. Physical powerlessness?—Yes. With regard to your other question as to the moral wrecking, the only evidence I can give as to that is the evidence of what I have seen in jails, and the evidence of a considerable number of Burmese elders who told me of the results which opium had upon the members of their own families.

7989. The great majority of respectable Burmese equally condemn the use of alcohol, do they not?—They condemn it, but it is not, I understand, condemned with such vehemence as the use of opium. If you will allow me, I should like to call your attention to a communication made to me by a resident of Arakan whom I consulted on the matter some time ago. I should like to be permitted to read this statement by Saw Hla Pru, an Arakanese gentleman.

7990. Is he an official or a non-official?—He is an official. He states, "I am a native of Arakan, was born and bred in Akyab, and had served in the districts of Kyauk Pyn and Sandoway as a Magistrate and Revenue Officer. The use of opium is spreading. I think about 2 per cent. of the population of Arakan are opium consumers. The drug takes possession insidiously and keeps its hold firmly. I know only a few cases of radical cure. It has in every case within my knowledge undermined the constitution, ruined the health and shortened the life of the consumer. It gradually induces indolent and filthy habits of life. Employers therefore object to have them (*i.e.*, consumers). It is one of the primary sources of crime, and fills the jails with them. They lose their repute and descend in their social life. Children of a confirmed consumer are feeble and sickly. The Arakanese say that it is a far greater mischief than drink."

7991. Do the Burmese attribute to the British Government any special responsibility for the existence of the opium habit: do you think they are right, and if so, how?—It is rather difficult to answer the question; but so far as historical evidence goes, I think there can be no doubt about it. I will read a few extracts, if you will permit me, from some official papers. Take the typical district where opium is admittedly very largely consumed, Kyauk Pyu. It is in evidence by independent observers that opium was almost non-existent before 1832. It was not known to Mr. Hind who has lived there since 1832. He declared that opium was not known before that time, in fact until the influx of Bengalis when the habit became common in Kyauk Pyu in consequence of contact with the Bengalis by the Arakanese. That is his statement in this case. Of course I am unable to verify it, but he said so, and it is on official record. Equally it was reported to me officially by the Deputy Commissioner of Sandoway that the respectable elders of his district declared that the habit was entirely, or almost entirely, contracted since the introduction of licensed opium-vendors into the district.

7992. (Sir William Roberts.) What year was that?—1891. I will read the extract. Mr. Haughton, who is the Deputy Commissioner of Sandoway, says:—"It is the common and apparently well-founded opinion in this district, that most of the present opium-eaters contracted this vice during the time when there were opium shops at Sandoway, Toungup, and Ywa."

7993. What date does that refer to, when these opium shops were opened?—I cannot tell you exactly when they were opened; but shops were opened within ten years after the assumption of authority in Arakan.—I should think about 1840; but I cannot say for certain as I do not know.

7994. That is about fifty years ago?—I think so; certainly it was in Akyab, and I should imagine that it must have been at the same time in Sandoway.

7995. (Chairman.) But is there no evidence that there was considerable illicit use of opium by Burmans in Lower

and Upper Burma under the King's rule, in spite of the King's edicts,—see Mr. Norton's letter and Mr. Carter's letter, and in the enquiries of 1878, I think it was mentioned by some of the native members that there was considerable consumption of opium even under the King's rule in Lower Burma?—It is difficult to say that. I cannot tell you. There is no doubt about it that opium has always been secretly consumed by a few since contact with India; but the evidence, as far as I can judge of independent witnesses, goes to show that it was insignificant before the increased intercourse with India caused by facilities of communication.

7996. Does not Mr. Scott mention in his book that the first English traveller who came to Burma found opium one of the articles of trade?—It might have been so, but I am unable to say. In Upper Burma in Mindon Min's time, it was absolutely prohibited.

7997. It was prohibited to Burmans?—Yes, only to Burmans. It was not prohibited to Chinese or Indians; but it was prohibited to Burmans and punished when it was discovered.

7998. (Chairman.) I understand it was prohibited in Lower Burma, but in spite of that I think Mr. Carter says that it was procurable easily enough?—There is the evidence of Mr. Hind whom I have quoted already. In a matter of this sort I cannot do better than quote the evidence of a man of this kind who has resided in the district where opium has been consumed more than in any part of Lower Burma. Here is what Mr. Hind says:—"The use of opium amongst the Arakanese was unknown throughout this district, and its consumption up to about 1835 was confined to the natives of Bengal and Upper India only. By that time, however, the close intimacy which had sprung up between the natives of Bengal and the male relatives of the Arakanese women, whom they had in the meantime married, had begun its evil influence upon those Arakanese, and their respect for their religion and their priesthood began to decline and with it their self-respect; and they gradually took to both toddy and eventually to opium also. In the course of years the vice of opium-smoking, or taken in the shape of pills, has spread to such an extent as to have long since called for the most active interference of the Government to stop the daily increasing evil."

7999. (Sir William Roberts.) Opium-smoking?—Opium-smoking and eating, apparently.

8000. (Mr. Mowbray.) What is the date?—18th January 1879.

8001. I do not see how they could have contracted the habit of opium-smoking from Bengal. I thought that the Bengalis only used opium by way of eating?—I suppose he meant the Indians. I have seen them taking their *chandu* constantly in the north of India, which is exactly the same as *beinsi* here.

8002. But I think *chandu*-smoking is quite a modern thing in India?—Yes, I believe, for about twenty years.

8003. (Chairman.) Mr. Norton writing as Commissioner says against the evidence of Mr. Hind: "In the Burmese times, the use of opium was absolutely prohibited, and it was proclaimed through the streets of Henzada that to use opium was an offence punishable with death. All the same, opium was then easily procurable at twelve annas a tola. But the Government now is stronger than it was then." Then Mr. Carter, Deputy Commissioner of Toungoo, writing to the Commissioner of the Tennasserin division, 26th October 1891, says—"From my own personal knowledge I know that a large proportion of the population in Upper Burma were addicted to opium where we annexed the country. In Mandalay in 1883 I found enormous stores of opium amongst Chinese population, and they admitted that they sold largely to Burmans."?—Yes, that is so.

8004. In the early enquiries of 1878 I remember that some of the native Myoaks, who were consulted, said the same thing, that though it was severely punished, the habit of eating or smoking opium and drinking liquor did prevail?—Yes, that is perfectly true. Mindon Min kept a firm hand over his people, but the moment he disappeared, anarchy commenced and continued during Thibaw's reign, and even the priesthood took to habits which were condemned as far as the laity were concerned. In the time of Thibaw they took to alcohol, which they dared not touch or even look at in Mindon's time. King Mindon Min vehemently prohibited its use, and I believe he saw that his prohibition was enforced as far as possible. It is reported that in his time at least, the habit was very much suppressed. On the accession of King Thibaw, the habit revived.

8005. (*Mr. Mowbray.*) Do you know whether there was prohibition before King Mindon Min's time?—I think not, I am not aware of any royal prohibition.

8006. (*Chairman.*) At the time when we annexed Arakan, if that was the case the prohibition was simply a religious one?—Yes, and a social one also.

8007. Considering that Arakan joins on to Chittagong, and that the people have always had a great inter-communication, do you think it is likely that the habit of opium-eating, in a malarious country like Arakan, would not have spread before annexation more or less from Chittagong to Arakan? Do you think Mr. Hind is a safe authority on these points?—I think very likely the habit had become common there. I certainly consider that Mr. Hind is an authority on these points.

8008. You are aware that we annexed Assam at the time of the first Burmese war?—Yes.

8009. And we found opium-eating universal, and poppy cultivation free? The Burmese Government had not interfered with it apparently?—It was almost beyond their jurisdiction altogether; it was a nominal subordination to Burma altogether.

8010. Hardly that; when we annexed the country the Burmese officials brought away a great number of the Assamese people?—So they did in the Kachin country; but the Kachins also cultivated and used opium. The Burmese Government had hardly any control except by a sudden inroad upon them, taken unawares.

8011. You say that the Burmese attribute the blame to the British Government: do not you think that they naturally, out of a patriotic sort of prejudice and regard for the old church and State rules of the kings, are likely to attribute it to us?—I think there is a good deal in that; I think that may influence what they say.

8012. Is it not the case that the Methodist Mission Churches, and I believe many other Mission Churches in Burma and India, bring their converts under discipline in respect to the use of intoxicants,—that they excommunicate and cast out any man who uses opium or alcohol?—I think that is so, but I cannot speak of the Methodist: I cannot remember exactly. I am aware that the American Baptists do. I believe that after disciplinary ordeal and condonation a certain number of times they excommunicate the incorrigible; and so do the Burmese.

8013. Was not the hierarchy of Buddhist priests a great co-ordinate power in the State in the days of the kings of Burma; and through their influence was not the use of opium and alcohol made not only a sin but also a crime for the Burmese?—Mindon Min was an exceedingly religious man and he was very much under the influence of the priesthood. It is believed that it was chiefly owing to their pressure that he promulgated his severe edicts against opium.

8014. We are now about to attempt to enforce a British law making the use and possession of opium by the Burmese a crime; but we are not attempting to prevent the use of liquor: is not this a one-side arrangement and somewhat inconsistent?—It may be; but I think it is a matter of expediency. I do not believe that it is practicable to forbid them to take any kind of sedative or stimulant. They must have something. Everybody as a rule likes something of the kind. I do not believe that it would be possible.

8015. Are not we Europeans perhaps unduly prejudiced against opium as a stimulant relatively to liquor?—Apparently the effect of opium upon different classes of people varies. Some people appear to come under the influence of it in an extraordinary degree.

8016. (*Sir William Roberts.*) Are you alluding to race difference?—Yes, I mean that to a race like the Burmese, opium in moderation appears to be almost as injurious as opium in excess. On the other hand, I have never seen a drunken Burman. I have had just as many chances of seeing drunken Burmans, as opium consuming Burmans: I have seen them take their liquor, but I have never seen them drunk by which I mean intoxicated and incapable.

8017. You have never seen them drunk upon opium?—I have seen a Burman opium-consumer who was not drunk but was undoubtedly unfit to do anything at all, even to rise from his bench; but I have never seen a man drunk and incapable from liquor.

8018. (*Chairman.*) If we succeed in stopping the use of opium, will not the reckless, self-indulgent Burmese who now use it to excess, be the sort of people who will take to the use of native liquor or of European wines and spirits, and exceed in their use also?—I have spoken to the Bur-

mans themselves about this. At Thayetmyo I actually went into an opium shop and sat there for three hours, followed the Burmans out, and asked them how they contracted the habit and why they took to it. The majority of them told me that they took to opium chiefly on account of the soothing pleasurable sensation which it gave, the feeling of perfect quiet and the absence of all worry and care. It was the pleasurable sensation which their neighbours told them opium caused, which made them take to the habit. Liquor, on the other hand, has the reverse effect. It has the effect of causing an excited feeling at first, followed by reaction afterwards. The pleasure which one man would have in taking opium, and another in taking liquor, would be quite opposite.

8019. Would not a Burmese or Chinese opium-consumer say with some truth that we let the alcohol habit alone, and prohibited the use of opium because it is not a European habit?—That might be said. The Burmese would like to see liquor interdicted. The impression seems to be that if there is to be one or other left, let opium go, and if you must have one, let liquor stay.

8020. Is it not a serious question as to where we are to stop if we are to treat intemperance of indulgence in anything as a crime to be made penal by law, not to be left to prudence or conscience or to religious or moral teaching?—I admit that, that is a serious question.

8021. Do the new rules which are to come in force, in January, in Lower and Upper Burma, constitute in your opinion as large a measure of reform as it is expedient to attempt to enforce; or would you go further, and, if so, in what particulars and to what extent?—I am of opinion that the existence of shops for the sale of opium is likely to render restrictive measures much less effectual than they otherwise would be, because the licensed vendors naturally expect high profits, which licit sales are not likely to afford them, and will certainly, as now, use their licenses, and their licensed premises, and their servants, as means and screens for sale of the smuggled drug. I therefore consider that if the restrictive measures now about to be set on foot are to be really effectual, Government should undertake, through its officers, such sales of opium as are necessary to registered habitual consumers of the drug. That is the opinion I have formed. I am of opinion that the extension of the coming restrictive measures to non-Burmans is expedient because the non-Burman population is already large and on the increase, and if they are permitted the free use of opium (subject to the maximum quantity allowed by law to be possessed at any one time) they will find it to their profit to hoard and sell to Burmans. The object of the restrictive measures is to stop the consumption of opium by Burmans, and therefore all channels of supply which can lawfully and in reason be closed should be closed.

8022. The pith of that is that you would close all shops, sell through Government officers only to registered habitual consumers, non-Burmans as well as Burmans?—If as a matter of public policy it is intended that opium shall be stopped as far as Burmans are concerned, and that the habit shall not be allowed to continue, I am of opinion that there is nothing for it but to adopt these measures; but if it is not intended so, the thing may slide; that is all. I do not say that by adopting those proposals we will cure the existing consumer: I believe he will get his opium still to a large extent, but what I do think is that the younger generation of Burmans who are now in their teens, from 18 to 20, are not nearly so likely to take to it, seeing the restrictions are so severe as they would do were the rules as they are at present, with licensed shops and free consumption.

8023. In selling through Government officers, what officers would you use?—I should be inclined to have the drug sold as other drugs are dispensed at dispensaries, and to prove to the people who are at the present moment inclined to doubt our *bona-fides*, that we really are in good faith. When they see licensed shops staring them in the face for which a high price has been paid, it is a little difficult for respectable Burmans to understand that the Government intends to discourage the use of opium. They do doubt the *bona-fides* of the Government naturally, as Mr. Carter has said in his report.

8024. You would use the dispensary?—I think so. The sale by township officers was suggested by certain officers; it was not my suggestion.

8025. These dispensary officers would get no profit or pay to remunerate them?—No profit, but they would of course receive pay.

8026. Is there not some risk of demoralizing them?—I do not see that it would any more than the sale of other drugs which are equally expensive.

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- Mr. D. M. Smeaton. 8027. There is not the same demand for other drugs?—There is a very large demand among Indians for *ganja*.
- 19 Dec. 1893. 8028. But they are not allowed to sell *ganja*?—I do not know whether they are allowed to sell it at dispensaries, but I suppose the result would be just the same if they were allowed to sell *ganja*.
8029. I believe they are not allowed to sell *ganja*; would your opium sellers be assistant apothecaries?—Yes, men of the rank of apothecaries.
8030. Would you give them small pay?—I should pay them from R60 to R100 a month.
8031. Would you give them extra pay?—Yes.
8032. Is there anything to prevent their adding smuggled opium to their store, or selling to unregistered persons?—I do not think it is likely.
8033. Experience has shown us how the Chinese vendors are endeavouring to spread the taste for the drug. Would there be any check on the price your official vendors could demand?—The price would be fixed.
8034. How would you practically fix it?—The only way would be to have a very strong inspecting agency. I do not see any way out of it. We would have to resort to a certain kind of *espionage* to start with anyhow. I do not deny that the difficulties would be very great indeed. I quite admit it.
8035. Would not the direct sale by Government officers to excessive consumers have a bad appearance. You are anxious to save appearances, I suppose?—I think if it were sold as a drug in a dispensary, and if it were limited to registered men, the appearances would be in favour of the Government. The people would see that it was sold in the way that other things of the same kind are sold,—as a medicinal drug.
8036. You have said that the sale would be limited to officers in charge of dispensaries; are the dispensaries numerous enough in Burma to be a sufficient machinery for supplying to the country what I believe is a common domestic medicine in Burma and elsewhere?—I think so.
8037. There are only dispensaries in large towns, are there?—As far as I know, the dispensary would be a more convenient distributing agency than the present licensed vendors are. For instance, there are two dispensaries in the Akyab district, whereas there would be one licensed vendor of opium. There is one dispensary in Kyauk Pyu and one in Sandoway.
8038. There are no opium shops there?—No; the result is that opium is smuggled in from Chittagong and from Kyauk Pyu into Sandoway, or across from Prome. In Rangoon there is one dispensary; in Pegu there are two dispensaries, and there is one shop. In Tharrawaddy there are six dispensaries, and there is no shop; in Prome there are three dispensaries and one shop; in Thougwa there are three dispensaries and one shop; in Bassein two dispensaries and one shop; in Henzada two dispensaries and one shop; in Thayetmyo two dispensaries and one shop; in Amherst there are four dispensaries, and I think three shops in Moulmein. It is an opium farm, and the man has three shops. In Tavoy, one dispensary and no shop; in Mergui one dispensary and three shops; in Shwegyin three dispensaries and no shop; in Toungoo one dispensary and one shop. That is the distribution.
8039. In saying that we should be in a better position to check smuggling by doing away with all non-official licensed vendors, do you not overlook the fact that licensed vendors having a monopoly, were the only class in the country personally interested in checking smuggling?—The old licensed vendors might be tempted to connive at smuggling, so as to add to their stores at cheaper rates than Government would supply to them; but they must have known that their gain in this respect was small, and that for every seer they got in this way, many seers must have reached private hands from the smugglers and have gone into consumption to the detriment of their monopolies?—As a matter of fact the licensed vendors are the greatest smugglers.
8040. In what sense are they smugglers?—They get British opium illicitly and sell it illicitly.
8041. From Government?—No, but they get it from Bengal. It is sent by post and by steamer. It is sent to agents who supply them. We have had cases of it.
8042. What differences are there between the rate at which Government supplies them with this opium, and the rate at which they can purchase it elsewhere?—That I can not say. It is uncommonly difficult ever to get a conviction. You never can get hold of the men; it is exceedingly difficult to find them.
8043. They must get this opium from Government stores?—Yes.
8044. The difference per seer is only a few rupees?—At Akyab we permit the opium to be sold from the Treasury to licensed vendors at R28 a seer; in Bengal it is cheaper: it is R23 or R24.
8045. The profit then to them is only about R4 a seer, and they have to pay the smugglers and run the risk: is it possible that they would find it pay them to smuggle in that sense, largely?—As a matter of fact they do; I suppose it must pay them.
8046. How do you know they do?—You know that in breach of the rules, they do not sell only at their shops, but send out opium to out-stations; that is not smuggling, but illicit sale?—Yes; but when their daily sales are tallied up by whichever officer inspects, they are never found minus any quantity which they ought to have in consideration of their sales.
8047. But you cannot check that, because they can write out fictitious sales?—The opium is always weighed.
8048. They can write out fictitious sales at the counter as much as they like?—True enough they can, but they ought properly speaking to have less opium. If they had not got opium from outside to send out through the agents, and if they had to indent on their licit store, they would have a great deal less opium than they ought to have when inspected.
8049. How?—Because what they send out would be a deduction from their licit store.
8050. It is only a surmise of yours as to the amount which they send out?—It is the only way of getting at the truth.
8051. It is only a surmise that the consumption for instance in Sandoway and Kyauk Pyu is from the shop at Akyab, and not from smuggling direct from Chittagong?—No; men have been caught bringing opium across from Prome to Toungoo.
8052. I was talking of Akyab?—It comes to the same thing. The opium would come to the best market. The smugglers know where the market is to be found.
8053. Is it not a fact that it is important to have a class interested in a monopoly in opium in order to prevent smuggling?—Of course if you could prevent them getting higher profits than they ought to get, I admit that would be the best motive to endeavour to instil into them; but as a matter of fact, the larger the field of sale, whether licit or illicit, the better for the Chinaman. He will not scruple at anything.
8054. If it is his own smuggling only, but how can he prevent other people from smuggling? If he smuggles himself, is it not certain that a number of other people would smuggle?—Where there is a licensed vendor, he will smuggle himself, and will do what he can himself to prevent other people from smuggling.
8055. If he smuggles himself, he will hardly have the courage to inform against other people?—It is quite certain that if he hears of anybody trying to do the same thing he will stop him.
8056. How?—He will inform against him.
8057. Is it not a dangerous thing for a man engaged in that smuggling trade to inform against people carrying on the same trade?—He has got his own myrmidons whom he can trust. As a matter of fact, it is not conjecture. It is a fact which has been proved in several cases; they have informed while at the same time they are smugglers—that is, they are illicit salesmen.
8058. Illicit selling outside his shop by a licensed vendor is a very minor thing compared with his smuggling in illicit opium by all sorts of people from outside the country. It has been the experience for a long time in India that the monopolist farmers were almost the only aid to checking smuggling. I should have thought the same would apply in Burma?—It is not the opinion of officers who have had much experience.
8059. It has been asserted that we have succeeded under the old system in almost entirely excluding Yunnan and Shan opium from Lower Burma: was it not mainly by the help of the licensed vendors?—No; Yunnan opium is not

nearly so popular a drug as British opium. It is much harsher in its taste, so I am told. It is more bitter and not so powerful. That is what I have been led to understand.

8060. If under the new system you have no monopolists personally interested, and rely only on the official services of your police, your excise preventive men and informers, is it not likely that for every man prosecuted by their assistance ten men will bribe them to abstain from true or false accusations?—That is a very difficult matter indeed to speak upon. We have never given the higher classes of Burmans a chance to help us in the matter of preventing opium consumption.

8061. My question is rather as to what the excise preventive men, police, and informers will do. Is it not likely that for every man prosecuted by their assistance, ten men will bribe them to abstain from true or false accusations?—Unless we get the better class of the Burmese elders to co-operate with us, which we can only do, in my opinion, by abolishing the licensed shops. In my opinion we will not get much assistance because we are not believed in.

8062. Is it not likely that for every man prosecuted by their assistance, ten men will bribe them to abstain from true or false accusations?—It is not likely in my opinion, at least in the proportion you name.

I think the Burmese elders said something of the same kind to Mr. Wilson, Deputy Commissioner of Shwegyin, and to Mr. Fraser, Deputy Commissioner of Pegu. Mr. Wilson writes "the Burman elders are apprehensive of "Police extortion if the proposed prohibition is put in "force. There is no doubt the mischief thereby occasioned "would go far to counteract and even prevent any good "likely to be done by the prohibition. Any checks on the "Police action, however, would go far to render the prohibition nugatory." If we have not the co-operation of these village elders, the proportion will probably be something like what you have named.

8063. Mr. Fraser said something of the same kind. He says "there should be no distinction between Burmans and "Chinese, Shans, and cognate races. If such a distinction "is made, the Burmans will purchase opium more illicitly "than ever, and the people of the country will be more than "ever harassed by the Police and other Excise officers?"—Exactly so, that is to say, if you prohibited the Burmans and not the others, you will have harassment by the Police.

8064. So far as you have observed, are the bad effects of the indulgence in the opium habit, the same in the case of Chinese or Indians in Burma, as in the case of Burmans, or different?—In Burma I cannot say that I have ever seen either a Chinaman or Indian the worse for opium; in fact I have never seen an Indian opium consumer in Burma at all.

8065. Not to your knowledge?—Not to my knowledge.

8066. You are aware that a good many do consume opium?—I am aware that certain classes do. I have seen a number of Chinamen who have risen from smoking opium and from eating opium too, but I have never seen a Chinaman whose appearance was in any way damaged by the drug. I have never noticed it. I have seen Chinamen rise from their smoking and go away exactly the same as before smoking, without any apparent difference whatever.

8067. I should like to ask you one or two questions on Sir Alexander Mackenzie's note of the 30th April 1892. I do not know whether you will be able to answer them or not, but as it is an important document and will be very much quoted at home, and as we have not got him here, perhaps you may be able to answer for him. Am I right in understanding from paragraph 14 of Sir Alexander Mackenzie's note, that he meant to treat only the Chinese exceptionally; they were to be forced to take out a ten-rupee annual license to consume opium, but could do so without a medical certificate. Habitual consumers of all other races, Burmans and non-Burmans including the 200,000 adult Indians, Shans, Kachins, and others, were not even to be allowed a ten-rupee license to consume except on medical certificate that habitual consumption was necessary for their health. That is what he proposed, is it not?—Yes, that is what he proposed.

8068. And opium was also to be sold at R5 per tola only which, except to very rich people, is a prohibitive price?—Yes, that was his proposal. He says "the selling price of "opium at the dispensary I would make R5 a tola, quintuple the present average price, and the amount to be "given at one time I would keep as at present at 3 tolas."

8069. The evidence in former reports, and that now taken by us, shows that the habit of opium-eating has long prevailed among Indians, and has always been prevalent among

certain important classes of them, such as the Coringhis, and the Sikhs in the Military police and in the army regiments; it is also very prevalent and of old standing among Shans, Kachins, and some other similar Northern tribes: do you not think that such a system as Sir Alexander Mackenzie proposed would be very arbitrary and would have caused justifiable discontent amongst various classes of non-Burmans?—It would have produced irritation undoubtedly. I admit that, but I do not quite see when you want a drastic remedy that you can avoid that.

8070. In paragraph 4 of his note, Sir Alexander Mackenzie writes:—"As regards the Shans and Kachins, I find that "those officers acquainted with them hold that opium is "nearly as deleterious to them as to Burmans." In his Secretary's letter of February 1891 to the Government of India, he used these words:—"Chinese, Shans, and others "consumed opium without ill-effects, or even with beneficial results." Do you know (I suppose you were in frequent communication with Sir Alexander Mackenzie at the time) who the officers acquainted with the Shans and Kachins are, upon whose report Sir Alexander Mackenzie changed his views? Can you refer us to their reports?—No, I am unable to refer you to them.

8071. Do you happen to know who the officers were that he refers to as being acquainted with them, who said that opium was nearly as deleterious to them as to the Burmans?—I am not able to give a definite answer, but I should imagine it was Mr. Hildebrand with whom I know he was in communication.

8072. Who are the officers best acquainted with the Northern Shans and Kachins?—The acquaintance with the Kachins is of very recent date, and it is uncommonly difficult to find anyone who knows anything about them. I should say Mr. Shaw, Deputy Commissioner of Shwabo, Mr. George, the present Deputy Commissioner of Bhamo, and Major Adamson, the Commissioner of the Central Division; and most of all I think Colonel Cooke, who in the old times was resident of Bhamo, would know most about the Kachins. Colonel Cooke travelled through the country before its annexation.

8073. I suppose Mr. Jennings who gave evidence before us the other day, knows a great deal about them too?—He has only been there a short time, and he cannot know much about them. He has only been there about 15 months or so. I should think Colonel Cooke would probably know more about them than anyone else. He has also seen them since the annexation. He has been Deputy Commissioner and Commissioner of the Northern Division.

8074. As to the Shans, who knows them best?—I think on the whole, the man most competent to give an opinion about them is Mr. Hildebrand. He has been all over the Southern and Northern Shan States.

8075. (Mr. Mowbray.) Where is Mr. Hildebrand?—At Fort Stedman.

8076. (Chairman.) What about Mr. Scott?—Yes, I should place Mr. Scott next to Mr. Hildebrand. But Mr. Hildebrand has been there from the earliest times. He is now with them. He has been in charge of the entire Shan country.

8077. (Chairman.) I believe we are going to get a statement from Mr. Scott who is now at Bangkok, and I think we might also have a statement from Mr. Hildebrand.

In your note upon which Sir Alexander Mackenzie's minute was based, you did propose that Burmese doctors and hakims should be supplied with stocks of opium for sale?—Yes.

8078. Sir Alexander Mackenzie in his minute did not notice that: apparently his intention was that the demand for medical use should only be supplied from dispensaries; do you think that was intentional, or was it an oversight?—I should think that very likely it was an oversight.

8079. In paragraph 6, Sir Alexander Mackenzie uses these words: "Insist on the police doing their duty;" and I notice that Mr. Houghton, one of the Deputy Commissioners, uses the phrase "strong and unremitting pressure on the police;" or as he calls it elsewhere, "resolute insistence on their showing a fair outturn of work in detection of illicit use and possession of opium;" do you think that in dealing with an artificial crime like this, of use and possession of opium, such a policy is safe with oriental police?—No, I admit I should have very considerable apprehensions if it was pushed to the extent indicated by these words, that is to say, "strong and unremitting pressure". With oriental police I should hesitate to put such pressure upon them.

Mr. D. M.
Smeeth.

19 Dec. 1893.

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8080. (*Chairman.*) Before putting more questions, I wish to explain that I myself, and I believe all the other members of the Commission present, have a great deal of sympathy with you in your wish to bring our law in the matter of opium, in conformity with the opinion of respectable Burmese people, and we have no intention of going behind, as it were, what has been decided by the Government of India, and by the Government of Burma, in regard to the prohibition of the use and possession of opium by the Burmese. We all hope that that policy may prove a success; at the same time I wish to cross-examine you upon your printed note of 27th April 1892, because it is an exceedingly strongly worded document, and one which when it comes into the possession of a certain part of the English public, will be much used and much relied upon. I must say that after carefully reading it, it seems to me particularly for an official paper, to be exaggerated and sensational in tone. I therefore think that it is right to cross-examine you to a certain extent upon it. We will take first the tabular form of consumption, and its effects for the Arakan Division, given in para. 4 of the note, which, you write, refers entirely to Burmese. How did you eliminate other races in preparing this table? You say elsewhere in the note that "only one Deputy Commissioner gave separate statistics?"—That refers to the effects, not to the number of opium-consumers. That is the meaning of that clause.

8081. Do you not think that the heading "Physically or morally wrecked" is sensational?—It is the heading prescribed by the Chief Commissioner.

8082. Does not Major Parrott say in his report appended to your note that it was not understood?—I am perfectly sure that he understood it.

8083. But how about the Luyis and Myooks?—I have not the slightest doubt that it was perfectly well understood.

8084. Is it not rather a hard thing to draw the line as to what is physical wrecking or moral wrecking?—When the people were asked the reason, they did not scruple to tell all their secrets; but no man likes to have his child's name published in connection with a thing that he considers to be a heinous sin. He will however tell you in private. Major Parrott has perhaps the largest experience of Burmans, of any officer.

8085. He says that it was not understood?—I am perfectly certain that it was quite understood. I think he referred to the officers who examined, and not to the Burmans themselves. I do not think he refers to the Burmans to whom the question was put, but to the officers to whom the matter was remitted.

8086. (*Chairman.*) If English officers did not understand it, you could hardly expect the Myooks and Luyis to understand it. Major Parrott says, "it is very difficult to distinguish between 'physically wrecked' and 'morally wrecked'" and that in fact many of the officers have not understood the question?—Yes, but I am of opinion that the intention of the question was understood.

8087. (*Sir William Roberts.*) It struck me that the term "physically wrecked" was altogether wanting in precision, a question that is not precise, cannot be precisely answered.

8088. (*Chairman.*) The figures given by the Myooks and Luyis imply that the terms were misunderstood in some cases. If you look through the figures you will see that nearly every one was returned as "physically wrecked"?—From conversations I have had with many Burmans and from the documents I have read at the beginning of this sitting, I think the Burman regards a man who has begun to touch opium, as *ipso facto* bad. I believe the effect of that opinion itself reacts upon the man and makes him what opium might not make him: it makes him go from bad to worse. The moment a Burman lad is known to be habitually eating or smoking opium, he is excommunicated from his family. If he does not reform, he runs a poor chance of getting back into his family.

8089. That would hardly physically wreck him?—The Luyis and Myooks and the men who were consulted used the word *beinsa*. That is a convertible term with thief. When a Burman lad comes back to his home after he has been known to have contracted the habit, he is looked upon as a man who comes back really to thieve. That is a proverb really among the people,—that a son who has left his family and contracted the habit, comes back to thieve.

8090. As to moral wrecking, is it not obvious that in a country like Burma, particularly where the sentiment of all religious law-abiding people has always been against opium, law-breaking, and vicious and self-indulgent people, in

other words, the mass from which the criminal class is mainly recruited everywhere, who have always taken to opium, either licitly or illicitly, and presumably to excess? In a country like Burma, is it not they who would naturally take to opium consumption?—The evidence rather shows the other way. What you call the effect is the cause. It is after a man has taken to opium that he takes to crime. That is the evidence that has come before me. My evidence is chiefly hearsay. I had not the means of personal observation except in one or two cases in Upper Burma.

8091. You assume in these statistics and tables that every man who is found to be an opium-consumer, and has been suspected or convicted of crime has come to it through opium. Is not that a most extravagant assumption?—That is the burden of it.

8092. Do not you think that it is a most extravagant assumption? May it not be the other way as Major Grey and other officers have said?—The other way would be distinctly against the weight of Burmese evidence. I can give hardly any personal experience myself, but the weight of Burmese evidence is exactly the other way, namely, that the crime is the effect of the consumption of opium, and not the cause. There is the evidence given before Major Parrott of 26 young men in Arakan whose careers are shown to have become criminal owing to opium.

8093. It might be from opium or anything else, if they are self-indulgent people?—Yes, but it is a little difficult to go behind the evidence of the fathers which is very clear in establishing opium as the cause.

8094. We know in India that drinking is a constant cause of crime, and so it is in Europe?—Yes, of violent crime, but not so much I think of petty crime.

8095. It leads to petty theft in England?—The opium-smoking Burman never takes to violent crime, but he takes to petty crime, petty thefts from his own father's or mother's or mother-in-law's house; reaping crops from other people's paddy fields, and doing things among his own people which would hardly come within the cognisance of a criminal court at all. That is what the Burmans refer to when they schedule them as "morally wrecked." The cases do not come out in criminal courts. They are petty thefts, robbing from stacks and taking clothes and food. That is the kind of offence that the Burmans understand when they call the subject "morally wrecked."

8096. Again as to physical wrecking, is it not a well-known fact that in all countries where the opium habit prevails, a great many take to it to relieve chronic pains, such as those from malaria and syphilis and affection of the lungs, and disorders of the stomach, etc.?—I have been told so.

8097. Could you rely upon your Myooks and Luyis to discriminate between cases where the physical wrecking was due to opium, and where it was due to these other disorders?—The census which was taken was a census of well-known habitual users of opium, and I should doubt whether the Luyis and Myooks had included men who would casually take it as medicine. It may be that the effect of some of these figures might perhaps appear greater than it ought to owing to the inclusion of cases of that kind,—that is to say, of cases of people who are habitual invalids and who therefore habitually take opium for its soothing effects.

8098. One of your officers who is an anti-opium man, says that the statistics represented the Luyis' feelings as well as the facts. How are you to decide except through men of that kind?—You get the opinion of a Luyi upon a man's character and he informs you of his opinion about him, and there is an end of it.

8099. You give in this table in separate columns "physically or morally wrecked," and then you total them?—Yes.

8100. Does not this exaggerate the total number of injured, one way or the other; many people are apparently returned by reporting officers as physically injured, and also in the other column the same person is morally wrecked, *i.e.*, convicted or suspected of crime: you have totalled them, and that would seem therefore to exaggerate the number?—In the Arakan division we find the total number of consumers physically or morally wrecked as 5,759. That is the total of the third column. Then there is the total number of consumers, 8,668. The percentage is 66.

8101. But I see that in certain of these statements where details for each man are given there are many cases where the same man is put down as physically wrecked, and he is

also put down as being convicted or suspected of crime?—I do not think it will be found that the same individual is repeated.

8102. (*Mr. Pease.*) Take No. 7, for instance, in the Toungoo District list in the appendix to your note. In making up your statistics was he put down in both columns?—No; he was not included in both columns. No individual, that I am aware of, was doubled. It may have been the case, but I do not think so.

8103. (*Chairman.*) Would not the Myooks put the man in both columns? Would not the officer naturally count them in both columns?—There was a check.

8104. Are you aware that any check was used?—You see that there are two columns which show the numbers. You cannot repeat the man's name as a smoker and also as an eater, because they are kept separately. The total of these two columns of smokers and eaters ought to agree with the total consumers. I should think an obvious check would be used by totalling the two and comparing them with the other two.

8105. In some cases you could not give the total of the opium-smokers and opium-eaters separately?—No.

8106. The people had to report to you everybody under both heads?—Yes.

8107. And unless special precautions were taken, naturally the returns would double the man?—They might have done so in the absence of precautions in checking.

8108. You would not get the information you asked for correctly unless they did double them?—In my own returns I remember that where a man was morally wrecked, I held that to be the greater evil and kept him from the "physically wrecked."

8109. Did you make up these figures yourself?—I suppose you used clerks to do it?—I made every calculation myself from the district figures.

8110. You could not have done it accurately. The Deputy Commissioners sent in their tables and they put in so many morally wrecked and so many physically wrecked as they were bound to do; and they were bound to put a man in both columns, if he was both morally and physically wrecked, and presumably a great many would be put in both columns?—The figures in these statements, which were in my note, were calculated from the district returns by myself without the assistance of any clerks.

8111. But if the Deputy Commissioner did not check it, you could not do it?—Of course, I could not check their enumerations; I accepted these; but every calculation based on them was made by myself.

8112. I understand no Deputy Commissioner did it?—Except the Toungoo Deputy Commissioner.

8113. That leaves it very uncertain whether the table is correct,—I mean to say whether it does not exaggerate the number of people in the two columns?—I would not like to say positively. There is no doubt it is possible that the aggregate of these two columns may be larger than it ought to be, owing to the inclusion of a man, who was both physically and morally wrecked, twice. It is possible.

8114. I should think it is very likely. It stands to reason. You yourself say that the criminal effect of opium is to make a man a petty thief; that is the particular form of crime?—Yes, it is possible that some names may have been included twice.

8115. The men, as we all know, who take to that petty thieving are the excessive consumers who become incapacitated for honest work, and naturally the same man, if he were an excessive consumer, would ordinarily appear in both columns according to your view of the habit?—Yes; but I do not think the Deputy Commissioner would have permitted a statement to appear, which was supposed to be a census of two classes of consumers, without checking them with the total number of consumers.

8116. He had not to draw up this percentage column which shows proportion of physically and morally wrecked to total consumers?—To carry what you say to its logical conclusion, the result would have been that you would have shown the result of these two columns larger than the total number of consumers, which is hardly possible. If what you say is likely to have been true, namely, that most or all had been twice included, the total would have been larger than the number of consumers.

8117. No, that does not follow, but it does seem to me, judging from the general evidence, that the percentage of consumers physically and morally wrecked is very much larger than one would have anticipated from evidence elsewhere,—that in fact, it is likely that this mistake has been

made in these tables?—The eighty per cent. of habitual criminals now in confinement are addicted to opium.

8118. (*Mr. Pease.*) The result would be that if anybody had made a mistake, it would bring the percentage down from 66 to 50: because we take the physical as 3,969, and we must add to that 196 of which there is no statement, which would make 4,165: we know that there is no mistake about Toungoo, and some other district. That would bring the number to 4,165 out of 8,868, which would be nearly fifty per cent.?—That is so.

8119. (*Chairman.*) How did you get the figures of the physically wrecked for Akyab?—These are the totals given. The numbers are given for Akyab sub-division and Pauktan township.

8120. From the tables in the Deputy Commissioner's report given in the appendix, I see some were returned as injured, but without detail as to moral or physical, and so were put between the two columns?—Yes.

8121. Were they put in your table into "physically wrecked"? The number of "physically wrecked" in the Arakan table with regard to Akyab is very large?—1,969.

8122. Did you attach no importance to the fact that Major Grey, Deputy Commissioner, Mr. Grant-Brown, Sub-Divisional Officer, and Mr. Wadman, Excise Officer in that district, all said that they themselves had seen no cases of persons physically wrecked in Akyab?—These are Major Grey's words: "The Excise Inspector, Mr. C. Wadman, informs me that he has not seen any cases of persons 'physically wrecked by the use of opium, and personally I have seen none either. Cases of great emaciation are 'common among opium-eaters.'—That seems rather to modify it. If a man is greatly emaciated, I think he is on the way to something like physical wreck."

8123. (*Sir William Roberts.*) A man may be spare?—I do not think emaciation is the same thing as being spare.

8124. (*Chairman.*) Major Grey also says that Mr. Grant-Brown had made enquiries and that he stated, "there is a sprinkling of opium-eaters and smokers in nearly every village. The habit is disliked and feared by the Lugyis, but in no case were they able to say that it had done any actual harm. The use of opium, according to these villagers, had not resulted in crime or even in idleness." In those cases the figures were not included in the "physically wrecked," so that they were not included in the percentage.

8125. In preparing a statement with such an extraordinarily strong heading as "physically or morally wrecked," would not you be inclined to hesitate when you found that an officer of experience like Major Grey, backed by two officers below him, said that they had not seen anything of cases of what could be called physical wrecking?—Major Grey submitted statistics under the columns which were prescribed. If he considered that the instances given in those columns were not instances of physical injury, then he ought to have excluded them. When he presented these figures to me as coming under the head prescribed by Sir Alexander Mackenzie as physically wrecked, those were figures for which he was to vouch and for which he did vouch.

8126. He did not vouch for it?—When a man gets a figured statement to prepare, and he signs that statement, I think he does vouch for it.

8127. They were called for in a hurry: he had to prepare them through these Lugyis and Myooks?—If he discredited the Lugyis' opinion, he ought to have said so. He says in his opinion he had never seen any: whether he went to verify the cases which he included in his statement, I cannot say; but if he was so convinced of the fact that people were not injured, I should have thought the best plan would have been to verify the instances themselves. If he did not do so, and includes them in his statement, I think he must be held to vouch for it.

8128. Major Grey states that the Sub-Divisional Officer, Mr. Grant-Brown, had made enquiries in eight villages in the Akyab township, and that in no case were they able to say it had done any actual harm, but that he submitted no statistics. Afterwards statistics were called for by the Commissioner for these eight villages and were submitted by Mr. Irwin, and nearly the whole number of opium-smokers and opium-eaters are reported as physically and morally wrecked: is that not a strange contradiction?—If you look at Mr. Irwin's subsequent letter, reporting on this very sub-division, you will see that in sending statistics, he quotes part of the Sub-Divisional Officer's report on the subject, which states, "I examined 15 opium-smokers (or 'eaters') at Ywathitke, which is said to be the worst village in Akyab township (outside the town) in this respect. In 'most of them the effect of opium was apparent in their 'discoloured skin and shrunken appearance, but only one 'could be said to look at all bad. All of them, however, with 'but one exception admitted that they had lost strength

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8129. With regard to the Kyauk Pyn district, you rely for figures of "physically wrecked" on a rough two-thirds estimate based on Mr. Leeds' opinion that the majority of opium-smokers are physically wrecked, or on the road to it?—In paragraph 3 he states, "I have interviewed the opium-smoking community at Cheduba and Kyaukaimau, and as many as I have been able to get hold of in Kyauk Pyn. It is very difficult for any but an expert to distinguish between persons who may be said to be physically wrecked and those to whom such a term would scarcely apply. The reports of Civil Surgeons will clear up this point, but I think that in the case of every opium-consumer Government has lost a good citizen, and that any loss in the opium revenue would be made up by the taking up of additional land for cultivation and the substitution of honest tillers of the soil for the degraded beings that form so large an element in the villages of many districts. I endorse the Civil Surgeon's opinion and think the majority of the persons who have taken to the drug may be considered to be physically wrecked or on the fair road to become so. The number, some 913, who are calculated to have taken to crime, speaks for itself?—It must have been an estimate. The total consumers are 3,832. I imagine I took a little over one-half. That is the majority. The 913 are reported to have taken to crime. That is not my estimate at all. That is a statistic of crime.

8130. Convicted or suspected?—Yes. The 2,000 estimate is only those who are physically wrecked.

8131. (Chairman.) Mr. Leeds I think says that he based his opinion, that the majority of opium-smokers were physically wrecked, not on facts apparent to himself, but on the opinion of Mr. Bhattacharji, a Bengali gentleman, who is Civil Surgeon there, does not he?—He says, "I have interviewed the opium-smoking community at Cheduba and Kyaukaimau, and as many as I have been able to get hold of in Kyauk Pyn." He does not confine his opinion to the opinion expressed by the medical officer.

8132. (Chairman.) He does refer afterwards to the medical officer's reports. He says, "the reports of Civil Surgeons will clear up this point, but I think that in the case of every opium-consumer, Government has lost a good citizen, and that any loss in the opium revenue would be made up I endorse the Civil Surgeon's opinion and think the majority of the persons who have taken to the drug may be considered to be physically wrecked or on the fair road to become so."?—You will notice that he seems not to have confined his enquiries to the Civil Surgeons at all, but to have gone to the chief smoking community which is at Cheduba.

8133. As to the Sandoway district figures I see that 169 out of 294 are returned as having taken to crime. It is the case, is it not, that 103 of these are only commonly suspected and not convicted?—Yes, that is so: "number commonly supposed to be petty thieves."

8134. Do you think the Burmese officials, like the Lugvis' and Myooks, estimate in such matters, would be reliable? Do not you think their estimate is likely to be exaggerated?—No, I do not.

8135. Coming to paragraph 5, you say, "It must be noted that only notorious consumers of opium of Burmese race have been enumerated by the District Officers." That is apparently based upon Mr. Leeds' remark to that effect, is it not?—No; the census was taken of the men by Thugyis chiefly. The whole census was made by the Thugyis.

8136. Mr. Leeds is the only officer who said anything to that effect? Major Grey says nothing to that effect. The other Deputy Commissioner, Mr. Houghton, says something which is contrary: "Only a few secret consumers could have been omitted?"—I think that the words are justified. The number of users of opium was taken as any statistics of the kind would be taken by the local officer of the village.

8137. Looking to the well-known sentiment of the Burmese elders, is not the enumeration likely to be full?—I think that every father who had an opium-smoking son would conceal it if he could.

8138. It is not a matter of concealment; they returned only the numbers?—The Thugyis made an actual counting of beads, they actually counted the men.

8139. They counted the men, but they would not give the names to make them in any way public?—No; but it was liable to be made public. I cannot say that I think it is likely the list would bear scrutiny in that way. A Burman would be the last man to admit if he could avoid it, that he had anyone in his house who consumed opium habitually. That is still the opinion of the District Officers. In 1893 the recorded number is very much less than the number really is. I think that the number of consumers in certain districts in reality is very much larger than is shown here.

8140. That is a surmise?—Yes.

8141. (Mr. Pease.) Founded on conversation with District Officers?—Yes, and with the Burmese. I may say in a report received ten days ago, the Deputy Commissioner or another of the local officers of Kyauk Pyn was of opinion that in certain parts of the district 50 per cent. of the adult male population consumed opium.

8142. (Chairman.) Who is the present Deputy Commissioner?—Mr. Wilson. If I remember rightly, it was a very large percentage, I think 50 of the male adult population consumed opium in a certain part of his district of Kyauk Pyn.

8143. (Mr. Mcwbray.) You would not take that as the average of the whole district?—Certainly not.

8144. (Chairman.) Part of the district?—Yes, I took pains to verify the matter about which you are asking, namely, as to whether those villages or tracts in which the census of opium-users in 1891 was taken was typical of the rest of the district.

8145. Your description in paragraph 6 of the physical deterioration caused by the opium habit on Burmans observed by medical officers in charge of the Arakan jails is really taken, is it not almost literally, from Dr. Bhattacharji's report?—Yes, and if I recollect aright, I consulted Dr. Dalzell.

8146. It is almost literally taken from his, Dr. Bhattacharji's, report?—Very likely.

8147. Is it not a very extreme one; ought it to be taken as you have taken it to represent all the medical officers in charge of the Arakan jails?—The words you use in paragraph 6 of your note before giving Dr. Bhattacharji's description are: "The physical deterioration in Burmans observed in charge of these jails must be described as follows." There is no other description given as far as I know but this one.

8148. You took it because it was the only one?—Yes: I do not think there is any other description given by any other medical man, and this man had apparently made a study of the physical condition of opium-users.

8149. I do not think in the whole of these appended reports on which you have based your note, that there is any other medical opinion given at length?—The medical officers sent in statistics in a similar form and as showing the results of opinions on the physical condition: they sent in reports which are not printed here of the population of jails who were opium-eaters and opium-smokers, and in these statements they made remarks about the condition of the people.

8150. Do any give a further report?—I think nearly all give symptoms,—not in the aggregate such as these,—but all give symptoms of which some are in this description, that is to say, some say one symptom was more predominant, and another said another. I did not receive reports.

8151. You say in paragraph 8, "The localities and populations examined were selected more or less at random and are typical of the rest of the districts to which they refer." Is it not almost certain that the native officers would be sure to select villages where they knew opium-smoking more or less prevailed?—I will read you the answers made to references by myself on that point. I asked the question in the case of these areas selected for examination,—was there any selection on account of the habit of opium being found there, or was it at random? Akyab says "the villages were selected which were most notorious as centres of opium consumption." Kyauk Pyn says "no selection was made; there are 72 circles in the district. Every Thugyi was ordered to send in a list of consumers in his district. Fifteen failed to send." Sandoway, nineteen villages selected as being large villages only.

8152. The Sandoway Deputy Commissioner also says in his report that in his large villages, there is more opium

smoking than in other villages, and therefore that his statistics are likely to be in excess of the true average for the district?—His answer to me is that 19 villages were selected solely as being large.

8153. (*Mr. Mowbray.*) In his report he uses the same expression: "It is well known that consumers of the drug are more frequent in the large villages, such as those enumerated, than in the smaller and less civilized ones?"—Yes. And he goes on to say, "so that the proportion of opium-smokers throughout the district is, making all due allowances, less than that stated above."

8154. (*Chairman.*) You say "the localities and population examined were selected more or less at random and are probably typical." That statement is not justified by what you yourself say, because in Akyab the Deputy Commissioner says he did select. Mr. Houghton, the Deputy Commissioner of Sandoway, says "the figures would be in excess and there is only one district in which there is no selection?"—It may be so. As far as the Deputy Commissioner of Sandoway is concerned, he seems to say that these numbers are not typical of the whole district. But you will find that in the majority of the districts the localities in which the enumeration was made were typical of the whole district.

8155. You rely a great deal upon Major Parrott's estimate in raising the proportion from 3 to 4 per cent.?—Yes, I do.

8156. You say in justification of that that he has taken pains in the enquiry. I see no evidence of that in his report. Upon what do you base the assumption?—He was the first to raise the question with regard to the opium dens. I had considerable communication with him on the subject and he told me that he was making these enquiries.

8157. You remark that no Buddhist will own to the habit unless cornered; but that seems no ground for raising the Myook's estimate, does it? I presume they return from the Lugyi's verbal information as they did in the case of men suspected of crime?—Yes, no doubt. The father of a son who has taken to opium will not admit it, unless some one tells him that he has been seen. I am speaking from personal acquaintance with the Burmese.

8158. Are you certain that the names were written down by the Lugyis in their reports? I should think it improbable?—You see what was done in Toungoo. The names were given there. If they were not written down they must have been spoken. When the Thugyi wanted to make his census of opium-consumers, he summoned the Lugyi and he said "look here, here is a *bein-sa* and there is a *bein-sa*"; they are named and recorded.

8159. That argument of a father naming his son would not apply there?—The Lugyi's would only name those people who they knew and whom everyone knew were opium-smokers. If they knew that they were not suspected, or notorious, they would avoid naming them.

8160. Fathers might in the case of their own son?—No; they might name their own sons, but they would not name other persons' sons.

8161. You have raised the percentage in this way to 4 per cent. of the total population which is calculated to be equal to 22 per cent. of the adult male population?—Yes.

8162. Supposing this to be true, ought you to assume that they are all heads of families; are single men unknown, particularly among the criminal classes?—No, but a very large majority are married.

8163. Would not a father and son in one family indulge together or avoid together?—Yes; and they might live in the same house.

8164. Is not this, paragraph 8 of your note, rather a sensational paragraph?—I do not deny that it puts the case strongly as the figures before me justify. You see yourself what the opinion was of the officer in charge of the division. He held that the percentage was 5 per cent. of the adult population. That is what he says. He has travelled more in Arakan than any other Commissioner has done before or since, and he probably knows more of the people than any man in Burma. I think I was bound not to ignore his opinion after the long series of tours he has made over the place. He says 5 per cent. He is an officer accustomed to statistics, and I adopted the percentage of 4. I do not say that it is correct; but I do not think it is over the mark.

8165. Now we come to the Pegu division. The percentage of consumers of the total population I see you put for Pegu District as 2, and the ascertained percentage of the whole division as 1.2?—Yes.

8166. Can you explain how you obtained the figure of 884 consumers for Pegu? Deputy Commissioner Fraser's

report gives 154 consumers for the six villages selected, and an estimate of from 200 to 400 consumers for Pegu town, the total at the outside being 554?—I cannot recall that. If I remember rightly, the figures were supplemented by enquiries made by myself from the Deputy Commissioner. There are two or three hundred besides that. If I remember rightly I asked for further statistics demi-officially, which do not appear apparently in these printed papers. I may here state that I consider the percentage for Pegu may probably be wrong. The Deputy Commissioner reported on my reference; he was the same Deputy Commissioner who took the census, and he said, "the villages were selected as the notorious centres of opium consumption." That was not reported at the time.

8167. The district or division?—The district.

8168. (*Mr. Mowbray.*) I understand that the general statement with regard to the villages being notorious centres applies not to the Pegu district with its 884 consumers, but to the whole Pegu division?—Only to the Pegu district. The Pegu division has four districts excluding Rangoon. In the Pegu district the villages in which the opium-consuming census was taken were selected as notoriously consuming centres, and therefore it cannot be held that the percentage yielded by these seven villages applies to these four districts. In Hanthawaddy the number of consumers was ascertained by "actually counting heads" in each village; in Tharrawaddy four villages were selected and taken quite at random and are typical of the entire district. In Prome villages were selected at random and are typical of the entire district.

8169. (*Chairman.*) You have made rather a broad rise from the percentage, 1.2, which includes those Pegu District figures, to 2 per cent., have you not?—I have; and I think, considering the case of Pegu, it is quite possible that it may be excessive.

8170. You yourself say that it is admitted that people either take to crime because they take to opium, or that they take to opium because they are bad characters, so that the jail population naturally has a much higher percentage than the free population: by taking 2 per cent. you take practically what is the jail figure for the whole division?—I am not quite prepared to admit what you say. The kind of crime as I have said is petty crime: you will rarely see an opium-smoker take to anything but petty crime. It is a quantity that you could hardly reckon. It will be very difficult to say what the kind of offenders were who formed the total population of the jail at the time. If you took all the petty offenders and then the opium-smokers, I admit it would be wrong to assume such percentage as that. I do not think that there is necessarily any great discrepancy.

8171. (*Mr. Mowbray.*) Are the figures of the Superintendent of the Jail at Rangoon published in the appendix? I see you do not agree with them. I do not know whether we could have the opportunity of seeing them?—No, they are not published. I think they were included as they are. I do not think the reports of the Superintendent of the Jail are here. The fact is the reports of the Inspector General of Jails came in very late indeed, when the other reports were ready and printed. His report is not here.

8172. I believe he is a European?—Yes, he is always a European.

8173. (*Chairman.*) I notice that the statistics furnished by the police for Rangoon town give a much smaller percentage of consumers and of those who have taken to crime, than that adopted by the Deputy Commissioner, and given by the Excise Establishment: ought not the police to know best as to crime?—Yes.

8174. With regard to the Irrawaddy division I understand that your estimate of the percentage of consumers in this division was a guess based on statements made by the Deputy Commissioner of Henzada and the two District Superintendents of Police?—Yes; that is to say, 2 per cent.

8175. You rely considerably on the concluding paragraph of Major Butler's statement, which is to the effect that the jail statistics show that between 1882 and 1890 there had been a very large increase in the opium habit: is it not a fact that in 1882 there were no specific orders requiring the maintenance of statistics of opium-smokers in jails?—That I cannot say; I should think most medical officers in charge of the jail would, generally speaking, make such a schedule whether there are orders or not.

8176. Is it not the case that after 1882, specific orders were given that they should be careful in preparing these opium-smoking statistics?—I really cannot say.

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8177. If specific orders to be careful in recording statistics were issued after 1882, the percentage difference between 1882 and 1890 would be misleading, would it not? I am informed that orders were issued from 1883?—I should think that most medical men in charge of a jail would schedule their opium-consumers whether there were orders or not.

8178. You say in paragraph 15: "In Henzada, 1,348 persons, or 38 per cent. of the ascertained consumers of opium were convicted criminals. Applying this percentage we arrive at a total of 11,200 victims of opium in the Irrawaddy division, who have either taken to crime or are on the road to it." Why do you assume that there are no statistics other than from Henzada?—It is an entire district. The district was taken as a whole. It is no better and not much worse than any other part of the division. It is in the centre of the division.

8179. Is it not the case that statistics from 96 Thayetmyo villages show that the proportion of consumers who have taken to crime is less than 13 per cent; that is a pretty large area too?—I do not think it is a large area. I suppose in Thayetmyo there are three or four hundred villages.

8180. Those 96 villages ought to be fairly typical. Ought you to disregard the 13 per cent. of this area and to assume for the whole division the 38 per cent. in Henzada?—The whole area of Henzada was taken; "good, bad and indifferent" were put in one, and the percentage taken.

8181. Is there anything to show the nature of the offences for which the 1,348 consumers in Henzada have been in jail; may not some of the offences have been against the Opium Act and Rules?—Judging by the convictions they must be very few. I do not know whether these are excluded or not, but they must be very few.

8182. Did not the Commissioner of the Irrawaddy division say in his report that the statistics furnished would not bear close examination; that they reflected the opinions of the Luyis who supplied them, in addition to actual facts?—Yes. He says "the Deputy Commissioner of Thongwa writes that his figures show that 52 per cent. of the opium-consumers in his district have been ruined by its use. My own opinion is that these statistics reflect the opinions of the Luyis who supplied them as well as the actual facts."

8183. Did not he say that the figures would not bear examination?—He said, "the statistics collected through headmen and Luyis of the number of Burmans who have taken to the use of opium and the number of such who have been physically wrecked thereby, or have taken to crime, scarcely bear close examination. For instance, the figures for the 12 large villages selected in Yardoan and Donuhyu show that opium-eating and opium-smoking has had a deleterious effect on all who use the drug. On the other hand, in Thayetmyo, excluding Minhla, only three persons appear to have suffered physically or mentally from among 363 opium-eaters and smokers, of whom 50 had taken to crime. The figures for Minhla show that out of a total of 41 opium-consumers, one has taken to crime, while 25 have been physically ruined thereby. Upon this point the following information taken from the second report of Major Butler, Deputy Commissioner of Henzada, is interesting."—What he means is that in one case the figures may be very much understated, and in other cases that they may be very much overstated. On the subject of the typical or non-typical character of the villages selected for the census of the Irrawaddy division, the following are the reports: In Thongwa all the places in which a census was taken of opium-consumers were selected at random except three towns; in Bassein the places selected were selected as being large villages; in Henzada there was no selection; a census was taken in every village; in Thayetmyo the villages taken were at random, and typical of the entire district. Such is the report of the Deputy Commissioner.

8184. With regard to the Tenasserim division I see that the Tavoy and Mergui district officers all notice the use of opium without apparent bad effect by fishermen and foresters; and the belief of these classes in its necessity as protection against chills and fever. I notice further that this is confirmed by a remark to the same effect by the Deputy Commissioner of Shwegyin in Upper Burma as regards fishermen. I fancy from the reports that in these cases the habit is one of eating and usually in moderation like the Indian habit in many places. I should like to ask you whether you do not think that some special relaxation ought to be made in these cases to meet the wants of these people and in toleration of their belief, which may probably be correct, that it is necessary for them in the exercise of their profession?—I do think so.

8185. Have you thought at all how it could be provided?—The particular cases to which you refer are the

Salons who are a fishing class in the south of Mergui, and the foresters, men who are in the forests during the rainy season chiefly; these men are liable to fever from constant exposure to rain.

8186. According to the reports, it is not confined to the Salons?—I think it is chiefly Salons. "A good many Burmans, other than fishermen, are addicted to the bad habit, and I regret to say that some Karens and most of the Salons of the Archipelago have been inoculated with a liking for the drug by the Chinese who trade amongst them." That is the way he speaks of it. Major Jenkins says, "I would propose that these men should be granted free passes once in six months by a magistrate or village headman and that opium farmers be directed to keep a daily register of persons to whom they sell opium, and the quantity sold to them, and that they sell only to persons holding passes, and that passes be not granted to any new opium-smoker under 30 years of age."

8187. You have no particular suggestion to make, but you think that some arrangement should be made?—Yes, and I think it could be made well enough. With regard to the effects of opium as being a prophylactic against malaria, I believe there is great doubt as to whether it is or not. The opinion is divided. I know some of the foresters do think that opium is a prophylactic. I think in those cases it would be well to make an exception for them and I think it could be done well enough.

8188. (Mr. Moubray.) I do not know whether you could refer me to the special reports of Deputy Commissioners to prove that the consumption is just as popular in the interior as in the towns?—The proof is in the fact that in the census the villages were taken at random in the interior. In the present registration of opium-consumers in Hantawaddy and Henzada, from which we have got actually the names of the villages and the numbers of the opium-consumers, we find that the number of consumers is proportionately as large in rural villages as in the towns or in the large villages.

8189. I notice in the cases you referred to that the percentage in Henzada, which is all village, is 1.3, and the percentage in Thayetmyo, which is one town and the rest villages, is 2.5, or nearly twice as much. I am referring to paragraph 19 of your note. You say "The tenor of their reports goes to show that the drug is just as popular in the interior as in the towns?"—Mr. Houghton said the larger villages consumed more than the smaller ones.

8190. I do not know whether you could refer me to the reports upon which that paragraph was based?—It is taken from the tenor of the reports as I have said. Except I think in two or three districts the places taken as samples are typical of the whole. One man says that it appears in one place to be just as popular as in another; in the division of Irrawaddy, Thongwa, all except three towns were selected at random; in Henzada there was no selection: the census was taken in every village; in Thayetmyo every village was taken at random; in Amherst the villages were selected at random; in Shwegyin the villages were selected at random, and typical of the whole district; in Toungoo some places were selected because they were large villages, and the rest were selected at random. The tenor of the report generally is that the taste for opium is just as pronounced in the interior as it is in the main centres of population.

8191. (Chairman.) We now come to paragraph 20. You have arrived at the conclusion that 85,600 adult males are confirmed opium-smokers or opium-eaters?—In all probability.

8192. I see you have altered your opinion a good deal since you wrote your note of the 5th January 1892. There you put the number of opium-consumers in Burma at 200,000 I do not suppose you meant that there were 115,000 non-Burman consumers, did you?—That note was written on the 5th January 1892. That was four months before the statistics came. The one case is a guess, and is reported as such: the other case is an inference from statistics.

8193. Not a statistical result, but an inference?—Yes, until the contrary is proved.

8194. As another statistical result, how many Burmans are now registering themselves?—Between 7,000 and 8,000 I think out of 85,600 estimated.

8195. What do you think that shows,—that your estimate was excessive, or that the people refused to register themselves?—The opinion of the Deputy Commissioners is that they refused to register. There has been a very strong

expression of opinion indeed. People who were known to be consumers of opium will not register. That has been stated in the reports.

8196. Looking to the loose foundation of these inferences from statistics, do not you think the wording of clauses 4, 5 and 6 of paragraph 20 is very sensational for an official report?—No, certainly not. I do not think those clauses are sensational.

8197. Do you know if the jail population of Burma has been abnormally large since order has been restored, compared with other parts of India?—I think it is. There is a considerable number of Burmese prisoners in the Andaman Islands and some in Indian jails.

8198. Most of those are political offenders, are they not?—Yes, most of the Indian (Burmese) prisoners are I believe; but there is a large proportion of criminals who are convicted of heinous offences in the Andaman Islands; but I do not know what the proportion is.

8199. In the 11th clause of paragraph 20 you suggest that the small percentage of increase of population shown by the census of the Arakan division, as compared with the other divisions, particularly with the Pegu and Tenasserim divisions, may be due to opium having hindered the growth of the population: is it not the fact that there has been a very large immigration into Pegu and Irrawaddy between the two censuses?—No doubt there has been immigration.

8200. I believe it has been a very large immigration, has it not?—I do not know that the immigration is very large: the coming and going is extensive. The residue remains undoubtedly, but there is a very large number of people who come and go.

8201. In paragraph 21 you use very striking language. You say "A more grave indictment than that contained in the thirteen clauses of the preceding paragraph could hardly be drawn against any civilized Government. These clauses appear to me to point to only one conclusion, which is that by permitting the free use of opium in Lower Burma the British Government has already gone some way towards ruining the Burmese people physically and morally, and may be directly aiding in the eventual extinction of the race."—Now I would ask you whether what I am about to say is not a brief account of what the British Government has done in Lower Burma in the matter of opium. It found when it annexed the country that the consumption of opium and liquor was a crime according to the Buddhist religion, and made penal by the edicts of King Mindon Min?—Mindon Min was not in existence when Lower Burma was annexed.

8202. Do you think it was not a crime before his time?—I am not able to say that. Judging by the opinions of the elder Burmans I should say it was.

8203. I assumed that it was?—It may be so.

8204. To go on with my account of the policy of the British Government, it also found both liquor and opium more or less used openly by foreigners and secretly by some Burmans?—That I doubt. I do not think that is accurate with regard to Lower Burma. I think it was brought in by the foreigners after the annexation of Lower Burma. The first annexation was Arakan. The evidence I have is hearsay. Arakan was near the Chittagong province. The evidence of Mr. Hind I have read to you is the opinion of the oldest resident in that district. It is *quantum valeat*. He says he is aware from personal experience that there was no opium until the English officers came from Chittagong. Therefore I should question the accuracy of that part of your account.

8205. To go on with my account, it was contradictory to our notions of criminal legislation and policy to make indulgence in liquor punishable as a crime or to prohibit all import and manufacture; so we thought that a restricted and heavily taxed supply must be allowed for the demand which existed: is not that the case?—I question that opinion, judging by the evidence given by Colonel Stover. He thought it worth while to insert as you saw that he had been told that opium at the commencement of our assumption of authority in Arakan was hawked about publicly in the streets. That does not look as if the Government intended at that time to strictly regulate the consumption of opium.

8206. No such hawking of opium has ever been done in any other part of India?—I can read the evidence on the point.

8207. He does not vouch for it, and it is merely a hearsay remark by a native gentleman, and it is not worth noting?—Perhaps I may be allowed to read it. He says, "Arakan was annexed in 1826 or thereabouts, and

"I was informed by an old resident there that immediately following the annexation Government opium was hawked about the streets."

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8208. As far as any reliable records you have seen are concerned, was it not the policy at the beginning of our rule in Burma to have a few shops only in places where there were consumers at big sea-ports?—The shops were allowed to be put down at large centres. The issues were unlimited.

8209. I have seen Sir Arthur Phayre's and other people's notes, and I have read through the enquiries of 1878-79, and certainly I think you will admit that the policy of those early British officers was to allow a few shops only in big sea-port towns where there were Indian, Chinese, and other opium-consuming populations?—I admit that.

8210. We have no reliable evidence that there ever was any other than that system since the British came in?—I can only quote what I have done with regard to that matter. I know nothing more than that.

8211. Are not the words, "permitting the free use of opium," rather a misleading expression in describing the system of a very few shops where heavily taxed opium is allowed to be sold?—The only qualification I think which ought to be made would be "free use of opium subject to the maximum amount which can be possessed under the law." That is the only way in which to qualify the expression—that is to say, subject to the maximum limit of possession of 3 tolas.

8212. And subject to a very heavy tax?—Yes, that is the price of opium. It does not restrict its freedom of use. Any man who can buy it can have it.

8213. By your own account is it not the Chinese vendors who have really pushed the trade illicitly?—Yes; certainly they have.

8214. And it has been found exceedingly difficult to check that?—Yes.

8215. The number of shops in Burma has generally been much less than that in India, has it not?—I cannot remember how many shops there are in India. I think there are three shops in Cawnpore and four in Lucknow.

8216. Here there would be only one in a division or in a district; in India there would be at least four or five in a district?—It varies very much. In the Amherst District there are five shops, whereas in districts like Kyauk Pyu and Sandoway, there are no shops at all. It varies very much.

8217. It is the case, is it not, that short of making the use or possession of opium a crime as we are now proposing to do, there was nothing for it but to allow a very few shops and to put a heavy tax upon the opium: there was no other means of dealing with the question, was there?—Or to sell it at such a rate that it would be a very difficult commodity to purchase.

8218. It is sold at Rs. 50 a seer; it is sold at its weight in silver now; and naturally it is a cheap product?—It is sold by Government to licensed vendors at Rs. 32 a seer.

8219. It is sold to the public by the vendors who have to pay heavily for their licenses at its weight in silver?—Yes.

8220. There is no other alternative, is there, between the system of a few shops selling it very dear, and the policy which has now been adopted of making the use and possession of it a crime: there is no half-way measure?—Except making it a great deal dearer than it has been. That would be the middle course.

8221. That would involve an immense risk of making the system break down through excessive smuggling, would it not?—Unless the price were raised elsewhere too.

8222. But you could hardly prevent opium from coming in from the bordering countries which produce opium like the Shan States and Yunnan, could you, if there were very strong inducements for it?—It is not from the Shan States and Yunnan that we have much apprehension of smuggling. The Lower Burman people do not care for that opium.

8223. I suppose if you prevented them from taking any other, they would take to that?—They might.

8224. That being the case, that the number of shops in Burma has always been very few, that the price for opium has been high, and that there was no alternative between a system of prohibition and making the use a criminal offence, and the system that was adopted, do not you think that your paragraph 21 is objectionably strong?—I am not disposed to modify it.

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8225. Do you consider that it is true to say that the Burmese people are being to some extent already physically or morally ruined?—The evidence I have given shows exactly what I think in the matter.

8226. The statistics of the growth of the population of the Burmese people afforded by the census give no evidence of sterility?—I pointed out one district: it was a suggestion merely.

8227. Paragraph 21 is general?—What affected one district would probably affect another. I have heard, with what truth I do not know, that in India it is not an uncommon thing to hear it said (I have not heard it said in Burma except by medical men), that the effect of opium after a long period of consumption is impotence.

8228. The statistics of the growth of the population afforded by the census give no indication of sterility, do they?—Except in Kyauk Pyn, where there is a very marked disproportion of increase of population.

8229. But even in that district there is a fair increase of population for ten years?—True, if it were altogether a natural growth of population, but probably it is not. In all probability there has been a considerable immigration in Kyauk Pyn; there has been in Akyab.

8230. Coming to paragraph 22 you say, "There is one very important difference between opium consumption in India proper and in Burma which is apt to be lost sight of because to many it is not known. In India proper the use of the drug is almost entirely confined to the large towns. The agricultural classes may be said to be total abstainers. Desire for the drug has not penetrated into the interior." What part of India are you speaking of?—The North-West Provinces.

8231. Are you aware that in the Central Provinces and Rajputana and the Punjab the agricultural classes are to a very large extent consumers of opium?—I know in the North-West Provinces they are not.

8232. In other provinces?—I do not know. Speaking of India proper I meant Hindustan.

8233. That is the North-West Provinces?—Yes.

8234. Hindustan includes part of the Punjab if it does not include the rest?—Yes, the south-eastern part of the Punjab.

8235. In paragraph 24 you say "the almost universal opinion and my own experience show that so long as the outward and visible signs of Government sanction to indulgence in the drug, namely, licensed opium shops, exist, Burmans will assuredly retain an inclination already acquired, or acquire an inclination for the drug, and will just as certainly find the means of indulging in it." Do you think that the amount of Government approval involved in the system of licensed shops would have such an effect upon the Burmans as that?—The Deputy Commissioners of Prome and Toungoo say so.

8236. I ask your opinion, will the mere fact of Government having or not having licensed shops affect the consumption or non-consumption of opium?—I think it will affect the matter in this way: when the people see shops paying a high revenue to the Government, they will consider it impossible that Government can entirely disapprove of the thing that is sold in those shops. They did say so in Prome and Toungoo.

8237. The Emperor of China's edict has not prevented the spread of the habit in China, nor did King Mindon Min's edicts prevent it existing to a certain extent under his nose in Mandalay or Ava or wherever he was?—He did not license shops.

8238. Do you think that the approval or disapproval of the British Government will have much effect either way?—If it is clearly shown that the Government entirely disapproves of it, I think we shall have behind us the support of the better class of the people.

8239. You say "the presence in their midst of staring opium shops, with conspicuous signboards and often attractive in appearance (particularly at night), has been too much for the Burmans." In many districts there are no shops at all, and in one division there is only one shop. Is that a fair description?—I think so; I have seen it.

8240. In what way are they staring or attractive?—They are like gin shops in London at night. They are brightly lit up, and Chinamen and Burmans sit outside. I saw it in one town particularly where there was every appearance of a desire to invite others to come in. The place was more brightly lit up than a liquor shop.

8241. There are hundreds of Burmese restaurants where people sit in every town?—Not hundreds of them, there are a great number.

8242. They are as attractive I suppose as one of these shops?—I saw one particular place at Mōnywa, and I also noticed one at Thayetmyo.

8243. Was that a smoking saloon?—It was a shop for sale.

8244. In what way was it attractive?—It was lit up. There were lights in the street immediately in front of it. The shop itself was lit with several lamps. People were talking at the door of the shop. The place was one that must have been noticed by passers-by, and one would ask "what is it, and what is done there?" I noticed it at Thayetmyo and Toungoo. I have seen them all at night.

8245. In paragraph 27 you mention the township officer, I should like to know what the township office is?—It resembles in India the Tehsildar's office. He is a civil as well as a revenue officer.

8246. It is a smaller circle than a Tehsildar's in area, I suppose?—In population it is smaller, but not in area.

8247. In paragraph 28 you say "of course it would be necessary to continue registration of non-Burmans who applied to be permitted to use opium." I suppose that is intended to apply to new immigrants only?—That was the intention.

8248. In clause 1 of paragraph 29 I see you propose to appoint a special preventive officer for each township?—For each township and sub-division.

8249. You say "he will, if watched and encouraged, soon find means of keeping himself informed of any opium traffic." Is there not considerable danger that he would become a sort of tyrant?—We have not had any instance of that yet.

8250. You have not got officers to each township yet, have you?—No, we have officers in several districts though.

8251. What sort of pay would your preventive officers in each township get?—I should give him much the same as a junior township officer, Rs. 100 or Rs. 150 a month. I should be inclined to think that a sub-divisional officer would be sufficient, not necessarily a township officer?—A sub-division generally includes two or more townships.

8252. In clause 11 of paragraph 29 you say "insist on the punishment of imprisonment being inflicted, with or without fine according to circumstances, on all offenders against the prohibition." Is not that rather a ferocious spirit of temperance, do you still recommend that?—The law is there and the point is to get the law obeyed. That is my opinion. If a law is made for the benefit of the people, those who offend against it ought to be punished.

8253. You say in clause 4 of paragraph 29 "to enlist, by special means, the priests as *collaborateurs*." Do you think the priests will undertake that work, and, if they do, will it not spoil them?—The priests as a matter of fact do lecture their people.

8254. Yes, lecture, but it is another thing for them to act as *collaborateurs* in preventing and detecting possession of opium?—In Upper Burma the priests more than once when the people have been harassed a great deal by a dacoit have been the means of inducing the villagers to find him out.

8255. You further suggest that whole villages might be fined for not giving information?—I mean in any glaring case. That would require to be worked with very great discretion. If it were found that the law was being habitually broken by a number of people using and trafficking in opium in a village, and that it was or ought to have been very well known, they ought to suffer for it.

8256. I suppose you will admit that if we have to back up this temperance crusade by such measures as this, it is a question upon which opinions may very well differ as to which is the greatest evil?—Quite so. I do not deny that the evils of a tyrannical suppression of it might be very great indeed.

8257. (Mr. Mowbray.) With regard to Upper Burma I understand the present proposal under the new Rules is to assimilate the law in Lower Burma to what it has been for the last two years in Upper Burma?—The reform began on those lines.

8258. Is not that the practical effect of the new Rules?—Hardly.

8259. Kindly explain what the difference is?—In Upper Burma the possession of opium by Burmans is absolutely prohibited; in Lower Burma it is prohibited except to those who have registered themselves now, or may within the next six months register themselves. That is the important difference.

8260. There is no power for Burman consumers in Upper Burma to register themselves under the new Rules?—No.

8261. No doubt you have seen the last memorial of the Anti-Opium Society?—No, I have not.

8262. In the last memorial (I am quoting from a despatch from the Government of India to the Secretary of State), there is this sentence,—“the memorialists urge that a permission granted to non-Burma inhabitants to buy and possess opium freely is sure to be used as a means of illicit sale to the Burmans themselves, and they represent that their apprehensions are confirmed by the experience gained in Upper Burma where the attempt to enforce a measure of prohibition to Burmese only accompanied by free sale to Chinese and other non-Burmese residents has already been made and has completely failed.” I believe that the last clause of that sentence, “where the attempt to enforce a measure of prohibition to Burmese only accompanied by free sale to Chinese and other non-Burmese residents has already been made, and completely failed,” is founded upon a paragraph in your Excise Report for 1890-91; “the sale of either liquor (except tari) or opium to Burmans is prohibited by law. But there can be no doubt that the prohibition is in practice inoperative?”—I stated “there is considerable difference of opinion among officers as to whether a taste for opium and liquor is spreading among the Burmans or not. The licenses for the sale of opium and liquor are intended for the convenience of the non-Burman population of Upper Burma, and the sale of either liquor (except tari) or opium to Burmans is prohibited by law.”

8263. Was that statement which you made in your Excise Report of 1890-91 the result of your own personal knowledge, or was it founded on the reports made to you by district officers?—So far as I can remember, it was founded on reports made by the district officers.

8264. Are you of the same opinion at the present time—that the prohibition of sale to, and possession by, Burmans, is practically inoperative?—It is a very difficult question to answer, but if I may be allowed to give my impression, it is this: I do not think that the habit from all I can hear is getting many recruits, but I doubt whether there is much reduction in the numbers of those who actually did, and do now, consume; I do not think there is much increase in the number of new consumers.

8265. Do you attribute the fact that there is no increase in new consumers to the existence of these Rules?—I do.

8266. Then the Rules are operative?—So far they are operative.

8267. That, I believe, is the opinion of each of the Commissioners, founded on their experience of the four divisions of Upper Burma?—I doubt that.

8268. You are aware that the Chief Commissioner, Sir Alexander Mackenzie, in August 1891, directed an enquiry into the working of the Opium Rules then existing?—He did.

8269. One of the questions he asked in paragraph 5 was, “How far the prohibition of the use of opium by Burmans in Upper Burma has been, or (now that the rules are amended) promises to be effectual?” It is the answer to that question I wish to get. I do not know whether Mr. Burgess, the Commissioner for the Northern Division, directly answers that question; but I think he practically answers it by stating, “It is certain that the number of pure Burmans in this part of the province who use opium is altogether insignificant, and there can be no real difficulty in restricting the consumption of opium among this class of the population;” and with regard to the other point which you mention as to reducing the consumption he further says in another paragraph, “the difficulties which have been placed in the way of obtaining opium and the enhancement of its price have unquestionably reduced consumption.”—That is so.

8270. I do not know whether you would wish to make any remark upon that statement by Mr. Burgess?—He informed me of the occasion upon which this was observed. Owing to the presence of a ring among the bidders for the opium license in Mandalay it was thought that the highest bid for the license was very inadequate, and the Commissioner himself advised that the sale should be suspended. During the suspension, which I think lasted for three months, of course no opium could be licitly sold in Mandalay, and during that time, practically speaking, any man found in possession of opium would have been probably arrested, for he could only have obtained the opium from a long distance, and the presumption would have been that he had got it illicitly—there being no shop in

Mandalay. Mr. Burgess informed me that the fear of prosecution was such that a considerable number of opium-smokers and opium-eaters gave up the habit.

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8271. That is not quite what he records here. He says “it was ascertained that among the Chinese residents of Mandalay a considerable number who were accustomed to take opium in moderate quantities gave up the habit in consequence of the stringency with which the law was enforced, and if such was the case among the Chinese, it may be imagined that the Burman opium-consumer would be still more affected.”—They were Yunnanese Chinamen.

8272. Have you any reason to doubt that the conclusion which I have read from Mr. Burgess is substantially supported by the reports of the Deputy Commissioners in the Northern Division? I am speaking of this special enquiry directed by the Chief Commissioner upon this particular point?—I think what you say is correct. The opinions of the Deputy Commissioners are pretty much in accordance with that.

8273. I do not say universally but generally?—I think so.

8274. With regard to the Central Division, Major Adamson, the Commissioner, states, “The result shows after careful enquiries, it has been found out that the use of opium is most uncommon among Burmese in this division. I was aware that the use of the drug was not common in the plains of the Central Division, but I had no idea that it was so singularly absent. The statistics have been carefully collected, and though I do not believe them to be absolutely correct, yet they do show that opium is not used to any extent by the Burmese population in this division; that it is the duty of Government to do everything in its power to prevent its use spreading; and also if it does spread, it will be owing to the action of our Government in respect to its sale.” May I take it that in the opinion of Major Adamson, as representing the Central Division, the Rules have been effective in preventing the spread of the consumption of opium amongst Burmans in Upper Burma?—I think so.

8275. I would ask you the same question with regard to that, whether you believe that that opinion of Major Adamson is supported by the District Officers of the Central Division?—Yes, I think so. I think that the opinion expressed by the Commissioner is in accordance with the opinions of the other Deputy Commissioners.

8276. We will now turn to the report of Mr. Coplestone, Commissioner of the Southern Division. He gives a definite opinion in answer to the Chief Commissioner's question?—Yes, he does.

8277. Will you read it?—He says at paragraph 4, “The Deputy Commissioner, Myingyan, says, consumers in Kyaukadanung and Pagan sub-divisions now find it almost impossible to procure opium, and he appears to think the existing rules likely to be successful. The Deputy Commissioner, Pakokku, offers no opinion. The Deputy Commissioner of Mambu considers that the rules as in force heretofore have merely raised the price of opium, and that a Burman can obtain opium through Chinamen and other foreigners as easily as before the annexation. The recent alteration in the Rules will, the Deputy Commissioner considers, only throw the Burmans more completely into the hands of the alien go-betweens. He would restrict the supply of opium issued to licensed vendors to the quantity really required to supply legitimate wants which can be calculated.”

8278. I believe that last suggestion of the Deputy Commissioner has been carried out in the new Rules?—Yes. “The Deputy Commissioner, Magwe, thinks the Rules have not yet been successful, but that, if properly worked, they will put a stop to opium-eating, smoking, and smuggling.”

8279. Will you now give us Mr. Coplestone's own opinion?—“In my opinion the Rules as worked hitherto have had a considerable measure of success in Upper Burma. There would be vastly more opium-consumers if Burmans had been able to purchase opium openly. There has, it may be, been an increase of opium-eating since the annexation, though this is not certain, but it has not been by any means proportionate to the increase of trade, facilities of communication, etc. The Rules, as they now stand, will have a further effect; but I have no doubt that the supplies to licensed vendors should be strictly limited if shops are still kept open at all in the places where they now are.”

8280. “The Rules, as they now stand,” mean the Rules which made possession illegal as well as sale?—Yes, that is so. The limitation of issues has now been decided. The issues are strictly limited. The issues were not limited at that time.

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8281. Then with regard to the Eastern Division, there is the opinion of Mr. Bridges, the Commissioner?—Yes. He says, "I am of opinion that the prohibition of the use of opium by Burmans in Upper Burma has been effectual. It is difficult to give accurate figures on the subject, but the figures supplied by the Deputy Commissioners show that the number of Burmese opium-consumers is exceedingly small, and if there has been any increase in opium-consumers since our occupation, it is very small. It must be remembered that Burmans were not aware of any defect in our Opium Rules, and that many Burmans were convicted by Magistrates for transporting opium. The people then generally believed that the possession of opium by Burmans was contrary to our Rules. I have no doubt that the restrictions imposed upon the consumption of opium by Upper Burmans can be effectually enforced, and they will prevent the spread of opium consumption to any great extent."

8282. Have you any reason to doubt that that opinion of Mr. Bridges is substantially confirmed by the reports of his District Officers?—No, I have no reason to doubt it at all.

8283. Looking at the expression of opinion by the District officers in Upper Burma in answer to that question of the Chief Commissioner, and at the fact that since you wrote that Excise Report of 1890-91, the law with regard to the possession of opium has been made more stringent, and looking to the further fact that under the new Rules the amount of opium to be issued to the shops will be limited, have you any reason to doubt that the Rules so modified can be effectually enforced to prevent the consumption of opium by Burmese in Upper Burma?—I have said here, "there is thus good ground for hoping that the measures adopted in Upper Burma have so far succeeded, and that at least the course of opium is not rapidly spreading."

8284. Then you are not disposed to go beyond that?—I should be inclined to say that the law has been so enforced in Upper Burma that indulgence in the habit of opium has increased to a very small extent indeed.

8285. That the law has been, in fact, successfully enforced?—I should be inclined to say that.

8286. I suppose you would admit that any law which was passed on the subject could not be expected to be enforced absolutely?—Quite so. I fully admit that it never could be expected to be enforced absolutely.

8287. Have you any reason to doubt, or do you still doubt that the enforcement of practically the same Rules in Lower Burma would be practically efficient?—Of course there is a difference in the law in Upper Burma. The two wings of Lower Burma have had seventy years' experience of opium. Pretty well half that time it has been almost free, and latterly there has not been much restriction. It has been the same in the Pegu division the last 30 or 40 years. There is that difference between the conditions of the two provinces as regards restrictions on opium. Colonel Stover uses the words, "educated to the use of opium;" whereas we began in Upper Burma by banishing it.

8288. Do you think it is an accurate statement to say that "we have educated all classes to the taste of opium" and that "people have been afforded every facility for the purchase and consumption of opium," when, as a matter of fact, the price has been very considerably raised beyond what it would have been if Government had never interfered at all?—The price was raised as far as the auction was concerned at least in the latter part of our period of administration of the province, not in the earlier part.

8289. Not only in the price paid for the license, but in the price at which the Government supplied opium to the vendor surely?—Thirty-two rupees a seer would be nearly six annas a tola, and a daily dole is supposed to be not more than $\frac{1}{4}$ of a tola, so that the price to the opium vendor would be $1\frac{1}{2}$ anna per $\frac{1}{4}$ tola. If he sold that at 2 annas, he would make 33 per cent.

8290. (Chairman.) He practically sold it at nearly double that?—He did, but he need not unless he liked to.

8291. But the auction bid ran him up?—No doubt it did; but rings often were formed which kept the bids far down.

8292. (Mr. Mowbray.) What would have happened if Government had not interfered at all? Do you think it fair to say that Government had afforded every facility: I think you stated it is an exaggerated expression?—I think it is somewhat.

8293. The price of the Government opium as supplied to the vendor is Rs. 32 a seer?—In the three divisions in Arakan it is Rs. 28.

8294. According to the statement which has been put in here opium can be bought from the producers in the Northern Shan States at from Rs. 15 to Rs. 20 *viss*. I will read the statement put in. In his Report for 1891 on the administration of the Shan States, the Superintendent, Mr. Daly, says: "The quantity of opium produced in Theinni and in the Trans-Salween tracts which I visited last season is enormous, and, although by far the greater part is exported to China, or consumed locally, there can be little doubt that large quantities find a way to Burma. As the opium can be bought from the producers for from Rs. 15 to Rs. 20 the *viss*, and is of proverbially excellent quality, the temptation to smuggle is very great." The *viss* compared with the seer is, roughly speaking, $3\frac{1}{2}$ to 2. I take the *viss* to be 3.65 lbs. and the seer is about 2 lbs. If the price of Government opium is Rs. 32 per seer, that will be about Rs. 16 per lb. Avoidupois?—Yes.

8295. This native opium as bought from the producer taking the highest price mentioned here, Rs. 20 per *viss*, will be something about Rs. 5 per lb.?—Yes,

8296. Then I ask you whether, considering the facilities for obtaining native opium at that comparatively low price and the comparatively high price charged by the Government (you must admit that the Government by the license that they charge the vendors compel the vendors to increase the price again to the consumer) is it not the fact that the Government put a considerable check upon the consumption of opium compared with what they would have done had they left it entirely alone?—Decidedly.

8297. Is it a fair statement to say that people have been well educated in the use of opium in the Arakan division to which he is referring when one shop exists in the whole of that division?—In answer to your question I must say I think it cannot be accurately said "that people have been afforded every facility for the purchase and consumption of opium, and have been well educated in its use." That is an over-statement of the case: what he meant to convey was not so much the positive inducement given (that he could not have recorded), but very much more restriction might have been put upon it.

8298. In the last paragraph of your Excise Report I think you condemn the present licensing system, and you have told us you would yourself prefer to see all opium sold by Government?—Yes.

8299. In your Excise Report of last year, 1892-93, referring to the revenue at Mandalay you say, "one satisfactory feature of the year's report is that, in addition to the special excise establishment maintained by Government, the licensee employed a regular staff throughout the year to co-operate with the preventive officers in the supervision and detection of illicit sales." That you regard as satisfactory?—I do.

8300. I rather gather from you that you also think that although these licensees do their best to stop people from smuggling or dealing illicitly in opium, they are very ready to do so themselves?—That I believe.

8301. Do you think if Government took the entire retail for supply into their own hands that these former licensees would be any the less anxious to avail themselves of their previous experience for illicit dealing?—It would be known soon that they had no right to have opium, and men would be chary of having any dealings with regard to opium with men who no longer had authority to sell or to have anything to do with opium. As a matter of fact, they have agents all over the township or subdivision or district in which they have their shops; and they have premises and store-houses and boxes and means of concealing opium which we do not always know. They have means of spreading and conveying it to outside villages; we know nothing about it. That they do it is proved by the fact that Government opium is found there: where can it come from but from these places. The few convictions that have been obtained show that it is done. How the men do it it is difficult to say; but they succeed in getting their opium outside their radius of the immediate locality in which they are entitled to sell.

8302. Do you think you would have further or better information about them, if Government were carrying on the sale on its own account?—If any men dealt with these men, it would be soon known. If people were going about their premises as of old, it would soon become known.

8303. You say you know that a large amount is hawked about the country by agents of licensed vendors?—Yes, we have reason to believe it.

8304. You have reason to believe it, and you cannot stop it now?—It is very difficult, indeed, to stop it.

8305. How would you be in a better position for stopping it when the Government itself was selling?—The condition at present is this: up to the present time there have been no limitations of issues at all either in Upper or Lower Burma. These men, who have opium shops, can have as much opium as they like in their shop, and outside it too as long as it is not discovered. They have to make a balance sheet every day of their opium sales and stock. What is to prevent them from issuing from their shop opium which their agents are supposed to believe is licit opium, that is to say, opium which has been received from Government Treasuries: what is to prevent these men going out, and the people to whom it has been sold believing that it is opium from the Government Treasury?—When there is no longer an opium shop, it will be known that nobody can sell, that there can be no agencies, and that the only place it can be obtained is the dispensary. Every man who offers it for sale will be known to be committing an offence.

8306. (*Chairman.*) Surely they know that there are no lawful agencies, and that the man can be punished if he sells anywhere but in a shop?—A man comes as agent of the licensed vendor who has a shop in the town.

8307. They know it is illicit; do not they?—I question that.

8308. (*Mr. Mowbray.*) Cannot you get hold of these men?—They are sometimes caught.

8309. When you get hold of one of these men, do you ever bring home the agency of the shop where he has got the opium from?—It is extremely difficult. It is the one puzzle in all these cases. The real offender is hardly ever convicted. It is always the unfortunate agent that is brought in and convicted. That is always the complaint of the Deputy Commissioner.

8310. (*Chairman.*) You say, "the unfortunate agent"; he is equally criminal?—He is equally criminal, but he does not get the profit.

8311. (*Mr. Mowbray.*) You will admit that the Government will be deprived of this actual assistance in some cases which I have referred to in your own report last year, on the part of existing licensees?—I admit, so far it would be so.

8312. And they would be exposed to greater competition on the part of a licensee who had been deprived of his license, but had all the benefit of his past experience?—I doubt his having much chance after that. I think if once the better classes of Burmans saw that we had abolished opium farms sold at a profit, they would believe in our *bonâ fides* which I am of opinion they do not altogether believe in now.

8313. (*Chairman.*) You say "sold at a profit." We shall be selling at a profit through these official vendors?—Yes, we shall be doing so; but we restrict the purchasers to the lowest possible numbers.

8314. (*Mr. Mowbray.*) I think it was in your Excise Report of last year that I saw the statement that local opinion was consulted before an opium shop was set up?—I do not think that has been done with regard to the opium shops. It generally is done with regard to the liquor shops. The rules under the Opium Act certainly do not require it.

8315. As you have not set up any new opium shop of late years, you cannot tell me how you would consult local opinion on the subject?—Except on the analogy of liquor. There they are always consulted.

8316. What means do you adopt for ascertaining the wishes of the locality?—In Municipal towns the Municipal Committee is consulted, and in towns which are not Municipalities, the local officer consults the elders of the town, and their opinion is held to be representative.

8317. I see from paragraph 14 of your Excise Report for last year that it was so. "Local public opinion is consulted before any new shop is licensed for the sale of spirituous liquors or opium?"—Yes, but I may say that it has not been as far as I know.

8318. (*Sir William Roberts.*) In the eighth result of your enquiries (paragraph 20 of your note) you give evidence of the great increase in the consumption of opium in Lower Burma: the increase is enormous?—Yes.

8319. You say that Government sales have increased in late years by four times, and in the next sentence you add that between 1880 and 1890 the sales of Government opium and the number of opium-smokers had enormously exceeded the rate of growth of population, and you add further evidence of the same sort, so that apparently there is no doubt that the consumption of opium in Lower Burma has increased very rapidly in the last few years?—Yes.

8320. Are you able to point out any statistical result showing that that is coincident with an increase, say, of the death-rate, or an increase of crime, or a diminution of prosperity in Burma, as tested by any test; is there a shrinking population in Lower Burma?—No, I am not aware of it. Life is exceedingly easy in Lower Burma. A man does not require to do much to earn a livelihood or to be exceedingly well appointed in his luxuries. Life is much easier in this Province than in India. A man does not require to undergo much physical labour to earn a sufficiency for his daily wants.

8321. Have you any statistical fact pointing to the conclusions of your 21st paragraph?—I quote these remarks.

8322. They do not apply to the total population?—All I can give you is given there. I can afford you no other information.

8323. I assume you have no fact applicable to the whole of Lower Burma to support your conclusion that the British Government has already gone some way towards ruining the Burmese people physically and morally?—The Deputy Commissioner for Henzada says, "Its continued extension in use is rapidly increasing and likely to lead to a great demoralisation of the people". He further states "from statistics obtained from the jail, it appears that in 1882, only 37 opium-smokers were admitted, whereas in 1890 the number had risen to 173."

8324. That shows there is an increase of opium-smoking among the jail population, but it does not show that there is any ruining or demoralizing effect upon the general population of Lower Burma?—The percentage of opium-smokers in jail had risen from 6.9 in 1882, to 29.3 in 1890, or nearly four times."

8325. But that does not show that the effect has been to increase crime or to cause a shrinking population?—The crime that is committed by opium-consumers is not so much crime of a kind that comes before the Courts as crime of a social kind in the villages. All the officers and representative men of the Burmese nation unite in saying that the chief kind of offence that is committed is petty thefts from houses and petty thefts of straw from threshing floors, and thefts of a timid kind that do not require courage. Those are the kind of offences committed by these men.

8326. Amongst the priesthood of Burma the use of opium is considered as a sinful vice?—Yes.

8327. In paragraph 14 of your report you say, "In the Maubin and Myanaung Jails the disease to which Burman consumers are observed to be most liable is dysentery, and most of them suffer from extreme debility. The majority of the deaths in these jails are of Burman smokers and eaters of opium." You have not given the references to that?—I knew nothing about it myself. These are the words contained in Jail Reports given by Surgeons. I introduced them into the text; they are almost the words of the Jail Reports which were not printed. They were the reports of the officers of the Jails concerned.

8328. (*Chairman.*) In the passages you quote here, in the eighth clause of paragraph 20, Major Butler is referring to cases of his own district; is he not?—Yes, but Major Butler has had large experience of other districts also.

8329. "In 1890 the number was 173, and the percentage of opium-smokers to the total population of the jail had risen from 6.9 in 1882 to 29.3 in 1890, or about four times, which is also the proportion of increase in sales of Government opium between these two years?"—Yes, that is in regard to the Henzada District alone.

8330. If we refer to his letter, we find that in the period he mentions that Government reduced the shops from 2 to 1 and largely raised the price of opium, so that notwithstanding that the revenue from opium went up and the amount of opium sold went up, it was in spite of the strong measures taken by Government to restrict the sales?—Except that the licensed vendor was allowed to remain.

8331. The number of shops was reduced to 1 and the price raised largely, so that if the revenue and the amount sold went up it was the people who consumed and not the Government that induced the consumption?—The Government supplied opium as fast as the vendor wished it.

8332. As fast as the consumer wished it?—No doubt he would not have asked for it if he could not have sold it.

8333. (*Mr. Pease.*) Dr. George Smith, in evidence before the Committee of the House of Commons in 1871, adduced

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the reports of Sir Arthur Phayre and Mr. Hind, showing that, "Prior to the introduction of British rule into Arakan the punishment for using opium was death. The people were hard-working, sober, and simple-minded. Unfortunately, one of the earliest measures of our administration was the introduction of the Abkari rules by the Bengal Board of Revenue. Mr. Hind, who had passed the greater part of his long life amongst the people of Arakan, described the progress of demoralization. Organized efforts were made by Bengal agents to introduce the use of the drug, and to create a taste for it among the rising generation." Are you aware that that statement was made, and I believe has never been contradicted, resting on the authority of Sir Arthur Phayre and Mr. Hind?—I do not think I have read that identical extract. I am aware of the report having been made.

8334. In 1880, Sir Charles Aitchison, then Mr. C. U. Aitchison, in a memorandum on the consumption of opium in Burma, generally stated that it is "a vice which we have introduced among them;" and he further says, "The papers now submitted for consideration present a painful picture of the demoralization, misery, and ruin produced among the Burmese by opium-smoking. Responsible officers in all divisions and districts of the province and natives everywhere bear testimony to it." So that we have the statements of Sir Arthur Phayre, Mr. Hind, and Mr. Aitchison, all asserting that it was through us that the practice has been introduced or extended in Burma?—Yes.

8335. Do you remember that Sir Charles Bernard stated, "On inquiry it appeared that in the forty houses which compose Minbying village there were fifteen opium-smokers. Some of these, all young men, were produced, and they had clearly suffered in physique"? It is not cor-

rect to state that Sir Charles Bernard only speaks from hearsay evidence, or from reports of others?—No.

8336. With regard to the dispensaries, they are more numerous than the opium shops?—Yes, they are more numerous than the opium shops.

8337. And therefore for the purpose of medical use they would be more effective for bringing the drug within the reach of the people?—That is my opinion.

8338. You also feel that men who have paid large sums for licenses, and also make a profit out of the sale of the drug, have strong inducements at the present time to obtain more customers for their trade?—That is my opinion.

8339. While you are not oblivious to the fact that the owner of the license has a direct interest to prevent illicit trading, still on the whole, you feel the advantages of the present system would be more than counterbalanced by the closing of the shops and supplying opium through the dispensaries?—That is my opinion.

8340. After all the criticism that there has been on these details,—some figures may somewhat overstate and some may understate the facts,—you are still of opinion that your memorandum fairly represents the facts with regard to opium and the influence it produces on the Burman population?—I think in the main it does.

8341. Do you think that the Government will be supported in the restrictions it is about to make by the best portion of the Burman population?—I believe so, if they prove their good faith in by showing that the sale of opium either by themselves or by any others shall not be made a sale for profit.

8342. Do you think that still further restrictions would be in the interests of the people?—That is my opinion.

The witness withdrew.

Mr. Kum Low Fong.

Mr. KUM LOW FONG called in and examined (through an interpreter).

8343. (*Chairman.*) What profession or business are you?—Formerly I was clerk of an opium farm.

8344. Now what are you?—A merchant.

8345. I believe you wish to present a petition?—Yes.

8346. Who composed it?—Leong Shain Tuck.

8347. How was the petition submitted to the people who signed it; was it written and handed round for signatures?—Yes.

8348. There was no meeting, I suppose?—No.

8349. Are all these gentlemen who signed it abstainers from opium-smoking?—Some do not smoke, and others do smoke.

8350. How many gentlemen have attended here with this deputation to present this memorial?—Over sixty.

8351. To what professions do they belong; are they all traders or shopkeepers, or are some of them artisans?—They are mostly traders.

8352. Are some artisans?—Yes.

8353. Out of the 240 or so who have not attended, are some of those traders and artisans?—Yes. We have brought some opium-smokers. They are outside.

8354. Are any of the gentlemen who have attended here opium-smokers?—There are a few opium-smokers amongst the gentlemen in the deputation.

8355. What is the wish of the petitioners? Is it that opium should be absolutely stopped, and that nobody should be allowed to get it?—We would agree to stop it entirely.

The witness withdrew.

Mr. F. W. R. Fryer, C.S.I.

Mr. F. W. R. FRYER, C.S.I., called in and examined.

8364. (*Chairman.*) May I ask for the information of the Commission how many years you have been in Burma?—I have been in Burma over seven years.

8365. In what capacities have you served?—I was Commissioner of the Central Division from August 1886 to June 1888; from June 1888 to March 1891 I was Financial Commissioner; and since 1892 I have been Officiating Chief Commissioner.

8356. According to the census there are about 5,000 Chinese in Rangoon, and there are over 300 signatures to this petition; do you think that the majority of the 5,000 Chinese would agree with the 300 who signed the petition?—Just the same.

8357. They had no opportunity to come?—I think the majority of the 5,000 Chinese would agree with the petition.

8358. I suppose you except the opium-smokers from that?—Yes.

8359. Some of the opium-smokers who came up and gave evidence before us were much opposed to register themselves?—Yes, they are afraid to be registered.

8360. Do you think the same people would wish total prohibition?—Some would agree to it, but others would not agree to it.

8361. (*Sir William Roberts.*) If a petition asking that the Chinese might not be compelled to register themselves were taken round, would as many names be put to that petition as appear on this petition?—Yes, I think as many signatures would be appended to a petition asking that the Chinese might not be compelled to register themselves as have been appended to this petition.

8362. (*Mr. Pease.*) Would it be as easy to get signatures to a petition in favour of opium not being stopped at all?—I do not think that so many signatures would be obtained.

8363. (*Mr. Moubray.*) Did you present any petition to the Viceroy when he was here the other day?—No.

(*Chairman.*) We are glad to have received this memorial, and it will be filed among the papers attached to our report.

8366. I should like to ask your opinion on the estimate of the number of Burmans in Lower Burma who are confirmed opium smokers, which is given in Mr. Smeaton's note of 1892?—I consider that the estimate of the number of Burmans in Lower Burma, who are confirmed opium-consumers, which is given in the Financial Commissioner's note of the 27th April 1892, is exaggerated. According to that estimate the number is 85,000. The number of Burmans

who registered themselves as consumers in April to July 1893 was 7,513. Even allowing for the fact that many Burmans have probably abstained from registering themselves, I have no doubt that the figures in the Financial Commissioner's note are exaggerated.

8367. Do you consider that the new Rules which have been approved by the Government of India are as strong measures for restricting the consumption of opium as it is expedient to attempt to enforce, or would you go further?—I consider the measures for restricting the consumption of opium, which have already been taken, go far enough, and that to enforce them will be a task of considerable difficulty. Burma has a frontier of enormous length, and opium is generally produced or consumed in the countries along its borders. Thus, in Yunnan, the Shan States and Siam, in fact almost all along the eastern border, opium is grown and consumed, in some parts in very considerable quantities. Smuggling by sea also is easy and very difficult to prevent. Opium is at present brought into Burma both by steamers and ships as well as through the post office. When the new regulations come into force, the temptation to smuggle will be greatly increased, and it will be difficult to keep it down. Even ganja, which has been prohibited in Burma for twenty years and which is hardly ever consumed by Burmans, is frequently smuggled into Burma by natives of India. In order to check the increase of smuggling which is anticipated, I proposed to employ preventive establishments, costing annually £19,788 more than the establishments at present entertained. The additional establishments will be employed to prevent the smuggling of opium by sea. I do not propose to employ any additional establishment to check land smuggling. A preventive staff is at present employed for that purpose on the eastern frontier of Upper Burma. I consider it useless to attempt to prevent smuggling along the wild mountainous border of Siam. These parts are thinly populated, and I hope that there will be little smuggling through them. I consider that to prohibit the consumption of opium by Chinese, Kachins, and Shans would cause most serious discontent, and that it would be impossible to enforce the prohibition. In feverish places such as the jade mines in Bhamo, the tin mines in Mergui, and the ruby mines, the natives cannot do without opium.

8368. I believe you have some notes which you wish to put in?—Yes, I have. I put in a note which shows the facilities for smuggling opium into Burma. I also put in notes showing (a) the existing excise establishment in Upper Burma, and the existing and proposed excise establishment in Lower Burma; (b) the number of cases dealt with in Upper Burma under the Opium Act since 1889-90; (c) the number of cases dealt with under the excise laws (liquor and opium) in Lower Burma from 1883-84 to 1892-93.

8369. Have you any other remarks you wish to make?—I wish also to say that I have requested Mr. Warry, Adviser on Chinese Affairs to this Government, who is a particularly competent witness as regards the Chinese, as he is on very intimate terms with them and frequently stays in their houses, to send a statement of his views on the use of opium as affecting the Chinese. Mr. Warry is now in the Chinese Province of Yunnan on his way to visit the Chinese Viceroy of that Province, so it has not been possible to summon him as a witness. I have also called for a written statement from Mr. Scott, now Her Britannic Majesty's Minister at Bangkok, as regards the effect of the consumption of opium by Shans. Mr. Scott has been employed in the Shan States since 1886, and has given much attention to the opium question.

8370. We shall be very glad to get these statements. It was suggested to-day by Mr. Smeaton that Mr. Hildebrand had also a wide knowledge of the Shan States, and that though he had not been able to attend, it would be useful to get his evidence?—Mr. Hildebrand was posted to the Shan States in 1887, and since then he has been two years in England on furlough. The quantity of opium grown in the Southern Shan States is very much less than the quantity grown in the Northern Shan States. I should not consider Mr. Hildebrand to be as good a witness as Mr. Scott. He has not served so continuously in the Southern Shan States, and he has not been in the Northern Shan States. He was only about two years in charge of the whole of the Shan States.

8371. How did you select the witnesses to appear before this Commission?—I chose all the witnesses who I thought were likely to be able to give evidence on the subject from their experience. I made out a list of the names myself. I put them down without knowing anything of their views, except in the case of one witness, Mr. Bridges. I happened

to be at Meiktila when I made out the list, and I asked him what his views were. Except from anything that had been published regarding the opium question in which they had expressed their views I knew nothing, and certainly not as regards the natives. *Mr. F. W. R. Fryer, C.S.I.* 19 Dec. 1893.

8372. Were the opium-consuming Chinamen specially selected through the Deputy Commissioner?—No; I asked Mr. Warry. Some were ill, and we asked the Superintendent of Police to substitute others.

8373. Do you wish to say anything further?—Mr. Bayne, the Revenue Secretary, took down the statements of the witnesses; but that was after they had been selected, not before.

8374. Are there any statements showing the amount of smuggling of opium from the Shan States?—I think we could get them. I think there is a six-monthly statement. We could find it from the statement of opium offences.

8375. Is there a special form prescribed for that?—Yes, it is a half-yearly statement. With regard to the difficulty of preventing smuggling there is one thing I wish to mention. The length of sea coast, I find, is 1,200 miles. From Malawun to the north of Burma the distance is about the same, so that we should have a very large extent of frontier to guard.

8376. (*Mr. Mowbray.*) You have put in a note as to the excise establishment: does that include the Customs?—No. It includes both liquor and opium. The same establishment is employed for both.

8377. (*Chairman.*) You spoke about the sea coast line. In the memorandum on the smuggling of opium which you have put in the words "Opium imported through the Custom House:" does that mean through the Custom House line?—Yes.

8378. That is the sea coast?—Yes.

8379. Of course, cases come up in which opium is landed at a sea-port, and the Custom House officers detect opium concealed in goods which have been passed in through that sea-port; but have any cases occurred within your recollection in which opium is smuggled on shore at places other than sea-ports?—Yes, it is smuggled in by native boats.

8380. Is there any Custom House establishment along the coast to guard against that sort of smuggling?—No; none.

8381. The Custom House establishments, in fact, are at the sea-ports?—Yes.

8382. There is no law prohibiting native craft from landing where they like?—Not fishing boats, or small boats of that kind. There are a number of native budgerows that go in.

8383. You are not aware of any law which prohibits a ship stopping where it likes?—No; I do not think there is any law.

8384. The ships do it at their own risk?—It is only during the fair weather. During the monsoons they could hardly run in anywhere on the coast except at a regular port. There is another thing I should like to mention. I think if we were to endeavour to enforce total prohibition we should have great difficulty in keeping the people from being harassed by the Police and Preventive officers; and I think that the people would resent the interference of the Government very much.

8385. (*Mr. Mowbray.*) As Financial Commissioner you had the opium revenue under your immediate control?—Yes.

8386. I should like to know your opinion as to whether the Rules in force in Upper Burma when you were Financial Commissioner were practically operative in prohibiting the supply to Burmans and not to foreigners?—I do not think the Rules were altogether operative. They very much restricted the use of opium by Burmans, but I do not think they altogether prevented it.

8387. Do you think it would be possible for any rules absolutely to prevent it?—No, I do not think it would.

8388. With regard to the position of these Sawhwas in the Shan States, have they the power, if they chose, to prohibit the growth of opium in their own States at the present time without any permission from the Government of Burma?—No. There is no order to the contrary. I think the people probably might appeal to the Local Government against any such order of a Sawbwa, in which case he would be asked to justify his order.

8389. So far as the revenue goes, I suppose the Government of Burma would be pleased if the growth of the opium in the Shan States were prohibited?—Yes. We even considered the question of whether it would not be possible to

Mr. F. W. B. Fryer, C.S.I. subsidise the Chiefs in order to prevent the growth of opium in their States. It would be very much to the advantage of Burma if the growth of opium could be prevented.

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8390. (*Chairman.*) When was that consideration given?—It was in Sir Alexander Mackenzie's time.

8391. (*Mr. Mowbray*) It would render your work on the frontier more easy than it is at present?—Yes.

8392. (*Mr. Pease.*) Was there any communication on the subject made to the Sawbwas?—I think, but I will not be certain, that probably the Superintendent mentioned the subject to them.

8393. (*Mr. Mowbray.*) The registration of Burmans is still going on?—Yes, and it will go on up to the end of June next year.

8394. So that the total of 7,513 is not by any means the final result which will be obtained by registration?—No.

8395. When will you issue the licenses with a limited supply of opium; when does that come into force?—From the 1st of January 1894.

8396. When will the licenses come into force?—They will come into force also from the 1st of January.

8397. On what basis do you propose to calculate your limited issues of opium for next year?—We have calculated that each registered consumer should get $\frac{1}{4}$ tola a day only. We have calculated the number of non-Burmans, adding 25 per cent., for future registration and for non-Burmans whom you may not know of. Of course there is an allowance for doctors and tattooers.

8398. After next June the registers will be absolutely closed to all Burmans?—Yes, unless a man can show that

he has been absent from Burma, and has had no opportunity of registering himself.

8399. (*Mr. Pease.*) In the despatch from the Government of India to Lord Kimberley on the 6th of December there is this sentence, "In order to ascertain the consumption and thereby facilitate the detection and prevention of smuggling, we should have been willing to approve rules requiring the registration of non-Burman consumers of opium for information merely, and not as a condition of possession. We were, however, advised that such rules are not authorized by the Opium Act, would possess no legal validity, and could not be enforced if disregarded." Is that to be read as meaning that the Opium Act does not allow the registration for information merely, or is it to be read as meaning that the Opium Act does not allow the registration of non-Burman consumers as a condition of possession?—I read it that it is for information.

8400. It would not be contrary to the Opium Act to require registration of non-Burman consumers as a condition of possession?—No. They require registration of Burmans as a condition of possession; therefore, I suppose they could require the registration of non-Burmans as a condition of possession.

8401. (*Chairman.*) In the statement showing the offences against the Opium Act I see the following figures: In 1891 number of persons brought before the Magistrate, 2,250; number of persons acquitted, 509; number of persons finally convicted, 1,681. In 1892, 2,122 persons actually brought before the Magistrate; 435 persons acquitted or discharged; and 1,625 persons finally convicted. These are the figures for Lower Burma. Do not you think that means a very serious amount of harassment put upon the people?—I think so, certainly.

The witness withdrew.

Adjourned to Calcutta.

At the Council Chamber, Writers' Buildings, Calcutta.

TWENTY-NINTH DAY.

Wednesday, 20th December 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

MR. A. U. FANSHAWE.

MR. HABIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

MR. ABUL FAZL MAHOMED ABDUR RAHMAN called in and examined.

8402. (*Chairman.*) I believe you are Honorary Secretary to the Mahomedan Literary Society of Calcutta?—Yes.

8403. Will you describe the nature of the Society?—The Mahomedan Literary Society was founded by the late Nawab Bahadur (then Moulvi) Abdul Luteef Khan in the year 1863 for the promotion of the welfare of the Mahomedan community, and generally for the amelioration of their condition. It is the earliest and oldest organised Mahomedan Association in Bengal. For the last 30 years the Society has represented the various sects and sections of the Mahomedan community in all matters of public interest, and specially those affecting the Mahomedan community of Bengal.

8404. Will you tell us what is the nature of your profession?—I am a Barrister-at-Law, Advocate of the High Court of Bengal, a Fellow of the Calcutta University, Honorary Presidency Magistrate of Calcutta, and Municipal Commissioner of Calcutta.

8405. Speaking from your knowledge of the various sections of the Mahomedans of Bengal and other parts of

India, what is your opinion with reference to the effects of the consumption of opium by the Mahomedan community?—I am of opinion that opium-eating is not a common practice among Mahomedans, many of whom are too poor to take habitual advantage of the valuable properties of the costly drug, but as taken by them it is by no means injurious to their health. It is generally consumed by them in moderation, and has been found by practical experience to be highly beneficial. I have not known of a single case which has produced any serious results. Opium had been consumed by them for centuries before English spirits and other stimulating liquors were introduced into the country. It was the chief stimulant as well as soother. Distilled or fermented liquor is forbidden by the Mahomedan religion.

8406. What is your view with reference to the use of opium as a medicine?—Opium is used by a number of the Mahomedan community of Bengal as only a remedial and preventive agent. It is excellent both as a cure and prophylactic.

8407. You have given us your opinion with reference to the effect of the use of opium among the Mahomedan

Mr. Abul Fazl Mahomed Abdur Rahman.

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community: supposing prohibitive measures were called for by public opinion, what, in your view, would be the disposition of the Mahomedan community to bear additional taxation in lieu of the opium revenue?—I should say that the Mahomedan community are not in the least prepared or willing to bear in whole or in part the cost of prohibitive measures. First, because such prohibitive measures will deprive them of a whole-some article which has been used by them for generations with the best results and without the slightest harm, moral or physical. Secondly, it will drive them to the arms of the publican and to the use of a more expensive stimulant, namely, alcohol, which is forbidden by their religion and society and attended with disastrous consequences. At the same time they will be compelled to seek and, perhaps, pay highly for the contraband, though invaluable and indispensable, drug. Thirdly, they will be subjected to additional taxation, which they can ill bear.

8408. From what you have told us I presume it is your opinion that the growth of the poppy should not be prohibited?—Yes. It should not.

8409. Have you any thing to suggest to us in the way of reforming the existing arrangement?—I think the existing arrangements are satisfactory enough, and that any change would be more expensive and produce considerable harassment and discontent among Her Majesty's loyal subjects.

8410. Have you anything to say as to the practicability of a policy of prohibition?—I do not think it is practicable. I consider such prohibition only possible on paper, but do not think that the use of opium can be stopped, though the consumption under an inquisitorial system be diminished. There will be a good deal of trouble, I am afraid, if such a course is persisted in.

8411. (*Mr. Wilson.*) Will you be so good as to tell me a little more about your Society? I see it is called the Literary Society?—Yes.

8412. You did not mention amongst its objects any literary work; what is the literary work that it does?—The Mahomedan Literary Society was established, as I have said, in 1863, nearly thirty years ago, at a time when English education among Mahomedans was practically unknown. Thirty years ago you would hardly find half-a-dozen Mahomedan gentlemen educated in English, and at that time it was considered a matter of great necessity to introduce English education. The Mahomedan people did not take kindly to sending their children to have English education. The Society was then started, and was named the "Mahomedan Literary Society," because under its auspices lectures on Western science, literature and other matters of interest, were delivered to the members of the Mahomedan community. It was by slow and gradual means that the Mahomedans were familiarised with all the advantages of Western culture, literature, and science. For a period of twenty-five years this Association worked very hard, and persuaded a large number of Mahomedans to send their children to the English colleges and schools. After twenty-five years' literary work the Society has suspended this work, and has continued its utility in social, intellectual, and political advancement of the Mahomedan community and in other matters. You find to-day hundreds and hundreds of Mahomedans being educated in English schools and colleges, and it is greatly owing to the exertions of the Society for a considerable period, under the auspices of the Government and the people of the country, that the Mahomedan community now finds itself gradually taking its place in Bengal.

8413. I am sorry to have troubled you to give so long an answer. Would you tell me briefly if your Society has rooms, a regular meeting place, and a library?—Yes.

8414. Where?—At 16, Taltollah.

8415. Do you meet regularly?—Yes.

8416. How often?—Once a month.

8417. Were you and the other gentlemen who appear to-day deputed by the Society to attend here?—Yes.

8418. Formally deputed?—Formally deputed.

8419. By a resolution?—Yes. Some time in the month of September the Society received a letter from the Hon'ble D. R. Lyall, asking us to consider the matter.

8420. I only wanted to know whether you and these gentlemen were formally appointed by the Society to represent it?—Yes; I received a letter from Mr. Lyall,

and we then held a meeting of the Committee. At this meeting I was instructed to write officially to Mr. Lyall, nominating these gentlemen to represent the Mahomedan Literary Society of Calcutta.

*Mr. Abul
Fazl
Mahomed
Abdur
Rahman.*

8421. I only want to have some information as to the representative character of the Society. Is it a large one?—
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8422. Having many members?—Yes.

8423. How many?—About 500.

8424. Is there a subscription?—Yes.

8425. What is the minimum subscription?—Rs. 5 a year, some pay Rs. 50, some Rs. 10, some Rs. 20 a year.

8426. You say in your statement that from your general knowledge you are in a position to form an opinion?—Yes.

8427. Do I understand that you are giving us matters that you know of your own knowledge, or that it is information of a general character which you have heard from other people?—Many matters I know personally; others I have heard from different people with whom I have come in contact belonging to the various classes of the Mahomedan community.

8428. What part of the country is your own home?—I belong to the district of Faridpur.

8429. Do you know the habits of the people there?—Yes.

8430. Do they commonly consume a good deal of opium?—I will not say a good deal so far as Faridpur is concerned; but they do consume opium. I am not in a position to give you the figures.

8431. Should you say that it was an average amount of consumption?—I am not in a position to answer that because I have not looked into the statistics.

8432. Can you say whether cultivators and persons who work at night consume opium?—Yes, to a certain extent.

8433. Commonly?—Generally.

8434. Do you mean the people at large?—I could give you my experience of other districts, such as Rangpur, Dinajpur, Dacca, and Malda.

8435. I want to keep to your own district; have you any idea as to the percentage of persons consuming opium in that district?—I am not in a position to say.

8436. When you say that opium is commonly consumed, do you mean 2 per cent. or 20 per cent.?—I could not answer that question, as I have not looked into the statistics.

8437. I understood you to say that it was very generally taken?—I did not say very generally, but, as far as my knowledge of the district is concerned, the labouring classes who are exposed to the night air and so on commonly take opium. It is difficult to fix a particular number.

8438. (*Chairman.*) I think you mean to say that there is a certain consumption of opium in the district?—That is all.

8439. (*Mr. Wilson.*) I hoped that you might be able from your own district to give me some more precise particulars. You have said that opium-eating is not a common practice among Mahomedans?—I did say so.

8440. How would you compare Mahomedans with any of the other races or religions of India; do you think the habit is more common among them than among any other classes?—Not to my knowledge. But I am told that it is more common among the Rajputs and Sikhs.

8441. Do your own relatives and friends take opium?—I would not say my relatives. They take it when it is medically prescribed. Among my friends there are some who do take it.

8442. If you had a son or nephew growing up to be a young man would you like him to begin taking opium habitually?—I should not have the least objection if it was medically prescribed or if the opium did him any good.

8443. I am not asking about the medical prescription, but about the use of opium as an article of daily consumption; would you like him to begin the daily habit?—As far as my experience goes, opium is usually taken by people after a certain age—the age of 40.

Mr. Abul
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8444. Will you kindly answer my question ? If you had a son, say, twenty years of age, would you like him to begin taking opium regularly except under medical advice ?—I do not think I should object if it did him good.

8445. You have said that the growing use of alcohol is highly injurious ; would you be in favour of any further restriction in reference to alcohol in this country ?—Certainly.

8446. Restriction or prohibition ?—I would say prohibition.

8447. Entire prohibition ?—Yes.

8448. (Mr. Haridas Vekaridas.) You know Persian and Arabic ?—Yes.

8449. Have you come across any books on medicine, either Persian or Arabic, in which opium is prescribed as a medicine ?—I have not studied any book in Arabic or Persian with a view to studying medicine, but I have looked up certain books on this question for my own enlightenment, and I have found in one of the oldest books on medicine that the properties of opium are well described. I have copied the passage and I hand in a translation. The book is called "Makhzanul-Adviya," by Ibn-i-Sayyed Assavad Muhammad Hadi Al-Agili Al Alavi Muhammad Husain Shirazi, compiled in the Hejira year 1183, and published at the Nami Press of Munshi Golab Singh at Lucknow in June 1892, pages 99 and 100 :—

"It is narcotic ; astringent, calculated to produce obstructions ; soporific, stomachic, anodyne ; prevents the humours of the constitution becoming stinky and the disorders resulting therefrom ; keeps in a state of preservation medicinal drugs and preparations thereof ; is efficacious for diseases of the head and tendons and for colds, as also for diseases of the eye and the ear, and in cases of cough, hard breathing, and asthma which may be caused by heat, and also in cases of chronic lingering and high fever ; is unsurpassed by any other medicine for relieving pains and preventing the humours of the constitution from becoming stinky, and for dissolving animal spirit and curing diarrhoea and cases of laceration of the intestines and sores in the bowels ; and is also useful and efficacious if taken in small quantities while going on journeys, and at the time of sorrow, grief, dejection, and distraction of mind, weakness of heart, excessive hunger, want of food in times of famine, or severe cold weather, or during fasting days, and at the time of extracting teeth, and in cases of burning sensation felt while discharging urine, and in colic pains.

"Diseases of the head.—Rubbing it in small quantity, either with or without other suitable ingredients, is efficacious for headache resulting from heat ; and to administer it, to the quantity of one *qirat*, or less than that, to one suffering from sleeplessness and '*sawat*' ; and in small quantities, mixed with some saffron, in cases of cold and defluxion of humours, its efficacy is indeed very great.

"Diseases of the eye.—Rubbing it with saffron and turmeric, and with embrocations and liniments of opium, over both the eyes of one suffering from pain and disorder in the eyes is extremely efficacious.

"Diseases of the ear.—To drop a small quantity of opium, dissolved with almond or saffron oil, is efficacious for relieving pain in the ear ; and, in like manner, it is useful in cases of ear-ache and sores in the ear ; to drop it into the ear, mixed with two *hubbas* of *jundbedustur* [castor], dissolved in woman's milk, or with almond oil or mustard oil and saffron dust, and to apply dry opium, mixed with *jundbedustur*, is also useful in such cases."

I have also an opinion which has been sent to me by Hakeem Ghulam Raza Khan of Delhi, a well-known Mahomedan hakeem or physician who is employed by the Maharance of Burdwan. He is a gentleman of considerable practice according to the hakeem system of treatment. He says :—"Opium is narcotic, soporific ; calculated to relieve pains, astringent, prevents disorder of the humours of the constitution, assists in dissolving animal spirit, and is efficacious in cases of laceration and sores in the intestines, diarrhoea, cough, hard breathing, and pain in the eyes. And to apply it externally is efficacious in cases of headache and for curing sores, and, when mixed up with woman's milk and saffron, it is useful for gout and eye-diseases ; and, when mixed with saffron-dust in equal quantities, it is very efficacious for dysentery. It has also the effect of keeping in a state of preservation compound medicines and electuaries. It cures cold and headache caused through heat, and, when mixed up with almond oil and saffron, it is efficacious for ear-ache. It has also the effect of suppressing hunger and diminishing virile powers if taken continuously."

8450. (Mr. Fanshawe.) In saying that opium-eating is not a common practice, I understand you to refer to classes other than those which you mentioned as being exposed to night air, occupied in manual labour, and so on ; is that the case ?—Yes.

8451. Is it in your experience that opium is used among the well-to-do classes of the Mahomedan community to some extent as a luxury or a stimulant ?—Not as a luxury, but as a stimulant it is used among the wealthy classes.

8452. And generally for that purpose, so far as your experience goes, it is used in moderation ?—Very much so.

8453. A number of witnesses have told us that the use of opium is very much resorted to by persons in middle life ; is that your experience in regard to the Mahomedan community ?—That is so.

8454. Would that also be among well-to-do people ?—Yes.

8455. Are ladies or gentlemen in your own rank in the habit of taking opium in that way ?—Yes, a number of them do.

8456. You have said that opium is used without harm, moral or physical ; am I right in understanding you to speak in general terms of its use as a whole, or do you not admit that it may be used in excess ?—Yes, and if it is used in excess it is certainly injurious.

8457. There are cases in which it may be injurious ?—Yes.

8458. You do not mean to exclude such cases ?—No.

8459. Without going into any questions as to the interpretation of texts in the Koran, can you tell me whether the taking of opium as a stimulant is generally regarded as permissible among the Mahomedans of this country ?—It is.

8460. Can you tell us whether it is a practice that has come down for some generations ?—Yes.

8461. That is your belief and knowledge ?—Yes, that is my belief and knowledge, that opium is not forbidden by the Koran or the Mahomedan law. Alcohol is strictly forbidden, and the person who takes alcohol commits sin.

8462. Speaking generally, may we take it that as a rule for practical guidance in life Mahomedans consider that they may take opium although they may not take alcohol ?—That is so. As a matter of fact, opium is not forbidden by the Koran or by the Mahomedan law.

8463. (Mr. Wilson.) I think what you have said to us relates chiefly to opium-eating ; have you anything to say with reference to opium-smoking ?—I have not much experience in that matter.

8464. Is opium-smoking prevalent among the Mahomedan community ?—Opium-eating is a thing which is countenanced and is practised in the way as I have described ; but opium-smoking is not considered a proper thing.

8465. Do you mean chandu or madak ?—Both. It is not considered proper, because the effects are very injurious. I cannot tell you anything from my own personal knowledge of Mahomedans who smoke chandu or madak.

8466. We may take it that smoking in either of these ways is considered by your community as disgraceful and improper ?—I would not say that opium-smoking is considered proper ; opium-smoking is a generic expression, and may include a number of things.

8467. But chandu-smoking is not considered proper ?—No.

8468. What about madak ?—Chandu-smoking and madak-smoking are not considered proper.

8469. (Mr. Fanshawe.) When you say that opium smoking is not considered proper, will you kindly explain your meaning ? Is it considered disreputable on account of its associations ?—That is so.

8470. Or is it because opium-smoking is considered injurious in itself ?—On both grounds.

The witness withdrew.

PRINCE JAHAN KADAR MIRZA MAHOMED WAHID ALI BAHADUR, the HONOURABLE MAULAVI ABDUL JABBAR KHAN BAHADUR, SHAMSUL ULAMA MAULAVI AHMAD, and MAULAVI SYUD MUHAMMAD KHAN BAHADUR, called in and examined (partly through an interpreter).

Prince Jahan Kadar Mirza Mahomed Wahid Ali Bahadur, the Honourable Maulavi Abdul Jabbar Khan Bahadur, Shamsul Ulama Maulavi Ahmad, and Maulavi Syud Muhammad Khan Bahadur.

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8471. (*Chairman.*) I understand that Prince Jahan Kadar Mirza Mahomed Wahid Ali is a member of the Oudh family, a Fellow of the Calcutta University, Honorary Presidency Magistrate of Calcutta, Honorary Magistrate of Alipur, Municipal Commissioner of Calcutta, Justice of the Peace, President of the Mahomedan Literary Society of Calcutta, besides holding other offices?—*The Interpreter*: Yes.

8472. The second witness, the Honourable Maulavi Abdul Jabbar, Khan Bahadur, is a Member of the Bengal Legislative Council and Vice-President of the Mahomedan Literary Society?—Yes.

8473. The third witness, Shamsul Ulama Maulavi Ahmad is Head Maulavi, Calcutta Madrassa, and Honorary Assistant Secretary to the Mahomedan Literary Society?—Yes.

8474. And the fourth witness, Maulavi Syud Muhammad Khan Bahadur, is a Member of the Mahomedan Literary Society, and Deputy Collector and Deputy Magistrate, stationed at Bankipur?—Yes.

8475. I wish to ask these gentlemen whether they are acquainted with the evidence which has already been given to us by Mr. Abul Fazl Mahomed Abdur Rahman, the Secretary of the Mahomedan Literary Society?—Yes.

8476. He has stated that opium is used to a certain extent by Mahomedans, in his opinion, with beneficial results, that it is consumed by the people of the country who are exposed to hard labour and have to work in the night, and that opium is considered to be of great value for medical purposes: do the witnesses agree in that?—They do.

8477. Are they unanimously of opinion that the effect of the consumption of opium by the people of this country is not productive of widespread moral or physical harm?—(*The Honourable Maulavi Abdul Jabbar.*) Not generally, only to a certain class of people; it does moral harm to a certain extent.

8478. What are the classes among whom you consider the opium habit to be injurious?—It has some effect on the morality of the lower order of people, who take to thieving after they have begun to take opium.

8479. Among what may be called the well-to-do classes do you consider that the use of opium is on the whole not injurious; is that what you come to tell us?—Yes.

8480. Do the agricultural population to any extent make use of opium?—I do not think they do much in Bengal and Behar; but I am not acquainted with the agricultural people of other provinces.

8481. In Bengal and Behar the agricultural population do not make any considerable use of opium?—So I think.

8482. What do you say of the town populations you are acquainted with? Can you speak generally of the population of Calcutta?—I think that opium is not so much used in Calcutta now-a-days as alcohol; still there is a large consumption of opium in the town.

8483. Do you consider that on the whole it does no harm, or that to the majority of the people it is not harmful, but that it is harmful to others who take it in excess?—It is not harmful to those who do not take it in excess.

8484. Do you say that the majority of those who use it take it moderately?—Moderately.

8485. Is that the opinion of the other gentlemen?—Yes.

8486. You have admitted that there are certain classes with whom the consumption of opium does harm; are they those who consume opium in the solid form or are they smokers of opium?—Generally smokers.

8487. Recognizing that there is among a certain class (perhaps a small class) among whom the smoking of opium does harm, what would you say to the policy of general prohibition of the growth and consumption of opium?—I think it would drive the people to the use of alcohol.

8488. So that with this class of people you do not think that the policy of prohibition would be effective for moral purposes?—No, I do not; it would be more injurious.

8489. It would drive them to something worse, namely, alcohol?—Yes.

8490. What do you say as to the opinion that would be entertained by the people generally of a policy of prohibition?—The opinion would be adverse.

8491. Supposing additional taxation to be involved?—The people would bitterly complain of it.

8492. I presume you are in a general way acquainted with the present arrangements for restricting the opium traffic in Bengal?—Yes.

8493. Are you satisfied with those arrangements?—There is no defect in them as far as I can see.

8494. Are there any reforms you would recommend?—I do not think I would recommend any reform now.

8495. Do you consider that the licensing of chandu shops should be further restricted?—I do not think so.

8496. Do you know anything of Behar?—Yes, I was 17 years there.

8497. I presume that is a district in which the poppy is extensively cultivated; is it not?—Yes.

8498. If the cultivation of the poppy was prohibited, how would it effect the owners and cultivators of the land?—The owners of the land would not get the rent which is now paid for land on which the poppy is cultivated, and the ryots would not be able to produce a crop equally paying.

8499. Do the other witnesses agree in the opinion which has been expressed by the Honourable Maulavi Abdul Jabbar?—*Syud Muhammad Khan Bahadur.* Yes.

8500. Have you anything to say as to the effect that would be produced in Behar if the cultivation of the poppy were prohibited?—I think it should not be prohibited on any account, and in my opinion wholesale prohibition is impossible. Nepal grows opium in large quantities, and large quantities of opium are smuggled from there for the use of the people of British India. Prohibition will increase its cultivation in Nepal and other adjacent places and Native States which are out of British India. Big zemindars, talukdars, and cultivators will grow opium secretly and supply the opium-eaters with opium which will not be as good quality as that supplied by our opium factory. Poppy can be grown easily in Behar, and it will be impossible to detect it effectually. It will entail a task on Government for which I think they are not prepared.

8501. I will now ask the Honourable Maulavi Abdul Jabbar is the poppy of value to those who cultivate it in its green state before it has been manufactured into opium?—The green leaves of the poppy are used as vegetables by the poor, and even as a luxury by the higher classes, during the time when it is grown.

8502. On the whole I think you mean to tell us that the opium industry is profitable to all who are concerned in it?—Yes.

8503. Therefore we may draw the natural inference that they would object to a policy of prohibition?—Yes certainly.

8504. (*Mr. Wilson.*) I should like to ask a question of Prince Jahan Kadar Mirza. The last witness said that opium is not largely used; that opium-eating is not a common practice among Mahomedans. I believe your opinion is that it is largely used by Mahomedans. I wish to know if you adhere to that opinion?—(*Through the interpreter.*) So far as my experience goes opium is generally used in Oudh, Murshidabad, and Calcutta.

8505. Largely used?—Largely used.

8506. I will now ask a question of the Honourable Maulavi Abdul Jabbar. Do you speak of India generally when you say that the consumption is not very large?—That was a mistake on my part—I meant Bengal and Behar, not India.

8507. Do you think that the other parts of India may differ?—I can only speak from hearsay; I do not know the other parts of India.

8508. I should like to ask the other gentlemen whether they would like their sons to commence the use of opium-eating regularly except under medical advice?—

(*The Honourable Maulavi Abdul Jabbar.*) I would not like it.

(*Prince Jahan Kadar Mirza.*) (*Through the interpreter.*) In a cold country and damp climate I would advise my son to take opium to an extent that is not injurious—in moderate quantities.

8509. What do the other gentlemen say?—

(*The Interpreter.*) Shamsul Ulama Maulavi Ahmad says that his own boy takes opium, and he has no objection.

(*Maulavi Syud Muhammad.*) If it did him good I would not object under regular medical advice. For medical purposes, as far as our family medicines are concerned, we use opium without consulting the doctor. If I think from my own experience it would do him good, I would advise him to take it; otherwise not.

Prince Jahan Kadar Mirza Mahomed Wahid Ali Bahadur, the Honourable Maulavi Abdul Jabbar Khan Bahadur, Shamsul Ulama Maulavi Ahmad and Maulavi Syud Muhammad Khan Bahadur.

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8510. Without discussing the question of disease or medical advice, would you advise your son to take opium as an ordinary use for luxury ; pleasure, or enjoyment ?—I would not advise him for luxury ; but if I thought it necessary, and that it would do him good, I would advise him.

8511. (*Chairman.*) I understood the Honourable Maulavi Abdul Jabbar to say that he would not give that advice ?—

(*The Honourable Maulavi Abdul Jabbar.*) I would not like my children to take opium as a habit.

8512. (*Mr. Wilson.*) Have you any personal knowledge of the cultivation of opium in Behar ?—Yes I have.

8513. Would the tenancy laws give the cultivator any claim to a reduction of rent if opium were prohibited ?—No ; I do not think so.

8514. In some cases the Opium Agents have refused permission to a cultivator to grow opium ; I want to know whether you can mention any case in which any rent has ever been reduced because of such refusal to give permission ?—I do not know of any case myself.

8515. I should like to ask the same question of Mr. Syud Muhammad ?—

(*Maulavi Syud Muhammad.*) I agree with what has been stated on that point.

8516. I should like to know whether any of these gentlemen are aware that about ten years ago the Opium Agents reported great difficulty in getting the cultivators to grow opium ?—

(*The Interpreter.*) They do not know of such a thing.

8517. They said “ a difficulty is experienced in extending the cultivation of the poppy in consequence of the competition of other crops, such as sugarcane and potatoes. It is said that the development of communications throughout Behar has rendered it possible to bring more bulky crops to market at a price which renders them formidable rivals to the poppy.” Do they know about that ?—

(*The Hon'ble Maulavi Abdul Jabbar.*) No. As far as my opinion goes, I do not think that sugarcane or potato pays more than opium.

8518. I should like to ask which of these gentlemen are in the service of Government or receiving salaries or pensions from Government ?

(*Maulavi Syud Muhammad.*) I am.

(*The Honourable Maulavi Abdul Jabbar.*) I am.

8519. I should like to ask whether it is at all common for women in the Mahomedan community to take opium ?—

(*Prince Jahan Kadar Mirza.*) (*Through the interpreter*) Yes ; about 75 per cent.

(*Maulavi Syud Muhammad.*) I do not agree with that percentage.

(*The Hon'ble Maulavi Abdul Jabbar.*) Nor do I agree. He speaks of women belonging to Oudh. Women consume opium, but not to the extent of more than 5 per cent.

(*Maulavi Syud Muhammad.*) I think still less.

8520. I should like to ask the Magistrate from Bankipur whether he recently had an opportunity of talking over this matter with a number of his friends and neighbours, and whether the evidence he has given to-day would be concurred in by the majority of those present on that occasion.—

(*Maulavi Syud Muhammad.*) I do not know what those gentlemen said. They did not give their opinions in my presence—not all of them. It was an interview at which I was asked by Mr. Sen to meet you and Mr. Alexander. I went there and I found you and some gentlemen from Bankipur there. Some of them were talking to you and Mr. Alexander, and I had no opportunity of hearing them. I greed on some of the points that were mentioned ; on others I did not agree. I do not remember all that took place.

8521. (*Mr. Fanshawe.*) I believe that you (the Honourable Maulavi Abdul Jabbar) have been 17 years in Behar ?—Yes.

8522. Were you employed in the Government service at that time ?—Yes.

8523. It has been stated on several occasions that the cultivation of the poppy in Behar is more or less carried on under compulsion by the Opium Department. Can you tell us, as the result of your 17 years' experience, whether any real compulsion has been exercised by the Opium Department ?—In some cases compulsion is exercised by the native underlings of the department.

8524. To what extent ?—To a very small extent.

8525. I rather meant to what kind of compulsion do you refer ? Who are the native underlings ?—There are the zilladars.

8526. Do you mean the men on six or seven rupees per month who go round to the villages ?—Yes. There is also the man who receives an advance for the whole village ; he is not a Government servant.

8527. He is not an Opium Department underling ?—No, but he is responsible for the quantity of land which is to be grown in any particular village.

8528. Is he the person who, as you think, exercises compulsion ?—Yes.

8529. What do you mean by compulsion ?—The zilladar sees that the cultivation is carried on ; there is that sort of compulsion, nothing else.

8530. That hardly amounts to compulsion, does it ?—Perhaps the man is lazy about his work ; he does not attend to the field ; then the zilladar brings him from his house and puts him there—that is the sort of compulsion.

8531. That is to say he exercises a certain control over the cultivation while it is going on ; but does he force a cultivator to undertake the cultivation ?—No, that is not so.

8532. Is it the case that a certain number of Mahomedans among the better classes do take opium as a luxury or a stimulant as we might take tobacco or alcohol ?—That is the case.

8533. As a rule, do those members of the better classes who take opium in this way take it in moderation ?—They take it in moderation.

8534. Do the others agree in that ?—

(*Maulavi Syud Muhammad.*) Generally it is taken in moderation.

8535. I mean as a luxury or a stimulant ?—

(*The Honourable Maulavi Abdul Jabbar.*) There is a fixed time for taking it ; they will not take it at any time.

8536. What is the fixed time ?—

(*Maulavi Syud Muhammad.*) Morning and evening generally.

(*The Honourable Maulavi Abdul Jabbar.*) The evening is the general time.

8537. It has been stated that a number of people take to the habit of eating opium later in life to sustain their failing powers : is that your experience ?—

(*Maulavi Syud Muhammad.*) It is within my experience. Some members of my family take opium. After 40 it did them a great deal of good, which I have observed.

8538. Do all the other members agree ?—

(*The Interpreter.*) They all agree that people take it after forty.

8539. It is known among them as a general practice that it is taken by people of middle age ?—Yes.

(*Maulavi Syud Muhammad.*) These gentlemen agree with me.

8540. Among Mahomedans of the lower classes, have you any reason to believe that the smoking or eating of opium is fairly common ?—

(*The Honourable Abdul Jabbar.*) It is not common.

8541. Do you distinguish as regards people living in large towns and those living in the country ?—There is a distinction between people living in towns and those living in the interior. Of course people in towns do not generally take opium. The majority of the lower classes in the towns do not take opium.

8542. Is it taken among them to some extent as far as you know ?—To a limited extent.

8543. Do people of that class take it in moderation or not, speaking generally ?—I think they sometimes take it in excess.

8544. I mean generally ?—No, not generally.

8545. As a rule the lower orders of Mahomedans take it in moderation ?—Yes.

8546. (*Chairman.*) In some cases it is taken to excess?—Yes, among the lower orders.

8547. (*Mr. Wilson.*) In reference to cultivation, are there any cases in which the cultivators do not wish to have anything to do with the poppy—do not wish to have an advance or to grow the poppy at all?—

(*The Honourable Abdul Jabbar*) There may be exceptional cases of that kind, but I do not know of any.

8548. Are you aware of any case in which the zilladar, or any other person connected with the Opium Department, has tried to persuade or force them to take an advance and enter into any agreement?—No, I am not.

The witnesses withdrew.

8549. You think there is no such case?—I do not know of any.

8550. You never heard of such a case?—I never heard of such a case.

8551. We have been told by several witnesses that opium is taken by certain persons for sexual purposes—for increasing or prolonging their sexual satisfaction. I want to know if these gentlemen think that that is correct or not correct.

(*The Interpreter.*) They cannot give any opinion on that point.

Prince Jahan
Kadar Mirza
Mahomed
Wahid Ali
Bahadur,
the Honourable
Abdul Jabbar
Khan
Bahadur,
Shamsul
Ulama
Maulavi
Ahmad,
and Maulavi
Syud
Muhammad
Khan
Bahadur.

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PRINCE WALA KADAR SYED HUSSEIN ALI MIRZA BAHADUR called in and examined.

8552. (*Chairman.*) I believe you are the second son of His Highness the late Nawab Nazim of Bengal, Behar and Orissa, and brother of His Highness the Nawab Bahadur of Moorshedabad Amir-ul-Omra, G.C.I.E., and a Vice-President of the Mahomedan Literary Society of Calcutta?—Yes.

8553. Are you well acquainted with the Mahomedans of Murshidabad?—Many of them.

8554. Among them is opium considerably used?—To a certain extent.

8555. What do you consider the effect to be?—It is not injurious; I think it is beneficial.

8556. Do you know the Eastern districts of Bengal and Assam?—The districts of Bengal well, and a little of Assam.

8557. Have you been in Assam?—Never.

8558. Confining ourselves to the Eastern districts of Bengal, is the Mahomedan population in the habit of using opium?—Yes.

8559. For what purpose?—To protect themselves against damp, cold, malaria, diarrhoea, and for their general health.

8560. Do you consider that among them consumption of opium has any injurious moral effect?—No, I do not think so.

8561. We have had evidence from Mr. Phillips with reference to the Mahomedans of Murshidabad?—I do not think it is right.

8562. Have you anything to say about that?—Yes. He said that 90 per cent. of the Mahomedans of Murshidabad eat opium: I do not think that is correct.

8563. Do you know Murshidabad personally?—Yes, I have always lived there.

8564. Do you consider that the use of opium has been a cause of decay among the Mahomedans of Murshidabad?—I do not think so.

8565. Supposing opium were prohibited, what do you think would be the effect among those Mahomedans who feel the need of some kind of stimulant?—They would take to some other kind of stimulant that would be against their wishes and religion—I mean alcohol or some other kind of stimulant.

8566. Do you consider that there would be dissatisfaction among the Mahomedan population if opium were prohibited?—A great deal.

8567. Can you suggest any change in the existing arrangements for the manufacture and sale of opium and the growth of the poppy which in your judgment would be an improvement?—I could think of no change short of prohibition which could be made in the existing arrangements for regulating and restricting the opium traffic in Bengal and raising a revenue therefrom. I believe the existing arrangements to be satisfactory.

8568. (*Mr. Wilson.*) You think that Mr. Phillips was wrong in the reason he gave?—I think so; in facts too.

8569. Will you give us your own reason for the Mahomedan decay?—Mr. Phillips said that 90 per cent. of the people took opium; that they lose their money to the Hindus and so on. I do not think any such thing is correct.

8570. How long have you lived in Calcutta?—Eight days only this time.

8571. Which of the districts of Eastern Bengal are you particularly acquainted with?—The Murshidabad district and the Malda district.

8572. You are personally acquainted with them?—Yes.

The witness withdrew.

Prince Wala
Kadar Syed
Hussein
Ali Mirza
Bahadur.

SUJA-UL-MULK ASAF-UD-DOWLAH NAWAB SYED ZAINUL ABDIN KHAN BAHADUR FERAZ JUNG called in and examined (through an interpreter).

8573. (*Chairman.*) I believe you are brother-in-law of His Highness the Nawab Bahadur of Murshidabad Amir-ul-Omra, G.C.I.E., and Honorary Magistrate and Vice-President of the Mahomedan Literary Society of Calcutta?—I am.

8574. You are well acquainted with the people of Murshidabad?—Yes.

8575. Is it the case that a number of them smoke opium or consume opium in any form?—A great many of them do take opium, but not all.

8576. Are you of opinion that it is taken without moral injury?—Yes. It does not injure them physically either.

8577. Does it injure them morally?—No.

8578. Is opium used among the people of Murshidabad as an aphrodisiac?—No, it is used to protect health.

8579. If there is such a thing as decay in Murshidabad, to what cause would you attribute it?—Not to opium, but to other causes.

8580. What is your opinion with reference to the adoption of a policy of prohibition in regard to opium?—I am opposed to that.

8581. (*Mr. Wilson.*) Have you read what the Honourable D.R. Lyall said about the Mahomedans of Murshidabad? I read a portion of his evidence.

8582. Are you aware that Mr. Lyall said at the same time that it was not only at Murshidabad but all over Bengal that the Mahomedans were falling behind the Hindus?—Yes. That is not owing to opium.

8583. You know that Mr. Lyall said so?—Yes.

8584. Do you agree with him that it extends all over Bengal?—Yes.

8585. To what cause do you attribute it?—There are other causes for the Mahomedans having fallen behind. It is not on account of opium.

8586. Can you tell us one or two of those causes?—The Mahomedans disliked English education at first, whereas the Hindus took it up, and therefore the Mahomedans have fallen back.

8587. Is that the chief reason?—It is one of the principal reasons.

The witness withdrew.

Suja-ul-Mulk
Asaf-ud-
dowlah
Nawab Syed
Zainul
Abdin Khan
Bahadur
Feroz Jung.

Mr. Dwar-
kanath
Ganguli.

20 Dec. 1893.

MR. DWARKANATH GANGULI called in and examined.

8588. (Mr. Wilson.) I believe you are a native of Bikrampur in the district of Dacca?—Yes.

8589. But you have been residing in Calcutta for the last 25 years?—Yes.

8590. Going back sometimes to your own district?—Yes.

8591. What is your profession or occupation?—I am a journalist and the Assistant Secretary to the Indian Association of Calcutta, which has numerous branches and affiliated associations in different parts of the country.

8592. Since 1877 you have visited various parts of the country?—Yes.

8593. Particularly Bengal, Behar, and Assam?—Yes.

8594. What is your opinion as to the consumption of opium among different classes, races, or castes?—The opium consumption is not confined to any particular class, race or caste, but it is more or less prevalent amongst various classes of people, and more amongst the Mahomedans than amongst the Hindus. So far as Assam is concerned, the opium in one form or another is, I believe, consumed by about 25 per cent. of the whole population. The habit is more prevalent amongst men than amongst women, and it is generally believed that no less than 40 per cent. of the male population are addicted to this pernicious habit.

8595. Is there any reluctance among consumers to admit the habit?—Yes, there is.

8596. Do you find in the villages and among the rural population that the use of opium in moderate quantities is considered beneficially necessary for a large number of the poorer people?—No.

8597. You have been in some of the worst parts of the swampy and marshy districts?—Yes, I have been.

8598. Including the districts of Rangpur, Dinajpur, Nuddea, Jessore, 24 Pergunnahs, Howrah, Hughli, and Burdwan?—Yes.

8599. And you have never seen or heard that the cultivators, palkee bearers, and fishermen are in the habit of using opium as a class?—No.

8600. What is the age at which you think the habit is generally acquired?—After middle age. Sometimes young people, even children, acquire the habit from others.

8601. Is there a general belief that the consumption of opium increases the virile power, and does that induce many to take it?—Yes.

8602. Do the users of opium think they cannot give it up?—Yes.

8603. Do you think they could give it up if they tried?—Yes. I have known one or two such cases where opium consumers have given up the habit.

8604. Do you make any great distinction between what may be called the moderate use and the excessive use of opium?—It is difficult to draw any line of demarcation, because those who use opium generally increase their dose.

8605. So far as regards persons of small income, how much do you think they spend of their income on opium?—From 10 to 25 per cent. I think they spend.

8606. Are the effects of opium-eating less injurious to persons who are well fed and well nourished?—Yes, less injurious.

8607. What do you say in reference to the effect on morals?—It demoralizes them.

8608. In what way?—I have on enquiry learnt that the petty thefts in Calcutta are generally committed by this class of people—opium consumers—and that when the police want them they generally frequent the opium dens at Calcutta, where they get scent of criminals.

8609. Can you give us any idea as to the proportion of cases in which injurious results follow?—So far as I know, in most of the people who use opium the injurious effects are visible. In nearly 75 per cent. of the cases I think injurious effects follow.

8610. In the malarial districts of Bengal and Assam, are the people of opinion that opium is a protective against fever?—No.

8611. Do you think that it is?—I do not think that it is.

8612. Do the poor people think it necessary to enable them to get through their work?—No.

8613. Is opium-eating considered disgraceful?—Yes, the word '*affim-khor*' is a word of reproach and '*gooli-khor*' a word of still greater reproach.

8614. Which is the most disgraceful—smoking or eating opium?—Smoking.

8615. In reference to the question of licenses, do you think that the present system tends to restrict or increase consumption?—I believe the existing system of granting licenses for the sale of opium tends to spread the habit of opium consumption. As a large revenue is derived from the sale of opium, it is not to the interest of Government to impose upon it any real restrictive measures.

8616. You are aware that the smoking of opium upon the premises of licensed shops is now prohibited by the law?—Yes.

8617. Do you think it is really prohibited?—No, it has not been really prohibited. The shops for the consumption of opium on the premises have nominally been closed, but they have practically existed in all their heinous forms. The existence of these shops is known to the police and to the excise officials, but no serious attempt has ever been made to suppress them. The shops have simply been removed from their old localities to new ones.

8618. They have been removed from the premises where opium is sold to another place near at hand which belongs to the same proprietor?—Yes. I have seen one shop where opium is consumed on the premises in College Street close to Bow Bazar Street.

8619. If the licensed dealer in opium or chandu or madak takes another house near to his shop, that is not illegal?—That is not illegal.

8620. Therefore, in the present state of the law, the police and the excise officers can do nothing with those places?—They cannot interfere.

8621. Have you any suggestion to make as to how that evil might be dealt with?—It should be closed altogether.

8622. Are you in favour of prohibiting the use of opium altogether, except for medical purposes?—Yes, I am.

8623. Do you think that the public at large share your opinion?—So far as I have been able to ascertain, they would support such a prohibition, provided no additional taxes were levied for the recouperment of the consequent loss of revenue.

8624. Have you anything to suggest as to the way on which the revenue might be made up if the opium revenue were lost?—The loss of revenue resulting from such a prohibition could best be met from the annual increase of general revenue and by the retrenchment of expenditure and by raising the taxes upon liquors, specially upon imported liquors. I would not suggest the imposition of a tobacco tax for the purpose: a tobacco tax would only be justifiable as a substitute for the salt tax.

8625. Have you any suggestion to make as to how the use of opium for medical purposes could be provided for and restricted to medical purposes in the villages where there are no medical men?—If village punchayets could be induced to undertake on payment of a small remuneration the sale of opium for medical use, I think the system would work well; otherwise it would be desirable to entrust druggists and medical men, including kabirajes and hakims, who are now to be found in almost every village or at least in the centre of every group of villages, with permits for its sale.

8626. Do you believe that any system of local option could be adapted to the circumstances of India so as to some extent to meet the popular opinion of different districts?—Yes.

8627. Do you know anything about the cultivation of the poppy crop?—I do not know much of it; but I believe that the poppy crop is not more profitable to the cultivator than the cultivation of the sugarcane. According to Mr. Grierson the cultivation of sugarcane would give to the ryot a profit of about twelve rupees per bigah over and above what he would get from the cultivation of the poppy. This opinion is also endorsed by Sir William Hunter. In the Agricultural Report of 1885-86 I find that opinion substantially confirmed.

8628. Can you tell me where Sir William Hunter has said that?—He has also said so in more than one place in his statistical reports of the Saran, Patna, Shahabad, and Gaya districts.

8629. (Chairman.) As your evidence has not been circulated to the members of the Commission until to-day, there has not been time to consider it for the purpose of cross-examining you upon points which are considered by the members to be of importance. We must therefore ask you to attend another day.

The witness withdrew.

Mr. KRISHNA KUMAR MITTRA called in and examined.

Mr. Krishna
Kumar
Mittra.

20 Dec. 1893.

8630. (*Chairman.*) I believe you are a B. A. of Calcutta University?—Yes.

8631. And the editor of a vernacular newspaper?—Yes.

8632. What is the name of it?—*The Sanjibani.*

8633. Has it a large circulation?—A very large circulation in Bengal, Assam, Orissa, and other parts of India.

8634. Over what period of time does your experience of the result of opium consumption extend?—I have experience of the results of opium amongst Hindus and Mussalmans for at least twenty years.

8635. Do you come before us as what may be called a representative of the feeling of the masses on this subject?—Yes, also of the middle class.

8636. What is your belief with regard to the prevalence of opium-smoking and eating among the Hindus and Mahomedans?—I believe that opium-eating and smoking are more prevalent among the Hindus and Mahomedans of the upper classes than amongst the lower. As a rule, the cultivators, fishermen, boatmen and palki-bearers, and those who have to work hard, do not take opium.

8637. Is opium consumed to any extent, or to a large extent, in the belief that it will cure disease?—A few eat opium under the belief that it will cure certain diseases; but a very large percentage of the opium-eaters and smokers take it at the age of 40 or 45 to gratify their sexual appetite.

8638. At what age?—At the age of 40 or 45. Sometimes I find even young men smoking opium.

8639. Is there a difficulty in overcoming the habit when once formed?—When once the habit is formed it is very difficult to relinquish it. Opium deprives a man of will-power.

8640. Do you believe that there is a tendency to increase the dose?—Yes, they increase the dose. Generally they take opium in the morning and in the evening. The opium-eaters must take the drug at ever recurring intervals, and increase the dose in the course of time when they find that the smaller doses do not produce the desired effect.

8641. What do you consider to be the effect of opium on the moral condition of those who use it and of their physical condition?—Opium consumers have a dulled moral perception, emaciated body, and sleepy intellect. They are sleepy during the day and sleepless at night. The habitual opium-eaters often become impatient.

8642. What is your opinion of opium as a medicine?—Opium is never believed to be a protective against fever. It is not a protective. It is not specially useful in malarious districts.

8643. Have you anything to say with regard to the system of granting licenses for the sale of opium?—The existing system of granting licenses for the sale of opium tends to spread the habit; and also, as the shops are within easy reach of everybody in Calcutta, it especially helps people to commit suicide.

8644. Under a recent regulation the consumption of opium on the premises where it is sold is prohibited?—Yes. In page 55 of the Bengal Administration Report for 1891-92 I find that "during the year orders were issued to

prohibit the consumption of opium or its preparations on the premises of licensed shops."

8645. Have you any reason to suppose that the order is evaded?—A few days ago I visited a certain licensed shop with a friend. The seller invited me to smoke on the premises. In a public street in Calcutta there is a licensed shop where opium is consumed every day on the premises of the licensed shop by fifty or sixty men and women. If the members of the Commission so desire, I can show them the shop this evening. The opium-seller generally hires a house adjoining his shop and there men and women gather together and smoke chandu and madak as they used to do before prohibition. A servant of the seller attends the consumers and supplies them with what they want. Prohibition has been only in name. In a certain locality of Calcutta within a mile there are five madak shops and more than five opium dens, and very close to these dens there are brotels, and in some cases dens and brothels are in the same premises. These dens are veritable hells. These places are patronised by rahmins, Kayasthas and Sudras, as well as by Mahomedans. As long as there are opium shops, no measures, however stringent, will produce any good result.

8646. Do you recommend that the sale of opium, except for medical purposes, should be prohibited?—The sale of opium, except for medical purposes, should be prohibited.

8647. What is your opinion as to the state of feeling among the people of India upon the policy of prohibition?—That which is immoral should be prohibited, no matter whether the public opinion favours it or not. But I know the people of India would bless the Government if the trade in opium were stopped. I visited certain chandu shops and madak shops, and the smokers themselves told me that they would be happy if the trade were stopped; they invoked their gods, and said it would be a happy thing for their families, their children, and all concerned if the Government were to stop the trade.

8648. Do you think it is practicable to limit the sale of opium so that it shall only be obtainable for strictly medical uses and with a medical certificate?—Yes, I think it is possible. I find that laudanum, morphia and other medicines, which are preparations of opium, are sold by druggists only; and opium in my opinion should be sold by them only.

8649. (*Mr. Wilson.*) Do you wish to say anything with reference to how the loss of revenue might be made up?—Government has very recently granted a crore of rupees as a compensation allowance to European and Eurasian officials. Government can, if really in earnest, retrench its vast expenditure. By retrenchment alone the loss of revenue can be very easily met.

8650. You do not suggest any way of raising additional money but only the saving of money?—Yes, because I do not think that any additional taxation is necessary, and I do not think that the permanent settlement is in danger.

8651. Do you wish to say anything as to the possibility of further restrictions on the sale without actually prohibiting the use of opium, except for medical purposes?—Any mode of restriction short of prohibition for other than medical purposes is impracticable.

The witness withdrew.

The Reverend K. S. MACDONALD, D.D., called in and examined.

The
Rev. K. S.
Macdonald,
D.D.

8652. (*Chairman.*) What is the nature of your work in this country, and how long have you resided here?—I am a Missionary of the Free Church of Scotland, labouring chiefly among the students and ex-students—English-speaking natives of Calcutta generally.

8653. How long have you lived in Calcutta?—I have been here 32 years.

8654. I believe you have mixed freely among the students of the Calcutta University?—Yes, very freely. I visit them in their houses and they visit me in my house.

8655. Have you been engaged in their education in any way?—For the first 20 years I was here, but for the last 12 years I have not taught in any educational institution.

8656. May I ask whether you are in receipt of any grant of money from the Government?—None.

8657. What are your habits as regards the use of alcoholic liquors, tobacco, and other intoxicants?—I have been an abstainer from all of them for the last 40 years, and strongly opposed to the use of them.

8658. Except as a medicine?—Except as a medicine.

8659. Have you been much concerned with temperance societies?—Yes, a great deal. I was Secretary of the Free Church Temperance Society before I came out here, and have been connected with the temperance societies in Calcutta ever since I came here, often as Secretary or I-resident.

8660. May we understand that you have done your best during your long residence in Bengal to promote temperance and purity?—I have tried to.

8661. In addition to your other work, are you editor of any journal or review?—I am editor of the *Indian Evangelical Review.*

8662. In that capacity I presume you have interested yourself in Bengal and its people?—Yes.

8663. And in all questions, whether arising in India or Burma, which bear upon religion, morals and education?—Yes.

The 8664. Have you paid any special attention of late years
Rev. K. S. Macdonald, to the use of opium in India, and especially in Calcutta?
D.D. —I have.

20 Dec. 1893. 8665. Will you tell us what steps you have taken to make observations upon the opium habit in this city?—I have read very largely upon the matter, and I have visited the opium dens so called and opium shops and taken observations and made enquiries of the visitors and the frequenters of these places. After having done so, I called the attention of the Calcutta Missionary Conference to the state of matters; we had a discussion over it; and I have spoken publicly with regard to the subject, both here and at home, and have written in the *Indian Evangelical Review* upon the matter two or three times. By special request I also prepared a paper for the 5th Council of the Presbyterian Alliance which met in Toronto last year.

8666. Can you give us a summary of what you have given utterance to, whether in writing or in speaking, of late years?—Briefly, it is this, that opium-smoking and eating in Bengal, bad as they are, cannot be compared, as to the injury inflicted on the individual or on the race, with that inflicted by alcoholic liquors in Bengal, and still less with that in England; and that if the injury inflicted on the Bengalis demands the prohibition of the manufacture and sale of opium, much more is the prohibition of alcoholic liquors demanded in England and Bengal. My personal knowledge of the evils, physical and moral, inflicted by both in Bengal and in England, leads me unhesitatingly to that conclusion. I do not remember more than one or two who have been ruined by opium. I have known scores ruined by drink in Calcutta these thirty years, some of them most promising young men—Christian and non-Christian.

8667. It has been represented to us by numerous witnesses that the policy pursued by the Government of India in relation to opium is a hindrance to missionary work. What do you say under that head?—I have never found it so. I cannot say that it has been a hindrance to missionary work.

8668. What has been your experience as editor of the *Indian Evangelical Review* and as one of the compilers of the statistics of Indian missions? Have you received many reports?—I have been during these years receiving the reports of the various missions in India. As editor and also as compiler of Indian statistics almost all the reports of all the missions in India were sent to me. I have looked into all these, and I have never found this given as a reason from any of the missions. At least I remember only one case referred to, to which I alluded in the October 1891 number of the *Evangelical Review*. That was a case which I regard as utterly absurd, but I do not know whether it is worth while looking into it. At page 256 of the October number, 1891, I say: "To talk as the writer in the monthly of the Y. M. C. A. does of the opium traffic is simply—to rant. 'The work of missionaries in these two vast fields (China and India)—specially in India, where the blame rests with the English Government—is very sadly impeded.'" I do not believe that there was any foundation for such a statement with regard to the Government connection with opium as regards India.

8669. Is the agitation in India, so far as it is connected with missionary work, an agitation which is chiefly active on the Bombay side?—Almost altogether, as far as I am aware, on the Bombay side.

8670. Is it your view that on this side of India the proposals which are being made to induce a policy of prohibition obtain comparatively little sympathy among the missionaries?—That is so.

8671. Do you think that the agitation which has been raised with a view to bring about a policy of prohibition has done any injury?—I believe, as conducted by certain Bombay papers, it has done great injury to the cause of temperance, including alcohol and opium.

8672. You have spoken of your personal knowledge of the opium dens of Calcutta. Do you consider that the descriptions which have been given of those places are accurate?—No, I consider them greatly exaggerated. They may be true of China, but certainly not of Calcutta; whether they may be true of Bombay I could not say.

8673. In refusing to join in the action which has been taken in other quarters with a view to introduce a policy of prohibition, would you say that you acted quite independently of Government influence and patronage?—Quite independently, certainly.

8674. Have you in regard to other matters found it your duty from time to time to appear as a hostile critic to the action of the Government?—Frequently.

8675. In what matters have you taken that attitude?—With regard to the temperance question in the matter of the outstill system, with regard to the question of purity and the C. D. Acts and the Vernacular Press Act, and with regard to preaching in the squares. The Government of Bengal, specially the Municipality of Calcutta, tried to put down our preaching, and I was one of those who took the lead in opposing the Government tooth and nail; and we secured our end. In the matter of education I fought against the Government strongly in pressing for the carrying out of the Despatch of 1854. In various ways I have all along taken up a position as a critic to the Government. But I believe, as regards the opium question, that the critics of the Government have gone a great deal farther than they were justified by the facts of the case.

8676. Looking at the question from your own independent standpoint, what is your opinion of the action taken by the House of Commons in passing the Resolution which led to the appointment of this Commission?—For the House of Commons, which raises an income of £26,000,000 from the manufacture and sale of alcoholic liquors sent to all peoples over the world, to pass a resolution denouncing as 'immoral' or 'morally indefensible' the Government of India's manufacture and sale of opium is, to my mind, nothing less than cant or pharisaism, unless the same House denounce the action of their own Home Government in the same or stronger language for its licensing the sale of intoxicating liquors, and see to it that their Resolution takes effect in the total prohibition of the manufacture and sale of alcoholic liquors throughout the United Kingdom. Considering the size and character of India, the unenlightened state of the great bulk of its populations, I cannot see my way to approve of a huge experiment on its 280 millions, involving a loss of capital equal to £150,000,000, yielding at 4 per cent. £6,000,000 sterling annually. The United Kingdom's sacrifice of £20,000,000 out of its abundant wealth for the abolition of slavery bears no comparison to the sacrifice of £150,000,000 (Mr. Steel gave £200,000,000 as the figure) asked as a sacrifice out of the poverty of India in the interests of the opium-eater and smoker.

8677. Looking at the fiscal policy which is adopted in our own country, how do you consider that our policy compares with the policy of the Government of India?—I think it is a great deal worse, more unfavourable, and still less defensible morally.

8678. Do you consider that if there is to be an organised action against opium in this country, there should be a still more urgent demand for a prohibitory policy at Home with regard to alcohol?—I think we ought to begin there. I cannot well understand, with my knowledge of both traffics in England and in India, how Englishmen, including, as I understand, members of the Society for the Suppression of the Opium Trade, who waste £140,000,000 sterling on drink, of which £26,000,000 go to the British revenue, profess to be greatly alarmed and horrified at the consumption of opium by the 70 millions of Bengal, yielding, when taxed to the utmost it can bear, only £140,000 sterling. I can however fully sympathise with the Maharaja of Travancore, who is reported to have said: "I cannot understand the English people. They held a great many meetings and had a very strong political agitation against the opium traffic. But if it was wrong to get money out of it in India, it must be equally wrong to get revenue out of intoxicating liquor in India. Why, is it not just as criminal to degrade Hindus as it is to degrade John Chinaman? Why, is it not just as wrong to send brandy and whisky to Calcutta as to send opium to Shanghai or Hong-Kong?" I believe there are evils, and opium and alcohol are among these, which are to be dealt with 'little by little,' and in regard to which the command was given Israel: "Thou mayest not consume them at once, lest the beasts of the field increase upon thee." The absolute prohibition of the manufacture and sale of intoxicating liquors and of opium here and at home would issue I believe, in the beasts of the field being upon both countries. But I believe both countries should take steps leading towards that consummation. And one of these steps, in my opinion, ought to be the creating of a public opinion against alcohol, ganja, opium and tobacco, by means of text-books for schools and colleges, literature in the vernacular as well as in English, and public addresses and lectures on the physiological effects of all these and other like drugs on the human constitution, old and young.

8679. (*Mr. Wilson.*) Would you be so good as to tell us as to your own special work? You have said that it is among students and ex-students?—More generally the English-speaking native population, the non-Christian population of Calcutta.

8680. They are for the most part a somewhat high class?—It depends upon what you mean by a high class,

8681. The educated class?—They belong chiefly to the middle class.

8682. And they know English?—Yes.

8683. You also say that you do not get any grant from Government?—No.

8684. Do I understand that the Free Church of Scotland missions do not in any case, or for any branches of their work, receive Government money?—The schools and colleges do; but I have no connection with these.

8685. In what sense do you mean that you have no connection?—I do not teach in either school or college.

8686. Then what is the nature of your occupation?—My work is evangelistic.

8687. Among the English-speaking portion of the community?—I visit their houses and they visit mine; I attend their meetings and I get up meetings of my own at which I address them; and I try to evangelize them in every way I can.

8688. I believe there are zenana missions of the Free Church. Do they get any grant?—Yes, all our educational work does.

8689. You are intimately associated with the Free Church work?—Yes.

8690. Not taking part personally but associated with it?—Yes. May I be allowed to explain? Certain periodicals connected with the agitation to which I have referred charge the educational missionaries with lukewarmness in this matter and unwillingness to help them because of the grants they receive from Government. I wish to show that I do not belong to that class.

8691. You say you have known scores of persons ruined by drink—promising young men?—Yes.

8692. Do you suggest any steps in reference to the prohibition of the drink?—Yes, I suggest Local Option. We went to the Government for Local Option, and we petitioned Government strongly against the Outstill System. We prefer the Government monopoly to the outstill license.

8693. Do you think that Local Option would be workable in India and would produce good results as regards alcohol?—I think so.

8694. Would you apply that to opium?—I am not so well acquainted with the use of opium in the country at large so as to say how that would work.

8695. You speak of your personal knowledge of the Chinese in Calcutta. What do you mean by personal knowledge?—It is not very extensive, but I have seen them employed and have employed them myself, and I have been greatly interested in the fact that the Chinaman gets four times the wage of a native Bengali, and he gets it from Bengali employers of labour; he seems to be trustworthy, active and ingenious; and he earns four times the wage that a Bengali carpenter, for instance, does.

8696. That is hardly included in my question. I wanted to know whether you had personal knowledge of the Chinese?—It is in that way, as also in visiting the opium dens.

8697. You think that the statements that have been made have been exaggerated?—Grossly.

8698. That means that you have not seen the same instance?—It is not that I have not seen the like instance. But when descriptions are given of an exceptionally bad opium den and of individual smokers, and when these are put forward as if they applied to opium-smokers and opium-eaters generally, I do not think that these descriptions are honest.

8699. You do not wish it to be understood that if a person says he has seen a thing, it is not true because you did not see it?—Certainly not. I could give evidence with regard to individual smokers that I have seen, just of the very opposite character.

8700. You have referred to the 70 million inhabitants of Bengal yielding only £140,000. May I ask why you compare the whole of England with one province of India?—It is convenient, because the 70 millions of Bengal are nearly double the population of England; that was what was in my mind, and Bengal I know better than the rest of India.

8701. You refer to the Maharaja of Travancore. You know, I suppose, though he probably did not know, that for one meeting held in England with regard to opium, there are a hundred meetings held with regard to drink?—Undoubtedly; still I am not aware that they have ever

taken the form which he states, as a protest against drink sent from England to Calcutta, Bombay or Madras. I am not aware that they have ever taken that form.

8702. You suggest a kind of gradual process by textbooks and so on?—Yes, it is included in the word "piece-meal," little by little—making an experiment in Burma, for instance, or in Assam.

8703. Have you yourself taken steps in the direction of providing such books?—I have brought the matter before the Conference and before the Ladies' Committee. We sent memorials to the Bengal Government upon it, and I personally represented the matter before the Director of Public Instruction, before the Calcutta University and the Central Text-book Committee.

8704. I think, if not now, you have been in charge of educational institutions in time past?—Yes, but we could not introduce books of our own accord; it would be very difficult to prepare the books and get them introduced. I was not in charge for such length of time as would enable me to take any steps like that.

8705. You have said a great deal about the greater evils of alcohol?—Yes, I feel that very much.

8706. Why do you compare them? Are you under the impression that this Commission has any duty to discharge in reference to the consumption of alcohol in India?—No. I do not believe that. It is the only way in which I could make myself intelligible. There is less crime, less disease, less insanity—I might go on in that way—regarding the evils resulting from opium than from drink. That is the way in which my mind looks at the question.

8707. Your evidence so far has been that drink is a much greater evil than opium. Now, applying your mind to the question of opium which we have to investigate, could you tell me whether you consider it to be a very great evil?—I consider it to be an evil certainly, just as I do tobacco. I would never allow a son of mine, or a relative of mine, to take tobacco if I could well help it.

8708. Do you consider opium to be much on a level with tobacco?—It is worse than tobacco and less so than drink.

8709. It is between the two?—Yes.

8710. In your opinion what classes consume the most, Hindus or Mahomedans?—I have no very extensive knowledge of the Mahomedans. I understand that the Mahomedans consume it more; but in the opium dens which I have visited there were more Hindus than Mahomedans—I mean in the northern end of Calcutta.

8711. With which of the races or religions of India have you had most communication?—With Hindus.

8712. What Indian language do you preach in?—My work is altogether in English.

8713. Do you not preach in the vernacular?—No. I came out for English work.

8714. Do you converse in the vernacular?—I can talk a little.

8715. Which?—Hindustani.

8716. Have you had personal communication to any extent with persons in the mofussil?—Not much. I have visited a number of the Presbyterian missions in India—in Assam, Rajputana, Central Provinces, Bombay and Madras.

8717. Was that as a deputation visiting the missions?—No, to increase my knowledge of those missions.

8718. Was it to preach?—No.

8719. Where have you been most directly in contact with the people?—In Calcutta.

8720. Might I take it as regards other parts of the country that other missionaries who have had a larger knowledge of the languages and who do preach and whose work lies amongst the people have perhaps greater opportunities than yourself?—With regard to their own individual districts, of course they have.

8721. May I ask how long you have held these views which you have given us with regard to opium?—Since 1881 I have become more confirmed in them; but with regard to the views generally as to the evil of these drugs, as I have said, for the last forty years. I have been acquainted with the use of opium since I was quite a young man.

8722. I think that in your Review, dated April 1881, twelve years ago, there were two or three articles on this question?—Two.

8723. One of them by yourself?—Yes—the anonymous one.

*The
Rev. K. S.
Macdonald,
D.D.*

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The Revd. K. S. Macdonald, D.D.
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8724. It hardly conveys the same impression that you have given now?—No, I have become more and more convinced that the representations then given have been greatly exaggerated with regard to India; but I think the idea as to the evil is very much the same.

8725. I should like to know how far you would agree with what you thought twelve years ago. You said in your Review for April 1881, "The habitual use of opium in large or small doses is admittedly injurious to the constitution, and especially dangerous as a habit, difficult to overcome when once formed"—Yes.

8726. Do you adhere to that?—I do.

8727. Then you said, "The abuse of the drug seems to me to be attended with even more serious consequences than the abuse of alcohol"—I do not believe that now.

8728. You repudiate that?—Yes.

8729. You also said, "It stimulates to a peculiar degree all the powers and passions of body and mind; but this is soon followed by physical lassitude, mental imbecility and moral depravity, leaving its victim without health, happiness, money or morality. He is a disgrace to his family and an object of loathing to all who have to do with him?"—I think that was too strongly worded.

8730. You do not agree with it?—It is exaggerated. I got that from what I had been reading without confirmation on my own part.

8731. (*Chairman.*) You still think that the use of opium is an evil?—Oh, yes.

8732. (*Mr. Wilson.*) I want to ascertain how far you have modified your view. You say in another passage, "On every side we hear of the progress of the evil in India, that the practice of taking opium amongst the lower classes—for example in the city of Poona in particular—has increased to a frightful extent"—So I heard. I got it from a newspaper at the time. I remember it still. But I may say, if I may be allowed, that I have compared my knowledge then with the state of things ten years afterwards. I have looked very carefully over that article, and I find that I could not now say what I then said. I stated publicly at the Missionary Conference when the matter was up in 1891 that I could not, with all my desire and effort to find out the facts, ascertain any increase now after ten years' study and experience of the matter.

8733. You also stated, "Still public conscience is dead to its frightful demoralising effects around us." Do you think so still?—Public conscience! I do not know exactly what I would say now with regard to public conscience in India. It was presumption on my part to give an opinion with regard to the public conscience of India.

8734. Then you say, "A Christian Government must face it, and face it with the determination that the matter must be rectified"—I say that still. Government should look thoroughly into the evil.

8735. Then you enter into the Chinese question, with which I will not trouble you; but you also said, "We therefore ask, what of the thousands who are perishing in India from the use of the drug?" Do you agree that there are thousands perishing from the use of the drug?—I suppose so; among the 280 millions in India there would possibly be thousands suffering from using opium.

8736. But you do not take it in the same sense in which you took it at that time?—I am sure I have not the same impression in my mind now with regard to the evil that I had then.

8737. You also said, "Indian missionaries must consider the alarming increase of the use or abuse of opium and other intoxicating drinks amongst the people of India and take steps to put a stop to it." Do you adhere to that?—No, I do not consider that the increase in regard to opium is now what it was then. I think that Government has taken steps as the result of the agitation that was then raised, and I think it did good so far.

8738. You referred just now to having taken some action somewhat in opposition to the Government with regard to purity and the C. D. Acts?—Yes.

8739. I think you have not taken that quite so strongly as some of your missionary brethren in Calcutta?—Fully.

8740. May I ask you whether while you were at home you wrote a letter to the *British Weekly*?—Yes.

8741. Dated the 13th February of this year?—Yes.

8742. In reference to this question and the articles on vice in India, you were writing in regard to a strong Resolution that had been submitted to the Conference in Bombay

which created some stir; and you said then: "That the missionaries labouring amongst the 70 millions of Bengal are to a man dead against the system of legalised vice, and the majority of them, if not indeed the whole, would be also dead against passing such a Resolution as was read to the Bombay Missionary Conference"—Yes.

8743. That had a particular reference to what was said in that Resolution in reference to the officials in this country?—Yes.

8744. I suppose you are aware now that on the very day when you were writing that in London, the Calcutta Missionary Conference passed a Resolution in your absence in almost precisely similar terms to the Bombay Resolution?—Yes.

8745. And these were the very people who, you said, would never do such a thing?—I may be allowed to explain. In Calcutta I was a member of the Committee appointed by the Missionary Conference to investigate this matter, and I was one of the most enthusiastic members of it. We made enquiries all over Bengal at all the cantonments and we made enquiries in the North-West Provinces—

8746. Pardon me, will you answer my question first? It is wholly unnecessary to go into all that; I only ask you whether it is a fact that on the very day when you were writing in London, your Calcutta missionary friends did that very thing which you said they would never do?—I did not say they would "never" do it.

8747. I will read it?—I mean that they would not do it at the time in Calcutta or in Bombay as far as my information then was concerned.

8748. You said, "We in Calcutta would have opposed the passing of such a Resolution," and on the day you were writing they did pass it?—"Would" in Bombay at that time. This is what I understand. We made enquiries and found nothing to criminate the military authorities.

8749. Answer my question first; is it a fact that the Missionary Conference at Calcutta, to which you particularly referred did pass a Resolution exactly opposite to what you expected?—No; not opposite to what I expected. I would on the other hand, with their information, have joined with them. I agree and agreed all along with all they did in this matter.

8750. (*Chairman.*) If you had had the information which was before the Calcutta Conference at the time they passed the Resolution you would have agreed with them?—That is exactly what I meant to say. We made enquiries when I was in Calcutta, and we were satisfied that nothing of the kind existed, and, as far as I understood, these ladies did not find anything in Bengal on which to found a charge.

8751. (*Mr. Wilson.*) We are not here to try that question. I think you are not always in sympathy with your professional brethren?—Fully on this question. I stood on the same platform with these ladies in Edinburgh.

8752. On the 10th August 1891 there was a meeting of the Calcutta Missionary Conference?—Yes.

8753. I find from the *Indian Witness* a few days later that one witness at the Calcutta Missionary Conference spoke of the great benefit that his pious mother had for twenty years received from the use of opium and therefore—the sentence was not concluded?—There was no "therefore" on my part.

8754. Do you know who that missionary was?—It was.

8755. (*Mr. Fanshawe.*) You say that you have now qualified the opinion expressed by you in 1881 in the passage which Mr. Wilson read to you; but I understand that even in that passage you were referring to the excessive use of opium?—Certainly, the immoderate use.

8756. In any opinion that you express as to the extent of the consumption of opium as between Hindus and Mahomedans, I understand you to speak from your knowledge of Calcutta only?—Yes.

8757. I do not quite understand your reference to the "beasts of the field"; will you kindly explain that passage in your previous answer as to the dangers or evils you anticipate from absolute prohibition?—I believe the result of the total prohibition of opium would be to make opium-smokers and eaters betake themselves to ganja or alcohol. I believe further that the result of it would be to paralyze all work done in India from want of funds; and that in every way, if the Resolution of the House of Commons were carried out, great evil would be inflicted upon India—much more evil than good.

[* Note by witness.—The words of my letter are—"In these circumstances we in Calcutta would have opposed the passing of any such Resolution".—]

8758. You think that India would suffer in many ways ?—In a great many ways.

8759. (*Chairman.*) May I ask whether in the case of the lady referred to in the last question by Mr. Wilson, the taking of opium was the result of a medical prescription ?—I could not say that it was ; but she took it because of the sufferings which she was enduring ; she took it moderately

all the time for about 20 years, and died at a good old age—80. As far as I am aware she was nothing the worse for taking it. But I concluded nothing from that. I could give instances on that side and instances on the other ; but I conclude that the habit is evil in spite of the good instances that can be produced.

*The
Rev. K. S.
Macdonald,
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The witness withdrew.

NAWAB SYUD AMEER HOSSEIN, C.I.E., called in and examined.

8760. (*Chairman.*) I believe you are Officiating Inspector-General of Registration, Bengal, and Honorary Secretary of the Central Mahomedan Association ?—Yes.

8761. Are you in the service of the Government ?—Yes.

8762. Will you tell us in what districts you have been employed ?—I have been in the service of Government since the year 1864. I was employed in the districts of Bhagalpur, Monghyr, Gya and Patna for a period of 14 years as Deputy Magistrate and Collector, Sub-divisional Magistrate, and Personal Assistant to the Commissioner of the Bhagalpur Division. In the year 1878 I was appointed to a seat in the Bengal Legislative Council, and was transferred to the 21 Parganas as Deputy Collector and Magistrate. Since 1883 I have held the post of Presidency Magistrate of Calcutta, and from 1886 to 1890 I held a seat in the Viceregal Council as an Additional Member. From May last I have been officiating as Inspector-General of Registration. While employed in the districts of Gya, Patna and 24 Parganas I had charge of the Excise Department, and, as Personal Assistant to the Commissioner of Bhagalpur, I assisted my chief in the supervision of the Excise Department in the districts of Bhagalpur, Monghyr, Purneah and the Sonthal Parganas.

8763. What opinion have you formed from your experience with reference to the question of opium which has been referred to this Commission ?—In my experience opium is largely consumed by all classes of Hindus and Mahomedans in this country. Its moderate use does not do any harm, either morally or physically. There are cases of abuse of opium, but they are comparatively very few. It is largely used by the natives of the country in damp and malarious places. Of the three principal sources of excise revenue, *viz.*, opium, *ganja* and alcohol—the first named article is the least hurtful. As a Magistrate of nearly 30 years' standing I have come across numerous cases of violence arising from the use or rather abuse of alcohol, but I have not heard of any case of abuse of opium leading to violence or crime. Of course there have been cases of suicide and attempted suicide by taking a large dose of opium, but these are comparatively very few ; and opium was no more to blame in these cases than the rope, or the knife, or the revolver.

8764. What is the state of public opinion in India with reference to the policy of prohibition of the cultivation of the poppy and manufacture of opium ?—As far as I have been able to gauge the public opinion in this country, the people as a body are strongly opposed to the abolition of the present system of the administration of the opium revenue. In my opinion no change should be made in the present system, as its abolition will lead to a large increase in the consumption of liquor of all sorts, including the cheap obnoxious European drinks.

8765. If the opium revenue should cease, can you conceive of any other sources from which the public exchequer could be compensated ?—The people of this country cannot afford to lose such a large sum as six crores of rupees from their national exchequer. The country is already fully if not over-taxed. A tax on tobacco will be much more unpopular than the salt tax, for almost every man, woman and grown-up child in India consumes tobacco in one shape or another, and among them there are a very large number who do not touch opium or any other intoxicating drug or liquor. It will be highly unjust to compel these persons to bear the cost of the abolition of the present opium excise system.

8766. Then turning to those engaged in the cultivation of the poppy what do you say ?—I have a large experience of the poppy-producing districts in Behar. The cultivation of the opium crop is very popular among the cultivating classes. They generally discharge their liabilities to their landholders at the time when they are paid by the opium authorities. They also meet the ever recurring marriage and other ceremonial expenses by these payments. Opium and sugarcane are the most paying crops in Behar and the Upper Provinces.

8767. (*Mr. Wilson.*) In reference to that last point the cultivation of the opium crop may be very popular among the cultivating classes generally ; but do you think that there are cases in which they do not desire to grow the poppy and are rather persuaded or squeezed to do so ?—No such case has ever been brought to my notice in my official capacity. I have been Magistrate in several opium-producing districts, but I do not remember ever receiving such complaints.

8768. In your official capacity you might not know a great many things that you have heard of otherwise ; have you heard of it at all ?—In a sort of vague manner as village gossip regarding some compulsion used on the part of lower subordinates, such as zilladars and others.

8769. There is a little sometimes ?—I have not received any formal complaints.

8770. We have been told that the desire to get opium is a common cause of theft. I presume that in your position as a Magistrate your business is to ascertain whether the man has stolen, and you do not go into the question why he stole ? Just so.

8771. May I ask on what books the Mahomedan law has been framed ; chiefly on the Koran ?—The Koran and traditions.

8772. Are those traditions called Hadis ?—Yes.

8773. Is this the proper name of the book that I hold in my hand, "Mishkat-ul-Masabih" ?—Yes.

8774. May I ask whether it is within your own knowledge that in Part 3 this passage occurs, "Omm Salmah said, the Prophet has prohibited everything intoxicating and everything producing lassitude in the body" ?—Yes.

8775. And a little further on His Highness [Mahomed] said, "Every intoxicating thing is unlawful" ?—Yes.

8776. And that would be binding on good Mahomedans ?—Yes.

8777. (*Mr. Haridas Vekaridas.*) Is opium expressly mentioned in these books ?—No.

8778. (*Mr. Fanshawe.*) Do Mahomedans in India take those authorities as prohibiting the use of opium or not ?—There has been a good deal of controversy on the point as to whether opium is allowed or not under the Mahomedan law. Various opinions have been expressed by the Maulavis ; some say that opium is not prohibited, and some say that it is.

8779. How is the matter generally regarded ?—I have known cases in which Mahomedans who are otherwise held in very high respect by the Mahomedan community do take opium. Alcohol is regarded as most disgraceful, and *ganja* or anything else of that kind ; but they do take opium openly, medicinally.

8780. As a practical rule of life, do orthodox Mahomedans in this country generally consider that the use of opium is permissible ?—Yes.

8781. Will you tell us what the chief objects of the Central Mahomedan Association are ?—To ameliorate the social, political and educational condition of the members. We have 52 branches in Bengal, Behar, Orissa, the Upper Provinces, Oudh, the Punjab, Bombay and Madras.

8782. You have a large number of affiliated branches in different parts of India ?—Yes.

8783. Is it within your own experience that opium is eaten among the well-to-do classes of the community to any extent ?—To some extent, especially in large towns—the well-to-do classes as well as the middle classes.

8784. In these cases is it generally taken in moderation ?—Generally.

8785. We have been informed by a number of witnesses that the habit of taking opium is frequently begun in middle age ; is that within your own experience ?—Generally.

*Nawab Syud
Ameer
Hossein,
C.I.E.*

Nawab Syud 8786. When it is taken as a stimulant among the middle
Ameer classes, it is sometimes taken in middle age and sometimes
Hossein, earlier I understand?—Yes.
C.I.E.

20 Dec. 1893. 8787. From your experience in Behar, where a very large
body of cultivators cultivate the poppy crop, do you believe
that anything in the nature of general compulsion on the
part of the Opium Department can be carried on?—As
I have said, nothing has come to my notice in my official
capacity; I have never heard any complaint.

8788. You were one of the district officers, and the Opium
Department is a separate department standing by itself?—
I had the opium office next to mine.

8789. It is a separate department and the officers belong-
ing to it have to act on their own behalf. You have lived

amongst the people, and I want you to give me your opinion
whether anything in the nature of general compulsion on
the part of the Opium Department would be possible?—
No, I do not believe it would be possible.

8790. You have had every opportunity of judging; how
many years have you been in Behar?—Fourteen years in
Behar.

8791. You referred in one of your answers to the use of
opium by natives in damp malarious places; to what district
were you referring?—I was Excise Collector in the 24-
Parganas. I refer to the 24-Parganas especially. I had
charge of the Excise Department, including opium, for two
years.

8792. That is the only part where you had close experi-
ence of damp malarious districts?—Yes.

The witness withdrew.

Adjourned to to-morrow morning at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

THIRTIETH DAY.

Thursday, 21st December 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

MR. A. U. FANSHAWE.

MR. HARIDAS VE HARIDAS DESAI.
,, H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

The HONOURABLE D. R. LYALL, C.S.I., called in and examined.

The Hon.
D. R. Lyall,
C.S.I.

21 Dec. 1893.

8793. (*Mr. Wilson.*) Some of the witnesses who gave
evidence, and who are members of the British Indian Asso-
ciation, stated that they did not give evidence as members of
that Association, or at least that they were not nominated as
members of that Association, although it was so announced
on the printed papers. A question has arisen as to how
the statement that they were nominated by the British
Indian Association got upon those papers. Can you throw
any light upon the subject?—When the orders first came
out, the Government of Bengal asked me to get together
first the official, next the medical, and next the independent
witnesses. In accordance with a circular of the Government
dated 1884, in which the Societies are named which are
ordinarily to be consulted in such matters, I wrote letters to
the different Societies. But as the British Indian Asso-
ciation had already sent a deputation to the Lieutenant-Gov-
ernor of Bengal, headed by the Maharaja Sir Norendra
Krishna, Bahadur, and as he was an old friend of mine and
a gentleman occupying a high position in native society, I
wrote an autograph letter to him. In his reply he stated,
“I shall call at the British Indian Association this afternoon
in reference to your proposal to name native gentlemen who
may like to give evidence before the Opium Commission.”
That is dated the 16th September. In a subsequent letter
on the 18th he wrote to me: “In continuation of my letter
of the 16th instant, I beg to send the names of the follow-
ing gentlemen, who would give their evidence before the
Commission when it arrives in Calcutta:—Raja Peary Mohun
Mookherjee, C.S.I., Rai Raj Kumar Survadicary, Bahadur
(the Secretary to the British Indian Association), Rai Issur
Chunder Mitter, Bahadur, Maharaja Bahadur Sir Norendro
Krishna, K.C.I.E. Should any other gentlemen wish to
appear before the Commission for this purpose, I shall send
their names to you shortly.” In accordance with that
letter on the following day he called at my office personally,
together with the Secretary, Rai Raj Kumar Survadicary,
who handed me this memorandum: “Baboo Saligram Sing-

Pleader, High Court, Hon'ble Gonesh Chunder Chunder, Rai
Jai Prakash Lal, Bahadur; Maharaja Giriya Nath Roy, Maha-
raja Bahadur Sir Jotindro Mohan Tagore, and Maharaja
Durga Charan Law, have no objection to give their evidence.”
In accordance with that I sent up the names of those gentle-
men as representatives of the British Indian Association,
and when I did so I considered that they were representing
that Association.

8794. You have not said how that statement got
into print?—A requisition came from the Secretary,
Mr. Hewett, requesting that all the statements of witnesses
should be put into print, and in accordance with that a
general letter was written to every witness to the following
effect:—“Your name has been sent up as a witness before
the Royal Commission, and it will greatly facilitate the
work of the Commission if you will submit a short précis, or
abstract of the evidence you propose to give, to Mr. J. P.
Hewett, the Secretary to the Commission, on as early a date
as is consistent with your convenience. Overleaf you will
find a copy of the chief points on which evidence is to be
submitted, and a cross has been put before the points on
which it seems probable that you will be able to give evi-
dence. In addition to the points raised in the extract,
evidence will also be required as to the continuance of the
present Bengal monopoly system as compared with the
Malwa system, and you are requested to state your opinion
on this point also.” That was issued to every witness,
official, non-official, and independent in accordance with the
request of the Secretary.

8795. But who printed the statement, and how did it get
into print, that these gentlemen were nominated by this
Association?—It was printed on my authority, because I
believed that they were so nominated, just as I printed the
names of the members of the Mahomedan Literary Asso-
ciation, and all the others.

8796. There was also, in addition to those statements, a joint letter from six gentlemen who are members of the British Indian Association; some doubt arose as to whether they were representing the Association or not. Can you throw any light on that subject?—I cannot.

8797. (*Mr. Fanshawe.*) Were all the witnesses who really appeared here included in the letter of Maharaja Sir Norendro Krishna, Bahadur, and the statements that the Secretary gave you?—With the exception of Dr. Sirkar, whose name was afterwards given verbally by the Maharaja; he called one day and said that Dr. Sirkar's name should be added.

8798. (*Mr. Wilson.*) You say that the names of the gentlemen who appeared here were upon that list, with the exception of Dr. Sirkar?—They were in the Maharaja's letter or in the list handed in by the Secretary.

The witness withdrew.

RAI LAL MADHUB MOOKERJEE, BAHADUR, L.M.S., called in and examined.

8801. (*Chairman.*) I understand that you are a Graduate in Medicine and Surgery of the Calcutta University, President of the Calcutta Medical School, Lecturer in Ophthalmic Medicine and Surgery in that Institution, and that you have a general practice in Calcutta?—Yes.

8802. You are also past President of the Calcutta Medical Society, and you were for some years Municipal Commissioner for the Town of Calcutta; and you have been for 30 years in the profession to which you belong?—Yes.

8803. I believe you have been in the Government Service?—I have been.

8804. You were House Surgeon for thirteen years to the Calcutta Ophthalmic Hospital, and Teacher of Ophthalmics in the Campbell Medical School?—Yes.

8805. You are aware of the nature of the question before this Commission, and that we are here to investigate the effects of the opium habit upon the people of India. We shall be glad to hear any information that you can give us upon that subject?—Concerning the use of opium by the people of India, I would generally state that the narcotics in use among them rank in the following order, in regard to their consumption: opium first, alcohol next, and *ganja* last. Dealing as I have done with a specialism in medicine, I have fortunately had ample opportunities than have fallen to the lot of others of obtaining experience as a practising physician, having constantly for the past 25 years had people from all parts of India under my treatment as an Oculist. Opium is used by all classes and grades of native society. Judged by my experience as a physician and as one who has made the usages and habits of the people of his country his special study for years, I have no hesitation in saying that both the temperate and intemperate use of narcotics, chiefly opium and alcohol, has been and is growing slowly but steadily and surely. I am fully convinced that this habit of taking narcotics is also slowly and steadily but surely working with harmful effects amongst all classes and sects. Among the rich and middle classes the harmful effects are much less marked, but they are most markedly seen upon the poorer classes, who lamentably form the majority of the people of India. The opium habit, indulged in by the well-to-do classes, is resorted to mostly for the relief of physical ailments, such as bowel complaints, asthma, and rheumatic pains, but it is also much used by them purely as a narcotic and aphrodisiac. It is indulged in by the illiterate poor chiefly as a narcotic and aphrodisiac. The quantity of opium used varies from half a pice worth or three grains up to the weight of from one to three rupees or from 180 to 540 grains per diem. The general tendency of opium-eaters is to gradually increase their dose of the drug, and it is often a difficult task and a painful one to give up the habit. Concerning the physical action of the opium habit, I am of opinion that it produces slow and steady and certain degeneration of the human system, abundantly evidenced in the digestive disorders and emaciation that attend its use. Its mental and moral effects are none the less harmful and none the less marked. It most certainly tarnishes the moral nature of man, weakening his mental control over his will, and thus causing him to be the prey of the evil and vicious habits of lying and stealing. After thirty years of a busy medical life, I cannot but look with mournful regret upon the modern social history of my country. I remember with joy the days of my collegiate and classical training, and it seems to me that the habit of using narcotics is strongly accountable for much of the physical degeneration and moral decrepitude of my countrymen to-day. My impression is that the courage and the physical stamina of the Sikhs and

8799. Now I will put the converse question. Have all the gentlemen whose names were on the list given evidence?—I believe so.

8800. (*Chairman.*) I should like to state, and I think I express the general feeling of the Commission when I say that we are satisfied that the Government of India have taken very proper steps in putting their case before us. We are sensible that they have done their best to co-operate with the Commission in the not easy task of eliciting all the facts which it is desirable to bring before this Commission, dealing with an extremely complicated question. I have read your circulars, and they seem to me to be circulars that it was very proper that the Government should prepare and distribute among those who are competent to give evidence before the Commission.

*The Hon.
D. R. Lyall,
C.S.I.*

21 Dec. 1893.

Rajputs of the renowned Ranjit Singh's time are not the same to-day. I can recall with pride the valiant prowess of the Nepalese Princes and people in the past, and from personal acquaintance with them in my professional duty, I can say that the steady increasing use of narcotics has not only caused them to degenerate physically, but mentally and morally, and they can now bear no possible comparison with their heroic ancestors. I have also a very close and intimate acquaintance with the great noblemen of the honoured court of the King of Oudh. Opium and alcohol have played sad havoc not only with their prestige, but their intemperance in opium is a by-word, for it has lost them their inheritance, and is blotting them out of the land of the living. It cannot be said that Western civilisation and education are causing the degeneration of my people; on the contrary, for these blessings we owe undying loyalty and gratitude to England. Surely it is vice that is ruining India, and admittedly the great vice is the habit of using opium or alcohol.

8806. Having given this expression of your views, what are your practical suggestions for putting a restriction upon the use of opium or for modifying in any way the system under which the Government at present deals with the opium traffic?—I am not prepared to answer this most important question. To answer such a question would require one to give special attention to the subject of the administration of the Opium Department. Unless one goes through the whole matter and studies it thoroughly, one is not prepared to give a definite answer to such a question.

8807. You are not prepared to go into it in that way?—I am not prepared to-day.

8808. Have you given any consideration to the proposal which has been put before us to the effect that the growth of the poppy and the manufacture and sale of opium should be prohibited in India except under medical orders?—I have thought of it, and I think that to that extent the cultivation of the poppy should be encouraged,—that is, as far as the produce would be necessary for the supply of opium for the medical use of my countrymen.

8809. You are in favour of the production of opium to that extent?—To that extent and no further.

8810. Do you believe that it is practicable to carry out regulations which would allow the use of opium to all those who could claim that they had received medical advice to take it, and which would restrain all those who had not such medical recommendation absolutely from the use of opium?—I think it is possible.

8811. Have you sufficient knowledge of the habits of the people to be able to say what proportion of the people of India are consumers of opium?—I have not given deep thought upon that point. On reading some of the evidence it struck me that men in our position who are localised in Calcutta in practice, where we have the opportunity of meeting men from different parts of India, are somewhat in a position to state the percentage.

8812. In your evidence you have specially referred to people of rank and high position as being debased by the use of opium?—Yes.

8813. Are you of opinion that the consumption of opium is equally extensive amongst the working masses of the people?—The working masses are much more in my view than the upper classes.

8814. Are they to the same extent consumers of opium?—Certainly. It is increasing amongst them. That is my impression.

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8815. Is the proportion of the working classes who take opium as considerable as the proportion of the upper classes who take opium?—My impression is that the proportion of the poorer classes is considerable.

8816. You have spoken strongly with regard to opium; what do you say about alcohol?—If I could use language still more emphatic, I would use it about alcohol. Much as it may be dreaded that those of my countrymen who are addicted to the use of opium may be seriously inconvenienced by any immediate wholesale restriction of the sale of this drug—a dread which I believe is too much exaggerated—I am too fervently imbued with a religious patriotism for my people, to ask for anything less from the Government of England, than such protective legislation as will save the coming generations from the course of intemperance. I would not stop with opium alone, I would include alcohol just as thoroughly, as the rapid and alarming spread of alcoholic intemperance among the people of India during the last few years has led to the reproachful saying that “England found India sober and made her drunk.” May I, in conclusion, urge the prayer, that this Royal Commission on Opium may soon be followed by another on Alcohol.

8817. I gather from what you have said that you feel quite as strongly and even more strongly with reference to the evils accruing from the use of alcohol than you do with reference to the evils arising from the use of opium?—Yes.

8818. Do you think that the decision as to whether there should be a prohibition of alcohol and opium or not should be taken by the House of Commons, or would you think it would be more politic to leave it to the judgment of the people of India?—I have said that I would leave it to the people of England.

8819. Speaking in a somewhat responsible position you think it would be politic for the British Parliament to pronounce an edict upon a matter affecting the daily lives of your countrymen against their wishes?—In the special point as regards the use of opium and alcohol I feel that England should pronounce its judgment.

8820. You think there would be no danger of creating popular discontent?—No danger, because the people would feel that the sympathy of the British nation was with us; and we hope it will be with us in such a matter as the question of opium and alcohol consumption.

8821. (*Mr. Wilson.*) In most of what you have said are you referring particularly to the eating or to the smoking of opium?—I have both points in view, but more particularly the eating of opium.

8822. Do you draw any strong distinction between the consequences arising from eating and from smoking opium?—The effects of smoking are still worse, but I have been thinking of opium-eating.

8823. Do I understand that you are of opinion that the general feeling of the Indian people would favour some strong restriction on the present state of affairs in regard to opium consumption?—From my own convictions in life I believe that the people would like that such restrictions should be adopted.

8824. We have had a great deal of discussion in this room as to whether opium is or is not a preventive or prophylactic against fever: will you tell us your view on that subject?—It is to my mind a new theory. Since the opium question has been discussed among the Indian public I have heard of such a theory being propounded, but it is not a theory that I knew of while I was a student of medicine or as a practitioner in medicine for so many years.

8825. You mean it is a new theory to urge that opium is a prophylactic against fever?—That is my view.

8826. You were not taught that at College?—No.

8827. Have you heard of its being taught in College?—No.

8828. Can you tell us whether the medical works with which you are acquainted recommend or whether any medical work recommends opium for that purpose?—I thought I had better brush up the subject a little. I said that it was not recommended in any books; but I have lately been fortunate enough to have a book sent to me from England by my friend Dr. Henry Cayley, a Professor at Netley, who is one of the contributors to the work. He is the Professor of Military Medicine at Netley. All Surgeons coming from England get a course of instruction in Indian diseases by Professor Cayley. Dr. D. B. Smith was his predecessor. The book which Professor Cayley has sent to me was printed in October 1893, and I received it in November. The title of the work is “Hygiene and diseases in warm climates,” by Dr. Andrew Davidson. I there find at page 203 only one line in connection with malaria as regards opium. It is not in

the paragraph on Prophylaxis, but in the paragraph on Prognosis. It says: “It is doubtful if the habit of opium-eating tends to increase the liability to or the danger of the disease; some even hold it to be a prophylactic;” these are the words in connection with that subject.

8829. You mention that to us as the latest work with which you are acquainted?—It is the latest work. It was printed in October 1893.

8830. You have spoken of the use of opium as a prophylactic against malaria: can you tell us anything of its use as a remedy in cases of fever?—I do not think it is a remedy for fever.

8831. Do you say that that is also a new doctrine?—I do not believe it; I do not think it is a remedy in fever.

8832. Do you think it is commonly used as a remedy in fever?—No. If I may be permitted I should like to supplement my answer. Fever may be complicated with certain symptoms in which opium may be needed, and in that case it acts by checking those special symptoms.

8833. You are President of the Calcutta Medical School?—I am.

8834. That is quite a different institution from the College?—It is quite a different institution from the College; it is an independent institution of Calcutta.

8835. You are aware that we have had a number of medical gentlemen, many of them officially connected with the army, who have given evidence of a very different character from yours; are several of them teachers in the College?—Many of them are teachers in the College. When we were students our Professors were the predecessors of the present gentlemen who have given evidence before this Commission.

8836. Probably you do not know whether these gentlemen in their lectures in the College in Calcutta use opium as a prophylactic?—I have had consultation practice with nearly all of them, and in my consultation with them, and from the information that we generally get by exchange in medical intercourse, I have never heard that they have prescribed opium as a medicine or as a prophylactic for malaria.

8837. I see that you are a past President of the Calcutta Medical Society?—I was the first Indian President of the Medical Society.

8838. The first native of India who was President of that Society?—Yes.

8839. Are you connected with that Society now?—I am still a member of the Society.

8840. Do you attend its meetings?—Lately I have not attended them. My engagements have been getting more varied, and consequently I have not been able to attend since my retirement from the Presidentship.

8841. You are aware that there was a discussion in the Society?—Certainly, because I get the Transactions.

8842. You were not present?—No.

8843. You have seen the account?—Yes.

8844. You do not agree with the prevalent opinion of that Society?—No, I do not.

8845. We have been told that the Society was very official in its character—is there any truth in that statement?—Yes. It has all along been patronised by officials connected with the Medical Department.

8846. It is equally patronised and equally popular with medical gentlemen who are not officials?—No. I was not only President of that Institution, but I was a member from the beginning, and occupied all the offices of the Society. I was its Treasurer at one time and I was Vice-President for two years, so that I have been able to watch its growth; its growth has been very stunted if I may be permitted to use that word. To my mind it shows that the sympathy of the independent practitioners in Calcutta has not been so far extended to that institution as it might be.

8847. I want to know whether you think that the Society, many of whose members were official professional gentlemen, represents the general body of opinion of the medical practitioners in Calcutta (whether European or Native) who have been taught and who practise according to the European system?—From the recent Medical Directory of India I find that there are 800 to 900 medical practitioners of different nationalities, European as well as Indian and Eurasian. There are only about an average of 100 members in the Calcutta Medical Society, and among that 100 there are outside members,—that is, members who do not live or practise in Calcutta; so that one would be prepared to say that the Society does not represent the major portion of the opinion of the practising medical profession in Calcutta.

8848. Do I understand you that there are more than 800 or 900 medical practitioners in Calcutta, according to what I may call the European orthodox method?—Exactly so.

8849. (*Mr. Haridās Veharidas.*) Do you consider the use of opium and of alcohol equally injurious to the constitution?—I think alcohol is as bad as opium.

8850. Do you think that if the Commission on alcohol had preceded the Commission on opium you would have liked it?—I would have liked it better.

8851. Do you believe that the use of opium is less injurious than the use of alcohol?—I have already answered that point.

8852. I want it made clear.—You have said that the use of opium is less injurious than that of alcohol; would you qualify your opinion in any way?—The climate of this country, I do not think, is as congenial to alcohol as it is to opium, even if given medicinally or otherwise.

8853. (*Mr. Fanshawe.*) I gather from your evidence that you have a very strong conviction against alcohol, and, if I am not wrong, the views you have expressed are much more directly against alcohol than against opium; will you tell us frankly if that is the case?—Against both. I am equally strong in my impression with regard to the use of both these narcotics. One of them, however, is now rapidly growing—the alcohol system. We have been rather accustomed to opium for many years, and in our conservative or lethargic way we have not been thinking much of it till the Commission made us do so.

8854. You will not distinguish between your views with regard to alcohol and opium?—I am equally strong against both.

8855. I understand that your practice has been limited to Calcutta; is that so?—Yes. It has been limited to Calcutta.

8856. So far as your professional experience goes, the views which you have expressed have been formed on what you have learned during your practice in Calcutta?—Principally in Calcutta, but I have had opportunities of going into different parts of the country as an oculist. I was deputed in 1871 by His Excellency Lord Mayo to go to the Maharaja of Jeypore. I was at Simla, and I had to go through Umballa and other places. I had there the first opportunity of forming my own ideas as regards Sikhs. When in 1873 I was sent by His Excellency Lord Northbrook to Jeypore, for another eye of the Maharaja, I had an opportunity of associating with the Rajpoots personally, and of forming an opinion about them. Since then my practice having extended and broadened to all parts of India, I have had the opportunity of watching the people, and I have formed all these conclusions.

8857. On one occasion you visited the Punjab, and on one occasion you were in Rajpootana on a short visit?—It was more than a month.

8858. That is comparatively short?—Certainly, as compared with my practice in Calcutta.

8859. The rest of your practice has been in Calcutta?—Yes.

8860. You have told us that you have no hesitation in saying that the temperate and intemperate use of opium has been growing steadily and surely; and you seem to make that statement applicable to the people of India generally. Am I right in understanding that you give that wide application to it?—I have been watching the growth of intemperance in Calcutta amongst all classes and sects of people, and I have talked with men who have come in contact with me in my profession from different parts of the country. But I think I may be justified in making the statement apply generally to India.

8861. I did not wish to ask about the justification, but whether you think that your statement as to the spread of the temperate and intemperate use of opium can apply to the whole of India?—I think it does.

8862. Have you tested that opinion in any way by statistics as to the consumption of opium in different parts of India?—Not by statistics.

8863. Your own province is that of Bengal?—Bengal.

8864. In the Province of Bengal you will find from the figures before us that the quantity of opium consumed year by year for the last ten years is, speaking generally, about the same, while the population has of course increased by several millions; how do you reconcile that with your statement as to what you call the growth of the habit?—I reconcile that statement in this way. Among the rich and the middle classes the harmful effects are much less marked, but they are most markedly seen in the poorer classes who form the majority of the people of India. My impression is that the growth of the opium habit as a narcotic has increased very much amongst the poor classes, the drug being easily accessible and cheap. I think that in Bengal the consumption of opium has increased amongst the poorer classes.

8865. But you have this fact that the actual consumption is no greater now than it was ten years ago, while you have a larger population. If your theory is correct, surely the increase must appear in the figures as to the consumption of opium by the population?—Amongst the rich the alcohol habit has increased and most likely the consumption of opium may not have increased with the richer classes, consequently it can be accounted for only by the poorer classes taking more opium and less alcohol than the richer classes.

8866. Is not that rather vague generalizing?—From my own opportunities in life I cannot say anything more than I have stated.

8867. Do you think as a professional man that any valuable opinion can be formed on such a question as the spread of the opium habit generally, without the most careful statistical enquiry and consideration of the local conditions in every province?—I would agree with you in that.

8868. Am I right in saying further that you have not been in a position to make such an enquiry or to have access to that class of knowledge?—Certainly not.

8869. You speak of opium as a prophylactic being a new theory—do you mean a new medical theory?—A new medical theory.

8870. Do the cultivators of the country regard it as a preventive against cold and fever, apart from any medical theory?—Not generally. There may be exceptions; laymen are sometimes credited with taking the part of the doctor and recommending it, but I do not think any medical man recommends it.

8871. Apart from any medical advice, do the natives take opium as a preventive against cold and malaria?—In some cases. I have once or twice heard that people do take it.

8872. You have been asked as to the members of the medical profession who hold an official position. May I ask you where would you look for the best medical opinion in India?—Amongst these men probably.

8873. Amongst these officials?—Yes, I have the highest regard for them.

8874. You speak of the physical degeneration and moral decrepitude of your countrymen as though that were an established fact, and you also say that the courage and physical stamina of the Sikhs are not the same as in the time of Ranjit Singh: will you kindly tell us on what facts you formed that impression?—The Sikhs that I see now-a-days are not Sikhs of the stamina which I saw 25 years ago.

8875. Are you in the habit of seeing many Sikhs?—Yes.

8876. Here?—Here in Calcutta.

8877. You have founded a general conclusion as to a special race on such knowledge as you have gained among the comparatively few Sikhs that you have seen?—The Sikhs are not few in Calcutta; they come here often in large numbers.

8878. You can only see an occasional number of Sikhs as an oculist; are your conclusions founded on such men as you have seen?—I am also a general practitioner in Calcutta, and I practise among the Sikh community.

8879. Is your conclusion founded only on your general practice in Calcutta?—Yes.

8880. Are you referring to any special class of Sikh landholders or to the Sikh peasantry generally?—To the Sikh people generally.

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8881. Are you aware that the impression you have formed is entirely opposed to the best authorities in India, to the views of an authority like Lord Roberts, the late Commander-in-Chief, and to the views to those who have lived among Sikhs and fought campaigns with them?—I am aware of that.

8882. You have spoken of physical degeneration and moral decrepitude—that is rather strong language, is it not?—I do not think it is too strong. I think the language, as far as my knowledge of English is concerned, expresses my own inner convictions.

8883. Are you aware that in the very latest instances we have had where Sikhs have been tried in the Burma Police, and in Central Africa, they have given signal examples of the steadfast courage and endurance which have always marked them?—I am aware of that, but that does not at all go against my own impression that the Sikhs of to-day are not the Sikhs of the time of Ranjit Singh.

8884. You think that the fact that the Sikh is found to be as fine a soldier, physically as strong, and morally as steadfast as he always has been, does not go against your theory founded on your practice in Calcutta?—Just so.

8885. As regards the Rajputs is your impression founded on the same class of knowledge,—that is, founded on your being brought into contact with a certain number of Rajputs in your practice in Calcutta?—In Calcutta as well as in Jeypore. I have had patients in Jeypore and Jodhpore.

8886. I ask you particularly because you express a strong opinion about a large body of what you call your fellow-countrymen. You also refer to the Nepalese. What classes of Nepalese have you been brought into personal contact with?—I have been brought into personal contact with noblemen, if I may use the word, as well as with the ordinary Nepalese.

8887. Is your opinion intended to apply to the ordinary Nepalese?—Both to the upper and the lower classes.

8888. Are you aware that the Gurkha battalions of the native army are very largely recruited from Nepal?—I know it.

8889. Are you also aware that there are no soldiers held in higher estimation by our late Commander-in-Chief and by all the officers of the Native Army than the Gurkha battalions?—I know that.

8890. You know that they have never failed on any occasion in hard work on service or elsewhere?—I know that.

8891. Are you aware that competent judges hold that their physical character now is better than it ever was before?—I know that too.

8892. Is that compatible with the view which you have expressed?—So far compatible that I have had the opportunity of a very close connection with them as patient and doctor, and I have watched the growth of intemperance amongst some of these noblemen.

8893. I am speaking of the Gurkhas generally, not of noblemen, but of the men whom we enlist in our native army?—I have not so much experience as regards the Gurkha army.

8894. I asked you at first whether in speaking of the Nepalese you referred to the lower class as well as the noblemen—you now qualify your answer?—I qualify it: I have very little experience of the soldier class.

8895. There is a habit of mind which grows upon us as we get older—a habit of looking back to the past and magnifying it; do you not think that in the expression of your views you have been a little carried away by that?—No. I have paid a good deal of attention to the subject in preparing my evidence, weighing my words and my thoughts.

8896. You were asked by Mr. Wilson a question regarding the general opinion of the Indian people; do you think yourself competent, speaking as a Bengali whose experience has been mainly in Calcutta, to express an opinion about the whole of the Indian people?—Calcutta is the metropolis of India; we get in it an epitome of India, if I may use that

word. We have the opportunity of watching every class and race of people; and those who are in the habit of watching the social, political, and religious changes that are taking place amongst all classes and sects, can, I think, fairly speak their own impressions as to what they feel and what they see as on behalf of the people of India.

8897. Do you think that while carrying on a practice here in Calcutta, you can test the feelings of the races and people in the Punjab, in the North-West, in Madras, in the Central Provinces, and other parts of India?—I think so.

8898. In speaking of the physical effects of opium you say that your remarks are applicable to opium-eating as well as opium-smoking?—Yes.

8899. Do you intend your remarks to apply to opium-eating in moderation?—Yes, unless medically advised.

8900. You say that these effects are shown by emaciation: do you mean that opium-eating in moderation always leads to emaciation which you can notice?—Yes. Unless, as I have stated, it is supplemented with good nourishing food.

8901. Your statement was a general one, but you do not wish it to be understood that emaciation is always a sign of the moderate opium-eater?—Not necessarily always a sign.

8902. Have you personally seen many cases of emaciation?—Certainly.

8903. Have they been cases where people have been ill fed?—Yes.

8904. Were these persons mainly smokers or eaters?—Both.

8905. When you say many cases do you mean many hundreds or tens?—Many hundreds.

8906. In Calcutta?—In Calcutta.

8907. A number of other doctors have told us that emaciation is no mark of the opium-eater unless he takes opium in excess. Men who have had the care of jails have told us that unless opium be taken in excess emaciation never can be traced. I wish to know whether that is your view or whether you think it can be seen in all cases—you say in all cases except where there is good nourishing food?—I have stated that the amount taken varies from half a pice worth to one or two rupees weight. In some constitutions even a ten-grain dose is as bad a poison as a rupee worth of opium would be in another. Constitutions differ, and the effects show themselves in different ways on account of the different constitutions. At the same time one must know that it acts, as I have already stated, harmfully to all constitutions when taken as a general habit.

8908. Would you not admit that a great number of persons who take opium in moderation would not show any emaciation?—Always provided they took good nourishment and good regimen.

8909 (*Mr. Wilson*.) I do not quite understand how many times you have been out of Calcutta for the various purposes that you mentioned on your journeys or visits?—I have been in different parts of Bengal.

8910. Did you make three journeys or two?—Two; one to Simla, and the other to the Punjab and other places. I was also once in Rajputana.

8911. In addition to that you have been in various parts of Bengal?—Yes.

8912. Frequently?—Frequently.

8913. (*Chairman*.) Is it the case that your practice as a professional man lies with the wealthy rather than with the masses of the people?—In my younger days I practised more amongst the poorer classes, because my fee was then less, and consequently people could avail themselves much more of my services. They have been leaving me now, being an old practitioner, and my fees being higher.

8914. That, of course, tends to exclude the poorer classes from your range of practice?—It does not exclude them, because those who cannot afford to pay come to my house, and I see them gratuitously. I devote two hours a day, from 7 in the morning till 9, to these poor people.

The witness withdrew.

Adjourned till to-morrow morning at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

THIRTY-FIRST DAY.

Friday, 22nd December 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

MR. A. U. FANSHAWE.
„ HARIDAS VEHARIDAS DESAI.

MR. H. J. WILSON, M.P.

(*Chairman.*) When Mr. Lyall was in the Chair yesterday I made some observations with reference to the arrangements made by the Government of India for the purpose of conducting our enquiries. Those observations seemed to come from the Chair in the name of the general body of the Commission, but I find that what I said must be taken to represent my individual views; and in order to put the case fully before the public it will be necessary for

Mr. Wilson to make a statement representing his own individual impressions.

(*Mr. Wilson.*) I only wish to say that I regret that any difference of opinion should exist between Lord Brassey and myself on any matter in connection with this Commission; but I am obliged to say that I am unable to endorse his observations to Mr. Lyall yesterday as to the action of the Indian authorities in regard to this Commission.

MR. KRISHNA KUMAR MITTRA recalled and further examined.

Mr. Krishna
Kumar
Mittra.

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8915. (*Mr. Fanshawe.*) Will you kindly tell me when you took your B.A. degree?—In 1877.

8916. Since then have you resided in Calcutta?—Yes.

8917. To what district do you belong personally?—To Mymensingh.

8918. Were you brought up there?—Yes.

8919. Were you there till you came to Calcutta for your studies in the College?—Yes.

8920. In speaking of the habits and customs of the people are you speaking generally of your knowledge acquired in Calcutta?—In Calcutta and also in Mymensingh and in some of the Eastern districts of Bengal.

8921. Have you visited those districts on occasions?—Yes.

8922. You stated that the cultivators, fishermen and others as a rule do not take opium; to which part of the province do you wish that to apply?—In Eastern Bengal they do not take opium.

8923. You do not refer to Orissa?—No, not to Orissa.

8924. Is it within your knowledge that in Eastern Bengal these classes of people use *ganja* to some extent?—Yes, they do.

8925. You said that habitual consumers spend 25 per cent. of their income on opium—did you refer to smokers or eaters?—Eaters and smokers.

8926. Are you speaking of artizans and day labourers and such classes, or of people generally who eat opium? 25 per cent. seems rather a high estimate; it may be applicable to artizans and day labourers, but do you wish it to apply generally?—I do not mean the zemindars or rich people.

8927. Speaking generally, would you wish to apply it to people of the lower classes?—Also to the lower middle class.

8928. You stated that opium is never believed to be a protective against fever?—Yes, I made that statement.

8929. Do you think your knowledge justifies you in laying down in broad terms a general negative proposition of that kind?—I never heard that it was used as a prophylactic.

8930. In Eastern Bengal and in Calcutta?—In Calcutta and also in Eastern Bengal.

8931. You say that the opium habit is looked upon as disgraceful; do you distinguish between smoking and eating opium?—Both eating and smoking are disgraceful.

8932. Do you think that eating opium in moderation is regarded in Bengali society as absolutely disgraceful?—In moderation or in excess, in all cases it is considered disgraceful.

8933. Absolutely disgraceful?—Yes.

8934. As regards all classes?—All classes.

8935. Take the case of the Marwaris who, we were told, eat opium to some extent without harm, being well fed and well do do; would the habit be regarded as disgraceful in their case? disgraceful is a strong word to use?—It is a strong word, but I use it.

8936. You think that among the Marwaris themselves it would be regarded as disgraceful?—I think so.

8937. You say that you know of a licensed shop in Calcutta where opium is still consumed on the premises?—Yes.

8938. Can you tell me on what dates you actually saw consumption going on on the premises?—I cannot give you the dates, but I saw that shop three times within the last three weeks.

8939. Within the last three weeks you saw some persons on three occasions smoking opium on the premises?—Yes.

8940. In accordance with your proposal some members of the Commission went with you last night to see this shop; will you kindly tell us as briefly as you can what was seen on that occasion?—Mr. Wilson and Mr. Fanshawe went to visit that shop. As I apprehended, my friend Mr. Ganguli the day before yesterday having given a broad hint that the shop was situated at the junction of College Street and Bowbazar Street, I thought that somebody interested in the opium trade would somehow dissuade people from coming to that place.

8941. Will you tell us what we saw?—When we went there we found the door locked. We called for the salesman, and he came and opened the door very reluctantly.

8942. That was the seller's servant I think?—Not the licensed vendor, but the salesman.

8943. The servant?—Yes; he very reluctantly opened the door. We found that there were no men inside the house, but we went into another room which was quite dark, and there we found about 20 hubble-bubbles for smoking opium concealed in a back room. We then went upstairs, and there we found one man sleeping, and another smoking something—whether it was opium or tobacco I do not know.

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8944. I think he said tobacco?—Yes.

8945. There were only those two men there?—On the second storey on the terrace of the shop where the madak is prepared there were two men.

8946. Did the servant state anything regarding the pipes and the supply of madak to the persons who would smoke there?—I did not hear anything about that.

8947. Did the salesman say anything as to whom the pipes belonged?—I did not pay any attention to that.

8948. Will you tell me if this is an accurate description of the premises: The licensed shop itself is a small room opening on to the street, with no connection with the back of the house. The place where you saw the smoking of madak, and which we visited last night, is approached by a separate door at the side, and the rooms where you saw the smoking, and over which we went, are rooms at the back on the ground floor and on the upper floor of the same house of which the front room is occupied as a shop. Is that a correct description of the premises?—The shop and the rooms where madak is smoked are on the same premises.

8949. Is it a correct description?—Yes.

8950. In speaking of opium-dens you refer to places, whether called clubs or not, where persons meet together for the purpose of smoking opium—you used the general term opium-dens?—I will not call it club—that is a respectable term.

8951. I do not press the term club, but you mean a place where persons meet together for the purpose of smoking opium?—Yes, a dirty squalid place where people gather together and carry on prostitutions in adjoining rooms.

8952. You said that in some cases these places and brothels are on the same premises?—Yes, in almost all.

8953. Will you describe shortly the two places you took us to yesterday as evidence of your statement? Will you describe shortly the first place?—In one room of the same we found that there were some smokers, and an adjoining room, separated of course by a mat wall, was occupied by some prostitutes. There were four such rooms occupied by prostitutes.

8954. We were only shown one I think?—But I pointed out when we came out from that small lane on our right hand side that there were three rooms occupied by prostitutes and some men were sitting in front.

8955. I mean in the same building. On the right hand side we were shewn one room which we were told was occupied by two prostitutes. Were there any others?—There were two others.

8956. Was not this a long one-storey building with separate rooms and separate doors and windows for each room?—I cannot call it a building, it is a hut.

8957. I use the word building as a general word—a long low building of one storey with separate rooms in it, each room having a separate door and separate window?—There was no window, only a door.

8958. There was a little window?—I did not see that.

8959. Is that a fair description of the building?—Yes.

8960. Will you tell us what we saw at the second place where the madak shops were upstairs?—A woman who was in the keeping of the seller informed me that the whole house was rented by the seller, but when she was cross-examined by Mr. Fanshawe she admitted to him that only three rooms were rented by the seller. In the adjoining rooms in the second storey there were two prostitutes, and on the ground floor there were three rooms occupied by three prostitutes, two young ones and one old prostitute.

8961. The places where madak was smoked were three upstairs rooms, two opening into each other and one facing those two—that is correct, is it not?—Yes.

8962. The room which we were told was occupied by two prostitutes was a room below the first room?—Yes. There were three rooms.

8963. The first room was a room below?—Yes.

8964. On the same upstairs flat further away from the places where they smoke madak there were two other rooms which we were told were occupied by two prostitutes?—Not far away; you can go to the prostitutes' room in a second.

8965. Of what class of life were the majority of persons present in these madak-smoking rooms?—There were some Brahmins.

8966. The majority?—There were Brahmins, Sudras, Kshatrias and Mahommedans.

8967. What were the majority of the persons whom we saw last night?—In one place we found some Mahommedans—some were servants of Europeans and Eurasians, *baburchies* as they are called, cooks, and some were artisans. There was another place where there were Hindoos, and they were of the middle class.

8968. Was there anything like disorder or indecent behaviour going on?—Last night we did not find any indecent act actually committed in those rooms where the opium was smoked, but saw some prostitutes in the adjoining rooms, but two weeks ago I visited a place in Amherst Street.....

8969. You have better keep to this particular place and to what we saw last night. The surroundings of this place were no doubt sordid, but do you think you can fairly apply to the places which you showed us the language which you use that these places were "veritable hells," do you think that was a fair description to apply to them?—I think so.

8970. What do you wish to be understood by that language?—I mean that where sins can be perpetrated and prostitution and opium-smoking can be carried on and where the place is dirty and squalid, I understand by that that it may be called a hell.

8971. (*Mr. Wilson.*) I think you are a member of the Brahma Somaj community?—Yes.

8972. Will you tell us as briefly as you can what the community is, and what are its objects?—The objects of the Brahma Somaj is to establish the worship of one true God in India, and to press for social reforms. They desire to do away with early marriages and introduce widow marriage, to do away with caste distinction. They are all for temperance, they are all teetotalers, and if there is any person who is guilty of taking wine or opium or any intoxicant, his name is struck off.

8973. In reference to this place that we visited last night I want to make one or two points clear if I can. You said that we went into a place that was quite dark—you mean that there was no light except the light that we took with us—there was no light until we took it?—That is so.

8974. On the part of the man who let us in, the salesman or the servant of the licensed seller, there was no attempt to deny the connection between the smoking place and his employer in the shop?—Yes, he tried to prove that there was no connection between the shops and the place where the opium is smoked.

8975. But he did not deny that it belonged to his employer?—No, he could not deny it.

8976. Was a statement made to us a short time before that people had been all turned out?—Yes, that they were all turned out at six o'clock.

8977. Did that man make any attempt to deny that statement?—Yes.

8978. What did he say?—He said, "We were instructed (by whom he did not say) "to close the shop at six—the place where the opium was smoked."

8979. And you had seen it going on much later on previous occasions?—Yes, on one occasion I saw it after nine.

8980. I want you to dismiss from your mind the question as to what is the same house in a legal or technical sense, or the same tenancy. But in reference to the structure, the building itself; I want to ask you was the place where we went—I am speaking of the fourth place we visited, where the smoking was carried on, and where the prostitutes lived under the same roof, were the rooms to a certain extent up the same stair?—Yes.

8981. Were they apparently under the same management?—Yes.

8982. Were they to an ordinary observer to all intents and purposes all together and part of the same affair?—Yes.

8983. Practically one establishment?—Yes, one establishment.

8984. Do you wish us to understand that in your opinion there is a connection between the smoking and the prostitution in the sense, that the smoking promotes a desire for the prostitution?—Yes. Some gentlemen who are habitual opium-eaters have confessed to me that opium-smoking prolongs the act. I know of many cases, and I can give you some names, but I do not think it is necessary the names of those who generally take opium only to increase their power. There is a passage from a Sanscrit medical

book by Sarngadhar well known in our country, which runs as follows :—

“ Sukrastanbha karang churnang, punsamananda karangkang, narinang priti janang, shebate nisi kamuka.” [The passage, which hardly admits of translation, signifies that a powder, compounded of opium, saffron, etc., is used as an aphrodisiac.]

8985. Have you any opinion that opium is one of the principal means of suicide in this city?—Yes, I compiled a list of suicides in Calcutta from 1883 to 1892, with the

The witness withdrew.

Mr. J. J. S. DRIBERG called in and examined.

8986. (Chairman.) Will you state to the Commission the nature of your official position in Assam?—I know Assam thoroughly, and have been in the Province since 1864. I have been Deputy Commissioner of nearly all the districts of the Assam Valley, and have been Excise Commissioner since 1889.

8987. You attend here to-day to put in some notes which you have prepared giving a historical account of the administration of opium in Assam; you also put in a note on the provincial system of excise in Assam, with tabular statements giving statistics of the case?—Yes. My historical account of opium and the statistics attached to it will show what we have done in the last 20 years to put difficulties in the way of opium-eaters and to make the drug as expensive as possible.

8988. Previous to the British occupation of Assam proper, was opium grown without restriction?—There was absolutely no restriction on the cultivation and consumption of opium.

8989. After we acquired possession of Assam as the result of the Burmese War of 1826, what was the policy of the Government of India with regard to opium?—For 34 years after we acquired Assam no steps were taken to restrict the use of opium.

8990. When was the home cultivation in Assam first prohibited?—It was prohibited in 1860; the home cultivation was put a stop to, and the system of issuing it at a high price from the Government Treasury introduced.

8991. What was the next important change in the opium administration—was it the introduction of a system of levying fees and licenses for the retail sale of the drug?—Yes.

8992. What was the year when it first introduced?—In 1874.

8993. Will you trace the subsequent modifications made in the system, and also show us the gradual additions which have been made to the Government price of opium?—It was raised from R14 in 1860 to R20 in 1862, to R22 in 1863, and to R23 in 1873. In 1874 the system of levying fees on licenses granted for the retail vend of opium was for the first time introduced into Assam. It is known as the “fixed license fee system,” and under its provisions any person could open any number of shops for the retail sale of the drug on the payment of a fixed sum for each shop.

8994. Will you trace the gradual advance in price charged by the Government for opium?—It was raised in 1875-76 to R24 per seer, and in 1879 it was again raised from R24 to R26 per seer; in 1883 it was raised from R26 to R32; and in 1890 to R37, at which price it now remains.

8995. With regard to the right of selling opium by retail, you adopt the auction system, do you not?—Yes.

8996. Do you take into consideration public local opinion with regard to the number of shops?—No; not as regards the number of shops; that has been fixed many years ago, and since that time we have been steadily reducing the number. When we open a new shop we consult public opinion as far as possible.

8997. The result has been, has it not, that the annual fee for the right to sell by retail has been considerably increased in amount?—Very much so.

8998. What was the figure at which you began?—We began with a duty of R14; it has been increased to R37. There was no license fee formerly, but now there is a very heavy license fee.

8999. Having shown the gradual increase in price charged by the Government for opium and the gradual increase in the amount of the fee for the right to sell by

exception of 1890, for which year I could not get the statistics. Will you tell us the substance of it?—People commit suicide by hanging, shooting, cutting their throats, drowning, opium, arsenic and other means. I found that in 1883, 25 committed suicide by hanging, 2 by shooting, 3 by cutting their throats, 3 by drowning, 15 by opium, 4 by arsenic, and 8 by other poisons. Briefly, I may state that in 1883, 44 per cent. of the total number of suicides during the year were due to hanging, and only 25 per cent. to opium. But in 1892 only 29 per cent. were due to hanging and 54 per cent. to opium.

Mr. Krishna
Kumar
Mittra.

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retail, will you tell us what has been the practical result as shown in the number of shops licensed?—The number of shops licensed for the vend of opium in 1873-74, the first year given in the table, was 5,070.

9000. What was the number in 1876-77?—2,833.

9001. And in the year 1877-78?—1,271.

9002. And at the date of the last return for 1892-93?—866.

9003. Turning to the shops licensed for the sale of madak and chandu, how many licenses were there in 1873-74?—67.

9004. And how many at the date of the latest return?—16 only. I must explain that there are three shops licensed to sell opium and also madak and chandu—these are shown as opium shops, so that practically the number would be 19.

9005. Turning to the question of the consumption of opium, what was the total quantity consumed in Assam in 1873-74?—1,856 maunds.

9006. What was the quantity at the date of the latest return?—1,333 maunds.

9007. What was the total revenue raised by the Government upon opium consumed in Assam in 1873-74?—R11,71,816.

9008. And what was the amount at the date of the latest return?—R18,73,063.

9009. Therefore we have it from you that while the consumption of opium has been reduced in the 19 years covered by your return from 1,856 maunds to 1,333 maunds, the revenue has increased from 12 lakhs to 19 lakhs?—Yes.

9010. The rate of the duty on opium per seer has been increased in what proportions during the period covered by your return?—From R22 to R37.

9011. Turning to the incidence of the consumption of opium per head of the population, will you trace the changes that have taken place?—In 1873-74 on the population shown in the census of the previous year the incidence was 1.45 tolas.

9012. On a population of 4 millions?—Yes.

9013. And on the census of the year 1881?—On a population of 4,800,000 it was 1.11 tolas.

9014. And now on a population of 5½ millions?—It is under 1 tola, viz., .77.

9015. Has the administration of the opium revenue in Assam come under the notice of any associations in England?—Yes. On the 30th of July 1890 an influential deputation in England presented a memorial on the subject of the consumption of opium to the Secretary of State. In the 5th paragraph of this memorial the memorialists admitted with pleasure that the number of licenses had been largely reduced in Assam and in the following paragraph the memorialists approved generally of the policy followed by the Government of Assam.

9016. Will you describe the state of facts in regard to the consumption of opium among the population of Assam?—Speaking generally, and omitting tea gardens, the Assam Valley is inhabited by two classes: (1) by certain aboriginal people, the Kacharis and others of the great Bodo race, who are spirit-drinkers,—these people reside on the higher lands near the mountains, and on the banks of the larger inland rivers; and (2) by the Assamese, who reside in the low lands—the lands and homesteads of these Assamese are subject to floods and inundations—a damp malarious tract. It is here that the opium-eaters reside. I have said that the Kacharis are not opium-eaters. This requires some qualification. In their own tract which I have described, the highlands near the mountains, they do not use the drug, but when they migrate and settle in other districts, especially on the south bank of the Brahmaputra and in the tea gardens, they take opium. They find it necessary owing to the lower and less healthy country.

Mr. J. J. S
Driberg.

Mr. J. J. S. 9017. Do the people of Assam who consume opium take it
Driterg. as a domestic medicine?—Certainly. If they did not eat
 22 Dec. 1893. opium many would die from diseases, malarial fevers and
 bowel complaints. I have visited these villagers during the
 floods and know their condition.

9018. What is your opinion as to the effects of the opium
 habit? I am not prepared to say that opium taken in excess
 is not harmful, but it is quite exceptional to find persons
 who eat opium to excess.

9019. What, in your view, would be the feeling of the
 people if a policy of prohibition are introduced?—Bearing
 in mind the conditions of the climate and the fact that
 opium has been consumed in the province from time
 immemorial, so that it has now become a necessity of life, it is
 certain that any attempt to stop consumption, or even to
 limit or reduce it more than has been done in the past ten
 years, would have a disastrous effect on the physical condition
 of the people. Some of the best laborers and agriculturists
 in Assam are opium-eaters.

9020. Have you any communication to make to us with
 reference to the views of the Chief Commissioner in Assam on
 the subject?—I am authorised by the Chief Commissioner to
 state that he is convinced that any attempt made on the part
 of Government to stop the consumption of opium altogether,
 or to reduce the consumption by enhancing its price much
 beyond what it is at present, or by further reducing the
 number of shops, will certainly lead to considerable agitation,
 and probably serious outbreaks. In his tour last cold weather
 through the Assam Valley, the complaints made to him by
 the ryots against the present policy of Government were
 loud and numerous, and afforded a strong indication of the
 temper of the people on the subject, which, in the Chief
 Commissioner's opinion, it would be extremely dangerous to
 disregard. We know there were outbreaks when opium
 cultivation was stopped; an Assistant Commissioner and
 several police were killed, and, after much trouble, the military
 succeeded in quelling the riots, and if we attempt to
 stop opium, there will assuredly be disturbances.

9021. You have given us the communication which you
 say you have been authorized to make on behalf of the
 Chief Commissioner; let me ask you your own opinion on
 the subject?—That is my own opinion too.

9022. Do you see your way to suggesting any other
 revenue which can be substituted if the opium revenue is
 abandoned?—I know the condition and circumstances of the
 people, and they cannot afford to make up the present opium
 revenue by any other means. Stop opium, there will be less
 land revenue, less land under cultivation. The people will
 become unfit for labour and sickness—fevers and bowel-
 complaints—will depopulate whole tracts in the Brahma-
 putra Valley.

9023. Is it possible in your judgment to stop the growth
 of opium?—As a matter of fact, we cannot stop opium. It
 can be grown, and is now grown, in secret in some of our
 outlying jungle tracts. It is grown in the surrounding
 semi-independent hills. Any restrictive measures will give
 a considerable impetus to secret and illicit opium-growing.
 It would be impossible to check this, it would be to the
 interest of every person to encourage it. We should have no
 one to give information, and it will be easy, with our vast
 extent of uninhabited frontier, to run any quantity of illicit
 opium with little or no risk.

The witness withdrew.

Mr. UPENDRO NATH BAROOAH called in and examined.

Mr. Upendro
 Nath
 Barooah.

9032. (*Mr. Wilson.*) I believe you reside in Calcutta?
 —Yes.

9033. You were formerly schoolmaster of the Jorhat
 Seminary?—Yes; I was.

9034. Are you a law student in Calcutta?—I am.

9035. You have had experience amongst the Assamese of
 all classes?—Yes. I was among them and have seen them
 with my own eyes.

9036. For how many years?—Since my birth.

9037. (*Chairman.*) How old are you?—About 30.

(*Mr. Wilson.*) Were you born amongst persons accus-
 tomed to take opium?—Yes.

9038. Are you able to give us any idea of the proportion
 of adult males who take opium in the district with which
 you are most acquainted?—I cannot say.

9039. Is there any fixed age at which this habit is usually
 acquired?—There is no fixed age at which the habit is
 acquired.

9024. (*Chairman.*) We are much obliged to you for
 your statement. We shall have to ask you to attend another
 day for the purpose of being cross-examined by the other
 members of the Commission on the evidence you have given
 and the papers you have put in.

9025. (*Mr. Wilson.*) I should like to ask two or three
 questions on points purely explanatory. You use the term
 "mahal." Will you tell us what that is in point of area or
 population?—It varies considerably. A mahal is merely a
 division made for opium purposes. It is really what we
 call a mouza in Assam—a revenue unit.

9026. What is a mouza in regard to area or population?
 —I know mouzas of 8 or 10 square miles, and I know them
 of 150 or 200 square miles. It depends upon the number
 of villages in a certain tract which is formed into a Mouza.
 We try to make a Mouza pay a land revenue of about
 ₹10,000.

9027. Is a thanna jurisdiction somewhat similar?—No;
 a thanna is the vernacular for a police station. There
 are two valleys, the Brahmaputra and the Surma. In the
 Brahmaputra Valley, we have mouzas as the unit; on the
 other side there are no mouzas, and we have adopted the
 police station as our mahal jurisdiction.

9028. May I take it that this police area is substantially
 similar to the mouza in point of extent?—It is larger than
 the mouza. We have only fifteen police stations in the
 Sylhet district, which is about 5,500 square miles.

9029. You have handed in a list of all the witnesses pro-
 posed to be called from Assam, 20 in number. I think
 you have had some intimation that it would be desirable to
 reduce the number; can you intimate which of these
 witnesses you propose to call?—I did not propose to reduce
 the number, I have heard that three cannot come—two on
 account of illness and one owing to public duty; I do not
 propose to fill up their places.

9030. You still propose to call 17?—They will all be here,
 but if the Commissioners do not think it necessary to
 examine them I will not call them. I leave it entirely in
 the hands of the Commissioners.

[The room was then cleared. On the re-admission
 of the public.]

9031. (*Chairman.*) We have had a conversation among
 ourselves with reference to the Assam evidence on the part
 of the Government. We consider that you are in a position
 to give a full explanation of all the Government arrangements
 in Assam and the statistics of the case. You are also in a
 position to answer any questions that may be put by Mr.
 Wilson or other members of the Commission with reference
 to licenses and other matters in which they are deeply inter-
 ested. We are not unprepared to hear one or two officers in
 less important positions than your own upon the same subject,
 but we hold it to be quite unnecessary to call a number of
 officers all speaking from the same point of view and with no
 more information than you possess on the subject. With that
 general expression of our opinion, you may see your way not
 to call all your witnesses. With regard to the medical
 evidence, which is most important, we do not propose to ask
 for any reduction in the number of witnesses?—There is
 only one. I will give effect to the wishes of the Commission.

9040. What induces the people to adopt it?—Generally on
 account of some disease and sometimes on account of pleasure.
 The diseases for which people generally apply opium exter-
 nally or internally are dysentery, diarrhoea, asthma, rheu-
 matism, bodily pain and the like, also for checking corpulency.
 Another reason advanced by some opium-consumers is that
 whatever is brought to market is intended to be used:
 opium is what is brought to market—therefore it is to be
 used. Because they say "had it been otherwise, Government
 would not have done so after prohibiting its cultivation in
 Assam. What a pity!"

9041. Are you of opinion that the habit once formed is
 easily relinquished either at once or gradually?—It may be
 relinquished gradually with difficulty. I may omit the
 expression "with difficulty" and add "or at once." In reply
 to my question regarding the relinquishment of the habit
 of opium, an old educated gentleman of about 70 years
 of age, who has been taking opium for the last 20 years
 (more or less), thus writes in his private letter: that on giv-
 ing up the habit at once an opium-taker is generally not

attacked with any disease; only there will gradually appear some tendency to fatness. He will feel weak for some days in the beginning and also not inclined to attend to any work. But then he will be all right again. In this connection I may very well say that, so far as my information goes, the prisoners in jails are not allowed the use of narcotics or intoxicants of any kind, however inveterate users they were before, thus proving that the habit can be given up at once.

9042. Do you make a distinction in your own mind between persons who take opium moderately and those who take it in excess?—Excessive consumers become pale, very indolent, emaciated, indifferent to pleasure or pain, and have their eyelids swollen. Everyone must have heard that it is opium that has gone to make man woman, and woman man, in Assam.

9043. Out of the total number of persons who consume opium are you able to give any idea or information as to what proportion of them may be said to take it in excess?—Nearly four-fifths of the total consumers of opium.

9044. Can you give any idea as to the proportion of their income that habitual consumers spend on opium?—More or less half their income.

9045. What classes of society do you refer to?—Of course the lower classes.

9046. Is there a general tendency to increase the dose?—Yes, the Assamese are agricultural people. Some serve as day labourers. They are for the most part improvident, leaving their families and children, if they have many, to take care of themselves. Opium-consumers are tempted to increase the dose when they take more than usual labour, or are threatened with upheaval of some disease, or fall in the company of opium-consumers, or when they are advanced in age.

9047. You gave us your opinion as to the result of the habit; do you wish to add anything from any book?—Yes, I think nothing would be more appropriate than to refer to an old book called "A Sketch of Assam," by an officer in Her Majesty's Army, second in command of the Assam Light Infantry, published in 1847. Although this book was written at a time when the cultivation of poppy was extensively carried on in Assam, the description given there regarding the condition of the people applies equally to the people after the prohibition of its cultivation. Turn to any page of any book treating of the Assamese people, whether it was written some 50 years ago or only in the last year, the same woeiful tale of opium will find repetition.

9048. Is opium generally believed to be protective against fever?—No. So far as I have enquired of the people, from Dhubri to Dibrugarh, whether opium-consumers or non-opium-consumers, not a single soul has ever told me that opium is believed to be protective against fever. It is only before this honourable Commission that this astounding revelation has been made for the first time.

9049. In your opinion is it specially useful in malarious districts or believed to be so?—No. Never. Had it been specially useful, or believed to be so in malarious districts, people of the kala-azar-tricken parts would have used opium as a precautionary measure, and, moreover, this epidemic would not have made its havoc amongst the most opium-consuming classes in Nowgong.

9050. Do the working people consider it necessary to enable them to get through their daily work?—No, never. Only opium-consumers can work better under its influence than without it, but opium is quite unnecessary for working people generally to get through their work. It is a great mistake to suppose, and a great misrepresentation to assert, that an opium-consumer can work harder than a non-opium-consumer. It is a fact that a non-opium-user can generally finish a work within half the time that an opium-user will take. There may be some exceptions, but they do not in the least prove the rule. Here the difference is exactly the same as that which lies between the condition of the half-fed and jaded horses of the hackney carriage and the well-fed and noble-looking horses of a private gentleman of fortune.

9051. Is the opium habit looked upon as respectable or disgraceful?—Certainly as disgraceful.

9052. Is it your opinion that the present system tends to the spread of the habit or its restriction?—This question can best be answered by referring to the Chief Commissioner's Resolutions on the Excise Reports for 1890-91 and 1891-92. In paragraph 6 of the former we find that "so long as the total revenue derived from opium increases, and it is shown that the increase is not due to any increase in consumption,

"it is not very material whether the revenue derived from license fees in any given year shows an increase or decrease." In paragraph 10 of the latter on the question, "whether *gunja* was taking the place of opium in the Assam valley," it is said that "the Chief Commissioner is glad to find that there is no tendency in that direction, and the increase in the consumption of opium seems to confirm the correctness of this view."

9053. Is it desirable to prohibit the sale of opium except for medical purposes?—Yes, it is desirable except for medical purpose.

9054. Would public opinion favour the adoption of such a measure?—Yes. By public opinion I mean the opinion of greater part of the people of Assam. There is an admixture of good and bad in everything, but that in which the good preponderates we call good, and *vice versa*.

9055. Have you any suggestion to make as to how the loss of revenue resulting from such prohibition could be made up?—Perhaps by imposing a duty on piece-goods and reducing the pay of the military and civil officers by 5 per cent., also reducing the home charges, and by abandoning the exoduses to the hills.

9056. If there were any prohibition of the general sale of opium, would you be in favour of establishing some kind of register so as to meet the case of those who are already habituated to the use of opium?—Yes; because a register of opium-consumers may serve a double purpose, first, the number and the names would be known, and, secondly, the exposure may produce a deterrent effect upon non-consumers.

9057. Can you suggest what class or classes of persons may be entrusted with the sale of opium for medical use?—English doctors, native physicians, and the inspecting officers of the Education Department. They must furnish a statement to the officer empowered showing the names of persons, the quantities sold, and for what purposes it is given. Only limited quantities should be given them. I say advisedly that the inspecting officers of the Education Department may be entrusted with the sale of opium for medical use, because these persons are better educated and are expected to be more conscientious in the discharge of their duties both to the Government whom they serve and to their country whose welfare they have at heart.

9058. Is there any other mode of restriction, short of actual prohibition for medical use, that could be advantageously substituted for the present licensing system?—Yes. There should be appointed one person in each mouza on a fixed salary only for the purpose of selling opium. He must observe all the rules now in force regarding its sale and be subject to all the penalties attached to their infringement. Thus competition will cease. Further each individual consumer should be enjoined to come to buy opium in person. Thus, by being compelled to travel long distances, opium-consumers will know what favour the habit has found with the authorities, and it will serve to throw sufficient discouragement in the way of getting into this pernicious habit.

9059. Does there exist in Calcutta an Association of Assamese students?—Yes, there exists.

9060. Have you been an officer of that Association?—Yes. I was.

9061. What office have you filled?—I was once Secretary of the Association.

9062. Does the Association hold regular meetings?—Yes, it holds.

9063. Did the Association a short time ago hold a meeting for the discussion of the opium question?—Yes, it held.

9064. Was a paper read strongly against the use of opium?—Yes, a paper was read.

9065. Did several members of that Association take part in that discussion?—Yes, a good many.

9066. Did any one of them express an opinion favourable to the use of opium?—None.

9067. Are you able to produce any record of the proceedings of the Association?—Yes, I can.

9068. I will not trouble you with it, but you are prepared to answer any questions if desired?—Yes, I am prepared.

9069. I believe the custom of the Association is to keep a minute-book with a pretty full abstract of the proceedings?—Yes, it is so.

9070. With a short statement of the discussion and so forth?—Yes.

9071. The record you have with you shows that none of those Assamese students had a word to say in favour of the use of opium?—Certainly not; none.

Mr. Upendra
Nath
Barooah.
22 Dec. 1893.

Mr. Upendro Nath Barooah. 9072. (*Mr. Fanshawe.*) I understand that Jorhat is a small station in the Sibsagar district?—Yes.

9073. Will you tell us what the Jorhat Seminary was, of which you have been Head Master?—It was a private institution, established by myself with the co-operation of my brother. I held it for five years.

9074. Is it still in existence?—No.

9075. What kind of pay were you receiving while you were in charge of it as Head Master?—Between ₹40 and ₹50.

9076. Have you any employment now in Calcutta?—Yes, I have.

9077. What are you?—I am working as a clerk in the Office of the Comptroller, Post Office, only with a view to enable me to appear at the examination without getting assistance from home.

9078. What kind of pay do you get from the Post Office?—₹30.

9079. How long have you been in Calcutta?—Three years. In the meantime I had a run home. In August last I came back.

9080. Will you kindly tell me what races of people in the Sibsagar district are the chief consumers of opium?—All classes almost.

9081. I ask what races are the chief consumers?—Brahmans, Kshetriyas, and Sudras.

9082. Can you tell me the Assamese races which are the chief consumers?—Especially Miris, Dennis, Ahoms, Motaks, Chutias, Nagas, and the like.

9083. You have all those represented in Sibsagar?—Eoth in Sibsagar and Lakhimpur.

9084. I want to know what opportunities you have had of moving amongst these people, and knowing their habits—the people who are the chief opium-eaters?—I have had frequent occasion to come in contact with people of different classes whose sons were in my school. I every now and then used to go to the interior to deliver lectures showing the evil effects of opium.

9085. Do these opium-consuming races send their sons to school?—Yes.

9086. Many of them?—Yes, some of them

9087. Which classes?—Some classes.

9088. Do you mean these Nagas and Ahoms?—Yes.

9089. Their sons came to the Jorhat School?—Yes.

9090. How many boys had you?—Seventy to eighty.

9091. Was a large proportion of that number from those classes?—Very small.

9092. You have said that nearly four-fifths of the consumers take opium in excess?—Yes, I said.

9093. Another witness from the Sibsagar district, a much older man than yourself, says that the proportion of excessive consumers is about 7 per cent.; what grounds have you for forming an opinion that 80 per cent. of the eaters eat opium in excess?—I am giving an approximate proportion; it is a mere conjecture; there may be some difference.

9094. With regard to these people of Assam who are generally opium-eaters, in the Sibsagar district, can you tell me what their material condition is?—I mean are they fairly well-to-do and content or not?—Certainly not.

9095. You say they are not fairly well-to-do?—Yes, they are not.

9096. And not content?—Not content.

9097. Are you aware that it has been reported on various occasions that owing to the fertility of the soil and the easy manner of obtaining a livelihood, they are well-to-do and on the whole well content?—It may be so. I do not know whether reports have been submitted or not.

9098. You have spoken specially of malarious districts, our experience extends to Sibsagar and Lakhimpore?—Yes.

9099. Does it extend to other districts besides Lakhimpore and Sibsagar?—Yes, to the remaining districts of the Brahmaputra Valley.

9100. You are a Sibsagar man; I want to know if you have personal experience of other districts besides Lakhimpore and Sibsagar?—Yes, I have.

9101. In what way have you had actual experience?—By coming in contact with people of those districts with whom I am associated even now. I also stop on the several stations on my way home.

9102. Are those malarious districts?—Nowgong and Kamrup are malarious now.

9103. Are Sibsagar and Lakhimpore malarious districts?—Not now.

9104. I do not understand your quotation from the Chief Commissioner's report with regard to the licensing system. "So long as the total revenue derived from opium increases, and it is shown that the increase is not due to any increase in consumption, it is not very material whether the revenue derived from license fees in any given year shows an increase or decrease." You quote this paragraph, and I suppose you are prepared to be asked whether you really understand what is meant?—Yes, I understand.

9105. Do you know what increase of consumption is referred to in the extract from paragraph 10 of the Chief Commissioner's report?—Yes; he refers to the increase in the consumption of opium.

9106. Do you know how it occurred, and what it really is?—That I do not know; no explanation is given there.

9107. You have spoken about the sale of opium by native physicians as well as by English doctors: have you many native physicians in Assam?—The number is very few.

9108. Have you any reason to believe that Government or the officials of the Education Department would like to entrust this work to educational officers?—That I cannot say.

9109. When do the educational officers go on inspection?—They are generally required to pay visits to every school once every quarter.

9110. At what time of the year are they chiefly on tour?—Throughout the year. Their business is to inspect the schools, and consequently they must be out except during six days which they are to spend in head-quarters stations, and also a month or so during the annual report and the scholarship examinations.

9111. Are they out during the rains on inspection duty?—Yes.

9112. Is that so in Assam?—Yes.

9113. You have said that the habit of taking opium is generally regarded as disgraceful?—Yes, opium-taking.

9114. The habit is general among the Assamese people, is it not?—Yes.

9115. Then do you mean that it is considered disgraceful amongst the Assamese themselves?—Yes, it is so considered.

9116. Is not that rather an anomaly that a habit almost universal among the people should be considered disgraceful among those who practise it?—Even the opium-eaters themselves hold it as disgraceful. The term used is 'kania.'

9117. In what way is the term kania used among the people themselves?—In some places they are held in respect, in others not.

9118. Will you tell me what this Assam Association of students which you have referred to consists of? Are the members mostly boys or young men studying for college examinations?—It is mostly an association formed by the college students themselves, but there are several honorary members of position in Assam.

9119. What are the majority of the members of the Association? Are they students?—Yes, the majority are students.

9120. (*Chairman.*) Did I rightly understand you to mean that in the district of Assam from which you come the consumption of opium is a very general habit?—Not very general, about 15 or 20 per cent. of the people take opium.

9121. Has your Association ever discussed the effect of the indulgence in the use of alcohol among the Assamese?—No.

9122. What has been the result of your discussion on that subject?—I can't say.

9123. You condemn alcohol?—Yes.

The witness withdrew.

RAI GOONABHIRAM BOROAH, BAHADUR, called in and examined.

Rai
Goonabhiram
Boroah
Bahadur.

22 Dec. 1893.

9124. (*Mr. Wilson.*) You have heard what the last witness has said?—Yes.

9125. I will ask you a few questions, and then perhaps you will tell us if you differ from the opinions which he has expressed. You are a retired Extra Assistant Commissioner?—Yes.

9126. Of Assam?—Yes.

9127. And you are now residing in Calcutta?—Yes.

9128. In your official position in the service of the Government you came in contact with all sorts of people?—Yes.

9129. What is your opinion as to the effect of opium consumption on the persons who take it?—The consumers are weak in body and in mind, slow, lazy, forgetful, with willingness to swear and tell lies and commit petty thefts. They are neither violent nor quarrelsome.

9130. You speak of their willingness to tell lies and commit thefts as the result of your official experience in Assam?—Yes.

9131. Can you give us any opinion as to the proportion of the cases of persons in the habit of taking opium where injurious results are apparent?—I cannot say. Most of them, especially poor people with large families, ruin themselves and their families.

9132. Do you believe that the people at large regard opium as a protection against fever?—It is not believed to be protective against fever in my country.

9133. In your opinion is it so?—I was of opinion that it was not, but I now see that the doctors say that it is protective against fever.

9134. You never heard of it till lately?—I never heard of it till I read the evidence of the doctors before the Royal Commission.

9135. Is it in the malarious and fever districts that people believe it to be specially beneficial to them?—No.

9136. You never heard that?—No. Now I see medical men say so.

9137. Since this Commission began?—Yes.

9138. What do you say as to whether the use of opium is considered a respectable or a disgraceful habit?—Disgraceful. Opium-consumers themselves have told me that opium-eater is a term of reproach and disgrace.

9139. Is it your opinion that it would be desirable to prohibit the use of opium except for medical purposes?—Yes.

9140. Do you think that the public opinion of the people with whom you are acquainted would justify and support a prohibition of that kind?—All but opium-sellers and opium-eaters will be in favour of it. Even they would like it, because their children would be saved.

9141. (*Mr. Fanshawe.*) Will you tell me what districts you have served in?—I served in Barpeta Sub-division in Darrang and Goalpara.

9142. Was your main experience in those districts?—I served in Goalpara and Nowgong. I was more than 20 years in Nowgong. My experience chiefly refers to Nowgong.

9143. Reference has been made to Doms as being addicted to opium; I believe they are fishermen?—Yes.

9144. Are they not as a rule well-to-do people?—Very few of them are well-to-do.

9145. Are they not fairly well-to-do for people in that class in life?—No, they are not. There are some who act as traders, but generally they are very poor people.

9146. But for that class of life are they not fairly well to do, getting sufficient food, clothing, and so on?—Yes.

9147. With regard to the other people of whom you have spoken as being the chief opium-eaters are they not generally cultivators occupying holdings of their own?—Yes.

9148. Are they not fairly well-to-do, having separate holdings of their own?—Not all.

9149. Speaking generally?—Not all of them; generally they are, of course.

9150. Among these people the habit of eating opium is very largely spread, is it not?—Yes.

9151. You have used the term opium-eater as a term of disgrace?—Yes.

9152. Would that be so amongst this very class of people who so generally eat opium?—Yes.

9153. We have had the term kania mentioned; how would that be used among the people themselves?—By kania is meant a sort of reproach.

9154. Is it used in a friendly spirit, or only as meaning something disgraceful?—A kania is supposed to be a thief and a liar, a man who commits all sorts of vices, and he is looked down upon.

9155. Is it not a little difficult to understand that people who eat opium largely should use the term opium-eater with that meaning?—It is only non-opium-eaters who say so.

9156. The greater proportion of these people eat opium?—Yes.

9157. Among them how is the term opium-eater used? Is it used as a term of reproach among the tribes who are opium-eaters?—Opium-eaters themselves of course do not consider it as a term of reproach, but it is so considered by non-opium-eaters.

9158. You said that most of these people ruined themselves and their families?—Yes.

9159. You have told us that some number of these people are well-to-do, that they have small holdings of their own, and that they are generally opium-eaters; how can it be said that they generally ruin themselves?—I refer especially to poor people with large families, a wife and two or three children, and to cases where husband and wife both eat opium.

9160. Is there any large number of families in the districts where you have been who are absolutely paupers, beggars who have ruined themselves?—Yes, I have met some of them.

9161. Any large number?—Yes. In some cases I found that on account of taking opium they had committed thefts and had been convicted and their families ruined.

9162. You have been an officer of the Government; can you tell me if these people who eat opium generally commit thefts?—I refer only to poor opium-eaters who cannot afford to buy opium.

9163. What is the proportion of the people who commit thefts, is it large or small?—I cannot say.

9164. You have said that most opium-eaters commit thefts and crimes. There is a large body of people in Assam who eat opium, and you must know as a Magistrate whether you have these men constantly before you or not, or whether the returns show that a large proportion of them commit crime or not?—Opium-eating itself does not in many cases show that men commit crime.

9165. You refer to special cases of excess?—Yes.

9166. You have spoken of children eating opium; have you any reason to believe that eating opium by children is now common in Assam?—No, not common. There may be five or six cases in twenty thousand.

9167. When you speak of children being saved if the use of opium were prohibited, are you referring to posterity?—I refer to little children and posterity as well.

9168. Do children commonly eat opium or not?—A very small number, perhaps five or six in twenty thousand.

9169. Have you many Kabirajes or native doctors in Assam?—We have native doctors in Nowgong. Several dispensaries have been lately established there.

9170. (*Mr. Wilson.*) You have been asked about petty thefts. I believe you were a Magistrate?—Yes.

9171. When a man was brought before you for stealing, it was your business to ascertain whether he had stolen or not?—Yes.

9172. It was not your business to ascertain for what purpose he wanted the property?—Yes.

9173. You did not enquire particularly whether it was opium?—I did not enquire but sometimes poor men would confess that they had committed petty thefts because they had no money to buy opium with.

9174. Are there any statistics to show the reason why a man commits theft?—No.

9175. (*Chairman.*) In your position as a Magistrate you have given your consideration to the causes of moral evil among your people?—Yes.

9176. You have told us that you think the opium habit does harm?—Yes.

9177. What has been your experience of the effects of alcohol among your people?—Very bad.

9178. Which do you think is the worst, opium or alcohol?—Alcohol.

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9179. (*Mr. Fanshawe.*) I suppose you know that in every jail it would be known whether a man who had committed theft was an opium-eater or not?—Yes.

9180. The jail returns would show perfectly well how many opium-eaters had committed crime?—Yes. Sometimes no complaints are lodged against people who commit petty offences. These and others who are acquitted are not shown in the jail returns.

9181. Would the police reports of a district show that?—I do not know.

9182. (*Mr. Wilson.*) I said that you would have an opportunity of expressing any disagreement in regard to anything said by the previous witness; do you wish to do so?—No, I generally agree with him.

The witness withdrew.

Mr.
Trinoyan
Barkakoti.

Mr. TRINOYAN BARKAKOTI called in and examined.

9183. (*Mr. Wilson.*) You reside at Sibsagar?—Yes.

9184. And you are a pleader?—Yes.

9185. Did you hear the evidence given by the first witness from Assam?—Yes.

9186. I will only ask you a very few questions, and then you can add anything you wish. What is your opinion of the results of opium-eating physically, mentally, and morally?—Especially among the low class people who form the bulk of the opium-consumers, the results are very bad. They generally became physically weak, indolent, slow, pale and unwilling to work, and also their lips and eyes grow dark. They are incapable of enduring fatigue. Mentally they are spiritless, depressed, and void of high ambition. Morally they are easily apt to lie and pliable, and they are suspected of petty thefts occurring in the neighbourhood.

9187. Is opium generally believed to be a protective against fever?—No, on a good many occasions I have mixed with people in the villages with a large number of fever cases, and on several occasions of my being attacked with fever, friends from villages and town visited me, but nowhere and never did I hear the name of opium as being protective against fever.

9188. Is it specially useful in malarious districts or believed to be so?—It is not known to be useful in malarious districts, neither is it believed to be so by any. Had there been such a belief in the mind of the people, the largest opium-consuming districts would have been Goalpara and Kamrup, where hundreds of villages were swept away by black fever called kala-azar, a malarial fever, but, on the contrary, they are least opium-consuming districts.

9189. Is it in your opinion desirable to prohibit the sale of opium except for medical purposes?—Yes, certainly desirable, provided similar measures be adopted in the case of ganja; otherwise opium-consumers will easily take to ganaj, which is more injurious than opium.

9190. Would the public opinion of the people, so far as you are aware, be in favour of such a prohibition?—Yes; public opinion will be in favour of prohibition—nay, most of the opium-consumers will favour such a measure, provided the measure takes place after their life, that is, they like the adoption of such a measure for their succeeding generations.

9191. Would you be prepared, if desired, to suggest practical means by which opium might be distributed for medical purpose while the general sale was prohibited?—Yes.

9192. (*Mr. Fanshawe.*) Will you tell me what your standing is as a pleader?—About five years.

9193. Were you brought up in Assam?—Yes.

9194. In what district?—Sibsagar.

9195. Your personal experience has been limited to the Sibsagar district?—Yes.

9196. Have you been in the habit of moving about among the villagers?—Yes.

9197. On many occasions?—On many occasions. I have visited them because I have friends in the villages.

9198. Have you been in the habit of coming across these special classes who, we are told, eat opium in Assam?—Yes.

9199. These aboriginal races that have been mentioned, do you know anything of them or have you lived amongst them?—Yes.

9200. In what way have you come in contact with them?—By employing them in domestic business and in my professional life.

9201. You have stated that in the Sibsagar district children generally begin to eat opium; another witness says he knows of few such cases; which statement are you to accept?—The instances of children consuming opium are very limited.

9202. Do you say that in the district of Lakhimpore the eating of opium is generally acquired in the teens?—Yes.

9203. Is not that in contradiction to what the last witness said that very few children now eat opium?—Very few children in the Sibsagar district eat opium, but in the Lakhimpore district it is a habit.

9204. You say that you never heard of opium being used as a protective against chills or malaria in the Sibsagar district?—I said I never heard of its being used as a protective against fever.

9205. Do you know Mr. Peal the planter?—No.

9206. He said that he had been 30 years in the district of Lakhimpore, and that he had been told on many occasions that that was a most common reason for taking opium, that is not your experience?—No.

9207. With regard to this special kala-azar fever, what class of people generally suffer from it?—All classes.

9208. It has been through some number of districts, has it not?—Yes.

9209. Can you tell me the people who have chiefly been killed by it?—Specially low class people.

9210. That does not convey much?—Ahoms, Koches, Kacharis, Keots are chiefly killed by it.

9211. Has it not been prevalent among the Garos?—I have no experience among them.

9212. You do not know that they have been the chief sufferers who have been swept off?—No.

9213. Do you know whether they are opium-eaters?—I cannot say.

9214. (*Chairman.*) You know nothing of the district or of the Garo people?—I do not.

9215. (*Mr. Wilson.*) Did you ever hear of Mr. Peal?—I have heard his name only.

9216. Do you know where his place is?—No.

9217. Do you know where his district is?—No.

9218. (*Chairman.*) You come here to express a strong opinion as to the pernicious effects of taking opium?—Yes.

9219. Let me ask you what you think about the habit of taking alcohol?—People condemn it.

9220. You condemn it?—I condemn it.

The witness withdrew.

Mr.
Haribilas
Agurwala

Mr. HARIBILAS AGURWALA called in and examined (through an interpreter).

9221. (*Mr. Wilson.*) Are you a merchant or trader in Assam?—A merchant.

9222. In what place?—In Tezpur, Assam.

9223. Do you know all about the people of your district?—Yes.

9224. You are yourself a seller of opium?—Yes, I sell opium.

9225. Are you of opinion that it is a good thing or bad thing for people to eat opium?—It is not good.

9226. Do you think it would be a good thing if the

use of opium were entirely stopped except for diseases and medical purposes?—To stop it for all purposes would not be good : it would be bad if done at once.

9227. It would be bad if done suddenly?—Yes.

9228. (*Chairman.*) If it was done in such a way that the persons who are now accustomed to opium could still get a little, but other persons could not begin to buy any, would that be a good thing?—Yes.

9229. (*Mr. Wilson.*) Do people as a matter of fact take it when they are not ill in order to prevent their taking fever?—They do not take it to prevent fever.

9230. Do people take opium to enable them to get through their daily work?—Opium-eaters take opium to enable them to perform their work, but those who do not take opium do not require it to enable them to do their work.

9231. If the sale of opium were entirely prohibited except under restrictions for medical purposes, for disease, and also to enable certain persons who are now accustomed to it, to continue taking a certain quantity, would you be afraid that there would be any disturbances or any great discontent amongst the people at large?—If it be stopped at once there is likely to be disturbance.

9232. But if it is stopped by degree?—If the persons who

are now taking opium are allowed to take it there is no fear of disturbance.

9233. (*Mr. Fanshawe.*) Have you always held these views?—Yes, always.

9234. Do you make any distinction between smoking and opium eating?—There is a distinction.

9235. Is madak-smoking regarded in Assam as being different from opium eating?—Yes, they are regarded in a different light. Some consume both; that is, they take crude opium and smoke. Others only take opium, and others only take madak.

9236. Which is the commonest form of taking opium?—Crude opium.

9237. Is opium eating regarded in Assam as disgraceful?—Yes, it is.

9238. Do they consider smoking as more disgraceful?—Madak-smoking is more disgraceful.

9239. Do you know personally the people who are said to have the habit of eating opium? Have you moved amongst them?—Yes.

9240. How is it regarded by them; as being disgraceful or not?—Even among opium-eaters it is considered disgraceful.

The witness withdrew.

Adjourned to to-morrow at 11 o'clock.

At the Council Chamber, Writers' Buildings, Calcutta.

THIRTY-SECOND DAY.

Saturday, 23rd December 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

MR. A. U. FANSHAWE.
„ HARIDAS VEHARIDAS DESAI.

MR. H. J. WILSON, M.P.

MR. DWARKANATH GANGULI recalled and further examined.

9241. (*Mr. Fanshawe.*) Can you tell me whether in visiting districts you usually visit the chief places or whether you are in the habit of travelling among the villages?—I visit both the chief towns and the villages.

9242. Are you able to give much of your time in moving about among the villages?—Yes, I have organised meetings—specially mass meetings—and have had to get funds for our Association, as well as to organise affiliated Associations.

9243. Speaking generally, have you been as much in the villages as in the larger places?—I think we have more than 50 village unions, and I have been in the villages as much as in the larger places.

9244. Over the whole of Bengal?—Yes.

9245. You have stated generally that the opium habit is more prevalent among Mohammedans than among Hindus, and you have also referred to your knowledge of Assam; I presume you do not mean that remark that the opium habit is more prevalent amongst the Mohammedans than the Hindus to apply to Assam?—No.

9246. In speaking of Bengal, do you include Orissa?—I have no knowledge of Orissa. As I stated in my evidence in-chief, my knowledge is confined to Bengal, Behar, and Assam.

9247. You referred to a number of districts as having been visited by you in which you say you never heard or saw cultivators or fishermen taking opium?—I did not say that.

9248. As a class?—Yes, as a class.

9249. You have never seen or heard of cultivators or fishermen, as a class, using opium—that is correct?—Yes.

9250. Is not the Rungpore district almost entirely an agricultural district?—Yes.

9251. Figures have been placed before us by the Government showing that 74 maunds of opium are consumed yearly in that district?—Yes.

9252. By whom is that consumed?—The people inhabiting the northern portion of the Rungpore district do generally consume opium. Rungpore is a district which borders on Assam; and the people there by continually mixing with the people of Assam do generally imbibe the habit of using opium. So far as the people of North Rungpore are concerned, a considerable portion even amongst the agriculturists do use opium.

9253. Are you aware that a large majority of those cultivators are Mohammedans?—A good proportion of them are Mohammedans.

9254. Coming to the 24-Parganas, which you also know, exclusive of the suburbs, there is a large consumption of opium—104 maunds in the year; by what class would that be consumed?—Chiefly by the middle class of people, and partly by the agriculturists.

9255. To some extent by the agriculturists?—Yes, to some extent.

9256. As regards the excessive use of opium, you say that 70 per cent. of those that take opium take it in excess; do you wish to apply that to all classes who eat opium?—Especially to the middle and lower classes.

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Mr. Dwarka-nath Ganguli. 9257. Even to those belonging to the northern portion of the Rungpore district?—Yes.

23 Dec. 1893. 9258. Can you give any facts or figures to support your view as to a very large proportion of the people eating opium in excess?—It is difficult to get figures. I have tried to get figures from the official reports, but I could not get any actual figures from them. I speak from my general impressions and the conversations I have had with people, especially with those who eat opium. When I say in excess, I mean those who take opium to the extent of 12 grains or more a day.

9259. As regards the term "Afim-khor" does that mean an opium-eater in excess, does it represent as regards opium, what the term "drunkard" means as regards alcohol?—It means opium-eaters generally.

9260. You do not think it means in excess?—No.

9261. When you say that habitual opium-consumers are looked upon as disgraceful, do you include habitual consumers in moderation?—I refer to all classes of opium-eaters except those who take opium as a medicine.

9262. A number of people, we are told, begin the opium habit later in life and the medical use is merged into a non-medical use. When you say that opium-eating is considered disgraceful, do you include all that class?—To those who take to the non-medical use of opium after middle life, I think the word is also applied.

9263. Do they consider it disgraceful on their part?—They do not.

9264. But the people of Bengal do?—The people of Bengal do consider it disgraceful.

9265. You have stated your opinion that the loss of revenue from the prohibition of the use of opium except for medical purposes might be met by an annual increase in the general revenue; will you tell me what you mean by that?—I mean that every year there is an increase of revenue, as it appears from the official Report over and above the revenue of the previous year.

9266. You are only speaking generally like that?—Yes.

9267. You have also suggested that this loss could be met by an increased tax on liquor, especially on imported liquor?—Yes.

9268. Have you formed any idea of the amount of revenue that might be made in that way?—I have not made any actual calculation on the subject, but I throw it out as a suggestion.

9269. A general suggestion?—A general suggestion.

9270. You suggest that village panchayets may be used for the purpose of selling opium for medical purposes in this Province?—Yes.

9271. Do you think that bodies of that kind could be expected to distinguish between the medical and non-medical use?—I hope so.

9272. Knowing as you do the villages and people of the districts, have you any reason to think that the village panchayet would be willing to undertake such a duty?—I do not know whether they would all be willing to, but I think that a considerable portion of them might be willing to do so if there were some remuneration for doing it.

9273. To be paid by the Government?—To be paid by the Government.

9274. Have you ever discussed that question with any of the panchayets?—No; because I have not had an opportunity of going out just now.

9275. You further propose that native practitioners, such as Kabirajis, should be entrusted with the sale of opium for medical purposes; do you think that agency could be entrusted to them?—I think that agency could be entrusted to them.

9276. Do you not think that the effect of such a step would be to create a very lucrative profession for these men without really stopping the use of opium by any person who wanted to get it?—These Kabirajis and Hakim I think as a class are generally respected, and they would not venture to abuse their power if there was sufficient restriction to control them.

9277. What do you mean by control?—Government control if Government could send inspecting officers from time to time to examine how they did their work.

9278. (Chairman.) You do not pretend to have any plan or scheme of your own?—No, I throw it out as a general suggestion.

9279. (Mr. Fanshawe.) With reference to the book of Mr. Grierson, have you any practical knowledge of agriculture yourself?—I have some knowledge of it.

9280. Have you any practical knowledge?—I have seen the work with my eyes. I have studied some books on the subject, but I have never ploughed land myself.

9281. (Chairman.) You do not claim to be an agriculturist?—No.

9282. (Mr. Fanshawe.) Or to have any practical acquaintance with the subject?—That depends upon what is meant by "practical." If any knowledge on the subject could be called practical, that knowledge I have to a certain extent.

9283. (Chairman.) You do not claim to be farmer?—No.

9284. (Mr. Fanshawe.) The book you refer to I understand is "Notes on the District of Gya" by Mr. Grierson, published this year?—Yes.

9285. You are of course aware that he states in his preface that his conclusions, figures and facts, are entirely his own?—Yes, but I know, also that he has taken sufficient care to make his facts correct.

9286. Are you aware that Mr. Caine asked a question as to his conclusions with reference to the condition of the people of Gya in the House of Commons in June last?—Yes.

9287. Are you aware that the Bengal Government has been asked for a report on the matter, and that after careful enquiry they reported that Mr. Grierson's statistics and facts cannot be considered really trustworthy?—That I do not know.

9288. You have referred to certain tables; these tables show the money value of the poppy crop and also the money value of the sugarcane crop, but there is no attempt in them to compare the value or profits of poppy cultivation and sugarcane cultivation?—By the value some calculations can be made. I have made calculations by the value, and I have tested them by referring to other facts.

9289. Will you kindly answer my question? A certain number of acres are taken as showing the holding of the cultivator, and the whole value or profit of the cultivation is worked out, including the value of the poppy crop and sugarcane?—Yes.

9290. Are you aware that the value of a crop such as maize, also grown on the same ground with the poppy, is not taken into consideration?—Yes, but I also know that one of the Opium Agents has stated that the interpolation of a crop does exhaust the soil, and he has recommended that that system should be discontinued.

9291. That is not quite an answer to my point. I am referring to land which grows poppy and on which a maize crop is also grown?—But that diminishes the value of the poppy growing land.

9292. But that has not been taken into consideration in the statement of profit of the poppy cultivation?—On the other hand he has over-estimated rather than under-estimated the value of the poppy crop. I have other facts showing that Mr. Grierson instead of under-estimating the poppy crop has over-estimated its value and under-estimated the value of the sugarcane. I am prepared to show that from other statistics before me.

(Chairman.) Authoritative official statistics have been placed before the Commission.

9293. (Mr. Fanshawe.) Then with regard to the value to the cultivator of the advance. No allowance or credit is given in any way for that value—it is not referred to?—That does not alter the position in any way. On the contrary, I am in a position to show that by giving him an advance, the Government makes the position of the cultivator to a certain extent unfavourable.

9294. It has been stated very frequently that the advance is a very great advantage to the cultivator, preventing him from borrowing money to buy seed, and so on. In comparing the result of the poppy crop, and any other crop, some allowance must of course be made for that. Mr. Grierson has not compared them, and therefore he does not touch on the question of the advance?—No.

9295. (Mr. Wilson.) You have used the term "village panchayet"?—Yes.

9296. Will you explain the meaning of that word?—A village panchayet means persons, generally the leaders of the village, who are elected, and now elected by Government, to undertake certain things; that is, they regulate the

village chowkidari system—the system of village watchmen, and are responsible for the pay of the chowkidars; they do numerous other things, such as giving information to the Police in certain matters.

9297. Is it a kind of Committee?—Yes, a kind of Committee.

9298. Will you tell us who is Mr. Grierson?—Mr. Grierson was a Magistrate of the Gya District; I believe he is now the Magistrate of Howrah. He is a gentleman who has spent the greater part of his official career in the Behar division, and a gentleman of great authority on the subject referred to by me.

9299. Did you in your evidence the other day refer to certain tables?—Yes, I did.

9300. Are those tables in Mr. Grierson's books?—They are.

9301. (Chairman.) Do you desire to make any further general statements to us with reference to the relative profit to the cultivators of the poppy crop and other crops supporting it by references?—Yes, if Your Lordship would permit me. Sir William Hunter, in his "Statistical Account of Bengal," in referring to the district of Sarun, at page 262, observes that the produce of a bigah of sugarcane land is seldom worth less than Rs. 30 or more than Rs. 80, but in making this calculation he refers to the ordinary bigah which is $\frac{1}{2}$ of an acre, that is about 1,400 square feet. The standard opium bigah is 2,700 square feet, and he says that the average outturn from lands in the districts of Patna and Gya and Shahabad varies from $6\frac{1}{2}$ to $8\frac{1}{2}$ seers per bigah—that is in 2,700 square feet, from $6\frac{1}{2}$ to $8\frac{1}{2}$ seers of opium can be grown. Taking the value of the opium to be Rs. 5 per seer of the standard quality, then the income of a bigah would be from Rs. $32\frac{1}{2}$ to Rs. $42\frac{1}{2}$. But the produce of sugarcane, calculated at the rate of the standard opium bigah, would be from Rs. 60 to Rs. 160.

9302. Does that establish what you wanted to put before us?—I want to say that the produce of one bigah of sugarcane would be from Rs. 60 to Rs. 160, whereas the produce of poppy crop would be from Rs. $32\frac{1}{2}$ to Rs. $42\frac{1}{2}$. I want also to state another fact, that the Government in its Report for the year 1882-83 admits that the sugarcane and

tobacco are formidable rivals of poppy. The report contains this statement: "Difficulty is experienced in extending the cultivation of poppy in consequence of the competition of other crops, such as sugarcane and potatoes. It is said that the development of communications throughout Behar has rendered it possible to bring more bulky forms of farm produce to market at a price which renders them formidable rivals to the poppy. The practice of interpolating a second crop and in some cases even a third crop between two sowings of poppy has tended, it is feared, to impoverish the soil and diminish the outturn of opium." That is at page 40 of the Bengal Administration Report for 1882-83. I could also substantiate it from the Agricultural Report for 1885-86, which gives the actual profit of sugarcane to be Rs. 39 and annas 6 per bigah after deducting all cost.

9303. (Chairman.) In your evidence-in-chief you contemplated the contingency to the Government of India of a loss of revenue resulting from the prohibition of the cultivation of opium?—Yes.

9304. And you proceed to consider how that loss of revenue could be met?—Yes. I wanted to throw out some suggestions.

9305. You suggest that the tax upon liquors should be raised, and especially upon imported liquors?—Yes.

9306. Do you think it would be desirable in the interests of India that liquor should be imported into this country?—I do not think it desirable.

9307. If you could prohibit it, would you not do so?—Yes.

9308. You think that the use of opium except for medical purposes is a great evil?—Yes.

9309. What do you think of spirits except for medical use?—They are equally injurious.

9310. I believe more injurious?—In certain respects they are. But in other respects opium is more injurious.

9311. At any rate, spirits in this country are an article which you would be sorry to see consumed except under medical advices?—Yes.

The witness withdrew.

Mr. KALI SANKUR SUKUL, M.A., called in and examined,

9312. (Mr. Wilson.) You are, I believe, a Professor in the City College?—Yes.

9313. And Rector of the City Collegiate School, Sovabazar Branch?—Yes.

9314. And Principal of Narail Victoria College in Jessore?—Yes. I held that post some time ago.

9315. Amongst what classes, races or castes have you had experience?—Amongst the higher, middle and low classes of people living in Bengal: among Hindoos, Mahomedans and Christians living in the same Province; and Bengalees, both Mahomedans and Hindoos have all been, at different times come, across by me.

9316. For how many years?—I spent three years in Jessore, a malarious tract, and the rest of my time has been spent in different parts of India.

9317. What special opportunities have you had for observation?—Such opportunities as constant contact with one's countrymen in the various capacities of the teacher and the preacher brings about.

9318. How far do you say is opium-eating or drinking prevalent amongst these classes?—The middle classes, the agricultural classes and the working classes such as are of active habits, that is, *mujurs*, eschew opium in every shape in Bengal.

9319. How about opium-smoking?—Opium-smoking is prevalent among the low class people, most of whom are Mahomedans. Hindoos also are found indulging in the habit, but in a lesser proportion.

9320. What motives induce people to form the habit?—After forty years of age, people take it for medicinal purposes; men of dilapidated health use it because of its being an aphrodisiac.

9321. Is there a marked difference between the moderate and excessive consumers, and what proportion would you indicate?—The confirmed opium-eaters, that is, all those who have habitually or regularly taken to the drug, whether since a year or number of years, present the same appearance. Some time is needed for ruining them bodily, and then all are alike in every respect.

9322. What proportion of their income do the habitual consumers spend on opium?—About 25 per cent. This I learned from some of the smokers of the den. The low class people usually earn from five to six annas per day and they have to spend about five or six pice (one anna and half) per day for the drug.

9323. What are the results of the habit physically, mentally, and morally?—Opium, whether eaten or smoked, produces emaciation in the body, torpidity in the mind, and timidity of spirit. It makes men petty thieves, absent-minded, dreamy and drowsy.

9324. Is opium generally believed to be protective against fever?—I have never even heard of its being believed to be protective against fever—it is certainly never so used. Quinine is so used, and that largely, but opium never, so far as I know.

9325. Do you believe that it is protective?—I have never heard of its being so used by my countrymen. Even the Government has never recommended its use as a protective against fever. No, it is not.

9326. Is it specially useful in malarious districts or believed to be so?—I spent three years in Jessore which is considered to be one of the most malarious tracts, and yet I never heard of its being useful in malarious tracts, nor did I hear anybody say so, although I met with hundreds of people coming to the dispensaries of the Kaviraj and the Doctor for medicine.

9327. Is it necessary, or believed to be necessary, to enable working people to get through their daily toil?—Those that have any toilsome occupation to depend on for their livelihood, cannot afford to indulge in the luxury of opium. As a rule opium produces drowsiness and torpidity, which is fatal to hard work.

9328. Is the habit of taking opium looked upon as disgraceful?—Until recently I never knew of any gentleman that would confess that he was an opium-eater, far less that he was an opium-smoker. For three years I worked with a Brahmin gentleman in the same institution, and yet I could not know that he was an opium-eater, although I mixed with him on most intimate terms: when at last I came to

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know of the fact quite accidentally, my friend apologised to me for the evil habit, as he called it, by informing me that in an evil hour he had listened to the advice of a friend who had suggested it to be the only cure for dyspepsia at an advanced age. On another occasion a doctor was heard as having prescribed the use of opium to a rich patient of his, as a cure for dyspepsia. On the friends of the young rich man coming to know of the fact, great indignation was felt against that doctor, and he was eventually dismissed from the family as its doctor, although the insidious advice once followed, laid such a hold on that young man that nothing could shake it off. The term *gulikhor* and *afmkhor* in Bengal and *afmches* in Hindustani are terms of bitter contempt in this country, meaning unreliable, good for nothing people.

9329. Is the closing of shops for the consumption of opium on the premises being fully carried out in the locality with which you are acquainted?—The closing of shops for the consumption of opium on the premises has not been carried out at all in some cases, in others it is most nominally carried out so as to defeat the purpose of the order.

9330. Is it desirable to prohibit the sale of opium except for medical purposes?—The sale of opium except for medical purposes should be stopped.

9331. Would public opinion favour the adoption of this measure?—Undoubtedly, public opinion would favour the total prohibition of opium except for medicinal purposes, especially if the country were assured that no fresh taxation would follow; and then the measure would be hailed as a blessing. I may add that if the Government would sacrifice six crores of rupees for the purpose of ameliorating the condition of the people, the people would have a very high regard for a Government that would thus have sacrificed its revenue for their welfare.

9332. (Mr. Fanshawe.) Will you kindly tell me when you took your M. A. degree?—In 1879.

9333. You were then three years at Jessore?—No, I went to Jessore in December 1888.

9334. What were you doing before that?—I was in the City College as Professor.

9335. The City College of Calcutta?—Yes.

9336. Were you at that time in the habit of, going about in the districts?—Yes.

9337. In what way?—As a preacher of the religion I profess.

9338. Have you been in the habit of teaching and preaching in the villages, going on itinerary among the villages?—Yes, I have been amongst villagers.

9339. To any extent?—Yes, so far as I could, I visited the villages and talked to the people.

9340. That is a little too general. Can you tell me whether you have been constantly in the villages?—Yes, we were granted a pass by the Railway for the purpose of going to all the villages or as many as we could reach on the Eastern Bengal line, and we used to avail ourselves very largely of that opportunity afforded to us by the Railway.

9341. Was that your only opportunity?—Besides that, on occasions I used to go out to my countrymen with the view of mixing with them and talking to them.

9342. Have you had much opportunity of moving about among the people?—I have moved about amongst the people of my country almost all my life.

9343. Except on those occasions to which you have referred of travelling by Railway, have you been constantly travelling in the districts?—I was in the district of Mymensingh for sixteen years of my life, and when I was there I was constantly travelling amongst the villages. I had my friends amongst villagers.

9344. Was that as a boy?—Before I came to Calcutta.

9345. As a boy?—Before I came to study in the Colleges here.

9346. What age were you when you came to Calcutta?—Sixteen.

9347. Then it was as a boy?—Yes.

9348. Where is the Victoria College at Jessore, at the head-quarters of the district or not?—It is located in a village.

9349. Situated where?—At the head-quarters of the sub-division, or very close to the head-quarters.

9350. During the time you were there as Principal of that College your work I presume was in this place?—In connection with the college and also in connection with

a good many people that lived in the vicinity of that place, as I had to do a variety of other work. I had to construct a building for the college.

9351. At that place?—At that place, and then I had to move about amongst the people for the purpose of preaching. The place is generally inhabited by two classes of people, agriculturists, one called *Nomo-sudias* and the other *Mohammedans*. I had to mix with the *Nomo-sudias* most largely, because I had done them some service in connection with the last census.

9352. Then generally your knowledge was acquired at the subdivisional head-quarters where you were living; your work in connection with the college did not allow you to be constantly travelling about the district?—Of course I could not constantly travel, but almost every week I had an opportunity of going out when the college was closed; and when we had a vacation I could go amongst the people, so that I was constantly mixing with them.

9353. Since you left Jessore you have been I understand in Calcutta. During that time you also travel constantly amongst the people?—I have been in the suburbs of Calcutta and have had very great experience because I have a dairy there, and I am constantly mixing with the people. I have made advances to the cultivators there for the purpose of getting the commodity I want.

9354. In the suburbs of Calcutta, not beyond that?—Not beyond that.

9355. You stated that those who have habitually taken to opium whether since a year or a number of years, present the same appearance. Do I understand you to mean that you can distinguish an opium-eater who has been eating opium for a year?—Yes, as a rule. Of course I cannot say that I could find out every one, but as a rule people who take opium get known by their absent-mindedness.

9356. My question is, do you say that you personally can distinguish an opium-eater who has been eating opium for a year?—Yes.

9357. You are aware that a large number of doctors, who have studied the opium question for some years, have said that in their experience they cannot tell as long as a man does not eat in excess whether he is an opium-eater or not. Do you set your opinion against that?—I have no experience of Europeans generally, but so far as my countrymen are concerned, people belonging to the middle classes and poorer classes, I think I could invariably make out if a man had been a confirmed opium-eater, by which I mean being used to the drug for a year. It has such an influence upon him that he cannot shake it off. It plays upon his constitution in such a manner that I could almost invariably recognise him as an opium-eater.

9358. Take the case of people in the better classes, well fed, such as the Marwaris and others who eat opium in moderation. Do you wish us to understand that you can tell by their appearance whether they eat opium or not?—Yes, I stick to it.

9359. You have spoken of emaciation as being one of the physical results of opium. Have you at Jessore seen many cases of emaciation yourself?—Yes, many.

9360. What do you mean by many?—Almost all the people that I came across and that I knew to be opium-eaters presented an emaciated appearance and showed other symptoms that were noted in my answer.

9361. During the three years you were at Jessore did you see many persons emaciated from opium?—I know one rich person who was given to the use of opium and who has an emaciated constitution. Then amongst the poor people I knew several and they were all emaciated in body, so also among the middle classes. The Brahmin gentleman to whom I have referred, is emaciated looking.

9362. These are the instances upon which you have founded your general opinion?—I can name these instances this moment. I had no knowledge that I should have to appear before you for this purpose, otherwise I could give many more names.

9363. Was this the result of opium-eating or opium-smoking?—Opium-eating.

9364. In Calcutta have you knowledge of people who are absolutely emaciated from opium-eating?—Of opium-smoking I have some experience, such experience as can be gathered by visiting dens, and I have seen most of the people in the dens presenting a rather emaciated look.

9365. Rather?—Presenting an emaciated look, I would say.

9366. You said that opium is never used as a protection. What is your authority for making a general negative state-

ment of that kind?—As I have said in my examination-in-chief, in Narail, which is one of the most malarious places, even this year up to the present time there is not one family that has not had one of its members laid down by attacks of malarious fever, but none of them have taken opium as a protective against malarious fever or a medicine for malarious fever.

9367. All you can say is that you have never come across it yourself? You cannot say that it has never been taken by anybody? I have come I suppose across malarious people coming from those parts. I have this morning made inquiry from a man who came from that part, and I was told that the whole place was laid low by malaria. I wanted him to tell me whether he knew that opium was used for that purpose in any case, and he said, no.

9368. Your experience on that point would be in the Jessore district?—Yes, in the Jessore district.

9369. Speaking of the manner in which the opium habit is regarded as being disgraceful, you have referred to the higher classes, to gentlemen: how would it be regarded among the poorer classes?—Opium-smoking or opium-eating is regarded as disgraceful by every man; and, as I have said, until recently I did not know of anybody who regarded that epithet as indicating anything but a disgrace.

9370. Among the lower or poorer classes you think that in Bengal the habit is generally regarded as disgraceful—that would be your deliberate view?—That is my deliberate view.

9371. With regard to the closing of shops in your own locality, you say, as I understand, that the closing in some cases has not been carried out: do you mean that you yourself know of a number of cases in which shops have not been closed?—Of late I made inquiries in this direction, and the short time I spent in making inquiries led me to know that there were two shops of that kind in which one might say that almost in the same premises where the opium was made opium-smoking was carried on.

9372. You now qualify your statement; you say "almost" in the same premises?—In one case I know positively it

is in the same premises that opium is prepared and smoked. In another case the den is hired and paid for by the man who keeps the shop, and it is very close to it. To all intents and purposes it might be considered the same premises.

9373. But not actually on the same premises?—In one case it is; in the other, I am not aware whether it might be regarded as the same premises.

9374. Will you give me a straightforward answer?—Is it on the same premises or not?—The shop is so very close.

9375. Have you seen it yourself?—Yes.

9376. Then you can say whether it is on the same premises or not?—I am not prepared to answer the question. I have not looked into the subject with the amount of scrutiny that I ought to have given to it for a direct answer to the question.

9377. (Chairman.) You have described your occupation as that of a teacher and preacher?—Yes.

9378. In that capacity you go, I apprehend, among your countrymen to do all you can to raise their moral condition?—I am not a Hindu; I am a Brahmo, and I mix with my fellow countrymen for the purpose of talking to them about that religion.

9379. In your capacity of teacher and preacher?—As a lay preacher.

9380. And in that capacity you use your best efforts to raise their moral condition?—Yes.

9381. And you have come here to tell us that in your opinion the use of opium except for medical purposes is a great evil?—Yes.

9382. What are your views with reference to alcohol except as a medicine?—Alcohol produces evil effects as opium does.

9383. Fully as great an evil?—Both are great evils.

9384. Would you say of both that you would desire that they should not be used except under medical advice?—Certainly.

The witness withdrew.

Mr. W. RAJU NAIDU called in and examined.

9385. (Mr. Wilson.) Do you live in Madras?—I do.

9386. How long have you lived there?—All my life.

9387. What is your occupation?—I am a licensed local preacher in connection with the Methodist Episcopal Mission, but not paid. I am also a journalist. I edit the *Eastern Star*, a weekly journal published in English. It is a representative organ of the native Christian community in Southern India.

9388. Have you seen a good deal of the condition of the people in Madras as regards opium?—The consumption of opium in the city of Madras and in places surrounding Madras is not very largely prevalent, but still I have seen a very large number of people of all classes and creeds suffering from the effects of the drug.

9389. In what way do they suffer?—Both morally and physically.

9390. How morally?—They are all very bad characters; they have very little character to lose.

9391. And how physically?—Physically they appear like mere skeletons.

9392. What is your opinion as to the chief reason that prompts people to take opium?—I have gone into several dens in Madras, and I have seen the state of things in those dens; I have also conversed with the smokers and eaters, and what I have learned from them is that they contracted the habit chiefly for the gratification of their lower appetites.

9393. Do they eat opium in the dens?—No, they do not eat opium in the dens. I have seen people who eat opium loitering about the dens, where also the opium shops are located.

9394. Have you any knowledge that the eating of opium has any connection with crime?—I cannot substantiate that by quoting figures; but I know, so far as my experience goes, that opium-eaters are, for the most part, criminals, and from what I have heard of others, I know that they were induced to commit thefts and some such crimes.

9395. Can you give any opinion as to the proportion of cases in which those who take opium use it in what might be called excess as compared with those who take it in moderation?—I cannot say; I have no definite idea.

9396. Have you heard the common opinion that opium is a preventive of fever?—I never heard until recently that it was an antidote to fever and other diseases. I have asked the opium-consumers to tell me if it was an antidote to fever or other diseases, and they have simply laughed at me.

9397. That is as regards smokers: have you heard that the eating of opium is a preventive of fever?—I have heard from some Gujaratis in Madras that they eat opium for the alleviation of their physical ills; but the masses of the people do not eat opium for the sake of their diseases; they do take it for the gratification of their sensuous pleasure.

9398. Are the poor working people of opinion that opium enables them to do their work?—Certainly not. On the other hand, they spend all their time in places where opium is sold, and they do little or no work, but go about begging in the evenings and in the mornings for money wherewith to buy their daily opium.

9399. Do you consider that opium-eaters are generally regarded by the community as trustworthy persons?—No, certainly not. A smoker means a liar and a dishonest man. No respectable man will have anything to do with opium smoker or eater, lest he himself should be considered one.

9400. In reference to the Hindus, is it considered a lawful indulgence, or is it considered disreputable?—The habit is considered disreputable by Hindus and also by Mohammedans.

9401. Equally by Hindus and Mohammedans?—Yes.

9402. As to other tribes and races?—I do not know as to other tribes and races, but I am certain that the Hindu community and the Mohammedan community hold the habitual opium smoker or eater as a disreputable character.

9403. When you say habitual, do you mean a consumer in excess, a man quite abandoned to it?—Quite abandoned to it—those who eat and smoke it as their profession, who indulge in it to excess.

9404. If a man was known to be in the habit of taking a small daily quantity of opium, would he be considered any the worse for that?—Yes.

9405. Are you aware of any considerable number of persons in Madras holding an entirely different view from

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Mr. W. Raju Naidu. yourself on this subject?—To the best of my knowledge I do not think that any number of people either in the Hindu or in the Mohammedan community hold at heart a different view to mine.

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9406. (Mr. Fanshawe.) I understand that your experience has been limited to the city of Madras itself?—My experience has not been limited to the city of Madras. My experience extends to the Godavery district also, where for a period of eight months I lived amongst the people, and where it is that I have largely met with people who do not smoke opium but who eat opium to a very large extent.

9407. Apart from that, your knowledge is knowledge that has been acquired in the city of Madras?—I have also visited several opium dens in Bombay.

9408. I understood that you had lived your life in Madras?—But I have visited other places.

9409. What classes of people chiefly consume opium in Madras?—Hindus and Mohammedans.

9410. What classes of Hindus?—All classes and creeds are represented in these opium shops and dens.

9411. Apart from smoking shops there is some amount of opium-eating, I suppose?—Yes.

9412. Can you tell me generally whether people who come from the outside, to reside in Madras, eat opium, or whether the consumption is by the people of Madras itself?—It is the people who live in Madras itself who eat opium.

9413. Is there not a large body of Mohammedans and Gujeratis who are said to eat opium to some extent in Madras?—Yes.

9414. From the figures before us there must be a large number of people who eat or smoke opium in Madras—is that the case?—I do not know as to the figures.

9415. Are you aware that, speaking generally, there must be a fairly large number?—I know hundreds of people in Madras who are accustomed to this habit.

9416. Some hundreds you think?—Some hundreds.

9417. Do you wish us to understand that the "some hundreds" of people to whom you refer are criminals?—Not all.

9418. You say that the habit of opium eating generally leads to crime?—A great many of these people are criminals—ex-convicts.

9419. Among the Mohammedans and Gujeratis?—Not Gujeratis. I am speaking of Hindus and Mohammedans—not Gujeratis.

9420. Among the Mohammedans and Hindus are there a great number of criminals?—A considerable number of them are criminals.

9421. Do you mean half of them or what kind of percentage?—20 per cent. of them.

9422. You do not apply this to the Gujeratis?—I do not know. I have had some dealings with Gujerati people in Madras. They are all merchants. Some of them do eat opium occasionally, but I never heard that amongst the Gujeratis there were any criminals.

9423. What class of crime do you refer to?—Chiefly thefts.

9424. Any other crimes?—Thefts, picking pockets, and some such smaller offences.

9425. Are there any large number of opium consumers punished in the Police Courts in Madras?—Yes.

9426. You have spoken of the physical effects of opium almost habitually making people skeletons, I understand?—Yes.

9427. Are there a large number of skeletons in Madras?—Yes.

The witness withdrew.

9428. Do you mean that if you had seen 70 people in a particular den or a particular place, 50 or 60 of them would be nearly skeletons?—Yes.

9429. In each den?—In each den.

9430. That is what you have seen with your own eyes?—With my own eyes.

9431. When you speak of these dens, do you mean licensed shops before smoking on the premises was forbidden?—Before and after the smoking on licensed premises was prohibited. I have seen it very lately in Madras.

9432. In private places?—In Washermanpetta.

9433. Is that a suburb of Madras?—Yes; and in Triplican, that is another suburb of Madras, and in Black Town, another suburb, and in Chulai, another suburb; and in Mylapore, another suburb.

9434. In several suburbs you have lately visited shops?—Shop and dens.

9435. Did you see any smoking on the premises of licensed shops?—Not exactly on the premises, but in smoking dens adjoining the premises where opium is sold.

9436. And you know four or five of these in Madras?—Yes.

9437. You say you have been in the Godavari district?—Yes.

9438. And you say you never heard of opium being used as an antidote or protection against chills or fever?—Those who believe that it will do them some good bodily take it occasionally.

9439. I am asking about opium as a protection against chills or malaria: is there any belief on that point in the Godavari district?—I never heard of it.

9440. In 1873 the Madras Government ordered a special inquiry into the extent of fever in the Godavari district; and the officer who made the inquiry reported as one of the results of it that opium is considered an admirable febrifuge and is administered to fever patients, and is supposed to keep out cold and prevent rheumatism and ague?—I heard to the contrary.

9441. During your eight months there?—Yes.

9442. (Chairman.) You have come here in your capacity as preacher of the gospel to urge that the use of opium should be prohibited except for medical purposes?—Yes.

9443. Having the same high purpose in view, what would you say with regard to alcohol?—I condemn alcohol equally as I do condemn opium, but I am more than ever convinced that the effects produced by opium consumption are far more disastrous than the effects produced by alcohol on individual men. I therefore think that opium is a greater evil than alcohol.

9444. You would be glad, if it were practicable, that both should be prohibited except for medical use?—If it were possible, I would be very glad.

9445. (Mr. Wilson.) I believe you have been for some years a correspondent of Mr. Alexander's and of the Anti-Opium Society?—For some months.

9446. Were you invited to come here by him, or were you deputed by any body of persons in Madras?—I have been invited by Mr. Alexander. I had been to England as a delegate from the native Christian community in Madras to represent their views on this opium subject; and in several places in England as well as in Madras and Bombay I have lectured on the subject. From time to time I have written articles on the manifold evils arising from the traffic; and in what I have said and written I believe I have faithfully expressed the views of that community in general.

Mr. S. SOMASUNDRAM PILLAI called in and examined.

Mr. S. Somasundram 9447. (Mr. Wilson.) I believe you are a schoolmaster—Yes.

9448. What is the nature of your school?—It is a native school supported by native funds, purely from Hindus. It was started by Hindus in 1847 as a Sanskrit school; now English also is taught. It is a purely native Hindu school.

9449. What is your own religion?—I am now among

the Hindus. Practically I am a Brahmo, but I have not joined the Brahmo-Somaj yet.

9450. How long have you lived in Madras?—From the year 1888.

9451. Where were you born?—I was born in a village near Tanjore.

9452. You have lived all your life in the Madras Presidency?—Yes, in the Madras Presidency.

9453. Some three years ago I believe you became a member of the Good Templars?—Yes. For the present I am a member of the Indian Order of Total Abstiners organized by Hindus on Cosmopolitan principles, not on any particular religious basis. The Good Templars work on a Christian basis. Recently I left them and joined the Order of Total Abstiners.

9454. Are there any races or castes in the Madras Presidency who have nothing to do with opium consumption?—There are many castes that have nothing to do with opium consumption.

9455. Amongst what classes of the people is the habit of taking opium most prevalent?—It is chiefly among those who are the dregs of society, the low classes of people. Of course there are pariahs as well, and other castes also, vagabonds and wrecks from a higher class of people who have gone out of society.

9456. Have you yourself visited some of these so-called opium dens?—Yes, in Madras; in the mofussil I have never seen any regular dens, but I have known individual persons smoking and eating.

9457. What have you to say as to the effect of smoking?—Smoking is as injurious as eating itself. I know one person, a relative of mine, who fell a victim to the habit of opium eating: he belongs to a respectable family, he is now an idiot. He is a great grandson of one of the Ministers of Tanjore. He has become habituated to opium-smoking, and he also eats. He is greatly reduced, and looks like a skeleton, but not so much as a poor man, because he has enough to eat; he is unable to manage his own estate, which is under the management of a relative. Morally, he has no character to lose; and he is considered a wreck among us.

9458. Do you consider that opium-eating is equally bad with opium-smoking?—Equally bad. This man eats and smokes. I have seen a few others who eat. I knew a Professor who is now dead, and who used to eat opium in small pills: he also was reduced to a skeleton, and I was told that he died from the effects of opium.

9459. Do you think that a man who is accustomed to eating or smoking can easily give it up?—Never, unless he is forced to do it.

9460. Is that what you think yourself, or what they say?—What they say as well as what I think.

9461. Have you any reason to believe that it can be relinquished either at once or, in the case of those who have gone to the extreme, gradually?—I have reason to believe that it can be relinquished either at once or, in the case of those who have gone to the extreme, gradually. My reasons are these: If the opium-eater or smoker be punished and sent to jail, he is obliged to do without opium, and such being the case, I think it is possible to put a stop at once to opium-eating. But of their own accord it is impossible for them to give it up. I asked some convicts in the dens, and they said that they were not supplied with opium in jail.

9462. What is the mental effect of opium on the man who takes it regularly?—He loses his memory. He can lie down quietly, that is all. He is not a trustworthy person.

9463. In what you have told us are you relying chiefly on your own knowledge or observation, or on what you have heard from other persons or what you have read?—Both. I have personally seen some, and have heard and read of others. Some religious books condemn opium-eating.

9464. Do you believe, or is it generally believed, that opium protects against fever?—It is not generally believed to be a protective, and really it is not. Some say it is useful in malarious districts, but I myself had been to malarious districts, such as Periyar Project and Wynaad in Nilgiris (where I was for three months), and I was myself suffering from malaria. But I never heard there about opium being an antidote to malaria. It is not believed to be so.

9465. What is the public opinion of the Hindu community in reference to the habit of taking opium?—It is considered a very disgraceful thing. Even if a sober man speaks in a confused way, a child will ask him—“Have you taken opium?” So disgraceful is it considered amongst them that no respectable, no religious man will take it.

9466. In reference to the Mohammedan community have you any means of knowing their sentiments?—I have some Mohammedan personal friends, big merchants of Madras, and they smoke a hookah with tobacco only. The other day an article was written by a Mohammedan gentleman in a paper, the *Madras Standard*, in which he explains that

their religion does not allow the consumption of opium, and that the people are not addicted to it in that part of the country.

Mr. S.
Somasundram
Pillai.

9467. Are you of opinion that it would be a good thing to prohibit the sale of opium except for medical purposes?—Yes, and I am of opinion that it can be prohibited. 23 Dec. 1893.

9468. Do you think that the people at large, the public with whom you are acquainted, would also approve of such prohibition?—Certainly, they would approve of it; they would be in favor of the prohibition.

9469. (Mr. Fanshawe.) What districts are you acquainted with in Madras?—Tanjore, Trichinopoly, South Arcot, Chingleput, Madura.

9470. Where is the Madura district?—The last but one of the Southern districts of Madras.

9471. What is the extent of your acquaintance with these last-named districts: have you visited them?—I was born in Tanjore, I lived in the Madura district five or six months, and in Trichinopoly. I have relatives in some of these places.

9472. Have you lived in Trichinopoly?—I have lived there some time.

9473. How long?—Taken altogether, about two or three years. Every time I go I remain there one or two months.

9474. What is your present age?—Thirty.

9475. In the instance you have given of a relative of your own having become an idiot—was it because he was also addicted to alcohol?—I cannot say—but he also used to drink.

9476. Was he also in the habit of taking ganja in any shape?—I have not seen it.

9477. He used to take alcohol?—Yes.

9478. Are the views you have expressed generally as regards the opium habit largely formed on what you saw of opium-smoking in the dens in Madras?—Yes, I have seen that almost all the people in the dens are cut down by the practice; they are the worst characters I have seen.

9479. You have expressed certain views about the moral and physical effects of opium: are those the views that you formed from what you saw of smoking in the dens?—Yes; and one or two instances of eating.

9480. You have spoken of men becoming living skeletons?—Yes.

9481. Have you seen any number of these?—Almost three-fourths of those whom I saw in the dens are of that description.

9482. Do you wish us to understand that three-fourths of the people in the dens are what you call living skeletons?—Very lean. There are also people who are better looking, but I did not think of taking any statistics.

9483. In a Blue Book which is before us, there is a report on the Madras smoking dens, in which it is stated by the officer who visited a large number of these that cases of emaciation from the effects of opium-smoking were not seen; that many of the old smokers, on the contrary, were robust and well-conditioned; and some instances are given?—That is according to their opinion. I am not the only person who has visited the dens. European friends have come with me.

9484. You adhere to your opinion that three-fourths of those whom you saw were skeletons?—I will say a large number; I did not take statistics.

9485. Who are the chief consumers in the Madras city?—The lowest among the Mohammedans and Hindus.

9486. There is a fairly large proportion of people who eat opium or smoke opium?—No.

9487. In the returns there is a large consumption of opium shown in Madras city?—I have not come in contact with so many who eat opium. Perhaps they buy it and take it home to eat it.

9488. You do not know much of those who eat opium?—No, but I have seen those who take it in the dens among the lower classes.

9489. You know nothing of the Gujeratis?—No, but I know they eat opium. I could not understand their language, and therefore I never went to them for information.

9490. Your remarks as to physical and moral effects would not apply to them?—No, I never visited them.

9491. You said that you were three months in Wynaad?—I went to Wynaad and got malarious fever there.

9492. And you think that on an experience of three months you can form an opinion whether a belief is prevalent among the people?—I think for a native who can well understand the natives it is quite sufficient.

Somasundram
Pillai.
23 Dec. 1893.

9493. Are you aware that per head of the population the consumption of opium in the Nilgiris is higher than in any other district except Godavari and Vizagapatam?—No.

9494. Are you aware that it has been stated in the Excise reports of the Madras Government that the reason for the large consumption in the Wynaad is the character of the climate?—I do not know that. I was not told to take opium when I was there with malarious fever. It is not the custom there; that is all I can say.

9495. (*Mr. Wilson.*) Is your school supported by public funds?—Yes, by public funds, not aided by Government.

9496. Subscriptions?—Subscriptions among the natives. It has a fund of its own.

9497. Is that by payments or fees from scholars?—No payments but fees from scholars. For some time it was aided by Government. There was some disagreement between the authorities of the school and the Department of Public Instruction, and therefore they ceased their connection with Government.

9498. Your position as a schoolmaster is dependent on the good-will or good opinion of a committee of Hindu gentlemen, or something of that kind who appoints you?—Yes. There is a committee.

9499. Who can dismiss you?—The committee can dismiss me.

9500. Are they aware of your coming here?—Yes.

9501. Do they approve of and sympathize with your object?—Fully. They know my connection with the society.

9502. Are they all Hindu gentlemen?—Yes, all Hindus.

9503. (*Chairman.*) You have described yourself as being a member of the Independent Order of Good Templars?—I was, but now the name is changed. We have organized another order on the same basis with a different name.

9504. Will you briefly describe the objects of that Order?—We condemn all intoxicant drugs as well as liquors. We must take an oath that we will never buy, sell or cause to be sold these intoxicating drugs and alcohol.

The witness withdrew.

Adjourned to Wednesday, 27th December.

At the Council Chamber, Writers' Buildings, Calcutta.

THIRTY-THIRD DAY.

Wednesday, 27th December 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (*CHAIRMAN, PRESIDING.*)

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
,, WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M. P.
,, A. U. FANSHAWE.

MR. ARTHUR PEASE.
,, HARIDAS VEHARIDAS DESAI.
,, H. J. WILSON, M. P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

(*Chairman.*) I wish to announce to the Members of the Commission that at an interview that I had with Mr. Westland (Financial Member of the Viceroy's Council), he explained to me that he was anxious that the position of the Government in respect of the production of evidence before the Commission should be made quite clear. He pointed out that at my request the Government had arranged, for the consideration of the Commission, a proposed "course of enquiry, places to be visited and witnesses" including not only official witnesses but also "non-official witnesses who would give independent evidence." The duty they undertook was that of enabling the Commissioners to make as full enquiry as possible into the subjects referred to them. Mr. Westland represented to me that the Government have observed that it appears in some quarters to be imagined that the enquiry is merely a hearing of an attack made on them by the Anti-Opium Society and of their answer to the charges of that body. Mr. Westland stated that the Government decline to accept this position. The representatives of the Society will, of course, have every opportunity of laying before the Commission such evidence as they wish to produce. The Government, however, will not reply to such evidence as a defendant, but will merely pursue their course of enabling the Commission to fully ascertain the actual facts.

The Government have no desire to press on the Commission the hearing of evidence which the Chairman and Members consider redundant or relating to matters on which they are already sufficiently informed; and they accept the view that a trustworthy witness to matters fully within his own knowledge does not require confirmation by additional evidence. But they entertain no doubt that the evidence before the Commission will be taken as a standard of reference on the whole subject; and they apprehend

that there is a risk that people who interest themselves in the subject may overlook the mass and weight of the evidence, and may construe the omission to state fully the facts of some unimportant part of the subject as a proof of the general unsoundness of the policy of the Government of India regarding opium.

For this reason the Government regard it as the duty of the Commission, should they consider that no further evidence is required on any particular question, to give an intimation to that effect.

Mr. Westland also wished to explain as regards the witnesses brought before the Commission by the Government, in compliance with the Chairman's request above mentioned, that officials will be produced who will state fully the facts so far as they fall within their official experience, but the Government cannot be in any way responsible for the statements of personal opinion by officials or for the statements of fact or opinion of non-official gentlemen, though these may have been named by the Government as representatives of the non-official community.

As regards Assam, the Government regarded it as in some respects an important Province from the opium point of view, as the consumption of opium in some parts of it was considerable. They believed that the Commission when the evidence was before them would find it desirable to give somewhat more time to it than they at first estimated. The representative of the Local Government would be instructed to reduce the amount of the evidence as far as was consistent with a full explanation of the facts. But it was known that a gentleman had within the last few days been collecting evidence from Assam; and as it was impossible to tell beforehand what allegations might be made, it was also impossible for the Government to estimate

beforehand the amount of evidence it might be found advisable to add on this account.

As regards Madras, Mr. Westland mentioned that he had communicated to the Local Government the direction of the Commission that the Madras evidence should be heard in Bombay, and had requested them to reduce the evidence as far as possible, especially that bearing on the medical aspect of the case, which had been very fully elucidated in Calcutta.

I should like to explain the origin of this memorandum. It will be within the recollection of the Commission that previous to the departure of the Members who visited Burma repeated discussions took place with reference to the amount of evidence which we might be called upon to take in Calcutta before our departure upon our tour. The date for that departure was fixed after consultation with Sir James Lyall for the 2nd of January, and for reasons which are fully understood by the Commission having reference to the arrangements of the Lieutenant Governor of the Punjab, it was impossible to entertain a later date for our leaving than that which I have mentioned. Accordingly it became desirable to put some amount of limitation upon the amount of further evidence which it had been proposed to tender for the consideration of the Commission in Calcutta. I looked over the list of witnesses whom it was proposed we should hear, and, seeing a long list from Assam, I ventured to write to the Finance Department of the Government and to say that we did not consider it necessary to deal with the case of Assam at such great length as had been proposed, and I urged that the Members of the Commission would I thought be sufficiently informed upon the Assam question with a less amount of evidence. That resulted in my having an interview with Mr. Westland in which he stated to me that the Government recognized their obligation to give all the information that was necessary for the Commission as a primary duty. He also said that they were bound to look to the public at large, and they thought it might frequently happen that it would be their duty to tender evidence not precisely called for by the Commission itself, but which it was thought necessary to place before the public for the purpose of preventing false impressions from being entertained with regard to the policy of the Government. At the close of the conversation, which was

a lengthened one, Mr. Westland said "will there be no record made of what has passed?" I said "Certainly, if you wish it, a record can be made." Accordingly, in anticipation of the meeting of the United Commission, on the return of the Members from Burma, Mr. Prescott Hewett drafted and submitted the memorandum which I have now read, and the origin of which I think I have sufficiently explained.

(*Mr. Wilson.*) The last sentence in the first paragraph of the memorandum states, "The Government, however will not reply to such evidence as a defendant, but will merely pursue their course of enabling the Commission to fully ascertain the actual facts." In a previous statement before us, the Government distinctly stated that it was no part of their business and that they would not undertake to produce any evidence except that which practically favoured the present policy. I think therefore that this is scarcely consistent with the previous statement.

(*Chairman.*) The memorandum must be understood to represent the view now taken by the Government of their duty towards the Commission.

(*Mr. Fanshawe.*) I should like to ask what paper Mr. Wilson is referring to.

(*Mr. Wilson.*) I do not think we have had it formally put before us, and I have not a copy; but I have no doubt the Secretary will remember that there was a document circulated comparatively early in our proceedings in which a distinct statement was made that the Government would not undertake or did not think it part of their duty (I do not remember the exact expression) to produce any anti-opium evidence. I do not think it quite correct to say that the Government declines the position of the defendant when in that document it distinctly took one side.

(*Chairman.*) At any rate they desire now, speaking to me through Mr. Westland, to take a broader position, and I think we may accept his statement of what has passed for the purpose of being put upon the Minutes of the information of the Commission. I did not propose to raise any discussion upon the memorandum, but Mr. Westland desired that there should be a formal record of the interview. This has been made and submitted to the Government before it was submitted to us.

Mr. J. J. S. DRIBERG re-called and further examined.

9505. (*Mr. Fanshawe.*) Will you kindly explain what the terms Assam Valley and Assam proper which appear in your note mean?—Assam Valley and Assam proper are really the same thing. They are composed of five districts which border on either side of the Brahmaputra river. There is first Goalpara, the most westerly; then comes Kamrup, then comes Darrang on the North Bank, and Nowgong on the South bank, then Sibeagar on the South bank, and Lakhimpur on both banks of the river. These form the Assam Valley districts, or, as it is also called, Assam proper.

9506. Those are the districts practically constituting the Brahmaputra Valley?—Yes.

9507. Will you tell me how many years you have actually served in the Assam Valley?—Since February 1864, about thirty years.

9508. Has all the period of your service been in the Assam Valley?—Yes, in the Assam Valley and in the Khasi Hills. I have been Personal Assistant to the Chief Commissioner, and for the last five years have been stationed in the Khasi Hills.

9509. Would you kindly explain what opportunities you have had during this period of becoming acquainted with the life and condition of the people?—I have been Deputy Commissioner of three out of the five opium-eating districts of the Brahmaputra Valley. If I explain the duties of a Deputy Commissioner, I may be able to make the matter clearer.

9510. Kindly do so, if that will explain how you have been brought amongst the people so as to know their habits?—The five opium-eating districts are not permanently settled. We have a ryotwari settlement, and the Deputy Commissioner has to make land settlements with the ryots. He is obliged to be out in camp on tour for five months, from November till March, and also during part of the rains. He is constantly engaged in measuring land and testing the work done by his subordinate fiscal officers. He is obliged

to collect statistics of agricultural produce and vital statistics; he has to examine all the different village schools; and all these duties bring him in personal contact with the agriculturists of these five districts. He is consequently familiar with their modes of life, their customs and habits. As I have been for many years Deputy Commissioner, I have naturally, in the performance of my duties, learned the habits of the people.

9511. It is stated in the Blue Book on the Consumption of opium for 1892 that in Assam, as a rule, opium is eaten or drunk in a solution of water. Is the habit of drinking common among the Assamese?—Yes, pretty common.

9512. Not so common as the habit of eating?—No. The habit of eating is the most common, drinking probably the next.

9513. Can you express a general opinion as to the proportion of the Assamese who consume opium?—Of course it varies very considerably according to the race. For instance, if you take the Mekirs from 80 to 85 per cent. of them eat opium. The Lalongs, the Ahome and the Mutaks are all very large eaters.

9514. Speaking generally of the pure Assamese can you give us any idea?—I should say from 30 to 35 per cent.

9515. Dr. Russell whose book has been quoted on various occasions, estimated in 1880 on his observation of the jail population, that four-fifths of the adult male population of the plains were in the habit of taking opium?—I think that is far over the mark.

9516. Can you tell us generally, as the result of the experience you have described, what the reasons for the consumption of opium in Assam are?—Rightly or wrongly the people certainly believe it to be an antidote against fever, malarial diseases and bowel complaints. There is no doubt that is the opinion they hold; whether they are right or wrong, of course I cannot say, but from my long experience I am inclined to agree with them and think they are right.

Mr. J. J. S.
Driberg.

Mr. J. J. S. 9517. Have you any other reasons?—I have discussed
 Driberg. the matter with many medical men in former days. Dr.
 27 Dec. 1893. Gardiner, a Civil Surgeon of Darrang, a very experienced
 officer, told me ten or twelve years ago that opium was an
 antidote.

9518. I suppose you would admit that habit or the
 custom of the country has also something to do with it?—
 The custom of the country has no doubt a great deal to do
 with it.

9519. For some years past measures have been taken
 by reducing the number of shops and enhancing the price
 of opium, to restrict consumption?—Yes.

9520. Could you tell us generally how those measures
 have operated?—Of course the more you reduce the num-
 ber of shops up to a certain limit, and the higher you raise
 the duty and the license fees, the more expensive you make
 opium to the consumers; the shops are more difficult of
 access, and consequently the consumption decreases. I can
 say from my own experience that there is no doubt that
 the consumption has decreased considerably.

9521. (*Chairman.*) You have given us tables showing us
 exactly how the matter stands?—Quite so.

9522. (*Mr. Fanshawe.*) What I mean is this. By raising
 the prices in this way you limit the amount that individual
 households can consume: do you also limit the diffusion of
 the habit amongst the people by limiting the number of
 shops?—Yes, certainly.

9523. In connection with this opium habit all terms
 must, of course, be more or less relative; but are you of
 opinion that at the present time and of late years the use of
 opium generally speaking is and has been moderate among
 the Assamese?—Certainly—distinctly so.

9524. Can you tell me with your long experience, speak-
 ing broadly, what are the effects of this habit on the physical
 and moral condition of the people?—I do not think it affects
 them prejudicially in any way; it certainly enables them to
 work very much better. A man who has had his opium
 will do his work, whether in the garden or in the field,
 much better than a man who has not. In all our frontier
 expeditions we use coolies or porters for transport, and we
 almost invariably use the Mekirs who are the largest opium-
 consumers in the Province. The Mekir is a splendid
 coolie notwithstanding his opium-eating or perhaps in con-
 sequence of his opium-eating.

9525. Do you mean to say that so far as the physical
 condition of the Mekir is concerned, you do not consider
 that it has been affected by the opium habit?—Not in the
 least.

9526. I believe you have been a Magistrate for a number
 of years in the Districts in the Assam Valley?—Yes.

9527. Can you tell us whether the opium habit has been
 the cause of crime in those districts?—Certainly not. There
 is much less crime in the five Assam Valley districts that
 consume opium than in the Surma Valley where no opium
 is consumed; and what crime there is is of a comparatively
 petty character. There are no such things as riots or
 dacoities or any serious affrays, whereas this class of crime
 occurs constantly in the Sylhet and Kachar districts where
 there is no opium consumed. I can tell the exact number
 of opium-eaters admitted into jails in Assam. Taking the
 whole province, out of 2,696 admissions into our jails
 on an average for the last five years 198 were opium eaters.
 That shows that opium-eaters do not constitute the bulk
 of our criminal population.

9528. Are you able to say what class of offences these
 opium-eaters commit without going into any great details?
 —No; I am afraid I cannot give the details as to the class
 of offences without referring to the Jail and Police Reports,
 but I could compile a statement later on and file it if
 necessary. I know as a fact that they are all petty offences.
 They are very few thefts, hardly any rioting, and no serious
 offences.

9529. Do you mean petty offences against the person or
 petty offences against property?—I think they are more
 against the person; they are petty offences, assaults and
 petty thefts.

9530. I understand that the majority of the Assamese
 are agriculturists?—Entirely so.

9531. And that they occupy small holdings of their own,
 and are unwilling to work as day-labourers?—Quite so.

9532. Speaking generally, can you tell me what the
 material condition of these people is?—Their material
 condition is certainly most prosperous. They are all well-
 to-do; their land is fertile, and supplies them with all their

wants, and they have a ready sale for their produce in the
 nearest markets. Assam is crowded with weekly markets,
 and these people have a ready sale for any surplus produce.
 Every man has his brass pots and pans, and a great num-
 ber of them, especially in former days used to dress
 entirely in silk. Silk is now dying out.

9533. Locally made silk?—Locally made silk.

9534. May we take it that there is a fairly high standard
 of comfort among these people, regard being had to the class
 of life to which they belong?—Most decidedly so.

9535. It is commonly stated that the people of the As-
 sam Valley are indolent and wanting in energy; how far would
 you say that is correct?—It is correct to a certain degree.
 From olden days they have never been accustomed to labor.
 It is considered rather disgraceful for them to labor as
 coolies, and that is really why they are chiefly put down as
 indolent and disinclined to work. The Kachari, for instance,
 would sooner go a long distance from his village to labor in
 a garden than he would labour in a garden adjoining his
 village. Before we acquired Assam labor was all compulsory;
 every man was obliged to afford a certain number of days'
 labor to the State, and the memory of that makes them
 disinclined to work for hire voluntarily.

9536. Then I understand you to mean that this want of
 energy is not necessarily due to the opium habit but is due
 largely to the environment and history of the people?—
 Quite so.

9537. And to some extent I suppose to the climate, which
 is very humid?—Yes; it has something to do with the
 climate.

9538. We have been told that the local name of an opium-
 eater is "Kania"?—Yes.

9539. "Kani" appears to be the name of the poppy before
 the cultivation was prohibited: can you tell me what the
 term means?—"Kani" merely means a piece of rag. It is
 a word used in Assam, and also all over Bengal. Before home
 opium cultivation was suppressed every man had his plot
 of cultivation and he used to extract the juice of the poppy
 on to a piece of rag. There were no professional manufactur-
 ers of opium. Every man just tapped his poppy and ex-
 tracted the juice on to a piece of rag, which he put away,
 and when he wanted to consume it he diluted the piece of
 rag in water and extracted the juice in that way. The origi-
 nal meaning of the word "Kania" is a man who works
 with a rag: now it has come to mean opium-eater.

9540. Are you familiar with the use of the word "Kania"
 among the people?—Yes.

9541. Can you tell me in what sense it is generally
 used?—It is used in several senses. You will hear people
 in their own village calling a man a Kania. It might, and
 it very often does mean that the man is a particularly
 good workman; he has had his opium and is able to do
 more work than a man who has not had his opium. When
 I have been out shooting, if there was a difficult piece of
 tracking to do or anything of the sort, the men would say
 call "the Kania, he knows best, he has had his opium and
 he will do it." Or if there is any heavy weight to lift—a
 deer or game,—the men will probably call for the Kania
 because he is supposed to have extra strength. On the other
 hand, I have known the word used as meaning "unimport-
 ant," "Oh; he is a Kania;" not a very important man. I
 have heard the word used in that way. The word is
 used more in that way by the educated Assamese who
 probably have been affected a great deal by the Bengalees
 in Calcutta and elsewhere: they use it more as a word of
 reproach. It certainly is not used as such amongst the
 Assamese themselves. Where a large percentage of people
 are opium-eaters, of course it is not natural to suppose that
 they would use the word in any disgraceful sense towards
 each other.

9542. I should like this made a little clearer. Is the term
 applied to any and every man who eats opium or to the man
 who takes opium freely according to their ideas?—As a rule
 I think every man is a Kania now-a-days.

9543. Have you any reason to believe that if the use of
 opium were prohibited, except for medical purposes, there
 would be any likelihood of the Assamese taking to alcohol or
 to ganja?—Most certainly they would take to alcohol or to
 ganja, probably to both; because alcohol as a country spirit
 is so easily made in a place like Assam where there is plenty
 of rice, and all they require for a still is a couple of earthen
 pots and a bamboo tube.

9544. You have stated that certain races, speaking gene-
 rally, are drinking races, and that others in the plains are
 races who take opium: do you think if opium were forbidden

except for medical purposes the people in the plains would be likely to become alcohol drinkers?—Certainly.

9545. Is *ganja* commonly grown in Assam?—There is a great deal grown illicitly.

9546. You have said that at the present time there is some illicit cultivation of the poppy?—Yes.

9547. Can you tell me whether that cultivation shows a tendency to increase with the increase in the price of opium of late years?—Yes; I think it does. There have been more cases discovered in the last two or three years than there were before.

9548. More cases brought to your notice as Excise Commissioner?—Yes. In 1892 there were several rather bad cases.

9549. Is there any special difficulty in Assam in detecting and preventing the illicit growth of the poppy?—Yes. We have close upon 450 miles of uncultivated and exposed frontier, where any amount of poppy could be grown with very little risk of detection.

9550. Is it grown inside the jungle or forest area?—Yes.

9551. So that it would not be seen as a rule?—It would not be seen. The jungles may be fifty or sixty miles without a village.

9552. With regard to smuggling, you have expressed some apprehensions. Where would opium be smuggled from?—All our traders are Marwaris and a very large number are Nepalese; so that it would be smuggled by them both from Rajputana and Nepal, and also from the neighbouring Bengalee districts where the duty is some six or seven rupees less than it is in Assam.

9553. If the use of opium were prohibited equally in Bengal, except for medical purposes, you would not have that danger to deal with?—But you could not stop smuggling from other parts of India over which we have no control and in the hills surrounding Assam.

9554. On your own frontier on the north and east you have a number of independent hills—hill tracts?—Yes.

9555. Would you fear smuggling from them?—Yes.

9556. Some references were made at former sittings to some statements of your own. An Assam witness, Ram Durlabh, who appeared before us on the 24th November, was asked several questions as to paragraph 5 of your note to the Chief Commissioner of Assam, which is published with a letter dated December 1890, at page 28 of the Blue Book of 1892. The questions seemed to bring out that the statement in that paragraph, that there were no opium dens in Assam, was in conflict with the statement made by Mr. Luttman-Johnson in a letter at page 3 of the Blue Book, and was not correct. Will you read the first part of that paragraph?—“In paragraph 18 of the memorial a suggestion is made that all opium dens or shops for the retail sale of opium to be consumed on the premises should be closed. Now, I can positively state that there are no ‘opium dens’ in this province, such as have been described by Mr. Caine and other gentlemen; none of our opium-eaters in the province sit in the opium shops and consume the ‘opium. All our opium sellers carry on other business besides the sale of opium.”

9557. Will you kindly explain what your meaning was in writing that paragraph?—I had before me when I wrote that paragraph, some of the reports by Mr. Caine and other gentlemen, of visits they had paid to opium dens in other parts of India, where the most frightful scenes were witnessed, little dens with from 80 to 250—1 am speaking from memory—in a state of intoxication or semi-intoxication, some of them asleep, men and women in the same room and everything vile that could be described. And I had those reports before me when I wrote that there were no opium dens such as have been described by Mr. Caine and other gentlemen.

9558. Did you understand paragraph 18 of the memorial to refer only to shops for the sale of crude opium and not for the sale of *madak* and *chandu*?—I cannot say that I understood that; I probably had it in my mind at the time, but that part of my report was more particularly with regard to opium shops.

9559. You understand now that paragraph 18 of the memorial, though it speaks only of sales of opium on licensed premises, does apply both to *madak* and *chandu* as well as to crude opium?—Yes.

9560. Can you tell me when the orders prohibiting consumption of opium on the premises of licensed shops were made applicable to Assam?—Yes. From the 1st April 1892.

9561. What was the date from which it was carried out in Assam?—The 1st April 1892.

9562. The witness referred to stated in August last that smoking was going on, though he did not actually see it, on the premises of a licensed *chandu* shop in Nowgong. What have you to say to that?—When I saw that statement in the papers, I made some inquiries and I found that there was smoking allowed on the premises to a certain extent—to a very small extent. It is a very small hut 9½ feet by 15 feet, and it certainly would not hold more than twenty men altogether.

9563. Has that now been stopped?—Yes.

9564. Certain papers have been placed before the Commission by the Financial Department, shewing the yearly consumption of opium in Assam for the last ten years; and on the 5th December Mr. Finlay, who presented these papers, was asked how an increase of 3,000 seers in 1889-90, in the sales in Assam, was reconcilable with a statement made in a letter dated 30th December 1890, from Mr. Luttman-Johnson, Commissioner of the Assam Valley, to the effect that ever since we occupied Assam, the suppression of the opium trade has been one of the cardinal points in our policy.” Will you now kindly explain the cause of this increase?—I can best explain it by reading paragraph 6 of my own report. “In the following year there was an increase of some 80 maunds, but this does not indicate increased consumption last year, but increased purchases by the vendors. As soon as it was known that the price was to be enhanced by Rs 5 a seer from the 1st of April 1890, vendors laid in larger stocks in February and March for the current year.” I think that explains the real cause of the increase.

9565. As to the policy described by Mr. Luttman-Johnson, will you read the latter part of the first paragraph of his letter of the 30th December 1890?—“The fact is that ever since we occupied Assam, the suppression of the opium has been one of the cardinal points in our policy. In our efforts to suppress it, we have gone as far as it was possible to go with any chance of success. I think the success of our last step, the raising of the Treasury price from Rs 32 to Rs 37 per seer, is not yet assured.”

9566. The policy, therefore, which he described, is not a policy of complete suppression, but a policy of suppression up to the point to which it can be carried without stimulating smuggling?—Quite so.

9567. As Excise Commissioner of the province, you are in a position to know what the views of the Chief Commissioner are upon this subject?—Yes.

9568. Is what I have stated in the previous question, practically the policy of the Assam Government?—Yes.

9569. I should like an explanation of one other small matter which I have noticed. In paragraph 7 of your own letter you speak of the Lalongs as being generally an alcohol-consuming race; and I see in your statement you have included them as an opium-eating race?—I am glad of having an opportunity of correcting that; I cannot understand how the Lalongs got there. The word should be omitted from that letter.

9570. Speaking generally you think they are an opium-eating race?—Yes. The Lalongs are certainly an opium-eating race.

9571. (Mr. Mowbray.) Can you tell me how many dispensaries there are in Assam?—No, I am afraid I cannot.

9572. (Mr. Wilson.) I am not quite sure if I quite understand what you are referring to in paragraph 5 about which you have just been questioned; do you mean to say that there were no opium dens, or only that there were no such opium dens as had been described?—What I understand by an opium den is a place where all kinds of abominations are allowed, and there are certainly none such in Assam. The Assamese do not, as a rule, frequent *madak* shops.

9573. What I want to know is, does the point turn on the description given by Mr. Caine, or do you mean to say that there were no opium dens in the province?—I meant to say that there were no such opium dens as described by Mr. Caine and other gentlemen; but I am prepared to say now that there are no opium-dens at all. I should have been right then if I had said that. There are opium smoking places of course but not what I understand to be opium dens.

9574. In paragraph 7 you say “We have not a single opium den.”?—Quite so.

9575. Will you turn to Mr. Luttman-Johnson’s despatch, paragraph 2; he there says “In the case of ‘*chandu*’ shops (I have three shops for sale of *chandu* and seven for sale of *madak* and *chandu*) the drug is always consumed or

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the premises. In the case of *madak* shops of which I have ten, besides the seven licensed to sell both *madak* and *chandu*, it is often consumed on the premises?—I quite agree with that.

9576. Will you tell us how you reconcile that with saying that there were no opium dens?—I do not call them opium dens: I call them places for the smoking of opium. Everybody knows that when there were *madak* shops and *chandu* shops, before the prohibition to consume on the premises was issued, smoking did go on in those shops. They were licensed for smoking.

9577. This is in 1890?—Yes.

9578. Mr. Luttmann-Johnson said that there were 17 in his part of the province: You said in your despatch, paragraph 5, "There is no room into which he is invited or into which he can go and rest if so inclined"?—I was referring there entirely to opium-eating shops, and Mr. Johnson confirms it when he says in his despatch that opium is never consumed on the premises.

9579. Do you think in view of the complaints or statements that had been made in reference to these so-called dens that your paragraph 5 conveyed a correct impression to the English reader?—I had no intention of conveying any incorrect impression. I have no object in seeking to convey any incorrect impression.

9580. I will ask you to look again at what Mr. Luttmann-Johnson says in paragraph 3: "the consumption of opium deleterious as the drug undoubtedly is, is not from the society point of view a crying evil in this division:" he admitted it to be most deleterious?—Apparently so.

9581. Do you agree with him?—I do not.

9582. In your printed statement you speak of opium as a necessity of life?—Yes.

9583. Then you say that stopping it would depopulate whole tracts?—Yes.

9584. Will you tell me how we are to reconcile that opinion with the idea which occurs in the first paragraph that what you have been doing is to put difficulties in the way of opium-eaters and to make the drug as expensive as possible?—I meant to imply, if you stop consumption altogether, or make it so difficult that people cannot get opium with a certain amount of facility.

9585. I want you to explain why a necessity of life, the absence of which would depopulate whole tracts, should have difficulties put in its way and be made as expensive as possible?—The phrase "a necessity of life" is applied to a certain extent to consuming the opium moderately: I do not mean taking it to excess.

9586. Can you give me any other case in the world where that which the State regards a necessity of life, and the absence of which would depopulate whole tracts, has been made as expensive as possible, and the policy for 20 years has been a policy of putting difficulties in its way?—I qualify that, by saying a necessity of life when taken in moderation. The policy of the State is to prevent its being taken in excess, not in moderation. We have tried to throw difficulties in the way of consumers to prevent them from taking it in excess.

9587. Do you know of any other case in which a civilized Government has made an attempt to put difficulties in the way of a necessity of life?—I do not admit that we have done it in this case. We have put difficulties in the way of excessive eating, not eating in moderation, which I consider is a necessity of life in a climate like Assam.

9588. You do not quite answer my question. Can you give me any other case which in the slightest degree resembles this, in regard to making a necessity of life as expensive as possible?—I have tried to explain what I meant.

9589. I am much obliged to you for trying to explain what you meant, but I want you to tell me of any other case?—Not where difficulties are put in the way of obtaining a necessity of life, but I qualify it by saying what a necessity of life means.

9590. You have given us the opinion of the Chief Commissioner?—Yes.

9591. And you say that in his tour during the last cold weather in the Assam Valley, the complaints made to him by the ryots against the present policy of the Government were loud and numerous and afforded a strong indication of the temper of the people on the subject: what subject do you refer to there?—The subject of opium. They all complained about the exorbitant price, as they called it, which we now put on opium.

9592. When was the land revenue last raised substantially in Assam?—Twenty-two years ago.

9593. Has it been raised within a recent period?—It has been raised this year.

9594. Was it raised before the Chief Commissioner made that tour?—Notices of enhancement had been issued, and all preliminary arrangements were being made when the Chief Commissioner made that tour. The people objected to the enhancement of the revenue, and they also made complaints of the excessive price we charged for opium.

9595. I asked you whether, as a matter of fact, the chief part of the complaint of the people was not against the enhancement of the land revenue?—It was against both: they complained of the amount they had to pay for opium as evidence to show their inability to pay the enhanced revenue upon land.

9596. You have not mentioned both here?—Probably not. I was not referring to the land question at all.

9597. You referred to this subject and not to any other?—No.

9598. How much has [the land revenue been enhanced during the past year?—I am afraid I cannot exactly say.

9599. Roughly?—I suppose about 30 or 40 per cent., it may not be so much, or it may be a little more. I am not justified in giving any opinion because it is not in my province at all.

9600. You say that there were outbreaks when opium cultivation was stopped?—Yes.

9601. Was it stopped in 1860?—Yes.

9602. Where were the outbreaks?—There was a very serious outbreak in the Nowgong district.

9603. Where were the other outbreaks?—In different districts several smaller outbreaks, but Nowgong was the principal one. The Assistant Commissioner was killed at the time.

9604. Had there just before that been a new tax imposed on the people?—No. I saw in the evidence of Ram Durlabh, who was examined the other day, that the Income Tax Act was passed about that time. I looked the matter up. All ryots and tenants who paid a revenue of less than Rs. 600, were especially exempted: the Income Tax Act did not touch a single agriculturist in Assam.

9605. It did not touch any of them?—No; certainly none of those people who joined in the outbreak. I think the exemption section is Act XXXII of 1860, Section 130.

9606. Will you tell me what tribe it was that broke out?—The Lalongs chiefly.

9607. Who are the Sentengs?—The Sentengs are the people of the Jaintia Hills.

9608. Had they anything to do with it?—No, as far as I can recollect now.

9609. Are you aware that in the Assam Census Report for 1891, page 261, paragraph 286, it is stated that the Sentengs broke out in rebellion in 1860 on the imposition of a house tax?—That is a perfectly different thing.

9610. And again in January 1862 when the license tax was introduced?—That is a perfectly different thing. It has nothing to do with the five Assam Valley Districts of which I have been speaking; the Sentengs formed a part of the population of the Khasi and Jaintia Hills. At that time the Khasi Hills were independent. They broke out into rebellion and it took us three years to quell it. It had nothing to do with the opium question at all.

9611. Are you aware that in the same Report, page 231, paragraph 271, it is stated that the great vice of the Lalongs is opium-eating?—Probably so, I admit that they are opium-eaters.

9612. I thought you made a correction about that?—I made a correction to show that they were opium-eaters.

9613. I have not a very intimate acquaintance with the geography of Assam; where is Phulaguri?—It is about 7 miles from the Nowgong Station.

9614. There was an outbreak there I believe?—That is the one I was alluding to when the Assistant Commissioner was killed.

9615. What tribe was that?—The Lalongs chiefly.

9616. Are you aware that in Hunter's "Gazetteer of India" at page 345, he says in 1862, there were these riots as a protest against the introduction of new taxes?—I am

not aware of that, I have not read it. Of course I have read Hunter's "Assam." Probably he is referring to the riot of the Sentengs and the Jaintia Hills.

9617. Under the head of Phulaguri he says, that there were riots to protest against the introduction of new taxes?—I have not seen the whole passage, so that I am not able to give any opinion about it. As far as I know, there were no riots in 1862 at Phulaguri.

9618. You think Sir William Hunter is wrong?—Possibly he is wrong.

9619. Were you there?—No.

9620. Were you in Assam?—No; I was not in the country then.

(Chairman.) It was a long time ago.

9621. (Mr. Wilson.) As well as being Excise Commissioner you are Inspector General of Jails?—Yes.

9622. Do you appoint opium-eaters as Constables or Jailors?—I should not hesitate, but I never heard the question raised about appointing opium-eaters or non-opium-eaters.

9623. Would you appoint *chandu*-smokers as policemen or Jailors?—The question has never arisen, I have never considered it. I should never be able to tell a *chandu*-smoker unless I made enquiries into his private history.

9624. You have hardly given me an answer. If a person came before you for an appointment to either of these positions, and you knew that he was either an opium-eater or a *chandu*-smoker, would that be any bar to your appointment?—No, certainly not.

9625. Is fever now raging at Nowgong?—Yes, very badly, and the mortality has been very heavy.

9626. Are we to understand that there is a marked difference between those who take opium and those who do not, as regards fever?—The Mekirs have escaped fever almost entirely, and they are very large opium-eaters, the largest in the province. On the other hand, the Garos, who live in hills the conditions of which are similar to the Mekir Hills, suffered very largely when this same disease was prevalent in Goalpara, and they never touch opium.

9627. Is there not a clause in the licenses that the licensees are not to receive goods of any kind in payment for opium?—Yes.

9628. What is the object of that clause?—I suppose to prevent people from selling or pawning their property in exchange for opium. It is handed down from old days; it is not a new clause; probably also it was to prevent thefts.

9629. I asked you on Friday which of the witnesses were going to appear before us?—Yes.

9630. I understand that Dr. Mullane is not coming?—No, he is not allowed to come. There is a Military expedition going on there, and the Military Doctor is ill, and he is obliged to remain. I had a telegram from the Principal Medical Officer and from Dr. Mullane. I am sorry he cannot come. I put his name in when I thought he was coming.

9631. I see he says that an old opium-eater attacked with dysentery or diarrhoea has a smaller chance of recovery than a non-opium eater?—I saw that, but he is not here to explain.

(Chairman.) That is not yet before us.

9632. (Mr. Wilson.) Are you aware that that is Dr. Mullane's opinion?—Certainly, that is what his printed paper says, but probably he would be able to qualify it or explain it, which I cannot do.

9633. In regard to this list of names, how many of them are natives of Assam and entirely unconnected with Government?—I have given the names of three European planters who are entirely unconnected with the Government.

9634. I asked about natives of Assam entirely unconnected with Government?—There are three native gentlemen of Assam who are Tea planters, and they are unconnected with the Government. Out of nine witnesses there is only one Deputy Commissioner, one Extra Assistant Commissioner and one Civil Surgeon; all the others are unconnected with the Government.

9635. Will you give me the names of those who are going to appear as witnesses who are natives of Assam and not connected with Government?—Mr. Jagannath Barua, Mr. Munshi Rahamat Ali, and Babu Mohendra Nath Phukan; they are all three Assamese.

9636. Are not two of them Magistrates?—No. I think Munshi Rahamat Ali is an Honorary Magistrate, he does not sit in the Courts at all. He is not a paid Magistrate. Very often Honorary Magistrates are made in order to

enable them to help the stipendiary Magistrates and often as a mark of honour and respect. That does not make them Government servants or bring them under the influence of Government in any way. I think Munshi Rahamat Ali is the only one who is an Honorary Magistrate.

9637. I think there was a witness whom you had contemplated calling, and whom I called on Friday, Mr. Haribilas Agurwala?—Yes.

9638. Why did you drop him?—I did not drop him. I wrote to him two or three times asking him to give me an abstract of his evidence. I have a letter from him in which he says, "I volunteered to give my evidence before the Commission direct, and I send you a copy of what I propose to say to them." I then wrote to the Deputy Commissioner, and of course we had nothing more to do. I did not drop him. I wanted him to come on behalf of us, because I knew he would be able to put his views before the Commission.

9639. With reference to these various witnesses may I ask you whether you applied to them in writing?—Yes.

9640. Or in print?—It was a demi-official printed letter. I said (speaking from memory) "I hear you are prepared to give evidence; will you kindly give me a brief abstract of the evidence you propose to give?"

9641. Mr. Gait is not coming, is he?—No. I wish he could have come, as from his experience he would be a most valuable witness. The Chief Commissioner telegraphed to me that he could not spare him. He is Director of Land Records, and the settlements are going on.

9642. Is it the fact, as I am informed, that in his Census Report he refers to the "vice" of opium?—You read it out just now. That is not why he was not called. I would have been very willing to call him.

9643. Is Dr. Dobson coming?—Yes.

9644. He is junior to Dr. Mullane?—A year or two I think Dr. Mullane would have come, but for the expedition and for the Military doctor falling ill. I have a telegram from the Principal Medical Officer telling me that he is obliged to stop Dr. Mullane. I do not know that the Chief Commissioner knows anything about it.

9645. You have on your list the name of Babu Hem Chandra Barua—he is not coming?—No. I have a telegram from the Deputy Commissioner saying that he cannot come on account of illness.

9646. Are you aware that he is the author of a play in Assamese against opium?—Now that you mention it I remember that he did write a play about 25 years ago, but I did not know that it was against opium. You must not judge a man from what he writes in a play.

9647. Do you know that when a second edition of that play was required Mr. A. C. Campbell, who was Commissioner or Deputy Commissioner, provided the money for printing it?—I did not know it, I never heard of it.

9648. It is so stated in the preface?—I have not seen the second edition. I remember reading the play 25 years ago when it was first published. I had forgotten it till you mentioned it.

9649. This witness was the author of the play?—I do not know; he did write a play.

9650. Will you look at it?—I do not doubt it in the least; I accept your statement that he was the author.

9651. It is very strong indeed against opium?—I have not read it except that I looked at it years ago.

9652. Do you know that it is his opinion that opium-eaters are commonly thieves?—I do not know, I cannot tell.

9653. You did not read his statement?—I have read his statement. If he has said it, he is not here to explain what he wrote. A great many of these sentences may bear an entirely different reading. I do not think it fair to read the statement of a witness when he is not here to explain it.

The room was then cleared. On the re-admission of the public.

9654. (Chairman.) We interrupted Mr. Wilson's cross-examination by clearing the room. I have now to say that the Commission have gone through the list of the witnesses submitted from Assam, and we are desirous of taking the evidence of *Dr. Mullane, Babu Hem Chandra Barua, and Babu Denn Dhar Barua. Arrangements will no doubt be made for that purpose.

(The witness.) I will do my best.

[* Dr. Mullane was prevented from coming owing to his being on duty with the Abor expedition, and Babu Hem Chandra Barua and Denn Dhar Barua by illness. The abstract of the evidence they respectively intended to give are printed in Appendix XXXVII.]

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9655. (*Mr. Wilson.*) Is there in Nowgong a chandu shop, the licensee of which is Doleram Agurwala?—Yes.

9656. And the manager or salesman is named Kolai?—Yes.

9657. Have you visited that shop and seen that man lately?—No. I sent for the license vendor, but he was ill and could not come.

9658. You have not had a conversation with him lately?—No. I sent for him to make enquiries whether it was sold or not, but they told me he was ill.

9659. I believe you are Inspector General of Jails?—Yes.

9660. Are the prisoners allowed to take opium at any part of the year?—It depends upon the medical officer.

9661. Apart from actual illness, as a ration?—Not as a ration; he would get it under medical advice of course—that is all.

9662. Are they not worked harder at certain times than at others?—Yes, probably they are worked harder.

9663. Do they get opium to enable them to do their work?—If the doctor orders it.

9664. Not apart from medical advice?—No.

9665. (*Mr. Pease.*) If you were selecting a body of coolies, would you give preference to those who were opium consumers?—I have had no experience in selecting coolies.

9666. You would not reject a man because he was an abstainer from opium?—No.

9667. I thought that was the tendency of your evidence, that you preferred opium-eating coolies to others?—I do not remember saying anything about coolies. I say that the climate requires men to take a certain quantity of opium, and enables them to get through the work all the better for it. I have no experience of coolies.

The witness withdraw.

*Mr. J. D.**Anderson.*

Mr. J. D. ANDERSON called in and examined.

9677. (*Chairman.*) I believe you are Deputy Commissioner of Darrang?—Yes.

9678. I believe you have served in Assam for fourteen years?—Yes.

9679. And during the last three years you have served as Deputy Commissioner of Darrang?—Yes.

9680. Are you able to give us an analysis of the population of that district from an excise point of view?—I can do so roughly. I imagine about fifty thousand are emigrant coolies; they are not inhabitants of Assam at all. Seventy thousand are Kacharis; they are members of the Bodo race. All of them are habitual and hereditary drinkers of rice-beer. They rarely consume opium. Then there are Miris and the Mikirs, with regard to whom Mr. Driberg has said that they were enormous consumers of opium.

9681. How many of them are there?—About twenty-one thousand.

9682. What is the character of the country in which they dwell?—They dwell on the banks of the Brahmaputra chiefly, and in very malarious tracts.

9683. Do these people consume opium largely?—The Miris and Mikirs consume opium to a very great extent. They are said to do so chiefly when undergoing great toil. They are people whose work is extremely laborious—fishermen, boatmen, and jungle-cutters.

9684. What is the number of Mussalmans?—They are very few. They are only twenty thousand.

9685. What is their habit with regard to opium?—They are opium-eaters, but as far as my information goes, they smoke opium more often than they drink or eat it.

9686. What is the number of the Hindu population?—They compose the mass of the population of the district.

9687. What is their number?—Roughly about one hundred and fifty thousand.

9688. Are they consumers of opium?—They are, as far as I know, moderate consumers of opium.

9689. How do you compare the Hindus who are moderate consumers of opium with the other portions of the population of your district?—I do not think that they are in any way inferior to the other classes of whom I have spoken.

9668. Would you be glad to see that there was a larger proportion of the population who were consumers of opium than at present?—I would not object so long as they did not consume to excess, but took it in moderation. I believe that they would be better for a little stimulant of some kind, and I think opium is the best.

9669. Do you think it would be a good thing for yourself and friends to be opium-consumers?—If I did not drink whisky I should probably have taken opium. I keep my health with the whisky and tobacco.

9670. I hope you have something more nutritious than that to keep you in health; do you think that the poppy could be grown to any material extent without its being noticed by the Government?—Yes, we are surrounded by hills suitable for the growth of the poppy, and over those hills we have no control whatever. We have not extended our political jurisdiction over those hills.

9671. Can you tell me what number of cases have been discovered where the poppy has been grown unknown to the Government?—I think there were three or four cases during the last year, or more than that. There were seven in North Lakhimpur. There were, I suppose, about nine or ten.

9672. What would be the area under cultivation in each case?—Probably half a bigha. Perhaps the ten cases would cover about three acres.

9673. What is the course taken by the Government when they make such discoveries?—The police enquire and the men are prosecuted, and they are fined or imprisoned.

9674. What punishment is inflicted?—In some cases they are imprisoned; in one or two cases they have been merely fined.

9675. Is it a short imprisonment?—A man gets one year or six months or three months.

9676. Notwithstanding the fear of imprisonment for a year you frequently find cases?—Yes.

I should say that they were on the whole decidedly superior. Intellectually and socially they are distinctly superior to the others. But I am not sure that they are physically stronger.

9690. What do you say with regard to the Kacharis?—The Kacharis are a drinking race.

9691. How do they compare with the Hindus physically?—The figures of the recent census show that they are short-lived and they are subject to attacks of disease. There are no old people amongst them.

9692. What is the character of their district?—They live in what appears to be the highest and healthiest part of the district.

9693. You say that the Miris are large consumers of opium, how do they compare physically with the other races?—Physically they are a very fine race indeed to look at. As far as I can judge, they are an extremely robust race.

9694. Do you occasionally notice instances of excessive opium-consumption among the Miris?—I have never known a man to be an excessive opium-eater—that is from his appearance.

9695. Is the consumption of opium diminishing or increasing among the Miris?—As to the Miris I cannot say. Speaking of the district generally I think the consumption is slowly decreasing.

9696. Supposing a policy of prohibition with regard to opium were adopted, what would be the result as far as smuggling and the use of spirits are concerned?—I think it would undoubtedly increase smuggling. A sudden stoppage of the supply or even a very large reduction would not only induce enormous smuggling, but would drive people to the use of hemp and spirits, especially hemp.

9697. How is the habit of opium-eating regarded among the higher castes of Hindus?—Among the higher castes of Hindus, amongst Brahmins for instance, the use of opium is becoming disreputable.

9698. Is the opinion in that sense growing stronger?—The opinion is now against it.

9699. What is the feeling amongst the great majority of the Hindu population with regard to the opium

habit?—Amongst the vast majority of Hindus, as far as I know, it is not considered in the least degree disreputable or disgraceful for a man to consume opium.

9700. Can you give us any comparative figures showing the changes that have taken place during the last twenty years with regard to the number of shops, the prices charged for opium, and the rate of duty for licenses?—Twenty years ago, in 1873-74, there were 856 shops in the district; now there are only 126. Twenty years ago the retail price of opium was 4 annas a tola; in 1891-92 (owing to high prices paid at auction for retail licenses), the retail price rose to 12 annas. With 856 shops 236 maunds of opium were issued from the treasury. With 126 shops we reached in 1891-92 the lowest issues known, namely, 179 maunds. But in that year much opium was bought from the retail shops of other districts. Last year the issues ran up to 200 maunds, and the average issue of the last 20 years has been 224 maunds. There is, therefore, a distinct tendency towards decreased consumption. Even now, however, some 200,000 people (if we include opium-eating coolies on the tea gardens) get through 200 maunds of opium in a year. That is an allowance of about one maund a year to every 1,000 people, including men, women, and children, which would give them an allowance of nearly 2 grains a head for every day in the year. If, then, we are moving towards a voluntary abandonment of the drug, we are moving slowly, if surely.

9701. Do you think that such a movement is desirable?—Undoubtedly. I think a movement in the direction of reducing the consumption of any stimulant of that kind is desirable.

9702. You make the purchase of opium difficult by your excise system?—Not only by our excise system.

9703. Do you do anything else to make the purchase of opium difficult?—I think there can be no doubt that the enhancement of the land revenue presses upon the source from which the ryot obtains the income with which he purchases his opium.

9704. Have you had any indication lately of the state of feeling among the native population with regard to the opium question?—Last winter when the land revenue was about to be enhanced my Court was surrounded for several days by a crowd of some thousands of people who had finally to be dispersed by force. It was a remarkable fact that this crowd was composed almost entirely of the opium-eating Assamese, by which I mean Assamese Hindus. The liquor-consuming classes, the Kacharis, were conspicuously absent. Several of the persons who spoke to me on the subject of the enhancement of land revenue argued against it, on the explicit ground that increased taxation made it more difficult for the ryot to buy opium.

9705. What is the general character of the Assamese with reference to law and order?—I think the people of the Assam valley are a singularly law-abiding people; rioting and affray, a crime very common in the adjacent districts of Eastern Bengal, is almost unknown, except among the immigrant population of the tea gardens. The crowds who gathered round my Court were the nearest approach to a tumultuous assembly that I have ever seen in the Assam valley.

9706. Such being the general character of the people what attitude do you think they would adopt if measures were taken to restrict the sale of opium, excepting for purely medicinal use?—If a change of that kind were made suddenly, or in any but the most cautious manner, I think it would be looked upon as an act of tyranny. It would be impossible to enforce it, and it would probably lead to violent outbreaks.

9707. Has there been any popular demonstration against the Government arising out of the increased price charged for opium?—On that subject Mr. Driberg has already spoken. In 1860 there were disturbances; but I was not in India at the time. I only mentioned that fact because I have always been led to believe as a matter of common report that those disturbances were due to the stopping of the cultivation of opium.

9708. How would you compare opium with alcohol in Assam; how do you think the leading people in Assam themselves regard alcohol as compared with opium?—I think there can be no doubt that the use of alcohol is regarded as infinitely more disgraceful than the use of opium. It undoubtedly produces worse effects on the Assamese constitution.

9709. (*Mr. Fanshawe.*) With regard to the use of the word Kania did you hear what Mr. Driberg said?—I did.

9710. You apparently do not take the same view?—The view I take is this: as I have already said, the higher class of Hindus do not consume opium and they regard its use as disgraceful. Amongst them of course the word "opium eater" is a term of abuse and disgrace. But amongst the large classes who do consume opium it is not considered disgraceful.

9711. Are the people of your district on the whole fairly well to do and content?—They are extremely well-to-do people in Assam. I have served in many districts of Eastern Bengal and Assam, and I think the people of Upper Assam are the most prosperous peasants I have ever come across.

9712. You know it has been stated that they are inclined to be lethargic and unwilling to work?—It is so undoubtedly. I attribute that in a large measure to the fact that they are so prosperous. The complaint is often made by the planters that the Assamese will not work in the tea gardens. There is no occasion for them to do so, as they cultivate their own land.

9713. You do not attribute, what has been called their lethargy, to their opium habit?—No.

9714. (*Mr. Haridas Voharidas.*) Are moderate opium-eaters called Kania?—I think so.

9715. You say in your printed statement "the use of opium in great excess is considered disgraceful and people who thus indulged are known as Kania"?—They are called so by the class who do not consume opium, by the Brahmins for instance.

9716. (*Chairman.*) By certain limited classes?—Yes.

9717. (*Mr. Mowbray.*) You referred to a possible increase of smuggling: what form of smuggling do you refer to?—At present we supply opium not only to our own people but to the whole of the tribes across the border over whom we have no control whatever; I think if opium were prohibited they would find it as they have in previous years found it pay them to grow opium and smuggle it across the border. Of course opium would be smuggled from the Native States.

9718. Do you get any information from the holders of licenses which helps you in any way to deal with illicit trade at present?—I have only done so when the retail prices of opium has been high in my district and lower in the adjoining districts, not otherwise within my personal experience.

9719. Did you at that time get any information which was of value to you from licencees?—Yes, I did.

9720. Have you formed any idea in your own mind of what you mean by "purely medicinal use" when you speak of restricting opium except for purely medicinal use?—I understand that it would be issued from dispensaries, in accordance with a doctor's prescription.

9721. How many dispensaries are there in your district?—At present there are five.

9722. Do you know how many opium shops there are at the present moment?—Over 120.

9723. (*Mr. Wilson.*) In your classification you put down fifty thousand immigrant coolies: of what class or caste are they chiefly?—They come from all parts of India; we get them from the Central Provinces, from Chhota Nagpur largely.

9724. Are they Hindoos?—Chiefly.

9725. You say that among the vast majority of Hindus opium is openly and freely used?—Yes. I mean Assamese Hindus.

9726. With reference to the Cacharis: you do not regard them as consumers of opium?—No; there are cases of course. This is only a rough estimate. Some Cacharis use opium and some Hindus drink alcohol, but it is rare.

9727. With regard to the next classes, the Miris and Mikirs. You speak of them as large consumers and eating enormous doses: what would you consider to be a large consumption?—It varies extremely. I should say a very large dose would be a tola a day; that would be for smoking.

9728. Smoking chandu?—Yes.

9729. Is that what you call taking an enormous dose—do you call that a large dose for smoking?—I call it an unusually large amount.

9730. What would that cost the consumer?—That would cost him in my district about eight annas.

9731. Eight annas for the tola?—Yes.

9732. What would be the earnings of these people?—These people are employed in posts in which they get very high wages. When I say they consume a large amount like

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Mr. J. D. Anderson.
27 Dec. 1893. that, I do not mean to say they consume that amount every day. They are people who use it as I have said; they take large doses when undergoing exceptional toil or exposure. If they are going out into the jungle to cut timber they take a lot of opium with them and consume a great deal.

9733. What would you consider an ordinary daily dose for a man who is in the habit of eating opium?—It would vary very much according to the locality. I should say in some places, all about my head-quarters for instance, the people would not consume more than a pice worth a day on an average. They take more on some days, and on others they take none. In malarious places where these Miris and Mikirs live, I suppose the average would be about a quarter of a tola a day. It varies extraordinarily according to the locality.

9734. I want to know whether you consider opium is a necessity, and would the absence of it lead to the depopulation of large tracts?—I think so.

9735. What do you think will become of the people when you show that there is a voluntary abandonment of the drug, are you looking forward to the depopulation of these tracts from this cause?—No; I think that the country is getting markedly healthier. That is one of the most marked features in the history of opium during the last few years owing to the opening up of the country and to the opening up of tea gardens. The country is distinctly growing healthier. Within my experience of fourteen years Assam is becoming markedly healthier.

9736. You think as the climatic conditions improve so the use of opium will decrease without these disastrous results?—Yes.

9737. You say "It is only by our excise system that we make the purchase of opium difficult. The Assamese ryot usually grows produce only for his own consumption, and such small margin as suffices for the purchase of salt, opium, and other luxuries. The State is his landlord. Every time his rent is raised, he has either to work harder, cultivate more land, or do with less opium." Do I understand you to mean that the pressure from the enhancement of the land tax is so great that practically the people are prevented from getting the opium they want?—The Assamese ryots differ from the ryots in other parts of India, chiefly in the fact that they grow for their own consumption. They grow their own clothes as a rule, their own food as a rule, and besides have a surplus which they sell for their luxuries. Any tax which reduces their pocket money makes it less easy for them to buy things, including opium.

9738. Do I understand you to say that the pressure of the rent every time it is raised is such as to leave them without the means of getting so much opium?—Undoubtedly.

9739. Without the means of getting a necessity of life?—I did not say it is a necessity of life.

9740. In reply to me a little while ago I thought you said so?—I think they regard it as useful to them, and they take it as a prophylactic against fever. I have no knowledge as to whether their opinion is correct.

9741. I asked you whether in your opinion it was a necessity of life and whether the absence of it might lead to the depopulation of large tracts, and you said "Yes." Now I ask, do you say that the effect of raising the rent has a tendency to make it impossible for these people to get this necessity of life?—No. It has a tendency practically to make opium dearer; it has the same effect as raising the direct tax. It reduces the quantity they can purchase.

9742. Can you tell me what has been the recent enhancement of the land revenue to which you refer?—I have not received orders as to what it is to be in my district. The orders of the Government have not yet reached us.

9743. You say that the crowd which surrounded your Court was composed almost entirely of opium-eating Assamese?—That is the class I have described as Assamese Hindus.

9744. The liquor-consuming classes were absent?—They were conspicuously absent.

9745. Then it is not always the case that drink makes people riotous and that opium keeps them quiet?—No; not at all. But I have already said that this disturbance was exceptional.

9746. You have referred to the disturbance in 1860. You have no personal knowledge of that?—No.

9747. Can you tell me where any official or accurate account of that is to be found?—I have quoted that simply because every native gentleman to whom I have spoken on the subject (I have heard natives of Assam talking about it frequently) has always quoted that as an instance of what would happen in case the tax on opium were largely increased.

9748. You do not know where there is any official account of it?—I do not. It did not occur in my district.

9749. I should like to have this quite clear. Were the people who surrounded your Court chiefly disturbed by the enhancement of the land-revenue, or by any apprehension with reference to the opium question?—Undoubtedly. I tried to explain that the two things go together. The enhancement of the land-revenue renders it very difficult for them to obtain opium. What they objected to primarily was undoubtedly the enhancement of the land-revenue. Whilst this crowd assembled, it so happened that the Chief Commissioner of Assam came to my district and on one occasion addressed the crowd and explained to them the necessity for enhancing the land-revenue. When he had spoken one of the spokesmen of the crowd came forward and said "that is all very well, but opium is four times as dear as it was twenty years ago." I was quoting from that when I said that opium was four times as dear as it was twenty years ago.

9750. Are you aware that the other day we had four Assamese witnesses before the Commission who gave evidence strongly opposed to opium and in favour of prohibition? There is a class of Assamese, as I have stated, who are strongly opposed to all stimulants.

9751. Thoughtful persons?—The higher classes; the Brahmins as a caste are opposed to it.

9752. These witnesses professed to speak for the great majority of their countrymen; do you think you, or they, are in the best position to know the state of public opinion amongst the masses in Assam?—The Brahmins in Assam, as I dare say native witnesses will tell you if you ask them, claim to be foreigners; they claim to be the descendants of Brahmins from Kanauj. In a matter of that kind, going about among the people as I do, and meeting all castes of people, being absolutely unprejudiced with regard to caste-feeling, I think I am quite as competent to judge as a native of Assam.

9753. You think that European officials are better informed than the people themselves?—No; not at all, but they are better informed than particular classes of the people undoubtedly.

9754. (*Mr. Pease.*) You say in your statement "I think owing to the enormous reduction in the number of shops of late years and to the greatly increased retail prices of the drug, consumption is slowly decreasing, and that without any recourse to other stimulants." That is the result of your experience?—Yes.

9755. (*Sir William Roberts.*) You have stated that among the higher castes of Hindus opium-eating is not considered respectable; is there a religious sentiment at the bottom of that feeling?—That I would not venture to answer. Being a foreigner, it would be very difficult to say; there may be.

9756. You speak of these Kacharis as being inordinate consumers of rice-beer?—Yes.

9757. Is there any systematic dietetic consumption of rice-beer among them, or is it only consumed occasionally?—I think all our hill tribes, if they do not take opium, take rice-beer daily, and as a matter of habitual use, with their meals.

The witness withdrew.

SURGEON-MAJOR EDWIN F. H. DOBSON, M.B., called in and examined.

*Surgn-
Maj.
Edwin F. H.
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9758. (*Sir William Roberts.*) I believe you are Civil Surgeon at Shillong, in Assam?—Yes.

9759. What experience have you had in India? I have had thirteen years' service in India, three of which were in military employ, when I had charge of the 35th, 37th, 40th,

4th, 43rd, 18th, and 10th Bengal Infantry Regiments and the 7th Bengal Cavalry, and whilst with these regiments I never met with a single instance among the men and officers where opium was taken in excess, or in whom the drug in any way showed the slightest signs of doing any harm.

9760. Where were you stationed with these regiments?—Whilst with these regiments, I was stationed at Allahabad, Benares, Dinapore, Barrackpore, Alipore, Dacca, Gauhati, Dibrugarh, and the Abor and Mishmi frontiers. During the whole of this period I met with only one case where the drug had been taken in at least an excessive dose, and this was in an Assamese fisherman, whom I came in contact with quite casually on the river bank at Dibrugarh. He was basking in the sun, and was evidently waiting for the effects of the drug to pass off, for he had evidently taken more than was good for him.

9761. You were, I believe, only three years in military employ?—Yes.

9762. And for how long have you been in civil employ?—I have been in civil employ for ten years.

9763. Where?—In the Goalpara and Kamrup districts, and in the Khasi and Jaintia Hills.

9764. Will you tell us your experience in the Dhubri district?—In Dhubri, the head-quarters of the Goalpara district, I have annually passed an average of* 20,000 coolies for the labour districts of Assam, and have also inspected an average of at least another 5,000 on board the river steamers embarked from Goalundo, and in no single instance have I ever met with a case where opium had been taken in excess, or where the deleterious effects of the drug were visible—though, as a matter of fact, I constantly saw coolies under the influence of spirits or begging for it to be given them—occasionally I found a case under the influence of *bhāng*.

9765. Where did these coolies come from?—Practically from all parts of India, except Bombay, including Bengal the North-Western Provinces and Oudh, the Punjab, Central Provinces and Madras. I recollect, however, there was one batch of coolies who did come from Bombay.

9766. Have you had any experience in connection with having medical charge of jails?—At Dhubri for nine years and at Shillong, in the Khasi and Jaintia Hills, for nine months, I have held medical charge of the jails, and at Gauhati in Kamrup was Superintendent of the jail on three different occasions for periods of about three months at a time. During these periods I never allowed a prisoner opium, with one single exception, and this was in the case of a Miri received on transfer in bad health from the Sib-sagar district suffering from a bowel complaint. I allowed this man opium for a few days. I found he was getting worse, and although he was taking opium in his medicines, I deemed it prudent to let him have it in solid form as soon as I discovered he was an opium-eater. The man never improved, and died in a few days. I might add that this man never craved for the drug.

9767. Did you connect his death with the use of opium?—Not in the least. He had a regular complication of diseases. I recollect his case particularly because at that time I was carrying out some special investigations with reference to the presence of *anchylostoma*.

9768. Did the prisoners sometimes ask for opium?—Frequently prisoners who had been recently convicted would plead for opium, but I never allowed it, not even to so-called confirmed opium-eaters, and after three or four days I never heard anything more about the case. I have never had a case under me where a prisoner broke down for want of his usual amount of opium.

9769. You mean break down in health?—Yes, if an opium-eater came into hospital shortly after admission into jail, it was usually with the idea that by so doing I would sanction an allowance of opium. I never gave in on such occasions, and beyond noticing that the man did not seem very bright for three or four days, no further action was necessary later on.

9770. What do you mean by "further action"?—I had nothing else to say to the man; he went and did his work. I had no further complaints from him.

9771. Do you consider that you had good opportunities of studying this question?—I consider I have had excellent opportunities for finding out to what extent opium did harm to the population in the Goalpara and Kamrup districts, especially in the former, for I was constantly out on inspection tours at all seasons of the year, and during the winter months went miles into the interior to see vaccination, and on an average annually inspected four thousand cases of vaccination, and I never once met a case where opium had been taken in excess. The collecting of so many cases of vaccination, chiefly among children, meant their parents had to accompany them to the centres where the inspections were to take place. To get to these centres I had to pass village after village, and I never, I repeat, saw

a single case under the influence of opium, or in any way showing the slightest ill-consequences of the opium habit. I wish I could say as much regarding the disastrous results of spirit-drinking. I have personally known villages burnt down consequent on drunken bouts, and in one instance knew of a case where nine or thirteen villagers lost their lives by their temple being burnt down, as most of the persons collected in it at a time of sacrifice were in a drunken state. In some portions of the Goalpara district, even children get spirits to drink regularly, and by 11 A.M. after the harvest has been gathered in, the Mech villages towards Bogribari have scarcely a sober man in them after this hour. On all sides around us we see the results of spirit drinking. I am not one who condemns the habit of spirit-drinking; in moderation it does no harm, but I do condemn it, and everything else without exception, when taken in excess. Further, I am of opinion that if opium is taken in excess, it is so in very exceptional cases in Assam, and, further, my experience among the coolies imported into this province for the tea districts, leads me to the conclusion that the abuse of opium in other provinces cannot exist to any great extent such as to warrant its prohibition.

9772. Have you seen cases of the injurious effect of the excessive use of opium?—I have not, excepting in the one case when I casually came on a man basking in the sun when I was in military employ. That was the first case I have seen. I have seen a case where opium-poisoning had taken place.

9773. What do the people in Assam chiefly take opium for?—The people in Assam to some extent believe in the prophylaxis of opium against disease, and it certainly must relieve bowel complaints and rheumatic affections, which are so common in this province, and possibly by checking bowel complaints and thus keeping persons from getting weak and emaciated, the drug has probably in this way come to be looked on as proof against malarial fevers.

9774. I take it that as a direct prophylactic you have not much belief in it?—No. Those who take opium regularly, find they must have it to get through their day's work, and why should not they have it, provided there is evidence to prove that it is not usually taken in steadily increasing quantities. Can a poor villager afford to take his opium in steadily increasing quantities, and is it right that what is looked on as a boon and also as a luxury to many should be prohibited simply because it is abused by a comparatively small number? If so, then every luxury should be stopped, for we know that, without exception, they are one and all abused at different times, and, when abused, must act deleteriously on the human system. I am convinced if opium were prohibited, it would mean an increase in the consumption of spirits, *Chang*, etc., etc., to say nothing of causing very serious discontent among a population accustomed to its use for centuries past—a custom which is now bound up with the health and happiness of the people.

9775. Have you noticed any connection between crime and the use of opium?—I know of no cases of crime consequent on the opium habit; our jails certainly do not prove it. When in Dacca in 1881, I knew of no inmate in the asylum there whose insanity was attributed to it, and I have not met with a single case sent for observation in Gauhati, Dhubri, or Shillong, where even temporary insanity was due to it, though I have known of such cases in connection with *bhāng*. I have it on the authority of educated natives of the country that they have taken opium for many many years without increasing the daily quantity, and in one case the manager of the largest zemindari in the Goalpara district assured me he had taken opium twice daily, dissolved in a small quantity of water, for nearly thirty-four years; that he felt its daily want, but never felt inclined to increase his daily allowance. The swallowing of the opium in his case seemed to give him, as he put it, a fresh lease of life almost at once. This man, I might add, was perhaps the most highly educated native gentleman in the district, had managed the estate with great success for a long period of years, and died aged very nearly seventy. I have also known cases where the opium habit was consequent on treatment for diabetes; but here also the patients assured me they had never exceeded the quantity originally prescribed for them by their medical attendants many years previously.

9776. Have you any experience as to the effect of opium upon Chinamen?—My experience is only with reference to opium taken in solid form or dissolved in water, though I have in my mind the cases of two Chinamen—excellent carpenters—these men were known to me for four years, and I never met men with keener intellects when at

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*[Note by witness.—*125,000 would be a closer estimate.]

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work or harder-working; they assured me they smoked opium, although I never saw them do so, but constantly during the day they drank cold tea and smoked an occasional cigar. These men were employed in the local workshops at Dhubri, and for months at a time they worked in my compound. They certainly did a great deal more work than their Bengali *confrères*, who, in several instances, were men given to spirit-drinking in excess. These Chinamen kept excellent health and showed no signs of premature age or anæmia, and only left Dhubri as the workshops were transferred to Goalundo, and they may possibly be there to this day.

9777. Have you seen any cases of poisoning by opium?—I have only met with one case of opium-poisoning. This was deliberately taken by a Bengali boy, aged about sixteen years, because he had had a disagreement with his mother. He was evidently sorry for himself, and fortunately recovered from its effects. I have already said I think it has yet to be proved that the inhabitants of this province (Assam) abuse, and not use, opium, and that its consumption is a curse to the populace and not a luxury, and not in many cases a necessity to enable them to get through the troubles consequent on a life spent in an enervating and damp climate. In all countries some luxury or another is considered as it were 'national.' Why should the native of India then be deprived of his, because it is opium, and if it can be proved that its use does not necessitate increased daily consumption, and that it does no harm if taken in moderation? On the contrary, I think, it will be proved to be essential to the very existence of a very large number of human beings, to say nothing of its advantages medicinally. Why should the native of India be, as it were, driven to take something in place of opium, such as *bhang*, which is looked on as demoralizing, or spirits, which his religion or caste prejudices condemn? By so doing we interfere with the liberty of the individual.

9778. The general summary of your evidence is that in your view the consumption of opium does more good than harm?—Where it is consumed, I think, it does no harm whatever.

9779. (*Mr. Pease.*) You mention the consumption of opium while you were with certain regiments. Was the opium served out to the men as rations?—I have no idea how they got their opium; but in talking to the different men, especially the native officers, I found out—I found occasionally—that men used to take small doses.

9780. One of the witnesses told us that in his district, they had the option of opium or tea; was that the case in your experience?—There was no option; men provided it for themselves. It was not on active service, it was when I was in medical charge of these regiments—conversing with the native officers.

9781. You say that you have passed twenty thousand coolies. Have you any idea of what proportion of these were opium consumers?—I could not tell you.

9782. You do not mean to infer that these twenty thousand coolies were strong men, although they were consumers of opium. So far as you know, a very limited number of them were consumers of opium?—I presume so: a limited number probably were opium consumers.

9783. Had you to reject any of them on account of the state of their health?—A comparatively small proportion of them were rejected.

9784. In any of these cases was it the result of the consumption of opium?—No, I never found any cases.

9785. You allude to the opium-eaters in jail coming into the hospital to get relief. Did you give the opium consumers lighter work for a few days in consequence of their habit?—In only one or two cases did I even so much as keep them under observation. I think it is a mistake to make jail life too comfortable for them. I never gave them opium.

9786. One medical officer told us he was in the habit of giving the opium consumers lighter work for a few days?—In Assam I do not think prisoners have heavy work at all. It is more or less extramural work—jungle clearing, clearing out drains, and so forth. There is no such thing as really hard-work except when a man commits a crime, and then he is put to the oil mill.

9787. Your experience is that an opium consumer cannot get through the day's work without it?—He feels its want.

9788. Do you not think it a serious matter for working men and soldiers to be so dependent on the drug that they are unable to do their work unless they can get it?—

If they are driven to it they can do their work, but they have not the same heart and soul in the work, nor have they the energy for the time being.

9789. You think that they have the physical power if they would exert themselves?—Yes.

9790. I observe in this Blue Book—"Consumption of opium in India," that Dr. Eyres, who had very large experience in India, says opium-eating is a terrible vice and most difficult to cure, showing rapidly marked constitutional effects on the consumer?—That may be his experience; in my own experience I can say that beyond a certain amount of discomfort for three or four days on account of the opium being stopped, I have never noticed anything that interfered with the prisoner doing his ordinary work. At the same time these jails which I refer to are not particularly large jails.

9791. That does not accord with your experience?—No.

9792. (*Mr. Wilson.*) With reference to the twenty thousand coolies you have mentioned, is it your impression that most of them are opium-consumers?—No, I should not like to say that. I could not tell you what proportions were opium-consumers. When I say twenty thousand, they really range from twenty-two thousand to thirty-five thousand or thirty-six thousand every year. For nine years I had the passing of these men, and I never found a single man under the influence of opium. But I know, as a matter of fact, that some did take opium. I could not say what proportion.

9793. Do you know anything about the labour district, —the tea gardens of Assam?—I have been there. Gauhati is one place. I was also staying in Dibrugarh in 1881.

9794. Is it not the case that in some of these tea gardens the mortality has been frightful?—I believe so.

9795. To what do you attribute that?—I suppose, to begin with, there is the change of climate; they have all to get acclimatised. Most of them came from the drier parts of Bengal and Assam. Then you get a certain proportion of the coolies who are flour eaters: They come to Assam and become rice-eaters. These men must get through their work some how. There is a certain amount of exposure in the tea gardens, and they get acclimatised. I suppose that will account for a certain higher death-rate.

9796. I think some of the reports show that the death-rate ran as high as 200, 300, or even 400 per thousand?—Possibly.

9797. You are not acquainted with that?—No. I have not been stationed in those districts. I do not know the Upper Assam districts. I have only been stationed in the Lower Assam districts.

9798. You refer to your experience at Dhubri and Shillong: Are these places in a malarious district?—Certain portions of the Goalpara and Kamrup districts are malarious—very much so.

9799. I asked you about Dhubri and Shillong?—Dhubri is the head-quarters of the Goalpara district. Dhubri town is healthy.

9800. How about Shillong?—Shillong is a hill station, 5,000 feet high, and very healthy.

9801. How about Ganhati?—The town has always had an unhealthy reputation. It is badly drained, and there is swampy land all round.

9802. Is the jail in the town?—It is.

9803. Yet in that malarious district you do not allow them opium?—No, I do not.

9804. Have you yourself no faith in opium as a prophylactic?—As a prophylactic in this way. I think it guards against diarrhœa, bowel complaints, and rheumatic affections: and in that way the people take it. It helps to keep their constitution together and prevent their breaking down with these diseases. They are exposed to the vicissitudes of the weather, and are more liable to feel these chills. My own view is that, this is how opium is looked on as a prophylactic against fever now by the people.

9805. Is Gauhati a malarious district?—Yes.

9806. You say you do not give the prisoners opium?—No.

9807. You did not think you were injuring them by steadily depriving them of it?—No. In the same way I did not give them any sort of drink or spirits when they come into jail. I do not think I did them any harm by not giving them it or any luxuries that they were accustomed to before being admitted.

9808. You regard opium as a luxury, and in a sense as a necessity of life in a malarious district?—In certain portions of the district where people have become habituated to its use, it practically does become a sort of necessity to them.

9809. When they come into jail you do not allow it?—No, I think we have no right to make jails too comfortable.

9810. Even at the risk of death?—We do not go so far as that. I remember one case in which I did give some opium.

9811. Has there not been a very heavy mortality in some of the jails of Assam?—I can only speak with reference to Gauhati. During the time I was in Gauhati I did not think there was a heavy mortality.

9812. Do you remember what the mortality was?—No, I could not tell you exactly. I never had the compilation of the report, but during the two or three months I was there, on each occasion I do not think I had more than perhaps one death, if as much.

9813. In referring to the people of Assam as to some extent believing in the prophylactic properties of opium you put in the word possibly. I want to have it quite clear whether you yourself believe in it or not?—It is a prophylactic in the sense I have described by warding off bowel complaints more especially, and thereby keeping the constitution together. They ward off fevers in that way—the people are less susceptible to fevers if they are not in broken down health by diarrhoea, dysentery, etc.

9814. But you only think that is possible?—I think it is very likely.

9815. You have used the word "Possibly"?—I might modify that now if I may be allowed to. I think it very likely.

9816. With reference to these Chinamen, do you suggest that their consuming opium had anything at all to do with their being better workmen and getting on more?—I do not exactly say that. I knew those were their habits, and I was comparing their work with the work of other Bengalis. Almost all the Bengalis took to excessive liquor drinking. It was a well established fact in the work shops that these Bengalis used to spend more than their pay in liquor. They were constantly fined in the morning for being absent from the works. I was Medical officer of the Company to begin with.

9817. I want to know what inference you think we ought to draw from the fact that Chinamen who smoked opium were better working men than the others. I want to know whether you think that race might have anything to do with it, or whether it was the effect of smoking?—I do not think it was the effect of smoking.

9818. You have a private practice as well as a public appointment: do you yourself prescribe opium as a prophylactic in malarious districts to Europeans?—No.

9819. Have you prescribed it to Natives?—No, not against fever.

9820. Do you amongst your professional brethren in Assam know any European practitioner who does prescribe it as a prophylactic?—Opium is very extensively prescribed one way or the other, but whether it is prescribed as a pro-

phylactic for fever I cannot tell.

9821. You do not know anybody who does prescribe it?—We have very few opportunities of meeting other medical practitioners; we are more or less isolated. It is very difficult for medical men to get together in mofussil districts.

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9822. Do you know a book by Dr. Russell on malaria in Assam?—Yes.

9823. Do you know what he says?—I have not read the book very carefully.

9824. Is that book an authority on the question?—I could not tell you. It was written about the time I first came to India, or just after.

9825. You say you think opium will be proved to be essential to the very existence of a large number of human beings?—Yes.

9826. I do not quite understand how you reconcile that with your previous evidence?—These people have been accustomed to opium for centuries, and they live in malarious parts of the district. If you cut off their opium supply, you would only increase the mortality tremendously, and even if you did not increase the mortality, I suppose you would drive them to taking some other drug or stimulant of some sort.

9827. That increase in mortality does not take place in jail if they are suddenly deprived of it?—They are better situated in jails than in their own homes. If you went there, you would realize their condition. In jails they have a sufficient and carefully regulated diet, an excellent water-supply and clothing suitable to the season of the year. They are properly housed and have beds raised off the floors, with good bedding. Nor do they spend their time as villagers do for the greater part of the day in fields with water in them at a depth of from a few inches to several feet. The villagers plough in heavy rain for hours at a time. No prisoners are subjected to such exposure. Then again prisoners have medical attendance at hand and are medically inspected once a week to enable the medical officer to pick out men for treatment or lighter work should he consider it desirable to do so. In short, their surroundings generally with reference to sanitation and exposure in particular are so very very different from those enjoyed by the ordinary villager, and so infinitely in favor of prison life that it is hardly fair to compare the one with the other.

9828. (*Mr. Fanshawe.*) Can you tell me whether it is the practice for vaccinators to distribute quinine in Assam?—It is not.

9829. You have spoken of Gauhati as a feverish place. I presume we may take it that there is ordinary sanitation and attention to health there?—Yes, and there is a municipality.

9830. Is it what you call a malarious district?—Yes. It is in a malarious tract. It is all swampy land, the drainage is brought back from the river into the town.

9831. You have the ordinary conditions of malaria round there?—Yes, very marked, I should say, but still it cannot be compared with the malarious tracts surrounding the villagers' homes.

9832. (*Mr. Wilson.*) Do you know whether quinine is sold in the post offices in Assam?—I believe not. I could not tell you. The rule has only recently come into force in Bengal consequent on Sir Charles Elliott's order.

The witness withdrew.

Adjourned to to-morrow at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

THIRTY-FOURTH DAY.

Thursday, 28th December 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
 „ WILLIAM ROBERTS, M.D.
 MR. R. G. C. MOWBRAY, M.P.
 „ A. U. FANSHAW.

MR. ARTHUR PEASE.
 „ HARIDAS VE HARIDAS DESAI.
 „ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

Mr. J. J. S. DRIBERG re-called and further examined.

Mr. J. J. S.
 Driberg.

28 Dec. 1893. 9833. (*Mr. Wilson.*) In your evidence you referred to some disturbances that occurred in Assam a long time ago?—Yes.

9834. Yesterday I put some questions to you on that subject. I think I perhaps fell into error, and I want to have it cleared up distinctly. Can you tell me how many outbreaks there were to which you referred; was there more than one?—I referred to one at Phulaguri, 7 miles from Nowgong, in which Lieutenant Singer was killed.

9835. I think I put it to you yesterday that in Hunter's Gazetteer it was stated, that they arose from other causes?—I think you said so.

9836. I believe I gave page 345 of the first volume of Hunter's Gazetteer. I find that that refers to the Sentengs in the Jaintia Hills?—That is what I pointed out.

The witness withdrew.

Mr. Satya-
 nath
 Borah, B.L.

Mr. SATYANATH BORAH, B L., called in and examined.

9839. (*Mr. Wilson.*) Are you a Bachelor of Law?—Yes, I am.

9840. And a pleader in the Judge's Court at Gauhati?—Yes.

9841. You are an Assamese?—Yes.

9842. Born in Gauhati?—I was born in Gauhati.

9843. Is the use of opium common in Lower Assam?—It is common in Lower Assam no doubt, but in Upper Assam it is more general than in Lower Assam.

9844. Do you draw any distinction between the classes of persons who consume opium in Lower Assam and Upper Assam?—Those who use opium are very indolent and weak in person.

9845. You have stated in your paper that the use of opium in Lower Assam is more common among the lower classes of people than among gentlemen?—Yes.

9846. And that in Upper Assam it is common among all classes?—Yes, it is common among all classes.

9847. What do you say as to the effect of opium on men's character, on their manhood?—I understand by manhood the sum total of energy, mental and bodily strength, and that is all taken away by the long use of opium; the use of opium makes men very indolent. The user of opium loses his energy, his bodily strength as well as his mental strength.

9848. What do you say in reference to opium-eaters doing hard work?—They are quite incapable of hard work.

9849. Do you know anything about the class of coolies employed on the Assam and Bengal Railway line?—There are very few Assamese so far as I know. There are only the Kacharis, the people of the hill tribes. Of pure Assamese—Assamese living in the plains—there are very few coolies on that line.

9837. The quotation is that the inhabitants of that district "rose in insurrection in 1862 as a protest against the introduction of novel taxes, and the rebellion was not suppressed without difficulty?—That is quite correct; that has nothing to do with the opium question. It is not in any of the 5 opium-eating districts.

9838. In the Census Report of Assam, page 231, I find this statement: "The great vice of the Lalongs is opium-eating, to which they are addicted more than any other tribe in the province except perhaps the Mikirs, and it was this tribe that had rioted at Phulaguri in Nowgong, less than 3 years ago when the home cultivation of opium was put a stop to, and killed the Assistant Commissioner, Lieutenant Singer, who had been sent out to disperse them?"—That is what I referred to.

9850. What do you say as to the effect of opium on men in poor circumstances as regards their honesty?—With regard to persons in poor circumstances, when they use opium freely they become unable to work, and so in order to obtain a living they take to stealing, commit petty thefts. They also obtain a living by giving false evidence before the Law Courts.

9851. Is it a common thing in the Law Courts to put a question to a man as to his taking opium with a view to shaking his evidence?—Yes, we generally put the question to a witness whether he is an opium-eater or not, in order only to shake his credibility.

9852. Is opium considered to be a protective against malaria?—It is never considered to be a protective against malaria. I belong to Kamrup, I was born there. A bad type of malaria, known as *kala-azar*, has been raging there for about 10 years, and in these 10 years I have never known a man who took opium as a remedy for that type of fever. I have never heard even that opium is prescribed as a remedy for malaria.

9853. You are in favor of the prohibition of opium except as a medicine?—Opium should be used only as a medicine; when it is used as a luxury it only does harm.

9854. Would you be in favour of prohibiting the opium except as a medicine, and with an exception in favor of persons who are already very much accustomed to it?—Yes, opium ought to be prohibited, but it should be supplied to those who are in the habit of taking it, or else it would be very hard for them to live.

9855. Do you think that the opinion of the people in Assam would be in accordance with the opinion and wish that you have just expressed?—I think I am in accordance with all the educated portion of the Assamese. They would like opium to be prohibited in the country.

9856. You are not at present prepared to suggest any way for making up the loss of revenue if opium is to be prohibited?—No.

9857. (*Mr. Mowbray.*) What is your age?—Thirty.

9858. Then you began to study the opium habit at the age of ten?—There are opium-eaters round about my house, and I saw from childhood how opium-eaters lived.

9859. Is Gauhati in Lower Assam or in Upper Assam?—In Lower Assam.

9860. You say that opium has made the Assamese extremely indolent, is it the result of your experience in the last 20 years, that they have become more so?—I think so. Opium has been in use in Assam for more than 100 years.

9861. Then on what do you base your statement that it is opium that has made the Assamese indolent?—I see that they are more indolent than those who do not take opium. I also see this distinction when I compare the Assamese with the labouring people, such as the Bengalis and others who are not so indolent.

9862. What personal experience have you had of Assamese coolies on the Assam and Bengal Railway line to enable you to speak of them?—They are often rejected. If they seek service on that line they are rejected. They are not allowed to work.

9863. Are you speaking of your own experience or what?—My own experience. Several Assamese wanted to serve on this railway line, but their services were not accepted.

9864. Are you connected with the Railway?—No; but I heard from those who could not get employment there.

9865. Because they were Assamese?—Because they were Assamese. For some time it was determined that no Assamese should be taken in.

9866. Whether they were opium-smokers or not?—Some of them were opium consumers, and some of them were not; but the Assamese being notorious for using the drug would be looked upon as useless and incapable of hard work.

9867. What I want to know is whether this prohibition of the service of Assamese as coolies on the railway was a general prohibition against Assamese or a prohibition against Assamese opium consumers?—Against Assamese generally.

9868. You have told us that your views are those of the educated classes in Assam; can you give me any idea of the proportion of what you yourself would call the educated classes in Assam?—By the educated in Assam I mean the present generation belonging to the gentlemen classes.

9869. Can you give me no idea of what the proportion is?—The proportion would be about 20 per cent.

9870. Then may I take it to be your opinion of the other 80 per cent. that they do not share your view?—I am not sure whether the other 80 per cent. would share my opinion or not. I spoke of the educated classes. They share my opinion I am sure.

9871. I do not know whether you stated in answer to Mr. Wilson that you consider that the people in Assam are themselves prepared to bear any additional taxation to make up the loss of revenue?—No; they are not.

9872. (*Mr. Haridas Veharidas*) Are you aware that the population of Assam is very nearly 54 lakhs?—Yes.

9873. Then 10½ lakhs would form the educated classes—do you think that 10½ lakhs share your opinion?—Yes. That is the educated classes. Of course they are a few, but their opinion is to be taken into consideration, and not the opinion of the general mass who know nothing at all.

9874. Would you compare the effects of opium eating with those of alcohol?—Alcohol does not make a man so indolent and weak. Opium makes him so, and further it pursues his children, and not only his children, but his grand children.

9875. That is not the case with alcohol?—It is not the case with alcohol.

9876. Is alcohol prohibited by the Hindu religion?—Yes.

9877. But not by the Mahomedan?—No.

9878. Is that why you think alcohol should be used in preference to opium?—I do not think that alcohol should be used in preference to opium.

9879. (*Mr. Fanshawe.*) Will you tell me how long you have practised as a pleader in Gauhati?—Four years.

9880. I understood you to say that it is common to ask a witness whether he is an opium-eater with a view to discredit him—Is that so?—An opium-smoker can be made out by his face, and if his appearance raises any

suspicion in us that he is likely to be an opium consumer, we put the question.

9881. That is chiefly in the case of an opium smoker, I understand?—Yes.

9882. These Assamese opium eating classes live in the low lying plains, do they not?—Most of them.

9883. The climate of those plains is very humid and unfavourable to energy, is it not?—I do not think the climate is humid or against being energetic, because people from other countries who live there are as energetic as ever.

9884. Will you kindly answer my question. Is or is not the climate very humid?—It is.

9885. And would you not say that it is unfavourable to energy?—Yes, to some extent.

9886. Are not these Assamese people fairly well to do and content?—Yes.

9887. So that their want of energy is not incompatible with their obtaining a fair livelihood?—They get a livelihood.

9888. Do you think, therefore, that you can attribute this want of energy solely to the use of opium?—Yes.

9889. Solely to the use of opium?—Solely to opium.

9890. Is it not the case that the Assamese generally are unwilling to work as day labourers?—Yes, they are unwilling because labour is very hard.

9891. In the old days was it not the case that forced labour was common in Assam?—I am not sure.

9892. In the old days before the British Raj, was it not common for the Ahom Kings to use forced labour?—I do not know.

9893. Are you not aware that the unwillingness of the Assamese to work as day labourers is one of the main reasons why imported labour had to be used in Assam for the Tea gardens?—Yes, that is one reason.

9894. Do you know anything of the men called the Mikirs?—Yes, I know some of them. There are Mikirs also in Lower Assam.

9895. Are they a physically strong race?—They are not a physically strong race.

9896. You do not know them in Upper Assam?—I do not know those in Upper Assam.

9897. (*Sir James Lyall.*) Have you ever been in Upper Assam?—I have not been to Upper Assam.

9898. Is it not the case in Assam generally that nearly all the Assamese hold some land?—Yes, they own some land.

9899. That would make it unnecessary for them to work as coolies?—But people having land are seen sometimes to work as coolies.

9900. (*Mr. Pease.*) What opportunities have you had of judging of the feeling of the people?—I have talked with several gentlemen who have come to see me. They have come to Calcutta or have returned from Calcutta, and they would call upon me on their way, and we often talked on this matter. From them I could learn that they were of my opinion.

9901. Are these Calcutta gentlemen?—Not Calcutta gentlemen, but gentlemen living in Assam. They would sometimes come to Calcutta on business. Gauhati is on the way, and they would sometimes favour me with a visit. I have also correspondence with other gentlemen.

9902. Have you conversed with the working classes in Assam?—Yes.

9903. What do you think is their view?—Those who are not in the habit of taking opium are against it. It is only those who are in the habit of taking opium who would not like it to be prohibited.

9904. You are decidedly of opinion that the use of opium in Assam is doing a great deal of harm?—A great deal of harm so far as I can see; the poverty of the country is solely due to that.

9905. (*Sir William Roberts.*) You state that other intoxicants affect the man who uses them, but that opium like a constitutional disease, affects his progeny: do you base that opinion upon the single example of an opium-smoker who had a child which would seldom open its eyes, and used to doze just like the father?—No, that is only an example which I have put down, and from that example I believe that the long use of opium has made the

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Assamese gradually weaker and weaker and more and more indolent.
9906. Then you mean to suggest that the children of opium-smoker are themselves given to dozing?—The children may not be given to dozing, but they are weak in person.

9907. Have you seen many Chinamen in Assam?—Sometimes I see one or two Chinamen there.

9908. You do not see many?—I have seen many in Calcutta.

9909. You could not mention any constitutional disease that opium-smoking or opium-eating produced?—No.

9910. (*Chairman.*) Have you strong views with regard to the abuse of stimulants generally?—Yes.

9911. Both alcohol and opium?—I have strong views against alcohol, but not against ganja, as compared with opium and alcohol.

9912. You would desire that the use of alcohol should be
The witness withdrew.

prohibited except for medical purposes?—Yes, I should desire it.

9913. That is your wish?—Yes.

9914. That alcohol equally with opium should be prohibited except for medical use?—Yes.

9915. (*Sir James Lyall.*) You say you are not so much opposed to the use of hemp or bhang; did I understand you to say that you do not think so badly of bhang?—Yes.

9916. Will you explain that?—The reason is that bhang does not do so much harm as alcohol and opium are seen to do.

9917. How is bhang used in Assam?—It is smoked, and sometimes a preparation is made with milk and sugar and drunk.

9918. Is the use of it extensive in Assam?—No.

9919. Only a few people use it?—Only a few.

9920. What class of people use it?—A low class of people generally, very few of the gentlemen.

Mr. Jadab Chundra Ghose.

Mr. JADAB CHUNDR A GHOSE called in and examined.

9921. (*Mr. Wilson.*) Are you a contractor in Assam?—Yes.

9922. Have you a large number of coolies in your service?—Yes.

9923. About how many?—Sometimes three thousand or four thousand or five thousand.

9924. Have you been engaged on various public works, the Assam and Bengal Railway amongst them?—Yes.

9925. Do many of the coolies eat opium?—Thirty per cent. of the Assamese coolies take opium, and ten per cent. of the upper country coolies.

9926. Does it do them any good?—They get lazy; they are not at all benefited by the use of opium.

9927. Does it ever cause them to steal, to become thieves?—When they are unable to obtain opium they sometimes steal small things, such as bowls, pots, and so forth, very small things.

9928. What difference is there in respect of opium between the coolies and the Assamese people?—Those who do not use opium can work much harder.

9929. Can the habit of opium-eating be given up without bad results?—It can be given up, but a man may feel uneasy for some days.

9930. Do people often give it up?—Yes, I have seen some people give it up; and when opium-eaters are put in jail they generally give it up.

9931. Do you mean that they are obliged to give it up in jail?—Yes, they are obliged to give it up, for they are not supplied with opium.

9932. Would you be in favour of the Government closing the shops for the sale of opium?—I think it would be proper for the Government to shut up all the opium shops, but opium should be made available for medicine.

9933. Do you think that the people of Assam would approve of the prohibition of opium except for medicine?—The people of course will be glad if opium is prohibited. I have heard even opium-eaters admit that the habit was doing them an injury.

9934. Do you think that if opium was prohibited except for medicine it would cause any disturbance or riots among the people?—No. There is no chance of any disturbance being made.

9935. (*Mr. Fanshawe.*) What do you understand as the use of opium only for medicine?—I mean when a man is suffering from some disease and when a doctor prescribes medicine for him.

9936. You mean that it is only to be given on a doctor's prescription?—Yes.

9937. Are there doctors throughout Assam on whose prescription opium could be given as a medicine?—There are doctors.

The witness withdrew.

Mr. Lalit Mohan Lahiri, B.L.

MR. LALIT MOHAN LAHIRI, B.L., called in and examined.

9954. (*Mr. Wilson.*) Are you a Bachelor of Laws and a Pleader of Gauhati?—Yes, I am a Pleader in the Judge's Court in Assam.

9938. What do you mean by doctors?—Any medical man.

9939. Are there Kabirajis or native doctors throughout Assam?—There are Kabirajis.

9940. In many villages?—There are.

9941. Do you think that they can be trusted to distinguish between the medical use of opium and a use that is not medical?—Most Kabirajis are aware of the use of opium as medicine and can prescribe it.

9942. Do you think it probable that they would refuse opium to any body who asked for it whether for a medical purpose or not?—It is not probable that they would refuse to give opium as a medicine.

9943. (*Mr. Haridas Vekharidas.*) Are you disposed to think that if opium were prohibited except for medical purposes the people would take to drink?—I do not think every one will take to alcoholic drink, but some of them may.

9944. (*Mr. Mowbray.*) Are you a native of Assam?—No.

9945. How long have you been a contractor in Assam?—Twenty-two years.

9946. Do I understand that you have employed Assamese as coolies on the Assam and Bengal Railway?—Yes.

9947. Do you in employing coolies try to ascertain before hand whether they are opium-consumers or not?—We generally try to do it, but where there is a necessity for a great many coolies this cannot be followed. It is only when few coolies are necessary that we reject opium-eaters and take in those who do not take opium.

9948. Have you ever discharged coolies because they were opium-eaters?—I have.

9949. How many?—I cannot tell the exact number.

9950. Is it any substantial or large number, or is it a small number?—A few only.

9951. (*Mr. Pease.*) Would you allow a person who wanted opium for medicine to purchase it without a doctor's certificate?—I do not think that opium should be allowed to persons who could not produce a doctor's certificate, because opium is often used for purposes of suicide; therefore it should be in the custody of the Government.

9952. (*Chairman.*) You have come before us as a large employer of labour to explain your views with respect to opium, telling us that is a great evil; what do you say about alcohol?—I do not like alcohol as a rule.

9953. Would you desire that the use of alcohol equally with opium should be prohibited except for medical use?—That is my opinion.

9955. Will you tell us what you have to say as to the habits of the Assamese people in respect to opium?—The Assamese people are largely given to the habit of eating and

smoking opium, and I have no doubt the habit is extremely hurtful to their physical, moral, and intellectual growth. The opium habit, if once taken up, is very hard to shake off, and the insidiousness of the effects of the drug, unlike the violent demonstrations of the alcohol and ganja on the human system, is exactly the reason why opium should be carefully avoided.

9956. What do you think about the Assamese people and the effect of opium upon them?—The Assamese are an extremely indolent class of people. My experience of nearly 9 years more or less in the Province, leads me to believe that it is largely owing to the pernicious habit of taking opium. It makes them hate all kinds of active work, and, as an instance in point, I may point out the case of the new line of railway that is under construction in Assam. Thousands of labourers are employed on the construction, but you will find hardly half a hundred Assamese coolies among them. I have heard big coolie contractors express their abhorrence of the labour that is obtainable locally, and they are in consequence under the necessity of importing their labourers all the way from Jhansi, Chota Nagpur, the Punjab and so forth, and, as can be easily imagined, at an immense cost.

9957. What is the state of opinion in regard to opium-consumers generally?—In this Province the opium-eaters and smokers, known locally as *Kanias*, are invariably looked down upon. They are considered unreliable, and are given to petty thieving. In the local law Courts a *Kania* is invariably considered as unworthy of credit. It is usual to cross-examine such a witness regarding his opium habits, with the idea of impeaching his veracity.

9958. Have you any opinion as to the proportions of the people that consume opium?—I believe fully a third portion of the population of Kamrup is given to the vile habit and in Upper Assam it is worse. In the sub-division of Mangaldai cases of damages for breach of promise of marriage are very common, and among the list of things mentioned in the plaint, it is not unusual to find an item like "opium 5 tolas" said to have been made a present of along with trinkets and things by the parents of the bridegroom to the party of the bride before marriage.

9959. Which do you consider is the worst, smoking or eating?—Opium-smoking is generally considered more hurtful than eating the drug. But I believe it is a case of "six of the one and half a dozen of the other" when indulged in to excess.

9960. Why do people take to opium-smoking?—The most indigent portion take to the smoking habit for speedy and cheap intoxication, and going as they do, without food or with insufficient food, I am not at all surprised that they are looked upon as the dregs of society.

9961. Can you tell us anything about opium as a preventive against malarial fever or as a remedy for it?—That opium is considered as a good preventive of, and as a remedy for, malarious fever is certainly new to me. I just have now come from Kamrup, where the worst form of malaria, known locally as *kala-azar*, or black disease, has been raging for the last 8 years or more, and where, as also in the district of Nuddea in Bengal (where I have my home and where I was born), malaria has carried off millions of people, I have never heard of opium being prescribed by doctors, either as a preventive or as a remedy. On the other hand, I believe the habitual opium-eaters and smokers have largely and easily fallen victims to malarious fever. In Gauhati, the *Domes* or fishermen have suffered most, and the fishermen class in Assam are largely addicted to smoking opium. But I must not at the same time be understood to say, that the epidemic of *kala-azar* in Assam has proved particularly fatal to the opium-using classes alone. I must say that the disease has most impartially decimated all sorts and conditions of people—only the opium habit in certain men hastened their end.

9962. What about servants of families?—Even in Assam where the habit is so common, in private families, *Kania* servants are not generally entertained on account of their thieving habits.

9963. Supposing opium were prohibited entirely except for medical purposes?—I do not think there will be any violent opposition in case prohibitory measures are adopted. The *Kanias* will very likely grumble, but that they should be capable of an united and strong and sustained opposition is what I am not prepared to believe. That the habit is a curse has been realised even in Assam from a long time past.

9964. Are you prepared to make any proposals how the loss of revenue can be made up?—I am not prepared to say

how the loss of revenue is to be made up. Additional taxation is not desirable.

9965. There has been a considerable advance in the land revenue lately?—Yes, I think there has been something like 40 per cent. increase in the land revenue lately.

9966. We have had a number of natives of Assam here, and also some gentlemen who are officials from that province, is it your opinion that the European officials or the natives have the best opportunity of knowing the opinions of the people?—I do not know about the natives. If they belonged to my profession or had any particular concern with the people generally they might know about them; but I believe there is a difficulty with regard to European officials. The people are rather afraid of going up to them as they would come up to some of us. To one of us even their least troubles are brought. If there is the least trouble amongst them, they always bring their case to us, expecting that we will find some sort of remedy for their troubles.

9967. By "us" do you mean gentlemen of the legal profession?—Exactly so.

9968. (*Sir William Roberts*.) You say in your statement that a "third portion of the population of Kamrup is given up to this vile habit." Is that a third portion of the adult males. You do not mean a third portion of the whole population?—I meant the adult males.

9969. Is the practice of opium-smoking in Assam the same as opium-smoking in China; is it done in the same way?—I have no idea. I do not know that at all.

9970. Is it what you call madak-smoking?—Yes, but slightly different from what is practised in Bengal. The drug is made of opium and pan or betel leaves in Assam whereas here it is with guava leaves that they mix it, that is all the difference I know.

9971. It is different from the Chinese smoking?—I have no experience of that.

9972. I presume you are acquainted with opium-eating in moderation?—I have seen cases of it.

9973. Have you ever noticed that it did any harm?—It did not do any harm supposing the person who took opium moderately had sufficient food along with it.

9974. Is it your experience that the opium habit does harm only when it is associated with poverty?—That is my idea.

9975. So that the opium habit standing alone, apart from poverty, is not, so far as you know, an injurious habit?—No, it is not, unless it is indulged in to excess.

9976. (*Sir James Lyall*.) How many districts have you lived in in Assam?—I have lived in the Darrang District and in Kamrup, and I have visited other districts on professional work.

9977. In India I think you say that the term *afimi* is generally used of a man who takes opium in excess. Is the term *kania* also used of a man who takes it in excess, or a man who merely takes a moderate dose, like an opium pill morning and evening? Would he be called a *kania*?—In Assam every man who takes opium is a *kania*.

9978. Whether he takes little or much?—Yes.

9979. You say that the most indigent portion take to the smoking habit for speedy and cheap intoxication. What sort of smoking is that?—That is madak-smoking.

9980. Is that cheaper than eating opium?—I fancy it is; a whiff or two I have been told is enough to intoxicate a man.

9981. Have you ever seen a man intoxicated with opium like a man intoxicated with liquor?—No, opium never intoxicates like alcohol, it is different. The opium-consumer is drowsy, while the alcohol man wants to fight.

9982. But he can answer questions?—I think so. The alcohol habit does not prevail to any great extent in Assam.

9983. It does I think amongst some of the tribes?—Yes, some of the Kacharis especially.

9984. Where a tribe indulges in opium it probably does not indulge in liquor, and where it indulges in liquor it does not indulge in opium?—Generally it is so.

9985. You have a good idea of the whole population of Assam?—No, I do not think I have of the whole population of Assam, but I think I have a very good idea of the population of Kamrup, and the sub-division of Mangaldai, where I was for seven or eight months a Treasury officer and Extra Assistant Commissioner, and from where all civil appeals come up to us in Gauhati.

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9986. The part of Assam where you are is the more civilised part?—In the native sense it is not as far I understand it, because they consider the centre of Assamese civilisation to be Sibsagar, which was formerly the chief town of Assam, in the days of the Assam Rajas, that is.

9987. I mean the most educated part?—English educated.

9988. In the total population of men, women and children where you live, what proportion should you say are so far educated as to be more or less enlightened, so far enlightened as to be considered a sort of enlightened people, making their opinion of more value than that of an ordinary man?—That is a very difficult question to answer.

9989. Do you think it is 1 per cent?—I think it would not be more than 5 per cent.

9990. (*Mr. Fanshawe.*) You are a Bengali I think?—I am.

9991. You have been in Assam about 9 years?—About 9 years.

9992. You are aware that the number of opium shops in Assam has been very largely decreased and that the price of opium has been very largely raised of late years?—I am aware of that.

9993. How do you think this has affected the consumption of opium in regard to its physical and moral effects on the people?—It is much the same as before I should think.

9994. Do you think that it has made no material difference?—I do not think that it has.

9995. The Assamese are generally cultivators who occupy small holdings of their own, are they not?—Exactly so.

9996. And their material condition is fairly prosperous, is it not?—That depends on how you define prosperity.

9997. For their class of life?—My experience of Bengali peasantry is certainly more favourable than that of the Assamese peasantry. The Assamese would like to cultivate a very small patch of land just sufficient to meet their ordinary demands of life and no more. When there is the slightest scarcity they are nowhere and they starve.

9998. They are fairly well-to-do in this sense, that they have sufficient for their own wants?—Yes, for their own wants.

9999. Is it not the case that they are usually unwilling to work as day laborers, because they have these small holdings, and with the fertile soil of the Assam valley are able to supply their own wants?—I dare say that has something to do with their disinclination to work, but I fancy that a strong ingredient in the matter of their disinclination is this opium habit, which makes them hate all sorts of active work.

10000. You attribute this indolence partly to opium, but must it not also be attributed to the conditions of climate and the circumstances in which these people live?—I am really unable to say how the climate affects them.

10001. If you find a general characteristic among a people, do you not think that you must go rather further than one cause, such as opium-eating, and look at their whole environment and their history and circumstances?—Yes.

10002. Is it not also the case that there is an historical unwillingness on their part to work as day laborers on railways or in tea gardens on account of the forced labor which was once common in Assam?—Yes, but not amongst the lowest classes of the people.

10003. Among certain classes?—Yes.

10004. Can you tell me generally what classes those would be without going into detail?—The word "cultivator" is a word which might apply to almost everybody in Assam, but what we understand in Bengal is not the same as what we understand by a cultivator in Assam. A cultivator in Bengal happens to belong to the lowest stratum of society, whereas in Assam we find the very well-to-do people with, say, thousands of acres of cultivation, would be called cultivators.

10005. Speaking generally, these races which are the chief opium-eating classes, are cultivators in the sense that they have small holdings and till the soil?—They do till the soil most of them no doubt.

10006. Is opium-smoking at all common in Kamrup and Mangaldai?—Very common.

10007. In those places themselves or in the districts?—In the places and districts.

10008. Is it very common?—So I am told; it is not in my personal experience.

10009. In reference to the effects of the *kala-azar*, have you studied the subject as to whether opium-eaters or alco-

hol drinkers have suffered the most?—In one sense I have. I may be permitted to explain. The *kala-azar* was very bad some years back in Gauhati, and Dr. Giles was deputed by the Local Government to make enquiries into the cause of the disease and its prevention. Some sort of interest was attached to the disease and its cure, and he enquired into certain cases as to the cause of the disease and the speedy death of the patient. I enquired about the subject, and found that these Doms or the fishermen class suffered most.

10010. That would be in your own district?—Yes.

10011. Is it not the case that the Garos and the hill people who are entirely alcohol drinking people, suffered by far the most severely?—That is not in my experience.

10012. In Assam I understand you have to deal mainly with these aboriginal classes of the people, would you not say that an official who has been in the habit of moving about amongst these people for a great many years, settling the land revenue and so on, is in a position to form a good opinion as to their habits and mode of life?—Yes, if he was inclined to do it sincerely, but that is nothing compared with the experience gained by pleaders in practice who have every day the opportunity of coming across people who come to him in their ordinary and very trifling troubles.

10013. Still those who are in the habit of moving amongst the people, living in camp amongst them and so on, are quite competent to speak as to their habits and modes of life?—Yes.

10014. (*Mr. Haridas Voharidas.*) Does the word "*kania*" convey a sense of reproach?—It does most certainly.

10015. Would the word in that sense equally apply to all opium-eaters?—To all opium-eaters without any distinction.

10016. (*Mr. Mowbray.*) You have told us with regard to these Assamese coolies that they are not much employed on the Railways; can you tell me with regard to these imported coolies from Jhansi, Chota Nagpur, etc., whether they are opium-consumers or not?—They may be.

10017. You have also told us that in your opinion there would not be any violent opposition to prohibitory measures?—Yes.

10018. And you have said that additional taxation was not desirable?—Yes.

10019. You are aware that if the opium revenue were done away with, a considerable loss of revenue would result; I should like to ask you whether, in your opinion, the prohibitory measures, plus additional taxation to make up for that loss of revenue, would lead to violent opposition?—I do not think it would, for the simple reason that it is the *kanias* who will make the trouble, and I do not believe that they are equal to sustaining a strong, united effort. They are much too weak for that sort of thing.

10020. Then do you give it as your deliberate opinion that prohibitory measures and enhanced taxation would not produce any violent opposition?—Not violent opposition. The *kanias* might grumble, but that they are capable of a united, a strong, and a sustained opposition, is what I do not believe.

10021. I put it to you again; with enhanced taxation, which will fall on others as well?—Yes, I think that both these things taken together, as you put it to me, will be liable to some opposition from the people. The non-opium part of the population will consider it hard lines to have to bear the additional taxation which they have had no part in bringing about.

10022. At present the opium revenue is raised from the opium-consumer?—Yes.

10023. I wish to know whether in your opinion the dislike of the opium-consumer to have his own consumption stopped would not be very largely reinforced by the objection of the non-opium consumer to pay his extra taxation in order to make up for a revenue which was previously borne by the opium-consumer?—I think there would be opposition if additional taxation were imposed on account of prohibitory measures.

10024. (*Chairman.*) You recognise, do you not, the peculiar position of the Government of this country in regard to any legislation affecting the social habits of the people?—Yes.

10025. It is peculiarly incumbent, is it not, upon the Government of India to feel assured that any change which might be introduced would be approved by public opinion before attempting to legislate on the subject?—Yes, I think

it is so. I understand Your Lordship to mean that it is the duty of the Government to consult the feelings of the people before it brings forward any special legislation.

10026. Any strong legislation involving a great change in the habits of the people?—I think it is the duty of the Government to do that.

10027. Especially in the case of a Government situated like that of India?—Certainly.

10028. You have spoken of the opium habit as a cause of crime. In England we hear a great deal, and I am sorry to say with just reason, of alcohol as a pregnant cause of crime: what would you say would be the effect of an increase in the consumption of alcohol amongst the Assamese with reference to crime? Do you think that it would have a highly prejudicial effect upon the population?—I do not think it would, because they would not take to the liquor habit. It is against their religion to take liquor; it is not against their religion to take opium.

10029. Their religion is strong against alcohol?—It is.

10030. But it does not prohibit opium?—It does not.

10031. Can you explain why the religious creed of the people draws that distinction?—The religion of the people of Assam is a code of morals. It is not a religion in the sense we understand it. In their code of morals there is such a thing as the drinking of intoxicant spirits, which is spoken against, but we do not find there anything against opium.

10032. Do you know the reason why a religion or code of morals in Assam is more stringent against the use of spirituous liquors than against opium? why do you suppose

it is so?—Their religion expressly mentions alcohol, but it does not mention opium.

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10033. Would you be inclined to surmise that the distinction was drawn because it was considered by those who founded the religion or established the code of morals, that the excessive use of spirituous liquors was a greater evil than the use of opium?—I should fancy that they found the opium habit there, but did not find the alcohol habit, that they drew the line, and said they would have no innovation in the way of spirituous liquors, but would suffer the ordinary practice of opium-taking.

10034. They excepted the opium taking because it had been in existence from immemorial ages?—Yes.

10035. That would be a reason, of course, operating with the Government of India in inducing some hesitation in enforcing a change unless it had a reasonable assurance that public opinion would support them in any legislation, that might be proposed?—There is nothing positive in the *Shastras* to show that it is an evil habit. I suppose they found that the practice was going on, and that they drew the line there, saying that nothing new should be introduced, and probably by experience they found that drinking spirituous liquors was worse than taking opium.

10036 (*Mr. Fanshawe.*) If opium were prohibited, do you think that the opium-eating classes would take to ganja?—I think so.

10037. How do you regard ganja as compared with opium in its effects on the people?—I think it is six of one and half a dozen of the other—about equal I should think—equally deleterious.

The witness withdrew.

MR. R. C. HAVILAND called in and examined.

10038. (*Chairman.*) I believe you are prepared with a statement which you would like to make to us in regard to the subject before the Commission?—Yes, I have lived in Lower Assam since 1878, and have known all sorts of opium-eaters among the Assamese. I own a tea garden which up to 1887 was almost exclusively worked by Assamese labour living in the surrounding villages. I had Assamese (Hindus), Cacharis, Garos and Bengalis among my coolies. Of these, the Assamese and old Bengali settler coolies were the chief consumers; after them the Cacharis, and considerably after them the Garos. I attribute the less consumption of the last two classes to the fact that both are alcohol-consumers—the Cacharis in a moderate degree, the Garos in an excessive degree. In 1887 the villages round me were attacked by that awful sickness known as *kala-azar*. The Garo villages were the first to suffer, and the inhabitants died out in two years. It then spread to the other villages round me, and nearly all the Cacharis died. The opium-eating Bengalis were affected in a much less degree, and the opium-eating Assamese (Hindus) least of all. A large village within three miles of my garden is almost entirely inhabited by Hindus. This village, though lying level with the *dhan* fields, and being during the rains inundated for months, almost entirely escaped *kala-azar*. I attribute their escape from this disease to their being opium-eaters, and I wish my other coolies were opium-eaters rather than alcohol-consumers. I should mention that women eat opium quite as much as the men do among my coolies, in both forms—smoking and eating. The Tehsildar of the district in which I reside was attacked by *kala-azar*. He had never eaten opium. I saw him at his worst, and he told me he was dying. I heard later on that he had, as a last resource, been advised by his native doctor (*Kaviraj*) to try opium. He did so, and is now strong and well again. He is one of the few instances I know of a man badly attacked by *kala-azar* getting over it. I know a Hindu gentleman who informs me his great grandfather was an opium-eater and died at the age of 90; his grandfather also ate opium and died at 65 years of age; his great uncle, an opium-eater, died at 75 years of age; his father is still alive and strong and eats opium, being now 60 years of age, and I know him well, and from his appearance no one could say he was an opium-eater. To prohibit the sale of opium would, in my opinion, be worse than a blunder—it would be a crime. It would certainly drive opium-eaters, who could not get smuggled opium, to consume alcohol or ganja, and I think

that when the rice-cultivating ryots of Assam take to going out into their fields under a blazing sun, standing up to their knees in the putrid smelling mud after having drunk *mod* or *phatika*, the population will soon die out, and the blame of their deaths will be with the Government who prohibit opium. Such prohibition is of course possible if sufficient informers are paid to keep Government aware of illicit smuggling and growing; but the natives of Assam would not inform; other people would have to be found to reside among them, and these outsiders would, I think, have a bad time. Opium is not a luxury more than smoking among Europeans is, and is no more harmful when taken in moderation, and it has the advantage that it gives a man more staying power without food than a pipe or cigar does. If I wanted a cooly to be out shooting with me all day I should give him a little opium before starting, and he would go all day without feeling faint from want of food, and would be hungry for his evening meal, and quite contented and ready to do the same thing the next day. There is a common *poojah* connected with opium among Hindus. They burn it and get opium-eaters to pray for their good health while the opium is burning. This takes place yearly. It is called *Bhakat Khawa*. Morally an opium-eater is as good and rather better than a non-opium-eater, but inclined to be stupid till he has had his morning dose. I believe that if opium was stopped the Assamese would revolt, and I am sure that nothing short of armed force would persuade them to pay any other tax to take the place of the opium revenue; and above all from my personal point of view, if opium were stopped, I should lose all my local labour.

10039. (*Mr. Wilson.*) Why would you lose local labour?—The people would die out.

10040. Do you mean by local labour Assamese as distinguished from imported coolies?—As distinguished from imported coolies.

10041. Your opinion is that they would perish?—I think so. I am speaking of the natives round my villages who cultivate.

10042. What proportion of those who work in your tea gardens are persons who own land in Assam?—Do you mean up to 1887 or now? Now I have more Bengalis because the villagers have all died out around me. Before that I entirely used local labour, but I was obliged to have Bengalis

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because there are no villagers left round me. They are beginning, however, to come back again now. Up to the time I have mentioned I was entirely worked by locally settled Bengalis and by the village Assamese.

10043. Can you tell us the amount of the recent enhancement of the land revenue?—In my own district it would be one-eighth or 12 per cent.

10044. What would that amount to?—It will be 9 annas on the bigha instead of 8.

10045. What is the size of a bigha?—The third of an acre.

10046. More than one witness has told us that the enhancement of the land revenue amounts to 30 or 40 per cent. So it does in some places. The districts are different. I was only speaking of my own district as a tea planter. They have decided to divide the rice lands into three classes. If a man has rice land just close to the means of communication, so that he can get to the markets or get to the steamers, his land is assessed as higher class than the land of the man who lives many miles away from any sort of communication either by river or road.

10047. That is the case in all parts of the world?—This is how it has been assessed. As you say, some land has been raised 40 per cent. It may be that the man has a river here and a road there, and can get his produce straight into the market at once, so that his land is taken as first class, and would be raised I believe to 12 annas, which would make it 30 or 40 per cent.

10048. Assuming that the revenue was fairly assessed before, I understand that some parts have been increased upon the previous fair assessment to the extent of 30 or 40 per cent. and you have been increased 12 per cent. Is that so?—You mean assuming that it was right before?

10049. Assuming that the previous assessment was right and fair in regard to the access to markets and the quality of the land.—It was all the same before—it was all one rate. Now they have divided it into classes for the first time.

10050. Have the tea planters a special privilege?—No, only in Kamrup, because our tea is so bad.

10051. It is the fact that your land is not enhanced nearly as much as the land of many other people?—I am not enhanced as much as the Tezporer planter in the next district. He has to pay 12 annas instead of 8, and I think Sibsagar pays 12 annas? I only pay 9, because the tea land is bad, not because the rice land is bad. I am speaking purely of tea land now.

10052. You say that the Cacharis are alcohol-consumers in a moderate degree. Do you mean that they are not opium-consumers?—They are both.

10053. Then these Cacharis died out in spite of their opium-consumption?—In spite of their opium-consumption.

10054. It did not save them entirely?—No, the *kala-azar* is fearfully catching, and I do not think that any cure for it has ever been found; but I think that if the people round about had all been opium-eaters, the disease would have passed over them, but, it got among my Garos and then it spread. It is infectious, or an epidemic, or something which spreads.

10055. I suppose when you refer to the opium-eating Bengalis being affected in a less degree, you mean those you are acquainted with?—The settlers around me, imported originally, but long ago settled in the country.

10056. You are aware that it is not universally thought that the Bengalis are large opium-eaters?—I do not know whether they are or not. Those people who have settled in Assam for years have taken to the habit.

10057. Are you speaking of Assam in general, or confining yourself to those you are personally acquainted with?—I am confining myself to those I am personally acquainted with.

10058. You have referred to the case of a Tehsildar who was ill?—Yes.

10059. I presume you are perfectly aware that no one has ever proposed to prevent the use of opium except for medical purposes?—Yes, I am aware of that.

10060. That in all proposals for the prohibition of opium its use as a medicine has always been exempted?—Quite so.

10061. Therefore the case of the Tehsildar has really nothing to do with the question we are discussing, because it was when he was ill, the opium was taken for medical purposes?—When it is given for medical purposes it is given

in very small doses often, so that the patient does not know he is taking it. In this case he was advised to take it as an opium-eater, that is, to take it in a pill or in water morning and evening; in other words becoming an opium-eater.

10062. He was seriously ill, and thought that he was dying?—I thought he would be dead the next day when I saw him.

10063. Do you mean to say that a man almost dead would be given large doses of opium?—He would not begin with as large a dose as a man would take, etc. The kabirajes know exactly what a man can stand, and they would not give him more than he could take.

10064. I only put it to you that no one has objected to opium for medical purposes?—Quite so.

10065. You have heard the evidence of some of the Assam witnesses to-day?—Yes.

10066. You are aware that they do not share your opinion about the necessary use of opium?—Those particular witnesses do not share my opinion, apparently.

10067. Is it only those who are cultivating rice under the circumstances you have described to whom you think it is so necessary, or is it equally necessary in the tea gardens?—My labourers are cultivators. Do you mean to ask me if I do not know that the tea garden is much less malarious?—If a man has to open up a jungle it is as malarious, and I think the opium would be equally necessary. It is hard to draw the line.

10068. Do you know if this Poojah to which you have referred takes place in other parts of India besides Assam?—I do not know.

10069. Can you tell me anything about the statement we have heard, and the reports we have received as to the excessive mortality in some of the tea gardens?—In Upper Assam.

10070. You are aware that there has been in certain tea gardens an enormous mortality?—I do not know. I have heard of one large garden opened up in Upper Assam, where 50 per cent. of the people have died. That was clearing a forest I take it.

10071. Have there not been enquiries and reports, and has not that matter attracted a good deal of attention, that in certain tea gardens in some part of Assam the mortality has reached up to 100, 200, and even 400 in the thousand?—I only know of this one garden where it has been anything like that. I know there are several gardens on what is called the Black List. If the mortality among the imported coolie population is over 7 per cent. in any one garden, it is placed on the Black List; but I do not know of any garden except this one that have risen to anything like three or four hundred per thousand.

10072. (Sir William Roberts.) What was the approximate population of the villages around your plantation in 1887, when they were attacked by the *kala-azar*?—It varied from 50 to 200.

10073. Then your experience is based upon an observation of a total population of about 200?—There are many bastis around me—eight or ten—that I drew my labour from.

10074. Then you mean that each of the villages would have a population of from 50 to 200?—Yes.

10075. Then your experience is based on an observation of a thousand or one thousand five hundred people?—Yes, immediately around me, people that I saw with my own eyes—about that number.

10076. That is your absolute personal experience?—Yes; my absolute personal experience.

10077. There are of course many among the Hindu Assamese, and also amongst the Bengalis that do not use opium?—Yes.

10078. Did you observe you could distinguish when an epidemic attacked a village whether it attacked those who were opium-smokers or opium-eaters oftener than those who were not?—I could distinguish nothing after the disease had fairly started.

10079. What would be the proportion of adults, do you think, amongst the people that fell under your observation, who would consume opium? Would there be anything like 10 or 12, or 20 per cent.?—Much more than that, 50 or 60 per cent.

10080. One-half?—A good half: I should say the majority.

10081. I suppose you did not observe that there was much difference in their capacity for labour, and in their health between those who used opium and those who did not?—No, I never enquired whether they ate opium or not. I would not ask whether a man ate opium or not before I gave him a job.

10082. You never had to turn away a man because he went to excess in the use of opium?—Never.

10083. Have you had to turn away a labourer on account of the use of alcohol or ganja?—One man had to go into hospital, and I think he is a lunatic now.

10084. (*Mr. Mowbray.*) Are you now carrying on your tea gardens with imported coolies?—No, I have a large majority of Bengali settlers.

10085. Are they opium-smokers?—Yes.

10086. (*Mr. Fanshawe.*) Have you any knowledge of the Assam railway?—Yes, I did some work on it last year: I contracted for some part of it.

10087. Has it been your experience that there was any refusal to receive Assamese coolies?—We certainly should not refuse them. We wanted everybody we could get. The population is not large enough, and the time was so short. We only had from December to March to throw up perhaps 4 miles of earthwork on the embankment, so that we got every available Assamese and in addition had to import other labourers. The Assamese could not

The witness withdrew.

Mr. E. P. R. GILMAN called in and examined.

10098. (*The Chairman.*) I believe you are a tea-planter in the district of Sonapur?—I am.

10099. You are prepared to make a statement to the Commission?—Yes. I have been in Kamrup and Nowgong as a tea-planter since 1872, and have, therefore, had considerable experience with the opium-eaters of these districts, and I am of decided opinion that the sale of opium should not be stopped. I have always found that opium-eaters were, as a rule, far and away the healthiest and best workers, and, from my experience, live longer than non-opium-eaters. I should say that it is practically impossible to do away with opium, and to try and do so would undoubtedly cause a very heavy mortality, especially in the low marshy districts, as, from what I have seen, opium has generally been taken in these places more as a prevention against the many diseases that are so common in this district. I have noticed that in the different races residing where I live, the Assamese and Mikirs eat the most. Lalongs and Kacharis appear to take more to their native drink *mod*; but all the same, where these people eat opium, they show up against their neighbours, by being, as a rule, far brighter and better workers than those that do not eat it. I may add that for many years my brother and I held the right of selling opium in the Paubari, Khas Domuria, and Domuria Mebals, and I find that the average consumption per head of these mehals ran about a pice worth per day. The largest consumption of opium I have ever heard of was half a tola a day, and even eaten to that extent, the man, one Boderia Mussulman, a boatman in our employ, lived many years. Of course opium if taken in excess will be bad, but eaten as it is, it evidently does far more good than harm; and you have only to compare the people with those who consume bhang or ganja to prove I am correct. As far as morals are concerned, I should say the opium-eater is a more moral man than consumers of bhang or ganja or *phatika* (native spirit) are. I think the disposition of the people of Assam is decidedly against any interfering with, or prohibiting of, the sale of opium, whether for medical or non-medical purposes, and as to bearing any cost or part of cost of the prohibitive measures, the people, I am sure, would not bear any of it; and if it is stopped, one might as well shut up all the tea gardens in Assam employing local labour.

10100. Can you give any general description of the character of the district in which you live—is it high or low ground?—I have gardens on both high and low ground.

10101. Is your climate humid?—It is very moist.

10102. Hot and moist?—Yes.

10103. Relaxing?—Relaxing.

10104. Generally trying to the health?—Very trying to the health.

come away from their villages. They must cut their *dhan* and if they came to us they would go away again. We must therefore import labour. *Mr. E. C. Haviland.*

10088. What was your connection with the railway?—I was a contractor. 28 Dec. 1893.

10089. (*Mr. Wilson.*) What is the size of your tea garden?—It is a very small one, only 200 acres.

10090. What number of labourers or coolies do you employ?—I employed a different number each day. They come in as they like.

10091. What is the average number working at one time?—About 200.

10092. On the 200 acres?—Yes, about a man an acre.

10093. There would be seasons when there would be many more?—Yes; for plucking leaf. I should have more women—as many women as I could get.

10094. You have not any knowledge, I understand, as to the actual number of those who do take opium, and those who do not?—I have not analysed it, or gone into it with the figures.

10095. What is your impression?—My impression is that a very large majority are opium-eaters.

10096. You say that in the Garo villages the inhabitants have practically died out?—Entirely; absolutely died out.

10097. They were very great drinkers of alcohol—drinkers in what you call an excessive degree?—Yes.

Mr. E. P. R. Gilman.

10105. (*Mr. Wilson.*) Will you tell us what is the size of your tea gardens?—About 1,500 acres.

10106. What is the number of labourers usually employed?—About 1,600 a day.

10107. Do you know anything in reference to the excessive mortality of the tea-gardens?—No, there is one garden that I heard of.

10108. Which is that?—That is one of the tea-gardens opening up in Upper Assam.

10109. Are you not aware that some few years ago there was a great deal of discussion upon the subject, and that some terrible reports were presented?—I have never seen them.

10110. Do Europeans in this district find it necessary to take opium as a preventive against fever?—I have never heard of Europeans taking opium.

10111. They escaped?—They did not escape fever.

10112. But they do not take opium to prevent it?—I never heard of it.

10113. Did you ever know of any medical men prescribing it as a preventive against fever?—No.

10114. I think you said that the Lalongs and the Kacharis appeared to take more to their native drink?—In my district they do.

10115. I suppose you are aware that that is not in general use?—From what I have heard since I have been here the Lalongs and Kacharis do not take so much.

10116. Did you hear me quote the census that the great vice in the Lalongs is opium-eating to which they are addicted more than any tribe except perhaps the Mikirs?—I did.

10117. That is not your experience?—No.

10118. You referred to the probability of having to shut up your tea gardens?—I referred to local labour.

10119. Do you agree with what Mr. Haviland said upon that point?—I do.

10120. You think the people would die out?—I certainly do.

10121. (*Mr. Mowbray.*) Are your coolies principally Assamese or imported?—Principally Assamese.

10122. Where you have imported coolies, do you find that they consume opium too?—Not at first.

10123. Do they acquire the habit?—They do.

10124. Do you attribute that to the nature of the place they come to?—I have often asked why they took it, and they said it was good for certain diseases.

Mr. E. P. R. 10125. You mean diseases arising out of the locality and
 Gilman. climate?—Yes.

28 Dec. 1893. 10126 (*Sir William Roberts.*) You speak of opium as a
 preventive against many diseases common in your district?—Yes.

10127. I presume that is the popular notion in the district?—It is a popular opinion, and it has been tried and found good.

10128. It is not founded on medical advice specially?—In many districts it is given by the native doctors.

10129. Do you recognise that there is a difference between the constitution of the natives of India and the constitution of English people in regard to opium?—I suppose there must be a considerable difference.

10130. (*Mr. Pease.*) Have you evidence of any kind to support your view that these people would die out if they had not opium?—I have no evidence that I can put before you, but I know that when men are unable to get opium they die.

10131. Habitual consumers?—Yes.

10132. Do you think, therefore, that if provision was made for the supply of opium to those who had become habituated to it, that would meet the case?—It might meet the case, but I should be sorry to say that it would meet the case.

10133. We have had evidence of the dying out of persons who have been heavy consumers of alcohol. Would you confirm that?—Yes.

10134. But you cannot bring evidence of the mortality of those who have been deprived of opium?—No, I cannot.

10135. (*Mr. Wilson.*) Did you hear Dr. Dobson's evidence yesterday?—Yes.

The witness withdrew.

Mr. Ernest
 Bridge.

Mr. ERNEST BRIDGE called in and examined.

10144. (*Chairman.*) I understand you are a tea planter at Kopati Tea Estate, Mangaldai, in the district of Darrang?—Yes.

10145. Will you lay before us the statement which you are prepared to make as your evidence-in-chief?—I have been a resident of Mangaldai for 17 years, during which period I have had many facilities for observing the general customs and habits of the people, and have been brought in close connection with opium-consumers, as at least two-thirds of my garden-labourers take opium in one shape or another; and I have observed that those who take opium invariably do more work than the non-consumer, and to restrict the sale of opium in Assam to medical requirements only would, to my mind, if not absolutely impossible, give rise to a combined feeling that would lead to very serious results; in fact, it would not be practicable to force such prohibition, for it would no doubt lead to smuggling which under the present régime may be said not to exist. As to the consumption by different races and its effects morally and physically, working on my garden are various classes of people, *viz.*, Hindus (Assamese), Kacharis Garos, Bengalis, Domes, Musalmans—nearly all take opium, the average consumption being about one pice worth per head; and I have invariably noted that the Kacharis, who form the bulk of my labour, do much more work than the Bengalis, for instance, who are not opium-eaters, but indulge in *bhong*. I do not believe it has any moral or physical drawback; in fact physically it is without doubt most beneficial to the people, in that, in a province like this, where fever is prevalent, there is little doubt that opium, though not actually taken as a cure, acts as a resistant against fever, and this is very apparent, from the fact that non-opium-eaters constantly get fever when malaria is thick in the rains. Again, dysentery and bowel complaints are, perhaps, the two things which these people suffer from most, and if it were not for opium the fatal results from these ailments would be quite alarming. Taking people of the province of Assam as to their disposition to the use of opium for non-medical purposes, I would not hesitate to say that quite two-thirds take opium in some form or other, and they would be quite unwilling to bear either in whole or in part the cost that would be entailed in prohibiting the use of opium.

10146. (*Mr. Pease.*) You state that opium is taken for medical purposes. Is it not a fact that the use of opium as a dietetic, materially interferes with its usefulness when it is taken for medical purposes?—I do not think so; I think that habitual takers of opium derive great benefits in

10136. Did you say that prisoners in jail are immediately deprived of their opium?—Yes, but see how well they are looked after and fed. They are put into wards, and everything they have is good—everything that takes the place of opium.

10137. I think he told us that he was very much against indulging them in any luxuries?—If you saw the prison he mentioned, and the kind of food they get, you would see that it is better than they get in their own houses.

10138. I understand your opinion to be that the people would die if they were deprived of opium?—I think so.

10139. You mean that they are not so comfortable out of jail as they are in?—No, as far as accommodation and clean food are concerned.

10140. That is your reason for saying that they would die outside while they might be preserved inside the jail without opium?—That is my reason.

10141. (*Sir William Roberts.*) Is it not the case that people outside the jail live in marshy and malarial districts?—They would live in malarial districts if they had opium given to them.

10142. I mean that the conditions in jails would be less malarious?—Far less malarious.

10143. (*Mr. Wilson.*) Is not the jail in Gauhati in a malarious district?—I suppose it is in a malarious district. I know that when men are unable to get their opium they die, I attribute the fact that prisoners in jail are able to stand the deprivation of opium to the fact that they live better in jail than they do at home, they have better food, better dwelling, and better sanitation.

Cholera epidemics from the use of opium alone, not combined with other medicines, that is chloroform, or medicine into which opium enters largely.

10147. You are no doubt aware that to a person unhabituated to opium, a four or six grains dose would be fatal?—I do not think so; I have known cases in which people have fallen ill, and have had the usual amount given by native doctors, namely, one pice worth, which is as nearly as possible five grains, and it has had no injurious effect upon persons who have never taken it before.

(*Mr. Pease.*) Then I suppose your Indian opium is weaker than Turkish opium. I should like to ask Sir William Roberts if six grains of Turkish opium would not be considered a fatal dose?

(*Sir William Roberts.*) It would be dangerous certainly.

10148. (*Mr. Pease.*) Many of those who consume opium will take a larger quantity than that as an indulgence?—I know nothing of Turkish opium or its strength. I only know of a case where a man who never had opium before who had what is approximately one pice worth, which is as nearly as possible five grains, and it had no deleterious effect on him afterwards.

10149. When a person is habituated to taking opium it takes a much larger dose to produce any medical effect; does it not?—I believe that is so.

10150. Therefore it cannot be used to the same advantage as medicine in the case of persons who habituate themselves to its use?—In the case of persons who are habitual consumers it will not have the same effect on them in certain diseases as it will on others.

10151. While, therefore, you accept it as exceedingly valuable, in such cases you say that there are persons who take it as a luxury, and thereby deprive themselves to a certain extent of the benefit of it as a medicine?—With regard to people who have taken it habitually, I do not presume that they took it as a luxury; they took it probably with the view of shaking off the diseases from which they were subject in a province like Assam, especially in the low-lying tracts of Assam to which I have referred.

10152. You have stated that the Bengalis who come into Assam are not opium-eaters?—I do not think that is quite what I wish to convey about Bengalis coming into Assam. When Bengalis have been in Assam for many years they become opium-eaters; when they are first imported into

Assam, certainly, I should say for the first two or three years you find very few opium-eaters among them, if any. When you come to look at Bengalis who have been in the province for twelve or fifteen years and have themselves almost become Assamese in their ways and doings, you find them probably as large consumers as the Assamese themselves.

10153. Can you form an opinion as to the amount of labour done by Bengalis who have become opium-eaters as compared with those who are recently imported and who have therefore not become addicted to the habit?—My experience of that is many years ago, and I have not thought it over, but I may mention perhaps that recently having got coolies I find that amongst 29 adults there are only eight who take opium, and they are people who have not been with me very long, but whom I must admit I did not import direct, but they came to me of their own accord. How long they had been in the district I did not ascertain of them, but I should judge that had these 29 adults to whom I refer been any long period in the district there would certainly have been more than eight of them at present opium-consumers?

10154. Should you give preference to a man that is not an opium-consumer or to one who is?—Do you mean a large consumer or an ordinary consumer?

10155. An ordinary consumer?—I should certainly give preference to the man who takes his opium in the authorized way, that is, who does not abuse it.

10156. As against an abstainer?—As against an abstainer.

10157. (*Mr. Wilson.*) Will you tell us the size of your tea garden?—Three hundred acres.

10158. What is your average number of coolies?—Five hundred.

10159. What is the number daily working?—The number daily working is about three hundred and forty.

10160. Will you tell me how much your land revenue has been enhanced this last year?—My land revenue falls under the Kamrup rules, and as we have just heard it has been raised from eight to nine annas, being low down in the province of Assam where the soil is not so fertile as in Upper Assam, distinction has been drawn in that way as I understand.

10161. Is the theory of that that you were too highly assessed before?—I do not think that that was the theory. The theory might have been this, that there are certain portions in Assam that are far more fertile than other portions both as regards European and Native settlers, and those who had only a poor harvest had to pay the same rent as those who had a full harvest and every facility of getting their produce to the nearest and perhaps the best market.

10162. Do you happen to know anything about the reports on the excessive mortality of certain districts?—I have only heard of them; I have not seen them. I have heard very recently in Upper Assam, where a new tea garden has been cleared with a very heavy forest, that the mortality has been very great.

10163. Do you know what the mortality is among your own coolies?—It was last year about three and a half per cent. It probably would not have been that had we not been unfortunate enough to have a cholera wave.

10164. Can you tell me what age these coolies are for the most part; up to what age are they employed?—It seems to me that there is no limit. There is a neighbour of mine who now employs in his flower garden an Assamese who dates back from the time when he took his own opium off his own plant. He is now, I should certainly say, as he has good proof of his age, 86, and he does a very good day's work too.

10165. Are any of the imported coolies in your garden employed on the contract system?—None whatever.

10166. Then when you contrast the Kacharis with the Bengalis there is no question of that kind coming in; they are all free labourers?—They are all free labourers.

10167. Do you think that this distinction which you draw between them is entirely a question of taking opium, or do you think that it is partly a question of race?—It is a question of opium; for instance the Kacharis, who as I have stated form the great bulk of my labourers, do not take opium to the same extent when they are in the highlands of the country that they inhabit; it is only when they come to marshy and low land, which may be said to be the malarial parts of Assam, that the opium comes in.

10168. It appears as if your opinion on that point is just the opposite to that of Mr. Haviland?—I heard him give his evidence.

10169. You take the opposite view?—That is my view of the Kacharis with whom I have worked for the last 17 years.

10170. He spoke of the Bengalis as opium-eaters?—Probably he has had more experience of Bengalis. My Bengalis are very few in comparison with the local labourers around me. I only draw a distinction among the people that I have about me, Bengalis and Kacharis. I could not do so on any other gentleman's estate.

10171. Will you explain again what I did not understand—your statement in reference to the difference between the old Bengalis and the new ones?—The old Bengali is a man who was formerly imported into Assam under the five-years contract system as it then was: when he has served his five years it is at his option whether he takes a new agreement or not. He may do so or he may not; when the five years are over he may leave the gardens where he contracted, although he may not leave the province. Those are what I refer to as the old Bengalis.

10172. Which do you say are most in the habit of taking opium?—The Kacharis.

10173. And as to these new and old Bengalis?—The old Bengalis.

10174. They get into the way of it?—Yes, they do not actually get into the way of it, but they find it an absolute necessity to take it, that is what I understand.

10175. Then you think they do not die so fast?—I do not think they are subject to the same illnesses. In cholera times we find that the biggest opium-eaters are left out whereas the better class of men are taken away.

10176. Do not you think that acclimatizing has something to do with it apart from opium?—I have no doubt that the climate is such that it requires some stimulant of some sort.

10177. Do not you think that the difference you point out may be partly attributed to the fact that the new ones are not in any way acclimatized?—I fancy it is more that they are addicted to the custom of their own country, which, I believe, is principally bhang, and which for some time afterwards we know that they ate in the gardens.

10178. Is it not a common thing with Europeans to take opium as a preventive of fever?—No, I have not heard of such a thing.

10179. Do you provide in any way medical assistance for the coolies?—Yes, I have a native doctor and a full complement of medicines as laid down for the gardens that are under contract.

10180. Is he under the European system?—He has a Surgeon's certificate that he is able to carry on the medical profession in the garden to the satisfaction of the medical officer of the district.

10181. Does he prescribe opium to natives as a preventive of fever?—I do not think he does.

10182. (*Mr. Fanshawe.*) You say that an average daily dose among the labourers is about a pice worth. Can you tell me, speaking generally, whether they can go on without exceeding that dose over a fairly long period?—I have men working with me now who worked with me fourteen years ago. They took a pice worth then and they take a pice worth now. I have also evidence of people outside my garden. I have a neighbour who had a gardener who took his opium in the crude state from his own plant and who told me that now that the price of opium was so much greater he had to take less than he did under his own cultivation.

10183. You have not noticed any tendency to increase the dose among a large proportion of labourers?—I have not.

10184. Is it not a matter of common knowledge that opium sold retail in this country is very much mixed with other substances, and that it is not in any case very pure opium?—I cannot speak as to purity. I have heard that at times there have been complaints about the purity, but very few, and, probably, they from people who had not the means to judge as to whether it was good or not.

10185. You are not aware whether the opium sold by retail is generally mixed with other substances to some extent?—I have no general knowledge upon the subject.

10186. Do you think that the distinction you have drawn in the power of work between Kacharis and Bengalis

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depends entirely upon the difference of the stimulant which they take?—I would not distinguish between the Bengali and Kachari if they both took opium, but if the question refers to consumers and non-consumers, I most emphatically say that the consumer will do more work than the non-consumer. That has been my impression, and I have been able to gauge the matter for many years past.

10187. I would put it rather in this way, if neither the Bengali nor the Kachari is a consumer, is any distinction to be drawn in regard to their power of work?—The distinction would be this, that if neither of them is a consumer of opium the Bengali, either from bhang or from intoxicating liquor, would be far inferior in his average work to the Kachari.

10188. If you exclude stimulants on both sides—bhang on the one side and opium on the other, how would you compare them?—The Kachari, I think, is the finest man physically, in Assam.

10189. (*Mr. Pease.*) Do you say that the Government licensee sells adulterated opium?—No, I did not state that, but natives say that on occasions they have found pieces of bamboo in it.

10190. I understood Mr. Fanshawe to say that it was accepted as a fact that adulterated opium was sold to the people?—That is not my impression.

10191. (*Mr. Wilson.*) Is it legal or illegal to sell adulterated opium?—I do not know.

10192. May I ask where your coolies get their opium?—They get it from the shop in the garden.

10193. Who is the licensee of that shop?—I am myself.

10194. (*Mr. Pease.*) Is the opium you sell in the same

condition as it is when obtained from the Government licensee?—I believe it is exactly the same.

10195. Do you know whether it is the practice in your neighbourhood for the opium to be doctored before it is sold to the coolies?—I cannot speak from personal knowledge, but I have been told that in the case of shops that are held by Europeans with a license to sell opium, the people would go out of their way to get opium from those shops rather than go to one that is held by one of their own class.

10196. Have you any profit in retailing opium to the people?—No.

10197. Do you sell it at the same price at which you purchase it from the Government?—Not quite so. We purchase it from Government for Rs. 37 per seer and we retail it at Rs. 40, which would indicate that there is a profit of Rs. 3 per seer, but of course in my position as a European I cannot myself attend to the writing up of the books and I pay a man to do it and also to bring the opium out from Mangaldai which does away with the balance.

10198. (*Chairman.*) May I ask whether among the European tea planters in Assam there is unanimity of opinion with reference to the opium question?—I think thorough unanimity of opinion.

10199. Do they take the view you have presented to us?—I think they would endorse my view.

10200. So far as you know without exception?—Without exception.

The witness withdrew.

*Mr. Jagannath
Barooah, B.A.*

MR. JAGANNATH BOROAH, B. A., called in and examined.

10201. (*Chairman.*) I believe you are a tea planter in the district of Sibsagar?—Yes.

10202. May I ask whether the number of native gentlemen engaged as tea planters is large?—Not very large, I should say, from two to three dozens in the Assam Valley.

10203. You are here to-day to tell us that you are against the prohibition of the sale of opium?—I am against the entire prohibition of the sale of opium all at once.

10204. Among the native tea planters is that view universally entertained?—I believe so.

10205. Do you regard opium as a necessity for the people of Assam?—Opium is a necessity in a jungly and malarious province like Assam. The use of opium has been prevalent from time immemorial. During the regime of the Native Government in Assam, a large number of people of all classes, both higher and humbler, indulged in opium. Since the prohibition of the cultivation of poppy in Assam in 1860 the use of opium has gone out of fashion amongst the higher classes, but it is largely used by the working classes who labour on the rice-fields or in the tea gardens. Opium is highly useful in alleviating pain and in removing disorders of the stomach, and is also a preventive of fever to some extent. Opium is not the veritable poison it is represented to be. It is, on the contrary, a useful thing when used in moderate quantities. Of course the abuse of opium is highly injurious, just as the abuse of everything else in the world; but I have scarcely come across any cases of the abuse of opium, and I believe such cases are very rare indeed.

10206. Do you think the prohibition of opium in Assam would be practicable?—I do not think prohibition of opium is at all practicable in Assam. First of all, the old people who are in the use of it are certain to die. Secondly, those who take opium as a preventive against malaria and fever, and as a sustaining agent in their daily labour in the fields or in the tea gardens, will sadly miss a remedy which can be easily procured at a comparatively small outlay. If opium be prohibited, it will be smuggled in from other places where it can be had, or the cultivation of the poppy will be secretly carried on. To prevent this would be simply impossible, unless the Excise Department would maintain a large army of subordinates, and even in that case the suppression would be most vexatious and iniquitous, while it is bound to be unsuccessful. Even if the operations of the Excise Department be, to some extent, successful, the people will pass on to some other stimulant in lieu of opium, and most decidedly to spirituous liquors,—a change which will be a thousand fold worse than the present habit of taking opium. On the whole, the prohibition of

the sale of opium is not, in the least, practicable, or called for by the circumstances of Assam.

10207. We should be glad to hear any statement from you on the general subject of the sale of opium?—The bulk of opium sold in the Assam province is sold in the six districts of the Assam Valley, *viz.*, Lakhimpur, Sibsagar, Darrang, Nowzong, Kamrup, and Goalpara. The quantity sold in the Surma Valley is remarkably small. The Aryan and semi-Aryan races, such as Brahmins, Khayasths, Kolitas, etc., are not now-a-days given to much opium-eating. Those who, more or less, largely indulge in opium are the aboriginal tribes, such as the Kacharis, Mikirs, Lalongs, Turings, Neras, Sawdangs, Muttocks, Miris, etc., and these are the most numerous classes in the Assam Valley, and are the strongest and the most hard-working people in the province. So far as my experience goes, opium-eating has not made them weaker, nor have they deteriorated in the least from a moral point of view. Looking to the returns of the sale of opium, I find, from the Assam Administration Report for 1874-75, the quantity of opium sold from the treasury was 1,874 maunds; while the same for 1891-92, as given in the Administration Report for 1891-92, is only 1,365 maunds, or a decrease of nearly 28 per cent. in 18 years. So the consumption of opium is, as a matter of fact, largely decreasing. Another fact must be noticed, that a larger proportion of the drug now finds its way to the adjoining hill districts, such as the Garo Hills, Khasi Hills, Naga Hills, Abor and Mishmi Hills, Duffla Hills, which surround the Assam Valley, in consequence of greater facilities of communication between the hill people and the plains than what existed in the olden days. The consumption of opium is therefore decreasing even more than the returns would show, and the policy of the Government in licensing the vendors and gradually raising the treasury price has had the effect of diminishing the quantity consumed, while realising the largest possible revenue. The price of opium in 1874-75 was Rs. 23 per seer, and the present price is Rs. 37 per seer. The total revenue derived from opium in Assam in 1874-75 was only about 12 lakhs of rupees, including both the license fee and price of the drug, while the same in 1891-92 was 19 lakhs. Nobody desires to extend the use of opium, but, when the people find it necessary to do so, Government have no right to interfere with the liberty of the subject in taking what they find useful. Government have done their best, and are quite right in so doing, to restrict the use of opium by making the drug as costly and prohibitive as possible, so as to be available only to those who really want it; it would be against all considerations of sound policy if Government were to go further.

10208. Will you give us your view as to the general disposition of the people of Assam on the opium question?—A large percentage of the people of Assam use opium from sheer necessity, due to climatic influences and to ravages of disease. In the absence of a census return showing the number of opium-eaters, it is impossible to say what proportion of the people takes opium. The disposition of the people of Assam towards opium is one of toleration under necessity. The people of Assam would consider that Government would not be justified in adopting any change in the policy hitherto pursued, which in the opinion of all is the best that could be devised. Theoretically speaking, everything having even the slightest trace of intoxicating effect should be given up. But in practical life it is not found to be possible. Hemp drugs and spirituous liquors are positively injurious, and it is these that should be prohibited. The sale and consumption of liquor is increasing by leaps and bounds, and the excise revenue derived from the same does not represent the quantity consumed by any means. The people of Assam have not asked for this enquiry, and are quite unwilling to make good any revenue which Government may lose, in whole or in part, in case of adopting prohibitive measures in consequence of outside pressure brought to bear upon them, from undoubtedly the best of motives, but from an entire misapprehension of facts. It is unnecessary to say that the people of Assam are unable to bear any further taxation. It is needless to allude to the fact that the people of the Assam Valley, where the bulk of opium is consumed, have had their land revenue increased only this year by about 30 per cent. on the whole. It is scarcely relevant to allude to the ravages of the *Kalazar*, which is decimating some of the fairest districts of the Assam Valley, and pushing its way upward gradually without being checked or without any remedy being till now found to combat its fell grasp. The question of prohibiting the sale of opium should be taken on its own merits, and, when so taken, it does not call for any prohibitive measures whatever.

10209. Are we to gather from what you have said that you are satisfied with the action of Government in relation to the sale of spirituous liquors?—I believe we are perfectly satisfied with the policy of Government as regards opium.

10210. With regard to spirituous liquors have you any suggestion to offer? Do you think there is any undue facility for purchasing spirituous liquors?—Yes.

10211. There are new facilities for people getting spirituous liquors, undesirable facilities?—Yes.

10212. Have you any recommendation on that point?—I should like more restriction to be placed upon the sale of liquor by reducing the number of shops which have been indiscriminately opened in various parts of the province. I am aware that of late the number of such shops has been decreased considerably, but I believe it admits of a further reduction.

10213. There has been what you may call a movement of reform taken in that respect?—Yes; certainly.

10214. You desire it to go a good deal further?—Representations were made by the planting community that the number of shops in the planting districts was unusually large. In consequence of these remonstrances the Excise Commissioner went out and saw the localities of the different shops. I believe it was he who ordered a reduction of the shops, but the general feeling amongst the planters, both European and Native, is that the number of shops is still a little bit too large.

10215. Have you any doubt as to the disposition of the Government to make the reduction upon the first suitable opportunity?—I believe the Government would be willing to do that, but of course the Government wants to raise a revenue. Government looks to two things—decreased consumption and increased revenue; these two things are not always compatible with one another, and often times they are one against the other. I do not mean to say always; but if the consumption of spirits is to be minimized the Government should not have regard to the revenue. If the policy be to increase the revenue derived from liquor and at the same time to decrease its consumption, it will of course go on in a diminished form, but I do not think it will altogether disappear.

10216. If there was a well-ascertained public opinion in the district with reference to this point, if it was made clear to the Government that public opinion was in favour of a reduction in the number of shops for the sale of spirituous liquors, have you any doubt that that expression of public

opinion would be taken into consideration?—Public opinion was certainly taken into consideration; but there is another thing to be considered. Liquor is consumed in two forms in Assam. The indigenous population of Assam consume a liquor called rice-beer, which they make in their own homes and which is not taxed when used for their own consumption. It is the grog shops which manufacture liquor for the coolies, the imported population, shops that are licensed by the Government, and it is the number of these that should be reduced.

10217. I may take it from you that as a question of morals the diminution in the consumption of spirituous liquors is much more to be sought for than the prohibition of the consumption of opium?—Certainly.

10218. (*Sir James Lyall*.) I think you said that a great deal more liquor was consumed than is shown by the returns?—Certainly, because the returns of liquor drunk only show the number of shops and the quantities sold, but the liquor consumed, manufactured at home by the people for home consumption, is never shown in the returns.

10219. Is that only rice-beer?—As regards the liquor shops which have to make returns from time to time I believe a great deal of liquor is sold which is not shown in the returns, and there is also a good deal manufactured at home which is not shown in the returns.

10220. Do you think it is because it comes from the sudder distilleries or because it is manufactured in their hidden stills?—The liquor sold in these shops is manufactured in sudder distilleries.

10221. (*Mr. Fanshawe*.) You are an Assamese?—Yes.

10222. Are you a B.A. of the Calcutta University?—Yes.

10223. Where do you reside in Assam?—I reside in the town of Jorhat, and also at my tea gardens.

10224. Are the tea gardens far away from Jorhat or near?—The tea-gardens are near I should say.

10225. How long have you been managing the tea gardens?—For a period of 21 years, ever since I have been out of college.

10226. I think you are President of an Association in Jorhat?—Yes, I am President of the Jorhat Sarvajanik Sabha.

10227. What is the object of that Association?—The Association was established for the purpose of representing the wishes and aspirations of the people to the Government, explaining to the people the objects and policy of the Government, and generally ameliorating the condition of the people.

10228. What classes does the Association represent?—It represents all classes of people in Jorhat.

10229. How many members has it?—From four to five hundred.

10230. Does the Association hold the same views as you have expressed to-day?—I believe so.

10231. Have you any reason to know that it does?—Yes.

10232. What is your reason for that?—Because we held a general meeting on this question, and at that meeting the Association resolved to support the policy of the Government, on the ground that if opium be altogether prohibited the people are quite unwilling to bear any further taxation, and also that it would be a hardship to those who take opium to be deprived of it all at once.

10233. (*Mr. Mowbray*.) We have often heard about the restriction of opium to medical uses; has your Association ever considered the possibility of doing so as a practical question?—The Association of course never considered this opium question before the appointment of this Royal Commission. After the Royal Commission was appointed, we held a general meeting at Jorhat in November to consider what attitude the Association should take in relation to this matter.

10234. Have you turned your attention to that particular point, the possibility of only allowing opium to be used for medical purposes?—We saw that point mooted no doubt.

10235. You are aware that that is one of the points?—I am perfectly aware of it.

10236. Can you give me any views of yourself or your Association on that precise point, as to the possibility of doing such a thing?—The Association thinks that it would

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not be practicable to abolish opium altogether suddenly; they consider that opium is useful in many cases of disease, and also as a preventive against malaria; at the same time people take it also as a stimulant. It has not been observed that in any part of the world people are capable of doing without some kind of stimulant, and if a choice is to be made between different stimulating agents such as opium, ganja and spirituous liquor, I should say certainly the choice would be on opium, which is far less harmful than either of the other two. Of course if it were possible to abolish all stimulating things we should not object to it. But as society is not so disposed, and as people are liable to have recourse to some kind of stimulating thing, it would be better to allow the people to take opium as they have done.

10237. But you have not turned your attention precisely to any possible mode of limiting its use to medical purposes?—I should say that as the Assam people are at present situated I do not think it can be very speedily done. The people are for the most part ignorant, and I think they object even to European medicines and European doctors, and even if they do not object, these are not available in every part of the province. Secondly, there is a great deal of insanitary conditions in the province; a great deal of malaria and scarcity of water; the villages are water-logged from being in low-lying places and no attempt being made to drain them. Moreover, the facilities of communication with Calcutta and other places are not so good. It takes a week to come to Calcutta. When the through railway is constructed to Assam, the Assam-Bengal Railway and the country is opened up and insanitary conditions are removed and education is spread amongst the masses, I think that opium would probably be given up voluntarily, and when Assam attains that condition I believe that no reasonable men will want to retain it for itself.

10238. Should you prefer to leave it to the voluntary growth of opinion in Assam?—I should prefer leaving it to the voluntary effort on the part of the people, and at the same time I would approve of the policy which has been hitherto pursued for restricting the sale, and consumption of opium by gradual means. I should also wish that if opium be given up, no burden should be imposed upon the people who do not take opium. At the present moment it is the people who take opium who pay the tax. If opium is abolished, the whole population will have to bear the cost.

10239. In that case both opium-eaters and non-opium-eaters will equally object to the measures of the Government?—Yes.

10240. (Mr. Wilson.) You have stated in evidence that opium is highly essential in removing diseases of the stomach?—Yes.

10241. What disorders?—Diarrhoea, dysentery and other bowel complaints. I may also say that it is useful in diabetes and rheumatism. It is believed to some extent, as I have said, to be useful in preventing fever, but of this I am not quite sure.

10242. You do not call fever a disorder of the stomach? Do you speak of your own knowledge, or medical opinion, or is it a common impression? What is it that makes you say it is useful in removing disorders?—I speak from my own personal knowledge, and I have also been told by medical authorities.

10243. That it removes all those disorders?—Yes.

10244. You say it is a preventive of fever to some extent?—To some extent.

10245. Who has told you that?—That is the popular notion.

10246. You spoke of the aboriginal tribes. Are you aware that the Kacharis are a very short-lived race?—I do not think so.

10247. You are not aware of that?—No.

10248. If it is stated by Mr. Gait in the Census Report, should you accept it?—Yes, if it is based upon statistics.

10249. You will find it at page 227?—If it is based on statistics of course I should believe it.

10250. You say that Government are quite right in doing their best to restrict the use of opium by making the drug as costly as possible?—Yes.

10251. Why do you stop at entire prohibition?—Because it cannot be brought about all at once since the people of Assam now use opium. I do not mean to say the whole population, but about one-fourth or one-third use opium, not only as a remedy against disease but also as a stimulant and as a sustaining agent.

10252. You say "so as to be available to those who really want it"?—Yes.

10253. I understand you to say that it is wanted most by the forest people?—I do not think so.

10254. Cultivators?—They are not very poor.

10255. Who are the poor people in Assam?—I do not think that there is any class in Assam who may be properly called poor. Poor of course is a comparative term, and what you call poor may not be called poor by another.

10256. You speak of the feeling of the people as one of "toleration under necessity"?—Yes.

10257. Do you regard it as a necessity?—I regard it as a necessity in this sense. People generally take to opium when they are under some disease, and finding it useful in removing certain diseases they continue the habit, and by the continuation of the habit for a long period they find it impossible to leave it off.

10258. Then, if some provision were made for the persons who have become so habituated to it and also for medical supplies, you would perhaps have no objection to prohibition?—I have already explained that if the condition of Assam be so improved that education be spread among the masses, so that they may not have the prejudices they now entertain regarding European medicines and doctors, and if the insanitary conditions which are prevalent in the province can be removed, and if the general intelligence and enlightenment of the people can be improved, they will give up opium voluntarily. If such a state of things could be brought about in a day I should have no objection, but at the same time I would lay it down as a condition that no additional taxation should be imposed on the people on account of opium.

10259. I understand you to say that if the people had greater access to European medicines you would be glad to see opium prohibited?—That is not the only thing. I have stated the conditions; it is not only accessibility to European medicines and doctors, but that the people should be so enlightened as not to have prejudices against them. There are now certain sections who would not take advantage of European medicines even if they were placed before them.

10260. You have referred to the land revenue having been increased 30 per cent.?—Yes.

10261. Why do you refer to that?—I meant to say that the people had their land revenue increased to 30 per cent. on the whole only this year, and consequently if any burden were to be imposed on them, they would be ill able to bear it.

10262. You say that has taken place where the bulk of the opium is consumed?—Yes.

10263. You mean in the opium-eating districts more than anywhere else?—Yes. The increase is greater in the Sibsagar district than in any other place, and that is one of the most opium-consuming districts in the province.

10264. What is the size of your tea garden?—Four hundred acres.

10265. What is the number of your labourers?—About 500.

10266. Have you any idea of the proportion of them that take opium?—I have about 300 Bengalis imported, and I believe about 5 per cent. of them take opium. Then I think about 100 are local Assamese—Assamese of the district in which my garden is situated—and amongst these I believe the number of people who consume opium is about 5 per cent. also. Then again I have another 100 of Kacharis who have come from the lower district of Kamrup and Goalpara; I think the number of opium-eaters amongst them is about two-thirds or 66.

10267. You have referred to the Association of which you are President?—Yes.

10268. How long have you been President?—I was Vice-President six years and President for one year.

10269. When was the meeting held at which you were authorised to make these representations?—I am not authorised to make any representations here. They have adopted a certain memorial which will probably come before this Commission in due course. I have not been authorised to come as a witness to make a statement.

10270. Who is going to present the memorial?—The Association will present the memorial.

10271. When?—They have submitted one already to the Local Government.

10272. I thought you said there was a memorial presented to this Commission?—There has been no memorial to the

Commission. I think it will be submitted to the Commission by the Local Government, *

10273. How many persons were present at the meeting of your Association?—It was a meeting held on the 11th November, and about 400 persons were present.

10274. Was the opinion unanimous?—Yes.

10275. Quite unanimous?—Yes.

10276. Have you the resolutions that were passed?—I have not.

10277. Was there any other subject discussed at that meeting?—Yes.

10278. What?—Ganja.

10279. Anything besides that?—The question of ganja came up also for discussion as to what attitude the Association should adopt towards it. The Association was unanimously of opinion that ganja should be abolished, as it is very injurious to health, and is also the cause of a great deal of insanity.

10280. Was there any other question discussed?—Yes.

10281. What?—Other matters relating to the constitution of the Society: some amendments of the rules which I do not remember at present.

10282. Only details about rules?—Some amendment of the rules, the appointment of a new Secretary, and so forth.

10283. Does not this question of the enhancement of the land revenue interest the Association?—It did interest it.

10284. But you did not discuss it?—This enhancement of the land revenue has been settled.

10285. Had you meetings to discuss the land revenue?—Yes; a series of meetings.

10286. During what period?—From October 1892 to about February 1893, we had a series of meetings of the Association to protest against the policy of the Government for an excessive increase of revenue.

10287. Do you remember whether any concessions were made owing to your protest?—I believe so.

10288. Do you know a witness has given evidence here, Mr. Trinoyan Barkakoti, pleader at Sibsagar?—Yes.

10289. Is he a member of your Association?—I believe so.

10290. Was he present at your meeting?—No, he is at a different station.

10291. Do you know that he does not agree with your views?—I have now come to know that.

10292. Do you think that he is the only member of your Association who does not agree with you?—He does not stay at Jorhat, but at Sibsagar. He practises there as a pleader. I believe he may not have made up his mind at Sibsagar as to what opinion he would give. I am sure he made up his mind here in Calcutta as he was here for two months.

10293. Who asked you to come here?—I was asked by the Deputy Commissioner of Sibsagar whether I would be willing to appear before the Royal Commission on Opium as a witness, and I wrote to him to say I had no objection.

10294. Have you either of those letters with you?—I think not. I may have them at my club, but I have no letters here.

10295. Was it a written or a printed letter?—The first letter I had was written. It was a demi-official letter.

10296. And the second?—The second was from Mr. Driberg asking me to send an abstract of what I intended to say.

10297. Have you a copy of that?—I have at my club, but not here.

10298. (*Mr. Pease.*) You state somewhat confidently again and again, that the people of Assam do so and so. What authority have you to speak for the whole people of Assam?—I do not speak authoritatively at all as if I had been commissioned by the people to make any statement; but I have heard the people giving their opinions, and as a native Assamese coming in contact with the people of the district and intimately knowing the people in various capacities I think I may take the liberty of saying what I have said as far as my experience and knowledge go.

* [*Vide* Appendix XXXV.]

10299. Have you made any special effort to find out what the view of the people was over so large a territory as Assam before stating so positively what their views were?—Yes.

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10300. In answer to the Chairman you stated that the tea-planters were unanimous in holding your views. I have an extract from a representative of one of the Tea Companies in which it is said that the labourers are not nearly so good as they used to be "chiefly owing to the bad classes of coolies that are being sent up, and the terrible practice of opium-eating amongst a large percentage" ?—I did not express any opinion on that point. I only answered in reply to a question from the Chairman as to whether the tea-planters were unanimous about the condemnation that I passed upon liquor shops.

10301. I understand that out of 300 Bengali coolies you have only 15 opium-eaters?—Yes.

10302. You heard the last witness state that he had a shop on his tea garden from which he supplied opium; have you a similar shop?—No, I never had any.

10303. Do you know what the regulations are with regard to the shops that are opened?—I believe they are put up to auction; the highest bidder gets it. There are about 60 shops in the Sub-division of Jorhat.

10304. Do the tea-planters bid at this auction?—It is very seldom that the tea-planters go in for buying shops. I believe Mr. Bridges' case is an exceptional one; at least in Upper Assam I know of no opium shops being got up by a tea-planter. It is an exceptional case.

10305. I understand you are in favour of the gradual diminution of the consumption of opium in Assam?—Yes.

10306. Did I understand you aright that the ground on which the meeting passed this resolution was that they preferred to have opium consumed as at present rather than submit to increased taxation?—That is one of the reasons.

10307. That is what you stated?—Yes.

10308. Do you think that if the matter was separate from the question of increased taxation, the same view would be expressed?—We based our opinion on three or four grounds: one was increased taxation, another was the gradual enlightenment of the people, and the removal of insanitary conditions, and so forth. Opium-consumption could of course be given up if all those conditions were fulfilled.

10309. What you desire to see would be the use of opium entirely confined to medical purposes?—That certainly would be a very desirable thing if it could be done.

10310. (*Mr. Wilson.*) Do you know Mr. John Stewart, another gentleman who has something to do with the tea gardens of the Deju Tea Company?—I know him.

10311. Are you aware that he does not agree with your views?—I do not know that.

10312. Should you agree with him in this, that in his district of North Lakhimpore, the population has distinctly deteriorated, chiefly owing to the use of opium?—I do not think so.

10313. Do you know the district of North Lakhimpore?—Yes.

10314. You do not agree with that?—I do not. A good deal of this indolence of the so-called Assamese is ascribed to opium-eating, but it is not owing to indolence that they do not work on the roads and other public works. It is only on account of their being above that kind of work owing to their rather easy circumstances.

10315. (*Sir James Lyall.*) Do you think that the habitual moderate use of opium acts as a resistant to fever in malarial tracts?—I am not quite sure of fever, but I am sure with regard to bowel complaints, rheumatism and other diseases. There is a notion held by some people that it is also a prophylactic against fever, but I cannot authoritatively say that it is so. I believe that the notion that it is a preventive against fever is not quite general. Some people think that it is a preventive, and others do not.

The witness withdrew.

Babu
Mahendra
Nath
Phukan.

Babu MAHENDRA NATH PHUKAN called in and examined.

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10316. (*Chairman.*) You are a tea-planter, I believe?—Yes.

10317. You represent the same interest as was represented by the native gentleman who was last in the witness chair?—Yes.

10318. In the position which I fill I have a great responsibility to the Commission with reference to the saving of public time. We do not desire to repeat the same evidence from witnesses of the same kind of experience, and I will simply ask you first, whether you have heard the statement of the last witness?—Yes.

10319. Do you agree with him in what he has said with reference to the policy of prohibiting opium?—Yes, I do.

10320. You are here to object to the prohibition of the use of opium?—Yes.

10321. Do you consider that it is impracticable to prohibit the use of opium?—I do.

10322. So far you agree generally with the last witness?—Yes.

10323. (*Mr. Wilson.*) Is the habit of taking opium considered creditable in Assam?—Amongst the educated portion it is not considered very creditable.

10324. Do you approve of persons taking opium daily?—Yes; if they are habituated to take it it is good for them.

10325. Do any of your family take it?—Our forefathers took it.

10326. I mean the members of your own family?—No.

10327. Did you ever try opium-taking?—No.

10328. It is not a good thing?—No.

10329. Why do you not take it?—I do not like to take.

10330. Does it not keep off fever?—It depends upon the will of the person who wants to take it, as in the case of drinking liquor.

10331. Do you think it keeps off fever from other people?—do not think so.

10332. What harm would it do to stop it?—Some people live in low-lying districts and use it for diarrhoea, dysentery and diabetes.

10333. Not for fever?—Not for fever.

10334. How long have you lived in Assam?—I was born in Assam.

10335. Do the people of the country generally think that it keeps off fever?—No.

The witness withdrew.

10336. (*Chairman.*) I have received a communication which it is my duty to place before the Commission, from the Bishop of Calcutta, enclosing a memorial signed by

himself and others. Like other similar communications it will be printed in the appendix to our report,

Adjourned to to-morrow at 10-30.

At the Council Chamber, Writers' Buildings, Calcutta.

THIRTY-FIFTH DAY.

Friday, 29th December 1893

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (*CHAIRMAN, PRESIDING.*)

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.

MR. ARTHUR PEASE.
„ HARIDAS VE HARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

Mr. J. S. S.
Driberg.

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10337. (*Chairman.*) I think you wish to make a statement in regard to the disturbances which occurred in Assam some time ago?—In my examination-in-chief and also in my subsequent cross-examination, and again yesterday when I was further examined, I referred to the Phulaguri incident, and stated that the disturbance was caused by the stoppage of opium cultivation. I have since had access to and read the official papers regarding the affair, in which Lieutenant Singer, an Assistant Commissioner, was murdered. The event occurred in October 1861. The orders of Government prohibiting poppy cultivation in Assam were issued in 1860, and would have taken effect in the cold weather that year. In 1861 an Income Tax Act was passed, which is said to have created a feeling of distrust in Assam, though the tax did not affect cultivators. In the same year a License Tax Act came into force, but was not made applicable to Assam; but still the passing of this Act was believed by local officers to have increased the feeling of distrust among the people. Later the Bengal Government called upon the officers in Assam to consider and report on the

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possibility of imposing a tax on pán cultivation. In September 1861, a large number of cultivators, some 1,500 in number, gathered at the court-house of the Deputy Commissioner of Nowgong and behaved in rather tumultuous way and presented a petition referring to the harm that had been done to them by the prohibition of the poppy cultivation, and prayed that no tax should be levied on their *baris* or their *pán* gardens. The action taken by the Deputy Commissioner was insufficient to allay their alarms, and a *mél* or mass meeting of cultivators was thereupon held at Phulaguri. A Police Inspector was sent out on the 15th October 1861, and he tried to disperse the meeting, but without success; and then Lieutenant Singer, the Assistant Commissioner of Nowgong, went out on the 18th October to make enquiries, and to interview the leading members of the meeting. One of the few eye-witnesses of what actually occurred on the 18th of October deposed that when Lieutenant Singer asked the object of the meeting, the spokesmen stated their grounds of complaint, *viz.*, the stoppage of opium cultivation and the income and pán

taxes, adding that as they could not get their grievances attended to by the officer in charge of the district, they were consulting as to their means of carrying their complaints before higher authority. Lieutenant Singer then ordered them to disperse, and tried to disarm by force some of the crowd who had clubs. This led to his being attacked and killed. The Government of Bengal, in dealing finally with this case, expressed the following opinion: "It is therefore to Lieutenant Sconce's inaccessibility and harsh treatment of the people in the first instance, and to his subsequent imprudence in dealing with them when driven as it were to resort to illegal combination, that the occurrences of the 18th October at Phulaguri are to be attributed." It is evident then from the official records that the stoppage of opium cultivation was only one of the reasons and a remote reason of the outbreak, but I am bound to add that the general opinion in Assam has always been that the Phulaguri affair was due solely to the stoppage of opium cultivation in the province, and this is distinctly stated at page 231, Volume I of the Census Report of 1891, which report was written by an officer who was at one time Deputy Commissioner of the Nowgong District.

10338. (*Mr. Pease.*) Do you give us the Government conclusion that it was indirectly connected with opium, and your own personal opinion that the Government was wrong in saying that it was not due to the stoppage of opium?—I merely expressed the opinion prevailing in Assam that it was due to the stoppage of opium. You will find that opinion expressed in the Census Report.

10339. (*Mr. Wilson.*) This is a document dated from Fort William, May 31st, 1862, and it may be taken as the conclusion of the whole matter, the final expression of the opinion of the Secretary to the Government of Bengal as to these transactions?—Quite so.

10340. And this occurs on the fourth paragraph: "of Lieutenant Singer's conduct, it is unnecessary to speak. He has paid the forfeit of his imprudence with his life"?—Yes.

10341. And then in reference to Lieutenant Sconce, very severe blame is thrown upon him?—Quite so.

10342. I presume there are in the records of India comparatively few cases of a severer censure on any public official than is contained in this document in reference to Lieutenant Sconce?—No doubt he was censured.

10343. It appears from this that he refused to listen to the reasonable complaints of the people?—Apparently so. I have stated the case as fairly as I could state it.

10344. He inflicted fines upon the people for coming to his Court to make complaints?—For tumultuous conduct when they were there.

10345. It states that "this tragical event is owing primarily to Lieutenant Sconce's inaccessibility to the people, and to his treatment of those who came, noisily perhaps, to lay their grievances before him"?—Quite so.

The witness withdrew.

(*Chairman.*) I may take this opportunity of saying that a document has been sent to the Chairman of the Royal Opium Commission, which I propose to read, and afterwards it will be incorporated with the Proceedings of the Commission. It is from the American Baptist Mission,

10346. Then it goes on to say that had he treated them in a different manner there might never have been this disturbance and loss of life?—Probably.

10347. If you had been fully aware of what you have now stated to us, you probably would not have made the reference in your evidence that you did make to these disturbances?—I certainly should not have said so distinctly as I did that it was due entirely and solely to opium cultivation being stopped. I might have referred to it. If I had read the papers I should have said that opium cultivation being stopped was one of the causes, just as I say now.

10348. One of the causes of assemblies, and not in themselves illegal?—An assembly of that kind is at any moment likely to break out and become illegal, because under no discipline. I quite allow that the assemblage of itself is not illegal.

10349. There is a distinct statement to that effect?—I quite allow that a mere assemblage of men is not illegal in any way, but you must remember that an ill-disciplined and uneducated mob is likely to become illegal at any moment.

10350. It says, "considering that these assemblies are represented to be recognised features in the administration of Assam, and that the authorities of the province are favourable to them, it is evident that no danger was to be apprehended from the people collected at Phulaguri if they were properly dealt with, and that if the District Officer himself had gone among them and quieted their alarms and had given that attention to their grievances which they were unable to obtain from him in cutcherry, they would, in all probability, have peaceably dispersed"; so that these assemblies were distinctly recognised?—Yes.

10351. Have there not been similar meetings, considerable gatherings of the people, quite recently?—Yes.

10352. They have been referred to in the evidence?—Yes.

10353. Have some people been punished for taking part in these gatherings?—Not for taking part in the gatherings. I remember one case in which some people were punished for rioting.

10354. What was the nature of the riot?—In Sibsagar they tried to stop the business of the market and overthrew the stalls and assaulted some of the vendors. I had not the trying of the case, but I know about it.

10355. That was not the case at Jorhat?—Yes. It was the Jorhat case.

10356. They threw a few fish about?—I do not know about a few fish; they upset some of the stalls.

10357. Is it a fact that the owner of the fish would not prosecute?—I could not tell you. I do not know the details of the case. I know that some men were punished, but beyond that I could not tell you the details. I heard the case on appeal, but I do not recollect the details. I was the Judge in the Assam Valley and heard the case on appeal.

Gaubati, and is dated December 9th, 1893. It is signed by 17 representatives of the Baptist Missionary Union stationed in Assam, in conference at Gaubati. It sets out a resolution unanimously adopted by that body.

MUNSHI RAHMAT ALI called in and examined (through an interpreter).

10358. (*Chairman.*) I understand that you are a native of Assam, and a tea-planter of Purani Gudam, Nowgong?—Yes.

10359. I believe you have prepared a statement to lay before the Commission?—Yes.

10360. Did you write the statement in vernacular?—Yes.

10361. By whom was it translated?—By a clerk in the district.

10362. Do you know enough of English to say whether the translation is correct?—Yes. It is correctly translated, as far as I can understand.

The following translation of the witness's statement was read:—

Any prohibitive measure against the cultivation and sale of opium in this province resulting in the loss of the revenue arising therefrom will produce disastrous effect

on the people in general, and will probably rouse indignation and dissatisfaction. As the excise revenue forms a big proportion of the general revenue of the province, I am not prepared to recommend its loss, especially when the financial condition is far from satisfactory. The idea of recouping the loss of excise revenue by an additional tax or by increasing the existing land revenue, which is already high, appears to me to be unjust and unreasonable, inasmuch as the people who do not use the drug will then be called upon to contribute equally with those who indulge in it. I cannot support this proposition, and trust that the Government will not countenance it. Such a measure, which I may be permitted to call impolitic, will lead the people, poor as they are, to miseries arising from debt. The excise revenue is not at present realised from each head of the population, but from those who are benefited by it. The grievance, if there be any, is partial, not general. I see no reason why one should suffer for the vice of his brother. The consumers of the opium will not certainly like to be deprived of

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the enjoyment derived from it after they have been accustomed to it for so many years. There is no doubt that the old eaters will suffer a great deal, and many will die from chronic dysentery, diarrhoea, and other bowel complaints. It is a known fact that when the daily allowance of opium is stopped, the strongest man becomes useless and unfit for hard labour. Most of the opium-eaters contract the habit of eating it through sickness, such as bowel-complaints, rheumatism, diabetes, and malarial fever, which they seem to get rid of by using the drug in some form or other. Among the lower class Assamese, the opium is a common medicine. To abolish its sale, therefore, will be to take away from them an indigenous medicine upon which they seem to depend a great deal. I am of opinion that it will not be practicable to prevent sale and use of opium for other purposes than medicinal purposes. Men will go on using the drug secretly, and the law made will be likewise violated in the said manner, and thus the object of the legislators will be frustrated. Although it is very desirable that people should abstain from using intoxicating drugs, but when comparison is made between the intoxication brought by opium and alcohol, the former will appear less harmful than the latter, which brings unconsciousness and concomitant vices. I have no belief in the theory that opium injures the health of the consumers and produces demoralising effects. The percentage of opium-eaters among the Mikirs and Miris is very high, but these people excel the Assamese and Bengalis, who do not use the drug at all, in point of endurance, hard labour, and privations. The drug seems to sustain them in damp and malarial districts. It is my belief that in advanced age, the drug acts beneficially on the constitution of the consumers, provided the moderation of dose is preserved. It will not be an easy thing to abolish the cultivation of opium in hill districts. The hill people are much addicted to it; they will, of course, cultivate it secretly in the fastnesses of hills and mountains beyond the boundary line, and the smuggling of the drug into the British territory could not effectually be guarded against, and any stringent measure will lead to complication with frontier tribes. Since the cultivation of opium was stopped and Government took up the monopoly of the drug, the number of opium-eaters seems to be on the decrease. The percentage of opium-eaters among the young generation is by far less than that of the old people. This is mostly due to the gradual increase of the price of the opium. We can hope further decrease if this wise policy is pursued. The opium-eaters will regard the abolition of the drug in the same light as the Englishmen will do the abolition of whiskey sale. That the preventive measure will break the tranquillity, and it will be regarded as an uncalled-for interference on the part of Government is beyond doubt. In connection with the dissatisfaction and indignation that are likely to be created, it may not be out of place for me to mention a disturbance which followed the abolition of the opium cultivation in Assam, known here as "Phulaguri Ghulmal," which ended in the loss of the life of a British officer some 30 years ago.

10363. (*Mr. Mowbray.*) How long have you been a tea-planter?—For the last 22 years.

10364. How many men do you employ in your tea-gardens?—I have about 200 coolies working in my garden.

10365. Is the evidence you have given to-day based on your personal knowledge of the men you employ?—Yes. I give my evidence from personal knowledge of my coolies as well as others.

10366. Are the coolies you employ principally natives of Assam or imported coolies?—I employ Bengalis, Assamese, Lalongs and Mikirs, and Kacharis in my garden.

10367. Do they all consume opium, or is it more common among the natives of Assam?—The Assamese coolies consume less opium than the Mikirs and the Kacharis.

10368. Do the Bengali imported coolies consume opium?—Yes. About 5 or 6 per cent. of the Bengali coolies that employ consume opium.

10369. Do you personally find that you get more or less work of the coolies who consume opium as compared with

those who do not consume opium?—The opium-eaters do better work and more work than those who do not consume opium.

10370. (*Mr. Haridas Vehuridas.*) Do you think that an increased tax on opium would decrease the use of the drug?—Yes. I think so.

10371. Would you think it advisable to do that?—I think it would be better to reduce it by degrees.

10372. (*Mr. Pease.*) You say that most opium-eaters contract the habit of eating it through sickness?—Yes.

10373. Are there very few who commence eating it when in good health?—As far as my experience goes, those afflicted with any disease take to opium, and then they really become opium-eaters, not when they are in good health.

10374. You say that the excise revenue is not at present realized from each head of the population, but from those benefited by it; why are the opium-eaters more benefited by the excise revenue than others?—What I meant to say was that those who consume opium pay the duty, and they suffer, not the others who do not consume opium.

10375. (*Mr. Wilson.*) You say that if the consumers of opium were deprived of it, they would suffer a great deal, and many would die?—Yes. I said that those who consume opium, if not allowed to indulge in the drug, will die.

10376. Do you know that as soon as they are put in prison, they have to do without it?—I cannot say under what circumstances they live in the jail, but in the villages if a ryot abstains from taking his opium he dies.

10377. Are you aware that prisoners have to go without opium?—I have heard of it, but I know of instances in which opium-eaters have taken opium illicitly in the jail and have now and then been flogged.

10378. They have taken it illegally?—Illegally or secretly.

10379. Do you think that any of them die in prison because they do not get opium?—I am not aware of it.

10380. Did you hear Mr. Driberg's evidence just now?—I could not understand it, as it was in English.

10381. Do you know that the disturbance at Phulaguri was occasioned by three causes, opium and two different taxes that the people protested against?—I was a boy at the time. My impression is that the Phulaguri disturbance took place on account of the abolition of poppy cultivation.

10382. You did not know that there were other taxes that were also objected to?—No, I did not know.

10383. Have there been a good many meetings and some agitation in Assam lately?—Yes, there were meetings in connection with the re-settlement question in Assam.

10384. What does the word Kania mean?—A man who takes certain narcotic things. Those who take opium are called Kantias.

10385. Is it a compliment to call a man a Kania?—For respectable people it is a term of reproach, but for ordinary ryots it is not so.

10386. How large is your tea-garden?—I hold two gardens which cover 300 acres.

10387. How many persons are usually employed on them?—Of fixed coolies there are 200. I also employ extra coolies. Altogether I have about 300 coolies in my garden.

10388. You say you hope that the consumption of opium will gradually diminish?—On account of the present system of the Excise Department the consumption of opium is decreasing gradually.

10389. Are you glad or sorry that it is decreasing?—I am glad that the consumption is decreasing.

10390. Why, if it is a necessity of life?—Well-to-do or respectable people have given it up, and the coolies who cannot avoid it must take it.

The witness withdrew.

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Babu MADHAV CHANDRA BARDALAI called in and examined.

10391. (*Chairman.*) You are an Extra Assistant Commissioner at Barpeta?—Yes.

10392. We shall be glad to receive any evidence you can give with regard to opium.—In the time of the Ahom Kings, and afterwards, till the abolition of poppy cultivation,

undoubtedly a large number of people indulged in the use of opium for the sake of pleasure, following the example of the Ahom Kings and the nobles, who, for the sake of pleasure, indulged in the use of the drug immoderately as a luxury, which cost them nothing pecuniarily, and without

much consideration, and the effect of it was very disastrous to the country. But since the introduction of the exise opium in the province after the abolition of the poppy cultivation, the state of things has changed greatly, as the people are now to pay money for the drug, and unless it is thought indispensably necessary either to ward off or cure diseases and thereby preserve health sufficient to carry on the daily avocations, nobody thinks it proper to use the drug now-a-days. The gradual rise in the rate of the duty on the drug has put a restriction on the people in regard to the use of it. As regards the people who chiefly use the drug, I may mention that people residing in the low-lying, marshy, and damp places, and those at the foot of the hills, where the jungly fever is prevalent, use the drug to ward off disease, as I know instances that people of such places habituate their children even at very tender ages to use the drug in small quantities. If a census of the opium-eaters be taken, I have every reason to believe that two-thirds of the opium-eaters will be found among such people, and the remaining one-third among the villagers of comparatively healthy localities in the interior, because, being ignorant of the rudimentary principles of sanitation, as well as those of pathology, they know no other drug or medicine so efficacious as opium as a panacea for all diseases, and, regard being had to the obnoxious and damp climate of Assam in the interior of the districts, opium used in moderate quantities may be considered as indispensably necessary for the preservation of health either by warding off or curing diseases. As regards the effect of the consumption of opium on the people, no doubt, as every narcotic substance enervates the system if used immoderately, opium also does the same and demoralises the consumers as it did in old times in Assam. But, in my humble opinion, such instances are very rare now-a-days in Assam. As regards the disposition of the people to use opium for non-medical purposes, I have stated with reference to it that the people residing in the damp and unhealthy places in the interior of the districts use the drug with alacrity, with a view to ward off diseases, as far as they can afford to pay for it. These people never use it for pleasure's sake, and hence rarely any one is found among them to use it immoderately. The other people, on the other hand, who use it to cure disease, might be found in some instances to use large quantities, because, being habituated to it, they don't feel the effect aimed at unless they increase the doses gradually, evidently to an immoderate quantity. I should like to add that the damp and pernicious nature of the climate in the interior of the valley districts has made it a necessity to use opium in more or less quantities for the preservation of health with the ignorant people of Assam, whose mode of life is quite different from that of the people residing in the towns of the different districts. As to the willingness of the people to bear in whole or in part the cost of prohibitive measures, I beg to submit that in the present state of the province the people of Assam will not be at all willing to bear in whole or in part the cost of prohibitive measures, if any are devised, because they don't want such prohibitive measures for the use of a drug which they badly want to ward off or cure diseases, unless the Government can devise means to improve the sanitation throughout the province and make the people understand the rudimentary principles of pathology and provide them with medical help everywhere to their taste. I think it will be a matter of great pity to prohibit the use of opium in moderate quantities for the preservation of health of the people of Assam, where cholera, *kala-azar* and jungle fever are prevalent, and where the majority of Her Majesty's ryots, being very ignorant people, fear to use the allopathic medicine more than poison. If, however, the Government wish to prohibit the use of the drug to immoderate quantities, let the duty on it be doubled its present rate, and as there is a decrease in the consumption since the duty was raised to ₹37 per seer in 1890-91, there will be a gradual decrease in the consumption, as no one would like to pay money for a drug so costly unless compelled by necessity to do so. The object of the philanthropists will be attained if there is a gradual decrease in the consumption of opium in consequence of the rise in the rate of duty.

10393. On the whole you think that the use of opium in moderate quantities is beneficial to the people of Assam?—Yes. In my humble opinion I think that opium is one of the choicest gifts of Heaven which God has vouchsafed for the relief of suffering humanity as far as the ignorant people of my country are concerned.

10394. You will probably be asked why it is desirable that there should be a gradual decrease in the consumption of opium?—That is my opinion. I do not see why it should decrease, but my idea is that Government is intent upon decreasing the consumption by increasing the duty; but I should not like the poor, ignorant people of my country to be deprived of opium, which is beneficial to them.

10395. (*Sir William Roberts.*) Have you had any personal experience of the use of opium?—I have. I am a native of Assam, and I am an executive officer under the Assam Government. I have had frequent occasions to see the ryots at their homes, and to come in contact with all sorts of people residing in the Assam districts.

10396. I mean, have you yourself been obliged to use opium?—No, only I think on one occasion, when I was a student, and had a dose which the doctor advised me to take.

10397. You have never used it habitually?—No; never.

10398. You do not think that the consumption of opium in Assam is becoming unduly reduced?—I do not think so.

10399. You think there is quite enough consumed?—I think everyone who wants it can have it; it is available to them.

10400. (*Mr. Pease.*) Were you under the impression that anybody had ever proposed that there should be prohibitive measures, so that people could not purchase opium to ward off or cure disease?—I understood that it will be entrusted for medicinal purposes to certain people, and not, as at present, sold in shops, so that it will not be freely available. It is now a domestic medicine at the doors of the people which they can buy anywhere and everywhere. For this reason I say that it is not advisable in the present state of Assam to prohibit the use of opium.

10401. I do not think any one has proposed that you should not be able to obtain opium as a domestic medicine?—The question is whether they should get it medicinally, or whether they should get it freely. That is the impression I had about the matter, that opium would be issued to people for medical purposes under certain certificates. Now they are getting it freely, and I want to see my countrymen getting it freely.

10402. You are under a misapprehension. The suggestion was made that it should be, as in England, obtained from all chemists or dispensaries without a medical certificate.—Even then there will be some restriction or obstacle in their way.

10403. Now there could not be so many dispensaries or licensed shops to sell opium. I only want to put it to you that it has not been suggested that it should not be sold without a certificate?—I am wrong, but that is my impression.

10404. (*Mr. Wilson.*) You think that opium is one of the choicest gifts of God?—I do.

10405. You have only taken it once?—I have seen other people, my neighbours and others, taking it, and not only preserving their health, but prolonging their life.

10406. But you have only taken it once?—I took it once for a bowel complaint.

10407. You are an Extra Assistant Commissioner?—Yes.

10408. I think that is the highest position that any native of Assam can at present attain?—Yes.

10409. When you are acting as a Magistrate, is the question ever put to witnesses in Court whether they are opium-eaters or not as affecting their credibility?—Yes; witnesses are sometimes questioned whether they are opium-eaters or not because there is a stigma attached to opium-eaters which has come down from the time of the Ahom Rajas, or from the time when poppy cultivation was freely allowed in Assam and people freely indulged in the drug.

10410. Is it considered to affect the credibility of a witness if he is a Kania?—Not necessarily.

10411. Then why do they put this question?—Because, as I have said, it is a stigma attached to opium-eaters which has come down from the Ahom Rajas, from the time when poppy cultivation was freely allowed.

10412. You think that the stigma does not attach now?—Only to those who require the use of opium immoderately, not to others.

10413. Did you hear the evidence of Mr. Lahiri yesterday?—Yes.

10414. Then do you mean that he and other pleaders go on putting foolish questions because the custom has come down from a remote age?—I should think that they have not so much experience on the subject as I have, they being foreigners.

10415. I did not ask about experience. I asked whether Mr. Lahiri and other pleaders in the Court continued to put foolish questions in reference to the credibility of witnesses only because of some tradition which has come down from a long time ago?—Some people who use opium immoderately, poor people, are not reliable, and the pleaders want to find out whether witnesses belong to that class or not.

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10416. You are a Magistrate?—Yes.
10417. And the object of Mr. Lahiri and other pleaders is to affect your judgment, and influence your decision for or against their clients?—Yes.
10418. And they put the question to a man as to whether he is a Kania with the intention of influencing your mind as a Magistrate?—Yes.
10419. Is that a foolish question on their part?—In some cases they put foolish questions, but when they seem to be foolish we do not allow them.
10420. Is that a foolish question when they put it?—I cannot say that it is. Sometimes they find out that they are big Kania, people who take big quantities; from that they discover that the witness's evidence is not worth much.
10421. You say that opium is a necessity?—I do.
10422. And you suggest that its price should be doubled?—I have not said so. I put it in this way, that in order that people might not indulge unnecessarily in immoderate quantities measures should be taken to increase the duty. If it were doubled I should not mind, but still I would say let the people have their opium.
10423. Do you know of any part of India in which the price of opium is so high as it is in Assam?—No, I have no occasion to know that.
10424. Do you know any part of India where there is more malaria and worse swamps than in Assam?—I have no personal experience of that.
10425. I may take it that in one of the districts of India where opium, if it is necessary for life, is the most necessary the price is the highest. Is that so?—It is a domestic medicine which people use, and which they cannot avoid using.
10426. Will you kindly answer my question? Is it a fact that in the swampy and malarious districts of Assam the price of opium is as high, or higher, than it is in any other part of India?—I am not aware of it. I know my own Province.
10427. Is the price at which it is now issued from the Treasury Rs. 37 per seer?—Yes.
10428. You are well aware that when prisoners are sent to jail the opium is stopped?—Yes.
10429. Is that right?—Yes; at first it is stopped, but if they are habitual opium-eaters, and if they cannot keep their health, the doctors prescribe opium for them eventually. Generally the opium is stopped when they are admitted into jail.
10430. Before they are sent to jail you keep them sometimes in detention?—Not necessarily.
10431. Sometimes?—It may be that a case is sent up and disposed of the same day, and the prisoner sent to jail.
10432. But if you have occasion to postpone a case the man is detained?—Sometimes.
10433. Do you then supply him with opium?—I am not aware. He is in police custody.
10434. Do you mean to say that if you have a prisoner before you, and you are not able to settle the question at once, you do not remand the man who is in custody for a week?—That is so.
10435. And sometimes for another week?—Yes.
10436. And occasionally for a good time?—Yes.
10437. Is he then supplied with opium?—If the case is a bad one, the doctors prescribe it. It is for the doctor to prescribe, not for me.
10438. The man is only allowed to have opium on a medical prescription?—Yes.
10439. If you had a son, or a young man growing up, 20 or 21 years of age, whose duty led him to live in some of the mofussil districts of Assam, would you advise him to take opium regularly as a preventive against fever?—No. I should like to explain. Those who know the advantages of medicine, allopathic or otherwise, wont take it, as for them opium is of no use, but I advocate the cause of the ignorant portion of my countrymen who do not care for any other medicine, and who regard other medicine, allopathic or homœopathic, as poison. For them I speak. Those who are under different circumstances and know the advantages of medicine would not care.
10440. There is a terrible disease in Assam called *Kala-Azar*?—Yes.

10441. Do the doctors recommend opium for that?—I never heard any doctors recommending it, but I know that very few opium-eaters succumb to it.
10442. But you say it would be a great pity to prohibit opium on account of the *Kala-Azar*?—Because I say from my experience those who take opium very seldom die of *Kala-Azar* or any malarious fever.
10443. Have you been in the districts where it prevails?—Yes.
10444. Did any medical man ever advise you to take opium?—No.
10445. (*Mr. Mowbray.*) What is the size of the district in which you act as Extra Assistant Commissioner?—I have not got that in figures. I was in several districts in Sibsagar, in Nowgong and Darrang, and I am now in Kamrup.
10446. Have you any idea of the number of people in your district?—Kamrup the district where I have been posted to?
10447. I believe there are 634,000 people there?—Yes.
10448. How many chemists' shops are there in that district?—In Kamrup only eight.
10449. What do you call a chemist's shop? You have heard it said it is proposed to restrict the sale of opium to chemists' shops as in England. I want to know how many chemists' shops, such as we have in England, exist in your district?—There are no private chemists' shops; they are all Government dispensaries.
10450. Then when you use the phrase "chemists' shop" you mean Government dispensaries?—Yes.
10451. How many do you say there are?—Only eight in my district.
10452. Do you know how many opium shops there are in the district?—117.
10453. Do you consider that 117 is a larger number than is required to supply the legitimate wants of the population of the district?—I do not think so under the present circumstances of the district.
10454. If you had to provide for a medical supply of opium, is it your opinion that you would have to provide 117 chemists' shops for the sale of it?—Exactly so.
10455. I understand you to say that in your own opinion the present excise system in the province has tended to restrict the consumption of opium?—As far as statistics show from 1891 and 1892.
10456. You do not agree with the witnesses who tell us that the licensing system tends to spread the habit?—I do not agree with them.
10457. The price has been raised I think within the last three years in Assam?—Yes, from Rs. 32 to Rs. 37.
10458. Is your district in the centre of Assam, or is it on the borders?—It is in the centre, on both sides of the River Brahmaputra. It is a very large district; it extends on either side to the hills and has a large population.
10459. Do you think there is any smuggling or any consumption of illicit opium in your district?—We hear of smuggling now and then, but I think the present arrangement of the police is very good, and checks smuggling, but I think that in case of any stoppage of opium there would be any amount of smuggling, because we are on all sides surrounded by hills where independent people live.
10460. Do you border on independent tribes?—Bhutau is the northern boundary of my district.
10461. Is opium grown there?—No, but if they find it lucrative they will grow it. I may mention that some people in Bhutan brought ganja for sale, and we stopped it as being illegal.
10462. You suggest a possibility of largely raising the present rate of duty. Do you think if that were done that there would be any great risk of increased smuggling?—I qualify my statement in this way: that in case Government is intent on stopping opium and not letting the people have it, I am afraid there would be some smuggling.
10463. I do not understand you to make a recommendation on your own behalf that the duty should be raised; but sooner than have opium prohibited altogether you would wish to see the consumption reduced by a gradual increase in the price?—My idea was this. I wished to restrict the opium to the quantity absolutely necessary by raising the duty gradually. I think nobody will buy opium except what is absolutely necessary for the preservation of his health.

10464. Is it also your opinion that with increased sanitation the necessity for the use of opium is likely to diminish?—Yes. The ignorant ryots of my country are ill-housed, ill-fed, and ill-clothed, and they live in swampy and marshy places, subject to inundation by rain, and in the dry weather to wind and dews; and under these circumstances they cannot avoid taking opium; but if the sanitation is improved, and if they get education, and are able to get good food, and know how to preserve their health, and then opium is abolished, I should have nothing to say on behalf of my countrymen.

10465. But improvement in sanitation and the spread of education costs money?—It will, any amount of money.

10466. Is it your opinion that it would be better to apply the revenues at the present time derived from opium to the improvement of sanitation and the spread of education rather than to give up the revenue?—Yes, I think so.

10467. And that indirectly with the improvement of sanitation and the spread of education you think the necessity for the use of opium would be diminished?—Yes, very much.

10468. (*Mr. Haridas Vehiridas.*) In your district are there native drug shops?—I do not think so. There is only one drug shop lately started at Gauhati.

10469. Are there native shops where they sell spices and so on?—No.

10470. How many towns are there in the district?—Only two; the southern station is Gauhati, and the subdivision is Barpetta.

10471. Are there licenses given to sell arsenic and other poisons?—No arsenic or other poisons are sold in my district under licenses.

10472. There is no license for the purpose?—No.

10473. (*Mr. Wilson.*) Did I understand you to say that the condition of the ryots was not very prosperous?—They

The witness withdrew.

Mr. RADHANATH CHANGKAKOTI called in and examined.

10482. (*Chairman.*) You are desirous of giving evidence which is unfavourable to the use of opium?—Yes.

10483. I understand you are the proprietor of the "Radhanath" Printing Press, and Secretary of the Upper Assam Associations?—Yes.

10484. What are the Upper Assam Associations?—They are composed of the ryots of the district to represent the grievances of the people, and of course to protest against any enhancement of the taxes or any imposition of new taxes by Government.

10485. You are also a member of the Local Board of your district and you act as Secretary to the Government Aided Girls' School at Dibrugarh, Assam?—Yes, and I am a Municipal Commissioner.

10486. Are you yourself Assamese?—Yes, pure Assamese.

10487. And you desire to say that you are acquainted with all classes of your fellow countrymen?—All classes in my district.

10488. Is the habit of opium-eating widely prevalent amongst the Assamese?—Yes.

10489. Is opium-smoking a common habit among your people?—The habit is common amongst those classes who have been using opium from an early age.

10490. At what age is the habit of opium-eating generally acquired?—Amongst the Muttucks at a very early age, I should say between 10 and 15; amongst other classes there is no fixed age.

10491. What motives induce people to form the habit?—Generally on account of some disease, as well as luxury, on account of easy accessibility to opium.

10492. Is the habit easily relinquished?—It may be relinquished gradually.

10493. Is there a marked difference between moderate and excessive consumers, and if so, what is the percentage of excessive consumers?—The percentage of excessive consumers in the Lakhimpur District, from where I come will be about two-thirds.

10494. What proportion of their income do habitual consumers spend on opium?—About one-half their income.

10495. Is there any general tendency to increase the dose?—Yes.

are prosperous so far as their food is concerned. Our ryot has his land and his house, and, of course, he does not care to labour; but he is very bad in regard to climate, and they have not come to know what advantage they would derive from good clothing, good food, and living in good houses—they are so ignorant.

10474. You are not speaking of their property, but of their condition? Of their condition.

10475. Of the circumstances by which they are surrounded?—Of the circumstances by which they are surrounded.

10476. Do you think that a stimulant is a pretty good substitute for warm clothing?—I may explain that my countrymen are Hindus, disciples of Gossains, and they do not take anything that is brewed or cooked, or boiled, or distilled. They take raw things, and they have found that opium is the best stimulant that they can get.

10477. Do you consider that warm clothes are a kind of substitute for opium, or that opium is a substitute for warm clothes?—They do not care for warm clothing; they do not know the use of it. That is why I call them ignorant. If they knew how to preserve their health, they would not have any necessity to use opium.

10478. (*Mr. Pease.*) A tea-planter stated yesterday that he had a license and sold opium to his coolies?—Yes.

10479. Are any licenses in your district held by tea-planters?—I am not aware of it. There are very few tea-gardens in my district.

10480. Do you think that the opium, which is sold from these licensed houses, is sold pure, or is it in any case adulterated?—I should think generally pure, because our police are very strict on this point.

10481. Have any cases come before you?—Only one case that I heard of, in which the Inspector-General found a man selling adulterated opium, and had him severely punished.

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10496. What are the results of the habit, physically, morally, and mentally?—Unconquerable indolence, weakness of both mind and body, slovenly and dirty habits, untruthfulness and larceny are the general result of opium-eating. In Assam the word *Kania* is a term of disgrace and reproach; he is always distrusted, and in courts of law an opium-eater witness is nick-named a *kani to kiá Sakhi* or a tola worth of opium witness, and his evidence is therefore generally discredited, and many are the ballads sung opprobrious to an opium-eater. He is never engaged in any hard work, in fact, he cannot be expected to do any work where physical exertion is required, because opium completely dulls the energy. No tea garden engages opium-eaters. An opium-eater is a little useful when under the influence of the drug, but when the effects leave, if he has not got another dose with him to obtain some he can be induced to do any misdeed. The physique of the opium-eater is so poor for want of proper diet that he can be easily made out even by a foreigner from amongst fifty non-opium-eaters. The present vast uncultivated tracts of lands in Assam fully prove the great indolence of the people caused by opium.

10497. Is opium believed to be a protective against fever?—I do not know.

10498. Do you think that it is specially useful in malarious districts?—I do not know.

10499. It is useful in enabling people to get through their daily toil?—It is believed to be necessary for those working people who are opium-consumers.

10500. Is the habit of taking opium looked upon as disgraceful among your people?—Yes; very disgraceful.

10501. What have you to say with regard to the licensing system. Does the existing system in your opinion tend to the spread of the habit, or to its restriction?—It does not tend to restriction, because licenses are generally granted for sale to opium in such localities where the tendency of the people is for the use of the drug, by reason of there being greater number of consumers in such localities.

10502. Do you think the closing of shops for the consumption of opium would be of value?—I do not know, as there are no such shops in my immediate locality.

10503. Do you desire to suggest any measures to be taken by the Government with the view of discountenancing the habit of smoking opium?—I cannot suggest anything.

Mr. Radhanath Changkakoti. 10504. Do you think it desirable to prohibit the sale of opium, except for medical purposes?—Yes.

10505. Do you think that public opinion would favour that?—Yes, most decidedly. Even the hardened consumers will consider the measure a blessing provided they are allowed the drug during their life-time. They know, are ashamed of and sincerely repent of their degradation by using opium, and think the measure will benefit the future generation.

10506. How do you propose to meet the loss of revenue arising from the prohibition of opium?—By curtailing civil and military expenditure and Home charges.

10507. Do you see any practical mode of providing for the sale of opium for medical use only?—Yes.

10508. How would you work it?—By entrusting mouzadars with the sale of opium for medicinal use.

10509. Is there much smuggling of opium in your district?—I do not know.

10510. Supposing a policy of prohibition were adopted leading to the increase of smuggling, do you see any practical mode by which the Government could guard against it?—By strict vigilance on the part of the police and continuing the reward system to informants.

10511. Have you any further general remarks to make in your evidence-in-chief?—Opium is always considered a vice. Any one using it for the first time will do it stealthily and in ignorance of his elders or superiors. It is religiously prohibited amongst the disciples of the Dehing Gossain, one of the principal spiritual guides in Assam. Any of his disciples using it is excommunicated and never restored to society unless a severe penalty is paid. The same rule is observed in the case of not only opium but in that of tobacco, also in the *Sastras* or the convents of the principal Gossains, the chief of whom is the Amirati Gossain or the Pope of Assam. Opium is a serious bar to the performance of any religious ceremony, because those who use it cannot observe fasting enjoined by the *Sastras* for the performance of all religious ceremonies. Of the methods of consuming opium-smoking is most injurious; opium is ruinous in every way to those who use it at any early age than in advanced life. The saying *mán Kániá sonár Assam khástáng korilé* is frequently quoted by the people with sorrow.

10512. You have given a strong and decided opinion that it is desirable to prohibit the use of opium among your people except for medical purposes?—And for those who are using it at present.

10513. Would you tell us whether you would make a similar recommendation in regard to alcohol?—Of course, with regard to all intoxicating drugs, alcohol as well as bhang.

10514. (*Mr. Fanshawe.*) Can you tell me on what facts you found your opinion that nearly two-thirds of the Assamese consume opium in excess?—My close connection with the villagers. I live among opium-eaters and I have opium-eating servants. One of my opium-eating servants used to eat opium for some years, but he has relinquished the habit.

10515. You have a very large number of persons in your district who consume opium?—Yes.

10516. And you wish us to believe that two-thirds of that very large number actually eat opium in excess?—Yes.

10517. Have you any statistics on which you can found a general opinion like that?—It is only a general opinion.

10518. A general impression of your own?—A general impression.

10519. Is it not the case that these opium-eaters live in low-lying and damp parts of Assam?—I live in a very healthy district; I cannot say what is the condition of other districts in Assam.

10520. Is it correct generally that the people in Assam who consume opium are the people living in low-lying lands, largely rice cultivators and living in damp surroundings?—Lower Assam is in low land. Upper Assam is not so low as Gauhati.

10521. Can you answer my general question whether the people in Upper Assam who are the principal opium-eaters live in low-lying damp lands as a rule?—I cannot say.

10522. In your district are not the Assamese cultivators generally people who occupy small holdings of their own?—Yes.

10523. Owing to the fertility of the soil are they not able to support themselves in a fair measure of comfort?—Of

course the cultivators in my district are generally opium-eaters in the agricultural class; opium is very prevalent in that class.

10524. You do not quite understand the question. Owing to the fertility of the soil and the large supply of land are not these cultivators able to support themselves in a fair degree of comfort?—Of course if they cultivate they can support themselves, but they do not cultivate.

10525. Most of the Assamese, I understand, are cultivators holding small plots of their own?—Yes.

10526. And they are able to support themselves in a fair degree of comfort?—Yes.

10527. Then the indolence to which you refer is not incompatible with their obtaining a fair livelihood in their own class of life?—That I cannot say.

10528. You made a statement to the effect that no tea garden engages opium-eaters, will you explain what you mean?—In the Lakhimpur and Sibsagar districts, particularly in the Lakhimpur district, all the tea garden coolies are imported; almost all the coolies are imported from Bengal and other parts of India; there are very few local coolies.

10529. Is it not the case that the Assamese as a rule are unwilling to work as day-labourers because there is an historical unwillingness on their part to take to day labour?—Yes.

10530. That is to say, the fact that they do not work in tea gardens has not necessarily anything to do with their indolence; it is a belief among themselves that it rather lowers their position to take up day labour; is that the case or not?—I do not know that.

10531. Do you know anything of the Meris and Mekirs?—I only know the Mekirs.

10532. Are they not physically a strong and powerful race?—Of course those who dwell in the plains are not so physically strong as those who dwell near the hills or at the foot of the hills; they do not dwell in the hills.

10533. Where they ordinarily dwell, are they a physically strong race?—They seem to be physically strong in comparison with the Assamese opium-consumers.

10534. Are they a large opium-consuming race?—I do not know.

10535. Do you speak of the word *Kania* as used to mean an excessive opium-eater, or as meaning any one who eats opium, whether in moderation or in excess?—To any opium-eater.

10536. Amongst the Assamese themselves, who eat opium so generally, is the word used as a term of reproach?—Yes.

10537. Is not that an anomaly, that people who habitually and largely use opium should amongst themselves use the word as a term of reproach?—That is the general term amongst opium-eaters, but it is taken in the light of a reproach.

10538. Do the people themselves, the Assamese tribes who largely consume opium, among whom the habit is widely diffused, use the word *Kania* as a term of reproach?—No.

10539. Who are the people who use it as a term of reproach?—Those who do not use opium use the word as a term of reproach to those who do use it.

10540. You are aware that the number of opium shops in Assam has been largely decreased and that the price of opium has been largely enhanced of late years?—Of course I have heard that, but I have not seen the statistics.

10541. You are aware of the fact?—Yes.

10542. What has the effect of that been? Has it had the effect of minimizing the amount of opium consumed amongst the people?—I do not know.

10543. (*Mr. Haridas Feharidas.*) Do you belong to the Hindu religion?—Yes, I am a Brahmin.

10544. Is alcohol forbidden by your religion?—Of course it is prohibited.

10545. Do you think that if opium was stopped except for medical purposes the people would take to drink?—There are classes of people in Assam who take rice beer, people who are not strictly Hindus, and they may take it.

10546. Would you prefer to see the use of alcohol rather than the use of opium?—The rice beer, which is commonly drunk in Assam, is not so injurious as alcohol or opium; they may take it but I cannot vouch for it.

10547. (*Mr. Mowbray.*) I believe you are thirty-seven?—Yes.

10548. And the evidence which you have given us refers principally to the district of Lakhimpur?—Yes.

10549. Which I see is a district of 254,000 inhabitants?—Yes.

10550. And according to the figures before me it has the largest consumption of opium per head of the population of any district of Assam?—I believe it is so.

10551. Have you lived in that district all your life?—Yes, all my life.

10552. It borders on the hills, does it not?—Yes.

10553. Is there much opium consumed in the Lakhimpur district by the hill tribes that come down into Lakhimpur?—I cannot tell.

10554. You have told us that speaking generally you do not approve of the excise system; you say that it does not tend to the restriction of the consumption of opium?—In this case I consider that it does not tend to restriction.

10555. Do you mean to say that if there was no excise system the consumption would not be very largely increased?—Yes.

10556. What do you mean by saying that it does not tend to restriction?—I mean that where those licenses are granted it tends to promote the use of opium in places where there are a great many consumers, and those who are not consumers in such places may take to the habit and follow the practice of the consumers.

10557. If there were no excise system do you not imagine that opium would be grown and largely consumed in Assam and sold at a very much smaller price than it is under the excise system?—I do not know. If there were no excise system there would be no consumers.

10558. Are you aware that there were plenty of consumers before the excise system was introduced into Assam?—Yes, there were plenty of consumers.

10559. Have you any reason to doubt that if there was no excise system the old habit would revive?—I do not think so.

10560. You are aware that the price of opium sold by the Government in Assam is higher than in any other place?—Yes.

10561. You are also aware that the licenses are sold by auction?—Yes.

10562. Can you tell me what is the upset price at the auction for a license in the district of Lakhimpur?—I do not know; it is believed to be very high.

10563. I believe, from the figures which have been put in, that it is R120—the upset price for a shop?—Yes.

10564. Can you doubt that the high price of R37 per seer charged by the Government, and also the high upset price at the auctions must tend very much to raise the price to the consumer and thereby tend to restrict consumption?—Of course it may tend to lessen the number of consumers amongst the higher classes, but amongst the lower classes I do not think it would, because they are uneducated and very apt to follow the habits of their countrymen, however exorbitant the price of opium may be.

10565. If the price is very high the poorer class of consumers cannot afford to buy it?—They will manage to buy opium anyhow.

10566. Do you mean that their ignorance will enable them to buy it without money?—They will work or steal and do all sorts of things.

10567. You say you would like to restrict the sale of opium to its use for medical purposes—what do you mean by medical purposes?—I mean to say that opium is generally used for medical purposes in Assam.

10568. At what places should it be sold and under what circumstances?—In these localities where the opium consumers are, of course it would be entrusted to the mouzadars.

10569. Who are they?—They are the Revenue Collectors of the district.

10570. Then it is your proposal to entrust the sale of opium for medical purposes to Government officers?—They are not Government officers; they are contractors, they are semi-government officers; they realize the revenue and pay it to the Government, and they get a certain commission for the work.

10571. In your opinion are these people a trustworthy body to whom this duty could be safely committed?—Yes, I think they are trustworthy.

10572. I suppose you would not doubt that there is a great possibility of abuse in entrusting to these people the sale of opium for medical purposes?—I do not think

so. It would be entrusted to such men as are trustworthy respectable men of the villages, these Mouzadars. I do not think any abuse will occur in entrusting the sale to them.

10573. I see you require the certificate of a doctor or some respectable neighbours?—Yes.

10574. What class of doctors?—I mean any doctor, European or Native, a local Kabiraj.

10575. When you speak of respectable neighbours, who is to be the judge of respectability, the Mouzadar?—The Mouzadar would be.

10576. What sort of district does a Mouzadar represent?—The country is divided into blocks, and each block is called a mouza, and the Mouzadar has charge of that block to collect the revenue from the ryots; he registers births and deaths and does other things.

10577. Can you give me any idea of the size or acreage of population that each Mouzadar has to look after?—It varies from 2,000 to 10,000 men.

10578. And would you put it into the hands of these men to accept a certificate brought by one man from respectable neighbours to say that he should be allowed to have opium for medical purposes and refuse it in the case of another man?—I would suggest that he should not sell it to a man who brings a false certificate.

10579. I am not speaking of a false certificate; I want to know how the Mouzadar is to judge of the respectability of the neighbours who send this certificate?—He must know everyone in the Mouza; that is his duty, and of course he could be able to judge of the respectability of any man.

10580. Do you think that anybody who required opium for his personal enjoyment would have any difficulty whatever in obtaining some of his neighbours to give him a certificate?—No, I do not think there would be any difficulty.

10581. Then practically it would come to this, that your recommendation makes it absolutely easy for any body to get opium for any purposes whatever?—There may be some exceptional cases in which neighbours might be prevailed upon to give a false certificate, but I do not think that would generally be the case.

10582. (Mr. Wilson.) You state that the percentage of excessive consumers is about two-thirds?—Yes.

10583. Do I understand you to mean that of all persons who take opium about two-thirds take it in such quantities as to affect their condition?—Yes.

10584. You do not mean two-thirds of the population?—Two-thirds of the consumers, I mean.

10585. In the case of one-third of them there may be no distinct appearance of taking opium?—None.

10586. But with the others there is?—Yes.

10587. You have been asked whether opium is especially useful in malarious districts, or is believed to be so; have you heard in Assam any general expression of opinion amongst the people that opium is necessary to them in those districts?—I have not heard that, because I do not live in a malarious district. I live in Upper Assam.

10588. Since this Commission sat you have heard that statement many times?—Yes.

10589. Have you ever heard it before?—No, I have not.

10590. Have you a companion with you who has himself been an opium-eater?—Yes.

10591. Has he abandoned the habit?—He has.

10592. Is he any the worse for abandoning it?—No.

10593. Is he any the better for abandoning it?—He is the better for abandoning it; he is in the service of his spiritual guide, the Gossain, and those who take the service of the Gossain must not be opium-eaters, and not only that, they must not use any intoxicating drug.

10594. You say he is all the better for giving it up?—Yes; he thinks so.

10595. (Chairman.) Is he what is called a total abstainer?—Yes.

10596. (Sir William Roberts.) I understand you to take an uncompromising attitude of hostility to the use of opium?—Yes.

10597. Even in moderation?—Even in moderation.

10598. Do you consider it a vice?—I do.

10599. A vicious habit?—Yes.

10600. Would you call it an immoral habit?—I would call it an immoral habit.

10601. Is your view the same with regard to alcoholic liquors?—Yes.

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Mr. Radhanath Changkakoti. 10602. You look upon the use of alcoholic beverages as an immoral thing?—Yes.

10603. (Mr. Wilson.) I think you were asked a question about the two tribes, the Mikirs and the Miris—very small tribes are they not?—I do not know about the Mikirs; they are not in my district.

10604. Are you aware that the portion of those two tribes that take opium at all is less than two per cent. of the whole population of Assam?—I do not know.

10605. I believe there has been a good deal of agitation lately in Assam?—Yes.

The witness withdrew.

10606. What was it about?—About the enhancement of the land revenue by the Government.

10607. Have you heard strong expressions of opinion reference to opium in connection with that point?—Nothing at all.

10608. It has been entirely about the land revenue?—Entirely about the land revenue.

10609. People were protesting and grumbling?—Yes.

10610. Have they accomplished anything by their protests and grumbling?—The matter is still in the hands of the Government of India and is not settled yet.

Mr. James L. Phillips, M.A., M.D., LL.B.

MR. JAMES L. PHILLIPS, M.A., M.D., LL.B., called in and examined.

10611. (Chairman.) You are I understand an American Missionary?—I am.

10612. And have been for seventeen years engaged in medical, educational and evangelistic service amongst all classes at the Sudder Station and in the Mofussil of the Balasore and Midnapur districts?—I have.

10613. We shall be glad to hear any evidence that you are prepared to give with reference to the question which is before this Commission—Is the habit of taking opium difficult to relinquish?—It is extremely difficult to relinquish; so difficult that I have often heard natives say that the habit *cannot* be relinquished. There is a decided tendency to increase the dose, as I have learned from patients and others. Once travelling with a Hindu gentleman from Calcutta to Midnapur I found him taking a very large amount of crude opium, and recollect his saying how he began with small doses, and was obliged to increase the quantity in order to produce the desired effect.

10614. What is your view as to the general effect of the opium habit?—The opium habit is debilitating to body and mind. I have noticed that men addicted to opium lack the staying power for hard work, or what is called *bottom* in boat-racing. They break sooner than others. During the Orissa famine of 1866, confirmed opium-eaters or smokers died off fast, succumbing sooner than others to starvation, or to diseases brought on by insufficient or improper food.

10615. What about the mental effects?—Never having had students addicted to opium, I have not had an opportunity for observing the results of the habit mentally; in servants, however, I have noticed that opium-users are apt to be more stupid and blundering.

10616. What do you say as to the results of the habit in a moral sense?—As to the result of this habit morally, I have no hesitancy whatever in saying that an opium-user loses moral tone and fibre. I have frequently found the common saying of the natives true, "You can place no dependence upon the word of an opium-user." The neglected and suffering families of the victims of this habit testify how much dearer this fascinating drug becomes to them than their wives and children. Servants using opium will lie and steal.

10617. Have you any opinion to offer with reference to the value of opium as a prophylactic against fever?—I have not heard of opium being generally regarded as a prophylactic against fever by the natives, and have not met with its general use as such, nor have I found it to be protective against fever.

10618. What is the native opinion, so far as you know, with reference to opium?—Many times have I heard respectable native gentlemen speak of the opium habit as disreputable and of the Government connection with opium as wrong and disgraceful.

10619. Have you any remarks to make with reference to the present licensing system?—Unquestionably the present license system tends to the spread of the opium habit in parts of the country that I have seen.

10620. You have told us that the native opinion regards the opium habit as disreputable—In what light does the native opinion regard the habit of taking alcohol?—I think amongst respectable natives it is regarded as a disreputable habit.

10621. You would urge—would you not—that the use of opium in this country should be prohibited except upon a medical certificate?—Quite so.

10622. Regarding the question from a moral standpoint, would you make a similar recommendation with regard to alcohol?—I think I should.

10623. (Mr. Fanshawe.) During what period were you at Balasore?—I was there during the famine of 1866. Every year almost I have been in Balasore more or less. During the famine I was regularly stationed there for a number of months. Our man had broken down from excess of work and had to go away, and I took his place.

10324. Is it not the case that the population of the Balasore district of Orissa is almost entirely agricultural?—I think it is.

10625. We have had figures before us on the part of the Bengal Government showing a very large consumption of opium in that district. Would that be the case?—I think so.

10626. Should I be correct in taking it that the consumption of opium must be on the part of the agriculturists, the cultivating classes?—Largely so.

10627. Would you from your experience say that there is a fairly common habit of taking opium amongst the people in that district?—There is a common habit of using opium in some form; smoking madak is more common than eating opium.

10628. The habit is fairly common in some form?—I think so.

10629. Can you tell me generally whether you have noticed broad evil results, physically and morally, upon the people?—I have, physically many times and morally as well.

10630. Do you think, speaking generally, that there were any marked results that you might call evil on the people as a whole?—I have no doubt of it whatever.

10631. Can you tell me how you describe those results?—I have said that the effects are debilitating to the body, and I have illustrated that in the Orissa famine, when it was a noticeable thing that the men we knew as opium-eaters were about the first to go when the people were dying all about us; that showed that they could not stand the lack of food or insufficient or improper food as others could.

10632. I understand you now to be referring to excessive consumers?—I presume that they had taken it a long time, so that it was telling upon them.

10633. I believe the people of Orissa are a law-abiding people and that crime is in no way common amongst them?—Not high crimes; grave criminal offences I think are rare.

10634. Is it not the case that they are a fairly well-to-do people and a well-behaved people?—I think as a rule they are, if you are asking about the Ooryas in the Balasore district.

10635. You said that the use of opium is not "generally" regarded as a protective against fever: did you never hear it spoken of in that district as a preventive against fever so far as popular belief goes?—I do not recall that I ever did.

10636. Did you happen to know Dr. Vincent Richards, who was for a long time Civil Surgeon in Balasore?—I knew him very well.

10637. He made, as you are perhaps aware, a special study of the opium habit in that district and wrote a paper in the *Medical Gazette* for August 1874 on the subject?—I do not recall it, I may have seen it.

10638. In that article he says that a very large majority of the persons who take opium in that district are noticed to begin the habit through diseases such as fever, elephantiasis, dysentery, rheumatism and diarrhoea; so that he mentions fever, as I understand, as one of the reasons which he found leading the people to take opium: that would not be your experience?—No; the others I have heard of, but not fever.

10639. Elephantiasis, I gather, is common in that district?—Quite common.

10640. Was opium used largely in your experience in connection with elephantiasis?—I hardly think largely, but to some extent.

10641. Was it commonly known as a popular remedy for elephantiasis?—I should hardly say as a popular remedy, but I have known men afflicted in that way to use it. I have had patients coming to me who did.

10642. I mean, would the people recommend opium among themselves or use it without a doctor's recommendation?—I think not very extensively—not as a remedy. I do not think there is any remedy for it.

10643. But they use it themselves in connection with the disease?—Yes, just to alleviate the bad symptoms.

10644. (*Mr. Mowbray.*) You have spoken of the two districts of Balasore and Midnapur?—Yes.

10645. I believe Balasore is in Orissa and Midnapur in Bengal?—In Bengal, in the Burdwan division.

10646. I saw a statement the other day, I think by Dr. Pringle, that the habit of opium consumption had almost developed in Orissa since the famine, but I observe you say that during the Orissa famine opium-eaters and smokers died off very fast?—Yes; there is vastly more opium used in Balasore than there was during the famine.

10647. There was some consumption before?—Yes.

10648. I should like to know what you mean by saying that unquestionably the present license system tends to spread the opium habit?—I mean that opium is put within ready reach of the people, and frequently when the Kabirajes or others wish to shake off an unfavourable case they say "Take a little opium"—just as some English doctors would say, "Take a peg."

10649. Supposing the use of opium to be restricted to medical purposes, would you recognize a Kabiraj as a person qualified to give opium for medical purposes?—I am afraid I should not as a rule.

10650. Do you say that when a person went to a Kabiraj the Kabiraj would say to him, "Take a little opium"?—I spoke of that as one of the reasons tending to increase the consumption.

10651. I want to know how you are going to check that increase by limiting the consumption to medical use. No doubt you have thought it out. I should like to know to what classes of people you would entrust the power of saying to a man, "You shall have opium for medical use;" I rather gather that you would not include all Kabirajes?—No, I should not.

10652. To whom would you entrust it?—I have not thought it out, but I should say the Civil Surgeon and competent medical men under him in a station—the Sudder Station of the district might be entrusted with a matter of that kind. They could easily see who needed it and who did not, but when it is within the reach of everybody it is very different.

10653. Would that not be a very great hardship for people at a long distance from a Sudder Station, who might be as much in want of opium for medical purposes as those who lived within five minutes walk of the Civil Surgeon?—It might be a hardship in some cases, but I think that on the whole it would not.

10654. Still I may take it from you that your idea of prohibiting the use of opium except for medical purposes means restricting it to the Civil Surgeon and to qualified European doctors?—That is so, and to qualified natives as well.

10655. (*Mr. Wilson.*) I believe you are a Master of Arts?—I am.

10656. And a Doctor of Medicine?—I am.

10657. And a Bachelor of Laws?—I am.

10658. For the benefit of English readers will you tell us what is meant by a Sudder Station?—What you might call in England the county town, the centre or capital of the county or district is in India called a Sudder Station.

10659. (*Mr. Fanshawe.*) The head-quarters?—Yes.

10660. (*Mr. Wilson.*) For the same reason will you tell us what is meant by "Mofussil"?—Calcutta people call almost everything outside Calcutta the Mofussil. In the districts we speak of the Mofussil as any place away from head-quarters where the Collector is, or where the Judge and the other officials live.

10661. In what you have said with regard to the effects of the opium habit, do you refer especially to smokers or eaters, or to both?—To both.

10662. What is your present position in India?—I am a Sunday School Missionary. I am Secretary to the India Sunday School Union and Missionary of the British Sunday School Union. *Mr. James L. Phillips, M.A., M.D., LL.B.*

10663. In the discharge of your duties you visit all parts of the country?—I do, all India and Ceylon. *Dec. 1893.*

10664. I believe not very long since you returned to India after an absence?—About a month ago.

10665. Have you been to Orissa again since then?—I have just come from Orissa.

10666. Did you make any enquiry there on this subject?—I did. After I was summoned to appear here I made a few enquiries at Balasore, where I was carrying on my work.

10667. Is that since you wrote your statement?—Since I wrote the statement.

10668. Does the result of those special enquiries that you have made confirm what you have already told us?—Quite.

10669. Did you occupy any particular public position at Midnapur; were you a Magistrate there?—I was an Honorary Magistrate a few years.

10670. During part of the time you were there?—Yes.

10671. Have you any knowledge of any of the languages of this country?—I speak the languages that are spoken in those districts.

10672. What are they?—Oorya (the language of Orissa), Bengali, Hindustani and Santali.

10673. So that you have been able during a long time to communicate freely with the people?—I have.

10674. Do you know anything of the practice in reference to prisoners in gaol as regards opium?—I understand that the rule is that they do not have opium in the gaols.

10675. Do you know those accustomed to the use of it suffer from being deprived of it?—Some of them very much.

10676. Then what happens?—In some cases that I have known, cases that have come to the dispensary, the opium habit has been completely broken by this compulsory abstinence of a few months or years. In other cases they get the opium smuggled in through friends, and in other cases they renew it on getting out.

10677. Do they ever get cured?—I know a few cases where they have been.

10678. We have been told that it is more difficult to treat the opium-user medically than it is to treat those who are not opium-users. Can you tell us anything on that point?—I have found it so. When I began my medical work in 1865 at Midnapur, the senior Surgeon of the Mission, who has just retired at the age of 76, and gone home, used to call my attention to that class of patients. He would frequently say, "that man is an opium-eater, and our ordinary drugs will not have any effect upon him in an ordinary dose." Some of them we could not do anything for. He had frequently noticed it, and he had a long experience in Orissa. He called my attention to it, and on observing and studying the patients I found that his words were very true. It was very discouraging treating that class of cases.

10679. Did you know Dr. Bachelier when he was in India?—That is the gentleman to whom I referred; he had 40 years' experience in Orissa and Midnapur.

10680. You have referred to the famine, had you anything specially to do with the famine?—Yes.

10681. In what way?—I was on the Relief Committee appointed by the Government at Midnapur, and at the request of the Government I was put in charge of an extra or special famine relief hospital that was kept up for a few months till the scarcity subsided and things got back to their normal condition.

10682. You have told us your views as to the effects of opium, as to its not being in your opinion any prophylactic against fever. Have you had much communication from time to time with other medical gentlemen in this country?—I have, to some extent.

10683. Are you aware whether it has been their practice to advise the use of opium as a prophylactic against fever?—I am not aware of it.

10684. Did you ever hear of anybody doing it?—I never have heard of anybody doing it. I have been intimately acquainted with Civil Surgeons at both those stations, and I am not aware that I have ever heard of European Surgeons recommending opium as a prophylactic?—I do not know what your view may be, but speaking of the profession

Mr. James L. Phillips. generally I suppose there are a good many who advise the use of a certain amount of alcohol in some form or other, to Europeans at all events, as a diatetic

L.L.B. 10685. Did you ever know any one who advised the use of opium in a similar way?—I never did.

10686. A question has been raised here as to whether the Deputy Commissioners and other officials travelling about the country are likely to obtain a better knowledge of the views of the people than educated natives or than Missionaries. You have been a long time in this country, and I should like to know your opinion upon that point as to what facilities they have for learning the state of things as compared with educated natives and Missionaries?—It has been my privilege to know some splendid men in the Government service in both those districts—men that have had the interest of the natives at heart—and I have repeatedly heard them say that they had not the facilities for getting at real native opinion that we have.

10687. What do you mean by "We"?—Missionaries. It is not so much due to the officers as their servants. I think that in many cases the natives who are employed by the officers keep people away from an officer who is disposed to get at the real facts of the case. When an officer comes to a place it is cleaned up for him; but we find things just as they are, and the people talk to us freely about their ailments, their troubles, and their difficulties, which they would not do to a Collector, however good a man he was—they could not do it.

10688. It has been represented to us that these gentlemen have not only to discharge their official duties, but that they sometimes go on sporting expeditions, and in other ways come in close and intimate contact with the native villagers, and obtain information which it would be difficult perhaps for you to obtain?—I do not know. I have been on sporting expeditions sometimes with these very gentlemen. I do not know that that brings us very near to the people. It did among the Santals when I was living in the jungle district, but I was learning their language, and I think that going hunting helped me to get acquainted with the people to some extent. But I do not think that would change my opinion with regard to the general question.

10689. We have had a good deal of contradictory testimony upon this point, and I am anxious to know which class of persons are most likely to have a real knowledge of the feelings and habits of the people. I understand it to be your view that missionaries have far larger means?—Far larger. I may cite as an illustration that in the famine of 1836, when the English missionaries at Cuttack were shouting out for weeks or months that the famine was coming and that the people were dying, Sir Cecil Beadon, who was Lieutenant-Governor, would not believe the missionaries at first, and it was not until the famine actually set in, and the people were dying by hundreds and thousands in Orissa, that the rice came to our help. That is one illustration. The missionaries knew the facts, and they were writing and talking and crying out for help early. Then I may mention that when we were threatened with another famine in that part of India, the first cry for help that came from the Missionaries was heeded at once by Government; rice was sent into the district before the people began to die, and we were asked to undertake famine operations. Indeed, I was asked to build a road to an out-station as if I was an executive engineer, to provide people with work, so that they might not die.

10690. You were asked some questions in reference to the methods by which opium might be made available to the people as a medicine, supposing that there were some general prohibition of its use for other than medical purposes: do I understand you to believe that if the able men who form the Indian Government were set to the task they would have any difficulty in devising some means of dealing with that?—I believe they would find the means—that is my opinion.

10691. I suppose you think that you yourself if you thought the matter out, would be able to suggest something though you are not prepared to do so to-day?—I am not prepared; we might not do it the first time, but I think that experience would bring us to some conclusion which would prove satisfactory.

10692. Although it might not be perfect at first and might fail in some places still, on the whole, it would tend in the direction largely to restrict the use of opium?—I should hope so.

10693. (*Mr. Pease.*) Allusion has been made to the very large consumption of opium in the Balasore district. Can you give me any explanation why it is so large as compared

with other districts?—I do not know that I know any reason. I was talking with a very intelligent man the other day, and I asked him this very question. He is a thoroughly respectable man, a native, and he knows more about the subject than I do. His reply was that the men who have the matter in charge, know that it is for their interest to push the sale, that the officers know that their chances of promotion depend upon their doing a good business in selling opium. He is a man perhaps between 30 and 40, and he says that there has been a large increase since he began to look into this matter. His father was sitting by him, who has known the district for 40 years thoroughly, and he said that probably 75 per cent. of the people in this district use opium in some form, and that the sale of it is increasing every year.

10694. Are you alluding to the revenue officers?—Yes.

10695. Not especially to license-holders?—I am referring to those who have the matter in hand.

10696. Will you explain further what you mean by those who have the matter in hand?—I mean those who purchase these licenses, and have the matter of selling opium in hand.

10697. Do you think that it is their impression that it is the wish of the Government that the sale of opium should be increased in that district?—I think that is a very general opinion. I have met with it frequently.

10698. Is it a healthy district?—Fairly so. I think, but it cannot be so healthy a district as Midnapore. I think all Europeans would say that Midnapore is the better of the two districts for us.

10699. Is it a malarious district?—I arts of it.

10700. Do you think that there is much difference in the consumption of opium in the low-lying parts and in the hilly portions?—Yes; I should think there was.

10701. There is more consumed in the low-lying district?—I think so.

10702. Can you explain that?—I do not know that I can.

10703. Is it a difference of race or a difference of occupation?—There is some difference of race in Midnapore. In the Balasore district we have the Santals, the aboriginal tribes, and they rarely touch opium. I think that rheumatism is something that leads these people to take it. There is a great deal of rheumatism, they are very poorly clad as a rule and suffer from rheumatism on that account, and they resort to opium as an anodyne and a relief.

10704. Do you think that the opium habit is at all the result of Orissa having been at one time an opium-growing district?—I have not heard that suggestion.

10705. (*Sir William Roberts.*) The name of Dr. Vincent Richards has been mentioned—did you know him?—Yes.

10706. He was a good observer I suppose?—I should think so.

10707. You know that he made a detailed study of more than 600 cases of opium-eaters?—I was not aware of that.

10708. You are not aware that he wrote a very important paper on the subject?—I have heard of the paper, but I have not seen it.

10709. Perhaps you have not had time enough to keep up your medical knowledge?—He was not the Civil Surgeon of Balasore during the time that I was posted there in connection with the famine. Later on when I used to go to Balasore on duty for a few days at the time I met him. I recollect his work on snakes very well. He was enthusiastic about it, and got out splendid books on snakes and cobra poison. I frequently heard him talk of that, but I never heard him mention anything about the opium business.

10710. You are not aware that the opinions he has expressed on the basis of that very large experience are quite different from yours?—I have not read the book.

10711. (*Mr. Fanshawe.*) I did not quite understand the explanation you gave about encouraging the sale of opium. Was that special to Balasore?—That is what I heard at Balasore.

10712. Would you attach any value to what you heard in that particular district that certain officers were asked to encourage the sale of opium?—I have heard the same thing a number of times in the course of years, but I have never looked into it.

10713. You are now speaking of Balasore only?—Both districts.

10714. Balasore and Midnapore?—Yes; I have heard it in both.

10715. The question was why the consumption of opium was so large in Balasore as compared with other districts, and your explanation would be applicable only to that district; the Midnapur consumption, I believe, is comparatively small?—I know it is.

10716. Then you do not attach any great value to that?—

The witness withdrew.

Mr. ATOOL KRISHNA DATTA called in and examined.

10718. (*Sir William Roberts.*) I believe you are a medical practitioner in Calcutta?—Yes.

10719. You are a member of the Homœopathic Medical Society in Philadelphia?—Yes.

10720. Have you a diploma?—I am an Honorary Member of that Society.

10721. You have never been to America?—No.

10722. You have passed no examination?—No.

10723. So that you are simply a medical man?—I attended courses of lectures in the Medical School.

10724. You have not had any medical training?—I attended lectures in the Medical School, but I did not take any diploma.

10725. (*Mr. Wilson.*) Will you lay before us the statement you have prepared on this subject?—I am a member of the Homœopathic Medical Society of Philadelphia, America. I am a private medical practitioner; my practice extends over a period of 12 years. I have had experience of opium-eating amongst the upper, middle and lower classes of people living in Calcutta, Benares and the 24-Parganas. Hindus, Mahomedans and Christians, Bengalis, Marwaris and Hindustanis have all been at different times come across by me. In my opinion 10 per cent. adult males in the upper and middle classes, and barely 1 per cent. among the lower classes take opium. This of course includes cases of opium-smoking commonly called *gooli*. Opium-eating is prevalent more among the upper and middle classes than among the lower classes. People belonging to the masses seldom take opium. For instance, the day laborers or *majoors*, the *krishans* or cultivators, etc., who have to lead a life of muscular activity rarely take opium. The habit is generally acquired between the 30th and 40th year, though cases of both opium-eating and smoking have been known to be commenced earlier. Among the lower classes, such as *tailors*, *carpenters*, etc., many take and smoke opium. They do less work and waste more time, and are never punctual to their work. They are known as chronic liars. I reside here at *Kansariparah* or the borough of the brass-smiths, where there are not less than 1,000 *Kansaries*, who work on brass and copper and earn their livelihood by manual labour. I have ascertained that there are 500 adult workers, and none eat or smoke opium. They showed me two men among their class who eat opium and can hardly do the same amount of labour like others of their caste. They live on the bounties of their relatives. The *jelias* and *washermen* of my native district do not take opium to protect them from damp and malarious fever. That opium-eaters do not like to work in water, and that water is a dread to them are facts known to the women of the country.

10726. (*Mr. Pease.*) Will you explain what you mean by your reference to the women of the country?—It is the general notion that opium-eaters do not like to work in water, and the *jelias* and *washermen* have to work in water. They have to work in a pond or a tank, but if they had been opium-eaters they would never have liked to work in ponds or tanks, or to expose themselves to water.

10727. You refer to the women of the country?—It is very generally known even by the uneducated classes. I have known many respectable men taking opium for pleasure's sake, and the chief of these pleasures which allures men of the upper and middle classes is "sexual endurance," as Dr. Sirkar has termed it. The upper class men, excepting those who take this drug under medical advice, take it for the sake of the pleasure which its intoxication brings on. I cannot say what percentage of opium-eating has its origin in this way. I do not say that opium habit cannot be or has not been broken; but the cases where it has been are few and far between, and most of them were cases in which opium more or less disagreed. My belief is that the habit can only be discontinued by a gradual reduction of the dose, that often times without the knowledge of the consumer. Medicinally it is highly extolled by many in diarrhoea, dysentery, diabetes, diseases of the respiratory organs. It

I have not done so, but there may be something in it. I have never looked into it.

10717. You are giving the same cause as producing two different results in two different districts?—I have heard it more in Orissa and Balasore than in Midnapur.

really relieves asthma, fits and pains and even appears to arrest the progress of violent diseases. The maladies which seemed to yield to the use of opium re-appear with greater violence, and they are only palliated by increased doses of opium. Thus many a patient has been driven to the habit of opium-eating from which he could not free himself without causing a return of the sufferings for which he took to opium-eating, or without altogether new and peculiar sufferings due to the cessation of the drug's primary action. In Bengal 98 per cent. of diabetic patients take opium in some shape, laudanum, morphia or codea, and, as in other ailments, it only palliates and necessitates more and more increasing doses without any effect whatever. There are many instances whose number is legion, in which opium has rather made diabetic cases worse, and I believe the time is not far distant when the unanimous cry of both the physician and the patient will altogether stop its use in diabetes. I have cured many cases of diabetes without opium, and I am of opinion that those who have not been stuffed with opium can be more speedily cured of diabetes. It is not a prophylactic against malarious fever. I know of no medical authority either advocating its prophylactic powers or urging its habitual use. I was astonished to find the *Bangabasi*, a largely circulated vernacular newspaper in Bengal, extolling its prophylactic powers against malarious fever, etc., and likewise urging its habitual use, because when all fever remedies in the case of one of the compositors of the *Bangabasi* staff failed, two grain doses of opium succeeded in speedily curing him. No argument can be more frivolous than this. Homœopathic practitioners know that opium is of use in intermittent fevers where the paroxysms come every three days and manifest symptoms similar to those produced by opium-eating in a normal state of health, but its action then is homœopathic. When habitually taken opium acts as a stimulant, chiefly of the brain, and also to a great extent of the circulatory system. As the habit becomes confirmed the excitement diminishes, and the after-effects become more marked and prolonged. To combat the depression of spirits a larger dose is often had recourse to with still more pronounced after-effects, till at last the excitement and sleep become more and more conspicuous by their absence and the habit is continued rather for the purpose of avoiding extreme misery in the shape of after-effects than for obtaining positive pleasure. It induces general torpor of the nerves with inability to react against drugs, and in diseases of opium-eaters, however slight or trivial, medicines well indicated always fail to act. Side by side with this action upon the nervous system one finds the digestive organs more or less disturbed, opium having a retarding effect on all the alimentary secretions. The intestines become sluggish, and as the result a chronic congestion of the liver, kidneys and other abdominal organs sets in, thus interfering materially with general nutrition. The intestines by its continuous use become paralysed and therefore opium-eaters generally die of diarrhoea or dysentery. It is generally known that diarrhoea and other loose evacuations of the bowels always terminate fatally in opium-eaters. The moral nature of the victim is also slowly and steadily affected. He becomes more and more idle, sluggish, shy and cowardly. In many cases the moral senses become almost perverted. I took opium myself for three months for chronic diarrhoea and dyspepsia. The first day it acted like marvel, but gradually the dose had to be increased, until I used to take 20 grains of it. I keenly felt the after-effects, and thought of relinquishing. It took me some time before I could give it up, and by gradually reducing the doses.

10728. (*Mr. Fanshawe.*) What is your present age?—Thirty.

10729. Which is your native district? The 24-Parganas.

10730. Then your experience has been in the 24-Parganas and Calcutta mainly?—And in Benares. I have been in Benares more than 6 years.

10731. With regard to these *jelias* and *washermen*, is it the case that they use *ganja*?—I have little experience of it.

Mr. James
L. Phillips,
M.A., M.D.,
J.L.B.

29 Dec. 1893.

Mr. Atool
Krishna
Datta.

Mr. Atool
Krishna
Datta.

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10732. I understand that you are acquainted with their habits. Are you able to say that they do not use opium, but that they do take ganja?—Those whom I know do not take ganja.

10733. Are you aware that many cultivators cultivating rice in Assam and also in Orissa are constant opium takers?—I speak of the cultivators of my own native district. I have experience of them only. I am not aware of the opium-eating habit of the cultivators of Assam or Orissa.

10734. Then you wish your remark as to men taking opium not being able to work in the water only to apply to your own district, the 24 Parganas?—I have experience of these people in my own district, but I am of opinion that opium-eaters as a class cannot work in water.

10735. Do you think that applies to Assam?—Even to Assam.

10736. Do you think it applies to Orissa and the Balasore district?—Even to Orissa.

10737. Will you tell me where you attended your medical lectures?—In the Medical School at Calcutta.

10738. For how many years?—I thought of proceeding to America for a degree and therefore only attended three sessions.

10739. You did not take your degree?—No.

10740. (Mr. Wilson.) Will you explain what you meant by saying that the objection of these men to water is known to the women of the country?—I mean by the expression—it is known by everybody, even by the uneducated classes. The women of the country are generally known as uneducated. It is a term used for the uneducated classes.

10741. Then what you mean is that everybody knows it?—Yes.

10742. (Mr. Pease.) Is opium a medicine used by homœopathic doctors?—Yes; we do use it, but in infinitesimal doses.

10743. Your practice is in infinitesimal doses?—Yes.

10744. What are the medicines you use where others use opium for alleviating pain, for bowel-complaints, and so on?—For bowel-complaints we use lots of medicines, china, pulsatilla, aconite, calcarea, phosphorus, podophyllum, croton tig., elaterium, aloes, nux vomica.

The witness withdrew.

10745. In what cases do you use opium?—We use opium in typhoid fevers, in cholera in the typhoid stage, and in constipation, especially of old people, habitual constipation; in cases of mania and many other diseases.

10746. Do you use it in conditions of fever?—Only in the typhoid stage, when typhoid symptoms are manifested.

10747. When you took opium yourself did you take it in infinitesimal doses?—No. I did not. I took it in substantial doses. At first I began with a grain dose. Then I had to increase it up to 20 grains.

10748. Was this before you adopted homœopathic views?—I have been practising homœopathy the last 12 years.

10749. This was when you were a boy then?—No; I only took opium last year.

10750. And you began with one grain?—With one grain.

10751. Then do you recommend homœopathy for other people and practice the other system on yourself?—Much medicinal value being attributed to it, I only experimented it by making provings.

10752. And you went on until you got to 20 grains?—Yes.

10753. Can you tell us what was the effect upon yourself when you tried to abandon taking opium?—Yes. If I did not take opium at the regular time when I was used to taking it, I was seized with nausea, pains all over the body, a sort of uneasiness which cannot be described, a bad scalding sense of uneasiness all over the body. Even if I took a lesser dose the diarrhœa would reappear, and with greater violence. I could not retain the smallest quantity of food, and I was not able to work.

10754. Will you tell us how rapidly you reduced the dose, and how long a period it took to enable you to abandon the habit altogether?—It took me about four months to relinquish the habit.

10755. Were you gradually reducing the dose all that time?—Yes, gradually.

10756. Was your health fully restored afterwards?—I took other medicines to restore my health; I had to place myself under other treatment.

Mr. J. S. S. DRIBERG recalled and further examined.

Mr. J. S. S.
Driberg.

10757. (Mr. Pease.) It was stated the other day by one witness, a tea-planter, that he held a license for the sale of opium and sold the opium to the coolies in his employ; would you inform us whether there are many cases of that kind?—I cannot tell you the exact number, but there are several cases. There would probably be three or four in each of the five districts.

10758. In that case is the shop on the tea garden?—Yes, on the tea garden.

10759. I suppose it is open to the coolies from other gardens as well as to this one garden?—Any one who likes can go there and buy the opium. It is a public shop.

10760. Is there any law in India of the same character as the Truck Act in England preventing employers from supplying goods to those in their employ?—No.

10761. You are aware that such a course would be illegal in England?—It would be in England, but not in India.

10762. These tea-planters then have a direct pecuniary interest in the sale of opium to the coolies?—I do not think they have any pecuniary interest. They sell it at cost price; in fact, they sell it cheaper than the licensed vendor outside the garden, who has to make his profit.

10763. I understood the witness yesterday to say that on the quantity he sold he charged Rs. 5 additional, which paid his expenses?—The expenses of the salesman only.

10764. If he increased his sales he would not increase his expenses proportionately, so that he would be deriving a profit by increasing his sales?—I do not think his intention in taking out a license is to make money by it. He charges sufficient to pay for the wages of the man who has to sell the opium. His intention in taking a license is to sell opium to the coolies and keep them on the estate, not letting them go out for opium. That is the real intention.

10765. (Mr. Wilson.) I believe that the tea gardens used at one time to be manned very much by coolies under a

five years' agreement, or an agreement for a certain number of years; is that the case still?—Yes, except that since the Act was modified, I think four years is the extent to which contracts can be made. It used to be five.

10766. And there are certain laws or orders which regulate the importation of the coolies?—Yes; there is a special Act.

10767. Intended to secure the proper treatment of these men?—Quite so.

10768. Are the planters obliged to provide them with food?—Under the contract they are obliged to provide them with rice. This is merely my personal knowledge; I have nothing to do with the importation of laborers, but what information I have I will give. The matter is not in my department.

10769. They are obliged to provide them with rice; is there anything else that you know of?—I think nothing but rice in the way of food.

10770. Are they obliged to supply rice on requisition, or in any case to issue a certain ration?—On requisition. The planter keeps it in his garden, or in his store-house, and supplies it on requisitions issued by the coolies.

10771. Is the planter also under an obligation to provide medical advice for the persons whom he employs?—Yes.

10772. Is there any regulation in connection with that requiring him to provide them with opium?—I do not know. There is a list of the medicines which he is obliged to keep; I cannot say whether opium is included as a medicine or not.

10773. Is he obliged to provide them with skilled medical advice?—Yes.

10774. And with certain medicines?—Yes.

10775. Without cost to them?—Without cost to them.

10776. As part of his contract with them?—Yes.

The witness withdrew.

Adjourned to January 3rd at Patna.

APPENDIX I.

Appendix I.

[FORWARDED BY LETTER BY THE GOVERNMENT OF INDIA.]

Dated 23rd August 1893.

To
The Honourable SIR ANTONY PATRICK MACDONNELL, K.C.S.I., Lieutenant-Governor of Bengal.

The Humble Memorial of

THE COMMITTEE OF THE BRITISH INDIAN ASSOCIATION.

SEWETH,—That your memorialists have learnt with feelings of regret and alarm, which, they believe, are shared in by their countrymen of whatever race or religion, that a Commission is about to be appointed in England to conduct an inquiry in this country into the cultivation and consumption of opium with a view to its prohibition and suppression.

2. That this Commission is about to be appointed, as your memorialists have learnt, by reason of a vote in the House of Commons which, from the small number who took part in the division, your memorialists cannot look upon as in any way representing the sense of the House.

3. That the consumption of narcotics in one form or another has been in use from the remotest times is generally acknowledged, and a divine origin is claimed for its introduction.

4. That, although opium appears to have come into use at a comparatively later date, its use can be traced back, according to Dr. Norman Chevers, a high authority upon the subject, for over 300 years, and it has become an article of very general consumption all over India, both among the rich and the poor.

5. That the effects of opium, even when used in excess, are comparatively harmless compared with alcohol, and when used in moderate quantities, are beneficial and positively necessary for a very large number of the poorer portion of the population. This is particularly the case with the cultivators of the soil in the swamps, marshes and inundated lands of Lower Bengal, as also for night watchmen, palki-bearers and fishermen in such parts.

6. That this stimulant is to them more a matter of necessity than a luxury, and the prohibition of its use would be a more serious measure than the prohibition of the use of tobacco in England. For there the result would probably be the immediate turning out of the Government of the day and the repeal of the obnoxious measure, whereas here it would cause discontent which could find no sufficient outlet in any legitimate or constitutional manner.

7. That your memorialists cannot but foresee that one of the grave evils attendant upon the prohibition of the consumption of opium would be a large increase over the country in the consumption of alcohol, which your memorialists cannot but believe would be socially and morally a great curse to the people. It is generally admitted that in countries addicted to alcohol the greater proportion of the crime there prevalent can be traced to its use, whereas no responsible person has, as far as your memorialists are aware, undertaken to show that opium is responsible for any appreciable amount of crime in this country, or in China, or elsewhere.

8. That the opinions of scientific men who have investigated this subject in their country are practically unanimous, and your memorialists, from amongst the numerous authorities who have pronounced their views, beg to refer to the article lately published by Dr. Crombie, an eminent authority upon the subject, in the *Indian Medical Gazette*, as showing the results of the latest scientific researches upon the subject. It is impossible to summarise its contents within such limits as reasonably to give the summary a place in this memorial, and therefore your memorialists must be content to ask your Honour's attention to the article itself and the account of a conference of the native doctors in Calcutta which it contains.

9. That your memorialists are well assured that to prohibit the export of opium to China would only have two results as regards China—the first to give to the Chinese opium-growers the most complete protection against foreign competition, and the second to force those opium-eaters who can afford to pay the higher price which Indian opium commands to consume the inferior product of native manufacturers.

10. That your memorialists are quite satisfied that the growth of opium in China is already conducted on such a scale and is capable of such expansion that the consumption of opium in China will be in no way diminished unless for a time the poorer classes should be unable to pay the increased price.

11. That in the statement exhibiting the moral and material progress of India before the House of Commons in 1885 (p. 252) the opium revenue is described as follows:—

“The opium revenue of course is not properly a tax upon the inhabitants of India except in so far as an excise duty is levied upon legal consumption. Substantially it is a contribution from China to the Indian Exchequer, which the latter is enabled to exact by reason of its practical monopoly of the finest quality of the drug. If the Chinese were to decline to take opium, or to prefer it from another source, the finances of India would inevitably suffer. In the same Statement the percentage of the Opium Revenue to the total Revenue for the year 1882-83 is put down at 13.5. In the Statistical Abstract relating to British India from 1880-81 to 1889-90 the total net opium revenue for 1889-90 is given in tens of rupees, or rupee pounds, as 6,977,949.”

12. That the stoppage of the opium trade would bring ruin and distress to the present cultivators, for it is a well known fact that the land could not be applied to any other purpose which would give anything like the same return, and though the raiyats would be sold up the landlords would not be able to re-let their lands to others except at much reduced rates. Again, it must be remembered that in Bihar, a province which has caused and is causing grave anxiety on account of the extreme poverty of the cultivators, the only portion which is in a satisfactory condition is that in which the poppy is grown, and this may be well understood when it is considered that the payments for cultivation in the Benares and Bihar Agencies alone are about two crores of rupees annually. Further, the Administration Report of Bengal for 1890-91 shows that when the cultivation was decreased in Bihar distress at once—and from that cause—ensued in the affected districts.

13. That the misery, distress and discontent that would be caused all over the country by the prohibition of opium would be rendered intolerable by the increased taxation which would be necessary to enable the government of the country to be carried on after surrendering of the opium revenue, and your memorialists are unable to divine how in the present circumstances of the country such increased taxation is to be extracted from an already over-taxed people.

14. That the fact that no proposal is made by the advocates of this measure for recouping the loss which the revenues of this country would suffer at this critical time, forces your memorialists to the conclusion that the promotion of the scheme is due more to misguided philanthropy than to sound statesmanship.

15. That this Commission, however useful it may prove as a vehicle for conveying information, and it may be hoped enlightenment to some of those who voted in majority, is, as your memorialists submit, wholly unnecessary and uncalled for as regards the circumstances of this country, and your memorialists protest against any portion of the expense of the Commission, which must necessarily be very great, being defrayed out of the revenues of India.

16. That your memorialists are well satisfied that any such measure if passed will be looked upon by the people of this country as a piece of extreme and unjustifiable hardship, and your memorialists are moved to make this appeal to the Government fully trusting in their knowledge of the country and in their desire to see that right and justice are done to all the subjects of Her Majesty.

Your memorialists, therefore, humbly pray that Your Honour will be pleased to lay these matters before His Excellency the Governor-General of India and Council, and to move His Excellency in Council to protest against the payment of any part of the expense of the Opium Commission out of the revenues of this country.

NARENDRA KRISHNA,

Vice-President.

RAJKUMAR SARVADHIKARI,

Secretary.

2 R

[HANDED IN BY THE REV. W. B. PHILLIPS.]

To

HIS EXCELLENCY THE VICEROY AND GOVERNOR-GENERAL OF INDIA IN COUNCIL.

The Memorial of

THE CALCUTTA MISSIONARY CONFERENCE.

RESPECTFULLY SHEWETH,—That your memorialists have no desire to prejudice the approaching enquiry by Commission into the State traffic in opium; but as public bodies have not refrained from anticipating the evidence to be offered to the Commission, and the judgment to be formed on it, your memorialists feel that it ought to be clearly placed before the Government that the views which have been published in favour of a continuance of the said traffic are not, and have never been, the only ones that have been held in India.

II. That your memorialists consider the descriptions of opium and its effects given in all standard works on drugs that are recognised as text-books in British and Indian Medical Colleges and Courts of Justice, ample warrant for treating opium as a poison, which ought only, as a rule, to be used under medical prescription. Your memorialists have no wish to interfere with such legitimate use of it, but regard the deliberate judgment of Dr. Brunton, Dr. Ringer, Dr. Pereira, Sir Benjamin Brodie, and Dr. Garrod (not to mention other eminent authorities) on the character and effects of the drug sufficient ground for dealing with it in India as it has been dealt with by law in Britain. That the opinions of any medical officials of the Indian Government to the contrary may justify enquiries into their claims to be heard on the subject, but so long as the above standard books and authorities remain unchallenged, and continue to be taught in colleges, and quoted in Courts, such opinions can hardly be regarded as evidence for general acceptance.

III. That the authoritative medical verdicts referred to lay on the Indian Government a grave responsibility for allowing the indiscriminate use of opium, and still more for promoting its general use, and in some instances unavoidably creating a use where none has existed before, by spreading it all over the country, and also for preparing enormous quantities for export and use abroad. Your memorialists respectfully consider the striking difference between the careful restrictions under which opium is sold in Britain and the freedom with which it is sold in India, a reproach to the British Government of this country. This conviction is deepened by the numerous deaths, both homicidal and suicidal, occurring from opium poisoning, as reported by the public press; and by one well-known immoral and degrading use to which opium is commonly put in eastern countries.

IV. That the Government has frankly admitted the evil of the opium habit, pleading various excuses for tolerating the traffic, but promising, and sometimes even making, efforts to suppress it, which would be unintelligible in the case of any harmless habit. That this attitude of the Government is irreconcilable with the position now taken by some officials, medical and other, who profess to regard the opium drug as a blessing conferred by Providence on the country, or at least as a piece of financial good fortune. Your memorialists look with misgiving on this strange doctrine, and with alarm on its probable future developments under stress of temptation to preserve the revenue. The considerations which justify its preservation may be made to justify its increase.

V. (1) It has been said that the restricted use of opium in India will lead to the extended use of alcohol.—This is a mere assumption, equally difficult to prove or disprove, because it is based on no authenticated experience or known scientific or historical analogy. But in the Review by the Chief Commissioner of the Central Provinces of the Excise Report for 1891-92, it is said in para. 6 that Sir A. MacDonnell having "noticed with concern the steadily-increasing consumption of ganja, and directed enquiries to be made whether the use of this drug was displacing that of country liquor or opium," the Excise Commissioner reported that "enquiries do not show that ganja is displacing country liquor or opium. Receipts from country liquor have expanded more than those from ganja, and the class of people who use ganja and opium are quite distinct, and are not recruited from each other's ranks"; thus showing that, so far as any inference is allowable, these three vices move in different orbits, an inference not opposed to their known toxic action.

(2) It is said that the effects of opium, even when taken in excess, are harmless as compared with those of alcohol.—The position of your memorialists is that both are evil, and that both ought to be combated. Sir Thomas Wade, late British Minister in China, in page 432 of his *China*, says: "It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking, which we deplore at home. It takes possession more insidiously, and keeps its hold the full as tenaciously. I know no case of radical cure. It has insured in every case within my knowledge the steady descent, moral and physical, of the smoker, and it is so far a greater mischief than drink that it does not by external evidence expose its victims to the loss of repute which is the penalty of habitual drunkenness."—And Sir Dennie Fitzpatrick, of wide Indian experience extending over thirty years, has said: "Though, speaking generally, the evils arising from indulgence in drink in England are vastly greater than those arising from indulgence in opium in India"—evidently because the drinking habit is more general in England than the opium habit in India—yet "there seems to be no doubt that there are places in India, where, owing to a want of proper supervision or control, abuses have prevailed, which at least strike one with greater horror than any corresponding abuse in countries which are demoralized by drink;" showing that, if drink is quantitatively, opium is qualitatively, the more demoralizing evil:—*Government of India Despatch No. 289, dated 4th October 1891, para. 25.*

(3) The use of opium is said to be particularly beneficial in the swamps and marshes of India.—Surgeon-General Pringle, from experience gained in Orissa and the Doab, emphatically contradicts this statement. But even if it were otherwise, this limited necessity could not justify its wide diffusion in India, or its vast export to China, where this use of it is denied by Dr. Dudgeon, late of Peking, and Dr. Maxwell, late of Formosa. (*See para. 12 of the reply of the Anti-Opium Society to the Government of India Despatch of 14th October 1891.*)

(4) It is asserted that opium is a necessary of life, and most beneficial to Rajputs and other warlike races.—This is denied by Dr. Valentine, late of Jeypore. If the popular use of the drug is to be justified on medical authority, in the teeth of Brunton, Ringer, Pereira, Brodie, and Garrod, the defence ought to be based on the highest medical authority in India, i.e., of men standing at the head of the profession, who have studied the subject for years, and not officers who have visited opium dens for the occasion to find out how opium acts.

(5) It is urged that, if the Government did not provide opium for Indian use, worse results than any now experienced might follow, and that China would obtain supplies from other quarters if the Indian provision were suspended.—Your memorialists believe that no fear of consequences ought to prevent a nation from doing what is right. Experience has proved that the abandonment of evil habits has always brought material as well as moral prosperity. If some belief in an over-ruling righteousness did not influence the actions of men and states, the greatest stimulus to individual as well as national uprightness would be destroyed.

(6) It is said the stoppage of opium supplies would create widespread dissatisfaction and distress.—The Government of India Resolution of 25th September 1891 states that, "among most classes of the population and in most localities, the habit does not exist to any considerable extent." If, in answer to the charge of extending the use of opium, the Government states that the use of it is confined within narrow limits, no result of the suspension can reach beyond these limits. The *Fatna Institute Gazette*, an influential Mahomedan Journal of Patna, seriously rebukes the Government for supplying the public with opium.

(7) It is also sometimes contended that the stoppage of opium would bring ruin to its cultivators, because no more profitable use for their land could be found.—Without specific facts and figures, this is mere assumption, which ignores the economic arguments that tell in favour of the production of food-grains and against the production of luxuries

in any country, especially in agricultural countries, and most of all in countries like India, where some of the people get only one solid meal a day, and the profits of cultivators, in consequence of the widely-prevalent system of sowing on advances, go into the hands of mahajans, not into those of cultivators. Any extension of food produce which lowers its selling price is of universal advantage. The displacement of food-grains by any luxury, in the economic conditions of India, if beneficial at all, must be of strictly limited benefit to a small class at the expense of the country.

VI. That though the opium habit does not prevail in India as largely as it does in China, it is always a present danger susceptible of growth. Its growth, even when representing a small rateable consumption in relation to an increasing population, still remains an evil which is not diminishing. Matters become much worse if, as many declare and your memorialists fear, there is a steady increase from year to year. The export to China continues enormous. These facts have caused great distress to many friends and well-wishers of the people of India, and have also forced many Christian men to consider that no financial advantage to India can justify the large exports to China.

VII. That your memorialists humbly solicit the Government to direct enquiry to the plain issue whether the use of opium, save under medical prescription, is a good, safe, and wholesome habit, or a bad, dangerous, and degrading one; and they solemnly plead that, if the great bulk of testimony be found against the drug, as they confidently expect it to be, no consideration of revenue may be allowed to stand in the way of the verdict, which the Government of India would feel bound to pronounce against any other habit of like character, which was less profitable. Your memorialists earnestly plead that, in the event of their expectation being fulfilled, the State Traffic in opium may, without unnecessary delay, be abolished, and the use of opium, except for medical purposes under careful safeguards, be prohibited by law.

And Your Memorialists, etc., etc.,

On behalf of the Conference,

J. BROWN,
Chairman.

CALCUTTA;

The 21st September 1893.

APPENDIX.

A

1. *Brunton, Pharmacology, Therapeutics, and Materia Medica, page 775*:—"The action of opium is to stimulate and then depress; to remove this depression the individual takes another dose; a habit of taking the drug thus becomes established. The nervous system suffers, the mental powers become enfeebled, the moral faculties perverted, and there is inability to distinguish between truth and falsehood. Then the motor powers are attacked, the gait becomes shuffling and uncertain, and digestion is impaired."

2. *Ringer, Handbook of Therapeutics, pages 503 and 504*:—"Opium-eating in some individuals induces neither physical nor mental weakness, while others wastes, grow physically and mentally weak, irritable and desponding, especially when opium is withheld: the memory is much impaired; the skin becomes sallow. * * The horrors which opium-eaters suffer when the drug is withheld are well-known."

3. *Pereira, Materia Medica, Vol. II, Part II, page 624*:—"It is extremely difficult to discontinue the vice of opium-smoking, yet there are many instances of its being done. The continuance of this destructive practice deteriorates the physical and moral character of the individual, especially among the lower classes. Its powerful effects on the system are manifested by stupor, forgetfulness, deterior-

ration, debility, sallow complexion, lividity of lips and eyelids, languor and lacklustre of the eye, appetite either destroyed or depraved. * * * The offspring of opium-smokers are weary, stunted, and decrepit. * * * *Opium has been long celebrated as an aphrodisiac*; and we are told that the Japanese, Chinese, Indians, Persians, Egyptians, and Turks use it as such."

4. *Brodie*:—

"It is impossible for any one acquainted with the subject to doubt that the habitual use of opium is productive of the most pernicious consequences, destroying the healthy action of the digestive organs, weakening the powers of the mind as well as body, and rendering the individual who indulges in it a worse than useless member of society."

"I cannot but regard those who promote the use of opium as an article of luxury as inflicting a most serious injury on the human race."

5. *Garrod, Materia Medica, page 203*:—"When large doses are taken, the sleepiness becomes intense, and there is great difficulty in waking the patient; in larger doses, poisonous symptoms ensue, the sleep passing into a condition of stupor or coma, with gradually increasing slowness of respiration, feebleness of pulse, cold perspiration, and contracted pupils, followed by death." *Page 204*:—"Opium acts as a stimulant on the sexual system, especially in males, and has been employed as an aphrodisiac in eastern countries."

6. *Excise Commissioner, Bengal, Annual Report, 1890-91, page 41*:—"The smoking of chundoo appears to produce intoxication to a greater extent than madak, and is probably the most deleterious form of using opium." *Annual Report, 1891-92, page 42*:—"In the Malda district madak-smokers are usually found amongst the *Katanis* or silk-weavers, always an object of derision to other villagers."

B

1. *Government of India Resolution No. 4033, dated 25th September 1891, para. 1*:—"The evils connected with the smoking of opium and its preparations have for many years attracted the attention of the Government of India; and efforts have been made to minimise these evils."

2. *Extract from Lord Ripon's Despatch, presented to Parliament*:—"The economic objections to the manner in which the opium revenue is raised, whether in Bengal or in Bombay, may be admitted to be considerable."

3. *Extracts from Lord Kimberley's reply to Anti-opium Deputation*:—"It is very generally agreed upon that opium is to a considerable extent a great evil. That is not denied by those who do not share all your views. The Government of India has recognised that it is their duty to restrict and regulate the consumption of opium in a manner in which they would not regulate a perfectly harmless drug. * * * I will assume that opium does a considerable amount of injury, but the question is whether it ought to be entirely abolished. As to the restriction, I do not imagine there is any difference of opinion whatever. * * We do not see our way to dispense with such a revenue as this for the present time, at all events."

C

Dr. C. S. Valentine, of Agra, who has been 32 years in India, says:—"From my experience in Rajputana I can testify to the following facts:—1. That a large percentage of mortality among children is due to opium. 2. That a large percentage of crime is committed under the influence of opium. 3. That a large percentage of murder is due to opium-poisoning. 4. That a large percentage 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."—Dr. Partridge has explained that the reason why Jail returns in India show no opium deaths is because no column is provided for them. He had observed many deaths from opium and classed them under "debility," "diarrhoea," etc.

APPENDIX III.

[HANDED IN BY MR. D. R. LYALL.]

Note on the Memorial submitted by the Missionary Conference to His Excellency the Viceroy in Council regarding Opium, dated 21st September.

THE memorial quotes in Appendix A five medical authorities.

I have been unable to trace where they got Sir B. Brodie's opinion, as no one is given to the quotation, but I have been able to trace the other four.

Appendix III.

Dr. Brunton (page 775).—This authority, in the book quoted, does not enter into the question of opium-eating, which is foreign to his subject (therapeutics). He does not discuss it, but dismisses it in the words quoted, which are descriptive of a typical case of the evils of opium.

Page 780 may also be referred to as showing his opinion on opium.

2. *Dr. Ringer* (page 467).—The quotation is incomplete. I quote the last sentence as given in the memorial and give the part wanting. "The horrors which opium-eaters suffer when the drug is withheld are well known" (here the memorial stops, it might have gone on) "and need not be dwelt on here, so great indeed is the suffering that few have sufficient resolution to relinquish the habit. The amount of opium taken is often enormous. De Quincey took 320 grains daily. The moderate indulgence of the habit is perhaps not more prejudicial to health than tobacco-smoking. The Chinese are almost universally addicted to the habit of opium-eating, and yet they are an intelligent and industrious race."

I think the gentlemen who are responsible for the memorial should, in common fairness, have completed the quotations, and thus have shown that it was the abuse only of opium that was referred to in the part quoted, while its moderate use was held to be no more prejudicial to the health than tobacco-smoking.

This author writes even more strongly regarding the abuse of alcohol, saying that when taken in excess it "injures and degenerates the tissues of all parts of the body and produces premature old age. The lungs become prone to emphysema; there is diminution of both physical and mental vigour, the kidneys, liver, and stomach may become cirrhotic" (page 288). The above might just as fairly be quoted alone against even the moderate use of alcohol, as the quotation made by the memorialists against the moderate use of opium.

I fancy no sane person would deny the evils of the excessive use of either, but what I urge is that it is unfair to choose extracts which cover only extreme cases, and to quote them as if they referred to all cases including moderate consumers, who are in the vast majority.

3. *Dr. Pereira*.—The part quoted is from a description of an opium wreck and immediately following the part quoted the editors of the fourth edition (that quoted) have added the following note. It may here be stated that the editors were Alfred Swaine Taylor, the author of *Taylor's Medical Jurisprudence*, and George Owen Rees.

"[Dr. Eatwell's paper on opium contains some remarks on the subject of opium-smoking, which we here subjoin.—Ed.]

"It has been too much the practice with narrators who have treated on the subject to content themselves with drawing the sad picture of the confirmed opium debauchee plunged in the last state of moral and physical exhaustion and, having formed the premises of their argument from this exception, to proceed at once to involve the whole practice in one sweeping condemnation. But this is not the way in which the subject can be treated; as rational would it be to paint the horrors of *delirium tremens* and upon that evidence to condemn at once the entire use of alcoholic liquors. The question for determination is not what are the effects of opium used to excess, but what are its effects on the moral and physical constitution of the mass of the individuals who use it habitually and *in moderation*, either as a stimulant to sustain the frame under fatigue, or as a restorative and sedative after labour bodily or mental. Having passed three years in China, I may be allowed to state the results of my observation, and I can affirm thus far, that the effects of the abuse of the drug do not come very frequently under observation, and that when cases do occur the habit is very frequently found to have been induced by the presence of some painful chronic disease, to escape from the sufferings of which the patient has fled to this resource. That this is not always the cause, however, I am perfectly ready to admit, and there are doubtless many who indulge in the habit to a pernicious extent led by the same morbid impulses which induce men to become drunkards in even the most civilised countries; but these cases do not at all events come before the public eye. It requires no laborious research in civilised England to discover evidences of the pernicious effects of the abuse of alcoholic liquors; our open and thronged gin palaces, and our streets, afford abundant testimony on the subject, but in China this open evidence of the evil effects of opium is at least wanting. As regards the effects of the habitual use of the drug on the *mass* of the people, I must affirm that no injurious results are visible. The people generally are a muscular and well formed race, the

labouring portion being capable of great and prolonged exertion under a fierce sun in an unhealthy climate. Their disposition is cheerful and peaceable, and quarrels and brawls are rarely heard amongst even the lower orders, whilst in general intelligence they rank deservedly high amongst orientals. Proofs are still wanting to show that the moderate use of opium produces more pernicious effects upon the constitution than the moderate use of spirituous liquors, whilst at the same time it is certain that the consequences of the abuse of the former are less appalling in their effect upon the victim, and less disastrous to society at large, than the consequence of the abuse of the latter. Compare the furious madman, the subject of *delirium tremens* with the prostrate debauchee, the victim of opium; the violent drunkard with the dreaming sensualist intoxicated with opium; the latter is at least harmless to all except to his wretched self, whilst the former is but too frequently a dangerous nuisance, and an openly bad example to the community at large."

In case, however, the framers of the memorial should desire to adhere to the opinions expressed by Dr. Pereira and not to additions made by subsequent editors, the following quotation from page 622 of the same edition as that quoted in the memorial gives Dr. Pereira's own views:—

"Some doubt has been entertained as to the alleged injurious effects of opium-eating on the health and its tendency to shorten life, and it must be confessed that in several known cases which have occurred in this country (England) no ill effects have been observable. Dr. Christison has given abstracts of 11 cases, the general results of whose histories "would rather tend to throw doubt over the popular opinion." A few years ago a Life Assurance Company, acting on this general opinion, resisted payment of sum of money, on the ground, that the insurer (the late Earl of Mar) had concealed from them a habit which tends to shorten life, but the case was ultimately compromised.

Dr. Burnes asserts that the natives of Cutch do not suffer much from opium-eating.

I may here remark that no higher authority can be quoted than Dr. [afterwards Sir Robert] Christison. Again on page 623 Dr. Pereira writes:—

"In the first edition of this work I stated that although the immoderate practice of opium-smoking must be highly detrimental to health, yet that I believed the statements of Medhurst and others applied to cases in which this practice was carried to excess, and I observed that an account of the effects of opium-smoking by an unbiassed and professional witness was a *desideratum*. My opinion was founded on the statements of Botta and Marsden. The latter, a most accurate writer, observes that "the *Liman* and *Batang Assei* gold-traders, who are an active and laborious class of men, but yet indulge as freely in opium as any others whatever, are, notwithstanding the most healthy and vigorous people to be met with on the island." This *desideratum* has been supplied by Mr. Smith, Surgeon of Pulo Penang, whose statements fully confirm my opinion. For although the practice is most destructive to those who live in poverty and distress, and who carry it to excess, yet it does not appear that the Chinese in easy circumstances, and who have the comforts of life about them, are materially affected, in respect to longevity, by the private addiction to this vice. "There are many persons" observes Mr. Smith, "within my own observation, who have attained the age of sixty, seventy, or more, and who are well known as habitual opium-smokers for more than thirty years past."

The author goes on to describe the immediate effects of the drug on the Chinese and that of an inordinate quantity, and states that the opium pipe renders Malays outrageous and quarrelsome.

Can any one who reads these extracts doubt that Dr. Pereira looked with very different eyes on the use and abuse of opium?

The last two lines of the quotation from Dr. Pereira's work are from another part of the book, and can best be dealt with in remarks on paragraph 3 of the memorial.

No. 4. *Dr. Garrod*.—The quotation from page 203 is descriptive of opium poisoning from a single over-dose, and has nothing to do with the question of the habitual use or abuse of opium. No one can deny that an over-dose of opium produces death.

I do not find that these authorities anywhere say that opium should be used only under medical prescription and treated as a poison, or that any of them touched on the question of dealing with opium in India as it is dealt with

in Britain. Like the memorialists, I do not wish to anticipate the evidence which will be given before the Opium Commission, but I may safely say that the authorities quoted make out no case for the entire prohibition of opium except under medical prescription, thus depriving millions of moderate consumers of a stimulant which suits them, and that a very much stronger case could be made out against alcohol.

Farther, I would ask the memorialists whether they are aware that in the few countries, the malarious tracts of England, opium is sold freely without prescription. Would it not be infinitely worse to prohibit the free sale of opium in the far more malarious tracts of Bengal?

Paragraph III.—The memorialists entirely fail to grasp the difficulty there would be in restricting the sale of opium here as compared with England. Here opium could be grown in nearly every homestead in the greater part of Bengal. In England it is all imported. Here the cultivation of the poppy for the production of opium existed long before the English rule was established, and the hardship to the people in prohibiting its growth would be very great, while the expense of a preventive service sufficient to enforce the prohibition would be enormous, and for what?—in order to satisfy the demands of a few men who know little or nothing of the moderate use of the drug, and whose opinions are formed from extreme cases of abuse of it.

The memorialists next notice the number of suicidal and homicidal deaths from opium poisoning. The latter are very few and far between; the former are common, but this proves nothing.

No one who really intended to commit suicide would be prevented doing so by other means if opium were prohibited. Arsenic is sold in every bazaar, dhatura grows in every homestead, ropes are found in every cow-house, and the would-be suicide would go out of the world just as surely if opium were sold only under medical prescription.

We should probably have fewer deaths by opium reported, but even this is not certain, as it would not be difficult to obtain a fatal dose from a licensed vendor.

Again, where would the memorialists find the druggists to sell opium in Bengal?

There is, I presume, no dispute that no more valuable medicine exists, and even the memorialists would not wish to deprive the people of so valuable a remedy, yet where in India out of the great towns are druggists to be found fit to be entrusted with the retail, and who would refuse to sell except under medical prescription. I say such do not exist, and that the result of the so-called prohibition would simply be to transfer the sale of opium from licensed vendors under strict excise rules to irresponsible so-called druggists, in fact to the village *pansári* under no check at all.

There would be no decrease in consumption, while the revenue would disappear.

The last two lines of this paragraph were so obscure that I asked Mr. Brown to let me know what was meant. He referred me to the last two lines of the extract from Dr. Pereira's book printed as Appendix A. He thus refers to its use as an aphrodisiac. Dr. Pereira, it will be observed, in the extract (page 629) says: "We are told that the..... Indians...use it as such." This may or may not be true, but with the letter explaining his meaning, the Rev. Mr. Brown also forwarded a note on ganja-smoking, compiled by Dr. Morison, an English Presbyterian Missionary in Rajshahi, on page 5 of which he translates the two first lines of a Bengali "slok" as follows:—"The ganjari's wife in him delights the opium's wife's a widow quite." This would seem to indicate that opium deadens and does not excite, sexual desires, and such is, I believe, the case.

Dr. Pereira goes on to quote an old history of 1664 to show the effect of opium in this direction, but he seems hardly in earnest, and appears to treat it more as a curious ancient extract than as a fact.

Paragraph IV.—Granting that the consumption of opium is to some extent injurious, it is far less harmful than anything that is likely to take its place. And it is in certain conditions even useful. The position taken up by officials and others (I might say all, except the missionary body) is nothing new, nor is the benefit to the finances of India a new thing or a strange doctrine. The Government and its officers have all along looked on opium as a necessary evil and have restricted its cultivation within reasonable bounds. Had this not been done, indigenous opium would never have obtained the footing it now has in China, and the Indian revenue would have been much greater. I assert that the history of the past is ample guarantee for the future, and that the misgiving of the memorialists is uncalled for.

Paragraph V.—I presume that the word "from" is a *Appsalix III.* misprint for "in."

The memorialists are to a certain extent right that opium, ganja, and alcohol move in different orbits, but that would no longer be true if one of them were prohibited, or if the price of one or more was made virtually prohibitive. So long as human beings exist, they will have stimulants of some kind in spite of all laws, or even of religion. If opium were prohibited, the Muhammadans of India would have a very just complaint against Government that they were being forced by the prohibition of opium to indulge in stimulants forbidden by their religion, and the existence of such a cause of complaint would amount to a very grave political danger, and probably an increase of the European garrison in India.

Paragraph 5 (2).—The memorialists say that their position is that both alcohol and opium are evil and ought to be combated. I agree so far that both are evil if taken in excess, but neither are evil, or only evil to a very small extent if taken in moderation.

As regards Sir Thomas Wade's opinion, I would quote his telegram of 7th February 1881 to Lord Granville as showing that whatever his opinion might be regarding the evil effects of opium, it is absolutely immaterial whether India exports opium to China or not, as the Chinese will have opium from other sources if denied it from India, and the Indian opium is less strong and less harmful than any other, containing as it does less morphine. The telegram runs thus:—

"I went to the Yamen on the 16th to speak of various matters. Four ministers received me. Adverting to opium, I observed that the authorities in some places were taxing opium, native and foreign; in others were trying to increase the sale and consumption of both. Without at all denying the right of the Chinese Government to do as it chose, I should wish to know which course the Government approved. They said the question was embarrassing. The Chinese Government would be glad to stop opium-smoking altogether, but the habit was too confirmed to be stopped by official intervention. No idea of abolishing the trade at present was in the mind of the Government. Alluding to the desire of well-disposed people at home to see England withdraw from the trade, I asked if it would be of any use to diminish yearly the export from India. The Indian Government might be thus enabled to provide otherwise for loss of income. They said, so long as the habit exists, opium will be procured, either from India or elsewhere. Any serious attempt to check the evil must originate with the people themselves. The measure I suggest would affect Chinese revenue, but would not reach the root of the mischief."

The Commission have also recorded Sir Thomas Wade's evidence and have his own words as regards his opinion on opium consumption.

I quote in parallel columns the words of the memorial and the words really used by Sir Dennis Fitzpatrick:—

"And Sir Dennis Fitzpatrick, of wide Indian experience extending over thirty years, has said: "Though, speaking generally, the evils arising from indulgence in drink in England are vastly greater than those arising from indulgence of opium in India" evidently because the drinking habit is more general in England than the opium habit in India—yet "there seems to be no doubt that there are places in India, where, owing to a want of proper supervision or control, abuses have prevailed which at least strike one with greater horror than any corresponding abuse in countries which are demoralized by drink;" showing that, if drink is quantitatively, opium is qualitatively, the more demoralizing evil.—*Government of India Despatch No. 289, dated 4th October 1891, para. 25.*

"There seems to be no doubt that there are, or until the other day have been, places in India where, owing to a want of proper supervision and control, abuses have prevailed like those described in these papers, and which at least strike one with greater horror than any corresponding abuses in countries where people are demoralized by drink, but the Resident would affirm, without fear of contradiction, that, speaking generally, the evils arising from indulgence in drink in England are vastly greater than those arising from indulgence in opium in those parts of India with which he is acquainted, and yet he presumes no responsible person would think of suggesting that the sale of intoxicating liquor in England, except for medicinal purposes, should be absolutely prohibited by law."

Appendix III. *Paragraph 5 (3).*—The bulk of medical evidence is, I believe, opposed to Surgeon-General Pringle's opinion.

Paragraph 5 (4).—This paragraph hardly affects Bengal, and no doubt ample medical evidence will be given before the Commission.

I would only note that not one of the medical authorities quoted in line 4, except Dr. Brunton for a few months while employed on the Chloroform Commission, have, so far as I am aware, been in India.

Paragraph 5 (5).—Here the memorialists beg the question and assume that it would be right to prohibit opium cultivation. In clause 2 of this paragraph they class opium and alcohol together, yet I am aware of no word in the Bible which can be taken as prohibiting the use of alcohol. In fact they go beyond the Founder of our religion, and try to establish a religion, and a standard of right which has no foundation in the Bible.

Paragraph 5 (6).—I have already said that opium may be consumed by a good Muhammadan, while alcohol cannot, and we should drive them to spirits or ganja by prohibiting opium. Opium is also the medicine of Bengal. It is used in almost all forms of disease, and its prohibition would certainly cause dissatisfaction. If the natives were polled there would be an overwhelming majority in favour of cheapening opium and its extended use. Government has prevented this, and the consumption of opium is practically stationary in Bengal. In 1873-74 it was 1,731 manuds, in 1892-93 it was 1,934, while the population has largely grown in that period. This does not support the accusation brought against Government of extending the use of opium.

Paragraph 5 (7).—In proportion to its value the opium crop covers far less area than any other crop, while it gives the raiyat a profit far in excess of the mere value of the opium. He is paid for the leaf and for the trash by Gov-

ernment apart from what he receives for the opium, and he has the seed for sale in the open market, which fetches a high price. This is, however, but a small part of the good done to the raiyat by opium. The advances come into his hands at a time when he would have to sell his food-crops to pay his rent. If he did not receive these advances he would have to do so, or to borrow. A well-known zamindar and land owner of Bihar has assured me that these advances are worth to the raiyats at least 25 per cent. more than their money worth in this way. The average amount of land under poppy in Bihar and the North-Western Provinces varies from 450,000 to 600,000 acres, and the payments average over 2 crores of rupees, and this does not include the price of seed.

Paragraph 6.—Figures do not support the fear expressed by the memorialists that the consumption is increasing.

Paragraph 7.—I contend—and I claim to know more of the subject than the memorialists—that if used moderately, opium is the safest and least harmful of all habitual stimulants, and that it is in no way dangerous or degrading unless when carried to excess; and I maintain that, apart altogether from the revenue question, there are no more grounds for Government putting further restrictions on the use of opium than there are for restricting the use of alcohol. In fact there are less strong grounds than exist in the case of alcohol.

I further maintain that what is called the State traffic in opium places a check on the abuse of its consumption, which would cease if the State were to sever its connexion. I hold partial prohibition which is asked for to be impracticable, and total prohibition to be impossible, and to do away with the State monopoly would only increase production and consumption, and augment the so-called evils complained of in the memorial.

Appendix IV

APPENDIX IV.

[HANDED IN BY THE REV. W. B. PHILLIPS.]

MEMORANDUM by the Chairman of the Calcutta Missionary Conference on Mr. Lyall's Note on the Memorial of the Calcutta Missionary Conference.

Having disavowed opposition to the use of opium under medical prescription, and objected only to its unrestricted popular use, the Conference proceeded, in their Memorial, not to put forward all the evidence that could be quoted, either for or against the use of the drug, but evidence enough to show that, while opium was sometimes said to be harmlessly used, it was universally recognized by medical authorities as a dangerous poison, and not an article of ordinary consumption.

The quotations are taken up in the order in which they are challenged:—

1. Mr. Lyall says of Brunton:—"This authority, in the book quoted, does not enter into the question of opium-eating, which is foreign to his subject—therapeutics;" but the paragraph quoted from this book (2nd edition, 1885) by the Conference appears under the distinct head of *Opium-eating* in prominent type. Mr. Lyall thinks the quotation from Brunton to be descriptive of a "typical case of the evils of opium," and as the evils described are serious ones, the point of his challenge is not apparent, even on his own apprehension of it. Brunton himself, however, does not say that his statement is merely descriptive of the evils, as opposed to any benefits, real or imaginary, of the drug. On the contrary, he plainly says: "*When opium is first taken*, its action is to stimulate and afterwards depress; to remove this depression the individual takes another dose; a *habit* of taking the drug thus becomes established. The nervous system suffers, etc." The only fair inference from this deliberate opinion seems to be that it warns people against the dangers of the "habit" which fastens on those who take opium at all. This is no fancy sketch, but an unqualified warning of danger.

As the benefit of the medical use of opium is not in question, Brunton's opinion regarding it in page 780 is irrelevant to the argument of the Memorial. It neither contradicts nor modifies what is quoted above.

2. The passage from Ringer was taken from the 12th edition (1888) of the work, in which the words referred to

by Mr. Lyall—"the Chinese are almost universally addicted to the habit of opium-eating, and yet they are an intelligent and industrious race"—do not appear. As they did appear in an earlier edition, it would seem as if Ringer had changed his earlier opinion for a riper one, less in favour of the Chinese use of opium. As regards the passage "*Moderate indulgence of the habit is perhaps not more injurious to health than tobacco-smoking*," from Ringer's point of view this is not to commend but dispraise, for his views upon tobacco are very strong.

3. The Conference made the quotation from Pereira in order to show his own opinion, whatever that was worth. The reasonableness of their objection to take as his opinion the views of any other author, either quoted by himself or introduced by any later editor of his writings, will be understood by any one. A quotation made by Pereira himself, in the very middle of the passage reproduced by the Conference and speaking more strongly than that passage itself against the effects of opium, was omitted; though its occurrence where it appeared might have justified its inclusion.

The passages to which Mr. Lyall calls attention as expressing Pereira's "own views" on pages 622 and 623 seem rather to be calling attention to other views than his own; after setting out which in detail, with some statements to which his attention has been drawn, Pereira apparently summed up his judgment in the opinion quoted by the Conference from page 624.

4. The quotation from Garrod was meant to prove that opium is medically regarded as a poison with deadly qualities and could not be treated as an edible.

5. As regards the quotation from Sir Dennis Fitzpatrick, the Conference transposed two portions of a passage, to bring out more prominently what was relevant to their Memorial, and Mr. Lyall does not suggest that either portion is made to mean anything other than the author intended his words to mean.

6. Of the remainder of Mr. Lyall's note, which is purely controversial, which implies defects of intelligence rather than defects of integrity, and as to which the appeal must lie to the public, the only point to which attention seems due is the doubt expressed of the aphrodisiac use of opium. The Conference had no intention of comparing this use of it with any similar use of any other drug, but they venture to express surprise at any question being raised as to aphrodisiac use of opium in India by any one having much knowledge of the inner life of the people.

The Conference will exceedingly regret if, in their desire

to preserve brevity consistently with absolute correctness Appendix IV. and perfect fairness, they have unintentionally misled any reader of the Memorial; but with every desire to make allowances, they have failed to observe any correction of their Memorial on which any charge of unfairness could possibly rest.

J. BROWN,
Chairman.

CALCUTTA MISSIONARY CONFERENCE,
November 27th, 1893.

BEFORE THE ROYAL COMMISSION ON OPIUM.

THURSDAY, NOVEMBER 30TH, 1893.

Before reading the reply of the Calcutta Missionary Conference to Mr. D. R. Lyall's criticisms of their Memorial, I should like to make a brief introductory statement.

I. It should be understood that this Memorial did not pretend to be an exhaustive document, but was merely a brief counterblast to the unexpected Memorial of the British Indian Association of August 23rd. Previously to the action of that Association, the Conference had tacitly resolved to refrain from all further steps upon the opium question until the arrival of the Royal Commission. But when they saw a Public Body trying to prejudice the public mind, at a critical time, upon a great question, they felt that inaction was impossible, and therefore resolved to show clearly that all public opinion upon the opium question did not run in one direction.

II. By Mr. Lyall's action the Conference is placed in a peculiar position. No official reply has yet been received by the Conference from the responsible Head of Government. Meanwhile, an important Government official is instructed

by the Secretary of Government to prepare a set of criticisms upon their memorial to lay before the Royal Commission. The Conference has no means of knowing how far the Head of the Government would venture to endorse these strictures upon the fairness of their Memorial. On the face of it, there is an absurdity in supposing that any body of sensible men, to say nothing of upright men, would think of approaching the Viceroy, surrounded by his hundreds of Medical Advisers, with a set of passed medical quotations, and yet deliberately intend to mislead.

III. I would take this opportunity of correcting a slight error in reporting. Mr. Alexander stated accurately that I was the Secretary of the *Temperance Committee* of the Calcutta Missionary Conference. The words "*Temperance Committee*" were left out in reporting. Of the Conference itself, the Reverend J. P. Ashton, M. A., is Secretary.

W. B. PHILLIPS.

APPENDIX V.

Appendix V.

[PRESENTED BY MR. J. H. RIVETT-CARNAC, C.I.E.]

NOTE ON THE SUPPLY OF OPIUM.

PART I.

The production and manufacture of Opium.

For an account of the earliest recorded history of the cultivation of poppy in India, and the development of the present system of opium administration, a reference is invited to the historical summary contained in Part I of the Report of the Commission appointed in 1883, by the Government of India, to enquire into the working of the Opium Department.

2. *Administration.*—Subject to the control of the Government of India, the Opium Department in Bengal and the North-Western Provinces is entirely under the control of the Government of Bengal. Its administrative head is the Board of Revenue at Calcutta. It is locally managed by two senior officers, who must by law be members of the Civil Service, called Opium Agents, who superintend respectively the two Agencies known as the Bihar and the Benares Opium Agencies. The former, which is comprised within the province of Bengal, has its head-quarters at Bankipore; and the latter, the operations of which extend over the greater portion of the North-Western Provinces and the whole of Oudh, at Ghazipur, on the river Ganges. Two maps showing the sub-agencies and weighing stations, and the average cultivation and produce per bigha in each sub-agency, based on the figures of the past 10 years are annexed to this note.

3. *Staff of Gazetted Officers.*—For the purposes of administration, the Bihar Agency is divided into 11 divisions, or sub-agencies, and the Benares Agency into 16, the names of

which are given below. In the Bihar Agency the area of cultivation is more concentrated than in the Benares Agency:—

Bihar Agency.

- | | |
|---------------------|--------------|
| 1. Tirhut. | 6. Bettiah. |
| 2. Hajipur. | 7. Shahabad. |
| 3. Chapra. | 8. Gaya. |
| 4. Aliganj (Sewan). | 9. Tehta. |
| 5. Motihari. | 10. Patna. |
| | 11. Monghyr. |

Benares Agency.

- | | |
|---------------|-------------------|
| 1. Ghazipur. | 9. Mainpuri. |
| 2. Mirzapur. | 10. Bareilly. |
| 3. Azamgarh. | 11. Sitapur. |
| 4. Gorakhpur. | 12. Lucknow. |
| 5. Basti. | 13. Fyzabad. |
| 6. Allahabad. | 14. Gonda. |
| 7. Etawah. | 15. Partabgarh. |
| 8. Fategarh. | 16. Rai-Bareilly. |

Each sub-agency is controlled by an officer called a Sub-Deputy Opium Agent, who is immediately subordinate to the Opium Agent. Under the provisions of Act XIII of 1857, Collectors of opium-producing districts are *ex-officio* Deputy Opium Agents. In practice, however, Deputy Opium Agents take no part in the administration of the Department. Besides the Sub-Deputy Opium Agents, there are in the Bihar Agency 12, and in the Benares Agency 34, Assistant Sub-

Appendix V. Deputy Opium Agents. Some of these Assistants are in independent charge of important sub-divisions. The Sub-Deputy and Assistant Sub-Deputy Opium Agents, all of whom are gazetted officers, are classified into the following grades :—

Sub-Deputy Opium Agents.		Assistant Sub-Deputy Opium Agents.	
	Number of officers.		Number of officers.
1st grade on	R 900 ... 2	1st grade on	R 400 ... 10
2nd "	800 ... 5	2nd "	300 ... 11
3rd "	700 ... 6	3rd "	250 ... 15
4th "	600 ... 6	4th "	200 ... 10
5th "	500 ... 3		
TOTAL	... 27	TOTAL	... 46

4. *Subordinate Native Establishments.*—The subordinate native establishments in the Opium Department may be classified under two heads, viz., (1) office establishments whose duties are mainly clerical; and (2) sub-divisional or *kothee* establishments, whose duties are principally executive. Under the former class, in the Bihar Agency, the native officer immediately subordinate to the Sub-Deputy Opium Agent is styled the Native Assistant. He is paid a fixed salary, and also receives a commission, calculated on the outturn of the season's crop. In addition, there is a staff of clerks. In the Benares Agency, the office establishment of a Sub-Deputy Opium Agent is composed of a head clerk, two subordinate clerks, and a staff of native writers, besides a treasurer, who are paid by salaries alone. In the Bihar Agency the Native Assistant is also the treasurer. In addition to the above there is the usual menial establishment of peons, etc.

Among the *kothee* or sub-divisional establishment, the gumashta is the principal officer. He is in charge of a sub-division, or what is more commonly called a *kothee*. In the Bihar Agency, where the salary paid is very much smaller than in Benares, the gumashta receives a fixed pay and commission on the quantity of good opium produced in his *kothee*. The gumashta is assisted by muharrirs (some of whom are styled matsaddis) or native writers and zilladars or patrols. The muharrirs receive a commission on the outturn of the *kothee*, in addition to their pay. Each zilladar has the immediate supervision of the villages in his beat, usually comprising a group of villages. In the Benares Agency the gumashta receives no commission, his salary being fixed at a higher rate than in the Bihar Agency, to compensate him for the want of commission. The statement marked A, appended to this note, shows the strength and annual cost of (1) district office establishments, and (2) the sub-divisional or *kothee* establishments, employed in the Bihar and Benares Opium Agencies, and the amount of commission paid to them, calculated on the average of the past three years.

5. *Licenses for cultivating poppy how issued.*—The poppy plant which produces the opium is cultivated under a system of licenses and advances made through a headman, known in the Bihar Agency as the *khattadar*, and in the Benares Agency as the *lumberdar*, chosen by the cultivators in one or more villages. When the villages are large, two or more headmen may be employed in each; when the villages are small, or the cultivation scattered, one headman may represent two or more villages. The first operation of the opium year (1st September to 31st August) is the "settlement" or engagement with the cultivators for a certain amount of land to be sown with poppy. The *lumberdar* in Benares and the *khattadar* in Bihar, when coming in to engage, brings with him a list of the cultivators who have agreed with him to grow opium. Either then or at some future time when the list of actual cultivators who have received advances is complete, licenses in the forms (J1, J2 and J3) given in the appendix to this note are prepared for each individual cultivator and signed by the Sub-Deputy Opium Agent or his Assistant, filled up according to the names in the final list, for distribution to the cultivators engaging. Forms of counterpart are also issued to the *lumberdar* or *khattadar*, as the case may be, in the same way, and he is held responsible for having them filled up and returned to the opium officer either personally or through the *kothee* staff. In some divisions, and generally throughout the Benares Agency, the cultivators come in themselves to engage, and in such cases the issue of the license and the execution of the counterpart is effected direct. Though the cultivators' licenses are granted separately and individually, all the cultivators under one *khattadar* are allowed, for the sake of convenience, to execute jointly one counterpart or *kabuliyat*, as it is locally known, the signatures being duly attested.

6. *Advances.*—In the Bihar Agency two advances are sanctioned for the cultivation of the poppy, before the opium is brought in for weighment. The first advance is given at the time of entering into engagements with the cultivators; the second in January or February, after the crop is sufficiently advanced and the prospects are considered favourable. The rates at which these advances are given are as follows :—

In the Bihar Agency—

	For irrigated lands.	For non-irrigated lands.
First advance—		
Not exceeding Rs. 5 per bigha.		Not exceeding Rs. 4 per bigha.
Second advance—		
Not exceeding Rs. 4	"	"
	"	Rs. 3

In the Benares Agency the rate of the first advance is regulated, as far as possible, by three years' average yield per bigha of a license, the following scale being adopted :—

Average yield per bigha.	Advance per bigha.
	Rs.
Three seers and under	5
Over 3 seers and under 5 seers	6
Between 5 and 6 seers	7
Six seers and above	8

The second advance is not usually given in the Benares Agency, but where it is, the amount is so regulated that the total of the first and second advances does not exceed Rs. 8 per bigha.

These advances are distributed to the cultivators in the Bihar Agency principally through the *khattadars*, but in the Benares Agency, where the system of dealing directly with the cultivators themselves is more fully in vogue, the payments are made to the cultivators direct, as far as is possible. These advances are adjusted at the time of delivery of the opium.

Advances are also made to the cultivators for the construction of permanent masonry wells and for digging small temporary wells unprotected by masonry, for the purpose of irrigating their fields. The advances made for wells are repayable by instalments.

7. *Method of cultivation.*—Having received their advances the cultivators proceed to prepare and sow their lands. The seed is sown generally between the middle of October and the end of November. About January and February the poppy plants begin to flower. As soon as the flowers mature, the petals are collected and made up into what are known as "leaf." The leaves are prepared by placing the petals in an earthenware plate over a slow fire covered by a damp cloth, and pressing them by means of a cloth pad until the steam acting upon the resinous matter contained in the petals, causes them to adhere together, and form a thin round cake varying from 6 to 12 inches in diameter. The leaves are delivered to the Sub-Deputy Opium Agents, and are paid for according to quality, at the rate of Rs. 10, Rs. 7 and Rs. 5 per maund for the 1st, 2nd and 3rd class respectively. After delivery, the leaves are sent to the Factory, where they are used in making the outer shell or envelope of the opium balls, as described later on. The quantity of leaves yearly required is regulated by the probable outturn of opium and the balance of the article in stock.

8. *Trash.*—The dried leaves and thinner portions of the stalks of the poppy plants, broken up fine, form what is known as trash, which is used, after being thoroughly sifted and cleaned, for packing the balls of provision opium for exportation. It is paid for in the Bihar Agency at the rate of 6 annas per maund; a small conveyance charge per maund is also allowed. In the Benares Agency the price paid for trash is 12 annas per maund, but here no allowance is made for conveyance charges. The average annual requirements of trash in the two Agencies is as given below :—

	Mds.
Bihar Agency ...	18,245
Benares do ...	26,118

9. *Extraction and manipulation of the opium.*—After the petals have been taken off and the capsules allowed to ripen, they are ready for the extraction of the juice. The capsules are lanced vertically in the afternoon, at intervals of 3 or 4 days, with an instrument composed of three or four sharp iron blades tied together, the incisions being sufficiently deep to let the juice flow freely from the shell of the capsule, without breaking through its inner wall into the receptacle for seed. The juice is then allowed to exude and coagulate on the capsule until the next morning, when it is scraped off. The scrapings are collected in shallow brass or earthen vessels and tilted up so as to allow of a black shiny substance called "*pus ewa*," which is formed

under certain atmospheric conditions, to drain off. This *pussewa* is separately collected, and it is taken over from the cultivators by the Department at the rate of Rs. 3-8 per seer. On the care with which the *pussewa* is separated from the drug depends, to a great extent, the purity of the opium delivered. The drug is periodically turned over and manipulated until the time fixed for its weighment, usually about the middle of April. The cultivators are summoned in regular order to certain appointed weighing places, where the weighment of the opium is conducted under the direct supervision of the gazetted officers of the Department. The drug is classified according to its consistence by the officer in charge, who also examines it for adulteration. Should the opium be found to contain any foreign substance or be suspected of such, it is set aside for subsequent and more detailed examination by the Opium Examiner at the Factory; and on that officer's report, the opium is either confiscated or a deduction made from the value of it, according to the degree of adulteration. The good opium is paid for on delivery at the rate of Rs. 5 per seer of 70 degrees consistence, *i.e.*, if it contains 70 per cent. of pure opium. The price rises or falls as the drug contains more or less than 70 per cent. of pure opium.

10. *Despatch of the opium to the Factory.*—After classification and weighment, the opium is placed in earthen jars, each capable of holding one maund (82lbs.), which are then sealed and despatched to the factory in consignments of 100 at a time under a proper escort.

11. The statements marked B and C, appended to this note show, for the Bihar and Benares Agencies separately, the number of cultivators employed, the area of land cultivated with poppy, the outturn of opium, and the average produce per bigha, for the last 20 years.

12. The next step in the operations of the Opium Department, after the classification, weighment and despatch of the opium from the weighing stations, transfers the scene of action from the district to the factory.

13. *The Factories.*—The Patna Opium Factory is situated in the heart of the Patna City, four miles from the civil station of Bankipore, and occupies the site and some of the buildings of the old Dutch Factory. The officer in immediate charge of the factory is known as the Factory Superintendent, and he is selected from among the members of the Commissioned Medical Service. He is assisted by a gazetted officer of the Opium Department, styled the Assistant Factory Superintendent. The subordinate staff consists of an Assistant Opium Examiner and five assistants, including the store-keeper. Under these, again, are native sirdars, clerks and workpeople.

The Ghazipur Opium Factory is situated on the banks of the Ganges, between the civil station and the native city of Ghazipur. As at Patna, the factory is under the immediate supervision of a Medical Officer, assisted by a gazetted officer of the Department. The subordinate staff at the Ghazipur Factory consists of an Assistant Opium Examiner, an Engineer, and 8 assistants, inclusive of the storekeeper. There is, besides, a large staff of native subordinates.

14. *Receipt and storage of opium at the Factories.*—On receipt of the opium at the factories, the contents of each jar are separately classified according to consistence, and tested, both by hand and chemical tests, for impurities and adulterations. All opium declared after examination to be good is stored in large stone vats, each vat being marked to receive opium of a certain degree of consistence.

15. *Manufacture of provision opium.*—The manufacture of provision opium, *i.e.*, opium intended for exportation, usually begins about the end of April, or the first week in May, and proceeds uninterruptedly until completion, generally about the end of July. The only manufacturing process that is necessary is to so mix opium of different consistences as to get a standard consistence for the whole. This process is technically known as "alligation." The standard consistence is 71 degrees at Ghazipur and 75 degrees at Patna. After the alligation has been completed, the opium is taken to the caking-room and there weighed out, 1 seer $7\frac{1}{2}$ chittacks for each cake or ball to be manufactured. The shell or outer covering of the cake, which is composed of poppy leaves put together by means of a paste made of opium and *pussewa* mixed with water, known as "*lewri*," is manufactured in hemispherical brass moulds, and when finished it is a sphere about the size of a 24-lb shot. The thickness of the shell is $\frac{7}{8}$ ths of an inch.

After manufacture, the cakes are placed in small earthen cups, and ranged on racks in large godowns at the factory to mature, where they are regularly examined and turned, and any damage or repairs needed promptly attended to.

16. *Packing.*—The packing of the opium cakes in chests for despatch to Calcutta usually begins about the middle of

November. Each chest contains 40 cakes of opium arranged in two layers of 20 each. The quantity of opium of standard consistence contained in a chest of provision opium is 1 maund 28 seers 4 chittacks, and this includes the opium used in the form of a paste for making up the shell of the cake. The cakes are kept apart from each other by thin compartments of wood, the upper and lower layers of cakes being separated by a mat. All the corners and crevices are well filled in with trash, which serves as a padding. When packing is once commenced, it is carried right through every week-day, except on rainy or damp days, at the rate of 500 chests daily. When a sufficient number of chests have been packed they are despatched from the factory to Calcutta by special trains, where the chests are stored in godowns specially built for the purpose until they are cleared for exportation.

17. *Description of chests used.*—The chests used for packing the opium are made of both sal and mango wood. The former are manufactured by the Saw Mills at the Patna Factory, the mango wood chests being supplied ready made by contractors. It has now been decided to pack the entire provision opium of both Agencies in mango wood, the cost of which is about one-third that of sal, and the Saw Mills will in future turn out the mango wood chests required.

18. *Saw Mills.*—The Saw Mills are in charge of an officer called the Superintendent and Engineer, who is directly subordinate to the Factory Superintendent. The statement marked D shows the strength and cost of the establishment employed in connection with the Saw Mills at the Patna Factory.

19. *Excise opium.*—The opium prepared for local consumption in India is called excise or *abkari* opium. The opium is dried by exposure to the sun, until its consistence is raised to 90 degrees, owing to the evaporation of the moisture in the drug. It is then weighed into quantities of one seer (about 2 lbs.) which are pressed in moulds into square cakes. The cakes are wrapped in Nepal paper slightly oiled to prevent adhesion, and packed in boxes containing 60 each. The greater part of the boxes so packed are then despatched to the opium godowns in Calcutta, whence all district and subdivisional treasuries in Bengal are supplied except the Bihar districts, which are supplied direct from the Patna Factory. The excise opium manufactured for the North-Western Provinces and Oudh, Central Provinces and the Punjab, is also supplied direct from the Ghazipur Factory. Excise opium for Assam and Burma is supplied from the stock in Calcutta. A separate note regarding the sale of excise opium is being submitted by the Commissioner of Excise.

20. *Amount of opium manufactured.*—Statement E, table I, in the Appendix, shows the quantity of provision opium manufactured during the year, the reserve at the beginning of the year, the quantity received at the Presidency during the year, the quantity sold, and the reserve at the end of the year, for the last twenty years, the figures relating to each Agency being shown separately. Owing to three successive bad years the reserve which in 1890 amounted to 49,705 chests, will in December of the current year be reduced to 1,814 chests, and it will be necessary to sell 33 chests of Benares opium of this year's crop in the December sale. Government has fixed the normal number of chests to be sold at 54,000 and the reserve at 30,000 chests, but, as above remarked, the reserve has disappeared owing to short crops. The cost to Government of manufacturing a chest of provision opium in each of the Agencies, during the 10 years, 1882-83 to 1891-92, is given below. These figures do not include interest on advances or Calcutta charges, but show only the cost at each factory:—

	Bihar Agency.			Benares Agency.		
	Rs.	a.	p.	Rs.	a.	p.
1882-83	361	12	7	400	0	7
1883-84	363	8	0	385	8	6
1884-85	346	10	7	387	7	1
1885-86	411	0	0	383	6	8
1886-87	343	5	8	390	5	5
1887-88	363	14	0	386	5	7
1888-89	369	12	6	406	11	11
1889-90	380	7	1	394	7	0
1890-91	394	4	4	394	3	11
1891-92	400	8	5	434	6	4

21. Table II, statement E, shows the results of the sales of provision opium, *i.e.*, the average price per chest obtained and the gross and net revenue realised during the last twenty years. This revenue is Imperial. In addition to the sums shown in the statement referred to, each of the provinces which are supplied with excise opium from the factories, *viz.*, Bengal, the North-Western Provinces and Oudh, the

Appendix V. Central Provinces, Assam and Burma, derive large provincial revenues from the sale of opium of which the Local Governments get $\frac{3}{4}$ th and the Imperial Government $\frac{1}{4}$ th. In round figures the amount so realised, after deducting charges, have been as follows for the last three years:—

Bengal	21 lakhs.
North-Western Provinces and Ondh	over 7½ "
Central Provinces	8½ "
Assam	18 "
Burma	20 "

22. A statement (marked F, table I) is also annexed to this note showing the quantity of excise opium manufactured at the two Agencies and the quantities supplied to the several Local Governments during the last twenty years. Table II, statement F, shows the receipts of the Opium Department from excise opium, *viz.*, the cost price, calculated at Rs. 4 per seer, of the quantity issued to the vendors.

23. *Medical opium.*—Opium for the use of the Medical Department of Government is manufactured only at the Patna Factory. It is prepared from opium especially selected from the season's supply on account of its excellence in colour, aroma, and texture. It is supplied in two forms, *viz.*, (1) in cases of 2 lbs. each, and (2) in the form of powder. The figures given in statement G, tables I and II in the Appendix, show the quantity of medical opium manufactured and supplied from the Patna Factory during the last ten years, together with its value.

24. *Opium alkaloids.*—The Ghazipur Factory supplies all the principal medical depôts of India with morphia. It also manufactures narcotine and codeia, though the demand for these latter is not so great. The opium set aside for the purpose of extracting the alkaloids is only what is considered to be unfit for provision or excise opium.

Of recent years the surplus stock of these alkaloids has been sent to London for sale in the market there. The prices recently realised were inadequate. The whole question of the manufacture and disposal of opium alkaloids is at present engaging the attention of both the Board and Government.

Statement H in the Appendix shows the quantities of the different descriptions of alkaloids manufactured and sold in the last ten years, and the value thereof.

PART II.

THE SALE OF PROVISION OPIUM.

25. *Sale of provision opium.*—As soon as a season's outturn is approximately ascertained from the Agents, in the latter part of May or the beginning of June, the Board, with a view to enable Government to fix and advertise the number of provision chests to be offered for sale in the ensuing calendar year, submits, generally about the middle of June, a report furnishing the necessary details of the amount of chests available for sale and the Board's opinion regarding the number of chests to be offered for sale. The proportion that Bihar should bear to Benares opium in the number of chests offered for sale is also discussed. The requirements of the Excise Department during the year are at the same time taken into account and considered. On receipt of this report, which is submitted through the Government of Bengal, the Supreme Government towards the end of June notifies the total quantity to be sold in the coming year, the amount to be offered at each sale, and the proportion of Benares and Bihar opium which will be brought forward. A condition is inserted in the notification to the effect that no reduction will be made in the quantities notified for sale without three months' previous notice, and that in no case will the quantity offered for sale be increased.

26. Towards the end of November the Board issues a notification entitled the 'General Notification,' giving detailed particulars of the sales, the conditions under which the sales will be conducted, and the dates on or about which the sales are to be held. Ordinarily the total quantity sold is divided into 12 equal portions, one portion being sold each month. The day of sale is generally in the first week of the month, and in fixing the date the time of sailing of the China steamers is taken into consideration. A copy of the general notification for the current year is appended (marked K).

27. Prior to 1884, the Board's General Notification contained an additional condition which ran as follows:—

"It is hereby further notified that under the 6th Article of the Convention between Great Britain and France, dated the 7th March 1815, quoted below, the Agents in India of the French Government, or persons duly appointed by them,

are entitled to demand that out of the quantities of opium manufactured at the Patna and Ghazipur factories declared as above for sale at the twelve sales of the year 1884, there shall be delivered to them, at the average of the particular sale or sales to which the opium so applied for may belong, a quantity not exceeding in the aggregate 300 chests, and the Agents of the French Government must make requisition specifying the quantity of opium required by them at any particular sale within thirty days from the advertisement of such intended sale: provided, however, that the Agent of the French Government may make such requisition for the whole quantity within thirty days from the publication of this notification. If the Agent of the French Government shall not make the requisition of opium within the time above mentioned the entire quantity of about _____ chests of opium manu-

Opium manufactured at the Patna Factory	Chest.	factured at the Patna and Ghazipur factories, as above estimated, will be brought to sale in the usual manner; and if they shall make application for a quantity of opium to be delivered to them out of the quantity advertised for sale at each or any of the twelve sales above mentioned, but shall not pay for it within the prescribed period of payment, the Government of Bengal reserves to itself the right of disposing of the opium which the French authorities may so fail to pay for, either by increasing the quantity reserved at the sale next ensuing after the date fixed for payment, or by selling such opium, or any portion of it, at any subsequent monthly sale in addition to the quantity which in this advertisement is approximately mentioned as the quantity to be sold at such sale; or by selling such opium at a sale to be held expressly for the purpose.
Opium manufactured at the Ghazipur Factory	_____	
TOTAL	=====	

The following is the Article of the Convention above referred to:—

"Article VI.—With regard to the trade in opium it is agreed between the high contracting parties that at each of the periodical sales of that article there shall be reserved for the French Government, and delivered upon requisition duly made by the Agents of His Most Christian Majesty, or by the persons duly appointed by them, the number of chests so applied for, provided that such supply shall not exceed three hundred chests in each year, and the price for the same shall be determined by the average rate at which opium shall have been sold at every such periodical sale, it being understood that if the quantity of opium applied for any one time shall not be taken on account of the French Government by the Agents of His Most Christian Majesty within the usual period of delivery, the quantity so applied for shall nevertheless be considered as so much in reduction of the three hundred chests hereinbefore mentioned. The requisitions for opium, as aforesaid, are to be addressed to the Governor-General at Calcutta within thirty days after notice of the intended sales shall have been published in the *Government Gazette*."

28. On the 16th of July 1884, a convention was concluded for five years, commencing with the 1st of January 1884 under which, in consideration of the French Government having renounced the privilege of receiving 300 chests, the Government of India agreed to pay to the French Administration at Chandernagore a sum of Rs. 3,000 per annum. This convention having expired with the year 1888, a fresh one was concluded for a further period of five years beginning on the 1st January 1889, under which this subsidy was increased to Rs. 5,000 on the French Government undertaking not to admit into Chandernagore territory, for consumption or any other purpose, any opium other than that supplied from the Hooghly treasury. The latter convention expires on the 31st December 1893, and the question of its renewal is now under the consideration of Government. The French Government now buy largely at the opium sales to meet their requirements in Cochin China.

Besides the General Notification above mentioned, a supplementary notice (Form L) is issued by the Board at least thirty days before each sale, giving publicity to the latest dates for payment of the deposit and clearance money on account of the opium to be purchased at the sale.

29. Each sale commences at 11 A.M. of the day previously fixed by the notifications above alluded to, and the auction is held and conducted by the Superintendent of the Board's office, under the superintendence of the Junior Secretary to the Board, in the opium warehouse, which is a part of the premises of the Board of Revenue. The opium merchants and dealers are admitted to the sales by tickets, which are given free of charge under the orders of the Secretary to such applicants as are either known or believed to have some connection with the opium trade.

30. The sales are principally attended by Jews, Marwaris, and a few Muhammadans and Chinese. The Jews, Muhammadans and Chinese are the chief shippers, and buy *bonâ fide* for shipment. The business done by the Chinese firms is now considerably restricted. The majority of the Marwaris, who flock to the sales in large numbers, are time-bargain speculators, who have no standing in the market, and whose bids at the sales are not accepted unless accompanied by cash deposits. Some wealthy and respectable Marwari firms are allowed to bid at the sales without being required to tender cash deposit, but they purchase rarely for the purpose of shipment. They buy either for limited speculation on their own account, or as brokers of some of the wealthy Jewish firms above mentioned. The French Government at Saigon and the Dutch Government in Batavia purchase through their agents. Formerly Armenians and Parsees figured prominently in the opium sale-room, but they are now conspicuous by their absence.

31. Each lot consists of five chests, and the final bid is recorded by the auctioneer (the Superintendent of the Board's office) in one register, and the Board's Secretary (as the officer superintending the sale) in another. The purchaser of a lot has the option of buying at the same price any number of the following lots up to a limit of 25. After the conclusion of the sale, the two registers are compared with each other. On the same day a statement embodying the results of the sale is sent to the following officers:—

1. Financial Secretary to the Government of India.
2. Revenue Secretary to the Government of Bengal.
3. Comptroller-General of Accounts.
4. Accountant-General, Bengal.
5. Private Secretary to His Honour the Lieutenant-Governor, Bengal.
6. Opium Agent, Bihar.
7. Opium Agent, Benares.

The total sale proceeds and the general average price are also telegraphed to the Financial Department, Government of India, on the sale day when Government is at Simla.

32. In connection with each sale a complete account current is kept in each purchaser's name separately for Bihar and Benares opium, showing at once the lots purchased by him, the price at which each of the lots was purchased, the payments in part or in full made on account, and the numbers of the passes or certificates issued in respect of the lots purchased by him.

Payments on account of deposit as well as clearance money are paid into the Bank of Bengal, and the receipts granted by the Bank are presented at the Board's office with a stamped application.

33. When the Bank's receipt is for deposit only, the application simply contains a request that the receipt may be accepted; when it represents the clearance money, the application either contains a request for the issue of a pass or a pass and a certificate. When only a pass is applied for, the opium covered by it is not intended for immediate shipment, and the holder may transfer it as a negotiable document by endorsement to others in the market. When both pass and certificate are applied for, the opium covered by the documents is intended for immediate shipment. In this case the word "cancelled" is stamped on the face of the pass to prevent it from being transferred in the market. A pass is an order on the Intendant of the Presidency Opium Godowns to deliver the opium specified in it to the purchaser named therein. The certificate is an order on the Collector of Customs, Calcutta, to allow the opium to be shipped. Form M attached to this note is a pass on which opium has been delivered, and form N a certificate bearing a Custom House endorsement.

34. The annual and monthly average sale proceeds for the past 20 years amount respectively to Rs. 6,53,70,742 and Rs. 52,80,895.

35. A separate statement marked O is attached to this note showing the various ports to which opium has been exported during the year 1883 to 1892, and the quantity annually taken to each of these ports.

A

Statement showing the strength and unnuual cost of the subordinate native establishments employed in the Bihar and Benares Opium Agencies, and the amount of Commission paid to them in the Bihar Agency, calculated on the average of the past three years.

BIHAR OPIUM AGENCY.

No.	DESIGNATION.	Actual pay drawn monthly.	Total monthly cost.	Annual cost.	Average commission of the past three years.
		R a. p.	R a. p.	R a. p.	R a. p.
<i>English Office.</i>					
11	Head clerks, at R 40 each . . .	440 0 0			
11	2nd do., " 20 " . . .	220 0 0			
11	Duftaris, " 4 " . . .	44 0 0			
11	Chaprasis, " 5 " . . .	55 0 0			
23	Ditto, " 4 " . . .	92 0 0			
13	Sweepers, " 2-8 " . . .	32 8 0			
			883 8 0	10,602 0 0	
<i>Vernacular Office.</i>					
11	Native assistants at R 40 each . . .	440 0 0			
11	Head muharrirs, " 15 " . . .	165 0 0			
12	2nd ditto, " 10 " . . .	120 0 0			
10	3rd ditto, " 8 " . . .	80 0 0			
9	Potadars, " 10 " . . .	90 0 0			
11	Naib nazirs " 6 " . . .	66 0 0			
			961 0 0	11,532 0 0	
<i>Kothi Establishment.</i>					
40	Gumashtas, at R 30 each . . .	1,200 0 0			
1	Ditto, " 40 " . . .	40 0 0			
44	Muharrirs, " 10 each . . .	440 0 0			
3	Ditto, " 20 " . . .	60 0 0			
108	Mstsuddis, " 6 " . . .	648 0 0			
1	Ditto, " 10 " . . .	10 0 0			
1	Ditto, " 8 " . . .	8 0 0			
191	Zilladars, " 7 each . . .	1,337 0 0			
199	Ditto, " 6 " . . .	1,194 0 0			
232	Ditto, " 5 " . . .	1,160 0 0			
162	Barkandazes, " 4 " . . .	648 0 0			
1	Chaukidar, " 3 " . . .	3 0 0			
			6,748 0 0	80,976 0 0	47,962 2 11
	TOTAL . . .	...	8,592 8 0	1,03,110 0 0	47,962 2 11
	GRAND TOTAL . . .	...	...	1,51,072 2 11	

Statement showing the strength and annual cost of the subordinate native establishment employed in the Bihar and Benares Opium Agencies, etc.—contd.

BENARES OPIUM AGENCY.

No.	DESIGNATION.	Actual pay drawn monthly.	Total monthly cost.	Annual cost.	REMARKS.
	OFFICE ESTABLISHMENT.				
	<i>District Office Establishment.</i>	R a. p.	R a. p.	R a. p.	
3	Head clerks, at R 65 each .	195 0 0			
9	Ditto, " 50 " .	450 0 0			
4	Ditto, " 40 " .	160 0 0			
12	2nd clerks, " 30 " .	360 0 0			
1	3rd clerk, " 20 .	20 0 0			
6	Sarishtadars, " 60 each .	360 0 0			
6	Ditto, " 50 " .	300 0 0			
4	Naib sarishtadars, " 50 " .	120 0 0			
6	Muharrirs, " 20 " .	120 0 0			
7	Ditto, " 16 " .	112 0 0			
8	Ditto, " 12 " .	96 0 0			
1	Treasurer, " 30 .	30 0 0			
1	Ditto, " 20 .	20 0 0			
11	Jamadars of Treasury guard, " 8 each .	88 0 0			
51	Barkendazes of treasury guard, " 5 " .	255 0 0			
41	Orderly peons, " 5 " .	205 0 0			
16	Daftaris, " 5 " .	80 0 0			
12	Sweepers, " 3 " .	36 0 0			
4	Ditto, " 1 " .	4 0 0			
25	Assistants, office peshi muharrir, " 12 " .	300 0 0			
25	Ditto, orderly peons, " 5 " .	125 0			
46	Sweepers, " 1 " .	46 0 0	3,482 0 0	41,784 0 0	
	<i>Sub-divisional or Kotki Establishment.</i>				
13	Gumashtas at R 30 each .	1,040 0 0			
8	Ditto, " 70 " .	560 0 0			
6	Ditto, " 60 " .	360 0 0			
26	Ditto, " 50 " .	1,300 0 0			
1	Naib gumashta, " 25 " .	25 0 0			
2	Muharrirs, " 20 " .	40 0 0			
59	Ditto, " 16 " .	944 0 0			
61	Ditto, " 12 " .	732 0 0			
105	Ditto, " 10 " .	1,650 0 0			
220	Zilladars, " 7 " .	1,540 0 0			
247	Ditto, " 6 " .	1,482 0 0			
425	Ditto, " 5 " .	2,125 0 0			
206	Barkandazes " 5 " .	1,030 0 0			
			12,228 0 0	1,46,736 0 0	
	GRAND TOTAL .	...	15,710 0 0	1,88,520 0 0	

B—Bihar Agency.

Appendix V.

YEAR.	AREA CULTIVATED.			Average pro- duce per bigha and acre.	Outturn in maunds.	Amount paid to cultivators for opium delivered.	Number of cultivators engaging.	REMARKS.
	Irrigated.	Non- irrigated.	Total.					
	Bighas and acres.	Bighas and acres.	Bighas and acres.	S. C. K.		Rs.		
1873-74	333,879 208,674	76,899 47,749	410,278 256,423	5 15 0 9 8 0	60,861	1,21,73,055	701,032	
1874-75	364,350 227,718	145,963 91,227	510,313 318,945	4 10 0 7 6 1	58,977	1,17,95,592	737,898	
1875-76	357,010 223,131	113,916 71,197	470,926 294,328	5 13 1 9 5 2	68,704	1,37,39,964	743,092	
1876-77	377,862 236,163	139,515 87,197	517,377 323,360	4 14 3 7 14 0	63,694	1,27,41,771	771,901	
1877-78	330,078 206,298	75,544 47,215	405,622 253,513	3 5 2 5 5 3	34,002	61,21,482	742,653	
1878-79	333,378 208,361	81,911 51,194	415,289 259,555	3 15 2 6 5 3	41,268	74,28,873	752,662	
1879-80	337,982 211,238	123,104 76,940	461,086 288,178	4 10 1 7 7 0	53,594	96,44,871	713,192	
1880-81	322,562 201,601	112,224 70,140	434,786 271,741	4 8 2 7 4 1	49,292	98,57,459	695,839	
1881-82	339,616 212,260	120,766 75,478	460,382 287,738	4 4 3 6 13 1	49,440	98,82,749	702,014	
1882-83	288,171 180,106	106,061 66,289	394,232 246,395	2 12 0 4 6 1	27,074	54,11,179	691,721	
1883-84	320,112 200,070	79,406 49,628	399,518 249,698	5 15 1 9 8 2	59,560	1,19,07,244	719,195	
1884-85	333,735 208,584	99,426 62,141	433,161 270,725	5 2 1 8 4 0	55,802	1,11,54,259	665,353	
1885-86	345,713 216,070	107,801 67,376	453,515 283,446	5 4 1 8 7 1	59,865	1,19,69,677	695,784	
1886-87	345,733 216,083	112,533 70,333	458,266 286,416	4 5 1 6 15 0	49,582	99,13,299	717,043	
1887-88	341,517 213,448	106,242 66,401	447,759 279,849	5 6 0 8 9 3	60,192	1,20,23,497	707,483	
1888-89	325,130 203,206	80,736 50,460	405,866 253,666	3 2 3 5 1 1	32,234	64,38,086	632,718	
1889-90	313,602 196,001	84,628 52,892	398,230 248,893	4 3 2 6 15 0	43,147	86,25,988	657,358	
1890-91	326,282 203,927	81,678 51,048	407,960 254,975	6 12 3 6 1 1	38,725	77,45,111	654,870	
1891-92	309,529 193,455	66,057 41,285	375,586 234,740	3 6 1 5 6 0	31,935	63,86,845	639,798	
1892-93	313,257 195,160	73,504 45,940	385,761 241,100	4 2 3 6 11 0	40,339	80,87,784	637,585	

C—Benares Agency.

YEAR.	AREA CULTIVATED.			Average pro- duce per bigha and acre.	Outturn in maunds.	Amount paid to cultivators for opium delivered.	Number of cultivators engaging.	REMARKS.
	Irrigated.	Non- irrigated.	Total.					
	Bighas and acres.	Bighas and acres.	Bighas and acres.	S. C. K.		Rs.		
1873-74	309,834 193,646	9,598 5,999	319,432 199,645	5 6 1 8 9 3	43,000	86,00,030	448,142	
1874-75	348,196 217,623	11,157 6,973	359,353 224,596	4 5 3 6 15 3	39,201	78,40,243	667,322	
1875-76	364,553 227,845	13,689 8,556	378,242 236,401	6 5 3 10 2 3	60,113	1,20,22,701	499,601	
1876-77	362,683 226,677	9,562 5,976	372,245 232,653	6 9 3 10 9 1	61,562	1,23,12,353	570,834	
1877-78	333,325 208,328	9,328 5,830	342,653 214,158	5 4 3 8 7 2	45,381	81,68,519	543,014	
1878-79	385,729 241,080	10,091 6,307	395,820 247,387	5 11 2 9 2 2	56,637	1,01,94,640	599,578	
1879-80	427,781 267,363	10,750 6,719	438,531 274,082	4 2 1 6 10 1	45,476	81,85,667	631,226	
1880-81	410,295 256,435	12,970 8,106	423,265 264,541	4 4 3 6 14 0	45,506	81,91,079	633,694	
1881-82	377,658 236,036	12,001 7,501	389,659 243,537	5 4 2 8 7 1	51,449	1,02,89,834	582,452	
1882-83	387,318 242,074	11,634 7,271	398,952 249,345	4 3 3 6 12 1	42,213	84,39,692	597,201	
1883-84	399,543 249,714	10,288 6,430	409,831 256,144	6 8 2 10 7 2	67,037	1,34,06,204	626,720	
1884-85	460,803 288,002	10,429 6,518	471,232 294,520	6 10 0 10 9 2	78,002	1,55,91,219	713,973	
1885-86	488,073 305,046	10,288 6,430	498,361 311,476	4 15 1 7 14 3	61,634	1,23,09,891	788,079	
1886-87	430,823 269,264	10,195 6,372	441,018 275,636	5 4 1 8 6 3	57,995	1,15,91,044	731,465	
1887-88	401,308 250,817	9,505 5,941	410,813 256,758	6 2 3 9 12 3	62,851	1,25,54,563	701,036	
1888-89	324,569 202,856	5,349 3,343	329,918 206,199	4 3 3 6 14 1	35,500	70,89,328	563,049	
1889-90	361,918 228,073	8,941 5,590	373,862 233,663	5 10 1 9 0 2	52,721	1,05,37,487	617,229	
1890-91	386,257 241,410	8,534 5,334	394,791 246,744	4 8 0 7 3 0	44,373	88,56,659	651,871	
1891-92	357,931 223,707	8,346 5,216	366,277 228,923	4 3 1 6 11 2	38,490	76,96,605	601,413	
1892-93	332,469 207,793	8,420 5,263	340,889 213,056	5 0 3 8 1 1	42,970	85,70,819	558,286	

D

Appendix V

Statement showing the strength and cost of the establishment employed in connection with the Saw Mills at the Patna Opium Factory.

No.	DESIGNATION.	Actual pay drawn monthly.	Total of monthly pay.	Annual cost.	REMARKS.
<i>Amalgamated Steam Saw Mills and Chest Department.</i>					
1	Superintendent and Engineer R400	} 500	R	R	
	Personal allowance „ 100				
1	Assistant Engineer	125			
1	Assistant	70			
1	Head-clerk	50			
1	2nd do.	20			
1	Store-keeper	35			
1	Muharrir	16			
1	Head mistry	30			
1	Head vertical saw setter	16			
1	2nd ditto ditto	15			
1	3rd ditto ditto	14			
1	4th ditto ditto	12			
1	Circular saw setter	10			
2	Ditto ditto, at R8 each	16			
2	Ditto sawyer, „ 7 „	14			
6	Ditto ditto „ 6 „	36			
1	30" timber frame man	7			
2	24" ditto ditto at R6 each	12			
2	20" ditto ditto „ 6 „	12			
1	Slotting machine man	5			
1	Dovetailing machine man	7			
2	Ditto ditto at R6 each	12			
1	Rebating machine man	6			
1	Ditto ditto	5			
1	Metal turner	14			
1	Ditto	12			
1	Fitter for repairs	14			
1	Ditto ditto	12			
1	Blacksmith	10			
1	Engine man	20			
1	Fireman	7			
1	Ditto	6			
1	Brass moulder	10			
2	Saw sharpeners, at R12 each	24			
2	Ditto, „ 10 „	20			
4	Chaprasis, „ 5 „	20			
	GRAND TOTAL	...	1,214	14,568	
			1,214	14,568	

STATEMENT E—TABLE I.

Statement showing the reserve of provision opium at the Presidency at the beginning of the year, the quantity manufactured, the quantity received at the Presidency, the quantity sold, and the reserve at the close of the year, for the last twenty years.

YEAR.	BEHAR AGENCY.					BENARES AGENCY.					Total of columns 2 and 7.	Total of columns 3 and 8.	Total of columns 4 and 9.	Total of columns 5 and 10.	Total of columns 6 and 11.
	Quantity of provision opium manufactured.	Reserve on 1st April at the Presidency.	Quantity received during the year.	Number of chests sold during the year.	Reserve at the Presidency on 31st March.	Quantity of provision opium manufactured.	Reserve on the 1st of April at the Presidency.	Quantity received during the year.	Number of chests sold during the year.	Reserve at the Presidency on the 31st of March.					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.
1873-74	30,858	19,133	26,770	25,704	20,199	23,880	12,391	19,000	17,046	14,345	54,716	31,524	45,770	42,750	34,544
1874-75	29,340	20,189	30,658	23,115	23,940	22,414	14,345	23,860	18,855	18,320	51,754	34,544	54,716	45,000	44,269
1875-76	34,957	24,940	29,340	26,055	25,225	33,094	18,320	18,325	19,465	18,190	65,061	44,260	47,665	45,510	48,415
1876-77	32,166	23,225	33,000	28,350	34,875	35,001	18,190	29,839	20,890	26,939	67,107	46,415	62,639	47,240	81,814
1877-78	18,140	34,875	34,123	26,245	42,753	25,000	26,939	42,545	23,255	48,229	43,140	61,814	76,808	49,500	88,983
1878-79	29,786	42,753	18,140	30,000	40,893	20,175	43,229	25,000	25,600	45,729	49,961	88,982	43,140	55,500	76,622
1879-80	31,118	30,893	29,785	29,560	31,128	21,851	45,729	18,773	29,550	34,862	62,969	76,622	48,568	59,100	86,080
1880-81	24,200	31,128	31,111	28,200	34,039	25,532	34,952	23,253	28,200	30,005	49,732	66,080	54,364	58,400	84,044
1881-82	26,022	34,039	24,167	28,200	29,998	28,017	30,005	20,481	28,200	22,266	64,039	84,044	44,038	56,400	62,233
1882-83	16,090	29,998	26,721	28,200	27,517	22,124	22,288	28,710	28,200	22,796	66,214	52,252	54,311	56,400	50,313
1883-84	32,850	27,517	18,428	26,525	17,420	33,143	22,798	24,126	27,875	34,862	65,983	50,313	40,654	54,400	62,233
1884-85	32,430	17,420	32,842	22,200	28,682	32,500	19,047	32,595	24,498	27,444	64,930	36,467	65,737	48,698	55,506
1885-86	31,500	24,062	31,619	25,050	34,531	33,000	27,444	32,743	25,944	34,243	64,500	55,506	84,262	50,994	68,774
1886-87	29,400	34,531	25,931	28,275	32,187	28,500	34,243	27,183	26,475	34,931	57,500	67,118	53,094	54,750	67,118
1887-88	35,509	32,187	31,400	28,500	34,687	34,000	40,729	25,014	25,875	40,729	69,500	67,118	65,298	75,000	72,429
1888-89	17,500	34,687	25,990	28,125	35,581	20,805	40,729	25,014	25,875	36,968	36,305	75,418	54,013	57,000	72,429
1889-90	17,610	35,581	15,610	27,000	24,062	27,150	36,968	26,330	30,000	33,198	69,500	44,760	72,429	41,831	57,000
1890-91	21,834	24,062	15,610	27,000	22,072	22,688	33,198	26,623	30,000	29,621	44,622	67,260	52,233	57,000	62,493
1891-92	20,818	22,072	21,334	26,700	17,306	12,833	20,821	23,188	29,550	23,459	33,079	52,493	44,529	56,250	40,765
1892-93	19,927	17,306	24,632	24,462	17,378	20,679	23,459	16,333	24,390	15,402	40,608	40,785	40,866	48,862	32,778

STATEMENT E—TABLE II.

Statement showing the total number of chests of provision opium sold and the gross and net revenue realised therefrom during the last 20 years.

YEAR.	Number of chests of provision opium sold.	Annual average price per chest.	Sale-proceeds of provision opium.	Charges.	Net revenue.
			₹	₹	₹
1873-74	42,750	1,265 13 4	5,41,14,410	1,99,82,181	3,41,32,229
1874-75	45,000	1,207 0 4½	5,43,16,045	2,33,82,946	3,09,33,099
1875-76	45,510	1,259 2 11½	5,73,05,575	2,21,60,439	3,51,45,136
1876-77	47,240	1,270 1 10½	6,00,00,400	2,83,98,289	3,16,02,111
1877-78	49,500	1,266 8 4	6,26,92,825	2,65,71,585	3,61,21,240
1878-79	55,500	1,224 15 8	6,79,86,395	1,69,57,276	5,10,29,119
1879-80	59,100	1,169 14 8½	6,91,42,245	2,06,55,259	4,84,86,986
1880-81	56,400	1,362 5 3½	7,68,35,582	2,02,66,974	5,65,68,608
1881-82	56,400	1,323 10 2	7,46,53,133	2,05,57,390	5,40,95,743
1882-83	56,400	1,221 11 4	6,89,04,530	2,28,12,515	4,60,92,015
1883-84	54,400	1,250 10 10½	6,80,37,087	1,85,10,238	4,95,26,849
1884-85	46,698	1,295 15 10½	6,05,20,295	2,95,96,258	3,09,24,037
1885-86	50,994	1,234 10 6½	6,29,60,140	3,04,74,295	3,24,85,845
1886-87	54,750	1,122 11 9½	6,14,69,785	2,72,26,485	3,42,43,300
1887-88	57,000	1,059 4 8	6,03,79,675	2,41,94,454	3,61,85,221
1888-89	57,000	1,119 15 11½	6,38,39,930	2,59,28,179	3,79,11,751
1889-90	57,000	1,125 11 5	6,47,35,645	1,59,95,877	4,87,39,768
1890-91	57,000	1,037 5 6	5,91,28,955	2,17,66,162	3,73,62,793
1891-92	56,250	1,057 11 5	5,94,96,595	1,85,68,709	4,09,27,886
1892-93	48,852	1,247 4 7	6,09,32,655	1,59,66,230	4,49,66,425

STATEMENT F—TABLE I.

Statement showing the quantities of excise opium manufactured at the Bihar and Benares Agencies and the quantities supplied to the several Local Governments during the last 20 years.

YEAR.	QUANTITY OF EXCISE OPIUM MANUFACTURED.		Total.	QUANTITY OF EXCISE OPIUM SUPPLIED TO					
	Bihar Agency.	Benares Agency.		Bengal.	North-Western Provinces and Oudh.	Central Provinces.	Assam.	Burma.	Punjab.
1873-74	5 011	768	5,779	1,431	892	...	1,770	682½	...
1874-75	4,016	1,812	5,828	1,446	1,407½	...	1,914	966	...
1875-76	5,453	1,108	6,561	1,461	1,222	...	1,929	628½	...
1876-77	4,298	1,523	5,821	1,170	997	...	2,214	840	...
1877-78	3 795	1,083	4,878	1,402½	1,367	201	1,464	1,168½	...
1878-79	3,876	2,185	6,061	1,725	962½	649	1,401	1,357½	...
1879-80	4,020	2,997	7,017	1,654½	1,896½	601	1,360½	1,104	10
1880-81	5,284	719	6,003	1,659	793	350	1,479	1,290	410
1881-82	3,956	2,055	6,011	1,549½	1,258	760	1,711½	927	...
1882-83	3 240	2,632	5,872	1,468½	1,561	798	1,743	1,294	...
1883-84	1,837	5,356	7,193	1,689	1,566	798	1,389	1,158	...
1884-85	3,991	5,856	9,847	1,698	1,423½	762	2,232	1,105½	...
1885-86	2,653	4,102	6,755	1,767	1,520½	735	1,329	837	...
1886-87	931	5,143	6,074	1,674½	1,411	487	1,357½	1,263	200
1887-88	3,289	2,876	6,165	1,660½	1,565	694	1,449	1,227	200
1888-89	1,698	2,674	4,372	1,588½	1,542	689	1,507½	1,501½	...
1889-90	1,913	5,920	7,833	1,788	1,709½	725	882	1,437	80
1890-91	5,030	5,305	10,335	1,883½	1,981½	962	1,171½	1,564½	110
1891-92	5,097	2,367	7,464	1,548	1,604½	841½	1,365	1,113	147
1892-93	2,996	4,498	7,494	1,702½	1,639½	804	1,395	2,643½	50

STATEMENT F—TABLE II.

Appendix V.

Statement showing the receipts of the Opium Department from Excise Opium supplied to Bengal, North-Western Provinces and Oudh, Central Provinces, Assam and Burma.*

YEAR.	Bengal.	North-Western Provinces and Oudh.	Central Provinces.	Assam.	Burma.
	₹	₹	₹	₹	₹
1873-74	5,07,773	...	...	...	...
1874-75	5,08,286	...	...	...	...
1875-76	5,08,203	...	...	...	...
1876-77	5,03,580	...	...	...	...
1877-78	5,12,658	...	...	...	...
1878-79	5,09,156	...	...	...	...
1879-80	5,21,116	...	...	...	...
1880-81	5,11,444	...	...	...	...
1881-82	4,99,782	...	...	...	...
1882-83	5,22,595	...	...	...	...
1883-84	5,56,351	...	...	...	...
1884-85	5,44,045	...	...	...	...
1885-86	5,34,097	...	...	...	...
1886-87	5,47,498	...	...	...	...
1887-88	5,62,460	...	...	...	3,65,064
1888-89	5,58,371	4,30,186	2,13,121	4,09,320	3,69,397
1889-90	5,52,610	4,78,579	2,27,411	4,33,441	3,85,466
1890-91	5,63,369	4,94,084	2,20,128	3,79,414	4,30,387
1891-92	5,81,681	4,78,500	2,34,910	3,97,191	4,09,522
1892-93	5,60,995	4,94,131	2,27,962	3,86,780	...

* NOTE.—As figures for the full period of 20 years in the case of Local Governments other than the Government of Bengal are not available in the Board's office, particulars for the last five years available have been given. In the case of the North-Western Provinces and Oudh, the figures given are for the five years ending September 1888 to September 1892. The figures for, 1891-92 and 1892-93 under Burma include Upper Burma as well. Figures for Upper Burma for previous years are not available.

H

Opium alkaloids manufactured in the Ghazipur Opium Factory and sold in India and England during the last 10 years.

YEARS.	Codiena	Narcotino.	Morphia hydrochlorate.	Morphia acetate.	Morphia sulphate.	Value of alkaloids sold in India.		Value of alkaloids sold in England.
	lb. oz. d.	lb. oz. d.	lb. oz. d.	lb. oz. d.	lb. oz. d.	Rs.	a. p.	£ s. d.
1883	*3 12 0	*433 10 4	† 316 14 12	2 14 0	* 2 1 0	2,995	3 11	702 3 6
1884	...	...	100 0 0	36 13 4	...	5,449	0 0	...
1885	24 6 8	...	157 7 4	14 11 0	...	2,714	8 0	...
1886	26 7 0	...	238 5 12	43 3 0	...	9,924	0 0	844 5 4
1887	30 9 8	...	222 7 12	8 12 12	...	5,542	8 3	418 7 5
1888	26 13 3	...	202 7 0	...	...	4,639	9 7	...
1889	17 4 12	...	305 9 0	4 1 0	...	1,934	1 0	1,177 0 7
1890	46 10 0	...	364 10 8	1 8 0	...	1,693	15 0	714 5 4
1891	48 15 10	...	426 4 4	22 4 8	...	6,072	13 0	1,192 13 0
1892	25 7 0	...	190 5 4	11 14 8	...	4,266	2 6	792 5 5
Total manufactured	251 5 14	433 10 4	2,524 7 8	146 2 0	3 1 0	...	...	...
Sold	3 8 1 2	403 9 0	2,245 13 8	146 2 0	2 1 0	44,222	13 3	5,831 1 4
Balance	33 4 12	30 1 0	278 10 0	...	...	...	...	...

* These items represent balance of previous years.

† This item includes 160 lbs. balance of previous year.

J1

LICENSE TO CULTIVATE POPPY IN THE
BENARES AGENCY.

As you son of caste lamberdar Kothi resident of mauza pargana have, of your own accord and will, submitted an application for cultivation of poppy on (so may bighas) land, as well as on any increase that may be discovered at the time of measurements in ^{village} mauza pargana this license is granted to you. It is desirable that you should sow poppy seed and no other vegetable or extraneous matter at the fixed time on land of the first quality and carry on the work of weeding and irrigating the field. In case of your cultivating a less quantity of land than that engaged for under section 10, Act XIII of 1857, a penalty of three times the amount of advance paid on the land not cultivated will be realized from you. When the plants are in flower you must, according to custom, manufacture poppy-flower leaves, and deliver the same wherever ordered, and take the price thereof at the fixed rate. At the appointed time, after the lancing of the pods and the collection and extraction of dew and passewa from the drug, you will have to deliver pure opium, according to section 11 of the said Act, through the amla of the Kothi, wherever directed. If after parakh the drug be not of low quality and the consistency be at 70 per cent, you will be paid (according to section 7 of the said Act) the price thereof at the rate of Rs. (Rate varies per seer of 80 to as) According to the provisions of section 12 of the above Act the weighment and parakh of the opium will be conducted in your presence by the Sub-Deputy Opium Agent or any other opium officer deputed by him. You will have to submit to any batta or fine that may be imposed on your opium by the Factory Superintendent or any other officer of Government owing to the opium being of low quality or passewa amez and according to section 14 of the said Act, if it be proved that the drug is adulterated with any foreign substance it will be confiscated. If you will by any manner or means dispose of any portion of the produce of the land engaged for or measured, you will be liable to punishment under section 16 of the said Act. You should not take any advance or chukti without having the figures entered on the reverse of the license and having the same attested by the gumashta. You should further take care that no erasure or alteration in the figures on the license, as, if any be made, the loss will be yours. If after the settlement of the accounts any excess amount due to Government be discovered to have been drawn by you, the same will be recovered from you after furnishing you with a proper receipt. Should the amount be not recovered, the Government will have the authority to realize the same from you by distraint of your moveable and immoveable property under section 16 of the said Act. For the above reasons this license is granted to you that it may be of use when required. Date

J2

ASSAMIWAR LICENSE TO CULTIVATE POPPY
IN THE BEHAR AGENCY.

No.

This license is given to son of by caste of mauza pargana zillah in accordance with the kabuliyat executed by the khatadar and the said assami for the cultivation of poppy in the land settled for the mauza pargana zillah

Quantity of land settled.
Amount of 1st advance.
Quantity of land as per measurement.
Amount of 2nd advance
Quantity of opium weighed as per weighment book.
Sort.
Value of opium.
Do. of poppy-leaves.
Do. of poppy trash.
Amount refunded.
Amount due as per adjustments of accounts.
Date.

J3.

JOI T LI-EN-SE TO CULTIVATE POPPY IN
THE BEHAR AGENCY.

License in the name of son of by khatadar of Kothi of mauza caste pargana zillah

As you have of your own accord filed a petition of agreement for the cultivation of bighas in poppy together with any increase which may be found at the time of measurements in mauza pargana, the afore this license is granted to you. You should sow poppy seed, but no other crop, in the best land, at the fixed time and weed and irrigate the fields at the proper time. That in case you sow a less quantity of land than you have engaged for, you will be liable to a penalty of three times the advance on the land found to be short under section 10, Act XIII of 1857. That when the plants blossom you should prepare the leaves as usual and deliver them at the appointed place, the price of which will be paid for at the usual rate. That you should lance the pods at the proper time and collect the drug and separate the dew and passewa from it and deliver the pure opium through the Kothi officer, vide section 11 of the said Act, at the appointed place. That after parakh, in case of its not being adulterated and found by dryage to contain 70 grains, out of 100 grains, you will be paid for, vide section 7 of the said Act, and according to the usual procedure at Rs. per seer of 80 tola weight. That as per section 12 of the said Act, the classification and weighment of the opium will be made by the Sub-Deputy Agent or any other officer, in your presence, and you will have to abide by the decision of the Principal Assistant or

any other officer as to batta or mulet charged on your opium on account of impurities or passewa. That in case of its being found adulterated with any foreign matter it will be confiscated, *vide* section 14 of the said Act. That you will be proceeded against under section 19 of the said Act, should you be found to alienate any portion of the produce of the land engaged for and measured. That you will not take any advance or chukti without the amount being entered on your patta and signed by the gumashta. That you should be careful that the amount entered on the patta is not erased or altered, otherwise you will have to bear the loss. That whatever balances may accrue against you after the adjustments of accounts, will be realized from you under a receipt delivered to you, and in case you fail to pay the same, will have to be recovered by dstraint and sale of your property, moveable and immoveable, under section 16 of the Act. This patta is therefore given to you that it may be of use.

Date

K

NOTIFICATIONS OF THE BOARD OF REVENUE.

No. 1887B.

Notice is hereby given that the Provision Opium to be brought forward for sale by public auction in the year 1893 will consist of about

OPIMUM.
D. R. LYALL, Esq.

23,124 chests prepared at the Patna Factory, each chest of which is believed to contain 1 maund 18 seers 12 chittacks of pure opium, besides 9 seers 6 chittacks used for pasting the leaves of the shell, and about 20,580 chests prepared at the Ghazipur Factory, each chest of which is believed to contain 1 maund 18 seers 12 chittacks of pure opium, besides 9 seers 6 chittacks used for pasting the leaves of the shell, being of the seasons 1890-91, 1891-92, and 1892-93 in the proportion marginally noted.

2. The dates on or about which the sales will be held and the total quantity of opium, as well as the respective quantities manufactured at the Patna and Ghazipur Factories, which will be brought forward for sale every month, are specified below. The Board of Revenue reserve to themselves the right of altering the dates should circumstances render it expedient to do so. In accordance with the notification of the Government of India, No. 2611, dated 24th June 1892, 1,927 chests of Patna and 1,715 chests of Benares opium will be sold monthly from January to December 1893:—

Opium manufactured at the Patna Factory.		Chests.	Chests.
Reserve of 1890-91	.	4,125	
Supply from 1891-92	.	18,999	
			23,124
Opium manufactured at the Ghazipur Factory.		Chests.	Chests.
Reserve of 1890-91	.	7,714	
Supply from 1891-92	.	12,833	
Supply from 1892-93	.	33	
			20,580
TOTAL			43,704

DATES,			Chests manufactured at the Patna Factory.	Chests manufactured at the Ghazipur Factory.	Total chests.
On or about	Wednesday	4th January 1893	1,927	1,715	3,642
On or about	ditto	1st February	1,927	1,715	3,642
On or about	Monday	6th March	1,927	1,715	3,642
On or about	Tuesday	4th April	1,927	1,715	3,642
On or about	Monday	1st May	1,927	1,715	3,642
On or about	Thursday	1st June	1,927	1,715	3,642
On or about	Monday	3rd July	1,927	1,715	3,642
On or about	Wednesday	2nd August	1,927	1,715	3,642
On or about	Friday	1st September	1,927	1,715	3,642
On or about	Thursday	5th October	1,927	1,715	3,642
On or about	Wednesday	1st November	1,927	1,715	3,642
On or about	Friday	1st December	1,927	1,715	3,642
TOTAL			23,124	20,580	43,704

The following are the conditions of sale:—

1.—The opium will be sold for exportation by sea only, and no certificate will be granted except to cover such export.

2.—The opium will be ordinarily offered for sale at an upset price of Rs. 800 per chest, and sold to the highest bidder above that price, except under the circumstances for which provision is made by clause 13 of these conditions of sale. The bids must advance by Rs. 5 at a time.

3.—The sale shall commence at the hour of 11 A.M. of the day fixed by previous notification, and shall not be continued after the hour of 5 P.M.; but if at that hour any of the lots advertised for sale shall remain un-sold, the sale may, at the discretion of the Board of Revenue, be resumed on the next day following (not being Sunday or a public holiday), at the hour of 11 A.M., and so on until the whole of the remaining lots are disposed of; or, if the whole quantity advertised shall not be sold on the day appointed, the Board of Revenue may dispose of the lots which remain on hand at a future sale.

4.—Each lot shall contain five chests.

5.—A Promissory Note for a sum, calculated according to the scale noted in the margin, shall be taken as a deposit on each lot from the purchaser in the sale-room and before the lot is registered in the sale-book, and all such Promissory Notes shall be redeemed on the part of the purchasers at this Office by Bank of Bengal receipts or by substitution of other public securities of the Government of India, on or before 3-30 P.M. in the afternoon of the fifth day after the sale, provided

DEPOSIT.
When the amount bid is less than Rs. 1,200 per chest, Rs. 200 per chest.
On bids of Rs. 1,200 and upwards but less than Rs. 1,600 per chest, Rs. 300 per chest.
On bids of Rs. 1,600 and upwards but less than Rs. 2,100 per chest, Rs. 400 per chest.
And so on, Rs. 100 being added to the deposit for every bid additional, to the extent of Rs. 400.

it does not fall on a Saturday; if it falls on a Saturday, the said notes must be redeemed by 1-30 P.M., or, on the other hand, failing such redemption by the time aforesaid, then the lot or lots for which no Bank of Bengal receipts or de-

posit of other public securities as aforesaid shall have been delivered in, shall be re-sold at such time or times and under such conditions of re-sale as the Board of Revenue shall see fit; and all losses and expenses whatsoever attending such re-sale shall be borne and paid by the defaulters, whilst any profit accruing from such re-sale shall be forfeited to Government.

6.—The said Promissory Notes shall be absolutely payable in any event, and the amount thereof shall be absolutely forfeited upon such default as before mentioned, and the amount thereof shall not go or be credited in reduction of any loss on re-sale or expenses thereby incurred, but shall be recoverable whether such re-sale shall be had or not, or whether there shall be a loss on such re-sale or not.

7.—The Promissory Notes taken on the day of sale under the fifth condition, if remaining unredeemed at 3-30 P.M. of the fifth day following the day of sale, or 1-30 P.M. if the last day falls on a Saturday, will be placed in the hands of the Solicitor to the Government for realization in such manner as to him shall seem fit.

8.—No tender of money, Bank of Bengal receipts, or public securities, on account of opium upon which the prescribed deposit may not have been made before the prescribed time in clause 5 on the fifth day following the day of sale will be afterwards accepted. Provided always that money so subsequently tendered may be taken in payment of the said Promissory Note, but such acceptance of money shall in no way entitle the payer thereof to any right to delivery of the lot or lots in respect whereof the said note was given or to any of the rights of a purchaser thereof, or release the payer from liability for any unpaid balance of such notes or from the additional liability for the loss and expenses of such re-sale as provided for in clauses No. 5 and No. 6.

9.—The opium advertised for sale shall be paid for not later than by 3-30 P.M. of the fifteenth day from the day of sale, provided it does not fall on a Saturday; if it falls on a Saturday, the opium must be paid for by 1-30 P.M.; and in case any lots of such opium shall not be so paid for

Appendix V, and adjusted, then the cash deposit made under the fifth condition, or any public securities that may have been deposited on account of such lots or chests, shall be forfeited, and the opium shall be disposed of on account of Government at such time and in such manner as the Board of Revenue shall think fit; and the first purchaser shall further be required to make good all expenses and any loss or difference of price between that obtained at the re-sale and the amount at which the opium was first purchased, forfeiting all advantages that may arise from such re-sale, and the liability for the loss or difference of price and expenses shall be in addition to, and wholly independent of, the amount of the deposit so forfeited.

10.—Purchasers taking out certificates or orders for the delivery of opium, after making full payment as above prescribed, shall have the option of naming the number of lots of their purchase, which they may desire to be included in each certificate or order; and it is to be clearly understood that the certificates or orders so taken out shall be considered final, and not afterwards changeable for other certificates or orders authorizing the delivery of single lots, or of a different number of lots or chests, whether more or less, than the number of lots or chests originally required to be included in each certificate or order.

11.—No deposit of public securities under the fifth of the present conditions will be received in this office except from the party recorded as the purchaser in the sale-book, or his authorized agent. The receipt for deposit of public securities will be granted only in the name of such purchaser, and the securities so deposited will be returned when payment in full has been made by the said purchaser or his order.

12.—The officer superintending the sale on the part of the Government is empowered to reject, at his discretion, the bid of any individual, unless such individual shall on demand tender at the time a deposit either in Government of India Notes, Bank of Bengal Receipts, or Government Securities, a sum equal to the amount for which a Promissory Note would otherwise be taken under the fifth of these conditions.

13.—With a view to prevent fictitious biddings designed to obstruct the sale, it is hereby notified that the officer of Government superintending the sale shall be competent, at any time during the sale, to withdraw an unsold lot, and immediately to put it up again for sale at a maximum upset price, diminishing the same gradually by Rs. 5 at a time until a bid is obtained; and the first *bona fide* bidder for a lot after it has been offered for sale in the mode here described shall be held and declared to be the purchaser of the said lot, and the officer of Government superintending the sale shall also be competent to dispose, in the same manner, of as many of the subsequent lots as he may think proper, provided always that no lot shall be sold below the minimum price of Rs. 800 specified in the second of these conditions.

14.—The purchaser of any lot shall have the option of naming and purchasing in immediate succession, at the same price and under the same conditions, any number of lots of the same agency opium not exceeding altogether twenty-five lots, provided always that there remain a sufficient number of lots of the opium to complete the said twenty-five.

15.—In the event of any dispute or difference touching or concerning any matter or question arising out of the sale of the opium included in this notification, or adjustment of the account thereof, the same shall and may be tried and decided in the High Court of Judicature at Fort William in Bengal.

16.—The following papers will be exhibited for inspection on the day of sale, or may be seen previously to that date by personal application at the Office of the Board of Revenue:—No. 1, certificate of the opium advertised for sale; No. 2, report of the examination of such opium.

17.—The public are hereby informed that in providing the investment of the opium manufactured at the Patna Factory and the opium manufactured at the Ghazipur Factory for the year 1891-92, the same precautions have been taken as those which have been observed during past years to have the drug procured and sent down in a pure state, to have only the prescribed quantity of leaves used in forming the cakes, and to have the due proportion of opium put into each cake. An account of the weight of the drug when packed at the Patna and Ghazipur Factories, and a statement of the average weight of the chests, indiscriminately taken, for the purpose of comparison, from the despatches on arrival at Calcutta, may be seen on first application at the Office of the Board of Revenue.

18.—Any further information respecting weight or quality of the opium advertised for sale that may be desired by parties connected with the trade will, as heretofore, be furnished to them on personal application at the Office of the Board of Revenue. But in accordance with established usage, under no circumstances will the Board of Revenue entertain or recognise any claim to compensation for loss from any alleged deficiency of weight, abstraction of opium, or adulteration of the drug, which may be preferred on reference to chests after the sale and delivery of the opium for shipment.

By order of the Board of Revenue, L. P.,

T. INGLIS, *Secretary.*

FORT WILLIAM, the 24th November 1892.

L
No. 103.
No.

OPIUM NOTIFICATION.

Notice is hereby given that the Sale of Opium, the Provision of 1891-92, will be held at the Government Opium Sale Room, No. 2, Bankshall Street, on the _____, 1892, at 11 A.M. and will comprise _____ Chests, viz.—

CHESTS.

Opium manufactured at the Patna Factory consisting of _____
Ditto ditto at the Ghazipur Factory consisting of _____

TOTAL ...

2nd.—The general conditions of the Sale now advertised will be the same as usual. They may be ascertained by reference to the Notification issued on the _____, 1892, and published in the *Government and Exchange Gazettes*, or on personal application at the Office of the Board of Revenue.

3rd.—The latest dates for deposit and clearance will be the _____ and _____ respectively, that is to say, no Bank of Bengal Receipts, Government Promissory Notes or other Public Securities that may be tendered for deposit in redemption of Promissory Notes given by purchasers in the Sale Room will be received after _____ P.M. of the _____, 1892, and no Bank of Bengal Receipts in full payment of lots will be accepted after _____ P.M. of the _____, 1892.

4th.—Including the quantity above advertised for sale the following quantities more or less of the Opium manufactured at the Patna and Ghazipur Factories will be brought to sale up to the _____ next about the dates specified below. The Board of Revenue, however, reserve to themselves the right of altering these dates should circumstances render it expedient to do so:—

DATES.	Manufactured at the Patna Factory. About chests.	Manufactured at the Ghazipur Factory. About chests.	Total about chests.
TOTAL ...			

By order of the Board of Revenue, L.P.,

BOARD OF REVENUE, L.P.;
FORT WILLIAM, }
The _____, 1892 . }

Secretary.

M.
BEHAR OPIUM.

1891-92.

Lot Nos. 211 to 220.

Pass No. 500.

Deliver for immediate shipment to Messrs. E. D. Sassoon & Co., or order, fifty chests of Behar opium purchased on the 1st May 1893 by Sa. Antram Sewram.

BOARD OF REVENUE,

CALCUTTA;

The 16th May 1893.

Exd.

G. C. CHUCKERBUTTY,

Accountant.

To the Intendant of the Opium Godowns.
Fifty Chests 50.

1st Endorsement, E. D. Sassoon & Co. (Final).

2nd Endorsement delivered on the 23rd May 1893.

Appendix V.

3rd Endorsement _____

4th Endorsement _____

5th Endorsement _____

6th Endorsement _____

7th Endorsement _____

8th Endorsement _____

CANCELED
The 23rd May 1893.
J. J. G. NOX ORD,
Superintendent.

No. 92A.

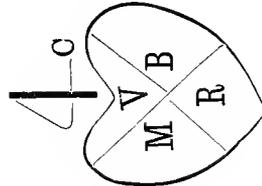
N
IMMEDIATE SHIPMENT.

CERTIFICATE ISSUED FOR OPIUM PURCHASED AT THE GOVERNMENT SALES.

To be in force four days from this date.

No. 215.

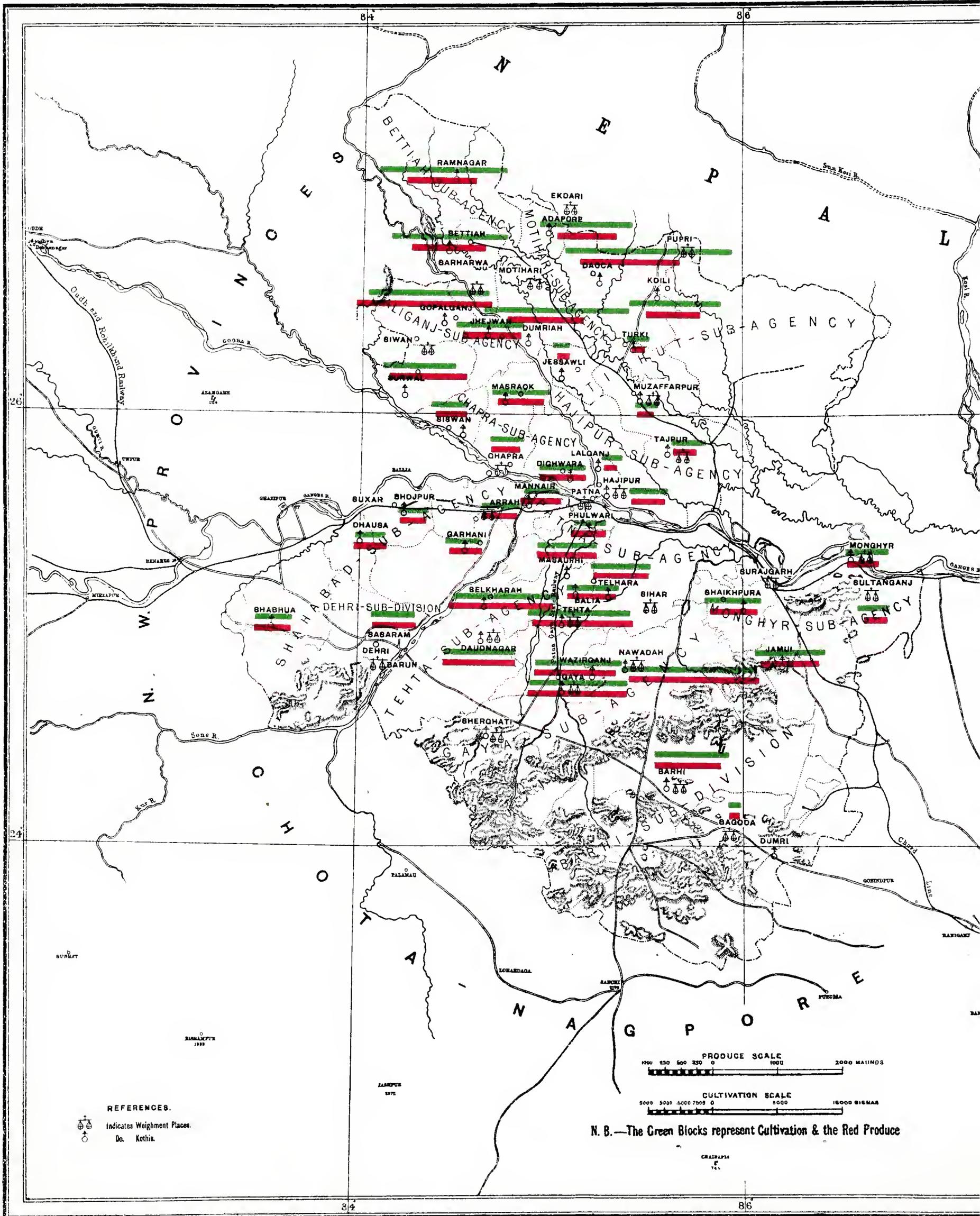
This is to certify that Opium, according to the following particulars, was purchased by Sanutram Sewramdass on the 1st May 1893.

Number of Lot per Sale Book.	Number of Chests purchased.	Cost of the Opium per Chest.	Mark on Chests.	Produce of what Agency.	Where to be shipped.	Name of present Owner.
211 to 220	50 chests (Fifty chests only.)	Rs. 1,180 Exported in full. The 31st May 1893.		BEHAR.	Hong-kong	Messrs. E. D. Sassoon & Co.

BOARD OF REVENUE,
FORT WILLIAM ;
The 23rd May 1893.

Exd. G. C. CHUCKERBUTTY,
Accountant.

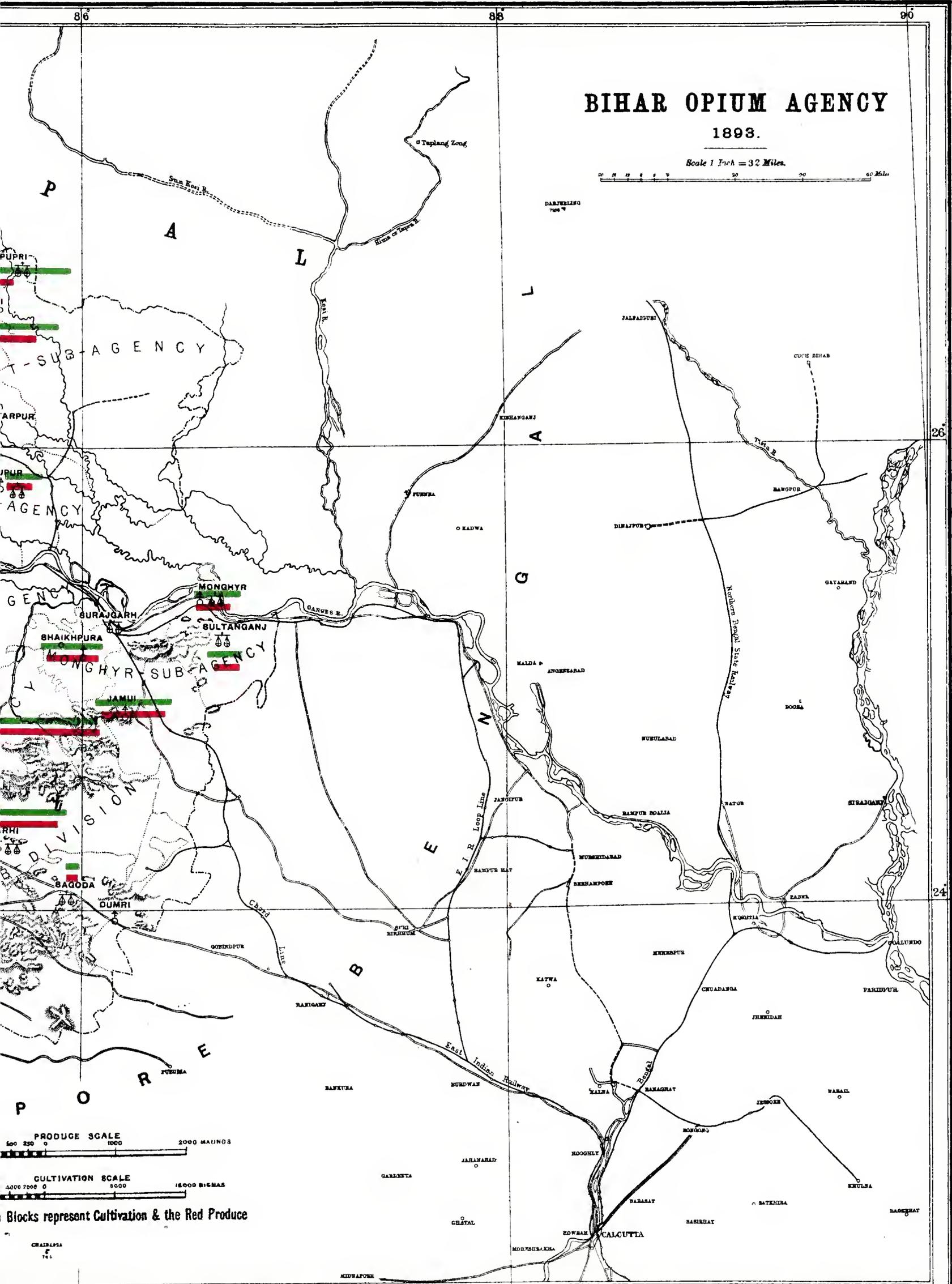
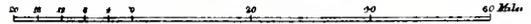
J. KNOX-ORD,
Superintendent.



BIHAR OPIUM AGENCY

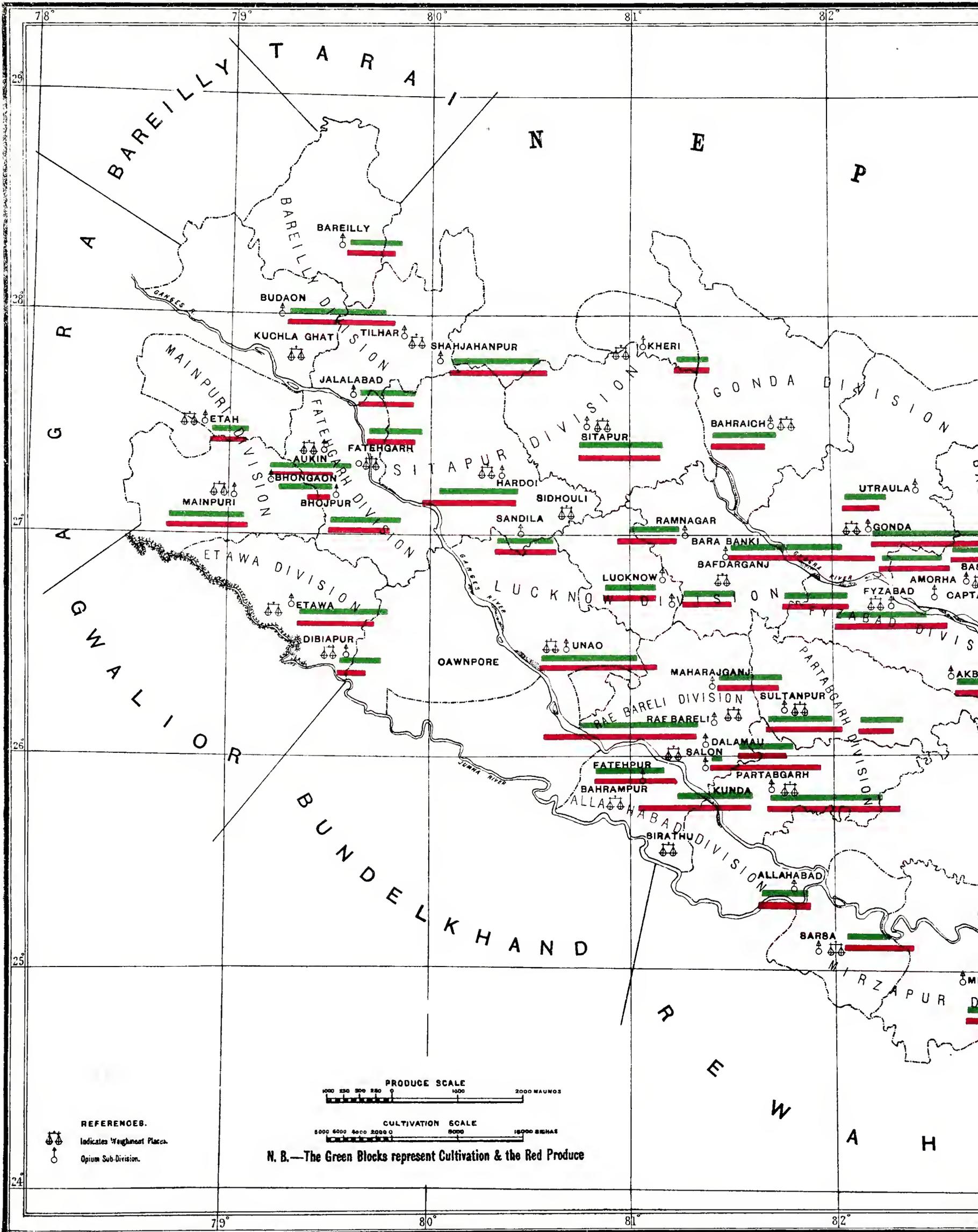
1893.

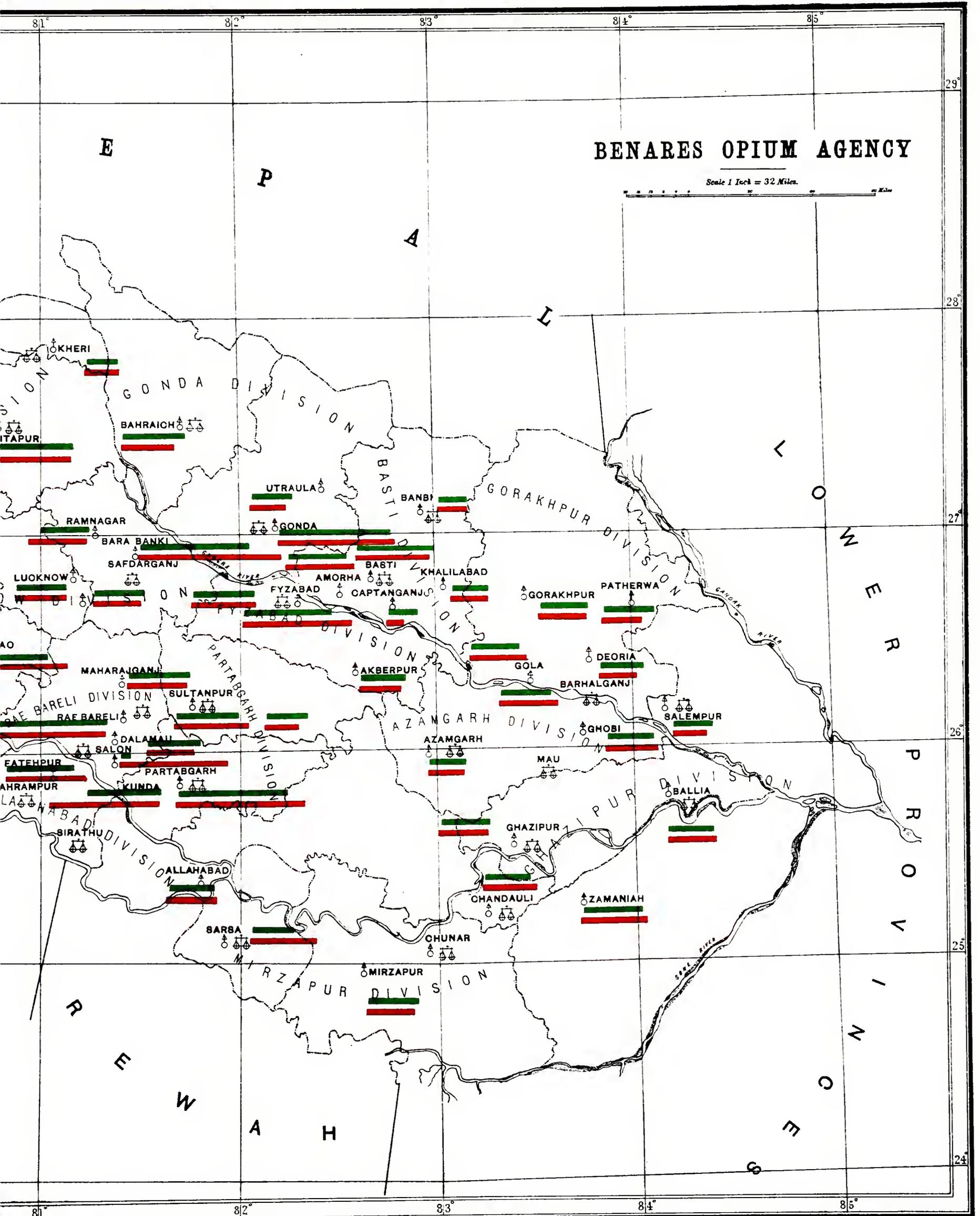
Scale 1 Inch = 32 Miles.



Blocks represent Cultivation & the Red Produce

CHANDLER & CO. CALCUTTA





APPENDIX VIII.

[PRESENTED BY MR. FINLAY TO THE GOVERNMENT OF INDIA, DEPARTMENT OF FINANCE AND COMMERCE.]

STATEMENT SHOWING OPIUM REVENUE AND EXPENDITURE OF BRITISH
INDIA UNDER ALL HEADS OF ACCOUNTS.

Statement showing Opium Revenue and Expenditure

Appendix
VIII.

1	2	3	4	5	6	7	8	9
	REVENUE.							
	CREDITED UNDER II—OPIUM.					CREDITED UNDER V—EXCISE.		
Financial year (1st April to 31st March).	Bengal sales.	Bombay pass duty on Malwa opium.	Cost price of Excise opium.	Miscellaneous Revenue, Bengal and Bombay.	Total Revenue credited under II—Opium.	Opium License fees.	Gain on sale proceeds of Excise opium.	Punjab acreage duty.
	Rx.	Rx.	Rx.	Rx.	Rx.	Rx.	Rx.	Rx.
1880-81 . . .	7,683,558	2,526,236	225,046	45,211	10,480,051	213,643	553,191	3,076
1881-82 . . .	7,465,313	2,184,645	192,037	20,449	9,862,444	227,539	608,201	3,674
1882-83 . . .	6,890,456	2,395,559	198,942	14,637	9,499,594	244,770	603,090	3,917
1883-84 . . .	6,803,708	2,508,490	194,156	50,147	9,556,501	250,886	643,798	4,125
Average of 1880-81 to 1883-84.	7,210,759	2,403,732	202,545	32,611	9,849,647	234,211	602,070	3,698
1884-85 . . .	6,052,029	2,537,870	192,257	34,313	8,816,469	242,935	638,214	3,482
1885-86 . . .	6,296,014	2,449,005	188,060	9,436	8,942,515	248,487	631,474	2,919
1886-87 . . .	6,146,979	2,583,457	198,999	13,542	8,942,977	244,110	660,123	2,982
1887-88 . . .	6,037,967	2,267,492	201,260	8,742	8,515,461	255,100	668,769	3,185
1888-89 . . .	6,383,998	1,964,497	204,964	8,859	8,562,318	270,192	688,913	4,066
Average of 1884-85 to 1888-89.	6,183,398	2,360,464	197,108	14,978	8,755,948	252,165	657,468	3,327
1889-90 . . .	6,473,569	1,886,885	215,123	7,478	8,583,055	265,980	710,243	3,694
1890-91 . . .	5,912,886	1,749,330	210,774	6,192	7,879,182	276,002	728,147	3,689
1891-92 . . .	5,949,660	1,839,270	213,807	9,643	8,012,380	270,633	738,037	4,245
1892-93 . . .	6,093,265	1,670,730	221,301	7,884	7,993,180	259,175	747,384	4,234
Budget Estimate, 1893-94.	5,463,000	1,645,000	199,000	9,200	7,316,200	241,595	669,589	3,000
Average of 1889-90 to 1893-94.	5,978,476	1,758,243	212,001	8,079	7,956,799	262,677	718,680	3,772
Average of 14 years 1880-81 to 1893-94.	6,403,743	2,157,748	203,980	17,552	8,783,023	250,789	663,512	3,592

of British India under all heads of Account.

Appendix
VIII.

10	11	12	13	14	15	16	17	18	19	20
EXPENDITURE.										
Total Revenue credited under V—Excise.	Total Opium Revenue, gross columns 6 and 10.	Opium refunded under I—Refunds.	DEBITED UNDER 4 OPIUM.			Debited under 7—Excise.	Total expenditure in India (columns 12, 15, and 16).	Expenditure in England and Exchange.	Total Opium Expenditure (columns 17 and 18).	Net Opium Revenue, i.e., total gross revenue less total expenditure (columns 11 and 19).
			Bengal opium.	Malwa opium, Bombay and Indore.	Total debit under 4.—Opium.					
Rx.	Rx.	Rx.	Rx.	Rx.	Rx.	Rx.	Rx.	Rx.	Rx.	Rx.
769,915	11,249,966	109	2,026,491	1,917	2,028,408	9,505	2,038,022	106	2,038,128	9,211,938
839,414	10,701,858	1,889	2,054,368	1,905	2,056,273	9,680	2,067,842	1,281	2,069,123	8,632,735
851,777	10,351,371	330	2,279,350	1,881	2,281,231	8,531	2,290,092	1,949	2,292,041	8,059,330
898,800	10,455,310	711	1,851,024	2,386	1,853,410	6,154	1,860,275	1,577	1,861,848	8,593,462
839,979	10,689,626	760	2,052,808	2,023	2,054,831	8,467	2,064,058	1,227	2,065,285	8,624,341
884,631	9,701,100	389	2,959,624	2,908	2,962,532	5,960	2,968,881	4,108	2,972,989	6,728,111
882,880	9,825,395	216	3,047,429	4,052	3,051,481	5,971	3,057,668	6,193	3,063,861	6,761,534
907,215	9,850,192	68	2,722,649	3,863	2,726,512	6,874	2,733,454	2,551	2,736,005	7,114,187
927,054	9,442,515	129	2,419,445	3,793	2,423,238	6,699	2,430,066	1,337	2,431,403	7,011,112
963,171	9,525,489	49	2,592,817	3,954	2,596,771	7,058	2,603,878	1,133	2,605,011	6,920,473
912,990	9,668,938	170	2,748,393	3,714	2,752,107	6,512	2,758,789	3,064	2,761,853	6,907,085
979,917	9,562,972	66	1,599,588	4,008	1,603,596	8,210	1,611,872	1,511	1,613,383	7,949,589
1,007,838	8,887,020	1	2,176,616	3,664	2,180,280	7,381	2,187,662	517	2,188,179	6,698,841
1,012,915	9,025,295	12	1,856,870	3,901	1,860,771	7,486	1,868,269	1,041	1,869,310	7,155,985
1,010,793	9,003,973	135	1,597,550	3,835	1,601,385	8,757	1,610,277	1,115	1,611,392	7,392,581
914,184	8,230,384	100	2,250,000	3,900	2,253,900	8,180	2,262,180	1,100	2,263,280	5,967,104
985,129	8,941,928	63	1,806,125	3,862	1,899,987	8,003	1,908,053	1,057	1,909,110	7,032,818
917,893	9,700,916	300	2,245,273	3,283	2,248,556	7,603	2,256,459	1,822	2,258,281	7,442,635

EXPLANATIONS OF THE SEVERAL COLUMNS IN THE
STATEMENT.

Bengal sales.—The figures in this column represent the amounts realised by the sale in Calcutta, for export, of provision opium manufactured in the Behar and Benares Opium Agencies.

Bombay pass duty on Malwa opium.—This column shows the Government duty on opium produced chiefly in Central India and parts of Rajputana weighed at the scales under the Opium Agents for export to China *via* Bombay.

Cost price of excise opium. Gain on sale proceeds of excise opium.—Excise opium means opium manufactured in the Behar and Benares Opium Agencies for consumption in India, and not for export. Excise opium is issued by Government to licensed vendors, at rates varying in each Province mainly according to the facilities for smuggling. The rates have been raised from time to time and now vary from Rs. 13 a seer in the Punjab to Rs. 37 in Assam. The figures in the column "Cost price of excise opium" represent the portion, Rs. 7-4-0 a seer, of the total selling price which is estimated to be the cost to the Government of India of excise opium manufactured in the Patna and Ghazipur factories. This is credited to II—Opium. The balance of the selling price is shown in the column "Gain on sale proceeds of excise opium" and credited in each Province to V—Excise. The figures in the two columns taken together show the total amount realised by the sale of opium for local consumption.

Miscellaneous Revenue, Bengal and Bombay.—This column shows receipts on account of opium supplied by the Behar and Benares Agencies to the Medical Department, warehouse rent in Bombay, fines, confiscations and other petty items.

Opium license-fees.—This column shows the fees paid for licenses for the vend of opium and its preparations, wholesale or retail.

Punjab acreage duty.—In some districts of the Punjab poppy cultivation is permitted on payment of an acreage duty varying from Rs. 2 to Rs. 4 an acre.

Bengal opium.—This column shows the establishment and other charges of the two Opium Agencies in Bengal, and the charges in Calcutta in connection with the sale of opium for export.

Malwa opium, Bombay and Indore.—This column shows the charges incurred in connection with the weighment of Malwa opium, and the realisation of the pass duty.

Debited under VII.—Excise.—This column shows the expenditure in the several Provinces in connection with the excise opium.

Expenditure in England and Exchange.—This column shows the charges incurred in England on account of stores supplied for the Behar and Benares Agencies.

Note 1.—The figures in the statement include only actual revenue and expenditure of British India. Neither the cost of preventive establishments, which would be required if the cultivation of the poppy and manufacture and export of opium were prohibited in British India, nor the compensation which Native States might claim, if they also were required to enforce prohibition, are included.

Note 2.—The figures throughout the statement are taken from the Finance and Revenue Accounts of the Government of India except those in column 7 for the years 1880-81 to 1890-91, which are taken from the Provincial Excise Reports, license-fees on account of opium not having been shown separately in the Finance and Revenue Accounts prior to 1891-92: the figures in the Excise Reports relate to the Revenue year of the Province, which is not in all cases the same as the Financial year.

J. F. FINLAY,

Secy. to the Govt. of India,

Dept. of Finance and

Commerce.

The 24th November 1893.

APPENDIX IX.

[PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA, DEPARTMENT OF FINANCE AND COMMERCE.]

OPIUM PRODUCED OR CONSUMED IN INDIA.

BENGAL OPIUM.

A historical account of the origin of the Government monopoly of opium in Bengal, which dates from a period anterior to British rule in India, will be found in Chapter I of the Report of the Opium Commission of 1883. The following is an outline of the system as it exists at the present time.

2. The tract in which the poppy is cultivated in Bengal comprises 11 districts in the west of the Lower Provinces, situated in the divisions of Patna, Bhagalpore, and Chota Nagpore; and 29 districts of the North-Western Provinces and Oudh. The former districts are, in respect of opium, under the control of an officer styled Opium Agent, Behar, whose head-quarters are at Patna. The latter are under the Opium Agent, Benares, whose head-quarters are at Ghazipur near Benares. At Patna and Ghazipur there are two Government factories at which the crude opium is manufactured into the form in which it passes into consumption. Subject to the immediate supervision of the Opium Agents and their respective staffs, the cultivation of the poppy and the manufacture of opium are regulated by Act XIII of 1857 under the general control of the Lieutenant-Governor of Bengal

and the Board of Revenue, Lower Provinces. The possession, transport, import and export of opium are regulated by rules framed under section 5, Act I of 1878 (the Indian Opium Act).

3. Cultivation is permitted only under licenses granted under the authority of the Opium Agent. The area to be cultivated is fixed by the license, and the cultivator is bound to sell the whole of his output to the Opium Department at the rate fixed by Government. This rate has, since 1881-82, been Rs. 5 per seer of opium of 70 degrees consistency. Advances are given to the licensed cultivators on account of their crop, according to fixed rates at the time of executing the agreement and from time to time until final delivery. Interest is not charged on these advances. In March or April the opium is made over to the Opium officers and weighed and tested, and as soon as possible afterwards each cultivator's accounts are adjusted, and the balance due is paid to him.

4. The total area under cultivation during each of the last 10 years was as follows:—

YEAR.	Behar Agency.	Benares Agency.	TOTAL.
	Acres.	Acres.	Acres.
1883-84	249,699	256,144	505,843
1884-85	270,726	294,520	565,246
1885-86	283,446	311,475	594,921
1886-87	286,416	275,636	562,052
1887-88	279,849	256,758	536,607
1888-89	253,666	206,198	459,864
1889-90	218,893	233,664	452,557
1890-91	254,975	246,744	501,719
1891-92	231,741	228,923	460,664
1892-93	241,100	213,056	454,156

* Ordinarily two advances only are given.

5. The outturn according to the weighments during each of the last 10 years has been as follows :—

Appendix IX.

Ysaa.	Behar.	Benares.	TOTAL.
	Maunds.	Maunds.	Maunds.
1883-84	59,560	67,037	126,597
1884-85	55,802	78,002	133,804
1885-86	59,865	61,634	121,499
1886-87	49,582	57,995	107,577
1887-88	60,192	62,851	123,040
1888-89	32,234	35,500	67,734
1889-90	43,147	52,721	95,868
1890-91	38,725	41,373	83,098
1891-92	31,934	38,490	70,424
1892-93	40,339	42,970	83,309

6. After weighment the opium is taken to the Government factories at Patna and Ghazipur, where it is manufactured. The manufactured product is turned out in two* forms, viz.,—

(b) that which is intended for consumption in India technically known as "excise" opium.

(a) that which is intended for export to China and the Straits Settlements, technically known as "provision" opium : and

Provision opium is made up in the form of balls or cakes, each weighing 3·5lb and is packed in chests, each chest containing 40 cakes, weighing 140½lb.

Excise opium is made up in cubical packets, each weighing one seer.

7. The outturn of each factory of each kind of opium during the last 10 years has been as follows :—

YEAR.	BEHAR.		BENARES.		TOTAL.	
	Provision.	Excise.	Provision.	Excise.	Provision.	Excise.
	Chests.	Maunds.	Chests.	Maunds.	Chests.	Maunds.
1883-84	32,850	1,837	33,143	5,079	65,993	6,916
1884-85	32,430	3,991	32,500	2,468	64,930	6,459
1885-86	31,500	2,653	33,000	5,692	64,500	8,345
1886-87	29,000	931	28,500	4,747	57,500	5,678
1887-88	35,500	3,289	34,000	3,950	69,500	7,239
1888-89	17,500	1,698	20,805	4,538	38,305	6,236
1889-90	17,610	1,914	27,150	4,197	44,760	6,111
1890-91	21,834	5,030	22,688	3,573	44,522	8,603
1891-92	20,846	5,098	12,833	3,937	33,679	9,035
1892-93	19,927	1,116	20,579	2,460	40,506	3,576

These figures are for the year of manufacture, 1st September to 31st August.

8. The estimated cost price of a chest of provision opium, including all charges whatever, during each of the last 10 years, is shown in the following table:—

CHEST OF PROVISION OPIUM.

YEAR.	Cost of crude opium, leaves, etc. (payments to cultivators).	Establishment and factory charges.	Calcutta charges.	Interest on advances.	TOTAL.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1883-84	359 6 11	37 9 4	0 7 11	14 5 7½	411 13 9½
1884-85	358 1 7½	41 13 8½	0 7 4½	18 10 3	419 0 11½
1885-86	357 6 6½	39 0 11	0 7 1	21 0 3½	417 14 10
1886-87	357 3 2	40 15 5	0 7 6	22 9 6½	421 3 7½
1887-88	359 11 9½	37 3 5½	0 7 7	21 8 7½	418 15 6½
1888-89	368 8 9	48 5 1	0 7 7	24 2 3½	441 7 8½
1889-90	364 1 6	45 8 4½	0 7 6	22 15 10	433 1 2½
1890-91	358 13 10½	46 11 5½	0 8 3	17 11 11	423 13 6
1891-92	371 1 9	58 2 5½	0 9 7	19 13 9½	449 11 7
1892-93	The figures are not yet available, and those entered in the column for the "Total" are the average of the three preceding years.				433 0 0

* A small amount of opium for medical purposes is also made at Patna, and at Ghazipur morphia and codeia are made from opium not fit for other purposes.

† The cost price differs slightly in the two factories. The figures represent the average of a chest from each factory without regard to the total outturn of each.

Appendix IX. 9. Provision opium is disposed of by public auction in Calcutta. In June of each year, a notification is published stating the number of chests from each Agency which will be put up to sale in each month of the following calendar year; and the quantities so notified are not altered without three

months' notice. The quantities depend on the amount manufactured and the reserve stock. The following statement shows, for each of the last 10 years, the quantities sold, the average price realised per chest, the sale proceeds, and the reserve stock in hand at the end of the year:—

YEAR.	Quantity of provision opium sold.	Average price realised.	Sale proceeds.	Reserve stock on 31st December in each year.	
				Chests.	Chests.
1883-84	54,400	1,251	6,803,709	1883	11,625
1884-85	46,698	1,296	6,052,029	1884	2,265
1885-86	50,994	1,234 ⁵ / ₈	6,296,014	1885	18,274
1886-87	54,750	1,122 ³ / ₄	6,146,979	1886	29,205
1887-88	57,000	1,059 ¹ / ₄	6,037,967	1887	36,705
1888-89	57,000	1,120	6,383,993	1888	37,205
1889-90	57,000	1,135 ³ / ₄	6,473,564	1889	49,705
1890-91	57,000	1,037 ¹ / ₂	5,912,896	1890	31,010
1891-92	50,250	1,057 ³ / ₂	5,949,659	1891	18,770
1892-93	48,852	1,247 ¹ / ₄	6,093,265	1892	9,292

10. The duty levied by the Government on each chest may be taken to be the difference between the average price realised each year, as shown in this table, and the average cost price in the same year, as shown in the table in paragraph 8. For example, the duty in the year 1892-93 may be taken as about Rs. 814 a chest.

11. Under a convention which dates from 1815, the French Government has the right to purchase not more than 300 chests of opium each year, at the average price realised by the rest of the opium at the sales. This right has been commuted for a money payment which at present amounts to Rs 5,000 a year, under an agreement which will terminate on 31st December 1893, but which will probably be renewed.

12. Excise opium is distributed from the factories or from the Calcutta warehouse to the Government Treasuries, whence it is issued on payment to the licensed vendors, under arrangements described below. For purposes of account, a sum of Rs. 7-4-0 per seer out of the proceeds of this opium is credited under the head of Opium as representing the cost price. The remainder of the proceeds is credited under Excise.

MALWA OPIUM.

13. A historical account of the origin of the system under which revenue is derived by the British Government from Malwa opium was prepared some years ago by Mr. J. A. Crawford in a précis of correspondence relating to opium in Native States, which can be presented to the Commission if desired. The following is an account of the system as it now exists.

14. Malwa opium is produced in the Baroda State, and in the following Native States, in the Rajputana and Central India Agencies. It is not produced in British territory, except to a limited extent in the small tract of Ajmere-Merwara regarding which reference may be made to paragraph 86 below:—

CENTRAL INDIA AGENCY.

Indore Residency { Indore.
Dewas, Senior Branch.
Dewas, Junior Branch
Bagli.

Gwalior Residency . Gwalior.

Bhopal Agency . { Bhopal.
Rajgarh.
Narsingarh.
Khilchipur.
Maksudangarh.
Qurwai.
Muhar madgarh.
Basoda.
Sutalia.
Agra Barkhera.
Kamalpur.
Dhabla Dhir.
Dhabla Ghosi.
Daria Kheri.
Rajapur Kheri.
Jabria Bhill.
Tappa.
Pataria.

{ Piplianagar.
Khajuri.
Dugri.
Sadan Kheri.
Hirapur.
Pathari.

Bundelkhand Agency { Datia.
Panna.
Ajigarh.
Baoni.
Chhatarpur.
Baranndba.
Paldco.
Pahra.
Taraon.
Gawrihar.
Charkhari.
Bijawar.
Sarila.

Baghelkhand Agency { Rewah.
Maihar.
Nagode.

Western Malwa Agency { Jaora.
Rutlam.
Sailana.
Sitamau.
Piploda.
Panth Piploda.

Bhopawar Agency { Dhar.
Jhabua.
Barwani.
Ali Rajpur.
Jobat.
Bagode.
Nimkhera.
Kalibaori.
Rajgarh.
Bharupura.
Chiktiabar.
Manpur (British).
Jammia.
Garhi.
Kothide.

Goona Agency . { Raghogarh.
Parone.
Gurra.
Umri.
Bladoura.
Dharnaoda.
Sirsi.

RAJPUTANA.

Meywar . { Meywar.
Banswara.
Pertabgarh.
Dungarpore.

Western Rajputana States { Marwar.
Jaisulmir.
Sirohi.

Jeypore . { Jeypore.
Kishengarh.

Haraoti and Tonk . . . { *Tonk*. { Bundi.
Tonk.
Aijgarh.
Nimbakhera.
Chabra.
Parowa.
Sironj.
Shahpura.

Kotah.
Jhallawar.
Bikanir.
Ulwar.

Eastern States . . . { Bhurtpore.
Kerowle.
Dholepore.

15. In these States the British Government has no concern whatever with the cultivation of the poppy or the manufacture of opium. Neither has it any concern with the export of the opium, except that it levies a duty on opium which passes into or through British territory either for local consumption in British India or for export by sea to China. It is this duty, commonly called pass-duty, which constitutes the British revenue from Malwa opium.

16. Government is enabled to raise this revenue because the States in which the opium is produced have no access to the sea except through British territory. The import of the opium into or transport through British territory is prohibited except under passes granted under the authority of the Opium Agents,* and on payment of the pass-duty.

* The Agent to the Governor General, Central India, and the Commissioner of Ajmir-Merwara are *ex-officio* Opium Agents for their respective charges.

17. Passes are granted after weighment of the opium at scales maintained by the Opium Agents. The three principal scales are maintained at Indore in Central India, at Ajmir in Rajputana, and at Ahmedabad in the Bombay Presidency. The last was intended for opium from Baroda and the small State of Dungarpore in Rajputana. There are also subsidiary scales at some other convenient places.

18. The poppy is sown in Malwa in November: the plants are in flower in the beginning of February, and by the end of March the whole of the opium is collected by the cultivators and ready for sale. The village bankers and others who get possession of the raw opium usually retain it until the end of April, and during May and June it is bought by the large dealers, who make it up into balls of about 12 ounces each, and expose it in storehouses to dry for the next two or three months, after which it is ready for the scales. It is usually ready for export by September:

but as considerable dryage takes place during transport to Bombay while it is new, it is commonly kept back till October. A chest of Malwa opium contains 140lb weight to which an allowance of 4 oz. is added for leaf and dust, making a total of 140½lb. The opium is usually packed in half chests for convenience of carriage.

19. The rates of pass-duty levied since 1862 on opium weighed for export by sea have been as follows:—

	From	Per chest. Re.
	1st October 1862 ...	600
	16th July 1877 ...	{ 675 if weighed at Ajmir for export by sea from Bombay. 650 if weighed elsewhere for export by sea from Bombay.
	15th September 1879 ...	{ 725 if weighed at Ajmir for export by sea from Bombay. 700 if weighed elsewhere for export by sea from Bombay.
	28th June 1882 ...	{ 675 if weighed at Ajmir for export by sea from Bombay. 650 if weighed elsewhere for export by sea from Bombay.
	5th July 1890 ...	{ 625 if weighed at Ajmir for export by sea from Bombay. 600 if weighed elsewhere for export by sea from Bombay.

20. Opium which has been weighed and passed for export by sea from Bombay may, after arrival at Bombay, be diverted for local consumption on payment of a higher rate of pass duty, as follows, *viz.*—

	When the pass for such opium was granted at Ajmir ...	Per chest. Re.
	Ditto ditto elsewhere ...	725
		700

21. When opium is weighed directly for local consumption and not for export by sea, the higher duty is charged at once. The reason why a higher rate of pass-duty is levied at Ajmir is that, as these scales are situated in British territory, the opium weighed there is not subject to the dues levied by the Native States.

22. The weighments at the three principal scales: including the subsidiary ones, during the last ten years, the amount diverted for local consumption, and the actual exports by sea have been as follows:—

	1883-84.	1884-85.	1885-86.	1886-87.	1887-88.	1888-89.	1889-90.	1890-91.	1891-92.	1892-93.
	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.
Indore ...	40,275	40,668½	40,516½	42,299	38,461½	31,936¼	32,079	31,617	34,269¾	30,152
Ajmir ...	186¼	146½	...	...	...	14	187½	387½	392	430
Ahmedabad ...	882½	350½	...	209½	482	281½	68½	115½	89½	79
TOTAL ...	41,343¾	41,165½	40,517¼	42,508½	38,943½	32,231¼	32,335	32,120	34,751¼	30,661
Diverted or weighed for local consumption in British territory and Native States.	2,865¾	2,875½	2,856¾	2,837	2,969½	3,077¼	3,293	3,291½	3,515¼	3,348
Exports by sea ...	38,245½	38,686	36,901½	41,222½	33,711	30,431	29,181	28,156	30,786	27,268½

23. The pass-duty on the opium weighed for export is paid by *hundis*, or bills, payable in Bombay. After weighment and delivery of the *hundi*, the opium is transported to Bombay under cover of the pass by railway, the cost of transit being borne by the owner. In Bombay it is received by the Commissioner of Customs and Opium, who is responsible for seeing that it corresponds with the covering pass, and who detains it until the *hundi* has been cashed. The opium is then warehoused and is at the disposal of the owner, for export or local consumption, subject to the provisions of the Opium Act and Bombay Opium Rules.

in accordance with local conditions. Minor details are not given as being unnecessary for the present purpose.

BENGAL.

25. Opium, which in this case is exclusively 'excise' opium (see paragraph 6 above), as well as poppy-beads and preparations known as madak and chandu are sold to the public in shops kept by licensed vendors. The number and locality of the shops are fixed by the local authorities under the control of the Board of Revenue. The consumption of opium on the premises of the shops is prohibited.

26. The license fee of each shop is fixed annually (or in a few cases triennially) by public auction, subject to a certain upset price. As an exception to this arrangement the shops in six districts of the Patna Division where opium is produced are licensed at a fixed nominal price in order to discourage illicit sales. Nothing resembling a vested interest in any shop is recognised or permitted: this remark applies to all provinces.

OPIMUM CONSUMED IN INDIA.

24. The following is an outline of the arrangements under which opium is supplied and sold for local consumption in India. The arrangements, which form a branch of the excise administration of the country, vary in the different provinces and sometimes within the same province,

Appendix IX. 27. Licensed vendors obtain their supplies of opium exclusively from the Government Treasuries. The price at which it is issued to them is fixed by Government according to local circumstances, and varies from Rs. 16 to Rs. 32 a seer.

28. The following statement shows the number of shops licensed during the last ten years, the quantity of opium issued, etc.:—

1 YEAR.	2 NUMBER OF SHOPS LICENSED FOR RETAIL SALE OF			5 Quantity of opium issued. Seers.	6 RECEIPTS FROM*		
	Opium.	Madak.	Chandu.		License fees.	Duty.	TOTAL.
					Rx.	Rx.	Rx.
1883-84	2,302	445	90	76,738	42,933	159,242	202,175
1884-85	2,218	426	92	75,041	44,325	156,027	200,852
1885-86	2,127	398	93	73,668	44,045	153,511	197,556
1886-87	2,032	391	94	75,517	44,931	156,983	201,914
1887-88	1,926	367	87	77,580	49,918	166,825	210,773
1888-89	1,911	366	88	77,017	53,169	159,765	212,934
1889-90	1,831	346	89	76,222	50,141	157,657	207,798
1890-91	1,702	309	81	77,706	51,295	160,008	211,303
1891-92	1,698	302	72	80,232	50,883	167,467	218,350
1892-93	1,714	263	71	77,379	51,063	160,942	212,005

29. The retail selling price, so far as is known, varies from Rs. 20 to Rs. 65 per seer in different parts of the province.

30. The maximum amount of opium and its preparations which may be possessed by any person not holding a license for sale or transport is as follows:—

Opium	5 tolas.
Drugs (madak and chandu, etc.)	1 tola.
Poppy-heads	5 seers.

31. Under a recent rule, no one is permitted to manufacture madak or chandu, even for his private consumption, without special license. These drugs are of comparatively little importance in Bengal.

32. Besides the licenses included in the statement in paragraph 28, druggists' licenses and licenses for the sale of poppy-heads are also issued at a low fixed rate. The latter cover the sale of poppy-heads or capsules, which may be obtained from the cultivators in the producing districts. They are very few in number and of little importance. The former authorize the retail sale of opium and its preparations for *bonâ fide* medical purposes only. A licensed druggist is not permitted to possess more than one seer of opium or intoxicating drugs or ten seers of poppy-heads; and he is

bound to procure his supplies of the former from the Government Treasury, a licensed vendor, or a fellow druggist.

ASSAM.

33. No opium is produced in Assam, and the only source of supply is Bengal excise opium, which is imported by the Local Government from the Calcutta warehouse and warehoused in the district treasuries, whence it is issued to licensed vendors at Rs. 37 a seer. This high price is rendered possible by the geographically isolated position of the province.

34. Shops for the retail vend of opium, madak and chandu are licensed annually, their number and locality being fixed by the authorities, and the license fee of each shop being determined by public auction, subject to an upset price. The limit of retail sale is five tolas in the case of opium and one tola in the case of madak and chandu, these being also the maximum amounts which may be possessed by any person not holding a license, for sale or transport. Consumption on the premises of licensed shops is prohibited. The retail price varies from Rs. 40 to Rs. 72-8 per seer.

35. The following statement shows the number of shops, the quantity of opium issued, and the receipts for each of the last ten years:—

1 YEAR.	2 NUMBER OF SHOPS FOR RETAIL SALE OF		4 Quantity of opium issued. Seers.	5 RECEIPTS FROM†		
	Opium.	Madak and chandu.		License fees.	Duty.	TOTAL.
				Rx.	Rx.	Rx.
1883-84	1,318	37	56,169	26,498	39,006	165,504
1884-85	1,283	37	59,290	23,184	146,731	169,915
1885-86	1,250	38	57,856	24,341	143,195	167,536
1886-87	1,175	41	57,876	24,271	143,243	167,514
1887-88	1,067	40	56,672	23,168	140,263	163,431
1888-89	989	39	56,458	24,533	139,733	164,266
1889-90	990	39	59,785	26,418	148,019	174,436
1890-91	946	33	52,333	25,469	155,692	181,161
1891-92	953	24	54,785	27,669	162,987	190,656
1892-93	866	16	53,349	23,080	158,710	186,790

NORTH-WESTERN PROVINCES AND OUDH.

36. The arrangements for the supply of opium to the public in the North-Western Provinces and Oudh closely resemble those in force in Bengal. Shops for the retail sale of opium are licensed in such number and such localities as are determined by the authorities. The license fee for each shop is determined annually by public auction. In addition to these shops, the treasurer of each district treasury, and his agent at the sub-treasury in each tehsil, are allowed to sell retail during office hours at their head-quarters at the fixed

district rate, this arrangement being regarded as a valuable check on illicit sales. Treasurers pay no license fees.

37. Both licensed vendors and treasurers obtain their supplies from the district treasury to which opium is sent from the factory at Ghazipur, as explained at paragraph 12 above. The opium is now supplied at them at rates varying in different districts from Rs. 16 to Rs. 18 a seer, according to local circumstances, the treasurers being allowed an abatement of Re. 1 a seer. Up to the 1st July 1893, there was a uniform rate throughout the province of Rs. 16 a seer, with an abatement of Re. 1 in favour of licensed vendors and treasurers.

* The figures in these three columns represent tens of rupees. The figures in column 7 are exclusive of the cost price of the opium at Rs. 7-4-0 a seer.

† The figures in those three columns represent tens of rupees. The figures in column 6 are exclusive of the cost price of the opium at Rs. 7-4-0 a seer.

38. The following statement shows the number of shops, the consumption, and the receipts in each of the last ten years:— Appendix IX.

1 YEAR.	2 NUMBER OF SHOPS FOR RETAIL SALE OF	3 Madak and chandu.	4 OPIUM ISSUED TO				5 RECEIPTS FOR		
			6 Licensed vendors	7 Treasurers and their agents.	8 Madak and chandu sellers.	9 Total.	10 License fees.	11 Duty.	12 Total.
1883-84	779	324	38,041	15,191	6,615	59,847	17,345	53,457	70,802
1884-85	808	248	36,970	13,549	8,431	58,959	17,770	51,186	68,956
1885-86	798	112	38,370	14,449	7,080	59,899	17,435	51,319	68,754
1886-87	1,012	74	Figures not available.	14,829	5,353	60,404	17,464	53,475	70,939
1887-88	1,027	57	39,154	16,277	5,696	59,336	18,774	51,571	70,345
1888-89	1,128	54	44,238	16,898	6,153	66,218	19,791	53,625	73,423
1889-90	1,159	48	45,100	16,548	4,168	68,151	19,528	61,088	80,616
1890-91	1,140	26	45,269	16,836	3,354	65,985	19,636	57,537	77,173
1891-92	990	26	48,166	18,918	1,762	68,156	19,517	57,704	77,221
1892-93	1,027	14	50,686			71,366	17,450	62,086	79,536

39. Besides the above, licenses are issued free of charge to druggists for the sale of opium and medical preparations of opium for *bona fide* medical purposes.

40. The maximum limits for retail sale and for possession without a license are:—

Opium 3 tolas.
Preparations of opium 1 tola.

41. Consumption on the premises of licensed shops is everywhere prohibited. No licenses are now issued for the manufacture or sale of preparations of opium.

The retail selling price of opium, so far as is known, varies from Rs. 16 to Rs. 40 per seer.

CENTRAL PROVINCES.

42. The cultivation of the poppy is not permitted in the Central Provinces, and no opium is produced, the only source of supply being excise opium, which is imported by the Local Government from the Ghazipur Factory and warehoused in the district treasuries, whence it is issued to licensed vendors at Rs. 22 a seer.

43. The number and locality of the shops for retail sale are fixed by the authorities, the license-fee, either for each shop singly or for a group of shops, being determined annually by public auction, subject to an upset price. In a few cases, the license includes the right to sell madak and chandu as well as opium, but this is not generally the case. No separate licenses for the sale of these drugs are granted, and chandu is little sold. The limit of retail sale is two tolas in the case of opium, one tola in the case of madak or chandu, and one seer in the case of poppy-heads, these being also the maximum quantities which may be possessed without a license. Consumption on the premises of licensed shops is prohibited. The retail selling price of opium varies from Rs. 27 to Rs. 40 per seer.

44. Medical practitioners are permitted under a special license to sell opium, drugs manufactured from opium, and poppy-heads by retail for medical purposes only: they are not allowed to keep a stock of more than one seer of opium, one seer of drugs, and five seers of poppy-heads.

45. The following statement shows for the last ten years the number of shops for retail vend, the quantity of opium issued, and the receipts from duty and license fees:—

1 YEAR.	2 Number of shops for retail sale.	3 Quantity of opium issued.	4 RECEIPTS FROM†		
			5 License fees.	6 Duty.	7 Total.
			Rx.	Rx.	Rx.
1883-84	1,342	Seers. 30,206	Rx. 30,378	Rx. 42,914	Rx. 73,292
1884-85	1,203	29,871	31,016	42,415	73,431
1885-86	1,236	30,564	31,575	42,671	74,246
1886-87	1,237	29,594	30,279	42,254	72,533
1887-88	1,229	28,451	27,536	39,855	67,391
1888-89	1,295	29,817	27,303	41,864	69,167
1889-90	1,323	31,409	27,245	44,174	71,419
1890-91	1,317	30,639	27,842	43,154	70,996
1891-92	1,161	32,495	28,735	45,979	74,714
1892-93	1,133	31,627	28,533	44,458	72,991

PUNJAB.

46. The system in force in the Punjab differs materially from that in force in Bengal and the North-Western Provinces. The opium consumed locally is supplied from the following sources:—

- (a) Opium produced from poppy grown within the province.
(b) Opium produced in Kashmir and the Hill States under the political control of the Punjab Government and imported into the province, and also from independent territory west of the Indus.

(c) Bengal excise opium imported from the Ghazipur Factory.

(d) Malwa opium imported from Ajmere.

47. The cultivation of the poppy is permitted (under licenses for each crop) throughout the Punjab, except in the districts marginally noted, where it has long been prohibited, the total area under poppy having usually been about 13,000 acres. There are, however, only five really opium-producing districts—Um balla, Simla, Kangra, Shahpur and Dera Ghazi Khan. In the remaining districts in which the plant is grown, opium is either not extracted or, if it is extracted,

* The figures in these three columns represent tens of rupees. The figures in column 9 are exclusive of the cost price of the opium at Rs. 7-4-0 a seer.

† The figures in these three columns represent tens of rupees. The figures in column 3 include sales of confiscated opium. The figures in column 5 are exclusive of the cost price of the opium at Rs. 7-4-0 a seer.

Appendix IX. only a small amount of it becomes available for sale by licensed vendors, the rest being surreptitiously disposed of; and the produce is consumed in the shape of a drink called *post* made from poppy-heads, either illicitly, or after passing through the hands of licensed vendors.

48. An acreage duty is levied on the cultivation of the poppy, at the rate of Rs. 2 per acre in the five chief opium-producing districts and Gujrat, which adjoins Shahpur, and at the rate of Rs. 4 per acre in the rest of the province.

49. A cultivator is not permitted to consume any part of the produce of his crop himself. He is bound either (a) to dispose of it standing to a license-holder who extracts the opium and sells it to a licensed wholesale or retail vendor, or (b) to extract the opium himself and dispose of it, or of the produce in the shape of poppy-heads, to a licensed retail or wholesale vendor.

50. Opium produced in the Hill States, in Kashmir, and in independent territory west of the Indus, is imported by wholesale vendors and is subject to no import duty.

51. Pungal excise opium is imported by the Local Government from the Ghazipore Factory to an amount not exceeding 200 maunds a year, at cost price,—i.e., at Rs. 7-4-0 a seer, *plus* the cost of carriage. This is warehoused in the district treasuries, and issued to licensed vendors at rates varying from Rs. 13 to Rs. 15 a seer.

52. Malwa opium, to an amount not exceeding 935 maunds a year, is allowed to be imported from Ajmir, on payment of a duty of Rs. 3 a seer. This opium is not imported by the Local Government, but by the licensed

vendors themselves, in favour of whom permits are issued by the Punjab authorities to the local authorities in Ajmir-Merwara. The maximum of 935 maunds a year includes the opium which is consigned to Native States under the political control of the Punjab Government.

53. Licenses for the wholesale vend of opium, and for the purchase of standing crops of poppy, are issued at a small fixed fee. It is through these wholesale dealers, who may only sell to each other or to licensed retail vendors, that opium from the Hill States, etc., and Malwa and the produce of the opium-producing districts is distributed to the retail vendors of other districts, and ultimately to the public.

54. Licenses for retail vend are issued under two systems. The first, which extends to the greater part of the Province, resembles the systems in force in Bengal and the North-Western Provinces. The number and locality of the shops are fixed by the authorities, and the license fee is determined annually by public auction. Under the second, the fees leviable in a district or part of a district may be farmed for a term not exceeding five years; and in practice under this system also the number and locality of the shops are fixed by the authorities. Under both systems, the licensed vendor procures his supplies either from the Government treasury or from a wholesale dealer, or purchases the produce of a cultivator.

55. The following statement shows, for each of the last ten years, the area under cultivation, and acreage duty, the supply of opium from each of the four sources, the receipts under each head, the number of wholesale and retail licenses, and the wholesale and retail selling prices:—

1	2	3	4				5				6			7		8		9		10		11		12		13		14		15		16	
			Year.	Area under cultivation.	Acreage duty.	QUANTITY OF OPIUM.				RECEIPTS.				NUMBER OF LICENSES.			SELLING PRICE PER SEER.																
						Bengal excise.	Malwa.	Other opium.	Total.	License fees.	Gain of Bengal opium.	Import duty.	Total.	Wholesale.	Purchase of standing crop.	Retail sale.	Wholesale.	Retail.															
	Acres.	Rx.	Seers.	Seers.	Seers.	Seers.	Rx.	Rx.	Rx.	Rx.																							
1883-84	...	15,718	4,125	...	11,130	34,696	35,826	35,347	...	2,782	38,129	351	143	1,177	12	4	1	24	2	2													
1884-85	...	13,109	3,482	...	17,500	29,838	47,638	33,786	...	4,235	38,021	329	56	1,136	9	9	3	22	2	2													
1885-86	...	11,243	2,919	...	409	45,880	46,289	32,647	...	420	33,067	269	20	1,131	10	0	10	22	3	10													
1886-87	...	11,716	2,982	3,200	...	44,240	44,440	32,933	1,566	..	34,499	277	67	1,185	4	0	0	24	2	0													
1887-88	...	12,087	3,185	5,160	...	38,953	44,113	31,282	2,229	46	33,557	263	83	1,717	4	8	2	24	15	0													
1888-89	...	15,491	4,082	4,160	3,840	39,800	47,800	31,769	1,836	1,332	34,937	264	54	1,349	3	5	2	19	10	8													
1889-90	...	14,458	3,684	3,720	9,800	43,880	57,400	32,128	1,874	4,016	38,318	252	206	1,888	13	3	2	19	10	8													
1890-91	...	12,041	3,689	3,840	15,480	37,880	57,120	34,853	2,669	6,977	44,499	443	132	1,901	2	15	0	19	2	5													
1891-92	...	12,643	4,245	3,920	15,800	42,900	62,620	32,052	1,900	11,627	46,479	445	427	1,785	11	6	3	1	14	0													
1892-93	...	9,857	4,234	4,520	18,960	37,440	60,920	34,326	3,199	5,839	43,364	362	29	1,780	11	11	5	18	14	4													

56. Besides the above, medical practitioners are permitted under license to sell opium, medical preparations of opium, and poppy-heads, by retail for medical purposes only. They are not allowed to possess more than half a seer of opium or drugs, or ten seers of poppy-heads.

57. Intoxicating drugs prepared from opium may not be sold for ordinary consumption; but they may be manufactured by a private person for his own domestic use without a license, subject to the limit of possession noted below.

The consumption of opium or its preparations in any form on the premises of licensed shops is prohibited.

The limit of possession by a private person without a license is—

Opium	•	•	•	•	•	3 tolas.
Preparations of opium	•	•	•	•	•	1 tola.
Poppy-heads	•	•	•	•	•	5 seers.

BALUCHISTAN.

58. The cultivation of the poppy is prohibited in Baluchistan, and no opium is produced there. The only source of supply is Punjab-grown opium, which is imported by the

licensed vendors, chiefly from Amritsar, Shikarpur and Rajanpur in the Dera Ghazi Khan District, under passes granted by the local authorities. Sometimes the opium is purchased in these districts from the Government treasury instead of from cultivators or licensed vendors. The opium so imported is checked with the pass on arrival at Quetta. No import duty is levied. Occasionally in Quetta-Peshin small quantities are imported from Kandahar by travellers, which are seized and sold to the contractors.

59. The number and locality of the shops for retail sale are determined by the local authorities. The license for each group of shops within a district or part of a district is sold by public auction each year to the highest bidder, the licensed vendors (or contractors, as they are usually called) obtaining their supplies as explained in the preceding paragraph. The consumption of opium in any form on the premises of licensed shops is prohibited. The limit of possession by a private person without a license is three tolas in the case of opium and drugs manufactured from opium, and one seer in the case of poppy-heads. The retail price of opium varies from Rs. 40 to Rs. 53 per seer.

The Indian Opium Act, I of 1878, was extended to Baluchistan in 1890.

COORG.

60. Coorg is a small tract of British territory on the borders of the Mysore State.

The cultivation of the poppy is prohibited, and no opium is produced locally. The Local Government imports Malwa opium, which is purchased through the Opium Agent, Indore, and sells it to the Coorg contractor at the fixed rate of Rs. 1,500 per chest of 140½ lbs. The difference between this rate and the cost price represents the duty levied by Government.

The exclusive right to sell opium and madak by retail is leased for periods of three years at a time, usually to the highest bidder. Consumption on the premises of shops is prohibited; the limit of possession by a private person without a license is three tolas in the case of opium and one tola in the case of drugs manufactured from opium.

HYDERABAD ASSIGNED DISTRICTS.

61. The cultivation of the poppy is prohibited, and the only source of supply is Malwa opium, which is imported by licensed wholesale dealers from Indore on payment of a pass duty of Rs. 700 a chest of 140½ lbs, the same rate as is levied on the same opium when imported for consumption in Bombay or Madras. Wholesale dealers pay a license fee of Rs. 16 a year.

62. Licenses for the retail sale of opium and drugs manufactured from opium are sold annually by auction, in groups of shops whose number and locality are determined by the authorities; the retail vendors obtaining their supplies from the wholesale dealers mentioned above. Consumption of opium in any form on the premises of licensed shops is prohibited. The limit of possession by a private person without a license is 5 tolas in the case of opium, madak and chandu, and 5 seers in the case of poppy-heads.

MADRAS.

63. The cultivation of the poppy is prohibited, and no opium is produced in the Province, the only source of supply being Malwa opium, which is imported from Indore

under licenses granted by the Board of Revenue to farmers or licensed importers. A pass-duty of Rs. 700 per chest of 140½ lbs. is paid at Indore, being the same as the duty paid by Malwa opium diverted for local consumption in Bombay (see paragraph 19). Consignments on arrival from Indore are compared with the pass by the district revenue authorities, and issued to farmers and licensed vendors. Appendix IX (2)

64. The monopoly of the retail sale of opium and of the manufacture and sale of drugs prepared from opium is sold by auction on the farming system, and the farmers either import their supplies themselves or procure them from licensed importers under the system described in the previous paragraph. The farms are generally conterminous with taluks. In the hill tracts of Ganjam and the agency tracts of Vizagapatam and Godavari, where fever is prevalent, special arrangements are in force, a certain number of free licenses being granted and a maximum retail selling price being fixed.

65. Licenses for the sale of poppy-heads are granted on payment of a fixed fee of 8 annas. Poppy-heads are used in Madras for medicinal purposes only, and the trade in them is small.

66. Medical practitioners are permitted under a license to sell opium drugs and poppy-heads by retail for medical purposes only, and they are not allowed to keep a stock exceeding one seer each of opium and drugs manufactured from opium, and ten seers of poppy-heads.

67. The maximum amount which may be possessed without a license is—

In the case of opium	3 tolas.
„ „ preparations of opium	1 tola.
„ „ poppy-heads	5 seers.

68. The consumption of opium on the premises of licensed shops is prohibited, and the manufacture of drugs from opium by a private person without a license is also prohibited. The retail price of opium varies from Rs. 25 to Rs. 60 per seer.

69. The following statement shows for the last ten years the number of shops for retail sale, the quantity of opium consumed, and the receipts from license fees and pass-duty:—

1 YEAR.	2 Number of shops for retail sale.	3 Quantity of opium consumed. Seers.	4 RECEIPTS FROM*			6 Total.
			License-fees.	Pass-duty.	Total.	
1883-84	1,107	38,289	24,527	45,458	69,985	
1884-85	1,089	37,302	25,662	41,376	67,038	
1885-86	1,062	31,403	35,660	40,492	76,152	
1886-87	1,163	34,089	31,038	35,945	66,983	
1887-88	1,157	33,412	27,561	38,532	66,093	
1888-89	1,172	33,521	26,167	41,707	67,874	
1889-90	1,052	33,612	23,235	33,480	64,715	
1890-91	1,050	38,729	34,753	43,322	78,075	
1891-92	1,034	33,041	33,298	38,965	72,263	
1892-93	1,004	36,453	30,441	40,305	70,746	

BOMBAY.

70. The cultivation of the poppy is prohibited in the Bombay Presidency, and also in all the Native States under the political control of the Local Government under agreements made with them. The nature of these agreements, and also of that with Baroda whose position is exceptional, is explained below.

71. The only source of supply is Malwa opium (including that produced in Baroda) which is imported into Bombay by wholesale dealers under passes granted by the Opium Agents after weighment at the scales at Ajmir, Indore, Ahmedabad and other places mentioned in the section on Malwa opium, and on payment of the pass duty therein specified. The importation is restricted to certain specified routes.

72. The great bulk of the opium imported is brought to the town of Bombay, but a small quantity is taken direct (under passes as above) to its destination either in the interior of the province, or to Native States under the control of the Bombay Government.

73. The opium imported into the Presidency town is lodged in the Bombay opium warehouse where it is kept

under strict control. The greater part of this is exported by sea to China and elsewhere, as explained in the section on Malwa opium. The remainder is diverted for local consumption, under the following system.

74. A Government central dépôt is established at Bombay, and district dépôts are also maintained at the headquarters of each district. To supply the former the Collector, Land Revenue, Customs and Opium, Bombay, purchases opium at the Bombay warehouse from the wholesale dealers or importers. The opium is purchased at the current market rate, which includes the pass duty already referred to, and is tested and examined by the Opium Examiner before delivery. The opium is distributed to the district dépôts, whence it is issued to licensed dealers at rates which are fixed from time to time so as to yield a profit over and above the purchase price. The present issue rate is Rs. 10 per pound for Aden, Rajkot, Palanpur, Sadra and Baroda Cantonment, Sind, Ahmedabad, Kaira, the Panch Mahals, Broach and Surat; and Rs. 9-8 per pound for other districts. To the Native States opium is supplied in complete chests† or half chests from the central dépôt at cost price.

75. In districts where the right to retail opium is farmed as explained below, the farmers are allowed to obtain their

* The figures in these three columns represent tens of rupees.

Appendix IX. opium either by direct importation from Malwa, or by purchase from the wholesale dealers at the Bombay warehouse. Opium imported direct from Malwa is brought under passes on payment of the pass duty* recovered in the same way as the duty on opium imported into the Bombay warehouse for local consumption. To purchase from the wholesale dealers, the permission of the Collector must be obtained, and this is not granted until the differential duty of Rs. 100 per chest has been paid, and a permit from the Collector of the consuming district is produced authorizing the import of the opium. At the time of purchase the opium is weighed and the chests sealed in the presence of the warehouse-keeper, and a transport permit obtained covering the opium from Bombay to its destination.

76. As regards retail sale, there are two systems in force, viz:—

- (i) The farming system, in force throughout the whole Presidency, except the districts of Belgaum, Bijapur, Dharwar, Kanara, and Ratnagiri.
- (ii) The license fee system, in force in the districts of Belgaum, Bijapur, Dharwar, Kanara and Ratnagiri, where the consumption of opium is small.

77. According to the first of the above, the right of retail sale of opium throughout a certain area, usually a district, is granted to a single contractor for a specified term, formerly three years, but since 1890-91 one year only. No license fee is charged, except in the Town and Island of Bombay, and the farms are not put up to auction, the selection of the contractor being made by the Commissioner of Opium, who also fixes the number and locality of the shops to be permitted in each farm. Until a year ago the system known as guaranteed minimum vend was in force, under which the farmer contracted to pay duty on not less than a certain specified quantity of opium, whether he actually sold that quantity or not. This system has now been withdrawn in all districts.

78. Under the second or license fee system, the right of retail sale either at a single shop, or throughout a taluka, or an entire district, as the case may be, is sold by public auction, subject to an upset price, the licensee paying the license fee in addition to the duty on the opium actually issued to him from the district depôt. The number and locality of the shops, when more than one are covered by the license, are determined by the authorities.

79. Under all these systems maximum and minimum retail selling prices are prescribed, to which the vendors are bound to conform. These are as follows:—

- i—In Ahmedabad, Kaira, Panch Mahals, Broach and Surat the minimum is half an anna per tola in advance of the Government issue rate; and the maximum is one anna per tola in advance of the Government issue rate.
- ii—In other districts the minimum is the Government issue rate; and the maximum is one anna per tola in advance of that rate.

80. The consumption of opium in any form on the premises of licensed shops is prohibited; and no special shops are licensed for the sale of *madat* and *chandru*. The limit of possession by a private person without a license is two tolas in the case of opium and drugs manufactured from opium, and five seers in the case of poppy-heads. In the portion of the Thar and Parkar district east of the Eastern Narb the limit of possession in the case of opium is ten tolas.

81. Medical practitioners are permitted under license to sell opium by retail for medical purposes only. They are not allowed to keep a larger stock than one seer of opium, except under special authority from the Commissioner of Opium.

82. The following statement shows, for each of the last ten years, the number of shops for retail vend, the quantity of opium imported or diverted for consumption in British territory, and the receipts from duty and license fees:—

1 YEAR.	2 Number of shops for retail sale.	3 Quantity of opium, imported or diverted for local consumption in British districts.	4 RECEIPTS FROM		
			Duty.*	License fees. †	Total.
1883-84	1,168	58,834	96,664	21,927	121,591
1884-85	1,179	64,033	92,838	21,261	114,099
1885-86	1,223	72,697	105,430	17,247	122,677
1886-87	1,250	75,328	113,815	12,639	126,454
1887-88	1,271	71,263	117,119	14,516	135,635
1888-89	1,306	74,255	121,518	20,040	141,558
1889-90	1,281	80,124	122,472	11,579	134,051
1890-91	1,285	68,129	111,383	10,508	121,891
1891-92	1,248	70,319	111,511	12,169	123,680
1892-93	1,177	63,375	107,459	8,900	116,359

83. The agreements with the Native States under the political control of the Bombay Government and with Baroda are as follows:—

- (1) The cultivation of the poppy has been prohibited in all Native States, except Baroda.
- (2) Baroda has been permitted to grow the poppy and manufacture opium under a State monopoly for consumption in its own territory and for export to China. The State has undertaken to assimilate its opium retail system and selling prices to those for the time being in force in adjoining British districts and to prevent the introduction of Baroda opium into British territory and into the territories of adjoining Native States.
- (3) All other Native States have been required to supply themselves with opium for domestic consumption either from some British depôt or by direct importation from Malwa under regular passes, and to retail it to their subjects at prices not lower than the retail prices for the time being in force in British districts.
- (4) All Native chiefs are bound to exert themselves

to prevent the introduction of untaxed opium into their territories.

- (5) In return for the obligations undertaken, the States have been guaranteed the enjoyment of the privileges enumerated below, so long as they faithfully carry out their agreements.

84. Baroda enjoys the whole of the revenue derivable under its State monopoly, and is, besides, allowed to import from Malwa, free of duty, whatever quantity of Malwa opium may be wanted for its home consumption. Cambay, Palanpur, the Mahi Kantha and the Rewa Kantha States are allowed a remission of the whole of the British duty levied on opium consumed within their limits; Cutch and Kathiawar are allowed a similar remission to the extent of one-third; the Satara jaghirdars (including Bhor State, since transferred to the Poona Political Agency, and Jath and Daflapur States, since transferred to the Kolhapur Political Agency) of one-tenth; and all other States of one-fifth of the duty. Special compensation has also been granted in all cases in which any loss of the opium revenue formerly enjoyed by chiefs was found to have been caused by the new arrangements.

* Including profits on issues from district depôts and the British portion of the duty on opium consumed in Native States under the political control of the Government of Bombay.

† Including penalty for deficient sales.

85. The following statement shows for the last ten years the quantity of opium imported by Baroda and the other Native States respectively :—

YEAR.	FROM MALWA.				FROM BOMBAY.				ISSUED FROM GOVERNMENT DISTRICT DEPÔTS.		TOTAL.	
	IMPORTED FREE OF DUTY.		IMPORTED ON PAYMENT OF DUTY.		PURCHASED AT THE BOMBAY WAREHOUSE.		ISSUED FROM GOVERNMENT CENTRAL DEPÔT.		Baroda.	Other States.	Baroda.	Other States.
	Baroda.	Other States.	Baroda.	Other States.	Baroda.	Other States.	Baroda.	Other States.				
	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.		
1883-84	47½	...	70	...	227½	...	21	...	113¾	...	479¾
1884-85	91	...	98½	...	281	...	20	...	117	...	607½
1885-86	113½	...	89½	...	204½	...	2½	...	172	...	582
1886-87	121½	...	162	...	175½	...	3	...	176½	...	638½
1887-88	151	...	236	...	135	...	7	...	156	...	685
1888-89	123	...	159	...	118	...	6½	...	189	...	595½
1889-90	133	...	147½	...	166½	...	6	...	233	...	689
1890-91 ...	70	166	...	186½	...	145½	...	5	...	176	70	679
1891-92 ...	130	149	...	2. 8½	...	113½	...	6	...	176	130	653
1892-93	146½	...	158	...	155	...	7	...	219½	...	686

The figures relate to the Bombay abkari year, which runs from 1st August to 31st July.

AJMIR-MERWARA.

86. In these two districts, which form a small tract of British territory in the midst of the Native States constituting the Rajputana Agency, the cultivation of the poppy and the manufacture and sale of opium are permitted without restriction, except in the three Municipalities of Ajmir, Beawar, and Kekri, and the Cantonment of Nasirabad. This course is rendered necessary in consequence of the impossibility of preventing smuggling from the surrounding country. The poppy is cultivated chiefly in Merwara, which is a narrow strip of hill country surrounded by opium-growing Native States. The population is much addicted to the use of opium, and any rule restricting its use would be habitually infringed.

87. In the three municipalities and the Cantonment of Nasirabad, a license is required for the cultivation of the poppy, or the manufacture or sale of opium. A licensed druggist may sell opium or poppy-heads by retail for medical purposes only, but may not keep a stock exceeding one seer of opium and 10 seers of poppy-heads. The limit of possession by a private person, without a license, is five tolas of opium or drugs manufactured from opium, and eight seers of poppy-heads. The consumption of opium in any form on the premises of licensed shops is prohibited.

88. The following statement shows the number of shops for retail vend, the quantity of opium consumed, and the receipts during each of the last ten years :—

1	2	3	4	
YEAR.	Number of shops for retail sale.	Quantity of opium consumed.	* Total Receipts.	
		Seers.	Rx.	
1883-84	13	} Figures not available.	808	
1884-85	14		1,364	
1885-86	14		971	
1886-87	14		921	
1887-88	15		738	
1888-89	15		1,043	
1889-90	15		792	
1890-91	15		9 2	
1891-92	16		1,129	843
1892-93	11		1,507	884

BURMA.

89. The arrangements hitherto in force in Upper Burma differed from those in the Lower Provinces. New rules are now in course of being introduced which will nearly assimilate the latter to the former. The policy of restricting the possession and sale of opium has been carried much further in Burma than in other Indian provinces; and the new rules in regard to persons of Burmese race approximate closely to total prohibition. The following is an outline of the systems hitherto in force :—

I. *Lower Burma.*—The only opium in use is Bengal excise opium imported by the Government from the Calcutta warehouses, and warehoused in the district treasuries. It is issued to licensed vendors for retail sale at Rs. 28 per seer in Arakan, and elsewhere at Rs. 32 per seer.

The number and locality of the shops for which licenses are granted are fixed by the authorities, the license fee of each shop being determined annually by public auction.

The license authorizes the vendor to sell by retail opium or poppy-heads to any person in Lower Burma. The limit of retail sale is three tolas, which is also the maximum amount that may be possessed without a license. The consumption of opium or its preparations on the premises of licensed shops is prohibited. The only preparations of which possession is permitted are *beinse* (clarified opium for smoking) and *beinchi* (pipe refuse).

Medical practitioners are permitted under a special license, the fee for which is Rs. 25 a year, to sell opium and poppy-heads by retail for medical purposes only, their stock being limited to one seer of opium and ten seers of poppy-heads. Turkish opium is generally used by these practitioners.

* Realized by the annual sale of monopoly for the vend of opium within the municipal limits of Ajmere, Beawar, and Kekri, and the Cantonment limits of Nasirabad.

Appendix IX.

Travellers from beyond the borders are allowed to possess per head for personal use only, and not for sale or barter, 15 tolas of opium produced in the Shan States or out of India, and foreign horse-dealers importing horses from the Shan States or from beyond the borders of India are allowed to possess such opium in any quantity not

exceeding in weight 15 tolas for each horse or pony for the time being in their possession.

The following statement shows for the last ten years the number of licensed shops, the issues of opium, and the receipts from duty and license fees :—

YEAR.	2 No. of shops for retail sale.	3 Quantity of opium issued.	4 License fees.	5 RECEIPTS FROM		6 TOTAL.
				Duty.*		
				Rx.	Rx.	
1883-84	18	43,291	48,018	103,488	151,506	
1884-85	18	41,993	44,466	101,700	146,166	
1885-86	17	38,710	41,444	92,595	137,039	
1886-87	17	45,983	49,513	110,706	160,219	
1887-88	15	48,226	57,455	116,076	173,531	
1888-89	16	51,139	64,478	124,218	188,696	
1889-90	20	52,321	61,735	126,546	188,281	
1890-91	20	57,674	59,681	139,754	199,438	
1891-92	20	52,975	59,556	127,517	187,073	
1892-93	20	64,127	53,082	154,597	207,679	

The retail selling price varies from Rs. 64 to Rs. 100 per seer.

90. II. *Upper Burma*.—The chief feature of the Upper Burma system is that the possession and use of opium are permitted only to the non-Burman population, being strictly prohibited in the case of Burmans.

Bengal excise opium is imported by the Local Government in the same way as in Lower Burma, and in addition there are two other sources of supply, *viz.*,

- (a) Chinese opium, imported by land, mostly from Yunnan and the Shan States; and
- (b) opium the produce of local poppy cultivation which is permitted in Kachin villages in the Katha, Bhamo, and Upper Chinwin Districts.

On the former, which comes chiefly *via* Bhamo and Mandalay, an import duty is levied of Rs. 15 per *viss* (of 3.65 lb avoirdupois). On the latter, an excise duty is levied at the rate of 8 annas for each quarter of a *pe* (1/4 of an acre) or fraction of a quarter of a *pe* cultivated with poppy. Neither of these classes of opium is permitted to be exported to Lower Burma.

A small number of licenses for wholesale vend of opium is issued at a fixed fee. Shops for retail vend are licensed in the same way as in Lower Burma, and are subject generally to the same conditions: the limit of retail sale is ten tolas, which is also the maximum amount which may

be possessed without a license. Sales to Burmans are not allowed.

The retail selling price varies from Rs. 67 to Rs. 120 per seer.

91. III. *The New Rules*.—Under the new rules which are in course of being introduced, the chief features of the Upper Burma system will be extended to Lower Burma, the use and possession of opium being prohibited for Burmans and permitted to non-Burmans only. To meet the case of adult Burmans who have become habitual consumers, such persons are to be allowed to register their names as such, and to receive certificates from the Deputy Commissioner or other authorised officer which will authorize them to purchase opium from the licensed vendors. Registration will cease in special cases, six months after the new rules come into force. Among minor changes, the limit of sale by retail and of possession will be three tolas in both Upper and Lower Burma, and it is provided that sales may in certain cases be made direct by treasurers at the district treasury or other authorised officers, in places where the demand under the new conditions is too small to maintain a licensed shop. Medical practitioners will be permitted to dispense opium without special restrictions; but pharmacists, persons practising medicine after native methods, and tattooers, will be required to take out licenses, and their stocks will be limited to a fixed number of seers of opium or medical preparations and of poppy-heads.

J. F. FINLAY,

Secretary to the Government of

India in the Department of

Finance and Commerce.

Dated 24th November 1893.

* The figures in column 5 are exclusive of the cost price of the opium at Rs. 7-4-0 a seer.

Appendix X.

APPENDIX X.

[PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA IN THE DEPARTMENT OF FINANCE AND COMMERCE.]

ARRANGEMENTS WITH NATIVE STATES REGARDING OPIUM.

The more important Native States to be considered for the present purpose are the following, *viz.* :—

- (1) Baroda.
- (2) The Native States in the Central India Agency.
- (3) The Native States in the Rajputana Agency.
- (4) The Native States under the political control of the Government of Bombay.
- (5) The Native States under the political control of the Government of the Punjab.

2. Besides the above, there are numerous other States in different parts of India, most of which consume opium to a greater or less extent. With three unimportant exceptions, mentioned in paragraph 27, however, none of them produce it, either in consequence of agreements entered into with the British Government, or, more commonly, because it would not pay them to do so. A brief account of the arrangements in respect of opium in force in the more important of these States, and the text of the agreements with the large States of Hyderabad and Mysore, are given below.

3. As regards the five groups of States mentioned in the first paragraph of this note, Malwa opium is produced in the first three, and is passed into British territory for export to China or consumption in British India on payment of pass duty under the system described in the note on Malwa opium. In the fourth group the cultivation of the poppy has been prohibited under agreements entered into between the Durbars and the British Government and no opium is produced. In the fifth or Punjab group no agreements have been made except in the case of Bahawalpore, and no restriction is imposed on the cultivation of the poppy or the production of opium. No import or pass duty is levied when the opium produced in these States passes into British territory, but on crossing the border it comes under the local rules as to transport, import, sale, etc., of opium in that province.

4. In this note is given an outline of the arrangements in force with each of the five groups of States mentioned above, and of those with the remaining States grouped together: and in appendices are given the full text of all formal agreements now subsisting between the States and the British Government.

BARODA.

5. The arrangements now in force with Baroda are set forth in Appendix A, which contains, besides the articles of agreement with Baroda of 1820, (1) a letter No 2562, dated 9th March 1878, from Sir T. Madhava Rao, K.L.S.I., late Diwan of the State, to the Agent to the Governor General at Baroda; and (2) an extract relating to opium from a memorandum of points discussed and understanding arrived at a conference between the Minister of the State and the Commissioner of Abkari and Opium, Bombay, in 1886.

6. Under these agreements, the cultivation of the poppy and manufacture of opium are allowed in Baroda, both

for the home consumption of the State and also for export by sea. The arrangements may be summarized as follows:—

- (a) The Durbar has established a State monopoly of opium produced in Baroda, on the basis of the Bengal system.
- (b) The Durbar has agreed to limit its own production of opium to the extent of the demand recognized by the present arrangements.
- (c) The retail selling price of opium, both in Baroda and in neighbouring British districts, shall not be less than R1-4-0 per \mathbb{B} (of 40 tolas) in excess of the rate fixed by the British Government for the issue of opium from the Government depôts.
- (d) The Durbar is allowed to import an amount of opium required for actual licit consumption within the Baroda State at cost price and free of duty from Malwa or from Government depôts.
- (e) The Durbar is allowed to export Baroda opium by sea from Bombay after weighment and payment of the full British duty at the Government scales at Ahmedabad.

7. Since 1887, the Gaekwar's Government has not availed itself of the privilege of exporting opium by sea under clause (e), and no Baroda opium has since that year been brought to the scales at Ahmedabad.

8. The following statement shows the estimated area under poppy, the outturn of opium, and the imports of Malwa opium into the State during 1891-92. The figures in the first two columns are estimates only, as the British Government has no means of obtaining accurate information.

AREA CULTIVATED WITH POPPY.	ESTIMATED OUTTURN.	IMPORTS OF MALWA OPIUM.	
		From Bombay.	From Malwa.
Acres.	Maunds.	Mds.	Mds.
15,441	1,397	Nil.	338

NATIVE STATES IN THE CENTRAL INDIA AGENCY.

NATIVE STATES IN THE RAJPUTANA AGENCY.

9. These two groups may conveniently be dealt with together, the arrangements which have been in force from time to time regarding opium being generally similar in both. It is in the States comprising these two agencies that the great bulk of the Malwa opium is produced, both that which is consumed in India and that which is exported by sea to China and the East.

10. Section 11 of Mr. J. A. Crawford's précis of correspondence relating to opium in Native States contains a historical account of the various arrangements which have been in force in the States of these agencies from the beginning of the present century, and of the origin of the "pass-duty" system which is now in force.

11. At no time has the British Government asserted or attempted to enforce the right to prohibit poppy cultivation in these States. In the years 1824-26, in pursuance of an attempt to introduce a system resembling the Bengal monopoly, agreements were entered into with a number of the opium-producing States, under which the latter undertook to confine the cultivation of the poppy within an extent calculated to produce only a specified quantity of opium, of which a certain proportion was to be sold to the British Government at a fixed rate, the remainder being retained for local consumption; and the British Government on its part agreed to pay a certain sum to each State as compensation for loss of transit and other duties on opium hitherto levied by the States. These agreements, however, did not extend to some of the most important States—Gwalior, Jeypore, Kishengurh, and others having refused to accept them. After a very short trial the system broke down, and in 1829 all the treaties in question were cancelled.

12. Under the pass-duty system, which has been in force in substantially the same form since 1830, no agreements are necessary, and, with the exception stated below, there are none in force. Under this system, which is fully described in the separate note on Malwa opium, the British Government does not interfere in any way with the culti-

vation of the poppy or the manufacture of opium within the States. It prohibits the import of opium into, and its transport through, British territory, except under passes granted by British officers, who issue them after weighment of the opium under their supervision and on payment of a heavy duty. The prohibition of import and transport is enforced by the ordinary excise preventive establishments, which are maintained in all the surrounding British districts.

13. The only agreements which are in force came into existence as follows. In 1878 and 1879, in connection with the equalisation of the salt-tax throughout India and the abolition of the Inland Customs line, agreements dealing mainly with salt were entered into with a large number of Native States, including those in the Central India and

Central India Agency. Rajputana Agency.

Gwalior.
Datta.
Samthar.

Jeypore.
Kishengurh.
Dholpur.
Alwar.
Bikanir.

Rajputana Agencies. In the agreement entered into with the States noted in the margin, a

clause was inserted by which the Chief agreed to prohibit the export of a number of articles, of which opium was one, from his State into British territory, either absolutely or if required to do so by the British Government. The full text of the clauses in question is set forth in appendices B and C.

14. In 1883 an inquiry was instituted regarding the right of Native States in Central India to tax opium leaving their territories, and the correspondence which ensued regarding this question established the following conclusions, viz. :—

- (1) That the Native States, and notably those in Central India, had been levying transit duties on opium passing through their territories for the last 63 years,
- (2) That the right to levy these duties had been repeatedly admitted by Government.
- (3) That Government had never authoritatively interfered with the exercise of this right, but had at intervals protested against its abuse.

Appendix X

(4) That, while there was some evidence of special immunities having been enjoyed by Government purchases of opium, on the whole the evidence on the other side was much stronger.

15. Estimates have been framed of the area under poppy cultivation and of the output of opium in each State. But little reliance can be placed on the estimates. The British Government has no means of obtaining accurate information on the subject.

STATES UNDER THE POLITICAL CONTROL OF THE GOVERNMENT OF BOMBAY.

16. In Appendix D will be found the full text of all the formal agreements regarding opium which are now in force with the Native States under the political control of the Government of Bombay.

17. In the case of some States there are no formal agreements; in other cases the agreements do not cover the whole ground—*e.g.*, in the case of the Kathiawar States, the agreements do not in express terms prohibit the cultivation of the poppy and the manufacture of opium. In all these cases, however, the British Government has for many years asserted and exercised the right to prohibit poppy cultivation, and control the import, transport, and sale of opium within the States, and definite orders of Government are on record affirming and enforcing this right. In the later agreements—*i.e.*, in those made since the Indian Opium Act, 1 of 1878, was passed—the relative rights of the British Government and of the States are specified precisely.

18. The arrangements actually in force in all the States* may be summarised as follows :—

- (1) The cultivation of the poppy and the manufacture of opium are prohibited.
- (2) The Indian Opium Act and the rules framed thereunder by the Bombay Government are enforced throughout each State as far as local conditions allow.
- (3) The Chief of each State is required to prevent export from, import into or transport through his State of any opium except that which is covered by British pass, and has paid the duty† prescribed by the British Government.
- (4) Opium required for home consumption in each State must be procured either direct from

Malwa, or by purchase in Bombay or at a Government depôt, under pass as above.

- (5) Retail sale within each State is regulated according to the rules for retail sale in force in the adjoining British districts.
- (6) Opium must not be issued to licensed vendors at a price lower than that at which it is issued to licensed vendors in the adjoining British districts; and, similarly, the licensed vendors may not sell it retail to the public at a lower price than that which prevails in such British districts.
- (7) In consideration of the fulfilment of the above obligations, the British Government has agreed—
 - (a) to pay to certain of the States a fixed annual sum as compensation for the loss of revenue on account of transit dues and cesses on the manufacture of opium; and
 - (b) to allow each State to import as much opium as it requires for its own home consumption, either from Malwa or from Bombay or from a British depôt, either duty free or at a reduced rate of duty, it being understood that the difference between such reduced rate of duty, if any, and the full British rate will be levied and received by the State.

19. The proportion of the British pass duty (at present ₹725 per chest when the opium is weighed at Ajmir, and ₹700 per chest when it is weighed elsewhere) which is remitted in the case of the States under each Agency under clause 7 (b) of the preceding paragraph is as follows :—

Cambay.	} The whole.
States in the Palanpur Agency.	
" " Mahi Kantha "	
" " Rewa Kantha "	} One-third.
" " Kathiawar "	
Cutch.	... One-tenth.
Satara Jaghirdars†	... One-fifth.
All other States	... One-fifth.

20. The following statement shows the quantity of opium which the States under each Agency imported for their own consumption during 1891-92 under the agreement described above. The population of each group is also given.

Name.	Population.	Number of chests of opium imported for home consumption in 1891-92.
Cambay	89,722	16
States in the Palanpur Agency	645,526	102
" " Mahi Kantha Agency	581,568	63½
" " Rewa Kantha Agency	733,506	42
" " Kathiawar Agency	2,752,404	358
Cutch	558,415	45
All other States	2,698,157	27½

* The Khairpur State in Sind is an exception. This State is permitted to manufacture a small quantity of opium for home consumption. The quantity produced in 1890-91 was 1½ maunds.

† Including Bhor State, since transferred to the Poona Political Agency; and Jath end Dallapur States, since transferred to the Kolhapur Political Agency.

STATES UNDER THE POLITICAL CONTROL OF
THE PUNJAB GOVERNMENT AND KASHMIR.

21. Poppy is cultivated in the Jammu Province of Kashmir and in most of the States under the political control of the Punjab Government.

22. The only State which has entered into an agreement with the British Government regarding opium is Bahawalpur. The text of the agreement (*i.e.*, Article 3 of an agreement relating chiefly to the salt revenue) is given in Appendix E. It provides that the Chief shall, if so required by the British Government, prohibit the export of opium (among other things) from his State into British territory.

23. Executive orders have also been passed prohibiting the import of opium from Bahawalpur and also from the Loharu State, and from parts of the Patiala, Nabha, Jind and Dujana States. In the small States of Kalsia and Pataudi the excise arrangements are, by agreement, controlled by the British Government.

24. With these exceptions Kashmir and the States in the Punjab are permitted to cultivate the poppy and manufacture opium without interference on the part of the British Government. There is no customs line between their territory and British districts, and no import duty is levied on opium imported from the former into the latter. When State-grown opium (which in the Punjab is commonly called "Foreign" opium) is imported into a British district in that Province, it at once becomes subject to the rules and regulations which are there in force in respect of the sale, possession, transport, import and export of opium.

25. It was stated in paragraph 52 of the Punjab section of the Note on Opium consumed in India that Malwa opium to an amount not exceeding 935 maunds a year is allowed to be imported into the Punjab from Ajmir on payment of duty at the rate of Rs 3 a seer. A certain portion of this, according to applications, is allotted by the Punjab Government to Native States under its control, and the duty paid on this is credited to the States concerned.

26. Estimates have been framed of the area under poppy cultivation and of the outturn of opium in Kashmir and each of the Punjab States. But little reliance can be placed on the estimates. The British Government has no means of obtaining exact information.

OTHER STATES.

27. These States are of little importance for the present purpose. The States of Hill Tipperah in Bengal, Tehri-Garwal in the North-Western Provinces, and Manipur on the border of Assam, produce a very small quantity of opium for home consumption only. No other State produces opium.

28. The Rampore State, in the North-Western Provinces, is permitted to import 20 maunds of excise opium annually free of duty from the Moradabad treasury, on payment of Rs 8 a seer, which is approximately the cost price; and as much more as it requires on payment of Rs 15 a seer, which includes both cost price and duty.

29. In Kuch Behar, in Bengal, the cultivation of the poppy was prohibited in 1867, when the State was under British management, and the prohibition was continued when the Chief attained his majority in 1883. The Madras States do not produce opium, and are supplied with Malwa opium for home consumption under passes granted either by the Opium Agent at Indore or the Opium Commissioner in Bombay, the pass duty being credited to Government.

30. With the large State of Hyderabad, an agreement, dated 29th October 1883, is in force, which is set forth in Appendix F. Under this agreement, which may, however, be terminated at 12 months' notice on either side, the cultivation of the poppy and the manufacture of opium are prohibited, and opium required for the home consumption of the State is imported under pass from Indore, the pass duty of not less than Rs 600 per chest being collected by Government and credited to the State.

31. In Mysore, Article 18 of the Instrument of Rendition, which is set forth in Appendix F, retains in force in the State the Indian Opium Act and Rules in force in British India, and binds the Maharaja to comply with the wishes of Government in respect of opium.

The cultivation of the poppy is prohibited, save under special licenses, which have never been granted. The State is permitted to import opium subject to the conditions that—

(a) it is covered by a pass granted by the Opium Agent at Indore;

(b) an import duty of not less than the amount payable on opium passed for export by sea from Bombay has been levied on each chest of opium for which a pass is required. Appendix X.

The Government has reserved the right of limiting the imports. The proceeds of opium sold to licensed vendors from local treasuries less the cost price is the net revenue credited to the State.

J. F. FINLAY,

*Secretary to the Government of India in the
Department of Finance and Commerce.*

The 24th November 1893.

APPENDIX A.

AGREEMENT WITH BARODA.

Translation of an answer from the Guikwar's Government to the Memorandum regarding the prohibition of the import of opium, dated 17th Zilay 1235 (25th September 1820), consisting of the following articles:—

Article 1.

Opium must not be supplied from the Company's warehouse or by merchants subjects of the Company to the merchants and subjects of the Guikwar. These are to be supplied with opium by the Guikwar's Government.

Article 2.

Whatever opium is required for the Guikwar warehouse to be obtained from the Collector of Kaira through the agency of a vakil of the Guikwar. Should there be a deficiency of opium in the warehouses of both Governments, and it should be necessary to procure opium from Malwa a dustick is to be given permitting the purchase and the free passage of the article.

Article 3.

The Guikwar Government will purchase the opium at present in the Guikwar districts, and until it is consumed will not purchase from the Company's stores.

Article 4.

Opium is produced in some parts of the Guikwar territories, and it is requested, therefore, that no objection may be made; this continuing to be the case, when the article is ready, it will be purchased by the Government, to which it is requested that no objection may be made.

Article 5.

The price of opium to be the same in the territories of the two Governments.

Article 6.

It is requested that the price at which opium is sold to the merchants and ryots at Kaira, Broach and other places where the Government warehouses will be established, and the Malwa price may be communicated to this Government every month.

Article 7.

Any merchants or individuals introducing opium secretly for sale into the Guikwar territories to be subject to have the property confiscated; and any opium brought secretly from the Company's districts for sale to be confiscated in like manner without any objection on the part of the British Government.

Article 8.

A vakil of the Guikwar Government to be stationed at Kaira and wherever there is a warehouse of the British Government, and opium to be supplied for the Guikwar districts through his means; no opium to be supplied by other means to merchants and ryots.

Memorandum of points discussed and understanding arrived at as regards opium and abkari at a conference held between the Commissioner of Customs, Salt, Opium, and Abkari, Bombay, and the Minister of His Highness the Maharaja Guikwar, 1886.

OPIMUM.

With reference to previous correspondence, it is settled that the minimum selling price of opium in British districts in Guzerat, His Highness's territory, and adjacent Native States shall be Rs. 4-0 per lb. (of 40 tolas) in advance of the rate fixed by the British Government for the issue of opium from Government depôts,—i.e., opium shall not be retailed in any portion of the said territories at a rate lower than Rs. 4-0 in advance of the issue rate for the time being in force.

2. This arrangement to be tentative for two years from 1st August 1887.

No. 2562, dated the 9th March 1878.

From—SIE T. MADAVA ROW, Dewan of Baroda,

To—The Agent to the Governor General, Baroda.

I have the honour to state that since my return to Baroda,

Your letter No. 988, dated 15th February 1878.
Your letter No. 1070, dated 18th February 1878.

I have carefully perused and considered your communications marginally noted on the opium question. I also note all you have

said in connection therewith in the course of our conversations at the Residency.

2. I was at first desirous of addressing you on the subject, so as to give expression to the views and considerations which had suggested themselves to me in relation to the main points in issue, and which I thought might not be undeserving of the attention of the higher authorities in matters affecting States and populations and disturbing a long existing order of things. But the result of your later conversations is that my field has been very much narrowed. I gather from those conversations that the Government of Bombay insist on Baroda adopting the Bengal system of monopoly. You have pressed for an immediate declaration of the intentions of His Highness's Government.

3. Though His Highness's Government still continue of opinion that less drastic measures than the one just mentioned are fairly available and ought to be tried, yet, yielding to the pressure of the situation, we accept what, for the sake of brevity, may here be designated the "Bengal system."

4. By the Bengal system the Baroda Administration means—

- (1) The permission of cultivation of the poppy by license only.
- (2) The purchase by the State of the juice of the whole of the poppy crop so sown.
- (3) The preparation by State agency of the poppy juice into marketable opium.
- (4) The sale of the opium so prepared to (a) consumers within the Baroda territory under the retail sale monopoly; and (b) merchants for export, it being understood that the State will convey all the opium for export to the scales at Ahmedabad, and that it will pay the British duty there; but that the State is at liberty to make contracts of sale of the opium before the opium is taken to the scales on condition that the delivery shall not be made by the State to merchants until after the British duty has been paid at the scales.

5. It is understood that the Baroda Government will exercise its own discretion, and in any way that may appear to it most advisable in regard to minor details, such as making advances to the cultivators, testing the poppy juice, manufacturing and packing the opium, etc., and that in these matters the Baroda State is not necessarily bound to follow the procedure adopted by the British Government in Bengal.

6. I further agree that the cultivation of the poppy should be limited to the supply of the "licit demand."

7. By the "licit demand" the Baroda Administration means the demand for Baroda-grown opium for consumption within the Baroda territories, and also the demand, as determined by His Highness's Government, for export to the scales at Ahmedabad. The Baroda State will accordingly regulate the area of land from time to time for poppy cultivation.

8. The Baroda Administration will adopt the system above described so as to bring the next poppy crop under it. The requisite preparations will be begun at once.

9. In order that I may be in a position to form the best practicable scheme and to frame proper rules, I intend shortly to proceed to the Kari Division (to which alone the cultivation of the poppy is in future to be restricted).

10. You have urged upon us the great desirability of the Sirkar buying up the poppy juice which is at this moment being gathered. I am bound to state that circumstances render this not possible. To compel the ryots *without any previous notice* to sell their produce to the sirkar exclusively, and the rates fixed by the sirkar, would not be just. It would cause a great outcry on their part. Again, various contracts no doubt exist between the ryots and merchants relative to the delivery of the produce. Such contracts and transactions connected therewith would be suddenly interfered with, causing no little hardship and complaint. Such contracts and transactions may have their ramifications extending to important interests in the city of Bombay, and these could not be suddenly and seriously disturbed. Again, part of the produce has been already gathered, and part of what has been gathered has doubtless passed out of the growers' hands. To reach all the produce in these circumstances would necessitate very inquisitorial and vexatious processes, which would be opposed or evaded by various expedients, all calculated to create much distress and discontent. Apart from all this, it would be impossible to suddenly organize a sufficient agency to buy up the produce.

Arrangements could not be instantly made for weighing in of the produce from so many individuals, and for payment according to the quality and consistence as well as the quantity of the stuff. We have no buildings ready, and not even the requisite vessels, to place or prepare the produce in. We have neither men ready nor appliances, nor the requisite knowledge for the proper superintendence of the preparation of the produce for the market. In short, it would not, I must respectfully submit, be possible to undertake a vast and detailed operation of the sort without the least previous preparation. I have personally explained these manifold and grave difficulties, and will therefore say no more here on the subject.

11. We are, however, alive to the necessity of adopting meanwhile such measures as are practicable in view to prevent smuggling and to bring the stock of opium and poppy juice now in the country under control. I will here generally indicate the character of these measures.

12. We have already prohibited the cultivation of the poppy in Petlad and Amreli, where it has hitherto been grown, so that in future there will be no cultivation of the poppy in the Baroda territory, except in the Kari (or Northern) Division. This prohibition will be declared in a formal notification, to be issued at once, laying down penalties, etc., for infractions thereof.

13. A notification, which will remain in force until the State actually commences its monopoly, will also be issued prohibiting the export of opium from any part of the Baroda territory, except to the scales at Ahmedabad. Steps will also be taken to register the opium and poppy juice now in stock in the Kari Division as well as, if any, in Amreli and Petlad; and to prevent its removal without the cognisance of sirkar officers. To avoid loss to owners which would arise from suddenly making the possession of opium illegal, time will be given (probably not further than the 30th September next) to enable them to dispose of the stock of opium by taking it to the scales at Ahmedabad, so as to enable the Administration to start the monopolies of opium cultivation and retail sale clear of any stock in the hands of private individuals.

14. There will be no difficulty in owners of opium in the Kari Division taking it to the scales. But the rules proposed by the Government of Bombay under Act I of 1878 do not seem to contemplate the export to the scales at Ahmedabad of opium from Petlad and Amreli. Should it be found necessary to do so, I beg that Government will as a temporarily necessary measure afford facilities to owners, if any, in those districts to take their stock to Ahmedabad before the date fixed.

15. In the Kari Division if any poppy juice remain in the hands of ryots and others after the expiration of the time given, it will be bought up by the sirkar.

16. With regard to the juice remaining with the cultivators and others in Petlad and Amreli, orders are being issued to buy it up for the sirkar, the juice so bought will be converted by the Sirkar into opium, which will be disposed of either by being sent to the scales at Ahmedabad as if

it was sirkar monopoly opium or by being issued for retail sale in these territories under the retail sale system. If it will have to be sent to the scales, or moved from one part of the Baroda territory to another, between which British or other foreign territory intervenes, the British Government will, I trust, give the necessary facilities for its removal.

17. Thus, it will be seen that, although it is impracticable to buy up the produce of the existing crop in the Kari Division, it will be brought under effective control, together with the existing stock of opium in that division and other Baroda districts. The juice in other parts of the Baroda territory than the Kari Division will be immediately bought up, and measures will be adopted at the same time to prevent opium or poppy juice being exported from any part of the Baroda territory, except opium to the scales at Ahmedabad; in other words, to prevent smuggling.

18. In adopting the measures I have indicated, we shall take as our guide, as far as necessary to the objects in view, Act I of 1878, and the rules adopted by the British Government itself in its own territory under that Act.

19. With regard to retail sale of opium for consumption in His Highness's territory, the privilege of such sale is at present farmed out in the Nowsari, the Baroda, and the Amreli Divisions. But there are no complete rules on the subject nor proper penalties, though offences against the farmer's privilege, as far as can be ascertained from former practice, are punished.

20. We shall now introduce a complete sirkar monopoly of retail sale throughout the Baroda territory analogous to that prevailing in British provinces, the retail sale prices being assimilated. In the above mentioned three divisions the farms fall in on the 31st July next. We shall take every measure to introduce in those divisions the new monopoly system from the 1st August next.

21. The retail sale of opium in the Kari Division is at present unrestrained, there being no farm in that division. It will not be practicable to introduce State monopoly in that division before the expiry of the time given to holders of opium stock to dispose of their opium,—say, till the 1st October next. We contemplate therefore to introduce the measure there hereafter.

22. It is, of course, understood that no British duty will be charged on opium imported by the Baroda State from foreign territory for consumption in the Baroda territory.

23. It may be necessary for the Baroda State to indent upon the neighbouring Collectors or British officers in charge of opium depôts for opium required for retail sale in Baroda territory. It is understood that such opium will be supplied at cost price without any duty or profit being charged to the Baroda State.

24. I hope that you will see reason to recognise in the arrangements thus proposed every anxiety on the part of His Highness's Government to meet the wishes of the British Government in the interests of its opium revenue, and at the same time to obviate loss or injury to the interests of this State as far as possible.

APPENDIX B.

TEXT OF AGREEMENTS BETWEEN THE BRITISH GOVERNMENT AND NATIVE STATES UNDER THE CENTRAL INDIA AGENCY.

GWALIOR.

Article 6 of Salt Agreement, dated the 9th July 1879—

“His Highness the Maharaja agrees to prohibit the export from his State of bhang, ganja, spirits, opium, and other intoxicating drug or preparations by all routes and in all directions heretofore barred by the Inland Customs line.”

DATIA.

Article 6 of the Datia Salt Agreement, dated the 13th June 1879—

“The Maharaja agrees to prohibit the export from his

State of bhang, ganja, spirits, opium, and other intoxicating drugs or preparations by all routes and in all directions heretofore barred by the Inland Customs line.” Appendix X.

SAMTHAR.

The last clause of the Samthar Salt Agreement, dated the 31st March 1879—

Lastly, the export of all intoxicating drugs, preparations, and spirits (such as bhang, ganja, and opium) by all routes and in all directions hereafter barred by the Inland Customs line shall be prohibited.

APPENDIX C.

TEXT OF AGREEMENTS BETWEEN THE BRITISH GOVERNMENT AND NATIVE STATES UNDER THE RAJPUTANA AGENCY.

JEYPORE.

No. 6.

Draft Memorandum.

The Maharaja of Jeypore is quite willing, if so required by the British Government, to prohibit the export from his State into British territory of opium, bhang, ganja, spirits, and other intoxicating drugs and preparations. By this it is not to be understood that the Maharaja binds himself that no such articles shall ever be smuggled out of Jeypore into British territory; all he would engage to do is to prohibit publicly such exportation, to direct his subordinate officials of all departments to prevent it so far as it may be practicable, and to punish all contraventions of his prohibition which may come to his notice.

The Maharaja could not undertake to maintain any special establishment to watch illicit traffic of this nature, but so far as may be practicable with existing establishments he would endeavour to suppress it.

KISHENGARH.

Article 4 of Salt Agreement, dated the 8th May 1879—

The Maharaja agrees also, if so required by the British Government, to prohibit the export from his State into British territory of any of the intoxicating drugs or preparations referred to at the close of Article (2).

[NOTE.—The intoxicating drugs and the preparations therefrom mentioned in Article (2) are bhang, ganja, spirits, opium, or other intoxicating drug or preparation.]

DHOLEPUR.

Article 4 of Dholepur Salt Agreement, dated the 25th February 1879—

The Maharana agrees to prohibit the export from his State into British territory of bhang, ganja, spirits, opium, or other intoxicating drug or preparation.

ALWAR.

Article 4 of Alwar Salt Agreement, dated the 13th May 1879—

The Maharao Raja also agrees, if so required by the British Government, to prohibit the export from his State into British territory of any of the intoxicating drugs or preparations referred to at the close of Article (2).

[NOTE.—The intoxicating drugs and the preparations therefrom mentioned in Article (2) are bhang, ganja, spirits, opium, or other intoxicating drug or preparation.]

BIKANIR.

Article 5 of the Bikanir Salt Agreement, dated the 8th May 1879—

His Highness the Maharaja agrees to prohibit the export from his State into British territory of bhang, ganja, spirits, opium, or other intoxicating drug or preparation.

APPENDIX D.

TEXT OF AGREEMENTS NOW IN FORCE BETWEEN THE BRITISH GOVERNMENT AND NATIVE STATES UNDER THE POLITICAL CONTROL OF THE GOVERNMENT OF BOMBAY.

Name.	Date.	Text of agreements.
		<i>To Shree Sircar Captain Barnewell, Political Agent in Kattywar, on behalf of the Honourable Company, dated the 11th January 1821.</i>
Navanagar	11th January 1821.	<p>To wit,—The Dewan of Taluka Nowannggur, Mehta Motiram Samuljee, writes that a store has been established at Ranpore since 1st February A.D. 1821, corresponding with Samwut 1877, Pone Wud 14th. Draft of a proclamation has also been furnished to me directing that those who wanted opium for retail sale within this taluka should purchase the same from that store. The proclamation in the prescribed form will be published in the town and villages of the pergunnahs for the information of the people at large. If any one requires any opium for retail sale he will be furnished with a letter and sent to the Government store to purchase it. If any one purchases any opium from any place other than the Government store, or if any one sells it or brings it from other countries, the fact shall be reported to Government immediately, and the opium appearing to be other than of the Government store drug shall be confiscated by Government; one-third of it shall be paid to the informer and the remaining two-thirds to the talukdar within whose limits it was seized. Should it be confiscated within my territory, Government will be pleased to make over the same to me.</p>
Porbandar	7th January 1821.	
Dhrangadra	17th February 1821.	
Lukhtar	17th January 1821.	
Dussara	17th February 1821.	
Bujanna	17th February 1821.	
Jhinjwara	18th February 1821.	
Wunode	17th February 1821.	
Virpur Khureree	18th January 1821.	
Jetpur Chital	18th January 1821.	
Jasdan	18th January 1821.	
Khumbala	18th January 1821.	
Sudamra	19th January 1821.	
Bhulgam	18th January 1821.	
Bstwa	18th January 1821.	
		<i>Translation of a notification, dated the 4th July 1820, sent by Captain Barnewell, Political Agent in Kattywar, to the Chiefs of the Province of Kattywar for publication within their respective territories, with the endorsement of some consenting to act accordingly.</i>
Wudwan	4th July 1820.	<p>Shree Durbar proclaims to all the people that Captain Barnewell, the Political Agent in Kattywar, has sent us a notification which is published for your information.</p> <p>The Political Agent will address a perwanah to me about the Showkar's opium passing through my territory, which will contain the quality and quantity of the opium, and whether it is contained in baskets, leather pots, boxes or carts, as also the place where it will be stored.</p> <p>A register containing the names, etc., of the persons who bring opium to my town and villages dependent to it and sell it and of the purchasers should be kept. On enquiry by Government, should any one fail to produce a regular register, or if any one conceal the real amount sold, a duty, at the rate of one rupee per each seer short, will be charged and recovered from the dealer.</p> <p>The duty on the opium covered by a pass will not be much. This arrangement has been made by Government with a view to prevent opium being exported at any of the seaports.</p> <p>Should any opium be brought on carts, camels, bullocks, vessels, or by any other conveyance without a pass, the opium, with the conveyance, will be confiscated in payment of the fine. A third part of it will be paid to the person who causes it to be seized, or who points out the smuggler with certainty, and the remaining two parts will be paid to the talukdar or zemindar of the place where it was seized, and if it be seized within my taluka, the same will be given to me.</p> <p>Should any person keep, or cause to be kept concealed, any opium which has been smuggled as above, the opium will be seized for the offence, and an amount double its value will be recovered from him as fine. A third part of the whole will be paid to the informer and the remaining two parts to the talukdar or zemindar in whose limits it may be seized. If it be discovered within my territory, the same will be paid to me.</p>
Limree	4th July 1820.	
Gondal	7th February 1821	
Wankanir	18th November 1821.	
Saela	6th November 1821.	
Moolee	7th November 1821.	
Choorra	6th November 1821.	
Warode	7th November 1821.	
Jasdan	29th November 1821.	
Chuchana	1821.	
Pulalee	1821.	
Kurmur	1821.	
Bharjera	1821.	
Rampur	1821.	
Rae Sanklee Deesace- bhea Ram Dass.	1821.	
Paliad	1821.	

APPENDIX D—continued.
Bombay States—continued.

Name.	Date.	Text of agreements.
		<i>Translation of a letter to the address of Shree Sirkar Captain Barnewell, Political Agent in Kattywar, on behalf of the Honourable Company Bahadoor, dated 20th November 1821.</i>
Moojpur . . .	20th November 1821.	<p data-bbox="602 413 1260 1101">To wit,—Purmar Bunney Sing and the other brothers of Moojpur jointly beg to submit their respectful compliments, and to represent that your perwannah about making opium arrangements has been duly received. The arrangements will be made as directed by you. The opium required for our consumption will be obtained from the Government store. Should any one carry any opium without a Government passport, we will apprehend him and communicate the circumstances to Government. This is the petition, dated the 20th November 1821.</p>
Wunna . . .	1821.	
Oontree . . .	1821.	
Gerree . . .	1821.	
Devulia . . .	1821.	
Wunala . . .	1821.	
Kumalpoore . . .	1821.	
Laliad . . .	1821.	
Bhurukwa . . .	1821.	
Durode . . .	1821.	
Khamblao . . .	1821.	
Jakhan . . .	1821.	
Chulala . . .	1821.	
Showka . . .	1821.	
Bhulgamra . . .	1821.	
Kuntharia . . .	1821.	
Tulsana . . .	1821.	
Bhuthan . . .	1821.	
Unkawalia . . .	1821.	
Khandia . . .	1821.	
Sumla . . .	1821.	
Tavee . . .	1821.	
Jnlala . . .	1821.	
		<i>Engagement entered into in September 1822 by Futteh Khan, Dewan of Pahlumpore and Deesa.</i>
Pahlumpore . . .	September 1822.	<p data-bbox="605 1629 1260 1722">The orders of the Sirkar being that no opium shall be allowed to pass through the country subject to their control, I, Futteh Khan, do hereby engage to the sirkar that no opium shall be allowed to pass the limits of my district.</p> <p data-bbox="605 1738 1260 1919">A public notification has been already issued to my nakadars to that effect, but I now repeat my determination to use every exertion to put an entire stop to the transport of opium through my taluka; and because merchants and others may conceal opium among other commodities, all packages shall be strictly examined previous to their being permitted to pass, and should any opium be found in them, it shall be immediately confiscated. In this matter I will not fail.</p> <p data-bbox="605 1935 1260 2005">I beg the favour that the sirkar may be pleased to direct the Mehta stationed at this place to give his aid in the detection and prevention of the transit of opium.</p>
Radhunpore . . .	Ditto.	
Wao . . .	Ditto.	
Soogam . . .	Ditto.	
Thurad . . .	Ditto.	
Morwara . . .	Ditto.	
Warye . . .	Ditto.	
Chorwar . . .	Ditto.	
Charchut . . .	Ditto.	
Terwara . . .	Ditto.	
Deodar . . .	Ditto.	
Bhabur . . .	Ditto.	
Beinnp . . .	Ditto.	
Daota . . .	Ditto.	

APPENDIX D—continued.

Bombay States—continued.

Name.	Date.	Text of agreements.
Pahlunpore . . . Radhunpore . . . Tharad . . . Was . . .	22nd April 1879. } Not stated.	<p><i>Opium Agreement with Pahlunpore, dated the 22nd April 1879.</i></p> <p>Whereas the British Government have prohibited the cultivation of the poppy and manufacture of opium in my State, and have made new arrangements for the retail sale of opium since the 1st October 1878 in Guzerat, and have agreed that they are prepared to permit me to import, free of duty (Rs650 per chest), the amount of opium required by my State for <i>bona fide</i> home consumption, and have promised to grant me full compensation annually for any diminution of revenue caused by the loss as sources of income of transit duties on opium and cesses on the manufacture and exportation of the drug, and whereas the full duty per chest will be paid by the local vendors and consumers and will form part of the revenues of my State, I hereby promise and agree that I will use every effort to completely put a stop to the illicit importation of opium, and that I will not allow opium legally obtained by me under the opium rules to be sold at a less price than that at which it is retailed in British territory, and it is understood by me that the British Government reserve the right of withdrawing this privilege and of charging the full opium duty in case of any proved wilful violation of these terms, but that such privilege will not be withdrawn on account of isolated cases of smuggling.</p> <p>2. Further, I have to state that all stocks of opium and juice which remain undisposed of on the 1st October 1878 in my State have been bought up by me and employed for the supply of my retail monopoly.</p> <p>3. In accordance with the wishes of Government, I agree to furnish half-yearly to the Political Superintendent a statement showing the amount of opium imported and the amount sold during each half-year, the proceeds of the sales, and the balance of opium in hand in my State at the end of each half-year.</p> <p>4. To the above stipulations I agree on the condition that, should any Native State in Guzerat be hereafter allowed to grow and manufacture opium in the same manner as the Baroda State has been, a similar privilege shall be granted to the Pahlunpore State.</p>
Suigam . . . Terwara . . . Bahar . . . Deodar . . . Tharad . . . Kankrej . . . Warahi . . . Santalpur . . . Chadchut . . .	6th June 1879. Ditto. Ditto. Ditto. Ditto. Ditto. Ditto. Ditto. Ditto.	<p><i>Substance of Agreements passed by the undermentioned Talukdars and Jagirdars under the Pahlunpore Superintendency—1879.</i></p> <p>Whereas new rules have been made by Government in regard to opium and we are to receive the duty at Rs650 per chest on the opium, consumed within our taluka or jagir, we, the talukdars of, give in writing, as directed, an agreement to the effect that we shall not import or permit others to import illicit opium; that opium shall not be sold in our taluka at a less price than that at which it is retailed in British territory; that we shall furnish to our Thanadar, for submission to the Political Superintendent, through the Assistant in charge of the districts, half-yearly statements of opium on 31st March and 30th September of every year, showing the quantity of opium imported, the amount sold during the half-year, the amount of the sale-proceeds, and the stock of opium which remained on hand at the end of the half-year.</p> <p>We shall act up to the above agreement, and our heirs shall do the same. We pass this agreement of our own free will.</p>
Idar . . .	15th November 1883.	<p><i>Translation of a letter from Maharaja Dhiraj Shree Kesarisingji of Santhan Idar, to Lieutenant-Colonel C. Wodehouse, Political Agent, Prant Mahi Kantha, No. 1562, dated the 15th November 1883.</i></p> <p><i>After compliments.</i>—With reference to your letter No. 2036, dated the 10th November 1883, I have this day sent (to you) a letter in English, No. 174, and do hereby pass the following agreement to be attached thereto, consisting of five articles, in accordance with the draft supplied by you.</p> <p>1. I shall not cultivate poppy nor allow it at all to be cultivated within the boundaries of my Sansthan.</p>

APPENDIX D—continued.

Appendix X.

Bombay States—continued.

Name.	Date.	Text of agreements.
Idar—contd.	.....	<p>2. I shall purchase opium for my own consumption and for that of the people of my Sansthan under a license from the Political Agent, Mahi Kantha, from either Bombay, Malwa, or such other place as Government may, from time to time, appoint in this behalf.</p> <p>3. I shall allow opium to be sold at the same rate at which it may from time to time be sold in the Government districts, and shall never allow it to be sold at a cheaper price.</p> <p>4. I shall not allow the importation into my Sansthan of smuggled opium—<i>i.e.</i>, opium on which the Government duty has not been paid. Government has, in consideration of the above, granted to my Sansthan a remission of the duty payable to it (Government). But if I fail to act up to the above conditions, Government may cancel the grant.</p> <p>5. I shall without fail submit every six months, in the form prescribed by Government, a statement showing the quantity of opium purchased and sold, the balance remaining in hand, etc., etc., and shall cause accounts thereof to be kept in the form prescribed by Government.</p> <p>I send this agreement, meaning to act in accordance with the conditions written above. Dated Simla, 15th November 1883.</p>
Tintoi.	3rd November 1883.	<p><i>Translation of a letter from Deepsingji Dolalsingji Thakor, Tintoi, to Lieutenant-Colonel C. Wodehouse, Political Agent, Prant Mahi Kantha, No. 1563, dated the 3rd November 1883.</i></p> <p>In the year 1878 the British Government made agreements with regard to the non-cultivation of poppy and other matters with all the Talukdars in Mahi Kantha and those of the Idar State both on and near the (British) frontier. At that time as I was a minor, Tintoi was under the management of the British Government, and therefore no agreement was then made with me. But the said arrangement was applicable to Tintoi. This arrangement has hitherto been carried into effect. But now I, having attained majority, the charge of my State has been made over to me by the Agency. I therefore hereby pass the following agreement with regard to (the cultivation of) opium:—</p> <p>(1) I shall not cultivate poppy, nor cause it to be cultivated, nor allow others to cultivate it, within the limits of my taluka.</p> <p>(2) I shall purchase and import opium required for my own use, as well as for that of the people of my taluka, under a license from the Political Agent, Mahi Kantha, from Bombay, Malwa, or such other place as Government may appoint in this behalf.</p> <p>(3) I shall sell opium, and cause and allow it to be sold, at the same rate at which it may, from time to time, be sold in the Government districts, and shall never sell it, nor cause or allow it to be sold at a cheaper rate.</p> <p>(4) I shall not import nor allow the importation of smuggled opium—<i>i.e.</i>, opium on which the Government duty has not been paid. Neither shall I allow such opium to pass through my taluka. Government have, in consideration of the above, granted to me a remission of the duty payable to them. But if I fail to act up to the above conditions, Government may cancel the grant, and no complaint made by me in that matter may be entertained.</p> <p>(5) I shall without fail submit every six months or otherwise, as Government may from time to time direct, a statement, in such form as may be prescribed by Government, showing the quantity of opium purchased within the limits of my taluka and the balance remaining in hand, and shall also supply such information as may, from time to time, be called for by Government in connection with offences relating to opium committed within the said limits.</p> <p>I accept the above agreement, dated Tintoi, 3rd November 1883.</p>

APPENDIX D—continued.

Bombay States—continued.

Name.	Date.	Text of agreements.
All Rewa Kantha States	1882	<p><i>Translation of Form of Opium Agreement entered into with the States of Rewa Kantha in the year 1882.</i></p> <ol style="list-style-type: none"> 1. Hereafter we shall not at all cultivate poppy nor allow it to be cultivated. 2. We shall purchase and import opium for our own consumption and for that of the people of our talukas from the Government Depôt at Ahmedabad, or from such other place as Government may appoint for that purpose. 3. We shall allow opium to be sold at the same rate at which it may, from time to time, be sold in the Government districts, and shall never allow it to be sold at a cheaper price. 4. We shall not allow the importation into our talukas of smuggled opium, that is, opium on which the Government duty has not been paid; and as in consideration of above Government has kindly granted us remission of the duty payable to Government, we bind ourselves as stated below. If we do not act in accordance with the above conditions, Government may cancel the grant of the remission. 5. We shall without fail submit every six months, in such form as Government may direct, a statement showing the quantity of opium purchased, sold, balance remaining in hand, etc., etc., and shall cause accounts thereof to be kept in such form as Government may direct. 6. As Government have directed that the above rules should come into force from 1st October 1878, we have hitherto brought them, and shall hereafter bring them and cause them to be brought into force.
Balasinore	30th August 1820	<p><i>Translation of a writing from the Chieftain of Balasinore to the Collector of Kaira, dated 30th August 1820.</i></p> <p>The sirkar has been pleased to furnish me with copies of the Opium Regulations, viz., Regulation I, 1818, and Regulation II, 1820. According to these enactments, I shall in my villages regulate the opium. Should any person, however, in breach of the Honourable Company's Regulations, import opium, I consent that any one on the part of the Honourable Company may seize the same in my taluka.</p> <p>I shall make the Honourable Company's Regulations known to my ryots, and take care that they are respected.</p> <p>Besides, as to the opium required for the internal consumption of my country, the people of my talukas shall bring it from such depôt as the sirkar may prescribe, and sell it by retail, according to such rules as may be in force, to the Honourable Company's districts.</p>
Cambay	3rd November 1881	<p><i>Translated substance of copy of an agreement passed by His Excellency the Nawab of Cambay in respect to the manufacture and sale of opium in that State without date, and received and ordered to be translated on the 3rd November 1881.</i></p> <ol style="list-style-type: none"> 1. The cultivation of the poppy and the manufacture of opium to be put a stop to. 2. The Nawab should send for from the British Government's depôt at Ahmedabad, or some other place, all the opium required for consumption. No other person except the Nawab's Sirkar (officials?) shall sell it from the 1st October next. 3. Sections of the Indian Opium Act bearing on the subject, and the rules framed under that Act from time to time, will be enforced in the Cambay State in accordance with the usage of the Nawab's Court. 4. The stock of opium or its juice which cultivators or merchants may possess should be sold before the 1st October. The Nawab will purchase the stock of opium which may remain after that date and resell it to licensed parties at the cost price, and on the payment of the full duty.

APPENDIX D—continued.

Appendix X.

Bombay States—continued.

N o.	Date.	Text of agreements.
Cambay—continued.	.....	<p>5. After the 1st October the price of opium sold in retail in Cambay should not be less than that prevailing in Kaira.</p> <p>6. A half-yearly account showing the quantity of opium imported into Cambay and sold, the proceeds of the sale, and the quantity of opium remaining should be sent to the Political Agent.</p> <p>7. The Nawab will conduct himself in accordance with the preceding six paragraphs. The opium on which the duty has not been paid will not be allowed to be imported into Cambay. Opium will not be sold in retail in Cambay at a price less than that prevailing in Kaira. In lieu of this the British Government agrees to pay to the Nawab the whole of the duty, viz., R(650) six hundred and fifty per chest on the opium which, as stated above, may be imported for consumption in Cambay.</p> <p><i>Extract from clause 2 of an agreement, dated 2nd April 1885.</i></p> <p>His Highness shall not allow the importation by sea into the State of Cambay of any fermented or spirituous liquor, or the importation or exportation by land or sea of any opium, except opium duly covered by a British pass.</p>
Jawhar	9th October 1881	<p><i>Agreement by the Jawhar Darbar to accompany letter No. 35 of 9th October 1880 to the Collector and Political Agent, Thana.</i></p> <p>1. Hereafter we will not cultivate poppy, nor allow it to be cultivated (by others).</p> <p>2. We will purchase the opium required by ourselves for our own consumption and for the people of our villages at Thana, or any other place appointed by Government for the supply of opium.</p> <p>3. We will have the opium sold at the rates fixed from time to time for British districts, and will not allow it to be sold at cheaper rates.</p> <p>4. We will not allow illicit importation of opium, that is to say, allow no opium to enter our territory that has not paid the British pass-fee. In return for this, Government have been pleased to agree to grant us a remission to the extent of 20 per cent. of the pass-fee on opium, and, on hearing of this, we have bound ourselves to abide by the terms above said. Should we fail in this, we will not get the said remission of 20 per cent. of the pass-fee.</p> <p>5. We will furnish every half-year a statement showing in detail the quantity of opium purchased, the quantity sold, and the balance in stock, etc. This statement will be furnished free of errors and in the form fixed by Government, and we will keep accounts of the same in the manner required.</p>
Janjira	1st August 1884	<p><i>Agreement between Sidi Ahmed Khan, Nawab of Janjira, and His Excellency the Governor of Bombay in Council regarding administration of Departments of Customs, Salt, Opium and Abkari in Habsan, 1884.</i></p> <p>All conventions, agreements, or arrangements of whatever kind relating to customs, salt, opium, and abkari existing prior to this agreement are hereby cancelled, and in lieu thereof it is mutually agreed as follows:—</p> <p>Article 4.—As to opium:</p> <p>(a) The Nawab shall continue to prohibit the import of opium into Habsan, whether by land or by sea, and shall also prohibit all poppy cultivation in Habsan territory.</p> <p>(b) The Nawab shall obtain the opium necessary for the consumption of the inhabitants of Habsan only from the Commissioner of Customs, Salt, Opium and Abkari at Bombay, or in such other manner as Government may from time to time direct.</p> <p>(c) The Commissioner shall allow a drawback on all such opium at a rate equal to one-fifth of the duty actually levied by the British Government on all opium supplied to or obtained by the Nawab.</p>

Appendix X.

APPENDIX D—continued.

Bombay States—continued.

Name.	Date.	Text of agreements.
Bl.oi	3rd November 1881 .	<p>Substance of copy of an agreement passed by Shankarrao Pandit Sahiv, dated the 1st December 1880, and received and ordered to be translated on the 3rd November 1881. A written communication has been received from the Political Agent, Satara, to the effect that if I pass an agreement as stated below, the British Government will agree to supply at a reasonable price the opium required for sale in the Sansthan, and to pay me money at the rate of 10 annas per cent. of the duty on the opium that may be imported into the Sansthan from the British depôt. Therefore the undermentioned agreement is entered into to make arrangements about opium in my Sansthan.</p> <p>2. I shall introduce into the Sansthan the Opium Act, No. I of 1878, which is in force in the British territory, and the Acts that may be passed about opium from time to time, and I shall also introduce, as far as practicable, the rules that may be framed under those Acts.</p> <p>3. The cultivation of the poppy has been discontinued in the Sansthan from former times. I shall take steps to have its cultivation entirely stopped. I shall also take proper steps to prevent the preparation of opium. If any one illegally imports smuggled opium into the Sansthan, I shall criminally prosecute him according to law.</p> <p>4. I shall purchase from the depôt of the British Government on the payment of price the opium required in the Sansthan. I shall not purchase it from another place. I shall not allow opium for which there is no pass (from the British Government given after the payment of the fee) to be imported into the Sansthan. If anyone import it, I shall not allow it to be sold in the Sansthan, but shall criminally prosecute him according to law.</p> <p>5. Permission to sell opium will be given only to licensed persons. I shall take steps to make them keep accounts of the receipts and sale of opium, and prevent them from selling it in retail at a rate lower than that at which it is sold in the neighbouring British territory.</p> <p>6. I shall send to the Political Agent, Satara, a half-yearly statement showing the quantity of opium imported from the British depôt, the quantity sold, the proceeds of the sale, and the quantity of opium remaining (unsold).</p> <p>7. I beg that I may be allowed the liberty to make with the licensed retail sellers of opium such additional agreements as may appear proper, and as may be in accordance with the aforesaid Acts and Rules and this agreement.</p> <p>8. Should Government confirm this agreement, it will be enforced from the 1st January 1881.</p> <p><i>Letter from Mahadeo Vasudev Barve, State Karbari, Kolhapur, No. 1054, dated Kolhapur, 22nd October 1880, to the Political Agent, Kolhapur, and Southern Maratha country.</i></p> <p>With reference to Government Resolution No. 2754--89 (Confidential), dated 27th May 1880, and your letter No. 3627, dated 20th instant, on the subject of the cultivation of the poppy and the manufacture and sale of opium, I have the honour to report, for the information of Government, that the Kolhapur Darbar consents to abide by the following conditions relating to the growth of the poppy, manufacture of opium, etc. :—</p> <p><i>1st.</i>—That the Kolhapur Darbar has already consented to prohibit the cultivation of the poppy and manufacture of opium, and now hereby promises and agrees to prohibit the cultivation of the poppy and manufacture of opium in the Kolhapur State.</p> <p><i>2nd.</i>—That the Kolhapur Darbar will use every effort to put a stop to the illicit importation of opium from the Nizam's dominions and all other opium which has not paid the British pass-fee.</p> <p><i>3rd.</i>—That the Kolhapur Darbar agrees to introduce in the Kolhapur State the provisions of the Opium Act (No. I of 1878) and the rules framed under it as far as possible.</p>
Kolhapur	22nd October 1880 .	

APPENDIX D—contd.

Appendix X.

Bombay States—contd.

Name.	Date.	Text of agreements.
Kolhapur—contd.	...	<p>4th.—The Kolhapur Darbar further promises and agrees that all opium required for consumption within the limits of the Kolhapur State shall be obtained from a British opium depôt under such conditions and precautions as Government may deem necessary.</p> <p>5th.—The Kolhapur Darbar further promises to arrange that only licensed vendors will be allowed to sell opium in retail in the Kolhapur State at a price not less than that at which it is retailed in the adjacent British districts, such vendors being required to keep accounts of all purchases and sales, the Kolhapur Darbar being still at liberty, as heretofore, to make such terms as might appear to the Darbar most advisable with farmers for the privilege of selling opium by retail, subject to the above conditions.</p> <p>6th.—The Kolhapur Darbar agrees to submit, for the information of Government, through the Political Agent, half-yearly returns showing particulars of the purchases and sales of opium in the Kolhapur State.</p> <p>7th.—In return for the making of this agreement, and as a condition of its terms being kept, the British Government agree to remit to the Kolhapur Darbar one-fifth of the pass-fee ruling at the time of purchase on all opium purchased by the Kolhapur Darbar from a Government depôt for sale in the Kolhapur State.</p>
Sangli	1st February 1881	<p><i>Agreement entered into by the Sangli State with the British Government, 1881.</i></p>
Miraj (both branches)	1880	<p>Whereas the British Government have deemed it desirable to conclude arrangements for the complete prohibition of the cultivation of the poppy and manufacture of opium in my State, I have already given my consent gladly to co-operate cordially and loyally with them in carrying out these arrangements; and I now hereby promise and agree to prohibit the cultivation of the poppy and manufacture of opium in my State.</p> <p>2. I will use every effort to put a stop to the illicit importation of opium from the Nizam's dominions and all other opium which has not paid the British pass-fee.</p> <p>3. I also hereby agree to introduce in my State the provisions of the Opium Acts (No. 1 of 1878) and the rules framed under it, as far as possible.</p> <p>4. I further promise and agree that all opium required for consumption within the limits of my State shall be obtained from a British opium depôt under such conditions and precautions as Government may deem necessary.</p> <p>5. I further promise to arrange that only licensed vendors will be allowed to sell opium in retail in my State at a price not less than that at which it is retailed in the adjacent British districts, such vendors being required to keep accounts of all purchases and sales. I shall of course be at liberty still, as heretofore, to make such terms as might appear to me most advisable with farmers for the privilege of selling opium by retail, subject to the above conditions.</p> <p>6. I agree that I will submit, for the information of Government, through the Political Agent, half-yearly returns showing particulars of the purchases and sales of opium in my State.</p> <p>7. In return for the making of this agreement, and as a condition of its terms being kept to, the British Government agree to remit to me one-fifth of the pass-fee ruling at the time of purchase on all opium purchased by me from a Government depôt and sold in my State.</p>
Jamkhandi		
Kurundwar branches)		
Ramdurg		
Mudhot		
<p>Given under my hand and seal, this first day of February one thousand eight hundred and eighty-one.</p>		

Name.	Date.	Text of agreements.
Akalkot	7th May 1892	<p data-bbox="714 390 1383 529"><i>Agreement between the Political Agent of Akalkot, acting under the authority of His Excellency the Governor of Bombay in Council on behalf of the British Government, and the Raja of Akalkot State, on behalf of himself, his heirs, and successors, regarding the manufacture, consumption and sale of opium in the Akalkot State.</i></p> <p data-bbox="714 548 1383 815">Whereas, in accordance with the existing relations between the British Government and the Raja of Akalkot, the cultivation of poppy and the manufacture of opium is prohibited in the Akalkot State, and no opium may be consumed in the said State other than opium on which there has been paid to British Government the duty at the time payable to the said Government in respect of opium consumed in the Presidency of Bombay, and whereas in consideration of the covenants on the part of the Raja of Akalkot hereinafter contained the British Government has agreed to relinquish one-fifth of the said duty on all opium that shall be hereafter conveyed into the said State for consumption therein in accordance with the said covenants.</p> <p data-bbox="714 834 1383 904">The Raja of Akalkot agrees with the British Government with reference to all former agreements on the same subject-matter as follows, viz. :—</p> <ol data-bbox="746 922 1383 2100" style="list-style-type: none"> <li data-bbox="746 922 1383 992">(1) That the opium from time to time required for consumption within his territory shall be obtained in one of the three following ways only (namely)— <ol data-bbox="837 1010 1383 1320" style="list-style-type: none"> <li data-bbox="837 1010 1383 1057">(a) by direct importation from Malwa, Mewar, Marwar and Rajputana, or <li data-bbox="837 1076 1383 1099">(b) by purchase in Bombay, or <li data-bbox="837 1117 1383 1320">(c) by purchase at any convenient opium depôt of the British Government, and that all opium so procured shall be imported into, transported through, or exported from British India as the case may require, in accordance with the law and rules regarding import, transport, and export of opium at the time in force in the part of the British India into, through, or from which such import, transport, or export, is necessary. <li data-bbox="746 1338 1383 1431">(2) That he will adopt such measures as shall from time to time appear to the British Government to be necessary for effectually preventing any export and any illicit import of opium across his frontier. <li data-bbox="746 1450 1383 1519">(3) That the retail sale of opium within his territory shall henceforward be conducted by licensed vendors only or departmentally by State servants. <li data-bbox="746 1538 1383 1631">(4) That opium shall not be supplied to any of the said licensed vendors except on payment of a price which is not less than the price at which at the time being licensed vendors are being supplied in the British district of Sholapur. <li data-bbox="746 1650 1383 1766">(5) That no licensed vendors in his territory shall at any time be permitted to sell opium by retail at a price which is lower than the lowest price at which licensed vendors are at the time being authorized to sell it in the British district of Sholapur. <li data-bbox="746 1784 1383 1854">(6) That the system for the retail vend of opium in his territory shall be henceforward assimilated in its general features to that in force in the British district of Sholapur. <li data-bbox="746 1873 1383 2100">(7) That he will forthwith introduce and enforce in his territory the regulations published under Government Notification No. 4472 A., dated the 3rd June 1885 (Revenue Department), and will hereafter from time to time adopt and enforce any change in the said regulations or any new regulation similar in effect to any provision of the law or rules regarding opium for the time being in force in British India which the Governor in Council of Bombay shall in the interests of the British opium revenue desire him to adopt and enforce.

APPENDIX D—contd.

Appendix X.

Bombay States—contd.

Name.	Date.	Text of agreements.
Akalkot — contd .	7th May 1892 .	<p>(8) That he will furnish every half-year, on the 1st February and 1st August, to the British Political authorities of the State in such form as the Governor in Council of Bombay shall after consulting the Commissioner of Customs, Salt, Opium and Abkari, Bombay, from time to time prescribe accurate accounts for the opium transactions of his territory.</p> <p>3. The British Government agrees that so long as the Raja of Akalkot duly fulfils the foregoing covenants, one fifth of the duty which would be leviable by the British Government under the law and orders at the time being in force on any opium conveyed into the territory of the Raja of Akalkot in accordance with this agreement if the same were required for consumption in the Presidency of Bombay, shall be remitted, or if duty has already been paid on any such opium, as if the same were to be consumed in the Presidency of Bombay, then that the one-fifth of the amount of the duty which has been so paid shall be refunded to the Raja of Akalkot : provided that the British Government may at any time hereafter, with or without the consent of the said Raja of Akalkot, alter the rate of duty to be remitted or refunded under this clause, and no such alteration shall in any way release the said Raja of Akalkot from any of the covenants performable by him under this agreement.</p> <p>4. And it is further agreed between the parties hereto that in this agreement the word "Opium" shall have the same meaning as in the Opium Act (I of 1878) or any other law regarding opium for the time being in force in the Presidency of Bombay.</p> <p>The following articles of agreement regarding the prohibition of the cultivation of the poppy and of the manufacture of opium in the Palanpur State, and the maintenance of an efficient preventive establishment at a cost not less than R12,500 per annum, in consideration of the payment of R31,500 annually by the British Government, and of permission to import free of duty the amount of opium required by the Palanpur State for <i>bona fide</i> home consumption have been entered into on the one part by Colonel William Scott, Political Superintendent, Palanpur, under the authority of His Excellency the Governor of Bombay in Council on behalf of the British Government, and on the other part by His Highness Sher Mohamed Khanji Diwan, of Palanpur, on behalf of himself, his heirs and successors, who agrees to the following articles :—</p> <p style="text-align: center;"><i>Article I.</i></p> <p>Whereas the British Government have prohibited the cultivation of the poppy and manufacture of opium in the State of Palanpur, and have made new arrangements for the retail sale of opium since the 1st October 1878 in the Guzeratte, and have agreed that they are prepared to permit His Highness the Diwan of Palanpur to import, free of duty, the amount of opium required by his State for <i>bona fide</i> home consumption, and have promised to grant him R31,500 (thirty-one thousand and five hundred) in full compensation annually for any diminution of revenue caused by the loss as sources of income of transit duties on opium and cesses on the manufacture and exportation of the drug, and whereas the fall of duty per chest will be paid by the local vendors and consumers and will form part of the revenue of the said State of Palanpur, His Highness the Diwan hereby promises and agrees that he will maintain an efficient preventive establishment at a cost of not less than R12,500 (twelve thousand and five hundred) per annum, and that he will use every effort to completely put a stop to the illicit importation of opium, and that he will not allow opium legally obtained by him under the opium rules to be sold at a less price than that at which it is retailed in British territory, and it is understood by His Highness that the British Government reserve the right of withdrawing this privilege and of charging the full opium duty in case of any proved wilful violation of these terms, but that such privilege will not be withdrawn on account of isolated cases of smuggling.</p> <p style="text-align: center;"><i>Article II.</i></p> <p>His Highness the Diwan of Palanpur further gives the assurance that all stocks of opium and juice which remained undisposed of on the 1st October 1878 in his State have been bought up by him and employed for the supply of his retail monopoly.</p>
Palanpur . . .	26th October 1892 .	

Appendix X.

APPENDIX D—concl'd.
Bombay States—concl'd.

Name.	Date.	Text of agreements.
Palanpur—cont'd.	<p style="text-align: center;"><i>Article III.</i></p> <p>In accordance with the wishes of Government, His Highness agrees to furnish half-yearly to the Political Superintendent a statement showing the amount of opium imported and the amount sold during each half-year, the proceeds of the sales, and the balance of opium in hand in his State at the end of each half-year.</p> <p style="text-align: center;"><i>Article IV.</i></p> <p>To the above stipulations His Highness the Diwan agrees on the condition that should any Native State in Guzeratte be hereafter allowed to grow and manufacture opium in the same manner as the Baroda State has been, a similar privilege shall be granted to the Palanpur State.</p> <p>This agreement containing IV Articles was agreed to at Palanpur the twenty-first of September one thousand eight hundred and ninety-two between the Political Superintendent of Palanpur and his Highness the Diwan of Palanpur.</p>

APPENDIX E.

BAHAWALPUR.

Article 3 of Bahawalpur Agreement, dated the 1st April 1879.

The Nawab of Bahawalpur agrees to prevent the importation into and consumption within the Bahawalpur State of any salt whatever other than salt on which duty has been levied by the British Government. The Nawab of Bahawalpur agrees also, if so required by the British Government, to prohibit the export from his State into British territory of bhang, ganja, spirits, opium, and other intoxicating drug or preparation.

APPENDIX F.

TEXT OF AGREEMENTS BETWEEN THE BRITISH GOVERNMENT AND THE HYDERABAD AND MYSORE STATES.

HYDERABAD.

Memorandum of opium agreement, 8th December 1883, between the British Government and the Government of His Highness the Nizam of Hyderabad.

For the protection of the common interests of the British Government and the Government of His Highness the Nizam of Hyderabad in the matter of the opium revenue, His Highness the Nizam of Hyderabad has agreed as regard His Highness's territories that—

- (1) The cultivation of the poppy and the manufacture of opium shall be absolutely prohibited.
- (2) With the exception of the opium booked through by rail to the Madras Presidency, no opium shall be imported without a license from His Highness the Nizam.
- (3) With the same exception, no opium shall be exported.
- (4) The import of opium shall, as far as possible, be confined to what is absolutely requisite for licit home consumption.
- (5) The transport, possession, and retail sale of opium shall be permitted only under license from His Highness the Nizam.

2. His Highness the Nizam further agrees to communicate to the Resident at Hyderabad all alterations which it may from time to time be found necessary to make in the rules which have been framed to give effect to the above conditions, and not to make any alterations the effect of which will be to diminish the securities provided by the rules for due observance of the said conditions.

3. And the British Government has agreed that the Opium Agent at Indore shall issue passes for the transport from Indore at Hyderabad of such quantities of opium as may from time to time be applied for by His Highness's Government through the Resident at Hyderabad, and shall levy on the same, on behalf of His Highness's Government, pass-duty at the rate which may from time to time be fixed by the British Government, and shall remit the said duty through the Resident at Hyderabad in such manner as may be from time to time arranged: provided that if the British Government fix a rate of pass-duty lower than R 600 (six hundred) per chest of 140 lb avoirdupois, the rate charged on opium supplied to Hyderabad shall not be less than R 600 (six hundred) per chest of 140 lb avoirdupois, except with the previous consent of His Highness's Government.

4. Lastly, it is provided that either of the parties to this agreement shall be at liberty to withdraw from it after giving to the other party 12 months' notice.

MYSORE.

Article 18 of the Instrument of Transfer—dated the 1st March 1881.

The Maharaja of Mysore shall comply with the wishes of the Governor General in Council in the matter of prohibiting or limiting the manufacture of salt and opium and the cultivation of poppy in Mysore; also in the matter of giving effect to all such regulations as may be considered proper in respect to the export and import of salt, opium, and poppy-heads.

APPENDIX XI.

Appendix XI.

PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA IN THE DEPARTMENT OF FINANCE AND COMMERCE.)

ACCOUNT OF PREVIOUS PROPOSALS FOR ABOLISHING THE GOVERNMENT MONOPOLY OF CULTIVATION, MANUFACTURE AND SALE OF OPIUM IN BENGAL.

The Bengal opium monopoly, in its present form, is nearly one hundred years old, having been established in 1797. The following account of its origin is abbreviated from that given by the Opium Commission of 1883.

2. Under the Mogul Empire, when the administration of the country was in its vigour, the trade in opium was an Imperial monopoly, and was farmed at a quit-rent. Up to the period of the British acquisition of Bengal and Behar, the Dutch were the chief purchasers. Instructions to make opium a part of the investment were first issued by the British East India Company in 1683.

3. During the anarchy that prevailed during the decay and fall of the Mogul Empire, in the middle of the eighteenth century, the Imperial monopoly fell into abeyance. The trade was carried on by native merchants mostly residing at Patna, who made advances to the cultivators from time to time, received the produce and made it up in their own houses, and sold the manufactured product to the Dutch, English and French merchants. The price paid by the latter usually ranged from Rs. 70 a maund to Rs. 200, the former rate not being remunerative to the native vendors.

4. The destruction of the English settlements by Surajud-Daula in 1756 drove the English merchants out of the market: and in default of competitors, the native dealers were compelled to dispose of their opium to the Dutch at Rs. 70 a maund. This low rate led to the cultivation being greatly restricted; and on the restoration of peace in 1765, so little opium was to be had that the price rose largely and rapidly. The English merchants, in order to evade the demands of the native middleman, then endeavoured to deal direct with the cultivators, with the result that conflicts ensued and much adulterated opium was brought into the market. At length, in 1773, Warren Hastings, then Governor of Bengal, put an end to all disputes by assuming, on behalf of the East India Company, a monopoly of all opium produced in Bengal, Behar and Orissa, promising to the Danes, the Dutch and the French a certain quantity of opium annually, to be received by them from the English Company's Agent.* This step was, in effect, a revival in favour of the Company of the old Mogul monopoly.

5. For nearly a quarter of a century the rights thus acquired were not exercised direct, but farmed. From 1773 to 1797 the right to the exclusive manufacture of opium on account of the Company was sold, at first year by year, but from the year 1781 by four-year contracts. At first the contracts were disposed of by private bargain and favour; but from 1785 they were thrown open to public competition, and assigned to the highest bidder. A variety of regulations were then laid down for protecting the cultivators from oppression, and for securing them a fair price for the raw juice; for ensuring, under penalties, the delivery of the whole product, both by the cultivators and the contractors; and for preventing adulteration, and the like.

6. The opening of the contracts to competition compelled the contractors to lower their prices, and the cultivators retaliated by adulterating the opium. Year by year the quality of the provision grew worse, with the necessary result that the demand for the Company's opium and the profit from its sale steadily decreased. The net profit derived from the operations of the Department in 1794-95 and 1795-96 was less than five lakhs of rupees a year. In 1797 the Board of Trade reported that they had in hand 965 chests of Bengal opium, for which no better offer than Rs. 50 a chest (sicca) could be obtained. So low had even the best of the Company's provision fallen in the estimation of the trade, that in 1797-98, the first year of the new system, the average price obtained for Behar opium was

only Rs 401 a chest. In the early part of 1797, therefore, it was decided to abandon the contract system: and with the view "of restoring and improving this important branch of the public revenues," it was resolved that opium should in future be provided by agency.† State factories were accordingly established, and Agents appointed at Patna and Ghazipur (and for a short time at Rungpore also), and the system thus introduced has subsisted, without material change of principle, down to the present day.

7. In Bombay, when opium was first made an article of revenue, an attempt was made to introduce a system resembling the Bengal monopoly. Opium was produced freely in the Native States of Central India, where cultivation was not restricted, the manufacturers skilful, and the quality of the drug excellent. It was also produced to some extent in Gujarat and elsewhere in British territory, and in some of the Native States controlled by the Bombay Government. Early in the present century the trade in opium thus produced attracted the attention of the Government of India, as likely to prove detrimental to the revenue derived from the newly-established Bengal monopoly, and it was proposed to suppress the cultivation in Western India altogether. This proposal was not carried into effect in deference to the views of the Court of Directors, who considered that the poppy was not cultivated in Bombay for purposes of profit or export, but for local consumption only.

8. In 1818, however, it was found that the prosperity of the Bengal monopoly was seriously endangered by the competition in the China market of opium from Central India. This opium was exported to China *via* Baroda and Cambay, from the ports of Diu and Daman, and also from Karachi, in Sind, which was not then British territory. To check this, it was resolved to attempt to prevent the export of this opium altogether. Agreements and treaties were accordingly entered into with the Gaekwar of Baroda, Holkar, and a number of minor Native States, containing provisions for limiting the cultivation, prohibiting the sale of the drug and its transit through the States, and requiring it to be made over at a fixed price to the British Agent at Indore, who was to buy up the whole of the crop and to send it to Bombay for re-sale at a profit. Depôts were also established to provide for local consumption which prevailed largely in Gujarat; a duty of Rs. 12 per Surat seer was imposed on all opium other than that received from the Bengal Agencies; and rules were framed, under Regulation II of 1820 and Regulation XXI of 1827, for preventing clandestine importation. These arrangements, it will be seen, resembled the system in force in Bengal in the most essential particulars.

9. The scheme, however, entirely failed to stop the export to China. Scindia, Jeypore, and other important Chiefs had refused from the first to join in the arrangement; Karachi was still available as a port for illicit export; and the high rate of duty imposed on licit importation into Bombay had proved prohibitory, and drove the trade into illicit channels. Thousands of chests of Malwa opium were annually exported to China *via* Sind. On the other hand, the Native Chiefs in India, who had agreed to our terms, began to view the arrangement with disfavour; their merchants who had formerly made large profits from the trade were deprived of a valuable source of income; while the cultivators who had previously disposed of their crops in the open market, were discontented at having to sell to the British Opium Agent at an arbitrarily fixed price.

10. After ten years' trial, therefore, it was determined in 1829 to abandon the monopoly and withdraw altogether from interference with the growth and transit of opium throughout Central India, the restrictions in force in British and Native territories in the Bombay Presidency being still maintained. The monopoly of Malwa opium was accordingly abandoned, and the trade thrown open to private enterprise. In lieu of the monopoly, a system was introduced,

* The rights of the Danes and the Dutch were extinguished at the end of the century or shortly after. That of the French was re-affirmed in 1815, and still subsists to the extent of 300 chests annually.

Origin of the Bengal monopoly.

† Preamble of Regulation VI of 1799.

Origin of the Malwa system of pass duty.

Appendix XI. both as a check on exports and a source of revenue, by which passes were granted, at a special rate of duty, to cover the transit of opium through British territory to Bombay for export to China, the rate being fixed so as not to drive the opium to use circuitous routes through Native territory. The pass duty was at first fixed at Rs. 175 per chest. It has since varied, at different times, from Rs. 125 to Rs. 700, the fluctuations being generally upwards. It is now Rs. 600. This system is still in force as regards Malwa opium.

Wide prevalence of smuggling under the Malwa system.

11. In view of the alleged superiority which has been claimed for the Malwa system by Sir W. Muir and other officers in the discussions which are described below, it is worthwhile to notice that in the opinion of the Bombay Government, expressed in its Opium Administration Report for 1879-80, the rapid and progressive increase in the licit exports to China which followed the introduction of the pass-duty system were due "more to the increasing demand for the drug in China and the check applied to illicit passage by the subjugation of Sind, and the extension of cheap railway communication with Bombay, than to the intrinsic merits of the system itself." In consequence also of the unsuitable nature of the internal arrangements, which had been introduced as an essential auxiliary of the monopoly, and were inapplicable to the new scheme, an extensive system of smuggling soon sprang into existence. Opium was smuggled both from Malwa and from Native States in Bombay, both for local consumption in British territory and also to some extent at least for export to China. Licit consumption in British territory almost wholly ceased. In 1873 Mr. (now Sir Charles) Pritchard calculated that on an average 3,000 mands of untaxed Malwa opium were introduced annually into British territory, in addition to at least 1,000 chests of Visnagar (Baroda) opium. "This," he wrote, "makes up a total of 2,745 chests, the duty on which for home consumption at Rs. 24 per seer amounts to the enormous sum of 46 lakhs of rupees; and besides, an undetermined quantity of untaxed opium is known to be imported *via* Rajpipla and the Mewasi States under Khandesh." This state of things continued practically unchecked, though repeatedly considered, until 1878, when fresh arrangements of a stringent character were made with Baroda and the other Native States, and the Indian Opium Act, 1 of 1878, brought internal arrangements under proper control.

12. Little or no reference to the prevalence of smuggling in Bombay is to be found in the discussions of 1858-1868 regarding the Bengal monopoly; and it seems probable that Sir W. Muir and the other officers who advocated the introduction of the Malwa system into Bengal were unaware that it existed.

Proposal for introducing the Malwa system to Bengal considered on four occasions.

13. Proposals for abolishing the Bengal monopoly, and substituting for it a modification* of the Malwa system, have been under consideration on four occasions. These were in 1858-60, in 1864, in 1868-69, and in 1881. On the first three occasions, the prime mover in originating the discussion was Mr. (afterwards Sir William) Muir, first as a member of the Allahabad Board of Revenue, and afterwards as a member of the Supreme Council. The arguments employed by him in advocating the change show that he was influenced chiefly by the "moral" objection to the monopoly, *i. e.*, to the fact that the British Government was directly concerned in the production and sale of a deleterious drug. In 1864 he secured the adhesion to his views of Sir Charles Trevelyan, then Finance Minister, who however, favoured the abolition of the monopoly on purely economical grounds, arguing that a State monopoly starves the trade, and that its withdrawal would be followed by wholesome expansion. In 1858, and again in 1868, the proposals of Sir W. Muir were referred to the Bengal Government and the Bengal Board of Revenue for report. These authorities had little difficulty in proving to demonstration that the change of system would be financially disastrous. Their report showed that the profit to Govern-

ment on each chest of Bengal opium was rather more than Rs. 800; † whereas the profit on a chest of Malwa opium, reduced to the same consistence, was only Rs. 483. ‡ From this it followed as a consequence of the change proposed, that if the production of opium remained the same, there must be an enormous loss of revenue; and if the revenue was unchanged, there must be an enormous increase of opium produced. As regards the "moral" objections to the monopoly, they

* Malwa opium is grown in Native States, and the British Government has no concern with the cultivation. Those who have advocated the extension of this system to Bengal, with the exception of Sir R. Hamilton, have always recognized that in British territory cultivation must be limited and licensed.

maintained, and their view appears to have been accepted by the Government of India, that there is no distinction, as a question of ethics, between deriving a revenue from the cultivation and sale of opium, and deriving the same revenue from an export duty.

14. In 1881 the consideration of the question was raised by the Secretary of State. No reports were called for from subordinate authorities; but Sir Evelyn Baring, in an elaborate Minute, afterwards embodied in a despatch, reviewed the question in all its aspects, and after discussing all the arguments *pro* and *con*, set forth the grounds for adhering to the views previously accepted. This despatch is, so far, the latest and most authoritative pronouncement of the Government of India on the subject.

15. The following is a detailed account of the arguments adduced on both sides, on each of the four occasions referred to.

16. The first occasion on which proposals for abolishing the Bengal monopoly of cultivation and manufacture of opium, and substituting for it the Malwa system of unrestricted growth with a duty on export, were considered by Government, was in 1858-1860. Proposals to this effect were submitted to the Government of India almost simultaneously by Sir Robert Hamilton, Agent to the Governor-General for Central India, and Opium Agent in Malwa; and by Mr. (afterwards Sir William) Muir, then Junior Member of the Sudder Board of Revenue, Allahabad.

Discussion 1858-60.

Sir R. Hamilton, in a letter No. 460, dated 4th October 1858, reported that during the year 1857-58 (ending 30th September) the number of chests of opium exported from Malwa and Ahmedabad was 37,353, on which the pass duty at Rs. 4/0 per chest had amounted to 149½ lakhs of rupees, this large revenue having been realised in a year during which India generally had been disturbed and unsettled. He then urged the introduction of a similar system into Bengal, as follows:—

"What may be the outturn in the Benares and Patna Opium Agencies I have not the means of ascertaining, but I think I am borne out in that which I have unhesitatingly advanced for many years, that were the monopoly in Bengal put a stop to, by the cultivation of opium under Government advances being gradually closed, and thrown open to capitalists and speculators, and the system which obtains in Malwa introduced in Bengal, free and unrestricted growth and cultivation being allowed anywhere and everywhere, a uniform duty on export might be levied without the revenue from this source being sacrificed or endangered. By such a course the opprobrium consequent to the monopoly in Bengal would be entirely and completely cast off."

18. Sir R. Hamilton further argued that the most strenuous opponents of the introduction of opium into China could not, and did not, object to the cultivation of the poppy; that a system of levying a very high export duty was advocated by them as a means of restricting the consumption of the drug by raising its price; that the Chinese were unable to grow opium, and could only procure it by purchase; and that if India could supply them with it cheaper than any other country "it would be the height of folly not to allow the Indian cultivators to benefit by their labour and obtain the profits of their industry."

19. It will be observed from the above (1) that the sole reason adduced for the change proposed was that it would remove the "opprobrium" attaching to the Bengal monopoly; (2) that no comparison was made between the revenue realized in Bengal and that realized in Malwa, either in the aggregate, or in proportion to the outturn; (3) that no grounds whatever were assigned for Sir R. Hamilton's belief that the change of system would not endanger the Bengal revenue; and (4) that the allegation was made that the Chinese were unable to grow opium for themselves, a statement which is opposed to notorious facts.

20. About the same time Mr. W. Muir, Junior Member of the Allahabad Sudder Board of Revenue, submitted through the Government of the North-Western Provinces two Minutes, dated 3rd November 1858 and 23rd December 1858, respectively, in which a similar course was advocated. Mr. Muir had raised the same question two years previously in a letter No. 86, dated 6th June 1856, to the Government of the North-Western Provinces, but action was not taken on this in consequence of the outbreak of the mutiny. In his Minutes, Mr. Muir represented that "risks of the present system are many and patent. The poppy is grown only for the Government Agency; and in theory, the whole produce is delivered thither. But we pay the cultivator only a third or fourth of the price at which we against the Government retail sales under a monopoly stringently enforced. And, against, all experience of human nature, we look to the ho-

nesty of the cultivator to give us the whole of his outturn at 3 or 4 rupees the acre, while he can realize double that sum by illicit traffic. The result is a huge system of imposition throughout the country, a monopoly which cannot be practically guarded." Mr. Muir accordingly proposed that the cultivation of the poppy should be permitted by license, on payment of an acreage tax of Rs. 5 per acre, or less, cultivation being limited to patches of not less than $\frac{1}{2}$ of an acre, and that an export duty of Rs. 400 a chest (the rate then in force in Malwa) should be imposed. Manufactories should be licensed by Government, and the export duty paid before removal of the opium from them. Opium intended for local sale should be subject to an excise duty. According to this scheme, Mr. Muir argued :

"While there can be no doubt that the revenue would be sustained, it is plain that the suggested measure would relieve the Government from the odium at present attaching to it of not only encouraging the growth of the poppy, but of itself being the direct trafficker in the drug, and its monopolist. The Government, by the steps I propose, would detach itself from all connection with the cultivation and purchase from the manufacture, the transit and the sale of opium. Its interference would consist solely and strictly of restraint and control. It would no longer be accused of stimulating the growth and use of opium: it might justly claim the credit of placing upon both effective limitations.

"The large and costly establishments maintained by Government for the complicated system of advances to cultivators, collection of opium, manufacture, etc., might at once be dispensed with. In their stead an efficient preventive line would be all that is required.

"The cessation of the present agency for opium cultivation and the abolition of the harassing interference which it exercises throughout the country with the transactions of the peasantry, would be a sensible relief to the administration. The cultivation of the plant and the exportation of its produce would be left free to adjust themselves according to the natural principles of political economy."

21. It will be seen that Mr. Muir, like Sir Robert Hamilton, made no comparison between the amount of the Bengal revenue and that of the Malwa revenue, and assigned no reasons whatever in support of his assertion that the change of system would not endanger the revenue. The grounds on which the change of system was advocated were (1) the "odium" attaching to Government on account of its direct connection with the trade; (2) the prevalence of smuggling of opium for local consumption; and (3) the "harassing interference" with the peasantry involved in the present system. It will be observed also that Mr. Muir contemplated a strict system of limitation and control of the cultivation and manufacture, in no way resembling free trade in opium.

22. Mr. Muir's views were not shared by his colleague, Mr. E. A. Reade, Senior Member of the Board, who had resided for over 20 years in opium-producing districts. On the 27th November 1858, that gentleman recorded a minute in which, while admitting that it was desirable on principle to sever the direct connection of Government with the trade, he denied that the present system involved "harassing interference" with the people, proving the assertion by pointing out the enormous extension of poppy cultivation in the Benares Agency since 1825-26, a cultivation which, originally carried on by the men of the Koeri caste only, had gradually been taken up by all classes, including Brahmans, Rajputs, and Mahomedans.

23. The Government of India referred Mr. Muir's proposals, with all the connected papers, to the Bengal Government for consideration, and that Government consulted the Bengal Board of Revenue. The Board in its turn consulted the Opium Agents of Patna and Ghazipur, and these officers obtained and submitted the opinions of a large number of gentlemen of local experience, including district officers of the Opium Department, both European and Native zemindars and indigo planters.

The Bengal Government totally opposed to any change.

24. The Bengal Government expressed its views in a letter No. 1780, dated 14th July 1860, with which was forwarded a copy of the Board's report, with voluminous enclosures containing the opinions of the Opium Agents and the other gentlemen consulted. The Lieutenant-Governor was strongly opposed to any change being made. He wrote:—

"The conclusions to which the Local Government has arrived are, that all the evils imputed to the opium monopoly, whether direct or indirect, and whether affecting India, England, or China, are, without exception, imaginary; and that all the principles on which the system is attacked are either demonstrably unsound, or of no practical importance

so far as this particular question is concerned. He is also of opinion that the monopoly works admirably in practice. He does not think it impossible that a very large revenue might be raised in India from opium without resort to the device of a monopoly; but he cannot see how any real advantages, greater than those of the present system are attainable under any other system. He sees in any change a risk of permanent loss of revenue; whilst he holds it to be certain that any sudden change would involve a great annual financial loss of indefinite duration."

25. As regards the grounds on which Mr. Muir and Sir R. Hamilton had advocated the change, Sir J. P. Grant held that "the distinction as a question of ethics between raising a revenue from opium by an excise on consumption and a duty on exportation, and raising the same revenue by monopolising the manufacture, is fanciful and false." With regard to the allegation that there would be no loss of revenue under the excise and export duty system, he pointed out that the difference in situation, with regard to the seaboard, of Malwa and of Bengal respectively had been overlooked. "No opium from Malwa," it was explained, "can reach any place from which it can be exported by sea, except by routes passing over ghâts in which the traffic can easily be watched and checked, or by such circuitous routes as would

* It will be seen from paragraph 11 above that notwithstanding these natural advantages, Malwa opium was in fact being extensively smuggled into and through the Bombay Presidency at this time.

swallow up all the profits of a contraband trade." In Bengal, on the contrary, it would be almost impossible to establish a really effective cordon, which would prevent the smuggling of opium to the sea coast, down every water

channel, and along every road, if, as Sir R. Hamilton proposed, poppy were allowed to be grown and opium to be manufactured, "everywhere and anywhere." On the score of expense, the Lieutenant-Governor saw no limit to the cost of a really efficient preventive establishment: and he could not doubt that such an establishment would exercise a really "harassing interference" with the people. Finally, it was demonstrated that the existing system involved no such interference with the people, but that it was on the contrary most popular with them, as was proved by the wide voluntary extension of cultivation, by the entire absence of difficulty in the adjustment of advances, and by the fact that during the mutinies the cultivators had adhered faithfully to their engagements even in the most disturbed districts, and had brought in their opium, often at much personal risk, in order to settle their accounts and retain their position in the Department.

26. The report of the Bengal Board of Revenue, which dealt exhaustively with the proposal for abolishing the monopoly, was dated 21st November 1859, No. 405. After pointing out that the advocates of the new scheme apparently saw nothing wrong in raising revenue from opium by means of an excise and export duty, but held it to be a national sin to obtain revenue by the cultivation of the poppy and the manufacture of opium by Government agency, "a nice distinction which the Board are unable to comprehend," they proceeded to expose the fallacious assumption underlying Sir R. Hamilton's argument, *viz.*, that if the "Chinese consider opium-smoking a necessity or luxury, they will purchase the drug, for they cannot grow it." They then refuted Mr. Muir's allegation that the present system involves "harassing interference" with the people, by reference to the conduct of the cultivators themselves who had remained constant to their engagements during the mutiny. They then proceeded to deal with the financial consequences of the proposed scheme, showing that if the production of opium remained unchanged, a very large loss of revenue must ensue; while if the revenue were maintained, there must be an enormous increase in the quantity of opium produced. Their arguments on this head were as follows:—

"The condition of the China market, and the peculiar circumstances which affect the price of opium, are such as to make it impossible to fix any specific rate for the duty, which could be considered to secure equally to the Government and to the exporter a fair share of the profits of the trade. The fluctuating nature of the price of opium is apparent from the fact that in 1853-54 the average price obtained at the opium sales was Rs. 740-5-5 $\frac{3}{4}$, whereas throughout the present year it has been fetching considerably over Rs. 1 600 per chest. From the Appendix C of the Behar Agent's Report it will be seen that the average cost-price to Government of a chest of opium in the year 1837-38 was Rs. 286-9-5 $\frac{3}{4}$, and that the average sale-proceeds of that year's provision were Rs. 538-12-10. If in that year, then, the Government had levied a mere export duty of Rs. 400 per chest, the revenue of the State would have gained to the extent of Rs. 147-12-7 $\frac{1}{2}$ per

Appendix XI chest in excess of the actual profits obtained under the existing system, and the manufacturer, under Sir R. Hamilton's plan, would have been a loser to the same extent. But if the year 1856-57 is taken, it will be found that the cost price of each chest was on an average Rs. 269-6-1, and the selling price Rs. 1,436-4-7½; and if in that year, instead of receiving the full advantage of the high market prices, the Government had merely been able to levy a duty of Rs. 400, the State would have lost Rs. 766-8-6½ on each chest, which on 22,016 chests would have been a loss of revenue amounting to Rs. 1,68,76,009 on the Behar opium alone.

"In adjusting the duty, it would only be possible to fix it at the *minimum* rate of monopoly profit, otherwise in a bad season the whole of those engaged in the manufacture would be ruined, and the opium manufacture at once abandoned; for, as shown in paragraph 4, the Chinese are no longer solely dependent upon India for their supply, and there would not therefore be a possibility of shifting the whole duty upon the consumer. If, then, the *minimum* rate of profit was to determine the amount of duty which the Government should levy, the difference between that and the *maximum* would become the certain profit of the exporters to the very great detriment of the interests of Government.

"Another most important objection to the proposed scheme, in the opinion of the Board, is that if the present average opium revenue is to be maintained under the change of system (which no one seems to question), this can only be done by increasing very largely the production of opium. If even a fixed export duty of Rs. 500 per chest can be permanently imposed—which the Board consider extremely doubtful—the cultivation must in all probability be more than doubled to yield the same amount of revenue as is now realized with so much punctuality, facility, and satisfaction to all parties.

"Had a fixed export duty of Rs. 500 per chest been in

Years.	Net opium revenue. Rs.	Number of chests sold.	Number of chests required to make up revenue of column 2, taking duty at Rs. 500 per chest.	Increase required.
1856	2,71,37,210	41,492	54,274	12,282
1857	3,51,54,460	43,902	70,308	26,406
1858	3,77,44,903	32,686	75,449	42,803
	10,09,36,673	1,18,080	2,00,071	81,991

operation in the years 1856, 1857 and 1858, instead of the present system, the very large additional number of chests shown in the marginal memorandum would have been required to produce the net revenue realized in those years.

"The Board doubt whether, competing as we should have to do with smugglers, an export duty of Rs. 500 could be maintained, and think that Rs. 300 will be found to be the maximum duty that could be imposed; should this be the case, if the opium revenue is not to suffer very seriously, the cultivation and consumption of the drug must be increased to an enormous extent.

"If this increase of production and demand could not be secured, the proposed system would fail most completely as a measure of finance: whereas if they could be secured, it would utterly fail as a measure of morality. For in the year 1858, we should have had to find an increase of consumers capable of taking 42,803 chests, or, in round numbers, taking the average consumption of one man to be one mace per diem, which is generally admitted to be a fair average, we should have required 10,88,251 consumers in excess of those who are now purchasers of the drug."

27. The Board further pointed out that another certain consequence of the abolition of the monopoly would be the sacrifice of the whole of the Abkari opium revenue (*i.e.*, the excise duty levied on opium consumed locally) which in 1857-58 amounted to Rs. 6,64,669 in the Lower Provinces alone; and that at the same time Government would be deprived of all power of checking the local consumption of the drug. Poppy is capable of being grown in almost every district of Bengal, and if free cultivation were allowed, subject only to a light acreage tax, it would be grown in small patches everywhere. Opium would thus be brought within the easy reach of the entire population. The Abkari opium revenue was, they observed, already only nominal in the opium-producing dis-

tricts, and there was no reason to suppose it would ever be otherwise, if the cultivation were more widely extended. It was further pointed out that, according to the custom of the country, the poppy will not be grown except under a system of large advances; that it was very doubtful whether private persons could afford to engage in such a business allowing the favourable terms which are granted by Government, unless they received some special legal protection against defaulting cultivators; and that to confer such special powers would not only be objectionable in itself as involving risk of oppression, but would probably lead to the demand of similar privileges by those engaged in other industries, such as the production of indigo. The Board also alluded to the injurious effect which the change would produce on the land revenue of the poppy-growing districts; to the advantage to the country of realising several millions of revenue every year from foreigners, and to the direct pecuniary gain that accrues to the people of the poppy-growing districts, among whom very large sums of money are spent every year: and they concluded the statement of their views by deprecating "a change which will substitute for the present system one which will infinitely aggravate all existing evils, which would be injurious to the interests of a laborious, loyal and well-affected section of the people, which would according to the proposer's own views tend to demoralize the population of Lower Bengal; and would in all probability occasion a very large deficit in the public revenue."

28. It will be observed that while Mr. Muir advocated the abolition of the monopoly, on the ground that it encouraged the smuggling of opium for local consumption, the Board were of opinion that the scheme proposed by him would immensely aggravate this very evil, by extinguishing the Abkari opium revenue, and by enormously increasing the local consumption of the drug. It will be seen also that the line of argument adopted by the Board in respect of the financial consequences of the proposed change is identical with that which was subsequently followed by the Government of India in its despatch to the Secretary of State, No. 312, dated 19th December 1881, on the last occasion when the abolition of the monopoly was under consideration.

29. The letter of the Bengal Government with the report of the Board of Revenue and enclosures were received by the Government of India in August 1860. There is nothing in the records of this office to show to what extent they were considered. In September 1860, they were brought on to the records of the Home Department with the direction, "No present orders," and no further action seems to have been taken. This closes the first discussion of the question.

30. Proposals for abolishing the Bengal monopoly were next considered in 1864. On this occasion the question was not considered at great length, and little new light was brought to bear on it. The discussion originated in the following way: Sir Charles Trevelyan, the then Finance Minister, in his Financial Statement for 1864-65, referred to the depressed condition of the money market in the latter part of 1863, and pointed out that the prevailing scarcity of money had lowered the average price of opium at the Calcutta sales from Rs. 1,429 per chest in 1862-63 to Rs. 1,100. At Bombay also a serious fall in prices had taken place, and the taking out of passes for export of Malwa opium had been almost suspended, a large number of chests being held back in the hope of a recovery.

31. The Bombay Government in a letter No. 3727, dated 28th September 1864, drew attention to those remarks, and pointed out that the revenue from Malwa opium, though necessarily always dependent to some extent on the prices of Bengal opium, was rendered still more uncertain by reason of the fact that "the supply of the opium exported from Bengal does not depend on the seasons, or on the demand in China, so much as on the views of fiscal policy entertained by those officers of Government who manage the manufacture and sale of opium in Bengal." As an instance they stated that it had been the policy, some years back, to manufacture a comparatively small quantity of opium, and sell it at a high price: but that Mr. James Wilson, the predecessor of Sir C. Trevelyan as Finance Minister, had reversed this policy, and had largely increased the output of opium. As a consequence prices had fallen in Calcutta and China, and had dragged down the price of Malwa opium also. They then expressed the view that the time had come when "some more natural and less objectionable mode of raising an Opium Revenue in Bengal should be considered—some mode which shall be free not only from the moral but from the fiscal objections which apply to the Bengal system."

Discussions of 1864.

Views of the Bombay Government.

"It is not necessary," it was said, "to discuss in this place the moral objections *per se*: they are obvious enough. Admitting all that can be said on behalf of opium; that its use is more analogous to the use of beer or tobacco than to the use of gin or whisky, it must be admitted that there would be serious objections to resting a large part of the Government revenue on a Government monopoly of the brewing and disposal, by wholesale, of all beer, or on the manufacture and sale, by wholesale, of tobacco.

"Nor is the fiscal objection to such a system confined to the fact that it interferes with a sounder system here in Bombay. It not only does so, but must, in the end, force into existence other modes of supply, and thus cut off the source of Bengal opium revenue.

"The large comparative amount of the opium revenue and its supposed stability have heretofore been powerful reasons why there should be no change of system.

"But it seems now clear that a large opium revenue must be very precarious, and the time seems peculiarly favourable for considering the possibility of putting the Bengal opium revenue on a sound fiscal basis, and thereby getting rid of the serious moral objections of the present system."

32. It will be seen from the above (1) that the "moral" objections to the Bengal monopoly, though not specified, were assumed to be valid; and (2) that no examination was made of the financial consequences of the change.

33. Shortly before this time Sir C. Trevelyan appears to have made a reference on this subject to Mr. W. Muir of the Allahabad Board of Revenue. Mr. Muir, on the 29th August 1864, forwarded to him copies of his Minute, dated the 3rd November 1858, and connected papers (but not including the reports of the Bengal Government and Bengal Board of Revenue), which are referred to in paragraph 20 above. He also sent a further brief Minute, dated 29th August 1864, in which he suggested certain minor modifications in the scheme put forward by him in 1858, with a view to secure a closer check on the cultivators, and on the disposal of the produce by them.

34. On receipt of these papers and after calling for some information regarding the methods and cost of growing poppy and manufacturing opium, which was supplied by Major (afterwards Sir Richard) Meade, Agent, to the Governor-General in Central India, Sir C. Trevelyan recorded his views in a Minute, dated 12th November 1864. In this Minute he first pointed out one or two instances in which the official administration of the Opium Department in Bengal had failed to adapt itself readily to the requirements of the trade. He then argued that—

"In order to adjust the production of opium to the varying demands of the China market as well as to the changes in the other great field of production in Malwa, mature mercantile experience combined with the utmost freedom and promptness of action are necessary. The opium monopoly forms no exception to the general category of Government monopolies. It will be found, when the trial is made, that its abolition will be attended with the same good effects as the throwing open the India and China trade and the abolition of the Bengal salt monopoly."

35. Sir C. Trevelyan then pointed out that the granting of large advances to the cultivators, which was (and still is) an essential feature of the Government system, involved the permanent locking up of a very large sum of money, exceeding two millions sterling. The interest on this sum increased the real cost of the opium to Government, while convenience was caused by having to maintain the general cash balance at a high figure, at a time when all available money was required for expenditure on public works, and improvements in the Civil and Military Administration. Sir C. Trevelyan accordingly proposed the appointment of a representative commission to consider the expediency of substituting a pass duty for the monopoly, and the best means of effecting the transaction.

36. In pointing out that the interest on outstanding advances was an addition to the cost of the opium to Government, Sir C. Trevelyan put his finger on an error which had previously escaped notice. The calculation of the cost of a chest of opium made by the Bengal Board of Revenue in 1859 (the paragraph 26 above) took no account of the interest on advances. This error was corrected in the calculation subsequently made in 1881: and the estimate of cost given in the Government of India Despatch of December 1881 (see page 19) includes an allowance on this account.

37. It is clear, however, that a similar charge falls directly on Government under the Malwa system also: for

advances must be made to the cultivators by some one; and those who make them will take the interest into account in calculating what amount of pass duty they can afford to pay. Appendix XI

38. As was subsequently observed by the Government of India in 1881, Sir C. Trevelyan looked at the abolition of the monopoly from a purely economic point of view. Its abolition would, as had been the case with other monopolies, be followed by a very large expansion of the trade: and he does not seem to have considered whether this result was really desirable in the case of opium.

39. The records do not show whether any action was taken on Sir C. Trevelyan's Minute.* It is, however, certain that no commission was appointed, and no reference was made to Local Governments. The Bombay Government was briefly informed, in reply to its letter in which the discussion was initiated, that the question would be taken into consideration as soon as might appear expedient. The matter then remained in abeyance for four years.

40. In 1868, Sir William Muir, who, as explained above, had taken a leading part in the discussions of 1858-60 and 1864, raised the same question for the third time. He was at this time a Member of the Viceroy's Council. In a Minute, dated 22nd February 1868, he considered at some length the principles that should guide the Government in determining the rate of pass duty on Malwa opium. After proposing that the duty should depend on the price in the China market, less the estimated cost of production and a margin for profit, he stated that the only objection to this plan was the derangement to which the Malwa market was liable, from the unforeseen action of the Bengal Government in varying the supply of "provision" opium— Discussion of 1863-69.

"I am the more earnest," he proceeded, "in seeking that a satisfactory standard should be adopted for the adjustment of the Bombay rate of export duty, because in this course lies the only prospect of superseding the singular, and to my mind objectionable, arrangement under which the Bengal Government monopolises the growth, manufacture and sale of the drug. While in the Revenue Board of the North-West Provinces, I ventured repeatedly to bring the subject before Government, and to urge the expediency of substituting for the monopoly a system of export duty. Further consideration strengthens my conviction that an attempt should be made in that direction.

"I am not insensible to the difficulties surrounding this question. Besides all other risks to the revenue there is the danger of smuggling. (This all ready exists to some considerable degree.† But if free or licensed cultivation be allowed in Malwa and Bombay without any practical risk of evasion along its extensive sea-board, I cannot see what greater risk there would be in Bengal. The growth of the poppy might still remain prohibited on this side of Behar, and further security might be obtained by making the cultivation subject to license, as suggested by the Allahabad Board and Sir R. Hamilton.

"The grounds urged by Sir Charles Trevelyan in favour of the pass system, and of a Commission to enquire into the subject, in his Minute dated 12th November 1864, I submit, are deserving the serious consideration of the Government of India, and I earnestly hope that such a Commission may be constituted at an early date."

41. He then indicated a number of points which might be referred to the proposed Commission. Among these were (1) whether the Malwa system might not be introduced in Bengal; (2) the effect of such a plan on local consumption and excise; and (3) its probable financial result. Regarding the last-mentioned point he wrote:—

"Taking the figures in the margin, the present annual export from all India may be set down at 83,000 chests; and Bengal : : 48,000 this amount, judging by previous Bombay : : 35,000 experience, will no doubt steadily expand. A duty, then, of Rs. 700 Total : : 83,000 per chest all round would yield close on six millions sterling. The present gross revenue from opium may perhaps be put down at eight and a half millions, with costs of nearly two millions, leaving to Government something above six and a half millions. But the Financial Secretary informs me that the average for the last five years is only seven millions and a quarter gross, or under five and a half millions net, being less than the income under a general duty of Rs. 700 per chest. A duty of Rs. 700 has already been borne by Bombay, and might perhaps be reverted to without risk, if there were no disturb-

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ing action on the part of Bengal; but it is a question whether, under the present system, we could go higher. If, however, on the abolition of the monopoly, Bengal could bear a higher rate, then of course Bombay and Malwa would have no ground to complain if the same rate were applied to Western India.

"By imposing a uniform duty for the whole of India, the Government would probably have the Chinese market far more under its command than at present by the double system of a pass duty and a monopoly. The pass duty for all India would regulate the prices which the Chinese will always be prepared to give for a commodity they cannot do without, and which practically India alone can supply."

42. In concluding his Minute, Sir W. Muir urged that the change proposed would remove a blemish from the Administration without imperilling the finances. He referred to the unedifying position of Government in regulating the cultivation and outturn, and to the "odious imputation" under which it laboured of pandering to the vice of China; and he urged that by retiring from the monopoly, the Government would be relieved from these and other unseemly charges.

43. Sir W. Muir's proposals met with no support whatever in the Council. Sir Henry Maine and Sir William Mansfield (afterwards Lord Sandhurst) recorded Minutes recommending that no action should be taken on the proposals. Sir H. Maine's Minute, dated 7th June 1868, which is of special interest as expressing the views of one of the most profound thinkers of the time on the "moral" objections to the monopoly, is as follows:—

"I should hesitate to give an opinion on a fiscal question, but I have long been convinced that this question has no fiscal side whatever, and that all attempts to show that the Indian Government might make a revenue by a pass duty on Bengal opium are mere blinds to conceal an effort to obtain what is supposed to be a moral end.

"As regards the moral question, I entirely agree with Sir R. Temple that if it be right to raise a revenue out of opium at all, it is quite immaterial in what way we raise it. What possible difference can it make, from a moral point of view, whether—considering that the pass duty is merely a deduction from the dealer's profits—we take a part of the profits from the hands of the dealer, or the whole of the profits from the monopoly? The only difference is that, in the first case, there has probably been more cheating and oppression in making the profits.

"The true moral wrong, if wrong there be, consists in selling opium to the Chinese, and the only way to abate it would be absolutely to prohibit the cultivation of the poppy in British India, and to prevent the exportation of opium from the Native States. The British Government is sufficiently despotic to effect this, and for moral purposes there is no distinction between what a despotic Government does itself and what it permits its subjects to do. I am satisfied that Sir W. Muir's policy would greatly add to the supposed moral wrong by largely increasing the quantity of opium introduced into China, while the revenues of India would be seriously diminished. I would not therefore base any action on his Minute."

44. Sir H. Durand ridiculed the proposal altogether. Sir R. Temple expressed doubts as to the validity of the "moral" grounds on which the change was advocated; and was apprehensive that it would prove financially disastrous. He was, however, willing to consult the local Governments of Bombay and Bengal, and the Agent to the Governor-General, Central India. Eventually, with the concurrence of the Viceroy (Sir John Lawrence), this course was adopted.

45. The Agent to the Governor-General, Central India, and the Bombay Government reported briefly in favour of the change in general terms. They made no detailed examination of the proposal, either financially or otherwise.

46. The Bengal Government consulted the Calcutta Board of Revenue. The latter in their report No. 3300-C., dated 20th July 1869, drew attention pointedly to the fact that the whole case as regards the Bengal monopoly had been exhaustively discussed in 1858-60, and that no answer had been given to the arguments then brought forward by the Bengal authorities in support of the existing system. They then stated, as follows, the reasons why, in their opinion, any interference with the monopoly would be attended with serious loss:—

"FIRSTLY.—*The Abkari Revenue would suffer.*—Unquestionably, one of the effects of a free cultivation, even under license would be, as a general rule, the manufacture of a larger supply than at present. This result is in fact

urged as one of the reasons for the change by Mr. Reid Commissioner of Customs at Bombay, in paragraphs 24, 25, and 27 of his memorandum No. 383 of 1869 (with present papers). The supply will only be limited for a time by the demand at prices ranging not much below those which at the opening of the new system would be found to give a large profit. But any increase of supply must be followed by decreased profits, and these will lead to a constant pressure on the Government in the direction of a lower duty. A very high rate of export duty has never yet been able to hold its ground anywhere in connection with freedom of action, or under any but an artificial system like the present. The Board do not think it would be possible without the check on cultivation, and consequently on supply which the present system furnishes, to maintain long for Bengal the high rates of duty which now holds in Bombay; for it cannot be too strongly insisted on that the license which Sir W. Muir looks to as a competent check on cultivation will be a very imperfect one. Under cover of such license more land than is protected by it will grow the poppy and no practicable staff of preventives could obviate this inevitable result. The Board then look upon increased supply and diminished rates of duty as the unavoidable concomitants of the free system. The Board in 1859, entertained the same opinion. Now a lower rate of

Paragraph 17 of Board's letter No. 405 of 21st November 1859.

duty on provision opium will either be followed by a lower rate of duty on Abkari opium, or it will not. If it is, the Abkari revenue could only be kept at its present figure by increase of consumption in our own territories, and such increase will be limited by the price of other stimulants, such as ganja and country spirits. If it is not, a great incentive will be afforded to smuggling opium for home consumption. Under any circumstances whatever be the duty on provision opium, or on Abkari opium, the smuggling of opium for home consumption, and its illicit use, must increase from the unavoidable absence of the present checks on the quantity to be delivered up by each cultivator according to the area he cultivates. It may be said that this check will be exercised equally by the private speculator for his own benefit, but the upholders of this argument forget that, under the license or free system, the cultivation cannot be restricted to certain parts of the

N.B.—The Board say cannot, for some land will go out of poppy cultivation directly the Government connection ceases, and the void must be filled up elsewhere.

country as now, and that with the inclusion of fresh tracts into the circle of poppy cultivation come increased facilities for illicit sale to the neighbouring population. Moreover, it will then be to the interest of the manufacturer, as well as of the cultivator, to supply illicitly the home demand. At present the cultivator only can do this. That the net Abkari revenue of Bengal alone, now Rs. 20,77,570 yearly, will suffer, and suffer considerably, is therefore, the Board think, beyond question: this loss will also be certainly accompanied by increased instead of decreased consumption, a result to be lamented, looking at it from a moral point of view.

"SECONDLY.—*Smuggling of Opium to China will affect the Export Revenue.*—Under the monopoly system, the checks on smuggling are numerous, and as efficient as such checks can be. The cultivation is limited to the parts of the country best adapted for it. In those parts a staff of English gentlemen watch the area under poppy, and carefully scrutinize the quantity each acre returns. From the moment the opium comes into their hands all chance of smuggling is at an end. Under the proposed system no check of return according to area could be exercised by Government, and the manufacturer would have to be watched and guarded against as much as the ryot. The facilities for smuggling afforded by our rivers and our extensive sea-board, the great temptations to smuggling which spring from an enormous rate of duty, would necessarily result in the evasion from duty of a larger quantity of opium for China than can now escape. In connection with the facilities for smuggling which exist in Bengal, I am directed to call attention to paragraphs 5 and 6 of Mr. Pugh's letter No. 19 of the 10th March 1859, and paragraph 7 of the Bengal Government's letter.

"THIRDLY.—*The cost of preventive measures would be great.*—This is self-evident, and is not denied. No system of prevention could be as thorough as the present one, which supervises the growth of the plant, the return from each field, and which secures perfect safety from the moment the raw opium is delivered. Of course we should save present establishments; but allowing for this, the Board are confident that the Lieutenant-Governor in 1860 in no way overstated the truth, when declaring that, on the score of expense, he could 'see no limit to the cost of a really efficient preventive establishment.'

Paragraph 8 of Government letter.

Sir W. Muir's proposals condemned by the Bengal Board of Revenue.

"In paragraph 6, Sir W. Muir enters into calculations to show the probable financial results of his scheme. These calculations appear to the Board to be erroneous, as based on incorrect premises. In the first place, an imaginary number of 83,000 is taken as the ground-work of calculations, although the average number of chests exported from all India during each of the five years, alluded to by Sir W. Muir, was only 80,986. Secondly, Sir W. Muir assumes, as his starting point, a duty of Rs. 700 per chest all over India. The Board have already stated their belief that a lower rate of duty than even Rs. 600 must follow the introduction of the free system. They have given the reasons for their belief. Sir William gives none for his arbitrary selection of Rs. 700 as the future rate; and the Board find it difficult to understand how he can look forward to this rate for Bengal opium, of which the selling price now is in China Rs. 1,299, when, although the selling price of Malwa opium is Rs. 1,470, the Bombay authorities declare that the present rate of Rs. 600 per chest is 'simply oppressive, and should be reduced,' in which opinion, however, the Board do not concur. It must also be remembered that the contents of a chest of Malwa opium is from 15 to 20 degrees of consistency higher than that of the Bengal drug. But allowing that, notwithstanding this, it is possible to realize a duty of Rs. 700 per chest on the Bengal opium, what would have been the result last year, 1868-69, under such a system? The number of chests sold was 47,235; an export duty on this, at Rs. 700 per chest, would have given a return of £3,306,450; whereas the net revenue, after deducting all charges, and omitting the profits arising from the sale of Abkaree opium, which amounted to £207,757, reached on account of provision opium alone the sum of £4,789,402, or £1,482,952 in excess of the sum which an export duty of Rs. 700 per chest would have brought in. It is true that in the above calculation the interest of the money paid by the Government to the cultivators as advances, and on account of the price of the opium, is not taken into consideration. If, however, this is deducted, both on account of the Abkari and provision opium, at the rate of 5 per cent. per annum—vide Statement—the revenue under the monopoly system would still amount to £4,711,228, or £1,404,778 in excess of the return under the export duty system."

47. The Lieutenant-Governor of Bengal, Sir W. Grey, took the same view. He thought that the discussion of the question could lead to no practical result, and expressed regret that it should have been again raised unnecessarily. He wrote as follows:—

"The question was last brought up in 1858, and was fully and carefully considered. The views of those opposed to the Government system of manufacture, among the chief of whom was then, as now, Sir W. Muir, were, in the opinion of the Lieutenant-Governor, conclusively disposed of in the letter from the Government of Bengal, No. 1780, dated 14th July 1860, and its enclosures. The Lieutenant-Governor finds it difficult to add anything to the clear and forcible reasoning of Sir John Grant contained in the first four paragraphs of that letter. There has never been any attempt to reply to the letter, or to show that the views expressed in it are in any way mistaken, unsound or inconclusive. But the question is again raised *de novo* after a lapse of eight years by Sir W. Muir, without the slightest allusion to what has passed before. In the absence of any fresh arguments against the existing system, the Lieutenant-Governor is compelled to assent to the remarks of the Board of Revenue in paragraphs 8, 9 and 10 of the letter now forwarded.

"The third moral objection, to which, indeed, the moral aspect of the question is narrowed, is based on patent undisputed facts. The answer is of an equally simple character. The matter resolves itself into the amount of weight to be attached to what is stated on either side. The pros and cons are set forth in the last five paragraphs of Sir W. Muir's present minute, and in paragraphs 4, 5, and 6 of the Bengal Government's letter referred to above. There is nothing more to ascertain or to urge. As regards, therefore, the moral objection brought against the monopoly system, the Board are unable to see in what way a Commission could help the Government in coming to a final decision, or what additional light its labours would throw on the subject.

"There remains then the financial part of the question. The Board observe that Sir W. Muir's Minute does not contain one single new fact or new argument, nor even a reference to the figures and statements with which the Board and the Government, in the letters previously referred to, combated the old facts and the old arguments. Surely before urging the appointment of a Commission, Sir C.

Trevolyan in 1864, and Sir W. Muir now, were bound to show that sufficient enquiry was not made in 1859 and 1860, or to point out fallacies in some of the deductions then drawn from that enquiry.

"It should be remembered that in 1859 and 1860 the enquiry was exactly such as a Commission would make. The opinions of all men most conversant with the subject were obtained; zemindars and planters were consulted. The Blue Book, comprising all the papers on this subject, contains the best evidence, the most valuable opinions which could be, or can be procured; what better materials for the formation of an accurate judgment a Commission could now bring together, the Board fail to see."

"So far as the question is viewed from a financial point, it is not assumed by Sir W. Muir himself that any change would lead to successful results. The present net revenue, he admits, to be six and a half millions; he reckons on a supply of 83,000 chests, and he calculates on a net revenue, from this source of six millions, or a loss, in fact, of half a million, even under an estimate which must at once be set aside, as being beyond all question too favourable, for the following reasons:—

"In the *first place*, the whole of the duty is calculated as net revenue, and no set-off is made on account of the enormous preventive establishments the proposed change would involve. As to this outlay, the Lieutenant-Governor agrees with Sir J. Grant, who remarked at paragraph 8 of the letter of 14th July 1860, that 'he could see no limit to the cost of a really efficient preventive establishment; and the levy of the tax upon the land would be also exceedingly costly.' In the *second place*, no consideration is given to the loss from smuggling, which, under the facilities which exist in Bengal with all its endless rivers and outlets to the sea, would, under the inducement afforded by this very high rate of duty, inevitably be enormous. In the *third place*, no account is taken of the loss of the Abkari opium revenue now amounting to Rs. 31,25,895, which must unavoidably result from a system of *quasi-free* cultivation. In the *fourth place*, the calculation of six millions is based on an assumption that a duty could be raised of Rs. 700 per chest. This, indeed, is the mainstay of Sir W. Muir's proposal, and it is so manifestly an unfounded expectation that the whole proposal really breaks down on that alone. The Lieutenant-Governor has, in a previous part of this letter, given his reasons for believing that the Malwa drug cannot now bear a duty of Rs. 600. How much less then can it bear a duty of Rs. 700; and still how much less able will the Bengal opium, which for some years' past has fetched even lower prices, be able to bear such a duty.

"The Lieutenant-Governor thinks it has been conclusively shown, over and over again, that under the most favourable circumstances very great financial loss must result from the change of system advocated by Sir William Muir. The most thorough advocate of the change must, in any case, admit the extreme *risk* of such loss. It must now be asked—What is to be offered in exchange for this loss? and what inducement is held out to Government to incur the risk of a most serious derangement of the financial position of the country? Apparently the inducements are these,—That Government will be relieved from a position which is not 'edifying,' under which it has, every year, to determine the quantity of opium which it will bring to sale. The change would relieve the British Government from the odious imputation of pandering to the *vice* of China by over-stimulating production, over-stocking the market, and flooding China with the drug, in order to raise a wider and more secure revenue to itself.' The Lieutenant-Governor must confess his entire agreement with Sir John Grant in considering 'that the distinction as a question of ethics between raising a revenue from opium by an excise on consumption and a duty on exportation, and raising the same revenue by monopolising the manufacture, is fanciful and false.' If Government really is obnoxious to the imputation of 'pandering to the *vice* of China by over-stimulating production and over-stocking the market'—and the imputation is one which the Lieutenant-Governor cannot really believe can be made by any one who has given the subject serious thought—it is quite certain that it will not be relieved therefrom by the adoption of Sir W. Muir's scheme, the very essence of which is that precisely the same amount of opium shall be sent into the China market then as now. At page 7 of his Minute Sir William

recommends the adoption of his scheme to Government on the ground that it 'would probably have the Chinese market far more under its command than at present,' and that 'the pass duty for all India would regulate the prices which

Appendix XI. the Chinese will always be prepared to give for a commodity they cannot do without, and which, practically, India alone can supply.*

"Whatever grounds did once exist for denouncing the opium system as immoral have ceased to exist. The importation and the cultivation of opium are now legalised in China, and the only question is—Can, and will, India supply it to the Chinese cheaper than they can produce it at home? The only point which remains is, whether it is dignified for a great Government to be so directly interested in trade. It may safely be said that as regards the people of this country, the Government connection with the manufacture of opium causes no loss of dignity, and, so far as European opinion is concerned, tobacco and other monopolies are familiar adjuncts of the Continental Governments. That the Government connection with opium is contrary to the sentiment of some people in England and in this country is no doubt the case; but for the sake of a mere sentiment the financial condition of the country will not warrant such a hazardous experiment as that which is suggested. If, in the course of many years, the financial prosperity of the country is such that it can afford to risk a few millions of revenue, the question of disconnecting Government with the manufacture of opium may very reasonably be discussed: but even then the Lieutenant-Governor submits that there are many other sources of revenue which we could better afford to dispense with than the vast sum which is now received under the head of Opium from the purses of foreigners, without expense, without difficulty, and with the greatest possible direct advantage to many thousands of the cultivating classes who are engaged in its production. Indeed, so large is the stake of these cultivators and their landlords in this matter, that in their interests alone the Lieutenant-Governor would ask the Government of India to pause before making any change, if he did not feel satisfied that, on other grounds, the change is impossible."

Views of Mr.
R. B. Chapman.

48. In the course of these discussions, Mr. R. B. Chapman, Financial Secretary to Government, wrote two important notes. In the first of these he showed that the profit to Government on a chest of Bengal opium is much greater than the profit on a chest of Malwa opium. The actual cost of a chest of the former was found to be Rs. 381-7-4, or, including interest on advances, and maintenance of buildings, something under Rs. 400. Bengal opium was then selling at the Calcutta sales at over Rs. 1,200 a chest; and the profit was, therefore, over Rs. 800 a chest. The duty on a chest of Malwa opium was at the same time Rs. 600 only, which, for opium of the same consistency as Bengal, was equivalent to Rs. 483 a chest. It was therefore absurd, Mr. Chapman pointed out, to abandon a system which produces Rs. 800 a chest for one that produces only Rs. 483. In his second note Mr. Chapman pointed out two objections to the abolition of the monopoly, to which little reference had been made by the Bengal authorities. These were the following:—

- (1) A free system would involve almost certainly the risk of introducing opium to our own people upon a large scale.
- (2) It would involve a system of European middlemen, with the certainty that the cultivators would be deprived of all the profit they now make, just as they are left no profit in the indigo system.

49. He added, "morally and fiscally, the country would suffer in every way. Financially, I am certain that our revenue would be exposed to enormous risk, indeed to certain loss, besides being made wholly uncertain from year to year."

50. In this instance, as on the previous occasions in 1860 and 1864, no formal orders were ever passed by the Government of India on the papers and reports placed before it. The Commission asked for by Sir W. Murr was not appointed and no official action was taken. Under verbal directions from Sir John Strachey, the papers were recorded with "No orders." It is therefore evident that the Government was of opinion that no case had been made out for a change of system. This is the last occasion on which the question of abolishing the Bengal monopoly has been considered at the instance of officers of the Government in India.*

* It was briefly referred to in a Minute, dated 6th February 1870, by Sir W. Mansfield, written in connection with a conference held by the Government of India, with Sir Rutherford Alcock, regarding the opium trade with China. The question was not however discussed or considered in any way.

51. The last occasion on which the question of abolishing the Bengal monopoly was considered by the Government of India was in 1881. In a despatch No. 59, dated 16th June 1881, the Secretary of State (Lord Hartington) drew the attention of the Government of India to the uncertainties attending the administration of the opium revenue and indicated the influences which endangered its stability and which in his opinion demanded serious consideration. After referring to the competition of other crops with poppy in Bengal, and to the growing rivalry of Persian opium, and of the native Chinese drug with the Indian product in the Chinese market, His Lordship wrote as follows:—

"9. I have no doubt that these sources of danger to the opium revenue are fully known to Your Excellency's Government, and have received due attention. But it is my duty to point out to Your Excellency another of a still more serious character, which has been perhaps less directly brought under your notice. It cannot be denied that a considerable and influential weight of opinion in this country is strongly adverse to the opium trade between India and China, and specially to the direct connection of the Government of India with that traffic, and presses more and more strenuously for its entire suppression. Although this movement is, in my opinion, founded to a great extent on misapprehension, and even on prejudice, its importance, resting on the ability, activity, and high character of those by whom it is supported, cannot and ought not to be ignored; and so long as the position of the Indian Government is not perfectly unassailable, it must be expected that it will continue rather to increase than to diminish in intensity.

"10. The two points on which the position of the Government has chiefly been attacked are—(1) their direct connection with the trade, and (2) the policy pursued towards the Chinese Government in relation to it. As regards the first, it can scarcely be contended that the subjects of Native States, or indeed our own subjects, should be entirely prohibited from growing opium for exportation, or that an export duty on such opium is not a legitimate source of Government revenue. But it is obvious that Government are placed in a very different position when, as in Bengal, they are manufacturers of, and dealers in, a drug which is at least capable of great abuse, and which is, in the opinion of many persons, the cause of much misery and evil.

* * * * *

"16. But I think it desirable that you should take into your early and serious consideration the first of the points to which I have adverted, and direct your attention to the practicability of any measures with the object of rendering the connection of your Government with the trade less direct.

"17. I am aware that one aspect of this question has been under the consideration of your Government on former occasions, notably in 1869, with reference to a proposal which was put forward by Sir W. Muir. The reasons which inclined your Government on that occasion to consider any change of system inexpedient had doubtless much force, and I am not disposed to deny that they may to a great extent still hold good.

"18. But the risks to which the revenue is exposed have been increased since that time, and I request that the arguments against any change of system, as well as the measures which might remove or diminish the disadvantages of such a change, may again be thoroughly examined with a view, if possible, of placing this important branch of your revenue on a more secure foundation."

52. The various matters referred to by the Secretary of State were reviewed by Major Faring (now Lord Cromer) in an elaborate minute, dated 26th August 1881; and the conclusions arrived at were embodied in a lengthy despatch to the Secretary of State, No. 312, dated 19th December 1881.

Views of Major
Faring adopted
by the Govern-
ment of India.

In this despatch the views of the Government of India regarding the possibility and the expediency of discontinuing its direct connection with the cultivation, manufacture and sale of opium in Bengal were stated at length. As regards the Government monopoly from the point of view of morality the Government of India said:—

"22. It may be readily admitted, as Your Lordship stated in the House of Commons on April 29th, 1880, that the Government of India, being, as regards Bengal, manufacturers and dealers in the drug, are placed in a 'somewhat invidious and false position.' We do not conceive that any one would seriously propose to establish a direct Government connection with the manufacture and sale of opium if it did not already exist. It is also to be observed that Mr. Pease, in moving his resolution, stated to the House of Commons that he 'certainly thought it was a mistake to

make light of the distinction between the two sources from which the opium revenue was drawn,—the one being in the shape of export duties, and the other the direct profit drawn from the Bengal cultivation of the drug.' We wish, however, to observe that the resolution which Mr. Pease submitted to the House of Commons covers a very wide field. It does not specifically say that the direct connection between the Government of India and the manufacture of opium in Bengal is the chief, and still less the only, point which is to be condemned. It runs as follows :—

'That in the opinion of this House, the opium trade, as now carried on between India and China, is opposed alike to Christian and international morality, and is instrumental in affecting the physical and moral degradation of thousands of Chinese, and ought not to be continued in the manner in which it is at present conducted, etc.'

"The resolution is, we venture to think, rather loosely worded; and when in its subsequent sentences allusion is made to assistance from the English Treasury with a view to carrying into effect 'the policy indicated in the resolution' it is not very easy to understand what the precise nature of that policy is. Does the policy merely involve the cessation of the connection between the Government of India and the opium trade in Bengal? Or does it aim at a total suppression of the opium trade between India and China? We think it may be inferred that the direct connection is merely regarded as a specially objectionable incident, and that the ultimate aim of the policy is to prohibit the trade and eventually to undertake the task of suppressing altogether the use of opium in China. Mr. Pease, in his speech of April 26th, 1881, spoke of 'the crime of cultivation,' and urged the Government 'to take the initiative in putting an end to it.'

"23. The view that many—at least of those who have taken part in the agitation on this subject in England—aim at the total suppression of the opium trade is confirmed by the proceedings which took place at an influential meeting held at the Mansion House on October 21st, 1881. The

Times report, October 22nd, 1881. Archbishop of Canterbury, though admitting that 'with regard to the commercial questions involved or the financial difficulties which might arise in India, he had no knowledge,' at the same time appealed to the meeting 'whether, in the name of consistency, they were justified in continuing in China that vicious and destructive trade which threw into the shade much of the good which England had done in other ways in the name of Christianity and justice.' Cardinal Manning was more explicit :—

'Nero,' he said 'had wished that the Roman people had had only one neck, and it was in the same sense that he (the Cardinal) desired that the opium trade should remain a monopoly, for the sword was impending over it and he would rejoice at the time when it finally descended.'

"His Eminence added—

'Let the meeting consider for what our sway in the East was given us? . . . Was it to commit high treason against man himself, to violate the law of nations and nature, and to undermine the brain and mind of the poor ignorant native for the sake of raising a paltry eight millions of finance?'

"24. In point of fact, in order to be consistent, those who object to the opium revenue must of necessity go further than merely condemning the direct connection between Government and the trade. The avowed object of their policy is to stop the demoralisation consequent on the extensive use of opium in China. No one can for one moment pretend that the mere cessation of the direct connection between the Indian Government and the manufacture of opium would of itself in any way tend to bring about this result.

"25. The economic objections in the manner in which the opium revenue is raised, whether in Bengal or Bombay, may be admitted to be considerable. In the former case the Government itself engages in private trade—a course which is open to obvious objections. In the second case, a very heavy export duty is imposed. In both cases the course adopted interferes with, and restricts the free production of, and trade in, opium. It cannot be doubted that it would be highly profitable to any private trader to pay for crude opium a very much higher sum than is now paid by the Government to the cultivators of Bengal. If, therefore,—supposing such a thing to be possible,—no restriction were placed upon the cultivation of the poppy, and if at the same time the export duty were taken off, it is certain that an immense stimulus would be given to the production of opium, and that China would be flooded with the Indian drug. Thus, in the direct proportion to the removal of the economic objections, the moral objections would be intensified in degree. So long, therefore, as the plea of the Anti-Opium Society is confined to the contention that the Indian Government should cease its

direct connection with the opium trade, it may be said, with perfect truth, that their policy is based purely on theory. Not only can it effect no practical good, but it almost certainly would do a great deal of harm. It would increase the consumption of opium in China. It would, by cheapening the price of the Indian drug, cause the poorer classes of Chinamen, who now smoke native opium, to substitute Indian opium in its place. It would, moreover, encourage the use of opium amongst the native population of India, some of whom, notably the Sikhs, are already addicted to the practice, and it would result in a diminution of the food-supply of India by reason of the cultivation of the poppy over tracts where cereals are now grown. If, therefore, the policy is to be not merely theoretical, but is to be productive of some practical good, it must aim, not only at the discontinuation of the Indian Government with the opium trade, but at the total suppression of the trade itself.

"As to whether it be more immoral for the Government to be directly connected with the manufacture and sale of opium, than merely to derive a revenue from the manufacture and sale of the drug by others, that is a point on which, without doubt, much difference of opinion may exist. We do not think that any useful object would be gained by a discussion of this point, or of the cognate question of whether, in Mr. Fawcett's words,* there is 'much difference between raising revenue from opium and raising 26 millions as we did in this country (England) to a great extent out of the intemperance, improvidence, and vice of the people.'

**Times* report of 5th June 1880.

"27. We shall revert to his question later, when we come to deal with the possibility of substituting any other system for that which is at present in force in Bengal. In the meanwhile we hold that the following positions have been made good :—

"(1) The objections of the Anti-Opium Society, so long as their policy is confined to a mere change in the manner under which the opium revenue is raised, are purely theoretical.

"(2) In order that the policy should have any chance of effecting some practical good, it must embrace within its scope, not only the cessation of any direct connection between the Indian Government and the manufacture and sale of opium but the total suppression of the cultivation of the poppy in India.

"(3) The economical objections to the present system under which the opium revenue is raised may be admitted, but the moral objections will be increased if the economical objections are removed. Nothing would so much tend to the further demoralisation of the Chinese as free-trade in opium.

"(4) As to whether it is more immoral to raise a revenue by the direct action of Government than to raise it indirectly by taxing private individuals, the question is one on which considerable differences of opinion may exist. It is certain, however, that the mere substitution of the latter for the former system, whilst it would probably be injurious to the interests of the Indian tax-payers, would do no good, and would almost certainly do a great deal of harm to the population of China.

"28. If we have not adduced further evidence in support of these positions, it is merely because they are so obvious as scarcely to require proof."

"29. The despatch then proceeded to consider whether it was practicable to adopt any measures which should render the connection of the Government of India with the opium trade in Bengal less direct. After referring to the three previous discussions on the subject in 1853-60, 1864, and 1868-69, which have been described above, the Government of India continued as follows :—

"53. In attempting to deal with this question, we are at the outset met by the difficulty to which we have already alluded (paragraph 22). Is the final object of the policy, which we are invited to adopt, to be the severance of the direct connection between the Government of India and the opium trade, and the substitution of private enterprise in the place of the Government monopoly? Or are we to aim at the total suppression of the cultivation of the poppy and of the opium trade, in so far, at all events, as British India is concerned? It is absolutely necessary to have a clear idea as to which of these two alternative policies is to guide the action of Government. It is difficult, if not impossible, to effect any compromise between them.

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"54. For the reasons which we have already given (paragraphs 22 and 23), it is to be inferred that the objections to the opium traffic, being purely based on its immoral character, and on a desire, in which all alike may sympathise to raise the Chinese from the degradation consequent on the use of opium, the ultimate aim of the policy is to suppress the manufacture and sale of opium altogether, or, at all events, to limit it to the Native States of India. We proceed, therefore, in the first instance, to discuss the question of abolishing the monopoly on the hypothesis that we are to aim at a total suppression of the trade in so far as Bengal is concerned.

"55. Mr. Pease's resolution, after expressing condemnation of the 'opium trade,' goes on to say that 'the careful development of the resources of India, combined with economy in expenditure, would provide for any gradual loss of revenue, which the adoption of the policy indicated in the foregoing resolution might entail.' The average net revenue derived from the sale of Bengal opium during the last ten years is £4,357,000 (see Appendix G, Statement I). During the last three years the average revenue has been £5,450,000. In dealing with a fluctuating revenue of this sort it is difficult to speak with great accuracy, but we shall perhaps be not very far from the mark if we assume that the total abandonment of the revenue derived from opium in Bengal would cost about £5,000,000.*

"56. This, however, does not represent the whole of the case. On the one hand, the cessation of the poppy cultivation in Bengal would probably give a stimulus to the Malwa trade. It is quite impossible to frame any estimate of the degree to which we should recoup any loss of revenue by increased receipts on account of export duty; but it may be predicated with certainty that the total loss would not nearly be recouped. Moreover, it is questionable whether, in the face of the competition of the Persian and Chinese drugs, a reduction in the duty on Malwa will not, sooner or later, be forced on us.

"57. On the other hand, whilst the operation of the causes which would tend to mitigate the loss of revenue are uncertain, the same cannot be said of those which would tend in an opposite direction. In the first place, the diminution of the export trade from India to China would aggravate the exchange difficulty. It is almost needless to observe that one of the elements which regulates exchange between England and India is the balance of trade between the two countries. In proportion as the exports from India exceed in amount the imports from England, exchange will be favourable to India. The China trade, however, exercises a very important influence on exchange. England owes

a In the 29 years from 1852-53 to 1880-81, the figures were—

Exports to China (including 328,881,960 treasure),	£
Imports from China (including 121,095,869 treasure),	
Balance	207,786,091

In the last year (1880-91), for which the returns are complete, the balance of trade is in favour of India was £11,281,555.

This debt is, in a great measure, paid by transferring to India a portion of England's debt to China. If, therefore, the export trade from India to China were diminished by, say, £4,000,000 a year,† it is clear that the same effect would be produced, in so far as exchange is concerned, as if the exports from India were diminished or the imports from England increased by a similar sum. It is impossible to frame any estimate of the depreciatory effect which would be exercised on exchange, but it cannot be doubted that it would be considerable. In the second place, the present staff employed under the Bengal monopoly system would have to be provided for, either by pensions, gratuities, or the bestowal of other places under Government. This would probably result in a heavy charge being thrown on the Government for some years.

* We ought to explain that the receipts under the head of Opium include (1) the money realised at the Calcutta sales; (2) the receipts from the Malwa pass duty; (3) the money paid by the Excise Department to the Opium Department. The latter sell the excise opium at cost price. In addition, however, to the receipts which appear under Opium, a considerable sum is realised by the Provincial Governments on the sale of the opium bought at cost price from the Opium Department. These amounts appear under Excise. The average net provincial receipts for the last ten years on account of the sale of Bengal opium, which have appeared under Excise, amount to £381,000. It is impossible to say how far these receipts would be affected if the monopoly were abolished. Probably Malwa would to a certain extent take the place of the Bengal crop; but if this were the case, the Imperial Government would of course lose the amount of the pass duty upon the number of chests consumed locally. All that can be said on this subject is that some loss would certainly be incurred, both by the Imperial and Provincial Governments, over and above the £5,000,000, mentioned in the text.

† This is allowing £1,000,000 by a comparison with the estimate of 5,000,000 given in paragraph 55 for the increase in the Malwa trade.

"58. For the sake of argument, however, we leave out of account these important but uncertain factors. We assume that the loss to the Indian Government would, as stated above (paragraph 55), be £5,000,000.

"59. It cannot be too clearly understood that neither by any measure tending to develop the resources of the country, nor by any increase of taxation which is practically within the range of possibility, nor by any reduction of expenditure, could the Government of India in any adequate way at present hope to recoup the loss which would accrue from the suppression of the poppy cultivation in Bengal.

"60. As regards the development of which the resources of the country are capable, it is to be observed that a great deal has been done in the last thirty years. Yet it may safely be stated that those resources are as yet only half developed. Hopes are now entertained that a stimulus may be given to the rapid construction of railways through the agency of private enterprise; but is evident that, however successful this policy may eventually prove to be, some years must elapse before its full effect can be produced. Again, it is a notorious fact that any aggregate increase of taxation is open to the strongest economical and political objections, whilst, in respect to some branches of the fiscal system, a reduction of taxation is very necessary. As regards any economy which may be effected in expenditure it is to be observed, in respect to the civil branches of the service, that even if the most radical reforms, which have from time to time been suggested, were carried into effect, any economies in this direction could bear but a slight proportion to the revenue which would have to be abandoned if the poppy cultivation in Bengal were altogether suppressed; whilst, on the other hand, it is certain that, as civilisation advances, new wants will be developed, which will involve an increase of civil expenditure. As regards military expenditure, proposals have already been made to Your Lordship which, it is hoped, will result in considerable economy. No economies in the military branches of the service could, however, be effected, which would in any adequate manner balance the total loss of the Bengal opium revenue without incurring political dangers of the most serious description. It is our duty to speak very plainly on this subject. Mr. Pease in his speech in the House of Commons on June 4th, 1880, said that he declined to judge our transactions with the Chinese in reference to this matter by the low standard of the financial wants of the East Indian Government. 'As a Christian nation, they must deal with such a question on certain laws laid down by that Gospel, in which almost every one in the country believed, by the high moral law, and by the international law which was observed among civilised nations.'

"Against the abstract principle so enunciated we have nothing to urge, save that we cannot admit for one moment that the Government of India attaches less importance to Christian morality and international law than the members of the Society for the Suppression of the Opium Trade. But the difficulties of the problem have to be fairly faced. The hard facts of the case, whether from the Chinese or the Indian point of view, have to be borne in mind. Those facts can neither be altered, nor can their significance be attenuated by any enunciation of abstract principles. It is therefore essential that all who are interested in the question should have clearly before their eyes the opinion of those who, for the time being, are responsible for the conduct of the Indian finances. That opinion, as we venture to formulate it, is that the Government of India is at present quite unable to devise any means by which the loss of revenue consequent on the suppression of the poppy cultivation in Bengal could be recouped, and that, until such means be devised, the loss of the Bengal opium revenue would result in the normal annual expenditure of the Government being greater than its receipts; that is to say, that India would be insolvent. We wish to state this fact in language which admits of no misapprehension, in order that those who may have to deal with this matter should do so with a perfect knowledge of the facts of the case, and after due warning that any present attempt to abandon the opium revenue, whilst conferring a very doubtful benefit on the population of China, would do incalculable harm to the 250 millions of people over whom we rule in India.

"From the language which is occasionally used on this subject in England, we are led to infer that many influential persons, animated by a laudable zeal to benefit the population of China, are perhaps somewhat forgetful of the duty we owe to the population of India. It has been calculated that the average income per head of population in India is not more than Rs. 27 a year; and although we are not prepared to pledge ourselves to the absolute accuracy of a calculation of this sort, it is sufficiently accurate to justify the conclusion that the tax-paying community is exceedingly poor. To derive any large increase of revenue from so poor

a population as this is obviously impossible, and if it were possible, would be unjustifiable. Apart from the practical issues involved, there are, indeed, two aspects of the question from the point of view of public morality. If, on the one hand, it may be urged that it is immoral to obtain a revenue from the use of opium amongst a section of the Chinese community; on the other hand, it may be replied that to tax the poverty-stricken masses of India in order to benefit China would be a cruel injustice, and is to be remembered that no large increase of revenue in India is possible unless by means of a tax which will affect the poorest classes. The present fiscal system of India benefits India and China alike. The former derives a large revenue from opium, and, in deriving that revenue, necessarily enhances the price of the drug and checks its consumption in China. India has nothing to gain and everything to lose from the suppression of the cultivation of the poppy. To tax India in order to provide a cure, which would almost certainly be ineffectual, to the vices of the Chinese would, in our opinion, be wholly unjustifiable.

"61. We turn now to the consideration of the question on the supposition that the ultimate aim of the policy is not the total suppression of the poppy cultivation in Bengal, but merely the severance of the direct connection between the Government and the opium trade, and substitution of private enterprise for the Government monopoly.

"62. The actual cost of a chest of Bengal opium, including interest on the capital employed and all indirect charges, is as follows:—

<i>Behar.</i>	Rs.
68 seers 2 chittacks at 75° consistence, equals	
73 seers 70° consistence, at Rs. 5 per seer*	365
Cost of manufacture and packing, interest on capital, charges for pensions and leave allowances, etc.	71
Total	436
<hr/>	
<i>Benares.</i>	
68 seers 2 chittacks, 70° consistence, at Rs. 5	
a seer	341
Miscellaneous items as above	66
Total	407

* 16 chittacks = 1 seer. 1 seer = 2½ lbs. avoirdupois.

"63. The number of chests of Behar and Benares opium offered for sale is generally about the same. We may, therefore, base our calculations upon the average cost of the two qualities. This average cost is $\text{Rs. } \frac{436 + 407}{2} = \text{Rs. } 421\frac{1}{2}$. The average price realised at the Calcutta sales for the last ten years may be taken at Rs. 1,280 per chest. The average profit, therefore, realised on a chest of Bengal opium may be taken (excluding fractions) at 1,280 — 421 = Rs. 859.

"64. The next point to be decided is the export duty which a chest of Bengal opium would stand in the event of this method of deriving revenue being substituted for the Government monopoly. It is certain that, in order to arrive at a correct conclusion on this point, we must leave a large margin of profit to the exporter. The trade will be very speculative. The risks being great, no one will embark in the trade unless a large margin of profit be left. Moreover, it is probable that a private individual would have both to give more liberal advances to the cultivators and to pay a higher price for crude opium than is paid by Government. The local officers, who have from time to time been consulted, are unanimous in thinking that the security afforded by dealing with Government is an important element in deciding the cultivators to grow the poppy. No private individuals could offer so good a security. Again, it is quite impossible to foresee the consequences on the China market of the withdrawal of the Government from the trade. Bengal opium holds its own by reason of its high quality. The Government mark is regarded as a sufficient proof of the purity of the drug. It is almost certain, therefore, that if the manufacture were in the hands of private individuals, the price of Bengal opium in China would fall.

† The export duty on Malwa opium is at present Rs. 700 a chest; but it is to be borne in mind that, although the weight of a chest of Malwa and of a chest of Bengal opium is equal, namely, 140 lbs. avoirdupois, or a Chinese *picul* (133½ lbs.) plus 5 per cent., which is appropriated by the middlemen in the trade as perquisites, the consistence of the different classes of opium is different. Malwa opium contains generally from 90 to 95 per cent. of fine opium; that is to say, that at the lower of these two consistences, it contains 126-128 lbs. avoirdupois of pure opium. A chest of Behar opium is of 75° consistence; that is to say, it contains 105-107 lbs. of pure opium. A chest of Benares opium is of 70° consistence; that is to say, it contains 98-1 lbs. of pure opium. A duty, therefore, of Rs 700 on Malwa opium is analogous to a duty of Rs. 583 a chest on Behar opium or of Rs. 544 a chest on Benares opium.

Under these circumstances, we think it is taking an optimist view to suppose that Bengal opium would stand an export duty of Rs. 600.

"65. The average number of chests of Bengal opium sold in the last ten years (1870-71 to 1880-81) was 49,337. It is very difficult to say what number of chests would be exported if the Government abandoned the monopoly. Confidence in the purity of the drug would almost certainly be shaken. To what extent this would lead to a diminished demand it is impossible to say. Of course any diminution of consumption, which might be threatened on this account, might perhaps to a certain extent be met by cheapening the drug. But on the hypothesis that an export duty of Rs. 600 is charged, no very wide margin would, we think, be left for the cheapening process. It would almost certainly cost the manufacturer more than Rs. 421 (see paragraph 62) to turn out a chest of opium; and, moreover, his own profit on the transaction has to be taken into account. Further, the necessity of taking a cautious estimate based on the precarious nature of the crop and the competition of the Chinese and Persian drugs, would continue to exist even to a greater degree than at present. On the whole, we do not think that with a duty of Rs. 600 we ought to reckon on an export of more than 45,000 chests a year. We put forward this estimate under reserve, for, as we have already said, in dealing with a subject of this sort, any estimate that can be framed must be little more than a conjecture. A duty of Rs. 600 on 45,000 chests would give £2,700,000 a year. The net revenue derived from Bengal opium may be taken at about £5,000,000 (see paragraph 55). This figure, however, includes the receipts from the Excise Department on account of Abkaree opium. The average receipts on this account for the last ten years amount to £172,000. The receipts from the Calcutta sales may, therefore, be taken at £5,000,000 — £172,000 = £4,828,000. The differences between this figure and £2,700,000, viz., £2,128,000, represents the probable loss which would be incurred from the abolition of the Government monopoly.

"66. This calculation, however, does not represent the whole of the case. It is certain that, if the change of system under discussion were carried into effect, a very large preventive establishment would have to be maintained, and that, even with such an establishment, it would be well nigh impossible to prevent smuggling. It is a notorious fact that a good deal of opium is now smuggled from India, etc., into the other Native States of India and it is certain that the prevention of smuggling would be far more difficult in Bengal than in the Western Provinces of India. On this subject we may quote the testimony of the Bengal Government, which is amply corroborated by the opinions of the various local officers:—

Letter from the Bengal Government, No. 1870 of July 14th, 1860.

— 'No opium from Malwa,' it is said, 'can reach any place from which it can be exported by sea, except by routes passing over Ghats, in which the traffic can easily be watched and checked, or by such circuitous routes as would swallow up all the profits of a contraband trade. In the contrary, it would be almost impossible to establish a really effective cordon, which would prevent the smuggling of opium to the sea coast, down every water channel and along every road. If, as Sir R. Hamilton proposed, poppy were allowed to be grown and opium to be manufactured 'everywhere and anywhere' * * * * * On the score of expense the Lieutenant-Governor can see no limit to the cost of a really efficient preventive establishment, and the levy of the tax upon land would be also exceedingly costly. A mere cordon enclosing any given tract of country would not be sufficient; but in every district establishments would have to be formed to prevent the illicit cultivation of the poppy and retail sale of opium; and it cannot be doubted, as the Board remark, that such establishments, composed as they must be of native officers, would exercise a really harassing interference with the people.'

It is probable, therefore, that the loss of Government would, unless a very great stimulus were given to the Malwa trade, be in excess of the figure (£2,128,000) given above.

"67. These considerations lead irresistibly to the conclusion that there is only one way by which the export duty system might possibly be substituted for the Government monopoly without a financial loss, which it would be quite impossible for the Government of India to afford. As the profit to be derived on each chest of opium would be considerably diminished, it would be necessary, in order to recoup the loss, that the number of chests produced should be largely increased; and without doubt, if the export duty

Appendix XI. were still further lowered, production would considerably increase. In other words, the Government of India, by withdrawing from the trade, would probably intensify the evils which the Society for the Suppression of the Opium Trade so much deplore. The Chinese market would be glutted with Indian opium at a relatively cheap price.

"68. We venture to think that this is a conclusive argument against any change of system. We are in this dilemma, that if the average production of opium fell off, a loss of revenue would be involved, which it is quite out of the question that the Government should incur; and, on the other hand, if the hazardous experiment which we are invited to try should succeed, the results would be not only to increase the amount of opium-smoking amongst the Chinese but to run a very great risk that its use in India would be very much extended. On this latter point the Bengal Board of Revenue wrote as follows on the 21st November 1859:—

'When the prohibition of the cultivation of the poppy is withdrawn, it will be grown in small patches for local consumption in almost every village and hamlet in Bengal, and even those who have hitherto abstained from its use will be tempted by its cheapness to have recourse to the stimulant. What the effect of such widely-spread cultivation of the poppy would be, it is not difficult to foresee.

'The Board cannot comprehend how any persons should be found to propose the withdrawal of the only check that we have on the consumption of this so-called deleterious article, and thus to expose our own subjects to those great evils which are so deplored by them in the case of the Chinese.'

"69. We have said that the experiment would be hazardous. It is perfectly possible that it would succeed. Indeed, many competent authorities are of opinion that although the financial loss to the Government would, in the first instance, be considerable, ultimately the trade would receive so great a stimulus that a great financial benefit would arise. Any opinion on this subject must be purely conjectural. If, on the one hand, there is a chance that the experiment may succeed, it is certain that there are many chances that it would fail.

"70. In the first place, there is the danger arising from adulteration and want of confidence in the purity of the drug. On this point the Bengal Board of Revenue, writing on the 21st November 1859, observe:—

'The high price which the Bengal opium has hitherto commanded in the China market arises principally from the confidence which exists there as to its purity from adulterations and the skill, experience, and science of those by whom it is prepared. The slightest change even in the external appearance of the chests in which the opium is contained has been found to create suspicion in the minds of the brokers, and to affect the sale.'

"These remarks are even more forcible at present than they were 22 years ago by reason of the increased production and competition of the Persian and Chinese drugs.

"71. Again, it is to be observed that the manufacture of opium could never be carried on on a large scale except under the system of advances, and that no private persons would be willing to make advances to the requisite extent unless they receive some special legal protection against defaulting cultivators. On this point the Bengal Board of Revenue said that they were—

'clearly of opinion that if private speculators were armed with any special legal powers, the poppy cultivators will be most grievously oppressed, and discontent and disaffection to the Government widely spread among the peasantry wherever these specially protected manufacturers carry on their business.'

"72. It has been occasionally suggested that an experiment should be made in one district with a view to ascertaining how the system of cultivating the poppy and manufacturing opium through the agency of private enterprise would work. A very great obstacle to any such experiment would be the difficulty of preventing the traders from the neighbouring districts from purchasing opium for which Government had made advances.

"73. It has also been suggested that the Government might admit the public to a gradual participation in the trade as shareholders in a joint concern, of which Government would remain the principal stock-holder, calculating the profits after deduction of a large export duty, which would be credited exclusively to the Government. The Government share might be gradually ceded to the other co-sharers, and the monopoly left eventually in their hands. Besides other objections to this course it is to be observed that it could only ultimately succeed if every endeavour were made to extend the cultivation of the poppy. Efforts to secure such exten-

sion would necessarily devolve to a great extent on Government, both by reason of the comparatively large stake they would have in the matter, and because Government agency in India is far more powerful than that of private individuals. The result would be that the Government would be placed in precisely the position which those who object to the opium traffic so strongly deprecate.

"74. For the reasons which we have given above we deprecate, under present circumstances, any attempt to withdraw from the Government monopoly. The system at present works well. It cannot be too clearly understood that any change whatsoever would involve a great risk to the Indian revenue, whilst it would almost certainly not contribute to the objects which the Society for the Suppression of Opium Trade have in view. In fact, the greater the degree of success which attends the experiment, the less will the objects which the Society have in view be attained.

"75. Although, however, the actual financial situation of India precludes for the present any attempt to tamper with the opium revenue, it does not necessarily follow that this state of things should always prevail. Fiscal reform in other branches should, we think, for the present, engage the attention of the Government. Again, money must be found in one form or another to push on that development of the country which Mr. Pense has himself recognised must be a preliminary to any reform in the system under which the opium revenue is collected. Without taking too optimistic a view of the future, we may be permitted to hope that fiscal reform, accompanied by as rapid an extension of railways and canals as the financial exigencies of the situation will permit, may eventually render the revenue of India more elastic than at present, and possibly bring within the scope of practical politics plans which cannot now be considered as otherwise than visionary. If we are ever to abandon the revenue now derived from the poppy cultivation in Bengal, by far the wisest plan will be to maintain the monopoly in our own hands. From the administrative point of view the suppression of the cultivation presents but few difficulties. We have only to diminish the price paid for crude opium, and the cultivators would substitute other crops in the place of the poppy. If, however, private enterprise be allowed to occupy the field, vested interests would be created, and the difficulties of ultimately dealing with the question will almost certainly be enhanced. In the meanwhile the best hope of ever carrying out the policy which commends itself to the Society for the Suppression of the Opium Trade, will be to derive for the present as large a revenue as possible from opium and to utilise it to the best advantage. It is just within the range of possibility that if this policy be adopted, it may ultimately place the Government of India in such a situation as will enable it to suppress the cultivation of the poppy in Bengal altogether.

"76. One further point demands attention. It cannot be doubted that native opinion in India would strongly resent any additional burdens being placed upon the tax-payers with a view to the abandonment, either whole or partial, of the opium revenue. It is, moreover, more than probable that the views of the British Government on this subject would be misunderstood. 'There must,' a Native paper said a short time ago, 'be some selfish motive at the bottom of the movement made in England for the suppression of the Indian opium trade.'

"No doubt an opinion of this sort is very foolish. The high motives which guide the action of the Society for the Suppression of the Opium Trade cannot for a moment be doubted. However much we may consider that the views they express do not take sufficient account whether from the Chinese or Indian point of view—of the practical difficulties connected with the problem they have set themselves to solve no reasonable person can fail to respect their motives. We trust that in this despatch we have said nothing which can in any way be construed in an opposite sense. Without doubt the gentlemen who take an active part in the agitation against the opium trade in England would be the first to protest if they thought the Indian ryots were suffering from any grievous injustice. But, on the other hand, it cannot be doubted that the opinions foreshadowed in the native print from which we have quoted above are prevalent in India; that they would find louder and more frequent expression if it became generally understood that there was any serious intention of moving in the direction proposed by the Anti-Opium Society; that, even supposing England were to award a considerable compensation to India, it is exceedingly improbable that such compensation would adequately meet the loss involved in the abandonment of the opium revenue; and that, in consequence, a sense of injustice would be engendered amongst the natives of this country, who would consider either that their interests had been sacrificed from selfish motives, or, at all events, that in

our regard for the Chinese, we had done an injustice to our own subjects. We do not say that undue attention should be paid to opinions of this sort. But, under the actual circumstances of the case, the fact that the measure would contribute to alienate from us the feelings of the natives of India is an element which ought not to be neglected."

54. The general conclusions arrived at on the subject were thus summarized by the Government of India (paragraph 77) :—

"IV.—The total loss of the revenue at present derived from opium in Bengal would render the Government of India insolvent, and, on that account, any proposals which would involve the loss of so large a sum cannot be considered within the scope of practical politics.

"V.—The substitution of private agency in Bengal for a Government monopoly would be possible. The change is, however, to be deprecated, inasmuch as the consequence would inevitably be either to involve a loss of revenue, which the Government of India would be quite unable to afford, or to extend the cultivation of the poppy and to intensify those evils which it is proposed to remedy. It would involve, moreover, a serious risk that the use of opium would become far more prevalent than at present in India itself. We cannot, therefore, recommend that so hazardous an experiment, which would almost certainly do a great

deal of harm, and which it is very improbable Appendix XI. would effect any good, should be tried at the expense of the Indian taxpayers.

"VI.—Although the actual financial situation precludes the possibility of moving in the direction proposed by those who object to the opium trade, it is conceivable that in the future some steps in that direction may be taken. The best hope of giving effect to an anti-opium policy will be to keep the monopoly of opium in the hands of Government, and to utilise the revenue derived from it to the best advantage."

55. To this despatch no reply was received. The substance of it was, however, incorporated in the Financial

* Speech by Major Baring Statement for * 1882-83, of which in the Legislative Council on it forms Section IX, paragraphs the 8th March 1882.

135 to 183. The Financial Statement was submitted to the Secretary of State with a Despatch No. 71, dated 14th March 1882, and was reviewed by him in a lengthy Despatch No. 243, dated 3rd August 1882. In this, however, no allusion was made to the Bengal opium monopoly. The question of abandoning the monopoly was apparently dropped, and it has not since then come under the consideration of Government.

J. F. FINLAY,

24th November 1893.

Secy. to the Govt. of India,
in the Dept. of Finance and Commerce.

APPENDIX XII.

[PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA, IN THE DEPARTMENT OF FINANCE AND COMMERCE.]

No. 13 (Confidential), dated 11th April 1882.

From—W. D. SPENCE, Esq., Her Britannic Majesty's Acting Consul, Ichang,

To—The Assistant Secretary to the Government of India, Finance and Commerce Department.

I have the honour to enclose a report on opium in Western China. Some of the information given is already known to you, for, in making a comprehensive survey of the present state of opium culture, more specially in Szuchuan, I was bound to go over once more much of the ground already traversed by Mr. Baber and Mr. Parker. Should my report be deemed of sufficient importance to be printed, I beg that you will cause twenty copies to be forwarded to me.

Although it will ultimately appear in 1883 amongst the Consular reports presented by Her Majesty to Parliament, its immediate publication I respectfully commend to the Indian Government. On the subject of Indian opium there is, I need hardly inform you, an organised agitation in England. The arguments employed have commended themselves to the leaders of the National Church and to men of activity in Parliament, and on all hands the English people are being urged to the exercise of a philanthropy which they will be none the less indisposed to because it will cost them nothing. So far as regards the extent of opium cultivation in China, the attitude of the Chinese Government thereto, and the effect of opium-smoking on the people of the provinces where the habit is most rife, the arguments of the anti-Opium Society are absolutely untrue, and their refutation is contained in the facts of the enclosed report. Its timely publication will, I venture to think, help our countrymen to sober and intelligent views of a question more than ordinarily obscured by rhetorical misrepresentation, and throw deserved discredit on an agitation which, however well meaning, rests now on assumptions wide of the truth, and will be, if successful, most mischievous in effect not only in India, but in this country.

NATIVE OPIUM.

Introductory.—In September last year it was my fortune to be sent on the public service to Chungking, the commercial metropolis of Szuchuan. I was four months in the province. In the course of that time I visited parts of the great opium country, questioned many people regarding opium culture, consumption, and export, and carefully noted the observa-

tions and conclusions on these subjects come to by Mr. Colborne Baber and Mr. E. H. Parker during their official residence there, with a view to giving, as far as possible, exact information in my trade report on a matter of great commercial and no little political interest at the present moment.

1. *In what districts of Szuchuan grown.*—The cultivation of the poppy is carried on in every district of Szuchuan except those on the west frontier, but most of all in the prefectures of Chungking Fu and Kueichow Fu. In all the Districts of Chungking Fu south of the Yangtze, and in some of the districts of Kueichow Fu north of that river it is the principal crop, and in parts almost the only winter crop for hundreds of square miles. The head-quarters of the trade are at the city of Fuchow in the first of these prefectures, and in a considerably less degree at Fengtu, a district city in Kueichow Fu. Baron Richthoven, writing in 1872, says that the poppy then was cultivated only on hill slopes of an inferior soil, but one sees it now on land of all kinds, both hill and valley. Baron Richthoven himself anticipates this change when he says—

"The Government may at some time or other reduce the very heavy restrictions; and if Szuchuan opium then should be able to command its present price at Hankow, the consequence would be an immediate increase of the area planted with the poppy."

Since he wrote the area given to the poppy has much increased, and is still increasing, though not from the cause alleged. Being a winter crop, it does not interfere with rice, the food staple of the people, displacing only subsidiary crops such as wheat, beans, and the like. When it is planted in paddy and bottom lands, which now-a-days is often the case, it is gathered in time to allow rice or some other crop to follow. It can hardly be asserted of Szuchuan that the cultivation of opium seriously interferes with the food supplies of the people. The food, or rice, supplies remain the same, and the opium produced is so much additional wealth to the province, less the value of the crops it replaces.

2. *Tenure of opium lands.*—Opium lands, like other lands in Szuchuan, are either owned by the cultivator, or held in metayer tenure by tenants, the farmer paying the owner a fraction of the summer crop. This latter is by far the most common form in the neighbourhood of towns, the wealthy inhabitants of which invest their money in land. Large estates are too not uncommon, and much land is owned by

Appendix XII.

Appendix XII. Buddhist temples, corporations and gentry as trustees to charitable or public uses. The incidents attaching to metayer tenure in Szechuan are, in brief, these: At the commencement of the lease the tenant deposits with the landlord a sum of money as security for the rent which, when the tenancy determines, is returned to him. Leases may or may not be in writing, they specify no time, and are understood to run from year to year; and their practical effect is to give, as in England, a permanent lease to the tenant. The Government land tax is paid by the owner or his assigns, and is never paid by the tenant. The tenant's existence for purposes of land taxation is not recognized by the Government. Rent being paid on the summer crop only, the winter crop is the tenant's great source of profit, and it is this fact which makes the question of tenure important in connection with the opium cultivation. As I shall presently show, opium is a more remunerative crop than its only possible substitutes, beans or wheat, and no percentage of the opium crop being due to the landlord, its cultivation was greatly stimulated in consequence. Of late years, however, in the districts I have named as being in winter one vast poppy field, owners of land have become alive to the value to occupiers of the opium crop, and have stipulated for a share of it in addition to their share of the summer crop. Rents, in fact, where opium is in universal cultivation, have practically doubled. Before leaving the subject of tenure, I may add that, in the event of non-payment of rent from causes other than deficient harvests, the landlord helps himself from the deposit in his hands. In bad years remissions are willingly made by the Government to owners of the land tax, and by owners to occupiers of the rent produce.

3. *Opium v. wheat. Comparison of profits.*—The questions of the pecuniary advantage of opium over wheat received a short and somewhat erroneous notice from Baron Richthoven. He assumes that thirty ounces is a good crop of opium from a *mow* of land, that is 200 oz. per acre. In this he is far under the mark. Mr. Baber, after, one may say, years of observation, takes it to be more than double that amount. However, when Richthoven wrote, opium was apparently cultivated on poor land only, getting little attention and no manure, but now-a-days it is grown on good land carefully manured, and, under such conditions, it produces, as far as I could ascertain, an average amount only a little less than Mr. Baber's estimate. It must be remembered, too, that every single part of the poppy plant has a market value. The capsules, after the juice has been extracted, are sold to druggists, and made into medicine, oil is pressed from the seeds, and largely used for lighting and adulterating edible oils. The oil cake left in the oil press is excellent manure, as are also the leaves; and the stalks are burnt for potash. Against these advantages opium is subject to a rent, and requires, for profitable cultivation, plenty of manure; whereas wheat, when followed by a summer crop, pays little or no rent, and gets in general no manure. Into the relative profits of opium and wheat both Mr. Baber and Mr. Parker have gone very carefully, and their results correspond, in the main, with my own observations. The following are Mr. Baber's figures: A piece of land 100 feet square will give 90 oz. of opium, or 3.40 cattie of wheat, the former worth 71s. 8.5 and the latter worth 71s. 4.2. Calculated in English money and acres, one acre will give 403 oz. of opium or 1,600 lbs. of wheat, the opium being worth 53 and the wheat only 75. The outturn of opium may be here slightly over-estimated, but at the same time, the very best case is stated for wheat, as Mr. Baber allows 26½ bushels to the acre and 23 a quarter for its market price—both excessive estimates in my opinion. To 153, the value of the opium, is to be added 20 an acre for oil capsules and other poppy products; but this may fairly be set against the expenses of manure and extra labour opium cultivation requires. So that the advantage of opium over wheat, though not so overwhelming as I estimated it to be in my report last year, is still very great, leaving abundant margin for the payment of rent. My own figures give an average of 350 ounces of opium per acre; but as I put the yield of wheat, and its market price at a much lower rate, I obtain the same ratio in the values of the two crops, *viz.*, that opium is twice as valuable a crop to the farmer where he is owner as wheat, but where he is occupier, the advantage will depend on his rent. In districts remote from market towns, or hill country, where the expense of carrying wheat to a market as compared with opium is much heavier, the advantage of opium is still greater.

4. *Method of cultivation.*—The poppy is now grown on all kinds of land—hill slopes, terraced fields, paddy and bottom lands in the valleys. Since 1872, when Baron Richthoven visited the province, a great change has taken place in this respect, for it appears to have been cultivated then on hill

lands only. All the country people whom I asked were agreed that opium is most profitably grown on good land with liberal manuring. In India it is best grown on rich soil near villages where manure can be easily obtained, and the Szechuan cultivator has found this out for himself. Poppy cultivation, as practised in Szechuan, is very simple. As soon as the summer crop is reaped, the land is ploughed and cleaned, roots and weeds are heaped and burnt, and the ashes scattered over the ground. Dressings of night soil are liberally given. The seeds are sown in December in drills 1½ feet apart. In January, when the plants are a few inches high, the rows are thinned, and the drills are earthed up so as to leave a free passage between each. The plants are then left to take care of themselves, the earth round them being stirred up and kept clear of weeds. In March or April, according to situation, the poppy blooms. In the low grounds the white poppy is by far the most common, but red and purple are also grown. As the capsules form and fill, dressings of liquid manure are given. In April and May the capsules are slit, and the juice extracted. The raw juice evaporates into the crude opium of commerce, increasing in value as it decreases in weight.

5. *Taxation and Government interference.*—Government interference with the cultivation ceased some fifteen years ago, and long before that time it had been fitful and ineffective. When the present Governor General Ling Kung-Pao assumed office in 1878, he issued one of the most extraordinary proclamations on the subject that have ever appeared in China. Beginning by denouncing the poppy growth, and by ordering the destruction of the growing crop, it went on to say that native opium did not bear its fair share of local burdens, and that in future a *lekin* of 71s. 4.80 per 1,000 oz. of Szechuan opium would have to be paid instead of 71s. 3.00 as before! Mr. Baber very justly remarks of this proclamation that it was not seriously intended to put down cultivation, it was seriously intended to raise the *lekin*. The gentry of the province sent a deputation to His Excellency, shortly after the appearance of the document, to find whether anything was meant by it, and, if necessary, to warn the Governor General of the danger of disturbing an industry so beneficial to the province. No remonstrances on their part were required, however, for they were assured that the proclamations were in all cases accompanied by private instructions to district officials to confine their attention to the increase in *lekin*, and, if possible, to prevent opium being planted along the main post roads. The *lekin* was raised, and remains at 71s. 4.80 per 1,000 oz., or 3 per cent. *ad valorem*; but the proclamation did not have, and was most probably not meant to have, any further effect. The cultivation went on increasing just as usual, along post roads as anywhere else, and to-day the poppies bloom close up to the walls of some of the principal cities, along high roads, over hill and dale, and the cultivation, so far as officials are concerned, is unlettered, free, and open to all. There is no system of excise, no licensing, and no taxation of any kind on either producers or product *in situ*. Beyond the land tax and its supplementary burdens, which fall equally on all land in cultivation and are levied on the owners thereof, opium not in transit pays nothing to the State, and the rural opium-smoker smokes the untaxed product of his district. The opium revenue of the Government is derived from *lekin* on opium in transit from one part of the province to another at the rate of 3 per cent. *ad valorem*; and from barrier dues on opium in transit to the East amounting, in the aggregate, to from 71s. 30 to 71s. 40 a picul according to route. At Fuchow the *lekin* officials reported an export eastward in 1879 of 40,000 piculs of duty-paid opium. It is greater now, and Mr. Baber reports that there is received at this city yearly over 71s. 1,000,000 *lekin* and dues on opium. At Fengtu, the centre of an opium country of much less extent than Fuchow, opium *lekin* produced in 1880 twelve times as much as it did a few years ago. Formerly only 71s. 12,000 a year was received, but latterly over 71s. 150,000 have been collected. There are many market towns, too, with periodic opium fairs, where as much as 71s. 500,000 or 71s. 600,000 of opium changes hands, and where *lekin* is received and other barriers where the opium for the East is mulcted. So that, allowing a large margin for the expense of collection and other more questionable appropriations, the Szechuan provincial exchequer benefits by opium to an extent certainly not under 71s. 1,500,000 per annum.

6. *Smuggling*—The Szechuan dues, though not excessive, are a sufficiently onerous burden to make smuggling prevalent, profitable and, I may add, easy. Of the amount smuggled out of the province it is difficult to make even a guess. The *lekin* officials at Fuchow estimate it to be nearly as much as the duty paid, and at other places it is supposed to be more. In my last year's trade report I showed how common smuggling was, amongst all classes of

travellers, as additional evidence that, occasionally, the very highest officials in the Empire are not above a little opium-smuggling. I may state that when, a year or two ago, the Commander-in-Chief of one of the neighbouring provinces was transferred to a southern command, his personal luggage in passing this port consisted of four junk loads (large passenger boats) of Szuchuan and Yünnan opium which he sold in the east for over Tls. 300,000. He is the author of many proclamations to the troops on the west frontier on the degrading habit of opium-smoking.

7. *Transit how carried to Eastern markets.*—Szuchuan opium is not exported by the great highway from the west; the river Yangtze and the East Szuchuan Yangtze barrier at Kueichow gets little revenue from it. A duty of Tls. 30 per picul at that barrier, irrespective of the amount of dues paid at stations further west, and a second duty of a similar amount at Ichang are prohibitive, and send the opium export over the mountains which divide Szuchuan from Eastern China. Fear of loss by shipwreck in the rapids may also have some effect in keeping opium away from the natural trade route. Be that as it may, the officials at this port, anxious to divert it to the channel of the Yangtze and to get a share of the taxation, now offer to pass a picul as 23 catties, thereby reducing the duty here to Tls. 600 a picul only, but I cannot learn that this has had any effect. It is an interesting fact, however, showing the freaks which fiscal authorities in the provinces sometimes indulge in. The opium is carried along difficult mountain paths from Szuchuan to Shashih on the backs of coolies. Each man carries 1,000 oz., receiving 7,200 cash, or Tls. 475, from Fuchow to Shashih. At this important river port, some 60 miles below Ichang, it is sent in regular trade channels all over the East and South. The nature of the general carrying trade to and from Szuchuan makes this laborious transportation a very easy matter. The crews of up-river junks are double or treble the size of the crews of down-river ones, and besides, no wages are paid on the downward trip. There is, therefore, no lack of mountain porters. A large number of the strongest and most active of the trackers of junks bound to Szuchuan have, as the most necessary part of their kit, a *ya pien pei lou* or back opium carrier, a peculiarly shaped basket which is strapped on the back in Alpine fashion when filled with opium. Having completed their voyage to Chungking, they walk to Fuchow, Fengtu or other mart, get a load of opium and trudge back to Hupei with it over the mountains. At Hankow, Szuchuan opium now figures to some extent in the export list of the Imperial Maritime Customs. In 1880, 927 piculs were exported to other Chinese treaty ports, and last year no less than 3,581 piculs. It pays at Hankow an *ad valorem* export and coastwise duty of $7\frac{1}{2}$ per cent., the value being taken at about 300 Tls. a picul. As regards the Maritime Customs, therefore, Indian and Szuchuan opium are nearly on an equal footing. It is worthy of note that Szuchuan opium after payment of dues in Szuchuan of from 30 Tls. to 40 Tls. per picul after further dues at one or other of the Hupei barriers, after an export duty of $7\frac{1}{2}$ per cent. *ad valorem*, and after the expenses of coolie transport and river freight, is still able to bear fresh taxation in the Eastern provinces and be cheap enough to supply the poorer classes who cannot afford the high-priced Indian drug.

8. *Adulteration and price.*—The cheapness of Szuchuan opium is in some measure to be attributed to adulteration. Oil, glue, and other innocuous rubbish increase it in bulk, abominations of various kinds add to its strength, and as much as 30 per cent of these foreign matters are mixed in it by Szuchuan producers and dealers. When pure it is not inferior to any other native growth except Kansuh opium which, I may here state, is considered almost as good as Indian. Adulteration having been followed by heavy losses in 1880, an effort was made to be honest in 1881 with considerable success. The opium crop brought to market last year, though the produce of an unfavourable season, is the best Szuchuan opium that has been seen for years, because the purest. Generally speaking, Szuchuan opium is worth at Fuchow from 11 Tls. to 14 Tls. per 100 oz., 176 Tls. to 224 Tls. per picul according to the season, being dearer as it gets older. Until last year, it was considerably cheaper than Yünnan opium, as the following price list shows:—

Price of 100 Chinese ounces native opium at Chungking in October.

	1878	1871	1880	1881
	Tls.	Tls.	Tls.	Tls.
Yünnan	...22	18 to 20	16	15
Szuchuan	...16	12 to 13	19	14 (but in Dec. 15).

The extremely high price of Szuchuan opium in October and November last year was caused by extensive purchases made in the East in fear of an immediate and large increase

in taxation. This speculation had a widespread effect on the whole trade of Szuchuan, and as it was the most important commercial event in the west of China during the year, I shall give some account of it when I come to treat of the effect of Szuchuan opium on inland exchanges.

9. *Yünnan opium.*—The gradual decline in the price of Yünnan opium is, in my opinion, the result of its increased production. As early as 1875 the Grosvenor Mission reported that fully one-third of the whole cultivated area of the province was devoted to opium in winter. Writing in 1879, Mr. Baber, in his able report on opium, estimated, after the most careful enquiry, that 12,400 piculs of Yünnan opium came into Szuchuan yearly, that the 3,000,000 inhabitants smoke about 7,000 piculs yearly, and that 5,500 piculs are exported in other directions than by way of Szuchuan, making a total yearly yield of 25,000 piculs. Recent travellers describe the province as rapidly recovering from the desolation produced by the suppression of the Mahomedan rebellion, and opium is being grown in every field as fast as it is brought back into cultivation. The yield for 1881 is reported to me as at least 40,000 piculs, and I see no reason to doubt it. Another reason for the cheapness of Yünnan opium in 1881 is that Shensi and the North-West, to which in former years a considerable quantity of Yünnan opium was sent, now produce opium of a singularly fine quality, worth in Chungking 30 Tls. per 100 oz., in quantity sufficient to supply nearly all local requirements. This fact is a fitting commentary on the statements made last year by Tso Tsung-tang, when Governor General of the North-West, that he had uprooted the poppy throughout his jurisdiction.

10. *Prevalence of opium-smoking in west of China.*—Before giving an estimate of the amount of opium produced in Szuchuan, I must refer, in explanation of the large figures I shall be obliged to use, to the extraordinary prevalence of the habit of opium-smoking in Western Hupei, in Szuchuan, and in Yünnan. It prevails to an extent undreamt of in the other parts of China. The Roman Catholic Missionaries, who are stationed all over Szuchuan, to the number of nearly one hundred, and who, living amongst the people, have opportunities of observation denied to travellers, estimate that $\frac{1}{10}$ of the whole male adult population of the province smoke opium. Mr. Parker, after travelling all over the thickly-settled parts of the province, estimates the proportion of smokers thus:—

Labourers and small farmers	...	...	10 per cent.
Small shopkeepers	...	...	20 "
Hawkers, soldiers	...	...	30 "
Merchants	...	...	80 "
Officials and their staffs	...	...	90 "
Actors, prostitutes, vagabonds, thieves	...	...	95 "

I agree with Mr. Parker that the proportion of smokers varies in different classes according to their means and leisure, but I feel sure his estimate of the percentage amongst the labouring classes is much too low. One of the most numerous classes of labourers in China is the coolie class, day labourers, who live by picking up odd jobs, turning their hands to any kind of unskilled work that may be offered. Certainly more than half of this class smoke. Of the labouring classes who are not "coolies" as a whole this much may be said—they only have money at stated intervals; and when out of a gang of 40 or 50 workmen or sailors, only 4 or 5 smoke opium, it does not mean that only 10 per cent are smokers. In all probability half of the whole gang squandered their wages the day they got the money, and have nothing left to buy opium or anything else until the job or voyage for which they have been engaged is finished. For example, of my junk crew of 21 men on my voyage to Chungking, only 4 smoked opium regularly; but seven others, who had spent all their wages before we started, smoked whenever I gave them a few cash.

The total abstinence of a British sailor at sea for months on end proves nothing; it is what he will do when he has ten pounds in his pocket and is in a street with fifteen public houses that decides his sobriety. So of workmen in the west of China; a large number smoke opium on the days when they have money, and do the best they can when they have none. Whatever be the exact percentage of the opium smokers in Szuchuan in the whole population, it is certain that it is many times larger than in the East. An interesting report, based on returns by the Commissioners of Customs at the various treaty ports, published by order of the Inspector General of Customs, tries to show that opium-smokers constitute only $\frac{2}{3}$ of 1 per cent. of the population. However true this may be of the East, and the seaboard provinces generally, I do not for a moment question its accuracy—it does not apply to the west of China. The impression one actually gets in a Szuchuan city or village is that everybody smokes opium, and one is surprised to hear

Appendix XII, on good authority that 40 per cent. do not smoke. The percentage in Szuehuan is no question of fractions of one per cent. but of 30 per cent., 40 per cent., or even 60 per cent. of the whole male adult population, and thousands of women besides. The city of Chungking, for instance, where there is a population of 130,000, there are 1,230 opium shops. In winter when the two rivers are crowded with junks, and the foreshores covered with booths, the population may amount to 200,000, and Mr. Parker estimates the number of opium shops then at 2,000. At no one of these is less than 2,000 copper cash worth of prepared opium sold per day, or at the smoker's price of 32 cash for one mace, six ounces of opium. This gives a daily consumption of 12,000 ounces of opium, or 2,740 piculs per annum. Ichang again has a population, including junks, of not more than 30,000, but it has 700 odd opium shops. The minimum daily amount sold at each of these is 2,000 cash worth, or, at 48 cash for one mace, four ounces of opium, making a daily consumption for this small city of 2,800 ounces, or 410 piculs per annum. In country hamlets and villages the state of things is just as extraordinary. Passing along the main street every second house almost is an opium shop, and wherever there are two or three houses grouped together, one sees the ubiquitous opium sign-board and lantern, and smells the fumes of the drug. In some rural districts they smear the lips of their idols with it, and burn at funerals paper pipes and opium so that their dead may enjoy in the next world the comfort and solace they loved in this. In all this vast region of opium smokers Indian opium is unknown, only a few dozen piculs of it reach Chungking yearly, where it is mixed with the Yunnan drug, and, under the name of " Canton opium," used for presents or for smoking on high days and feasts by the rich.

11. *Effect of opium-smoking on people.*—As to the effect of this habit on the people amongst whom it is so widespread, there is but one opinion. Baron Richthoven, the most experienced traveller who ever visited Szuehuan, after noticing the extraordinary prevalence of the habit, says :—

"In no other province except Hunan did I find the effects of the use of opium so little perceptible as in Szuehuan."

Mr. Colborne Baber, who knows more of the province and its people than any living Englishman, says :—

"Nowhere in China are the people so well off, or so hardy, and nowhere do they smoke so much opium."

To these names of weight I add my own short experience. I found the people of Szuehuan stout able-bodied men, better housed, better clad, better fed, and healthier looking than the Chinese of the lower Yangtze, and I did not see amongst them more emaciated faces and wasted forms than disease causes in all lands. People with slow wasting diseases, such as consumption, are, if they smoke opium, apt to be classed amongst the "ruined victims" of hasty observers, and amongst the cases of combined debility and opium-smoking, I saw in Szuehuan some who were, by their own account, pseudo-victims of this type. There were some too, whose health was completely sapped by smoking combined with other forms of sensual excesses. And no doubt there were others weakened by excessive smoking simply, for excess in all things has its penalty. But the general health and well-being of the community is remarkable; to their capacity for work and endurance of hardship, as well as to the material comforts of life they surround themselves with, all travellers bear enthusiastic testimony.

12. *Consumption in Szuehuan, how calculated.*—According to the official report of the Imperial Maritime Customs alluded to above, three mace of opium is the "average" smoker's daily consumption. Although this is probably correct as expressing the amount smoked by those who are moderate, that is neither heavy nor light smokers, it must be borne in mind that while there are hundreds of heavy smokers, there are hundreds of thousands of light, and three mace is therefore quite an erroneous average to be used as the index either to the number of smokers a given quantity of opium will serve, or to the amount of opium a given number of smokers will consume. The disproportion between the numbers of heavy and of light opium-smokers is so great that such estimates must be based on an index figure only slightly above the light smoker's daily *quantum*. This, in Szuehuan, is about 20 copper cash worth, or $\frac{2}{3}$ of a mace. The average amount smoked by all grades of smokers in the province must be very much nearer one mace than three. To make sure of my not over-estimating the quantity consumed, I take the average or index figure to be one mace (costing 32 cash or $1\frac{2}{3}d.$ to $1\frac{3}{4}d.$ as against $3\frac{1}{2}d.$ paid in the East for a similar quantity of the Indian drug). It would be impossible to apply this index to the proved daily consumption of the cities of Ichang and Chungking in order to find out the number of smokers, because the master,

owner, and deck hands of every junk leaving these ports buy their large amounts of opium for consumption during the voyage. But, in applying it to the whole province, it may be depended on to give the minimum possible consumption. From the amount thus arrived at due deduction will have to be made for re-smoked opium, for I must explain that three tào, or "drawings" are often smoked from one charge, and from opium unadulterated sometimes as many as five. The leavings of the rich smoker are mixed with the opium sold to the poor; the refuse of the poor is smoked by him again, and the unsmokable dregs are drunk in tea by labourers, sailors and others who have not time to knock off work for a smoke. An ounce of crude opium is often worked up in this way to weigh $1\frac{1}{2}$ of prepared, although, if unadulterated, it would only turn about $\frac{7}{10}$ oz. or even less.

13. *Amount consumed in Szuehuan.*—To come to figures of consumption. The population of the province in 1812 was given at 21,000,000. Supposing it to have been very much less than that on reality, it can hardly now, after 70 years of a prosperity less interrupted by rebellion and famine than other parts of China, be less than 26,000,000. I should be justified indeed, as far as any information I got on the subject locally goes, in putting it at 35,000,000, but I deem it the more prudent course to take a low estimate. Of these 13,000,000 would be males, and, roughly speaking, 6,500,000 male adults. I take as the number of opium-smokers 30 per cent. of the male adults, 1,950,000; women and youths 250,000, in all 2,200,000 smokers of 1 mace per day. The total amount of opium smoked in Szuehuan is therefore not less than 50,000 piculs of prepared drug. With a very low estimate of the population, a low percentage of male adult smokers, with a small average allowance for each smoker daily not beyond the means of the poorest, I feel certain I have arrived at the minimum consumption of the province. It may be very much more, it likely is; but it cannot be less. To produce this quantity of prepared opium 71,000 piculs of crude opium at least would be required, but the Szuehuan drug is, as I have said, so adulterated with rubbish and opium already smoked that these 50,000 piculs of prepared opium are probably made from as little as 60,000 piculs of crude. With the exception of some 5,000 piculs of Yunnan opium smoked, for the most part in districts west of Chungking, about 70 piculs of Indian opium, and a few piculs of other growths, the whole of this is grown locally. Baron Von Richthoven, following a similar line of enquiry in 1870, obtains the same result. In his calculation there are, however, two erroneous assumptions; one, that an ounce of crude opium gives an ounce of prepared, and the other, that smokers pay for prepared opium at the same rate as dealers buy crude. The effect of the first makes his result too small, of the second too large, so they probably neutralise each other.

14. *Amount exported from Szuehuan.*—The amount of opium exported from Szuehuan has increased rapidly since 1870. Mr. Baber, writing in 1879, estimates it at 130,000 piculs. The *lekin* officials at Fuchow gave the eastward export from that section of the province in 1878 as 70,000 piculs, of which 40,000 were declared and dues paid thereon. The export to Shensi across the Ta Pa shan was about $\frac{1}{2}$ of this, and in other directions and from other parts of the province 43,000 piculs were sent out. Of this total export 7,000 piculs was Yunnan opium re-exported, and 123,000 piculs locally grown. What the figures are now I cannot say, I believe the eastern export to be much larger than when Mr. Baber wrote; so large indeed last year, as I shall presently show, that its financing proved to be beyond the capabilities of the currency of the country, and brought collapse and disaster on Szuehuan trade generally. The export to Shensi and Shansi has fallen off to some extent. I have not, however, such definite and precise information as would warrant any great alteration of Mr. Baber's figures which, as giving the export of five years ago, may be taken to be as accurate as the nature of the subject will admit. As he himself says, they are not based on bald answers to leading questions, but on careful deductions from observations and inquiries lasting for months, or on information voluntarily tendered by merchants and officials, and substantiated by collateral evidence. Even allowing for the falling off in the export to the north and north-east, the total export from Szuehuan can hardly be less than it was in 1878. In all probability it is very much larger.

15. *Total production in Szuehuan, and in South-West China.*—The production of opium in Szuehuan in recent years may, with confidence, be regarded as at least 177,000 piculs per annum, of which 54,000 piculs is consumed locally, and 123,000 piculs sent to other provinces of China. Reckoning 50 ounces as the average produce of a Chinese mow of land, or 333 ounces per acre, an estimate which cannot be considered high since 896 English ounces (675 ounces Chinese) were gathered from an acre of poppies in Scotland

in 1830; this produce is the winter harvest of 850,000 acres, and continuing the method of calculations of the minimum at the local price of Tls. 200 per picul, it represents a money value in Szuchuan of Tls. 34,000,000. Taking the above figures for Szuchuan, and allowing to Yünnan the small increase of 10,000 piculs since 1878 instead of 15,000 as reported to me, the total production of Szuchuan and south-west China is:—

	Piculs.
Szuchuan consumption	54,000
Szuchuan export, less Yünnan re-export	120,000
Yünnan production (consumption and export)	35,000
Kueichow, reported to be now (consumption and export)	10,000
South-West Hupei, Ichang Fu and Shih Nan Fu	2,000
	224,000

or $2\frac{1}{4}$ times the whole Indian import into China. I have taken the production of South-West Hupei at the very small figure of 2,000 piculs, because last year, owing to drought at seed time and rains in April and May, the crop was a short one. The opium of this prefecture grown in the Patung district has a high reputation, and is superior even to Yünnan growth.

16. Effect in 1881 of opium export on exchange, currency and trade.—As I have already stated, the financing of this great export eastward, which in 1878 was of a value of Tls. 14,000,000, and was last year, in all probability, much greater, involved the general trade of the province, towards the close of 1881, in difficulties. The flow of bullion in this part of China is from west to east, and no silver comes to Szuchuan from the east. Exports from Szuchuan of local produce, where not negotiated against imports, are paid for by means of bills of exchange, payable at sight, drawn by Hankow and Sba Shih-hongs on their agents in Chungking, or in the banks of that city, where the trade of the province financially centres. This is the case especially with opium which has to be purchased at cities like Fuchow and Fengtu, where little or no import trade exists. Intending purchasers of opium in the east buy these bills and send them to their agents, the payees in Chungking. There they are cashed, and the silver sent to the opium marts. Exchanged for opium it passes to the opium cultivators and dealers throughout a wide district whose trade with Chungking is small, and whose river or overland communications with Chungking are difficult. The silver eventually finds its way back to that centre, but it is a matter of time. The uncertainty and danger of this arrangement to a financial centre like Chungking, where there exists a highly-organised system of exchange with all parts of China, is apparent. Until a year or two ago the currency available for trade purposes was ample for ordinary requirements, and even with a steady drain for eight or nine months of the year to the opium districts, no great inconvenience was felt. The present Governor General of the province, however, shortly after he came into office, instituted a new system of collecting the salt revenue, and when in 1880 his reforms and new regulations came into full operation, their effect was to withdraw from circulation and keep locked up in the Provincial Treasury a sum exceeding five millions of Tls. For nearly the whole of this Chungking was drawn upon, but the extent to which the available currency had been contracted was not discovered until the opium of the 1881 crop came to market, and the usual drain to Fuchow and other opium marts set in. In the meantime a memorial by His Excellency Ts'ung-tang to the Emperor, recommending a large increase in the taxation on both foreign and native opium, was published in Shanghai, and at once attracted the attention of native opium dealers in the East. The memorialist was reported to have, and at that time probably had, the highest influence with the Central Government; and in expectation that the proposed large increase in the *lekin* on native opium was certain to be inflicted, whatever happened to the duties on the foreign drug, a rush was made to buy Szuchuan opium for the anticipated rise. When I arrived in Chungking in November, the speculation was at its height. Opium had risen from Tls. 13 to Tls. 19 per 100 oz, the banks had been drawn upon in October and November for over Tls. 5,000,000, and had advices of further drafts, to be met in December, of Tls. 1,200,000, all for the purchase of the drug. A silver famine had set in, in the commercial metropolis of Szuchuan, with a plethora of it in the opium districts unavailable. Apart from the inconvenience to myself in that neither banker nor Shylock would look at the bills I drew in Hankow for my own funds, the situation was a very interesting one. It evolved itself thus. The first effect was to drive the weaker merchants and bankers to the wall, some half-score of whom closed their doors with liabilities including about Tls. 600,000 drafts due. So far, no great harm was done, as the dishonoured paper was promptly refused to the drawers, and most of the money recovered, no doubt, by the original purchasers of the bills.

The second effect was the undue appreciation of silver, that is the undue depreciation of everything for which silver is exchanged in Chungking, foreign goods and native produce alike, and, in short, the derangement of the general trade of the province for a time. Great losses were incurred by all except the few holders of silver, especially by dealers in piece-goods. As soon as the banks had time to communicate with their eastern agents and to protect themselves by raising the exchange at Shashih and Hankow on Chungking, their special difficulties were over. But merchants suffered, and when I left in January they were looking forward to the future with apprehension. The liability of the large opium demand to fluctuations which, in the absence of telegraph, it is beyond the powers of the Chungking Banks to gauge the extent of, or to control, and the difficulties attendant on an unduly restricted currency, will, they think, put trade in a constant position of unstable equilibrium in future, and make ordinary profit calculations and forecasts impossible. These fears appear to be justifiable. Although the course of exchange and the flow of the currency may be expected to re-adjust themselves to whatever new conditions the increase in the opium export and the working of the salt regulations impose on Szuchuan trade, the difficulties of communication and the lack of ready transport, not only between east and west, but between different parts of Szuchuan, will make the re-adjustment a slow process, and one at best imperfect. Until the facilities for the interchange of products are levelled up to the highly developed system of exchange banking, the principal effect of the great opium export must remain what it is, to take money from where it is useful and lock it up for a time where it is useless for trade purposes, and the profits which the opium districts make will run a risk of being made at the expense of the general trade of the province. In other words, before Szuchuan can experience an increase of wealth and of purchasing power fully commensurate with the value of the opium she now exports in such quantity, Chungking will have to be connected by telegraph with the east, and steamers must ply, if not from Ichang to Chungking, at least along the great waters of Szuchuan.

Resumé.—The main facts regarding native opium on the west are in sum, these—*1st*, Szuchuan produces yearly not less than 177,000 piculs of opium; South-West China, including Szuchuan, not less than 224,000 piculs. The exact figures cannot be ascertained, but they are probably higher. The limit of profitable production is infinitely far off. *2nd*, the cultivation in Szuchuan and Yünnan is not interfered with, discouraged, or taxed by Government. It is free and open to all. It has for years been, and is now affected only by natural causes, the law of demand and supply, calculations of profit and loss, and conditions of soil and weather. *3rd*, no Indian opium is consumed in all this region, although opium-smoking, it may without exaggeration be said, is a universal practice. In addition to supplying its own wants Szuchuan exports enormous quantities to the east where it is smoked by the poorer classes. *4th*, the payment of this export at present tends to derange the currency of the province and impede trade—a state of things which can only be transitional, and which improved communications and transport would soon do away with. *5th*, a transit opium affords a valuable revenue to the Government; to the Szuchuan provincial exchequer, a net sum of not less than Tls. 1,500,000; to the Hankow Maritime Customs revenue, a yearly increasing export duty; to the exchequers of the other provinces it passes through or is smoked in, dues varying from Tls. 10 to Tls. 25. *6th*, “nowhere in China are the people so well off, or so hardy, and nowhere do they smoke so much opium.” Thus, writing of Szuchuan, Baber, Riechthoven, Gill and other travellers; thus, I may add, general experience up to this time.

Although these facts speak for themselves, I may be allowed to add one or two obvious inferences. Were Indian opium the fatal poison and scourge in the East, it is sometimes asserted to be, one ought to find in the West, where tenfold more opium is smoked, a debased, debilitated and impoverished people. On the contrary, it is notorious that the reverse is the case, and that the people, both in body and estate, are amongst the most prosperous in China. Unless it can be proved that Indian opium contains some noxious principle which does not exist in the Szuchuan drug, the hypothesis of the fatal poison is open to the gravest doubt. So far as my own experience goes, I have seen on Saturday night in the streets of a large town in England more vice-born misery and more emaciated faces than I did in four months in the greatest opium-smoking province of this Empire. The ordinary Chinese opium smoker is no more a “victim” to opium, than a navy is a “victim” to his daily quart, and such part of the general flow of sympathy in England for misery in foreign lands as is given to him might well be retained at home for a

Appendix
XII.

worthier object. Again, if it be remembered that a great extent of the province of Szuchuan is under opium cultivation, that the industry is now a livelihood to countless families, that its product is deemed by millions to be essential to their daily happiness, the difficulty of putting down cultivation by force is apparent. The right of the people to grow and to smoke opium has been for years unquestioned by their officials; to compel them to surrender the right now, would be to provoke a rebellion. Even if the Government were willing to incur this risk, and determined *coute que coute* to be rid of opium, which it would be at present nonsensical to affirm, success would require a vigorous executive, free from venality and opium-smoking, having under its orders armies of constables equally free from these faults. But China has no such executive and no such armies. Of the local official class, their attendants, hangers-on, and constables, it may truly be said that if there is one quality more conspicuous than their venality, it is their love of opium-smoking. Even were the prospect of a *bonâ fide* effort not a chimera, its success would be impossible.

What, under the circumstances, would be the practical effect of the rigorous prohibition of opium cultivation in India, and the attempted exclusion by China of foreign opium, it is easy to see. Its effect on opium-smoking in Yunnan, Kueichow, Szuchuan, Kansuh, Shenshi and Western Hupei, where Indian and foreign opium are all but unknown, would be *nil*. Amongst the poor smokers in the East, who now use the native drug, its effect would be equally *nil*. Many who now use Indian opium would take

to native, and one effect would be to give a great stimulus to production in the West. But well-to-do smokers in the East and seaboard provinces, amongst whom I include all who at present spend 10*d.* a day on Indian opium, would everywhere seek for a high class smuggled opium. Smuggling would be organised all along the coast, Chinese desperadoes would find willing associates in running foreign opium into the country in European and American adventurers, the Maritime Customs service would have to become an armed force, quiet seaports would be turned into helms of disorder, and international relations between China and foreign powers be embittered to an intolerable degree. The opium which could not be grown in India would come in part from Turkey and Persia; new fields for its growth would be opened up in Mozambique and similar latitudes in Africa; and the profits of the trade, instead of passing as they do now to the support of our beneficent rule and civilisation in India, would become the incentive to, and the reward of, lawlessness, disorder and crime.

Chinese 10 mace=10z.=1½ oz. avoirdupois.

„ 16 oz.=1 catty=1½ lbs. avoirdupois.

„ 100 catties=1 picul=133½ lbs. avoirdupois.

One acre=66 Chinese *mow*.

1,500 copper cash=1 Tl.

1 Tl.=5*s.* 6*d.*

22 cash=one penny.

ICHANG,

The 1st April 1892.

W. DONALD SPENCE,

H. M.'s Acting Consul.

APPENDIX XIII.

[PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA, IN THE DEPARTMENT OF FINANCE AND
COMMERCE.]

EXPORTS OF OPIUM .
FROM
INDIA TO CHINA AND OTHER FOREIGN COUNTRIES
SINCE
1855-56.

Department of Finance and Commerce.

October 1893.

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Quantity and Value of Opium (Indian Produce) exported from

Years.	CHINA.		STRAITS SETTLEMENTS.		UNITED KINGDOM.		E. C. OF AFRICA.		MAURITIUS.		NATAL.		REUNION.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Chests.	₹	Chests.	₹	Chests.	₹	Chests.	₹	Chests.	₹	Chests.	₹	Chests.	₹
(1st May to 30th April.)														
1855-56 . . .	63,427	5,59,25,320	7,108	60,13,570	...	...	2	2,100	...	...	...	...	...	...
1856-57 . . .	66,905	6,50,55,870	5,863	53,12,190	...	...	...	...	...	...	...	...	...	...
1857-58 . . .	68,003	8,24,10,320	8,895	85,90,090	...	...	...	...	...	...	...	...	...	...
1858-59 . . .	74,707	10,68,00,510	1,034	15,47,630	...	...	...	...	...	...	...	...	...	...
1859-60 . . .	54,863	8,36,63,350	3,675	66,42,310	...	...	...	...	...	...	...	...	...	...
1860-61 . . .	69,405	9,42,88,870	4,073	76,38,640	..	...	...	...	...	...	...	...	...	...
1861-62 . . .	60,012	9,70,49,720	5,296	83,93,580	...	...	...	...	...	...	...	...	...	...
1862-63 . . .	75,381	11,52,65,470	6,851	96,24,720	...	...	...	...	...	...	...	...	...	...
1863-64 . . .	62,025	9,70,49,470	8,771	1,04,64,560	...	...	...	...	...	...	...	...	...	...
1864-65 . . .	75,128	9,06,35,870	9,288	84,09,510	...	...	...	...	...	...	...	...	...	...
1865-66 . . .	76,863	9,94,36,630	11,549	1,17,62,890	...	...	...	...	...	...	...	...	...	...
1866-67 . . . (11 months.)	70,360	9,88,15,516	4,461	54,72,677	...	...	...	...	...	...	...	...	...	...
(1st April to 31st March.)														
1867-68 . . .	79,854	11,35,65,694	7,461	96,91,170	...	...	1	2,250	...	...	...	...	...	...
1868-69 . . .	68,674	9,83,72,612	6,167	84,27,890	2	2,660	7	9,750	9	13,940	...	...	...	...
1869-70 . . .	81,748	10,68,00,839	6,680	78,32,915	18	17,485	7	10,400	2	2,380	...	...	6	7,275
1870-71 . . .	77,105	9,65,64,389	8,054	88,64,360	64	77,614	13	18,749	9	9,730	...	...	10	...
1871-72 . . .	85,470	12,27,34,796	7,845	11,08,53,106	4	5,520	6	8,250	4	5,490	...	...	11	14,645
1872-73 . . .	78,331	10,52,96,735	6,458	88,08,520	60	79,950	22	27,745	2	2,825	...	...	...	...
1873-74 . . .	80,123	10,27,44,216	8,464	1,04,94,699	87	1,14,815	4	5,100	1	1,205	...	...	...	...
1874-75 . . .	85,454	10,86,26,911	3,943	1,05,08,050	165	2,13,500	22	28,750	7	8,450	...	...	...	...
1875-76 . . .	77,186	9,77,87,007	11,005	1,35,18,935	60	76,480	7	8,775	19	21,515	...	...	...	...
1876-77 . . .	88,855	11,17,41,208	9,701	1,19,09,695	100	1,28,990	10	13,600	47	61,160	...	...	...	...
1877-78 . . .	83,317	11,20,39,972	9,367	1,15,21,524	20	25,600	8	11,050	...	35,620	...	...	...	...
1878-79 . . .	82,151	11,91,66,052	8,891	1,05,67,690	5	7,300	5	9,450	80	98,270	...	...	1	1,245
1879-80 . . .	94,835	13,12,34,836	10,586	1,18,96,812	...	...	6	8,800	16	18,745	...	...	1	1,310
1880-81 . . .	82,392	12,29,33,304	9,622	1,08,13,563	30	47,698	14	26,300	39	56,952	1	1,350	5	6,970
1881-82 . . .	78,553	11,01,18,576	10,006	1,31,64,205	...	...	18	27,148	60	66,200	...	...	2	2,670
1882-83 . . .	80,696	10,14,00,789	10,316	1,24,90,670	...	...	18	23,100	46	56,965	1	1,250	5	6,215
1883-84 . . .	83,728	10,28,94,526	7,320	89,43,170	...	...	11	13,035	41	55,510	3	4,200	3	3,790
1884-85 . . .	75,391	9,45,01,800	10,134	1,29,71,115	...	...	7	7,920	25	32,155	...	...	4	5,080
1885-86 . . .	76,115	8,30,12,585	10,728	1,30,12,000	...	...	7	8,325	19	23,535	2	1,800	7	8,890
1886-87 . . .	83,124	9,67,39,950	11,396	1,26,02,265	19	20,220	16	18,419	38	42,645	1	600	1	1,180
1887-88 . . .	76,815	8,68,42,102	12,368	1,28,73,200	54	59,475	19	24,409	67	70,255	1	1,200	...	...
1888-89 . . .	72,891	8,87,86,350	13,995	1,53,24,357	51	55,990	18	22,290	5	5,200	13	15,070	...	...
1889-90 . . .	70,102	8,42,11,433	13,749	1,54,77,680	48	56,154	16	18,370	60	68,175	2	2,600	...	...
1890-91 . . .	70,865	7,72,98,410	13,915	1,43,02,860	47	49,200	17	13,125	55	57,125	1	1,125	...	...
1891-92 . . .	70,805	7,80,38,551	15,035	1,67,73,270	61	66,035	6	5,475	53	54,870	6	6,180	...	...
1892-93 . . .	59,771	7,31,75,776	12,609	1,67,00,125	17	19,900	10	12,005	53	69,965	5	5,350	1	1,400
1893-94 . . . (6 months.)	22,380	2,57,26,395	7,735	87,90,960	33	38,165	4	5,400	32	33,560

24th October 1893.

British India by Sea to each Foreign Country.

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ADEN.		CEYLON.		COCHIN-CHINA.		JAVA.		PHILIPPINES.		AUSTRALIA.		OTHER COUNTRIES (a).		TOTAL.	
Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
Chests.	R	Chests.	R	Chests.	R	Chests.	R	Chests.	R	Chests.	R	Chests.	R	Chests.	R
...	220	10	8,870	...	...	...	...	...	...	41	48,470	18	12,380	70,809	8,20,08,710
...	208	1,87,850	9	10,350	72,385	7,05,66,300
...	67	86,340	1	800	74,966	9,10,69,359
...	...	40	57,750	...	...	...	...	...	...	21	32,360	20	32,170	75,822	10,82,78,420
11	17,970	...	...	...	...	...	...	...	...	114	1,89,550	18	30,760	68,881	9,05,43,940
...	10	18,800	2	3,020	63,490	10,18,47,130
...	36	68,470	19	27,350	65,363	10,55,39,120
...	31	45,540	3	6,650	82,218	12,40,41,280
...	33	38,000	10	10,900	70,839	10,75,80,930
...	89	65,880	7	6,800	84,492	9,91,18,040
...	27	27,940	88,439	11,12,27,460
...	...	24	18,783	...	...	10	11,875	...	...	...	...	...	...	74,865	10,43,17,031
...	...	10	12,500	...	...	8	10,830	...	...	4	5,485	1	68	87,139	12,33,07,996
...	...	4	5,410	...	...	80	1,08,355	...	...	12	18,920	...	...	74,955	10,69,56,537
...	...	20	23,400	...	...	175	2,05,750	...	...	7	9,450	20	24,300	88,683	11,89,33,304
10	10,600	34	37,320	...	...	224	2,38,750	...	...	5	6,776	...	...	85,518	10,78,39,828
...	...	13	16,785	...	...	10	12,350	...	...	1	1,340	...	...	93,384	13,38,62,282
...	...	35	47,020	...	...	...	...	...	...	...	...	...	...	82,908	11,42,62,795
...	...	47	59,505	...	...	...	...	...	...	...	...	...	...	83,728	11,34,18,640
...	...	68	68,495	70	83,425	...	...	...	...	12	14,835	15	17,275	94,746	11,95,89,724
...	...	68	83,365	...	...	...	...	...	...	5	6,285	...	...	88,360	11,14,84,262
6	6,600	79	97,850	...	...	...	...	...	...	8	10,480	66	78,000	96,870	12,40,47,493
...	...	89	1,09,255	...	...	...	...	...	...	...	...	1	633	92,820	12,37,43,554
1	1,800	76	87,990	...	...	...	...	...	...	...	...	...	...	91,200	12,99,39,787
...	...	63	72,460	...	...	...	...	...	...	...	...	...	...	105,507	14,32,33,143
3	4,960	84	1,12,280	...	...	...	...	...	...	...	...	...	...	92,190	13,60,01,477
...	...	89	1,17,395	620	8,27,225	...	...	...	...	...	...	...	...	89,338	12,43,21,418
...	...	77	93,375	640	7,40,900	...	...	...	...	...	...	1	800	91,798	11,48,13,764
...	...	83	1,01,635	771	9,38,735	...	...	...	...	...	...	...	...	91,963	11,29,44,601
...	...	107	1,38,590	910	11,71,400	...	...	...	...	...	...	...	...	86,578	10,88,26,060
...	...	77	94,070	1,000	11,93,375	...	...	...	...	...	...	1	800	87,956	10,73,55,180
...	...	94	1,03,455	1,150	12,48,825	...	...	...	...	...	...	...	...	95,839	11,07,78,689
...	...	102	1,06,145	670	7,00,550	...	...	...	...	...	...	...	...	90,096	10,08,77,836
...	...	90	98,725	725	7,92,250	...	...	...	...	...	...	1	676	87,789	10,50,80,808
...	...	119	1,33,820	1,050	11,89,576	...	...	20	21,676	...	...	...	...	85,166	10,11,59,382
...	...	103	1,05,725	480	4,94,075	...	...	280	2,93,700	...	...	...	...	85,753	8,28,18,145
...	...	113	1,17,245	880	9,23,250	125	1,20,525	470	5,01,925	3	3,210	1	1,072	87,558	9,56,22,808
...	...	127	1,80,940	2,170	28,29,475	450	6,53,000	170	2,18,050	...	...	1	1,150	75,384	9,25,50,138
...	...	43	48,850	1,200	13,22,200	360	4,25,360	80	91,350	...	...	1	204	31,868	3,84,82,784

(a) Not distinguished.

APPENDIX XIV.

Appendix
XIV.[PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA, IN THE DEPARTMENT OF FINANCE AND
COMMERCE.]*Consumption of preparations of opium in unlicensed
places in the North-Western Provinces and Oudh.*

Dated 25th November, 1892.

Demi-official from—Sir C. BERNARD, Revenue Secretary, India Office,

To—The Secretary to the Government of India,
FINANCE AND COMMERCE DEPARTMENT.

Under instructions from Lord Kimberley, I enclose copy of a letter from Mr. W. S. Caine. If any Excise Circular, answering at all to the description given by Mr. Caine, was issued in the North-Western Provinces, would you, with the permission of the Government of India, send a copy of it.

If no such Circular was issued, or if a Circular of that date was issued which does not bear the meaning Mr. Caine attaches, the fact might be stated, and a copy of the actual Circular sent.

Any reply to this note had better come in the form of a despatch, so that it may be shown if necessary.

The present request goes to you in this shape, in order to save the mail which departs to-day.

Dated 23rd November, 1892.

Demi-official from—W. S. CAINE, Esq.,

To—G. RUSSELL, Esq., M.P., India Office.

It will be my duty when the House meets to invite your attention to a confidential Circular No. 1 of 1892, dated 26th July, 1892, issued by the Commissioner of Excise for the North-Western Provinces which appears to me to be the most barefaced evasion of a Government order that I have ever met with, even in India.

The Government with a flourish of trumpets announce that opium-smoking dens throughout India will be closed, and then issue a "Confidential" Circular instructing Commissioners and Collectors "to make no effort to suppress them" so long as they use licit opium. Yet I am rebuked for saying that the Government of India drive the sale of intoxicants for the sake of the revenue they produce.

No. 5083 Ex. (Confidential), dated 16th December, 1893.

From—E. N. BAKER, Esq., Deputy Secy. to the Govt. of
India, FINANCE AND COMMERCE DEPT.,To—The Secy. to the Govt. of the North-Western Provinces
and Oudh, Financial Dept.

It has been alleged that the Commissioner of Excise in the North-Western Provinces and Oudh issued a confidential Circular No. 1, dated the 26th July 1892, instructing Commissioners and Collectors to make no effort to suppress opium-smoking dens so long as licit opium is used in them. I am to request that if any Excise Circular, answering at all to this description, was issued, a copy of it may be forwarded to the Government of India as early as possible. If no such Circular was issued, or if a Circular bearing No. 1 of 1892 or of the 26th July, 1892, was issued by the Commissioner of Excise which does not bear the meaning which has been attached to it, the fact should be stated, a copy of the circular, which was actually issued being furnished to this Department at the same time. I am to say that an answer to this letter should be sent with the least possible delay.

No. 216 (Confidential), dated 21st December, 1892.

From—T. W. HOLDERNESSE, Esq., Secy. to the Govt. of
the N.-W. Provinces and Oudh,To—The Secretary to the Government of India, FINANCE
AND COMMERCE DEPARTMENT.

In reply to your letter No. 5083 Ex., dated 16th December, 1892, marked "confidential," inquiring whether the Commissioner of Excise in the North-Western Provinces and Oudh issued a confidential Circular No. 1, dated the 26th July, 1892, in which he instructed Commissioners and Col-

lectors to make no effort to suppress opium-smoking dens so long as licit opium is used in them, I am directed to submit a copy of the Circular which is evidently referred to. The copy has been obtained from the Commissioner's office, the Commissioner himself being on tour. The instructions contained in the Circular were issued without the cognisance of the Government, and though it is evident that they do not bear the meaning that has been apparently attributed to them, but merely call attention to a possible expedient by which opium-smokers can evade the law, the Lieutenant-Governor and Chief Commissioner will defer expressing an opinion as to their propriety until he has heard what the Board of Revenue and the Commissioner of Excise have to say on the subject, should the Government of India desire a further report.

2. Two other Circulars, bearing on the same subject and dated the 28th April and the 26th July, 1892, are also submitted for the information of the Government of India. Orders will be issued to prevent the issue of Circulars on excise matters without the knowledge and approval of the Government.

Circular Memo. No. 1 E.—II-21-1, dated 28th April, 1892.

From—T. STOKER, Esq., Commissioner of Excise, North-
Western Provinces and Oudh,To—All District Officers, North-Western Provinces and
Oudh.

With reference to your reply to this office general letter No. 3909 E.—II-21, dated 17th November, 1891, I have the honour to inform you that after the current year the consumption of opium and the preparations of it in the premises licensed for sale thereof will be absolutely prohibited.

2. Licenses for the manufacture and sale of chandu, madak, etc., will be granted where they exist at present, and it is thought necessary to maintain them.

3. The amount of chandu and other preparations of opium which may be legally possessed without a license will at the same time be reduced from three tolas to one tola. Possession of unprepared opium will as before remain legal up to three tolas.

4. Information of this intended change should be given to contractors and others interested.

5. If you propose to grant chandu and madak licenses next year, you should report as soon as practicable to this office for information.

Circular No. 4 E., dated 26th July, 1892.

From—T. STOKER, Esq., Commissioner of Excise, North-
Western Provinces and Oudh,To—All Commissioners and District Officers, North-West-
ern Provinces and Oudh.

In continuation of my Circular Memo. No. 1—II-21-1, dated 28th April, 1892, I am desired to inform you that it has been decided by the Board of Revenue that no new shops for the sale of chandu and madak should be licensed for the coming year, but that where you think the closing of existing shops will certainly lead to an increased consumption of illicit opium, existing licenses may be renewed for next year should you think it advisable to do so, subject to the restrictions laid down in my circular memo. above quoted.

No. 1 E. (Confidential), dated 26th July, 1892.

From—T. STOKER, Esq., Commissioner of Excise, North-
Western Provinces and Oudh,To—All Commissioners and Collectors in the North-West-
ern Provinces and Oudh.

You are already aware that henceforth the chandu and madak smoking is absolutely prohibited on the premises licensed for the sale of the drug. It is impossible to doubt that this prohibition will be followed by the opening in

many places of unlicensed places of resort where smokers can obtain the facilities which they require, and that such places will have to be kept under observation both for general reasons and also with a view to prevent the use of illicit opium.

As the law now stands, the authorities have no power to suppress consumption on premises where opium or its preparations are not sold. There is nothing in the law to prevent any one opening a saloon for the accommodation of opium smokers who bring their own chandu. He can supply pipes and lamps and service and charge a fee for their use and the law cannot touch him unless he is detected selling opium or its preparations, or found in possession of more than the legal quantity. On this point the opinion of the Board is that it is not altogether advisable that such places should be suppressed. Collectors should watch such establishments carefully so as to prevent the sale thereof of illicit opium. The known conditions of chandu-smoking render the maintenance of some common place for the consumption of the drug an almost absolute necessity. No effort should be made to suppress such places, as it is better that they should be known and thus be liable to supervision.

No. 5190 Ex., dated 24th December, 1892.

From—E. N. BAKER, Esq., Depy. Secy. to the Govt. of India, FINANCE AND COMMERCE DEPARTMENT,

To—The Secretary to the Government of the North-Western Provinces and Oudh.

With reference to your letter No. 216 (Confidential), dated the 21st December, 1892, regarding confidential Circular No. 1, dated the 26th July, 1892, issued by the Commissioner of Excise in the North-Western Provinces, I am directed to say that the Governor General in Council desires to receive a further report stating the views of His Honour the Lieutenant-Governor on the subject, together with copies of any reports which Sir Charles Crosthwaite may think it desirable to call for from the Board of Revenue and the Excise Commissioner.

I am to say that the report should be submitted at a very early date.

No. 11 (Confidential), dated 16th January, 1893.

From—T. W. HOLDERNESS, Esq., Secy. to the Govt. of the N.-W. Provinces and Oudh,

To—The Secretary to the Government of India, FINANCE AND COMMERCE DEPARTMENT.

In compliance with the request contained in your Confidential letter No. 5190 Ex., dated the 24th December, 1892,

* From Board of Revenue, No. 9, dated 11th January, 1893.
From Commissioner of Excise, No. 942 E., dated 23rd December, 1892.

the Commissioner of Excise.

2. The Lieutenant-Governor and Chief Commissioner is advised that the interpretation of the law contained in the Circular is correct. The Circular, however, appears to be open to misinterpretation, and the Board has accordingly been asked to withdraw it and to substitute instructions pointing out the necessity for keeping a strict watch on places at which chandu-smokers may congregate, in order to guard against any attempt to evade the law.

No. 942 E., dated 23rd December 1892.

From—The Commissioner of Excise, North-Western Provinces and Oudh,

To—The Secretary to the Government of the North-Western Provinces and Oudh.

In compliance with G. O. No. 215, dated 24th December, 1892, I have the honour to submit copies of two Circular letters which seem to be those referred to in the letter of the Government of India.

2. The confidential Circular No. 1 is, you will perceive, really supplementary to the other of the same date. It was put in confidential form because it was not deemed advisable to give unnecessary publicity to the statement of the existing law therein contained. A public intimation that the authorities have really no power to prevent opium-smoking except in licensed premises would not probably lead to the open establishment of unlicensed premises for the purpose. The object of the Circular was distinctly not to encourage the use of duty-paid opium, but to secure some control and

supervision of proceedings which the police have no power to suppress. Now that smoking on licensed premises is prohibited, the great evil to be dreaded is an increased consumption of illicit opium, and this it was considered can best be prevented by keeping the places where opium is consumed as much as possible under observation.

No. 9 E., dated 11th January, 1893.

From—The Secretary to the Board of Revenue, North-Western Provinces and Oudh,

To—The Secretary to the Government of the North-Western Provinces and Oudh.

I am directed to return the original enclosures received under cover of G. O. No. 219—X111-301, dated the 29th December, 1892, on the subject of chandu and madak smoking, and to state as follows.

2. The Excise Commissioner's confidential Circular No. 1, dated 26th July, 1892, was issued with the sanction and under the direct orders of the Board. The special reasons which led to its issue are clearly set forth in the Circular itself. It was necessarily issued in a confidential form as it was obviously not desirable that the public should be told how chandu and madak smoking could be facilitated without breaking the law.

3. For the manufacture of chandu, the burnt refuse of the former smokings known as "inchi" is a necessity. To obtain this "inchi" and for the other reasons connected with the known conditions of opium-smoking, some form of gregarious consumption is sure to be adopted. The Board directed that no effort should be made to suppress places kept for licit chandu-smoking:—

1st, because there is no legal means of suppressing such places;

2nd, because to suppress the saloons at which the drugs are known to be consumed would inevitably lead to the establishment of private saloons where illicit opium would be sold and illicit chandu be manufactured.

4. Chandu and madak smoking is a habit not easy to shake off. As the present generation of confirmed smokers dies out, it may be hoped the difficulties now thrown in the way of obtaining and consuming the drugs may lead to their disuse. As long as there are smokers, it is better that they should smoke at known centres which can be supervised than in secret dens where illicit chandu, etc., will certainly be manufactured and sold. A saloon to which the consumer goes to smoke the chandu he has bought from the licensed dealer is a very different place from a den where chandu is sold and where it is to the advantage of the keeper to lead his customers to smoke to excess.

No. 39, dated 1st February, 1893.

From—The Government of India,

To—The Secretary of State for India.

With reference to the letter from Mr. W. S. Caine, dated the 23rd November, 1892 (copy enclosed), received with a letter from Sir Charles Bernard, dated the 25th November, 1892, regarding the issue of a confidential Circular by the Commissioner of Excise in the North-Western Provinces and Oudh on the subject of opium-smoking dens in those provinces, we have the honour to report that the confidential Circular No. 1 of 1892, dated 26th July, referred to in Mr. Caine's letter was issued by the Excise Commissioner for the North-Western Provinces and Oudh. This Circular was issued under the following circumstances.

2. In our Resolution No. 4033, dated the 25th September, 1891, a copy of which was forwarded to Your Lordship's predecessor with your Despatch No. 289, dated the 14th October, 1891, orders were issued prohibiting the consumption of opium or preparations of opium in any form on the premises of licensed shops. Certain facilities and a certain amount of preparation are required for the smoking of opium or compounds of opium, and it was anticipated that the prohibition of consumption on the premises of the licensed shops might lead to places other than licensed shops being resorted to for the smoking of opium or its preparations, and that dealings in illicit opium would be likely to occur in such places. Nevertheless it was decided to run the risk involved and to trust to Local Governments to adopt the preventive measures best calculated to minimise it.

The Government of the North-Western Provinces and Oudh decided to give effect to the prohibition from the 1st October, 1892, and, as a first step, the Excise Commissioner

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XIV.

of those provinces issued a Circular, dated the 28th April, 1892, intimating the decision of Government to District Officers. The Excise Commissioner further stated in this Circular that licenses for the manufacture and sale of madak, chandu, etc., would be granted where they then existed, and where it was thought necessary to maintain them. At the same time, in order to place an obstacle in the way of the establishment of smoking dens in private houses, the maximum quantity of any preparation of opium which might be legally possessed was reduced from three tolas to one tola.

In a later Circular, dated the 26th July, 1882, the Commissioner of Excise informed District Officers that no new shops for the sale of madak and chandu would be licensed for the ensuing year, but that where it was thought that the closing of existing shops would certainly lead to an increased consumption of illicit opium, the licenses then in force might be renewed for another year, subject to the restrictions regarding consumption on the premises laid down in the previous Circular of the 28th April. Under the orders of the Board of Revenue, these instructions were supplemented by a confidential Circular No. 1 E, bearing the same date, namely, the 26th July, 1892, which is the Circular referred to in Mr. Caine's letter. The object of this Circular was to impress on District Officers the necessity of exercising supervision and control over the unlicensed places of resort for the smoking of madak and chandu, the opening of which was believed to be inevitable under the new system, and which, as the law stands in the North-Western Provinces and Oudh, the police have no power to suppress. Such supervision is obviously necessary, both on general grounds and in order to prevent an increased surreptitious consumption of illicit opium. The Circular was in no way designed to encourage the use of opium and could not have that effect. It was marked "confidential" because it was undesirable that the public should learn that an unlicensed house could be resorted to for the smoking of opium and its preparations without breaking the law. A public intimation that the authorities have no power to prohibit or prevent the use of unlicensed premises as a place of resort for smoking opium would have encouraged the open establishment of unlicensed premises for the purpose. A copy of each of the Circulars to which we have referred is enclosed.

4. The Lieutenant-Governor of the North-Western Provinces and Oudh, however, considers that the confidential Circular is open to misinterpretation, and he has accordingly asked the Board of Revenue to withdraw it and to substitute instructions pointing out the necessity for keeping a strict watch over places at which opium-smokers congregate, in order to guard against attempts to evade the law. The Lieutenant-Governor's action is approved by us.

5. We will continue to watch the results of the experiment of prohibiting the consumption of opium and its preparations on the premises of licensed shops, and we are anxious to give the system a full trial on an extended scale. In the Presidency-town of Madras the use of unlicensed premises for the consumption of opium is illegal under the operation of a local law. The Madras Government were of opinion that this provision of the law was attended with real hardship to a number of people, and recommended that licenses should be granted for the consumption of opium at a few places apart from premises licensed for the sale of opium and its preparations. We did not sanction this request, as we were anxious to give the experiment a further trial before agreeing to any modification of the conditions under which it was being carried on. A copy of the correspondence with the Government of Madras on this subject is enclosed for Your Lordship's information.

6. Under the circumstances explained in this Despatch, we trust Your Lordship will agree with us that there has been no attempt to evade the operation of the rule prohibiting the consumption of opium or its preparations on the premises, and no attempt to push the sale of intoxicants for the sake of the revenue they produce.

No. 1086 (Revenue), dated 22nd October, 1892.

From—C. A. GALTON, Esq., Secy. to the Govt. of Madras,
Revenue Department,

To—The Secretary to the Government of India,
FINANCE AND COMMERCE DEPARTMENT.

Adverting to the correspondence ending with my letter,
dated 9th December, 1891,

No. 1173, I am directed to submit, for the orders of the Government of India, the marginally-noted Proceedings of this Government relative

to certain representations made by and on behalf of certain opium-smokers in the town of Madras, and to request that, in the circumstances explained in paragraph 5 of the Proceedings, the sanction of the Government of India may be obtained for the recommendation made in the concluding sentence of that paragraph, *viz.*, to permit this Government to grant a few licenses in the presidency-town for the consumption of opium in certain selected places apart from opium shops.

Extract from the Proceedings of the Government of Madras,
Revenue Department,—No. 1085, dated 22nd October 1892.

Read again the following :—

G. O., dated 27th May 1892, Mis. No. 2597 (Revenue).

Read the following :—

No. 29, dated 4th May, 1892.

From—COLONEL H. W. H. COX, Commissioner of Police,
Madras,

To—The Chief Secretary to the Government of Madras.

I have the honour to inform you that I have this day received an application from S. V. Nagavulu Chetty and E. Ruthnam Moodelly, opium farmers, for a license under section 35, City Police Act (Madras Act III of 1888), for the consumption of intoxicating drugs at No. 5, Thaheer Sahib Baugh, Triplicane, and that I have declined to accede to their request on the ground that I should, by granting it, practically nullify one of the conditions under which the license has been granted to applicants by the Salt and Abkari Department, *viz.*, that the opium shall not be consumed at the place of sale. The proposed smoking shop is about 200 yards from the shop licensed for the sale of opium.

No. 810 (Judicial), dated 7th May, 1892.

Endorsed by the Acting Under Secy. to the Govt., Madras.

Transferred to the Revenue Department.

No. 2597 (Revenue), dated 27th May, 1892.

ORDER.—Recorded.

Read again the following :—

G. O., dated 14th August 1892, Mis. No. 3565 (Revenue).

Read the following :—

No. 38, dated 6th July, 1892.

From—COLONEL H. W. H. COX, Commissioner of Police,
Madras,

To—The Chief Secretary to the Government of Madras.

I have the honour to submit, for the consideration and orders of Government, a petition (marked A) from one John Attock, a Chinaman, requesting me either to grant him a license for the consumption of opium on his premises, or to give him an endorsement to the effect that no license is necessary.

2. For reasons given in my letter No. 29, dated 4th May 1892, I cannot grant the license; and, so long as section 35 of (Madras) Act III of 1888 remains unmodified, it is clear that no place can be used for the consumption of opium without a license.

3. On 1st June 1892 petitioner was charged before the Second Presidency Magistrate, Black Town Court, under section 37 (Madras) Act III of 1888 for using premises No. 132, Umpherson Street, for the consumption of opium without a license from the Commissioner of Police. Petitioner pleaded that it was not a place of public resort, and that it was his dwelling-house wherein a few of his friends smoked opium in seasoned pipes belonging to him. [At that time petitioner's father, C. Attock, had a license to vend opium at No. 10, Stringer Street.]

4. The case was adjourned from time to time and came on for final hearing on 21st June, when Mr. Madhava Row, High Court Vakil, applied, on petitioner's behalf, for another adjournment as he had witnesses to call for the defence. The Magistrate remarked that he would go into the case and would adjourn it if he saw reason to do so. Mr. Madhava Row appears to have then left the Court, but the case was proceeded with and petitioner, when asked whether he had any questions to put to Head Constable

Jagannadha Mudelly, made a statement to the following effect:—

“It is true the house is a smoking house. As I thought license from the Commissioner of Police was unnecessary, I did not take out one.”

5. The Magistrate convicted petitioner and sentenced him to pay a fine of Rs25, ordering him further to take out a license on or before 25th June, failing which he would be liable to a penalty of Rs10 for every day the house might be used as a smoking house without a license. Petitioner represented to the Magistrate that he had applied for a license, but that it had been refused [The application to me is dated 15th June, 1892, and was refused by me on the same date. It is attached for reference (marked B).]

6. It is certain that whether licensed or not places will be used as resorts by the smokers of opium and of preparations of ganja, for very few of these persons are in a position to devote a room in their own houses to this purpose, and no room can be used at the same time for purpose of smoking and dwelling. The consequence will be that either the police will wink at breaches of the law, or individuals will be harassed by frequent prosecutions in which public sympathy will almost certainly be with the persons prosecuted.

7. Both these consequences appear to me to be so mischievous that I have the honour to request that the Government will be pleased either to permit me to issue licenses as heretofore or to legislate for the removal of the words “or consumption” from section 35 of (Madras) Act III of 1888.

8. As a police officer I should prefer the former course, as it is desirable that these places should be under police inspection and control.

Read also the following:—

No. 41, dated 15th July, 1892.

From—COLONEL H. W. J. H. COX, Commissioner of Police, Madras.

To—The Chief Secretary to the Government of Madras.

In continuation of my letter No. 38, dated 6th July, 1892, I have the honour to submit, for the information of Government, a petition received this morning from certain opium-smokers expatiating on the hardships caused to them by my refusal to grant licenses for places for smoking opium.

No. 3565 (Revenue), dated 9th August, 1892.

ORDER.—Referred to the Commissioner of Salt, Ahkari and Separate Revenue for early remarks.

Read the following:—

Proceedings of the Board of Revenue (Separate Revenue), dated 17th August, 1892, Mis. No. 3229.

Read—

Endorsement of the Secretary to Government, Revenue Department, dated 9th August, 1892, No 3265.

RESOLUTION.—In reply to the reference read above, the Board begs to remark that it is not aware of the orders under which the Commissioner of Police has been and is refusing licenses for the consumption of opium on approved premises. Under section 35 of the Police Act III of 1888, no place may be used for the consumption of—among other things—opium without a license. Under section 36 of the same Act, the Commissioner of Police has power to grant such licenses.

The Board is not aware why he cannot do so, but the reason is probably contained in certain correspondence which appears to have taken place between the Commissioner and Government referred to by the former in paragraph 2 of his letter forwarded by Government with its reference read at the head of these Proceedings.

That correspondence has not been communicated to the Board.

2. The Board entirely agrees with the Commissioner of Police as to the advisability of permitting him to issue licenses for the consumption of opium on approved premises, and it considers that very real inconvenience and hardship as well as much evasion of the law must result from the prohibition of such licenses. The Board further begs to point out that the hardship now complained of was anticipated by it

when, under the orders of the Government of India, the smoking of opium on the premises of licensed shops was forbidden, *vide* paragraph 8 of Board's Proceedings, No. 65, dated 17th February, 1891.

Order thereon by the Government of Madras.

With reference to paragraph 1 of the Proceedings last read above, the Board of Revenue will be informed that the only previous correspondence between the Commissioner of Police and the Government on the subject under consideration was his letter, dated 4th May, 1892, No. 29, which was recorded in G. O., dated 27th May, 1892, Mis. No. 2597 (Revenue), of which a copy was communicated to the Board.

2. In paragraph 2 of the Proceedings, the Board states that it entirely agrees with the Commissioner of Police as to the advisability of permitting him to issue licenses for the consumption of opium on approved premises, and that it considers that very real inconvenience and hardship as well as much evasion of the law must result from the prohibition of such licenses. The Board goes on to say that the hardship now complained of was anticipated by it when, under the orders of the Government of India, the smoking of opium on the premises of licensed shops was forbidden, and it refers Government to paragraph 8 of its Proceedings dated 17th February, 1891, No. 65, disposed of in G. O., dated 29th March, 1891, No. 210.

In making this last remark, the Board appears to confound two distinct communications from the Government of India.

In the Proceedings above referred to, the Board reported with reference to a memorial submitted to the Secretary of State by the Society for the Suppression of the Opium Trade, and the particular paragraph of the Proceedings to which the Board invites attention contained its remarks with reference to a prayer of the memorialists, that the granting of licenses for the retail sale of opium to be consumed on the premises should be discontinued even though such a measure might lead to the establishment of illicit smoking places.

3. The Resolution in which the Government of India decided to prohibit the consumption of opium on the premises of shops was issued subsequent to the date of the Board's Proceedings quoted above, and it will be noted that, while resolving to take that step, the Government of India was prepared to consider any representations which Local Governments might make for temporary exemption of any locality from the operation of the prohibition. But the Board, when consulted on the point, reported that such exemption was unnecessary in the Presidency, and the Government of India was informed accordingly,—*vide* paragraph 1 of Board's Proceedings, dated 6th November, 1891, No. 518, read in G. O., dated 9th December, 1891, Nos. 1172 and 1173.

4. The Board, however, appears to be of opinion that there is nothing to prevent the Commissioner of Police from granting licenses under section 36 of the Madras City Police Act (III of 1888), for the consumption of opium on approved premises; but the Government considers that to grant such license would be inconsistent with the policy which dictated the prohibition of smoking in licensed shops; for when the Government of India resolved to order such prohibition, it did not contemplate the licensing of places other than shops for the consumption of opium. It did, indeed, apprehend that the prohibition might lead to unlicensed places being established for the smoking of opium or its preparations, and that dealings in illicit opium would be likely to occur in such places, but the Government of India decided to accept this risk.

5. The Commissioner of Police has therefore acted rightly in refusing to grant the licenses applied for. At the same time it is clear from his reports read above and the petitions forwarded by him that his refusal is attended with a real hardship to a number of people who, having been long accustomed to the smoking of opium, find it impossible now to do without it. The hardship to these people arises from the circumstance that, while such of them as can afford to keep the expensive pipes needed for smoking, are willing to let the poorer classes of smokers come to their houses and smoke there, the Police Act requires that a license should be taken out for the consumption of any intoxicating drugs in any enclosed place or building. In these circumstances, and considering that it is not good policy to drive these people to the necessity of violating the law, His Excellency the Governor in Council resolves to refer the matter for orders of the Government of India, with the recommendation that this Government may be permitted to grant a few licenses in the Presidency town for the consumption of opium in certain selected places apart from opium shops.

6. Pending the orders of the Government of India on this reference, the Commissioner of Police will be instructed

Appendix XIV. by the Judicial Department not to prosecute opium-smokers under section 37 of the Madras City Police Act.

No. 5026 Ex., dated 15th December, 1892.

From—E. N. BAKER Esq, Dy. Secy. to the Govt. of India, FINANCE AND COMMERCE DEPARTMENT,

To—The Secretary to the Government of Madras, Revenue Department.

I am directed to acknowledge the receipt of your letter No. 1086 (Revenue), dated the 22nd October, 1892, requesting permission to grant a few licenses in the presidency-town for the consumption of opium in certain selected places apart from opium shops.

2. In reply I am to say that the Government of India is aware that some hardship to individuals has resulted from the order contained in the Resolution of this Department, No. 4033, dated the 25th September, 1891, prohibiting the consumption of opium or its preparations on the premises of licensed shops. It is not, however, satisfied that the effect of the prohibition so far has been so mischievous as to require the immediate adoption of the proposal now made, and the Governor General in Council would prefer that the experiment initiated by the order of the 25th September, 1891, should be given a further trial before sanctioning any such modification of the order as is now suggested.

No. 35 (Revenues, dated 16th March, 1893.

From—The Secretary of State for India,

To—The Government of India.

I have received Your Excellency's letter No. 39, dated the 1st February, forwarding, with your remarks, copies of Circular orders issued in the North-Western Provinces, and of correspondence with the Madras Government on the subject of unlicensed resorts for opium-smoking. I agree with the Lieutenant-Governor of the North-Western Provinces that the Circular of 26th July 1892 was open to misinterpretation, and I am glad to learn from your Despatch that the Board of Revenue has been asked to withdraw it, and to substitute instructions that places at which opium-smokers congregate shall be strictly watched, in order to guard against attempts to evade the law.

2. Your orders of the 25th September, 1891, which were approved by my predecessor, directed that licensed opium vendors should be prohibited from permitting opium-smoking on their premises. But the present Indian law does not, as I understand, prohibit resort to unlicensed opium-smoking saloons, so long as no opium is sold there and no smoker or other person has in his possession more than the prescribed minimum quantity of opium.

3. The question arises whether the law ought not to be strengthened, so as to enable your officers to take legal steps for suppressing private opium saloons; otherwise, if unlicensed saloons for opium-smoking can be established without hindrance, the object which was sought to be attained by prohibiting opium-smoking on the premises of licensed opium vendors may be practically defeated. I shall be glad to learn the view of your Government on this point.

No. 162, dated Simla, the 30th May 1893.

From—The Government of India,

To—The Secretary of State for India.

We have the honour to acknowledge the receipt of Your Lordship's Despatch No. 35 (Revenue), dated the 16th March, 1893, regarding the issue of a confidential circular by the Commissioner of Excise in the North-Western Provinces and Oudh on the subject of opium-smoking dens in those provinces. In paragraph 3 of the Despatch Your Lordship points out, with reference to the explanation of the existing law contained in our Despatch No. 39, dated the 1st February, 1893, that if private unlicensed saloons for opium smoking can be established without hindrance, the object which was sought to be attained by prohibiting opium-smoking on the premises of licensed opium vendors may be practically defeated. Your Lordship therefore asks for an expression of our views as to whether the law ought not to be strengthened so as to enable our officers to take legal steps for suppressing such establishments.

2. The smoking of opium on the premises of shops licensed to sell opium or its preparations was prohibited by our Resolution of 25th September, 1891. In that Resolution we stated our opinion that it would be impossible,

even if it were expedient, absolutely to prohibit the smoking of opium in India, and we recognised that a consequence of the order issued would be that the smokers would be driven to smoke in their private houses or in other unlicensed places, where police regulations could not be enforced, and where there would be much risk of the opium consumed being illicit opium, and therefore unduly cheap. We requested Local Governments to take measures to minimise the risk of the evils to be apprehended from the establishment of unlicensed places for the smoking of opium and its preparations; and we suggested as one measure the reduction of the quantity of preparations of opium used for smoking, of which the possession is legal. Most Local Governments have accepted the suggestion, and have reduced limits as shown below:—

Province.	Original limit, in Tolas.	Present limit, in Tolas.	Date from which the present limit has been in force.
Bengal (except Calcutta)	5	1	1st April 1892.
Calcutta	5	1	1st April 1893.
North-Western Provinces and Oudh	3	1	1st October 1892.
Punjab	3	1	1st April 1893.
Madras	3	1	1st April 1892.
Bombay Presidency (except Town and Island of Bombay)	10	2	1st August 1892.
Town and Island of Bombay	10	2	1st August 1893.
Assam	5	1	1st April 1892.
Central Provinces	2	1	1st April 1893.
Coorg	3	1	1st April 1893.

The prohibition of smoking on the premises of licensed shops came into force from the following dates:—

Bengal (except Calcutta)	1st April 1892.
Calcutta	1st April 1893.
North-Western Provinces and Oudh	1st October 1892.
Punjab	1st April 1892.
Madras	1st April 1892.
Bombay (except Town and Island of Bombay)	1st August 1892.
Town and Island of Bombay	1st August 1893.
Burma	1st April 1892.
Assam	1st April 1892.
Central Provinces	1st April 1891.
Coorg	1st April 1893.
Ajmere-Merwara	1st April 1892.
Bebar	1st April 1892.

3. The alteration in the law suggested by Your Lordship is intended to prevent the establishment of unlicensed places for the smoking of opium by several persons in company, and, we presume, to compel any person who desires to smoke opium to do so in his own house and alone. Unless, therefore, it were made a criminal offence for two or more persons to smoke opium in company, there would be some difficulty in drafting a law or rule likely to work satisfactorily in practice for the purpose of giving effect to Your Lordship's suggestion; and as the effect of such a rule would be practically to prohibit from smoking opium all but the small minority who can afford to keep trained servants to prepare their pipes, any attempt to enforce a measure of the kind would in the large majority of cases amount to the absolute prohibition of opium-smoking. The carrying out of such a policy would, however, involve the evils which we have described in paragraph 27 of our Despatch No. 289, dated 14th October 1891, and in other despatches relating to this subject, as necessarily accompanying any policy founded upon suppression, pure and simple.

4. Neither Your Lordship nor we ourselves have yet adopted the opinion that absolute prohibition is desirable; and we understand that Your Lordship agrees with us that it is not practicable. We have accepted the policy of endeavouring to restrict the facilities for opium-smoking, and our orders of September, 1891, were issued with that object.

The prohibition by those orders of the consumption of opium and its preparations on the premises of licensed shops was an experimental measure, and has not yet—as a reference to the dates given in paragraph 2 of this despatch will show—been in force a sufficiently long time to enable us to judge of its success, or of the extent to which it may require to be amended or supplemented; and we are of opinion that the time has not yet come for strengthening the law in the direction of imposing further restrictions.

5. We have thought it desirable, in order to avoid delay to reply to Your Lordship's despatch without consulting the Local Governments and Administrations; but we are prepared to consult them if Your Lordship thinks it desirable to do so. We should, however, prefer not to raise the point

yet until greater experience has been obtained of the results of prohibiting consumption in licensed shops and of reducing the quantity of the different preparations of opium which may be legally possessed. Meanwhile, we will carefully

watch the effects which the existing orders prohibiting smoking in licensed shops may have on the establishment of unlicensed saloons and on the consumption of opium in them.

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APPENDIX XV.

[PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA, IN THE DEPARTMENT OF FINANCE AND COMMERCE.]

Appendix XV.

Dated Simla, the 1st October 1881.

From—The Government of India,

To—Her Majesty's Secretary of State for India.]

MAH KIE TCHONG, the Secretary to His Excellency Li Hung Chang, the Imperial Commissioner, Peking, recently arrived in this country with a letter of introduction to His Excellency the Viceroy, of which we enclose a copy.

2. He was hospitably received, and during the period of his residence at Simla, had one interview with His Excellency the Viceroy and two interviews with our Hon'ble Colleague Major Faring. He was informed by His Excellency the Viceroy that no formal negotiations could take place between the Chinese Government and the Government of India direct; but that if he could place himself in communication with Major Faring, he could obtain unofficially any information on the subject of opium which might be of use to him. Major Faring has drawn up a short report of his interviews with Mah Kie Tchong, which we beg to enclose for Your Lordship's information.

3. We trust that our proceedings in this matter will meet with Your Lordship's approval.

Dated the 19th July 1881.

From—The Imperial Commissioner, Peking,

To—His Excellency the Viceroy and Governor General of India.

YOUR EXCELLENCY will be aware that the Imperial Commissioner writing, signed five years ago at Chefoo, a Convention intended to settle sundry difficulties at the time existing in the relations between the Empires of Great Britain and China, and that amongst other things it was therein agreed to place upon a new footing the taxation of opium imported from India into China. Also Your Excellency will know that so far the provision made in the Convention respecting these matters has remained in suspense.

The Imperial Commissioner as one of the parties who signed the aforesaid Convention, and being specially interested and held responsible for its satisfactory results, has, for some time past, been endeavouring to find a solution for what is still a question in which both China and India for humane and economical reasons are deeply interested. With this end in view the Imperial Commissioner writing has now deputed the Taotai Makien Chong to proceed to Hong-Kong, Singapore, and, eventually, to India, to collect by private enquiry certain information bearing on the matter at issue. The Taotai bearer of this letter has for several years assisted the Imperial Commissioner in the transaction of foreign affairs and gained his full confidence by the prudence and discretion he has proved to possess. The Imperial Commissioner has therefore selected him for this mission, and begs that Your Excellency will give him a hearing and the facilities which he may require for the successful accomplishment of the task entrusted to him, should he visit the Great Empire confided to Your Excellency's enlightened rule.

The Imperial Commissioner avails himself of this opportunity to give expression to the friendship and admiration which the high repute of Your Excellency's righteousness and virtue evokes.

Memorandum of conversations with MAH KIE TCHONG.

1. Mah Kie Tchong, the Secretary of His Excellency Li Hung Chang, called on me twice during his recent visit to Simla. I think it is advisable to place what passed between us on record. Mah Kie Tchong, I should observe, speaks French fluently, so that we were able to converse without the aid of an interpreter.

2. At an early period of our conversation I pointed out that any diplomatic negotiations must be conducted through Her Majesty's Minister at Peking. Anything I might say, therefore, merely represented my own personal opinion, and did not in any way pledge either Her Majesty's Government or even His Excellency the Viceroy and my Honourable Colleagues who are Members of the Government of India.

3. Mah Kie Tchong replied that he fully understood this to be the case. The object of his mission, he said, was merely to prepare the way for subsequent negotiations. He had no detailed proposal to make, but he wished to know in a general way whether, in the event of overtures being made by the Chinese Government to Her Majesty's Government on the subject of the opium question, the Government of India were prepared to consider proposals with reference to the system under which China is now supplied with opium, or whether, on the other hand, they were inclined not to enter into any arrangement, but to reject overtures altogether. The general nature of the proposal, which the Chinese Government was inclined to make, was that the Government of India should supply the whole of the opium required by China to the Chinese Government direct; that the latter should engage on their own part to pay a fixed sum for a certain term of years,—which he said might be 30, 40, or 50,—and that the amount to be paid should gradually decrease.

4. To this I replied that so far as I, as the financial adviser of the Government of India, was concerned, I could not express any definite opinion without being informed in greater detail as to the precise nature of the proposal which the Chinese Government was prepared to make; but that I should certainly, in the event of any proposal being made, advise that it should be considered with the courtesy and attention which was due to a friendly Government. In making this statement I reiterated that I was only expressing my personal opinion.

5. Mah Kie Tchong appeared to be satisfied with this declaration. This is really all of importance that occurred, although we had a good deal of desultory conversation on the opium question. Mah Kie Tchong wished to know a good deal about the system under which our opium revenue is raised both in Bengal and Western India. I explained to him the general features of the two systems.

6. I did not go much into the question of figures. Indeed, so far as I could judge, Mah Kie Tchong was not very familiar with this branch of the question. His ideas as to the difference of paying in rupees in India and in sterling in London were evidently rather vague. He was aware, however, that we only provided for a sum of £6,500,000 net on account of opium in our budget. I pointed out to him that this was merely a domestic arrangement of our own, and that the amount of revenue which we really derived from opium was usually very considerably in excess of £6,500,000, that the revenue was rising, and that the real amount received, and not the figure that was entered in the estimates, would have to form the basis of any negotiation. He appeared to recognise the justice of this view.

7. He asked me if I would mind putting on paper a rough sketch of the terms which the Government of India would be prepared to consider. This I declined to do. I pointed out to him that, even to form my own personal opinion, would require very careful study; and, moreover, that any written document I might give, even in my personal capacity, might very likely be considered as in some way representing the views of Her Majesty's Government or the Government of India. He did not press the point.

8. I pointed out to him that it would be exceedingly undesirable that anything should be done in China which would encourage the growth of the smuggling trade, and that experience had proved in all countries that very high duties were sure to be accompanied with smuggling. He seemed to recognise the force of these remarks.

Appendix XV. 9. I endeavoured to find out whether the true aim of the Chinese Government was really to suppress the use of opium or merely to obtain a larger revenue than at present. I could not elicit anything very definite on this point. Mah Kie Tchong explained to me that there were two parties in China.—one of whom was desirous of stopping the growth of the native poppy, and deriving as large a revenue as possible from the importation of the foreign drug, whilst the other was in favour of encouraging the use of the native drug, with a view to rendering China independent of Indian opium. The impression, however, he left on my mind was that the Chinese Government attaches very considerable importance to the opium revenue, and are by no means inclined to abandon it.

10. I pointed out to Mah Kie Tchong that if, in the first instance, an arrangement were made for 5 or 10 years, without anything definite being settled as to the subsequent relations of the two Governments, there might be considerable danger that during that period the Chinese Government might encourage the growth of native opium and then decline to make any further arrangement with the Government of India. The Government of India might then be embarrassed, for the ordinary trade having once been checked, it might be difficult to bring it back to its ordinary channel and revert to the present state of things. Mah Kie Tchong

replied that he fully recognised this, and that no doubt arrangements might be made which would secure the Indian revenue from any such danger.

11. In the course of conversation I hinted to Mah Kie Tchong—with a further assurance that I was only expressing my personal opinion—that it might be in the interest of both countries that commercial intercourse should be facilitated across the Indo-Chinese frontier. The idea evidently was distasteful to him, and I did not pursue the conversation. This was the only point upon which he appeared at all to indicate that insuperable difficulties might exist.

12. On the whole, the impression Mah Kie Tchong left on my mind was rather favourable. So far as I know of the state of the case from the Chinese point of view, he appeared to represent it truthfully.

13. In the course of conversation he mentioned the existence of the Anti-Opium Society in London; but, so far as I could gather, he appeared to think that the Society was of slight political importance.

SIMLA ;

E. BARING.

12th September 1881. }

Appendix
XVI.

APPENDIX XVI.

[PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA IN THE DEPARTMENT OF FINANCE AND COMMERCE.]

Statement showing total advances to opium cultivators for the five years ending 1891-92.

	Behar.		Benares.		TOTAL.	
	₹	a. p.	₹	a. p.	₹	a. p.
1887-88	1,21,31,668	12 11	1,28,24,531	4 10	2,49,56,200	1 9
1888-89	66,15,753	3 6	73,13,904	3 0	1,39,29,657	6 6
1889-90	87,25,242	7 7	1,07,76,559	12 1	1,95,01,802	3 8
1890-91	79,37,204	0 2	91,79,451	13 7	1,71,16,655	13 9
1891-92	65,34,745	9 0	79,40,831	5 8	1,44,75,576	14 8

NOTE.—The year in this statement is the opium year which is reckoned from 1st September to 31st August.

Appendix
XVII.

APPENDIX XVII.

EXTRACT FROM JOINT MINUTE BY MR. ELLIOT AND MR. BUCK, PUBLISHED IN APPENDIX III TO FAMINE COMMISSIONER'S REPORT.

[PUT IN BY SIR EDWARD BUCK, SECRETARY TO THE GOVERNMENT OF INDIA, REVENUE AND AGRICULTURAL DEPARTMENT.]

p. 150.

“There are three ways in which the liquid manure washed into the ponds is eventually brought into contact with cultivated land as a fertiliser—

(1) The foul water is baled on to any adjacent fields.

(2) The mud at the bottom of the ponds is broken up and carried on to cultivated land, or is used for building and repairing walls, from which the efflorescing nitrates are scraped by cultivators:

(3) The foul water filtrates through the soil and impreg-

nates the neighbouring wells with nitrates and other chemical compounds.

The first method is a simple, well-known, and direct use of liquid manure, and needs no illustration. The second is less known, and has been little noticed. Mr. Buck states, in a note written in 1874, that the walls of all large villages are carefully scraped at their foot every year by cultivators (though sometimes saltpetre-makers anticipate them), and the earth used as manure for opium, tobacco, and other valuable crops. Similarly (and especially for opium), cul-

tivators heap up and utilize the mud at the bottom of any pond sufficiently dry. Nitrates accumulate on a wall near its base, and the practice of scraping them out in itself necessitates more mud being brought up to plaster and repair the wall. The process is therefore enhanced in its action by the addition each year of earth freshly impregnated, and the mud walls assimilate on a small scale to the saltpetre heaps of France and Germany which are artificially built up of earth impregnated with urine. The following is an analysis of such earth sent by Mr. Buck to Dr. Waldie, of Calcutta, for examination:—

In 100 parts of earth dried at 220° Fah.

Constituents of Salt soluble in Water.	...	Constituents of Earthy Compound insoluble in Water, but soluble in Hydrochloric Acid.	...
Potassa	2·21	Alumina and oxide of iron	7·10
Soda	1·32	Magnesia	·99
Lime	1·52	Lime	2·66
Magnesia	·27	Potassa	1·00
Sulphuric acid (anhydrous)	·84	Sulphuric acid (anhydrous)	·07
Nitric acid (ditto)	2·31	Phosphoric acid (ditto)	·73
Chlorine	1·59	Carbonic acid	3·04
		Silica acid	·07
Total	10·08	Total	16·86

Silica and siliceous earth insoluble in hydrochloric acid. 70·29

Organic matter, including ·025 ammonia and a little water refined by ignition. 3·79

Total . 100·

The nitric acid is equivalent to nitrate of potassa. 4·32

The chlorine is equivalent to common salt . 2·62

The phosphoric acid is equivalent to phosphate of lime or bone earth. 1·60

This is a large proportion.

In the case of the salts soluble in water a portion of the bases is combined with organic acids: these are included in the organic matter.

The earth as received consisted of earth 93·76 100·

dried at 220° Fah. 6·24 6·65

Total . 100· 106·65

The third way in which liquid manure finds its way to cultivated land is by filtration to wells, of which the water is used for irrigation. Almost every village possesses one or more wells, of which the value of the water for crops, such as tobacco and opium, is known to be exceptional, while there must be a very much larger number of which the water is valuable, although not so exceptional as to be quoted as

such. The following is an analysis of water from two wells made, as before, by Dr. Waldie:—

Appendix XVII.

Analysis of two Samples of Water.

In 100,000 parts of water.

	First sample.	Second sample.
Potassa	·46	·60
Soda	16·58	37·07
Lime	12·08	11·69
Magnesia	11·42	29·00
Peroxide of iron	1·04	·64
Sulphuric acid (anhydrous)	4·60	4·26
Nitric acid (ditto)	4·26	12·19
Chlorine	19·53	51·83
Carbonic acid in excess.		
Silica and organic matter not determined.		

These constituents may be arranged as follows, according to the general practice of chemists combining the strongest acids with the strongest bases:—

	First sample.	Second sample.
Sulphate of potassa	·84	1·12
Sulphate of soda	7·49	7·27
Nitrate of soda	6·70	19·18
Chloride of sodium (common salt)	20·49	51·26
Chloride of calcium (muriate of lime).	11·10	23·17
Chloride of magnesium (muriate of magnesia).		7·85
Carbonate of lime	11·57	...
Carbonate of magnesia	23·98	53·97
	82·17	163·82
Carbonate of iron (omitted)	1·51	·93
	83·68	164·75

The characteristics of these waters are the large quantities of nitrates, common salts, and magnesia salt.

These waters also contain a little ammonia, but in very small quantity.

Parts.

For the Kachi khera ·005

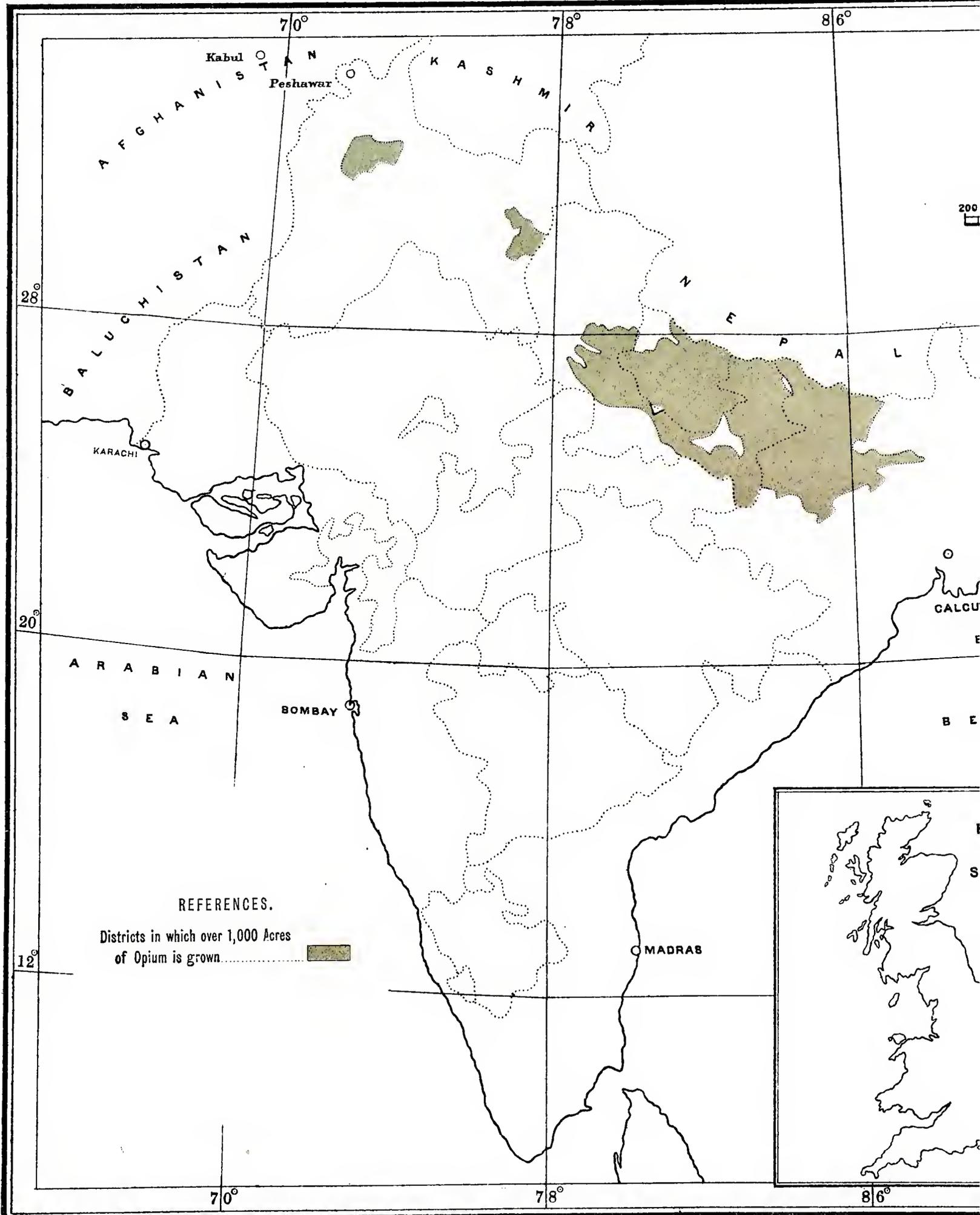
„ Parauli ·003

in 100,000. The ammonia has evidently been all oxidised and converted into nitric acid.

The common salt indicates the presence either of seawater or of animal matter, or possibly of both.

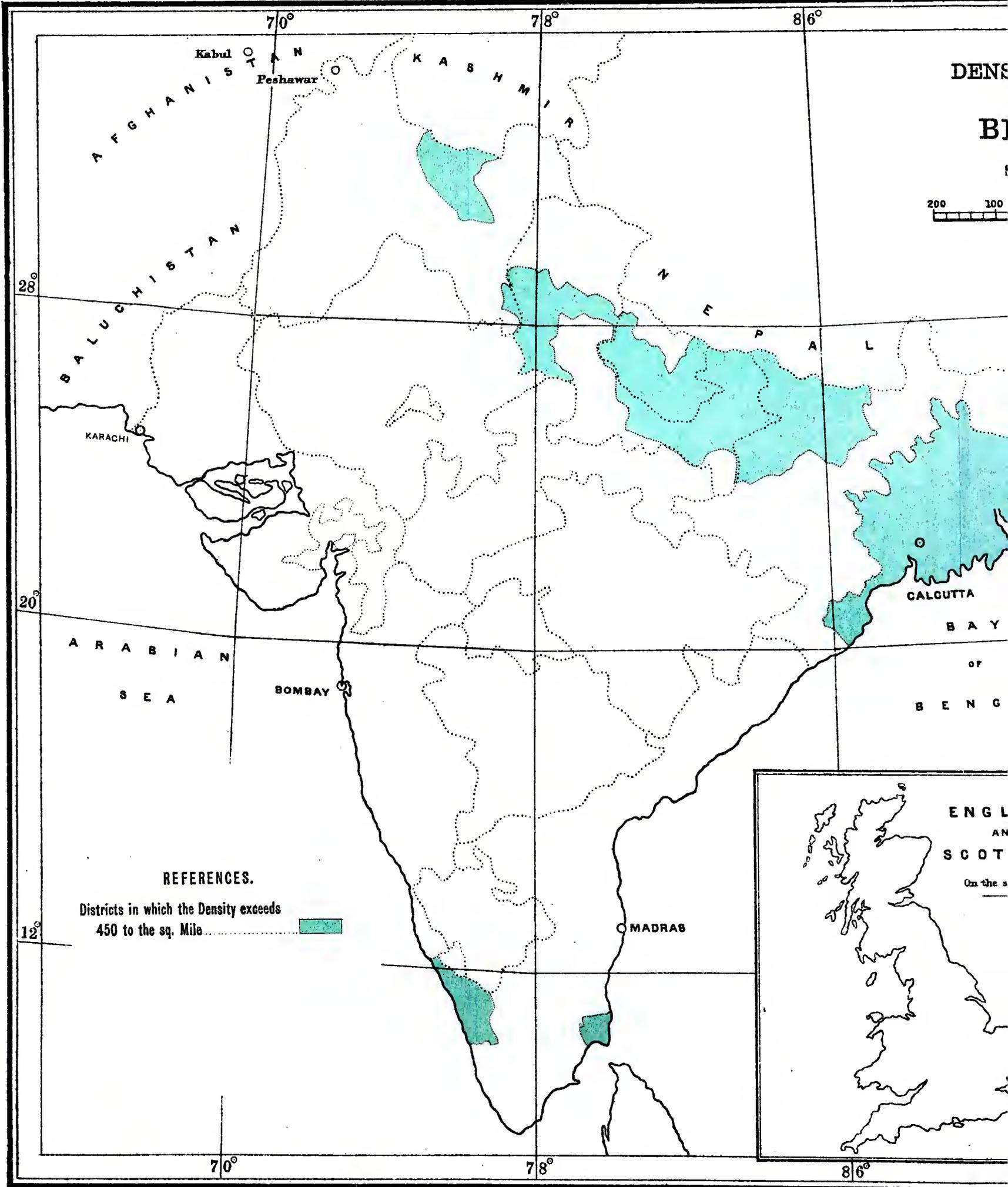
Of organic matter there seems to be very little; it has been all, or almost all, oxidised. It would be very difficult to estimate from the presence of nitrates. Of silica there is probably a little, but it was not determined.

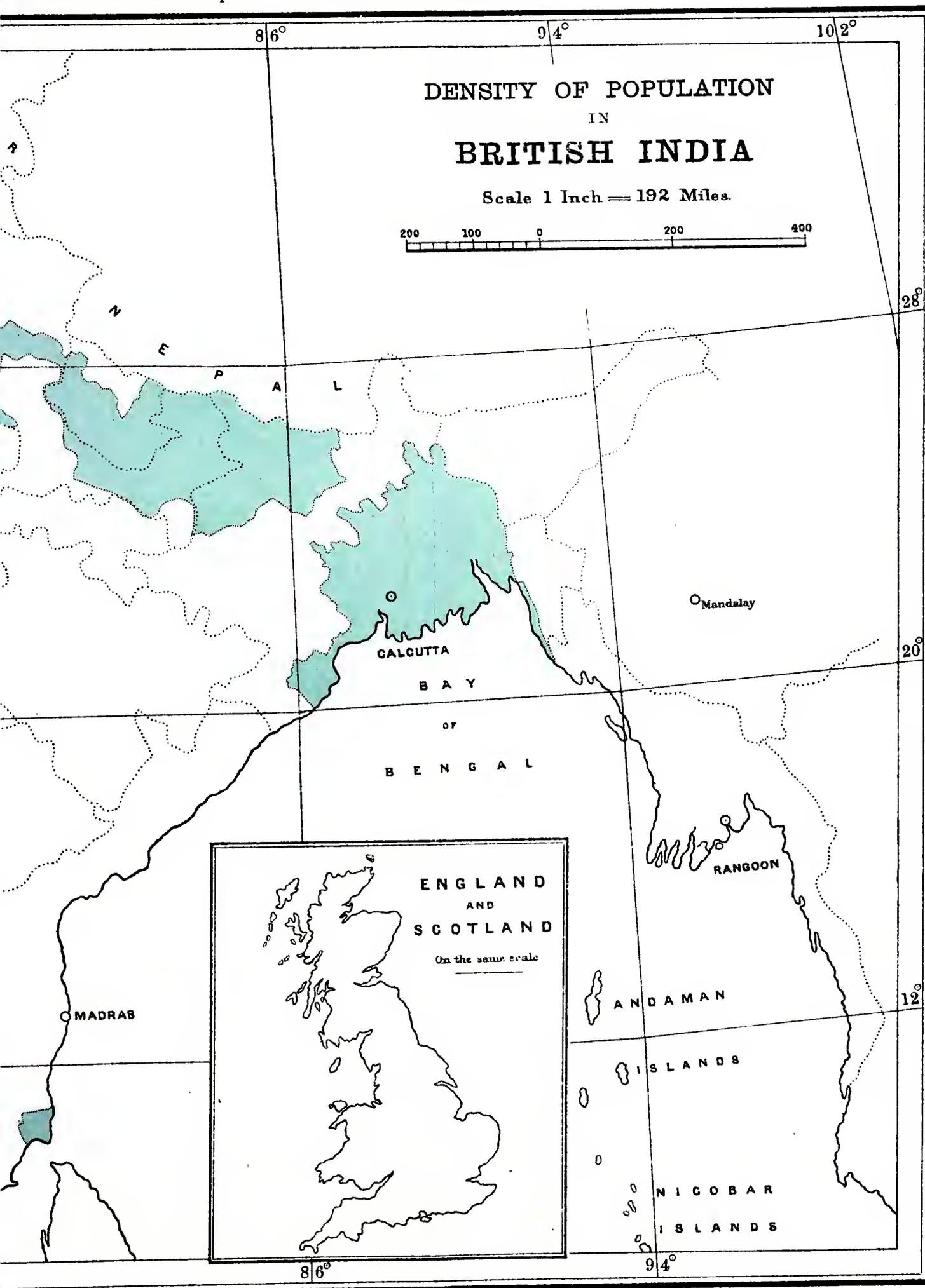
There was not a sufficient supply of water for the purpose, nor is it of much importance."



Secretary to the Government of India in the Department of Revenue and Agriculture).







APPENDIX XX

[PUT IN BY SURGEON CAPTAIN MAYNARD, OPIUM EXAMINER AT PATNA.]

Appendix XX.

Table I.

Analysis of Opium taken from the Patna Opium Factory Laboratory Records.

Serial Number.	Description of Opium.	Smokeahle extract.	Consistence at time of analysis.	Extract per cent. from cold distilled water.	Marc per cent. by difference.	ALKALOIDS IN CRYSTALS PER CENT.			ALKALOIDS PER CENT. IN WATER-FREE OPIUM, i.e., CALCULATED FOR A CONSISTENCE OF 100°.			EXTRACT OBTAINED BY TREATING WITH BOILING WATER.		DIFFERENCE IN RESULT OF			REMARKS.
						Morphia.	Narcotine.	Total.	Morphia.	Narcotine.	Total.	Per cent.	Calculated for 100°.	Extractive as compared with average of Kothi standard, 1874-75.	Alkaloid, as compared with average of Kothi standard, 1874-75.	More or less than Kothi standard.	
1	Behar Provision Cake.	On 10th November 1893 a test gave 48.8 per cent. at 89°; or 70.72 per cent. at 100°, generally given as 51 to 60 by the Chinese Consuls.	77.10 22nd December 1892. Dr. Owen. Cake made June 1892. No. 2, Laboratory No.	53.33	23.77	3.98	8.36	10.34	5.16	8.24	13.40	57.26	74.26	.....	.....	.....	Cake spherical and firm to even pressure. Shell thin in places, it varies from 1/4 to 3/8 in thickness. Aroma of opium very good. Color dark brown. Absence of Pussewa. No mould or dry patches noticed. In 1838 Patna Garden opium contained 4 per cent. purified narcotine and 8.6 per cent. purified morphia. (The opium was analysed in 1875, vide Pharmacographia Indica, Part I, page 89), i.e., Narcotine now more and morphia less than formerly.
2	Persian	.....	90.90	61.00	29.9	3.7	5.95	9.65	4.85	6.54	10.6	...	...	.....	.....	.....	Average of 5 analyses, kind, Yazd, Isfahan, Shiraz, Kazran and Behahan.
3	Chinese	Generally given as 85 to 90.	74.9 1885-86. Dr. Shepherd.	42.15	32.74	2.31	4.43	8.74	3.23	5.9	9.13	49.47	68.04	.....	.....	.....	Average of four analyses—specimens from Kianjow, Yunnan and Chinkiang (2).
4	Smyrna	52.48% or 61.22 at 100°.	95.75 21st September 1880. Dr. Shepherd.	49.16	36.59	8.27	1.94	10.21	9.64	2.28	11.90	...	...	.....	.....	.....	.....
5	Turkey. Grown at Deegah from seeds as an experiment, 1876.	.....	85.75 Dr. Durant, 14th September 1875.	59.00	28.75	5.02	5.65	10.87	5.85	6.58	12.43	...	...	Increase of 4.59 per cent.	Increase of 1.15 per cent.	More in morphia by .93 per cent. Ditto narcotine by .22 per cent.	.....
6	Malwa. Ball	Generally given as about 75%.	86.87 10th March 1881. Dr. Shepherd. No. 32, Laboratory No.	56.69	30.18	4.61	5.14	9.75	5.30	5.91	11.21	60.53	89.87	.....	.....	.....	.....
7	Malwa. Seed grown at Deegah in Behar as an experiment.	.....	82.50	49.25	33.25	3.03	6.40	9.43	3.65	7.75	11.40	...	...	Decrease of 1.78 per cent.	Increase of .44 per cent.	Less in morphia by .8 per cent. More in narcotine by 1.04 per cent.	.....

Table II.

Comparative Analysis of Water-free Opium (i.e., at 100° consistence).

Serial Number.	Description of Opium.	Calculated at a consistence of	Cold-water extract.	Hot-water extract.	ALKALOIDS.			DIFFERENCE IN RESULT.	
					Morphia.	Narcotins.	Total.	Extractive as compared with average of Kothi standard, 1874-75.	Alkaloids as compared with average of Kothi standard, 1874-75.
1	Behar	100°	67.87	74.26	5.16	8.24	13.40	.....	.....
2	Persian	100°	67.10	.....	4.06	6.54	10.60	.....	.....
3	Chinese	100°	56.37	66.04	3.23	5.90	9.13	.....	.....
4	Smyrna	100°	57.34	.....	*9.64	*2.26	11.90	.....	.....
5	Turkey, grown in Behar	100°	68.80	.....	*5.85	*6.58	12.43	Increase of 4.59 per cent.	Increase of 1.15 per cent.
6	Malwa	100°	65.25	69.67	+5.30	+5.91	11.21	.....	.....
7	Malwa, grown in Behar	100°	59.65	.....	+3.65	+7.75	11.40	Decrease of 1.78 per cent.	Increase of .44 per cent.

* Turkey opium grown from seeds planted in Behar had gained 191 per cent. narcotine and lost 40 per cent. morphia on the amounts contained in opium from seed grown in Smyrna itself.
† Malwa opium grown from seeds planted in Behar had gained 31 per cent. narcotine and lost 31 per cent. morphia on the amounts contained in opium from seed grown in Malwa itself.

Appendix XX.

TABLE III.

Quantity of Alkaloids and Extractive contained in 50 grains (at 100°) of the various kinds of opium.

Description of Opium.	Morphia, grains.	Narcotine, grains.	Ratio of Morphia to Narcotine.	Total grains alkaloids.	Cold water extract.
Behar . . .	2.58	4.12	1 to 1.59	6.7	33.93
Persian . . .	2.03	3.27	1 to 1.61	5.3	33.55
Chinese . . .	1.61	2.95	1 to 1.82	4.5	28.18
Smyrna . . .	4.82	1.13	4.26 to 1	5.95	28.67
Malwa . . .	2.65	2.95	1 to 1.11	5.6	32.62
Average . . .	2.73	2.88	.....	5.61	31.39

TABLE IV.

Proportion of Alkaloids and Extractive contained in Behar opium as compared with other kinds of opium.

	Parts Morphia.	Parts Narcotine.	Parts Extractive.
Behar compared with Persian contains . . .	1.27 to 1	1.26 to 1	1.01 to 1
Ditto Chinese do.	1.59 to 1	1.39 to 1	1.2 to 1
Ditto Smyrna do.	1 to 1.868	3.65 to 1	1.28 to 1
Ditto Malwa do.	1 to 1.02	1.39 to 1	1.04 to 1

Behar opium contains more morphia than Persian or Chinese, but much less than Smyrna and slightly less than Malwa.

Behar opium contains more narcotine than any other variety, particularly Smyrna.
Ditto more extractive ditto.

APPENDIX XXI.

SUPPLEMENT TO "THE MEDICAL GAZETTE" FOR AUGUST 1892.

THE CALCUTTA MEDICAL SOCIETY.

The Fifth Meeting of the above society was held on Wednesday, the 11th of May 1892, Dr. Koylash Chunder Bose in the chair.—

DISCUSSION ON THE EFFECTS OF THE HABITUAL USE OF OPIUM ON THE HUMAN CONSTITUTION.

The discussion was opened by Surgeon-Lieutenant-Colonel A. Crombie, M.D., who spoke as follows:—

In introducing this subject for discussion by this society it is only necessary to allude in the briefest way to the history of opium, and only as far as it concerns India. According to Fulokiger and Hanbury in their Pharmacographia, the medical properties of the milky juice of the poppy were known in the 3rd century B. C. under the name of "μηκωνεϊον." This name seems to have been applied to an extract of the whole plant, and it was only in the time of Dioscorides in the 1st century that the juice of the capsules came to be known as "τὸ ὄπριον," or "the juice," the designation which can be traced in most of the names of the drug in Eastern countries.* During the Roman empire the only sort of opium known was that of Asia Minor, and the use of the drug was transmitted by the Arabs to Persia, where it was cultivated from a very early period, and from thence it was introduced into India and China and all Eastern countries. It had already taken a firm hold of the people of India at the beginning of the 16th century, and is spoken of by Pyres in 1516 as a highly priced and important article of merchandise, and it is by him for the first time mentioned as in use for other than purely medicinal purposes. He says that "the kings and lords eat of it, and even the common people, though not so much, because it costs dear." At that time it was grown in the kingdom of Coñ (Kuch Behar) and Malwa. The dietetic use of opium in India is probably, however, much older than this, and, as is generally believed, it received a great impetus at the time of the spread of Islam, owing to the Mohamedan prohibition of wine. It is supposed to have been introduced into China as early as the 9th century by the Arabs, but more recently it was brought by the Chinese in their own junks as a return cargo from India. It seems then to have been employed by the Chinese almost exclusively as a remedy for dysentery, but in the second half of the 17th century, the habit of opium smoking was already very prevalent in China, and it was not till 100 years later that the Portuguese and afterwards the East India Company in 1773 made their first small ventures in the opium trade with China.

With this brief review of the history of opium in the East, I must be content and pass on to the subject of its habitual or dietetic use.

It is very usual among a certain class of writers on the opium question to deprecate all comparisons between the evil of opium and those of alcohol. They say that if opium eating is an evil, it is no argument against its suppression to say that spirit drinking is also an evil. Even the *Lancet* which may be regarded as the chief exponent of medical opinion in England, says that they are not comparable; first, for the reason that opium is essentially a drug, and, secondly, because of its poisonous effects in small doses, and that on these grounds, and the want of clear evidence of its utility, especially as a prophylactic against malaria, its use should be restricted to purely medicinal purposes. The implication here is that alcohol is not a drug, and that its dietetic use places it in a different category from opium, but the argument, if it can be called an argument, entirely breaks down in this country, where its application is to be made, by the complete reversal of the relative positions; for here among an overwhelming majority alcohol, if at all, it is used exclusively as a drug, and opium takes its place as a dietetic article of luxury. There are many of us here who would gladly indeed see alcohol limited to its purely medicinal uses in this country if that were within the range of practical politics. As to the argument founded on mere differences of dosage, it were puerile to refuse it seriously, especially when we reflect that there are many people in India who consume two four, six, nay, even our learned and abstemious President knows a man who eats nine ounces

and 225 grains† (we may discard the odd 225 grains) of solid opium daily, without its developing any poisonous symptoms whatever.

There are two ways of conveying an idea of the size of an object to another mind; one is to detail its dimensions in feet and inches; or you may do what gives a far more complete sense of its proportions; you may draw a picture of it and introduce into the picture an object, usually a human figure, with whose size we are all familiar. If you tell me that an organism is so many micromillimetres in length, I confess that I form no conception whatever of its size, but if you tell me that it is equal to a third of the diameter of a red blood corpuscle, I immediately recognise its proportions.

This is what I purpose to do in discussing the effects of the habitual use of opium on the human constitution. I will introduce into the picture an object with which we, and not only we, but all medical men in every part of the world are unhappily only too familiar, namely, the effects of alcohol. In this way I hope that the comparative evils of opium eating will stand out in their true proportions and in a proper light.

I will institute this comparison under a series of headings; 1st, the purposes for which opium is used in India, other than those which are strictly medicinal; 2nd, the immediate effects it produces when taken in this way; 3rd, the constitutional or ultimate effects of the long continued habitual use of opium on the tissues and organs of the body; 4th, its position as a factor in the production of insanity; 5th, the individual and social evils which it gives rise to from its use or abuse; and 6th, the effect, if any, which it may have in causing degeneration of the offspring of those who habitually use or abuse it.

On some of these points I can speak with some authority; others I will leave almost entirely to the native members of the society, who have opportunities of judging of them, especially those relating to the home-life, what may be called the social evils of the habit, which we Europeans can never hope to gain. I will only point out certain particulars on which information on these subjects is urgently wanted.

We who live in India among opium-eaters, cannot have any doubt that opium is often used here for exactly the same reasons that the people of England, we will say, consume such large quantities of alcohol. In England alcohol is the outward and visible sign of hospitality and good-fellowship; and if you travel even in certain parts of India, say in Sylhet, Cachar, or Tirhoot, and enter a planter's bungalow, you will be offered a whisky peg within five minutes of your arrival, whether that be at dawn, or noon or night. So is it I believe in Rajputana, only instead of alcohol you will be offered opium, and it would be considered a great breach of hospitality not to do so. So also alcohol rounds every period of an Englishman's life in this stage of his existence. It is drunk at his birth, at his baptism, at each succeeding birthday, at his coming of age, at his marriage, and at his death. It seals every bargain and cements every friendship. So is it in certain parts of India with opium. Todd often alludes to it in his Rajasthan. The act of eating opium together was the form by which rival clans were reconciled, and personal friendships declared. "Umul lar khana," to eat opium together, is the most inviolable pledge, and an agreement ratified by this ceremony is stronger than an adjuration. On a birthday, when Rajput chiefs convene to congratulate their brother on "another knot to his years," the large cup is brought forth, a lump of opium is put therein, upon which water is poured, and by aid of a stick, stirred about till a solution is made, and each helps his neighbours, not with glasses, but, like a man, with the hollow of his hand.

Here there is surely a perfect parallelism between opium and alcohol, but whether such social uses are made of opium in other parts of India I am not prepared to say.

Then, again, there is a perfect parallelism between the purposes for which the two drugs are habitually taken. They are taken for several reasons, but probably, most frequently, at least certainly in the case of alcohol, on account of their effect on the highest functions of the

* It is not impossible, however, that the "Afyun" of the Arabs, the "Afm" of Hindustani the "Opium" or "O-fu-yung" of the Chinese may be derived from the old Sanskrit word for the drug, "Ophi-fena" or serpents' spittle."

† 22 tolahs or 2½ maunds annually, nearly 2 cwt.

nervous system. Whether this be due to the primary effect on the circulatory system, the stimulation of the heart and vaso-motor nerves producing a more rapid circulation through the brain, or to the direct action of the drug on the cerebral grey matter after it has been absorbed into the circulation and is thus brought into immediate contact with it, the first effect in both cases seems to be one of excitation of the mental functions. Along with a feeling of warmth and flushing of the surface due to the increased circulation and dilatation of the capillary vessels common to both, the imagination is rendered brilliant, the conversational powers are brightened, the passions exalted, and the muscular force is increased. Under this excitation some of the most sparkling literary work has been bequeathed to the world as in well-known instances of Addison and DeQuincey, but as a rule, this effect is of very short duration, especially in the case of alcohol, and after an ordinary dietetic dose of that drug in most people there is very soon an obvious blunting of the highest cerebral functions. If you approach a man in that after-dinner condition with a view to some delicate piece of business, a deed of partnership, or the sale of gold-mining rights in Chota Nagpore, he will refuse to consider the matter, he will say it is not a proper time to transact business, and will ask you to come in the morning when his head is clear. This is a confession that his highest intellectual processes are perceptibly obscured. With opium the blunting effect of a moderate dose is not so clearly evinced, and, indeed, it is stated by all authorities that under the primary influence of small doses there is increased mental keenness; the individual has the power of directing his energies with greater force to any particular object, and he is enabled to do well whatever he wishes to do. If he desires to sleep, and the conditions are favourable, he goes to sleep. If, however, he wishes to work, he can do so with increased energy and precision, or if he desires to exert the mind, he finds his imagination more vivid, his thoughts more brilliant and his power of expression greater.—(Christison.) With increasing doses this stage shortens, and the subsequent torpor and depression come earlier, and are greater, but he can still be roused from this lethargy, and when roused is intelligent and capable of attending to business without confusion of ideas. When this condition is the result of alcohol, though he may be roused, the faculties are impaired, the intellect is obscured, and consecutive thought is impossible. I believe that many confirmed opium-eaters when left to themselves, and are not called upon to exercise their mental faculties pass into semi-somnolent condition, from which they can, however, be instantly roused into a state of keen mental activity by the occasion, by the necessity for it arising, to drop off again when the occasion is past. The brain sufficiently affected by alcohol to have passed into this condition is incapable of such an exercise of its powers. It must wait until the alcohol has been excreted before it can clear itself for anything like normal action. It is evident, therefore, that even in this early stage of intoxication, the effect of alcohol on the cerebral functions is more potent than that of opium in a quantity sufficient to produce a like degree of intoxication.

With an increase of dosage both drugs lead ultimately to coma, and more or less complete unconsciousness; and we have the phenomena of opium and alcoholic poisoning respectively; but I do not propose to enter on that subject which is foreign to our purpose to-night. But I wish to point out a very important difference between the action of the two drugs before this stage of coma is arrived at, and which is of the greatest possible significance in a comparison of their effects on the individual himself, and on the community in which he is a member.

When the man who indulges in opium takes more than is sufficient to produce the pleasant exhilaration and excitement of the first stage of intoxication, he passes at once to the second which is with him the final stage, that of torpidity and somnolence, of which the coma of opium poisoning is merely the exaggerated degree produced by a poisonous dose. There is no intermediary stage so far as I know, and the conditions are such that repeated doses, as in opium smoking, act automatically in preventing him from continuing to take it till it has reached an excessive quantity, — he becomes too drowsy to continue the process, drops off to sleep, and continues to sleep till the effect has passed off; when he gets up, and walks quietly home. With the man who indulges in alcohol and takes more than is sufficient to produce the pleasing exhilaration of the primary stage of intoxication, the case is very different. He passes through several very objectionable phases of intoxication, before he lapses into that of the "drunk and incapable" of the Police Courts. It is hardly necessary to enumerate what these stages of alcoholic intoxication are. They are unfortunately only too familiar. First come symptoms of loss of mus-

cular co-ordination and there is no test, as I know well of this stage like the game of billiards, which requires the most perfect precision of co-ordination of muscular adaptation. A man in this stage, though he may be perfectly rational, is unable to make his strokes. I believe there is no such inco-ordination attributable to the action of opium. If the alcohol drinker still continues to take his intoxicant, other signs appear, showing that it is beginning not only to obscure, but to annul the highest faculties. He begins to lose control over his mental processes. The staid and steady man of business becomes expansive; he makes indiscreet admissions; he slaps your back, and tells doubtful stories, or he is easily excited to a quarrel by some trivial occurrence which he would disregard in his sober senses and he conducts the quarrel in an unseemly manner; he makes use of objectionable language and displays his passions in a manner probably perfectly foreign to his best impulses.

If he still goes on which is not improbable in his condition, more symptoms of muscular inco-ordination appear. His speech becomes thick; his hands become unsteady, and the functions of those portions of the nervous system which regulate equilibrium are impaired; he becomes ataxic, and unsteady in his gait. The intellectual faculties are now practically in abeyance, and the emotional are "let go." He swears eternal friendships, he weeps and blubbers, or he is furious and aggressive, staggers home, and assaults his wife in a brutal fashion before he sinks into the vomit and bestiality of a drunken sleep. But in opium intoxication, these objectionable manifestations are conspicuous, by their absence; it produces no muscular inco-ordination, it leads to none of the degrading scenes I have alluded to; the opium-eater is neither quarrelsome, silly and sentimental, nor aggressive; he does not assault his wife, or do anything which calls for the interference of the police. He is nobody's enemy but his own. It is evident, therefore, that the action of alcohol is not only more profound, but it affects a much larger range of the cerebral functions than opium does. Opium affects the intellectual functions only, and probably the sensory tracts, depriving these of the faculty of receiving sensory impressions. Alcohol affects most profoundly the former, but hardly the latter (except in coma), but it releases the emotional functions completely from control, and poisons the central ganglia, including probably the cerebellum, and the medulla, all of which are apparently untouched by opium, except perhaps in poisonous doses which we are not now considering. Neither does the habitual excessive use of opium give rise to any condition comparable to the *delirium tremens* of alcohol. It does not produce illusions of sight or hearing, or the tremors and terrors, or the maniacal, and often homicidal, excitement usually the logical outcome of those illusions. The habitual eater of opium in excess is, while under the influence of the drug, merely raised from a condition of depression to what may be considered his normal state. As the effect passes off, he becomes languid, torpid, and unable to apply his mind to the affairs of life. Colonel Todd tells how he often had to dismiss his Rajput men of business to refresh their intellects by a dose of opium, for when its effects are dissipating they are mere logs. Chevers however, relates several cases in which men have committed acts of violence, and have even fortified themselves to commit them under the excitement of opium; but I think general experience would show that this is very exceptional, and a more careful sifting of the evidence would probably have shown that the excitant in these cases was ganja and not opium alone. The three drugs chiefly used in this country as intoxicants, opium, alcohol, and ganja, have the following curious relationship to each other:—

1. Opium produces in full but not poisonous doses a transient and mild stage of exhilaration, passing without emotional manifestations or any intermediate stage of inco-ordination and maniacal excitement into torpor and somnolence.

2. Alcohol produces in similar doses a more prolonged and more pronounced stage of exhilaration with strongly marked emotional and ataxic manifestations, and very often an intermediate stage of maniacal excitement often prolonged but passing ultimately into torpor, and coma.

3. Ganja produces from the first a high degree of exhilaration passing without any emotional or ataxic manifestations into a condition of acute maniacal excitement, which is liable to become chronic, and generally without any subsequent stage of torpor, somnolence or coma.

I was led into this comparison of what may be called the acute symptoms of alcoholic and opium intoxication by stating that one of the reasons why they were habitually taken was the pleasurable excitement caused by the first stage of their action. It is now time to mention that they are both also taken on account of the second effect which they produce, namely, the dulling of the keen edge of the mental perceptions. Men very often take alcohol not only because of the

exhilaration it causes in a more marked degree than opium does, but also to drown their cares. Opium is also taken for this purpose, but probably not so often as alcohol and ganja. Under the influence of these drugs a man forgets his worries, his troubles, his anxieties, and perhaps his misfortunes. He is no longer able to see things in their true proportions, and the result is a false feeling of well-being, not justified by the actual conditions, which seems to be very grateful to mankind all over the world. This condition is often produced permanently by a few doses of ganja, which fills Indian asylums not only with dangerous maniacs, but with the numerous jolly, happy, singing and attitudinising lunatics who are such a frequent feature of our asylums.

In the third place they are taken, but especially opium, to dull the sensibilities not so much to mental and moral worries as to physical sufferings. Probably 90 per cent. of those of the peasantry of Bengal, who take opium, begin to do so on accounts of its power to lessen physical suffering of some kind.

Chronic rheumatism is probably the most common cause, and after that chronic diarrhoea and dysentery, and in some districts the malarial poison. It is also taken to modify the discomfort of insufficient clothing, and to allay the pangs of hunger. The late Vincent Richards found that most of the habitual opium-eaters at Balasore dated their practice from the Orissa famine of 1866. I believe that except in large towns and perhaps in Ajputana elsewhere where opium has attained a social position, similar to that which alcohol has so long enjoyed in Europe, the opium habit is very rarely begun as a pure vice. The Bengal peasant, and when I say the Bengal peasant, I am thinking of the peasant of Eastern Bengal with whom I was in daily contact for the best part of my service in India, has many faults, but a propensity to gratuitous vice is not one of them. He does not take to the use of opium except for some solid advantage which he derives from it, or seems to derive from it. The inheritor of a struggle for existence of many centuries' duration, a desperate struggle against floods, shifting rivers, famine, malaria, landlords, and money lenders, his instincts in favour of self-preservation may generally be trusted, and when some 5 to 10 per cent. of the population take to opium when they feel their vital powers beginning to fail, that is, when they are about 40 years of age, it may pretty safely be assumed that it is not generally from vice, but because it in some way mitigates their lot or gives them points in the struggle. That opium mitigates the pains of the rheumatism acquired in agricultural pursuits in a damp climate; that it keeps diarrhoea in check and often cures dysentery, are opinions that are not confined to the peasantry of Bengal; and when at the same time it seems to lessen the liability to chills, and therefore diminishes the risks of attacks of ague, the poison of which is probably never long absent from his blood, and when it seems to enable him to get through a hard day's work of fourteen hours on a single meal of a little fish and dāl and much rice, one is only surprised that opium is not more often habitually taken than it is. That opium is probably not the best prophylactic against malaria, nobody is likely to deny, but it is one which he has faith in and which is within the possibilities of his very slender purse. That it is a prophylactic to some and perhaps to a considerable extent is a thesis which I know some are prepared to maintain, not only as a protection to the nervous system against chills, but as an actual preventive comparable to quinine. It was Sir W. O'Shaughnessy who published a large number of cases of ague treated successfully with narcotine, one of the alkaloids of opium, and bottles of it may still be found among the armamentarium of the dispensaries of Eastern Bengal. Opium is also a generally reliable treatment of acute diarrhoea, and the early stage of cholera, which sweeps these villages every year in November and December, and again in April with a regularity which is the most astonishing character of that disease, and in the complete absence of druggist shops and doctors to prescribe, I have no doubt that many a life is saved by the prompt exhibition of a domestic remedy which opium is to them, and which is the chief constituent of all cholera pills.

Dr. Cayley recently bore testimony in the *Lancet* to the effect of opium in enhancing the endurance of Kahars in Behar. I have often noted with wonder the same thing among the boatmen of Eastern Bengal. They begin work at 6 A.M., and will often work a large heavy "green boat" (house boat) "gooning" the greater part of the time, that is, dragging it by a rope attached to the top of the mast against the current from that hour continuously till 8 P.M. on one hasty meal snatched about 11 A.M., and an occasional chew of opium, and all the time happy, jolly and contented.

The late Vincent Richards writing in the *Indian Medical Gazette* in August 1877, gives as the result of a census he took in Balasore as the causes which first led to the use of the drug "sickness, example, and a belief in its aphrodisia-

cal powers. The majority are induced to begin the habit through disease—such as fever, elephantiasis, dysentery, colic, rheumatism and diarrhoea; some few the better to enable them to endure fatigue and make long journeys."

3rd.—The constitutional of ultimate effects on the opium habit on the tissues and organs of the body.

Such being the chief purposes for which opium is popularly used in India, I will now enter on what you will perhaps feel is after all the proper subject of my remarks, namely, the effect on the constitution of the habitual use of opium continued perhaps over many years. I have searched almost in vain for any authoritative statement on the subject by a person competent to give an opinion with regard to opium eating. Turning naturally first of all to Christison at whose feet I sat and learned the elements of materia medica, I find that he begins,* by warning the scientific physician against the vague popular belief that the practice of opium eating injures the health and shortens life, and also against the statements of travellers, which, he says, are generally so vague that they cannot be used with any confidence in a scientific inquiry. He quotes Chardin who travelled in Turkey in 1671, as stating that the opium eater becomes rheumatic at fifty, and "never reaches an extreme old age." M. Chardin† would probably have been more scientifically accurate if he had said that a rheumatic man generally becomes an opium-eater before he is fifty, and often lives to an extreme old age, if I were to judge him by my own experience in India. He then complains that though the greater number of M. Chardin's successors agree in representing the practice to be hurtful, no one gives any information as to the disease which it tends to engender. He, however, quotes the allegation of a Mr. Madden, "a recent and professional authority," to the effect that it is very rare for an opium-eater at Constantinople to outlive his thirtieth year, if he begins the practice early. Surely somebody must have been drawing Mr. Madden's leg, for I recently made the acquaintance of a fine healthy muscular fireman of thirty-five, who began to eat opium when he was a baby and did not remember any time when he did not take opium. On the other hand he quotes Dr. Burnes, of the Bombay Army, whose opinion he thinks worthy of notice on account of the ample opportunities of observation he had during his residence at Cutch and at the Court of Sind for several years prior to 1831. From what he there witnessed, Dr. Burnes was inclined to think that "it will be found that the natives do not suffer much from the use of opium, and that this powerful narcotic does not seem to destroy the powers of the body, nor to enervate the mind to that degree that might be imagined." He also quotes, Dr. Macpherson, of the Madras Army, who published in 1843 his experience of opium smoking formed during a two year's residence in China. He says: "were we led away by the popular opinion that the habitual use of opium injures the health and shortens life, we should expect to find the Chinese a shrivelled, emaciated, idiotic race. On the contrary, although the habit of smoking opium is universal among rich and poor, we find them to be a powerful, muscular and athletic people, and the lower orders more intelligent and far superior in mental acquirements to those of corresponding rank in our own country."

Unable apparently to discriminate between such contradictory views, Christison says it is safer to fall back on our own observations in England and Scotland of the effects of the medicinal use of opium in disordering the nervous system and the digestive functions than to trust to the loose statements of Eastern travellers; yet he wisely says that this consideration ought not to have too much weight, and it is desirable to appeal, if possible, to precise facts. He accordingly collates the cases of twenty-five opium-eaters, thirteen of whom were then living in Edinburgh. The particulars of these twenty-five British opium-eaters I will not trouble you with especially as my friend Dr. Ram Moy Roy has drawn up for us a list of some 215 opium-eaters, whose state of health he has the best means of knowing, and which will be a most valuable addition to the literature of the opium habit. The conclusion which Sir Robert Christison came to from a consideration of these cases in Edinburgh and elsewhere, was that they tended to throw doubt on the popular belief that the habit was injurious to health and shortened life; that an opium-eater's life was not so uninsurable as is commonly thought (Sir Robert Christison was the final authority on all matters connected with Life Assurance for many years), and that an assured person, who did not make known this habit could scarcely be considered guilty of concealment to the effect of voiding his insurance. He concludes as follows:—

"From the information I have received, it appears that the British opium-eater is by no means subject to the

* Christison "On Poisons," page 717.

† Afterwards appointed Court Jeweller and Knighted by Charles II.

Appendix
XXI.

extraordinary excitement of mind and body described by travellers as the effect of opium eating in Turkey and Persia ; but that the common effect merely is to move torpor and sluggishness and make him in the eyes of his efrinds an active and conversible man." My own opinion exactly coincides with that of Sir Robert Christison, and if the words "Indian opium-eater" was substituted for "British opium-eater" in the above paragraph, I would subscribe to it as the result of my own experience after twenty years service in India, during a great part of which I have been in charge of Native Hospitals, a Native Lunatic Asylum and Native Jails, with every opportunity of noticing the evil results of opium eating if they existed to any great extent. Notwithstanding these opportunities of observation, I can with difficulty call to mind more than one man, whose bodily or mental health was obviously wrecked by opium. Would that I could say the same with regard either to alcohol or ganja.

I have searched in vain for any precise statement as to the effect of the excessive use of opium on the tissues and organs of the body. Yet when we find 5,000 practitioners of medicine in Great Britain signing a petition to the Secretary of State for India, every one of whom is only too familiar with the tissue changes produced by the excessive use of alcoholic drinks in England, the connective tissue proliferations, the cirrhoses of liver and kidney, the dropsies the arterial degeneration and palsies which are all due to alcohol, and constitute at least at a third of the cases in any British Hospital, and a fourth of the cases in every British Lunatic Asylum — when we find these earnest men signing a petition against the dietetic use of opium in India, one would naturally expect to find that they had before them trustworthy evidence that the deleterious effects of opium were in some degree comparable with those produced by alcohol. But I can find no such evidence. For any data at all I am obliged again to fall back on Christison, for all other authors are silent on this subject. What he says* is "the ultimate effect (of the opium habit) is disorder of the stomach, sallowness of complexion, premature senile expression, decrepit form of the body, and probably shortening of life ; but the precise injury done to the constitution has not yet been ascertained." But Christison does not give his authority for this description, nor does he say it is even a frequent effect of opium eating, nor does he state how far his authorities distinguished between the effects of the opium and those of the chronic disease for which it was possibly taken. I, however, accept it as a fair description of an opium wreck, but I would caution all who wish to come to a fair conclusion as to the effects of the opium habit on the human constitution against the belief that it is a common picture in India, or that our hospitals and asylums are filled with such wrecks, as the hospitals and asylums of England are with the wretched objects, wrecked in body and mind by alcohol. Rather let them try to believe that the prematurely senile and decrepit opium-eater is the exception and not the rule, and that the rule is rather a godly, righteous and sober life, and a hale, hearty, and respected old age.

4th.—The position of opium as a factor in producing insanity.

Such then is the indictment against opium with regard to its effect on the tissues and organs of the body. In a certain proportion of instances of the long continued and excessive use of opium it leads to emaciation, to disorder of the stomach and bowels, premature senile decay and death, usually I believe by diarrhoea, as in the single instance I can distinctly recall out of my experience. How frequent these instances are, I hope to hear at the discussion which is to follow the reading of this paper. But the effects of a drug which exerts its force so distinctly and powerfully on the highest functions of the brain, would naturally lead us to look to the brain and its functions for its most obvious and constant result and we would expect that insanity, and especially dementia would, be its natural outcome, and that in an opium-eating country, opium would take the place which alcohol does in the asylum records of Europe.

What is the position which alcohol takes as a cause of insanity in Europe ? I will quote from Bucknill and Tuke's Psychological Medicine (4th edition, page 92). They say that in most asylums intemperance is the cause of insanity in 12 per cent. of the total admissions ; but calculated on the cases in which the cause is known, the percentage is of course higher. In the English asylums it amounts to 18 per cent., and in Scotch asylums to 19 per cent. They add, however, that "it will readily be admitted that these figures fall far short of presenting a true picture of the complex influence of intemperance in inducing insanity directly or indirectly. Those superintendents of asylums who estimate intemperance at 25 per cent. or higher, no doubt include those cases in

* "Dispensary," page 683.

which drink has been not only the proximate, but also the remote cause of the disorder. This estimate is greatly increased when we take into account the large number of cases in which intemperance of parents causes the insanity or idiocy of their offspring." (Calculated on males alone alcohol is credited directly with 20 to 22·5 per cent. of the total admissions. In the returns of the Service des Alienés of the Department of the Seine, which of course includes Paris, alcohol is credited with 27·5 per cent. of the total admissions. During the war of 1870-71 the admissions from this cause rose in Paris in one month (May 1871) to 55 per cent. of the whole.

Now how does opium compare with alcohol in this respect. I have for the purposes of this discussion collected the statistics of the asylums of Lower Bengal for the ten years, 1881 to 1890, with the following result:—There were altogether 2,202 admissions to the five asylums of this province during that time, and of that number it was ascertained that 641 were ganja-smokers, 117 were spirit drinkers, and 8 were opium-eaters, the percentages being ganja 29·1 spirits 5·8, opium 0·36 per cent. If we deduct the ganja-smokers and spirit-drinkers from the admissions, as being a limited number peculiarly predisposed to insanity, and calculate the effect of opium among the remainder, we find that in a province in which it would be a low estimate to calculate the opium-eaters at 5 per cent., the percentage is reduced to 0·55 among those admitted to lunatic asylums, and it would become almost justifiable to advance the theory that one of the advantages derived from the habit of eating opium is a diminished liability to insanity. Certainly there is no evidence in these figures that opium is comparable with alcohol as a cause of insanity. That distinction belongs to ganja.

I have also collated the figures of the six asylums of the Bombay Presidency for the three years, 1888 to 1890. Of 800 admissions during these three years 132 (16·5 per cent.) were ganja-smokers, 56 (7·0 per cent.) spirit-drinkers, and 6 (0·75 per cent.) opium-eaters. Of these six cases attributed to opium, five were admitted to the Colaba asylum and were presumably from Bombay itself, leaving only one opium-eater in three years for the rest of the province, and he was admitted into the asylum at Hyderabad in Sind, where I believe the opium habit is almost universal. The great peculiarity of the Bombay returns is, as I have noted on the margin of the tables, the large number of Christians admitted to the Colaba asylum, where they constitute nearly 50 per cent. of the total admissions. The Native Christian is, as you are aware, relieved of restraint as regards indulgence in alcohol, and you will find that under these circumstances alcohol in that asylum takes its place at the head of the causes of insanity as in Europe, being credited with 15 per cent. of the admissions in 1883, 9·3 per cent. in 1889 and 7·3 per cent. in 1880.

I regret that I was unable to collate the returns for the Madras Presidency for more than one year, for the reason that previous to 1888 there were no separate figures for opium. It was included with ganja under one heading of "intoxicating drugs." But in 1888 they were separated for the first time, and the figures are for the whole province for that year total admissions 168, ganja 12 or 7·1 per cent., spirits 10 or 6 per cent., and opium 0.

In the Rangoon asylum, the only one in Burma, the figures for the six years 1885 to 1890, are total admissions 541, ganja 16 or 2·9 per cent., spirits 32 or 5·91 per cent., and opium 5 or 0·92. In Burma the conditions are peculiar. In the first place ganja is a contraband article, and can only be obtained (chiefly through the parcels post) with difficulty by smuggling. In the second place, there is a very heterogeneous population, including the Burmans themselves, the Europeans, and the Madras Native Christians who are none of them debarred by religion from indulgence in alcohol, and there is a very large population of opium-smoking Chinese. The returns distinguish Burmans, Europeans, Hindus, Mahomedans, East Indians and "other castes." Chinamen would not, I presume, be included under any heading except "other castes," and if so, it is a very remarkable thing that not a single Chinaman was admitted to the Rangoon asylum during the six years referred to, although in the census of 1881 they are put at 11, 314, and have no doubt enormously increased.

It is clear, therefore, from these returns that as a cause of insanity and as compared with alcohol in Europe or even in India, opium is literally "not in it."

So much for figures, and if you were to ask me as one who has been the superintendent of a native asylum for seven years, and has given much attention to the subject, especially of criminal lunatics and violent crime, what form of insanity is manifested by the few opium-eaters who are admitted to

asylums, I would answer first that, in my opinion, the opium habit does not predispose to insanity; that the form of insanity manifested is a pure accident, determined by causes other than opium, and that opium-eaters are generally sent in for safe custody for such crimes as theft and lurking house-trespass, and that ganja, and not opium, is the drug which fills our asylums with dangerous maniacs of the aggressive kind. It is under the influence of ganja, never in my experience of opium, that those wholesale murders known as "running amok," are committed: and in the question of the safety of releasing a criminal lunatic, opium as an incentive to violence or as a cause of relapse may be disregarded. If, on the other hand, the man has previously been addicted to alcohol or ganja, the greatest caution must be exercised, and under recent rules which I assisted to draw up, he must be subjected to a prolonged period of probation as a jail warder, with access to the bazaar so as to test his powers of resistance to temptation before it is considered safe to give him his final release.

The effect of alcohol in giving rise to idiocy and imbecility in the offspring is well known. It has been estimated that 50 per cent. at least of the idiots and imbeciles of large cities are born of parents who were notorious drunkards, and M. Linner considers that in the majority of cases children born of parents when drunk, or who were constitutional drunkards are weak in some way or other (*Bucknill and Tuke*). I have no data to offer on this aspect of the question as regards the effects of the opium habit, and I must ask you to give this point your consideration in the remarks you may be able to make. Two Mahomedan gentlemen whom I consulted were not aware of any such effect. There seems, however, grounds for the belief that the excessive use of opium leads to small families as shown by Vincent Richards.

Allied to the subject of insanity is that of public decency and crime. It is well known to what an extent alcohol fills not only the hospitals and lunatic asylums, but also the jails and lock-ups of European countries. I do not think it would be amiss to say that at least a third of the crime in England, and 50 per cent. of the work of the magistrates are due directly and indirectly to drink. My connection with Indian jails did not seem to me to have shown any such result of the opium habit, and I accordingly submitted a number of questions to the Commissioner of Police of Calcutta to enable me to lay before you to-night the influence which might be attributable to opium as a cause of crime and for police interference. These questions, with the replies received, I will now read to you.

1.—*Is there much crime traceable or attributable to the habitual use of opium; if so, what kind of crime; crimes of violence; or assault; or robbery, dacoity; theft, house-trespass, etc.?*

1.—The only crime that can be, in any way, attributable to the habitual use of opium is petty pilfering, but even this is rare. A petty thief, who is a habitual opium-smoker, occasionally steals a lotah, or other small articles that come handy, to enable him to satisfy his craving for the drug. No crime is known to be an after-effect of opium, and police experience goes to show that the use of opium does not tend to any crime of daring or violence.

2.—*Is its excessive use a frequent cause for police interference?*

2.—The excessive use of opium is not a frequent cause for police interference, except in the cases of suicide by taking opium. During 1886 to 1890, over 32 per cent. of the suicides that occurred in the town and suburbs of Calcutta were from opium poisoning.

3.—*Is there such a thing as the "drunk and incapable" of alcohol referable to opium?*

3.—There is no such thing as the "drunk and incapable" referable to opium.

4.—*What percentages (roughly) of people are "locked up" on account of alcohol, ganja, and opium, respectively?*

4.—Of persons locked up on account of alcohol, ganja and opium, 99 per cent. or even more may be put down to alcohol: the use of ganja leads to police interference only in cases when it causes acts of violence arising from temporary insanity; the use of opium does not lead to persons being locked up.

5.—*Does opium lead to any infringement of public decency?*

5.—Opium does not lead to any infringement of public decency.

6.—*Would the substitution of the habitual use of alcohol or ganja for that of opium be a gain to public decency?*

6.—The substitution of the habitual use of alcohol or ganja, for that of opium, would certainly not be a gain to public decency. Signed A. W. Barnard, Deputy Commissioner of Police, Calcutta.

Driven thus from insanity, infringements of public decency and crime, as reasons for suppressing the dietetic use of opium, I appealed to two native gentlemen for information regarding its effect on private life, domestic happiness, etc. The views of these gentlemen were quite unknown to me, and, indeed, I was not personally acquainted with one of them. I selected them simply because of their recognised representative position, and I chose Mahomedans, because I knew that Hindus would be very strongly represented at this society. My selection was particularly fortunate, because one of them had previously been intimately connected with excise, a fact of which I was not aware when I submitted the questions to him. I will distinguish these two gentlemen as A. and B. The questions I asked were those which I circulated at the beginning of the meeting. Their answers were these:—

1.—*To what extent does the habitual use of the opium in moderation prevail among the Mahomedan community?*

A. It varies. In Eastern Bengal only 5 per cent. I should think indulge in it. In Behar probably 20 to 30 per cent., as also in Lucknow. In Upper India, I do not think it is more than 10 per cent.

B. Yes, it does prevail to some extent in large towns and in malarious tracts of Bengal, where a portion of the Mahomedan community take to opium in order to escape the attack of malarious fever and other evil effects of a damp climate.

2.—*Does such use in your opinion lead to any evil results? To deterioration of health, neglect of business, poverty, gambling, domestic unhappiness, or sensuality?*

A. As far as my experience goes, it makes them sluggish and disinclined to work or mental application. But I have not observed that it develops a propensity to gambling or sensuality.

B. No, it does not as a rule. There are, however, exceptional cases which are very few indeed.

3.—*Does the moderate use of opium lead in any considerable number of instances to excessive use? Is the tendency to do so greater or less than the same tendency in moderate spirit drinkers?*

A. This is rather difficult to answer, I cannot generalise. In some instances it has led to that state.

B. No, it does not as a rule. The tendency to do so is far less than the same tendency in moderate spirit drinkers.

4. (a)—*Do you think that the prohibition of opium by Government except for purely medicinal purposes would lead to an extended use of alcoholic drinks among Mahomedans? (b) Would you regard such a substitution of alcohol for opium (apart from the religious aspect of the question) as a gain to public or private morality, or as a disaster to the Mahomedan community?*

A. (a) It is probable. An immoderate opium-eater is his own enemy. A drunkard causes more mischief. (b) Looked at from this point of view, a more extended use of alcoholic drinks must be deprecated.

B. (a) I think it would, especially in towns or damp countries. (b) It would be very disastrous to the Indian community at large, and especially to Mahomedans, the majority of whom abhor the use of alcoholic drinks.

5. (a)—*Is in your experience the excessive use of opium of such frequency as to call for Government interference at all hazards? (b) Is the degradation and depravity caused by the abuse of opium in India of greater or less extent or degree than the degradation and depravity caused by the abuse of alcoholic drinks in England as regards deterioration of bodily health, mental or moral degradation, domestic misery, public decency, or the frequency and kind of crime it leads to?*

A. (a) I do not think so. So far as I can judge the tendency is on the decline. (b) Decidedly less.

B. (a) No, not at all. I look upon the recent agitation in England against the opium traffic as a mere sentimental outpouring of rhetoric. (b) The degradation and depravity, if any, caused by the abuse of opium in this country is much less in extent and degree than the degradation and depravity caused by the abuse of alcoholic drink in England, as regards the evils enumerated in the question.

6. (a)—*What effect in your opinion does the opium habit have on the children of an opium-eater? It is well-known that the children of spirit-drinkers have a congenital tendency to drink. (b) They have also greater tendency to diseases of the nervous system and insanity. Is there any similar tendency among the children of opium-eaters?*

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A. (a) So far as I can judge none. I have not seen any so far as my experience goes. (b) I have not observed any.

B. I am not aware of any such tendency as a rule, but sometimes it does happen that children of an opium-eater do take to opium. (b) I have not observed that children of an opium-eater have a greater tendency to diseases of the nervous system and insanity.

I next determined to see for myself the depravity and degradation produced by opium-smoking, and I made arrangements to visit the unsavoury places known as opium dens or hells. I read the description of the effects of this vice by Sir William O'Shaughnessy and Waring, and I thought it wise not to enter on this discussion without satisfying myself as to the truth of these descriptions from my own personal observation. Sir W. O'Shaughnessy gives the following graphic description of opium smokers: "Stupor, reverie, and voluptuous listlessness are the immediate effects produced. In this state, the patient can be at once and easily aroused to exertion or business. No sickness, or constipation, or any other functional disturbance supervenes on each indulgence; gradually, however, the appetite diminishes, the bowels become irregular, emaciation takes place, the sexual tendencies are destroyed, and premature old age comes on." "This," he continues, "is an extreme case when the habit is but moderately followed, it appears to occasion no greater evil than a proportionate indulgence in wine or other spirituous liquors." Waring—"From this opinion I beg to dissent; nor do I consider the above picture in the least exaggerated, even for a 'moderate' opium-smoker if, indeed, such a being exists; for, when once the practice is commenced, it becomes rapidly an all absorbing passion. In all the patients, who have been smokers of opium, who have been under my care, I have found a cachectic state of the body, a premature decay both of mind and body, derangement of most of the functions; and in them the slightest scratch often degenerates into a foul and ill-conditioned ulcer. Opium smoking has been said not to shorten the term of life, but good statistics are yet wanting to support the assertion."

On the evening of the 30th of April 1892, I visited four places for smoking opium in Tiretta Bazaar. I was accompanied by Mr. Bernard, Deputy Commissioner of Police, and by a European Inspector. The Chief resort for the purpose was a chundoo* shop, kept by a respectable looking Chinaman who spoke English. The premises were divided into three departments. There was first what might be called the "bar," where chundoo was sold over the counter in the shells of some bi-valve mollusc; behind the bar was the "parlour" reserved for the landlord's countrymen; and to the back was the "smoking saloon," which at the time of my visit was fairly well filled with natives of Bengal. It looked like a disused stable or cow-byre, some forty feet long and ten broad, dirty, dark, dismal, and unswept. Light straggled in from one side and through a very dilapidated tile-roof. Along each side were four platforms with room to pass along the middle, and on each platform was an opium-lump, and a group of customers. There were about thirty of these including one woman. Not more than three or four were, however, engaged in the arduous and difficult task of smoking opium. The others were sitting, reclining, or squatting, chatting and smoking tobacco. Not a single person was asleep, or even in the condition of dreamy reverie so often described. On the contrary, they were remarkably intelligent, polite, and conversible. There was no evidence of intoxication whatever; and they were as healthy looking a set of people as one could wish to see. As regards social position there were among them four Bengali Baboos, a jeweller, a student, the proprietor of a printing press and a gentleman of no occupation; several sircars, a thatcher, a gharry-wallah, and a cook. They were nearly all over thirty years of age. One youth seemed to be about twenty, and he told us he had smoked chundoo for about a year. The place was as quiet and orderly as a prayer meeting.

I again visited this place on the following evening accompanied by Dr. Walsh, 1st Resident Surgeon of the Calcutta General Hospital. The "back shop" was not so full as on the first occasion. Only three lamps were burning, and only 16 persons were present, including one woman. As before they were sitting talking and smoking tobacco together in groups of three and four, and only three men were actually engaged in the act of smoking chundoo. No one was asleep. They were all Mahomedans with the exception of one Hindu. Thirteen of the fifteen were strong, healthy, plethoric men. One of the exceptions was a deaf-mute, who, though not in such condition as the others, was still

fairly well. Only one man looked thin, ill, and below par; but his state of health was due, the others said, to his not having enough to eat, an opinion in which he appeared to acquiesce. One old man of apparently sixty-five years of age was loud and persistent in his denunciation of the opium habit. He said it destroyed the health and dried up the body. He admitted having smoked opium himself for thirty-two years, and when it was pointed out to him that his own excellent condition was not in keeping with his opinion, he said that was due to his always having enough to eat, and he then limited his remarks to those who smoked opium when their circumstances did not also enable them to buy enough food. This was an opinion which seemed to be very generally entertained by those present. Another hale old man, a lamp lighter on board ship, had smoked opium for thirty years, and the verdict seemed to be that so long as a man had enough to eat, the practice was harmless enough and their own broad frames, brawny muscles and healthy pliant skins, bright eyes and intelligent way of discussing the question, seemed to bear out the soundness of their views.

Questioned as to the comparative harmfulness of opium smoking and alcoholic drinks, these men said there could be no comparison, "Look at us; you find us here after two or three hours of opium-smoking, sitting, talking quietly together; if we had been drinking, we should have been quarrelling and fighting." It was impossible not to agree with them.

We next went behind the bar, where the good-natured landlord had a new opium-pipe ready for my use. Smoking chundoo is a difficult and troublesome task; the semi-liquid nature of the preparation and the small pin-hole of the "bowl," necessitating a constant application of the pipe to the lamp to make the chundoo burn, and the choking of the hole with the bubbling mass requiring its being constantly cleared with an iron-wire. With the help of the landlord I got through three charges of chundoo: inhaling the copious smoke, which was of a perfectly non-irritating character into my lungs all the time to get the full benefit of the drug if that were possible. After a patient trial of a quarter of an hour and feeling no effect whatever, I gave it up, the game apparently not being worth the candle. I might as well have been smoking hay.

I also visited three opium-smoking clubs in the neighbourhood. These are small rooms, about 8 or 9 feet square in thatched huts. There were altogether eleven persons in these rooms. In the first in the dim light were two sleeping figures, but on revisiting the place five minutes afterwards one (whose legs had barred the way) had got up and gone away, and the other roused itself and was claimed by the proprietor as his wife. In the second was a thin old woman, racked with a cough, who had smoked opium for forty years, and said she did not know what she would do without it; a watch-maker and a Malay sailor; the latter was asleep, but awoke and sat up while we were there. In the third club were a zemindar, two sircars, a Eurasian tally-clerk, a middle aged woman (a non-smoker) and a fireman who said he ate opium, but did not smoke it. He was a healthy looking Mussulman of thirty-five, who had eaten opium since he was a baby. They were all quite intelligent and showed no signs of intoxication of any kind.—Indeed, I saw no one under the influence of any symptoms of the kind till we came back into the street, and there was a charmer who exhibited the familiar inco-ordination of alcohol with the added ferocity of ganja. The conclusion Dr. Walsh and I came to was that as regards effect on the constitution chundoo smoking was on a par with cigarette smoking.

Accompanied by Mr. Horace Bell, Consulting Engineer for Railways, I also visited, on the 2nd of May, a madat shop in Circular Road. Madat is the preparation used for smoking by the natives of India. It is also a watery extract of opium, from which the oily matter has not been removed, and it is mixed with the charred leaves of the vine or guava and made into balls. There is one part of opium in two of madat. It is smoked through water in a modified hookah. Theoretically, one would have supposed that madat-smoking would be even more harmless than chundoo smoking, but this did not seem to be the case. One would have expected some of the poisonous products of the combustion of the opium to be kept back by the water in the hookahs; but whether it was that the natives of this place were of a lower social grade, which certainly seemed to be the case, and consequently less well fed and cared for, a considerable proportion of them were in poor health, and a good many exhibited that peculiar dark purple appearance of the face and lips which I believe is characteristic of the madat smoker and which was entirely absent among the chundoo-smokers. There were altogether twelve persons smoking madat in this place on the occasion of my first visit, five Mussalmans and seven Hindus. Of that number two

* Chundoo is the Chinese preparation for smoking-opium. It is a watery extract from which the oily matters have been removed by heat, of the consistency of treacle, and contains 1 of opium in 2 of chundoo.

looked decidedly ill, emaciated cachectic. One of these had smoked madat for twenty and the other for fourteen years. One man showed decided symptoms of intoxication. He had a stupid, dazed appearance, like one who has had too much alcohol. I stopped him as he was walking away, and asked him how much he had. He said three pice worth, but the bystanders said he had more; that he came every day and always went away muddled.

Dr. W. J. Simpson accompanied me on my second visit to this shop on the 5th of May. One surprising thing about opium-smokers is the readiness and intelligence with which they discuss the question of its evils. A healthy-looking gharrywallah on this occasion said he thought it would be a very good thing if these madat shops were closed because it is certainly bad, though not so bad as spirit-drinking; whereas if they were closed, the people who frequented them would take to opium-eating, which would do them no harm. One man, the shop servant, said he had smoked madat for fourteen years, but gave it up six months ago, and took to opium-eating instead, and the change has done him much good. On the other hand, one man of about fifty-four years of age, healthy-looking and robust, said he had smoked madat for thirty-five years without any harm.

After certain preliminary remarks regarding the history and manufacture of opium, Dr. KOYLAS CHUNDER BOSE, President of the Society, spoke as follows:—

I cannot find from records when the drug was introduced as a social necessity in this country, but I am in a position to state that opium is indispensable in the reception of chiefs, noble and men of rank amongst the Rajputs, the Marwarées and the Mahomedans of the Central Provinces and of Surat and Ahmedabad. The process of welcoming guests with opium either in the form of decoction or highly scented extracts is called *Kussoba*. The host himself takes the gold or silver cup filled with the preparation of opium and goes round the party, distributing spoonfuls to each one of his guests, who drinks it to the health of his host. Infants and little children's rights to the *Kussoba* is not denied by the host. The process is meant to remove anxieties from the mind and to bring about a state of hilarity.

Different sects of people observe different modes of eating the drug; some take it in its crude state, whilst others soak it in water or milk, and then drink the fluid and throw away the residue. The well-to-do class keep a separate formula for preparing their own opium; they take a quantity of good opium, mix it up with the powdered seeds of cardamom, bamboo camphor, *Bangsilochun*, musk, camphor and saffron to the consistency of a pill mass, and then make pills or boluses according to the doses which they take. These ingredients are added to the drug with the view of augmenting its virtues. The zemindars and the Rajas and Nawabs of Bengal boil opium in milk, and then they eat the cream only. The process of smoking *madat*, otherwise called *goolie*, is simple, whilst that of smoking *chundu* is involved and difficult, as has been described by Dr. Crombie. *Madat*-smokers in this part of the country are of a low class, and generally shunned, whilst the *chundi*-smokers are generally better off, though of depraved morals.

Theoretically speaking, opium-eating might be thought more injurious than smoking, as the fire removes most of the deleterious effects of the narcotic, but practically we find that smokers suffer more. A marked change takes place in the physical appearance of a *madat*-smoker. His complexion and lips become dark, his limbs waste, his face becomes pinched, his abdomen protruded, and his voice becomes hoarse. These physical changes are altogether absent in opium-eaters, who generally maintain excellent health. The question naturally arises whether these physical changes are the direct effect of the opium, for supposing such to be case, why do Chinamen who constantly smoke it escape them? The problem is solved in this way. The *madat*-smokers are all, as I have said before, lowclass people; having insufficient means they give up their work and spend their time in preparing their smoking stuff. For want of means they take only one scanty meal during the day and curtail their hours of rest and repose. Their irregular habits undermine their health, and sooner or later bring upon them the changes described above. The dark complexion is probably due to the accumulation of carbon in the exposed surfaces of the body and in the lips. The hoarseness of voice is due to a catarrhal condition of the throat, brought on by constant smoking such as occurs in cigarette smoking. The *chundu*-smokers of China, who smoke more opium than the ordinary opium-smokers of Bengal, do not as a rule suffer from all these physical changes, and hence I conclude that opium may with propriety be said to exert no influence in the production of these symptoms. From my constant contact with people who largely deal with opium and

habitually take it either in the shape of medicine or as a luxury, I am not prepared to say that its action upon the human constitution is always pernicious. Although occasionally opium-eaters may be found to be dull and sleepy, still the majority of them are active and industrious. Look at the athletic make of the Marwarées and compare their hardiness and strength with those of the higher classes of Bengal; you invariably find the opium-eating Marwarées go ahead of the Bengalis in matters of energy and activity. I have known men who consume several *tolas** of opium every day and still lead active lives. I have lately seen a Sunyasee or religious mendicant take an enormous quantity of opium, 11 *tolas* (1,980 grains) every morning and evening without being even slightly affected by the drug. He would walk several miles a day without fatigue. His appearance is the very type of health, although he is over sixty years of age, and he looks much younger than his years. There are examples of centenarians and octogenarians amongst the Rajputs and Marwarées, who daily take several hundred grains of opium and retain all their faculties. One Mahomedan gentleman who takes one rupee worth of opium daily, was to have come with me to this meeting, but at the eleventh hour he declined to come. It is needless to multiply instances; suffice it to say that, with few exceptions, opium-eaters are healthy and industrious. The Chinese and the Siamese dealers in precious stones who live with the Burmese in the Colocolah section of the town are all confirmed opium-eaters, and are nevertheless very intelligent and smart.

The action of opium on the heart and circulatory system is at first stimulant and then sedative, but when people get more or less accustomed to its use, its action is almost *nil*. Habitual opium-taking does not predispose these organs to degenerative changes such as alcohol and ganja so often do.

In cases of opium-poisoning, death is directly due to the paralysis of the respiratory centre, but the habit of opium-taking does not in the slightest degree impede the function of the lungs; on the contrary, it makes the respiratory organs less susceptible to catarrhal inflammation and to asthma.

Opium is decidedly sedative in its actions upon the stomach and intestines, but after the lapse of a few days it acts as a tonic and stimulant. Opium-eaters are less prone to heartburn and palpitation than those who take alcohol and ganja. They digest milk in very large quantity, also solid food and fruits, with perfect ease; cramps and colic are almost unknown to opium-eaters.

The liver appears to suffer from no structural change under its influence. Opium-eaters rarely suffer from cirrhosis or other diseases of the liver.

Opium checks the secretion of the kidneys when taken internally as a medicine, but the susceptibility of the urinary organs to the action of opium soon passes off under its habitual use, and the normal secretion is established. Bright's disease is rare amongst confirmed opium-eaters.

The effect of opium on the brain is slightly stimulant, but greatly hypnotic and narcotic. The hypnotic effect is more or less seen in all persons who take opium in whatever form and in whatever doses. However active and muscular the opium-eater may be, he is apt to yield to its hypnotic effect, and is drowsy at times. The Rajputs and the Kattiwars, most powerful and warlike races, are not free from this accusation. Strong tea and coffee have failed to correct this effect. In habitual opium-eaters the pupils remain normal. Hallucination, *delirium tremens*, and illusion never accompany or follow the habitual use of the drug.

Headache, which sometimes troubles an opium-eater at the commencement, leaves him entirely when he is thoroughly accustomed to its use. Convulsions, general or partial, are never noticed in men who are addicted to the use of opium. People who take opium in small quantities retain their procreating powers, but those who take larger doses suffer more or less from the arrest of this special function; but this cannot be laid down as a rule.

I will now show that it is possible that opium renders the system less prone to certain diseases. During sporadic outbreaks of cholera amongst the people of Burra Bazar the victims are those who are either abstemious in their habits or are bhang-eaters and ganja-smokers. The opium-eaters who often closely attend upon patients are not affected by the disease. A few months ago a party of twenty men of all ages one morning started from No. 9, Hanspooker Lane, to Kalighat, to visit the goddess and returned during the night. They prepared one kind of food and all of them ate it. Early next morning nine of the party got cholera and

* A *tola* 180 grains.

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succumbed to it, whilst the rest escaped. On enquiry it was found that those who escaped were habitual opium-eaters. But opium-eaters during the last epidemic of influenza suffered most severely, and some succumbed to the disease.

During the Poojah season people come to Calcutta from the Terai of Jalpaiguri and Sotatia for treatment of Terai fever and enlarged spleen. The history they give of their illness is interesting. They say that because they have not listened to the advice of opium-eaters, they are destined to suffer and to die prematurely, for in the Terai the opium-eaters are the healthiest of men.

Amongst the Rajputs and the people of Mewar, the Central Provinces and Bombay infants are born with opium pills in their mouths, and the practice is often observed in Calcutta amongst these classes of men. Opium of the size of a poppy seed is given to a child of one day old, and the dose is gradually increased up to one grain. The practice is continued until the child reaches its fourth year, and infant tetanus is rare. Adults contract the habit after they have attained the age of 30.

There is nothing to show that the habit of opium-eating or smoking interferes with the healing of wounds. A Chinaman living in the Colootolah section of the town of Calcutta, and whom I never saw without the opium pipe, had extravasation of urine, and after operation recovered without a hitch. During the whole period of his illness his temperature remained perfectly normal.

Another instance of a *chandu*-smoker, who was also a Chinaman, is worth notice here. The man was suffering from a disorganised testis. I removed the diseased organ, and the wound healed in seven days. Hundreds of men over 70 years can be seen amongst the opium-eaters of Burra Bazar, and they enjoy good health. I know an elderly lady who will complete her 97th year by the end of June, and who has been using opium for the last 55 years. She moves about without help and eats her food well. She is slightly deaf, but does not suffer from any other bodily infirmity.

Instances of morphia-eating amongst the Rajputs, the Marwarees, Mahomedans and the Bombay banias are indeed very rare—nay, almost unknown, but it is not so amongst the Bengali Babus of Calcutta, and amongst the enlightened class of people living in the remotest parts of the Bengal Presidency. Habit removes the susceptibility to its influences. Memory and intellect may remain uninterfered with, and we have examples of very great intelligence amongst morphia-eaters. The editor of a weekly journal, largely read by the European community, is a confirmed morphia-eater. A medical gentleman who practises independently in the suburbs of Calcutta, takes 15 grains of morphia every day and retains his memory and can quote passages from books that he read during his school-days. The late Maharaja of D—consumed 26 grains of pure morphia every day and lived to a good age, and was a man of sporting habits. He was a first-class shikaree and bagged several royal tigers. A Small Cause Court pleader used to take 90 grains of morphia every day, and his attendance in the Court was always regular.

The vices of alcohol are unknown to opium. The police returns show that opium-eaters are the most peaceful class of citizens, and the only criminal offence committed by men who take opium is petty theft, committed by the low-class *madat*-smokers. Alcohol is more expensive than opium, and the cost required for a bottle of drink would be sufficient for a year's consumption of opium. Alcohol renders a man drunk and disorderly, whilst opium makes him solemn and quiet.

If the opium trade is abolished the results will be dismal. Surreptitious trade will go on, and Malwa will be profited. The Rajputs, the Marwarees, the Kattiwars, will somehow or other manage to get their supply from Malwa, while Bengalis will substitute brandy for opium, and the lower class of people who can ill afford to take alcohol, will take to ganja-smoking, and will fill, sooner or later, our prisons and lunatic asylums. Discord and distemper will follow ganja-smoking, and criminal offences will probably augment. Many offences beyond the jurisdiction of the Penal Code will be caused by ganja or alcohol. The life and property of the peaceful citizens will be unsafe, and decency and politeness will be expunged from the new Indian history. With all due deference to the movers of the anti-opium question, I would humbly beg of them to take into consideration the alcohol question first, and then, if occasion requires, they may decide the opium matter afterwards.

At the adjourned meeting on the 18th of May, DR. BOLYE CHUNDER SEN said,—The therapeutic value of opium no one will deny—its uses in dysentery, diarrhoea, cholera, rheumatism, neuralgia, diabetes, cough, etc. are undoubted, but its value as a remedy, curative and prophylactic, in malarious fevers, is not so widely known. I will relate to you a cir-

cumstance which illustrates the value of opium in malarious districts. During an epidemic of fever in the Terai districts, near Bareilly in Rohilkund three compounders were sent with a stock of medicine. Of these three, one smoked tobacco only, and he died there of fever; the second man, who was a *bhang*-eater, returned to Bareilly with a bad type of remittent fever; while the third man, who was a confirmed opium-eater, returned after the epidemic was over, much improved in health and appearance. As to the prophylactic power of this drug in cholera, I have very grave doubts. It is usual with the victims of any intoxicant to think very highly of it: thus, *ganji*-smokers say that the use of their favourite drug prevents all slight ailments (কুচরা ব্যাধান).

There is a common belief amongst my countrymen that opium after 40 years of age, instead of doing harm, does good to the system; in fact, it acts as a prop to a tumbling house. Many no doubt commence its use for ailment of some kind or other, but many more do so for sensual purposes from early youth. A few that are well fed and lead an easy life keep their health and appearance well, but in the large majority of cases its evil effects are soon perceived. He gradually becomes pale, flabby, and emaciated; with dark lips or dark areola around the eyes, his skin harsh, dry, and furfuraceous owing to his great dread of water, especially in the case of smokers. He has a great longing for ripe fruits, especially *bael* fruit, and for sweetmeats; those made with *kheer*, such as *burly*, *perah*, etc., are greatly to his liking. He becomes dull and lethargic, his steps slow and languid, his head bent forward or to one side as if the muscles of the neck are unable to sustain the weight; he will not, if he can help it, open his eyes; his abdomen becomes protuberant, the bowels get obstinately constive and he is obliged to sit for hours, courting them to move by kneading the abdomen, smoking the hookah, etc., and after defecation he is not himself until he takes his accustomed dose or a pull at the opium hookah with some sweetmeats. He generally cannot sleep in the early part of the night and is consequently a late riser. There is an inordinate craving for the tobacco hookah, probably to deepen the influence of the drug or to prolong its effects on the nervous system, and he may go on pulling at it with his eyes closed as if deeply absorbed in meditation. He dozes and nods at intervals even in conversation and loses the chain of his thoughts and arguments. Imagination is dull; glowing language, choice expressions, or brilliant ideas never come out of his lips or from his pen. In fact he becomes a living automaton whom it is difficult to rouse even at duty's call, and he is reduced to such a despicable condition that even Macaulay's ideal Bengali cannot help despising him. He scratches his body and loses the most prized quality in man, *viz.*, "pluck." There is a tendency to gradually increase the dose and shorten the intervals of its use till it reaches a point sufficient to poison a whole family.

You all know, gentlemen, that owing to the action of opium on the nervous system, the functional activity of every organ in the body is diminished, and so the wear and tear of the tissues is lessened, and consequently less food is required to sustain life. As a matter of fact, opium-eaters or smokers eat much less than they did before they commenced this habit, and that is how the boatmen of Eastern Bengal work hard all day with a scanty meal; but if the food be either insufficient in quantity or innutritious in quality the body suffers. There is a tolerance under its use to long steady work, as dragging a *goon*, for like an automaton he goes on when put to it; but he cannot divert his attention to a variety of subjects as can be done by ordinary people. Children both of the rich and the poor in the N.-W. Provinces, get very small quantities of opium from early infancy for different reasons. The poor do it from necessity, as both the parents are obliged to go out for work, leaving the child at home under the somnolent influence of the drug; the rich do it from the idea of averting atmospheric influences on a new-born babe, for they believe that they thereby ward off diseases. By observing this I lost the dread I had of opium in administering it to little children which I imbibed from the lecture-room and from the perusal of English books on the subject.

It cannot but be the experience of even a casual observer that the effects of smoking opium are more injurious than those of eating opium. A lean and lanky fellow with a tumid belly is put down in contempt as a *goolyehore* (*madat*-smoker); he, moreover, mixes in low society and imbibes such low habits as pilfering and theft. Not so the opium-eater. He is dirty in his habits and is therefore shunned and avoided. He is worse than the opium-eater in point of pluck.

In the above I have tried to give a faithful picture of the effects of eating and smoking opium, but in the latter I have not included the *chandu*-smoker, as I have no personal experience of that class of persons.

In writing this paper I have consulted opium-eaters and opium-smokers, and the portrayal I have drawn of the habitual consumer is not untrue to nature; they all believe that opium tends to shorten life.

Comparative effects of Opium, Ganja, and Alcohol.

Opium-eating is indulged in in private and is not generally detected by others till too late. Its victims are no nuisance to the community; they never come under the cognizance of the police; do not commit violent crimes of any kind; they do harm to themselves and to no one else; they lose their virile powers after a time, and yawn and writhe in agony if deprived of their accustomed stimulant. They are generally useful members of society.

Madat-smoking is indulged in in company, and the description applied to opium-eating will hold good in their case as well, save that the lethargy is so great that its victims will often ruin their families by laziness. It tends to shorten life very much.

The ganja-smoker is apathetic and indifferent, but is also irritable and readily excited to acts of violence; there is no loss of muscular power nor any wasting of the body. Life is not shortened. He is generally no nuisance to the community in which he lives and moves, but it leads to insanity. There is no loss of virile powers, and no peculiarity is observed in the children.

The drunkard is a positive nuisance to the community in which he lives, he is abusive and boisterous, prowls about to pick a quarrel, and commits assaults without provocation. He not only ruins his own health by his excesses, but starves his family; and many a rich family in Calcutta to my knowledge has been reduced to the lowest depths of poverty and degradation by its indulgence. The evil effects of this are more easily perceptible in a hot climate like ours, and many men of our generation who stood in the fore-front of society have died like rotten sheep; in fact, it has done more havoc in our community than any other intoxicant that I know of.

Would suppression of Opium lead to extended use of Alcohol or Ganja?

The subject is very difficult to answer, and whatever answer one may give is after all nothing more than a mere conjecture; but if one is to judge by human nature and past experiences, it is not only probable, but almost certain, that if the cultivation of opium be abolished, people will have recourse to other intoxicants, notably to ganja largely, and to alcohol to some extent, as the former is cheap and the latter comparatively dear, and it is very doubtful whether this will prove a blessing to the country.

DR. JOGENDRA NATH GHOSE spoke as follows:—

After the three elaborate and exhaustive papers read this evening and at the last meeting very little is left for me to say. All three papers dealt with not only the effects of opium, but more or less with the comparative effects of opium, alcohol, and ganja. As far as I understand, two questions came before us: firstly, what are the effects of opium when taken habitually; and, secondly, if opium is withheld from opium-eaters, what will be the result, and whether it will be substituted by alcoholic drinks, ganja-smoking etc., whose deleterious effects are far greater than those of opium.

It is certain that the habit of opium-eating is largely indulged in both by males and females in this country. It is generally taken in the crude form, either made liquid or, as pills, taken once, twice, or sometimes thrice a day. Why is opium taken in so many families in this country? It is taken under medical advice or advice given gratis by laymen, especially opium-eaters, for trifling complaints, or by the labouring classes for the relief of bodily pain after hard work and fatigue, or by men above 40 years of age under the belief that it will keep their health up when it is liable to break down by advanced age.

A renowned Kobiraj, who lived in my quarter and was himself an opium-eater, used to advise his patients to take opium in many chronic diseases, and would say to his friends and neighbours: "Brother! if you want to live long, take opium every day, and you will never get old or look older than your age. When you commence to take it, it will be a strong prop to your life and improve your general health." In this way persons commence to take opium once daily in small doses, which soon lose their influence on the system and are gradually increased until they reach an enormous quantity.

Now, what are the effects of opium when habitually taken? At first it produces costiveness, indigestion, loss of appetite,

drowsiness, etc., then the sleep is disturbed during the first part of the night and opium-eaters become late risers. Sexual desire is increased at the commencement, then the intercourse continues for a longer time before it is satisfied and at last many opium-eaters become impotent. The bad effects of opium are especially felt when the habitual dose loses its influence, or just before the time when it is usually taken. Exhaustion, yawning, languor, fatigue, disinclination for work, etc., are the result; but no sooner is opium taken or its dose increased than the opium-eater becomes a new man, and his former vigour and energy are restored. But the most distressing symptoms appear when by accident or mistake an opium-eater who indulges largely forgets to take his opium. He becomes then greatly depressed, delirious or semi-conscious, or loses his consciousness altogether, with twitching of muscles, followed by cold, clammy perspiration, weak heart's action and pulse, and hurried or sometimes slow breathing; but these symptoms disappear after the usual dose is taken. One peculiarity is that as long as an opium-eater cannot bring back to his recollection that he has forgotten to take his opium, he does not feel any bad symptoms. The earlier symptoms are obviated by good nourishing food. Opium-eaters are under the strong impression that if they take a good quantity of their favourite article of diet, milk and its preparations, no bad symptoms follow. Opium-eaters are very fond of smoking tobacco. Another deleterious effect of opium is that its victims cannot withstand intercurrent diseases, especially when opium is contra-indicated as a factor of medical treatment, or when attacked with a recurrence of the same disease for which opium was originally taken.

Many chronic diseases, such as diarrhoea, dysentery, rheumatism, habitual cough, diabetes, hernia, all sorts of colic, malarious and elephantoid fevers, are relieved, or cured, and many lives have been saved by the habitual use of opium.

Physical and mental weakness are not felt by opium-eaters if they take proper care of their health and diet and lead an active life, but the lethargic and indolent soon lose their health and become miserable. I showed to Dr. Crombie the other day two respectable opium-eaters out of half a dozen in the family. One of them was aged 60 years and has taken 90 grains of opium daily for the last 40 years, and another aged 45 years, 20 grains for the last 25 years. Both of them were enjoying good health, good hale and hearty and very hardworking men. They themselves said to Dr. Crombie that opium had done them an immense amount of good. I do not know that the offspring of opium-eaters suffer in any way in health.

When the habit of opium-eating is once indulged in, it is difficult to resist it. But I know instances in which the habit has been given up altogether, either gradually or suddenly in 24 hours.

I personally know of a case of morphia-eating, which was mentioned by our learned President at the last meeting. This respectable pleader used to take 90 grains of morphia daily for 12 years, and attend to his usual work in court. One day he forgot to take his morphia, and the most distressing symptoms soon appeared. He wrapped himself in a blanket, felt quite exhausted, semi-conscious, his abdomen became very tympanitic, his pulse was weak and there was difficulty in breathing. His usual medical friend and attendant was sent for. He was quite alarmed at the symptoms. The usual dose of morphia was administered then and there, and all these alarming symptoms disappeared. The doctor took away his phial of morphia and promised to come back with it next day, which he did rather late. The distressing symptoms were manifesting themselves, when instead of 90 only 10 grains were given, in a bolus with flour, and the same beneficial results followed. On the following day morphia was withheld from him and only a bolus of flour given, and as on the previous evening he felt no bad symptom. The boluses of flour were continued for some days and were replaced by a simple mixture containing no morphia, though the patient thought that he was taking it in solution. He was afterwards told of the change by his medical man when he substituted 5½ annas worth of bhang or gauja leaves for the morphia.

As for *madat*-smoking, I think it is less prevalent now. The deleterious effects of opium-smoking are very well described by the previous speaker, Dr. Bolye Chunder Sen. It is indulged in for the purpose of intoxication, and it always tells upon the health of the smoker. A hard smoker becomes lean and weak, with prominent belly; he walks with his heel raised and curving his spine; his habits become sedentary, and he does not speak or mix much in society. He is afraid of water like patients suffering from hydrophobia, and bathes only once or twice in a year.

The next question is what will be the result if opium is withheld from opium-eaters. In my opinion those who are

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able to afford to pay will buy opium or its preparations from dispensaries and drug shops, others will leave off the habit altogether, and in many cases it will not be substituted by alcoholic drinks, especially in case of females. The labouring class who take opium for bodily pain and fatigue will have recourse to ganja-smoking, toddy and bhang-drinking, and a few who are able to pay, to spirit-drinking, whose pernicious effects are far greater than those of opium.

DR. DEVENDRO NATH ROY believed that the habitual use of opium in small doses was beneficial. He knew the Rajputs, Burmese and Bengalees who took opium, and in moderation it seemed to him never to do the slightest harm. In Rajputana the lords and chiefs of the country indulge in opium-eating. When they had much manual labour to perform, they took their usual dose, which kept them fit for anything, and they were never any the worse. The soldiers of the ancient kings of Rajputana took opium, as others in European countries take beer. They fought their battles better under its sustaining influence, and they could be exposed to sun and rain without any bad effects. According to his experience, opium in moderation did not injure digestion; 3 grains of opium seemed to be the ordinary dose.

If there are ill-effects, they follow only on excess; and if an opium-eater is found in jail, he is usually found to have committed a petty theft, and he is also mostly found to take opium in excess. In large doses opium may be said to act injuriously on the mind and body but in moderation it acts as an excellent restorative. Opium reduces respiratory action and prevents wear and tear; and Dr. Roy thought that it was on account of this that instead of acting injuriously it preserved the body and constitution after 40 years of age. Dr. Roy did not attach so much importance to the anti-malarial properties of opium that other speakers had done. He mentioned that an editor of a paper and friend of his always produced his best articles when under the influence of opium.

Dr. Chukravarti believed that the question before them was a simple one, *viz.*, the use and abuse of opium. As to use, the effects were certainly beneficial; whereas as to abuse, there was no doubt in his mind as to its bad effects. Among Chinamen opium-eating is common. He knew one in Calcutta who took 90 grains a day and another 180 grains a day.

DR. D. M. MOIR thought that one point which ought not to be lost sight of is that Indian opium differed from all other varieties in its chemical composition. Indian opium contains a small amount of morphia (the chief alkaloid of the narcotic group), often under 5 per cent. and rarely over 9 per cent., whereas it contains a larger amount of narcotic (which belongs to the codeine or convulsant group of the alkaloids of opium) than obtains in other varieties.

1. We must differentiate the three common modes of using the drug, and the different effects produced by each method. These are—

- (1) Opium eating or drinking.
- (2) Opium-smoking.
- (3) The hypodermic use of morphine as a secret habit.

(1) With reference to opium-eating and its effects, Dr. Crombie in his elaborate paper has made reference to the late Dr. Vincent Richards' careful statistical investigation of the use of opium at Balasore in the district of Orissa; but I consider that Dr. Vincent Richards' conclusion as stated in the *Indian Medical Gazette* for August 1877 are so important that, with your permission, I will read them to you—

Dr. Vincent Richards' conclusions are—

1. That opium is habitually taken by about 8 to 10 per cent. of the adult population of Balasore and that the average daily allowance for a man is 7 grains, and for a woman 5 grains.

2. That moderation is the rule.

3. That moderate doses include from 2 to 16 grains per diem, according to circumstances.

4. That opium-eating is much more common in unhealthy than in healthy localities, even though they are situated in the same district.

5. That the drug is sometimes taken in very large doses, 30 grains and upwards, without producing any very serious ill-effects, much depending on the constitution of the individual, and his habituation to its use.

6. That whatever the effects of the excessive use of the drug may be, when taken in moderation it is positively beneficial where such diseases as fever, rheumatism, elephantiasis, diarrhoea and dysentery are present, and when food is scarce.

7. That the effects of even the most excessive use of opium are harmless; both to the individual and to society, compared with the excessive use of alcohol.

This, gentlemen, was the deliberate opinion of a trained and accurate observer given in unequivocal terms after careful personal investigation. The habit of opium-eating as a prophylactic and cure for malarial fevers is widespread and of old standing. It obtains in England as well as in India, as the subjoined extracts show, but, nevertheless, the anti-opium agitators ignore the existence of the habit in their own country.

At page 73 of the *Medical Times and Gazette* for the 19th July 1873, the following occurs:—

"The genuine opium-eating districts are the ague and fever districts of Norfolk and Lincolnshire. There it is not casual, accidental or rare, but popular, habitual, and common." * * *

"In these districts it is taken by people of all classes, but especially by the poor and miserable, and by those who in districts would seek comfort from gin or beer." * * *

"The district in which it is popular show the cause, the aguish, chiefly neuralgic maladies of the district, for which opium is a remedy, and which create a kind of constitutional peculiarity that tolerates opium." * * *

Speaking of English opium-eaters he says:—

"But there is this remarkable characteristic about opium-eaters; they are probably dirty, slovenly, and lazy, lying and sanctimonious, begging of the clergy and district visitors; but they are not unrepentant and don't swear. There are none of the deeds of brutal violence that are inspired by beer, and none of the foul language. Where others say 'damn' they say 'bless,' and in fact you may almost know an opium-eater by the use of the word 'blessed.' Several amusing phrases are cited.

This writer, in referring to opium-eating in Madras, concludes thus:—

"I believe, from all I hear, that the hot-beds of the habit are to be found in the swampy, miasmy, fever-stricken districts, where a broiling sun by day is succeeded by chill dews at night, and ague and lassitude infest the population. So that whoever wants to put down the use of opium as a luxury must drain land, improve the diet of the people, and make quinine cheaper."

The following is taken from a letter of Dr. Murell's in the *British Medical Journal* for the 2nd July 1881:—

"Dr. Elliot (of Whittlesea) has for many years resided in Cambridgeshire, in the midst of the fen district, where opium-eating is very common, and has had unusual opportunities of forming an opinion on the subject. In Whittlesea alone the consumption is enormous; its sale forms the chief support of the druggists." * * *

"The quantity taken by the habitual opium-eater is very variable; but the average is about half an ounce a week of the solid opium, or from four ounces to half a pint of the tincture. A local druggist of considerable experience, whom Dr. Elliot consulted, assured him that these quantities are very often exceeded, and that he has had many customers who came in and had their four or six ounces of laudanum in the morning, and the same in the evening; the quantity taken being often limited solely by their funds. He knew a woman who had habitually taken two quarts of laudanum a week, apparently without any ill-effect." * * *

Dr. Elliot says—"It is ridiculous to compare opium with alcohol, which, when taken in anything like excess, ruins the health and fills our jails and workhouses. We should be inclined rather to class opium with tobacco in its ill-effects (in excess) as regards the body. It is a noteworthy circumstance that phthisis is uncommon in the fen district, and is rarely met with among opium-eaters. Dr. Elliot considers it is proved beyond all doubt—

1. That the habit is extremely prevalent.
2. That the quantity consumed is very great.
3. That, after all, it does very little harm.

Dr. Lauder Brunton in his work on "Pharmacology and Therapeutics" says:—

"Opium-eaters are frequently found in the fen districts; and in some forms of ague in the tropics opium has been of service when quinine has failed, and the two drugs combined have been more serviceable than either alone." * * *

"In malarial poisoning," he says, "there is a hypersensibility of the vaso-motor centre, so that a draught of cold air blowing on the surface, slight gastric irritation, or even slight distension of the bladder, will cause contraction of the cutaneous vessels and shivering. Opium appears to be useful in such conditions, probably by lessening the excitability of the vaso-motor centre."

Appropos of the comparison between the effects of opium and alcohol, the *Lancet* in an editorial at page 892 of the number for 18th April 1891, seems to consider such a comparison as beside the mark. I have heard people say that "two blacks do not make one white," and that abusing alcohol does not exonerate opium. But such people entirely miss the point of the argument, which Dr. Crombie has so clearly demonstrated in his paper, *viz.*, that, if we prohibit the general use of opium, we shall give an impetus to the consumption of alcohol and *Cannabis indica*, the effects of which are infinitely more deleterious to the individual and more dangerous to the community. For, indeed, the chief use of opium in India is more that of a luxury. The Sikh is forbidden to touch tobacco; but he likes opium in moderation. Many a Mussalman likes his small daily modicum of opium, but he is forbidden to drink wine or spirits. Caste prevents a Hindu from using many articles of food and drink, but he may like his opium in moderation. The Chinaman is a confirmed opium-eater, and yet he belongs to a type that is industrious and prosperous and has a vigorous physique. He prefers the Indian opium as being of better quality than that which is grown in his own country. Why should he be prevented from using the better quality?

Opium is taken very commonly with a view to lessen fatigue and hunger in prolonged hard work or long marches. The Bhutia and Gurkha coolies in Lushailand stipulated for opium in their rations, because they were accustomed to it, because they believed it lessened fatigue in carrying heavy loads long distances in that hilly country, and because they thought it lessened their susceptibility to fever and did good in fever. The authorities wisely allowed them to have a fixed daily opium ration. I never saw any of these coolies suffering from any symptoms that could be attributed to eating opium, though I have seen some of them beastly drunk.

In jail I have noticed that opium-eaters tend to fall off and lose weight after admission. I believe this is due to their being deprived of their daily supply of opium; for I have ordered such prisoners a reasonable amount of opium daily, and I have noticed that they soon get into good condition again, without the necessity of my having to order them any special diet, and without their tasks or hours of work being curtailed; nor were they brought before me for punishment on account of unfulfilled tasks after they got their opium allowance.

Professor T. Laycock recognised this use of opium, as may be seen by the following extract from the *British and Foreign Medical Chirurgical Review* for July 1885:—

"The first result of the action of opium on the tissues is to exalt the feeling of corporeal well-being; it is, therefore, congruous with the normal action of those tissues. Its powers of actually sustaining the vital powers is well illustrated by the use made of it by messengers and others in the East, when they have to undergo prolonged labour with little sustenance."

With reference to opium-smoking and its effects, it is unnecessary for me to say anything on this subject, because Dr. Crombie has entered into it very fully and has given us many interesting details.

After alluding to the notices of opium in ancient Hindu medical literature, and to some points in the history of its introduction into India and China, Dr. Ran Moy Roy speaks as follows:—

I will now describe the effects of opium when taken by the stomach, which I, an opium-eater for a good many years, have found produced in myself, as well as those which I have observed in others. Of opium-smoking I have little or no experience.

In the first place we often meet with differences of susceptibility to its influence. So remarkably is this the case that at first sight it would seem to have a totally different effect upon different people. There are some who are readily influenced by its hypnotic action, who are but little affected by its exciting effect on the brain or by depression of the vagus; while others are distressed by its excitant or depressant effects, or both, to such a degree, that its hypnotic action is altogether contracted until it has passed away. A small dose will cause excitement—a general stimulation; a somewhat larger dose the same, but is soon followed by a measure of depression; while in a still larger dose, the period of stimulation or excitement is so brief as not to be recognized, and the symptoms of depression occur at once. If the person be a calm, unemotional, unexcitable, dull, heavy individual, he is constitutionally predisposed to be seen under its full hypnotic action. If he be of an opposite disposition, symptoms of excitement are soon developed. In these constitutional peculiarities is to be found, I believe, the reason why certain

people, soon after commencing to take it, go on continually increasing the dose, while others keep to almost the same dose they originally began with. The action of the drug is the same whether the dose to which they have become habituated be large or small. It produces the same amount of excitement and depression, and its different stages take the same time to develop. The action and reaction are equal in every respect—in point of time and intensity of excitement and depression—whether only one grain of the drug is taken habitually for a dose, or whether several hundred grains are the daily ration. The symptoms developed in either case are the same. An opium-eater, when under its influence, may seem to be in his normal condition, but a little talk with him will show his mind to be not only clear and active, but filled with schemes and theories, the realization of which seems to him quite easy. His faculties are remarkably keen, and his power of expression terse and convincing. His appetite is good and he sleeps well, if he does not exceed his regular dose. These pleasurable symptoms sooner or later begin to subside, and the opium-eater is thrown into an opposite condition, and becomes depressed in body and mind, necessitating a repetition of his usual dose, and then within half an hour or so, his cares are lightened, his gloominess dispelled, and his irritability removed; he is a changed man, full of spirit and energy. Within a few minutes of his taking the dose, he feels an exhilaration of spirits; the pulse, from being weak, quick, and sometimes irregular, becomes full, less frequent, and equal; an agreeable warmth is diffused over the whole frame, and he becomes capable of undergoing any amount of hardship and fatigue.

Here in India and some other eastern countries it is used very much in the same way as alcoholic drinks in Europe and elsewhere. With opium-eaters who use it habitually, it has never been known to occasion any worse results than does the proportionate indulgence in wine or other spirituous liquors. Taken in moderate doses opium is not only not injurious, but is actually beneficial, inasmuch as it has been known to improve health and to act as a prophylactic against the effects of malaria, and cure or relieve other diseases. As a stimulant in cases of nervous prostration and collapse I have seen it used in the place of alcohol with most satisfactory results.

Like any other stimulant narcotic it is liable to abuse, and its abuse or inordinate use may cause, as it has been known to do, some bodily or mental injury to persons so using it; but it has never been known to give a tendency or capability to do injury or mischief to others as alcohol does. An opium-eater never commits a violent crime. He may, during the stage of excitement, plan a mischief, but he has no power to give effect to it. By the time the plan is matured, he passes into the stage of depression, and he becomes incapable of action. Our criminal reports are singularly free from record of violent crime, committed by opium-eaters. In fact, opium-eaters are proverbially known to be timid and full of fears. They always try to avoid scenes of violence and men of violent temper. Sometimes a violent crime may be attributed to an opium-eater, but in such a case it will always be found, if careful enquiry be made, that the person so implicated takes not only opium but ganju or alcohol, or both in addition, instances of which are not uncommon. An opium-eater is in a passive, dreamy condition while under its influence. He may be useless, but he is not mischievous.

Lunacy, to which a large proportion of the spirit-drinker fall victims, is an evil unknown among opium-eaters. This matter has been treated by Dr. Crombie, and so I need not take up your time with it. Opium, as I have said, increases the power of endurance, but alcohol diminishes it; opium gives power to resist the effects of climate, alcohol lessens it. Opium-eaters are known to withstand the effects of malaria, and people in malarious places, not only in Bengal but in other countries, take to opium-eating with a view to escape from frequent relapses of the pernicious fever prevalent in such places. I am an inhabitant of the district of Hughli, one of the most, if not the most, malaria-stricken districts in Bengal, and I have had many an opportunity of watching the effects of the habitual use of opium in preventing frequent relapses of fever.

Diabetes is very common in Bengal, and so efficient is the power of opium in giving at least considerable relief, and so very easy is it to have oneself treated by opium, that almost all diabetics prefer it to any other drugs.

If instances of longevity can be adduced among spirit-drinkers, they are in this country at least exceptions to the rule. But there are good grounds for believing that opium-eating has not the same tendency to shorten life. The Tantras, the religious books of one of the large sects of Hindus, have authoritatively laid down that the practice long leads life, and the doctrine is corroborated by every-day

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experience. Of the 215 cases of opium-eating that I have examined within the last ten or twelve days, of which an account is given in the appendix, there are two persons under 30; 29 under 40; 33 under 50; 71 under 60; 52 under 70; 18 under 80; 5 under 90; 4 under 100; and one under 110 years of age. The latter person died at the age of 106 in the full possession of his senses and was in good health, considering his age. He used to manage a large estate of his own. He used to take 180 grains of opium daily, and had taken it for 66 years. His case is No. 147 in the accompanying list.

Of the 29 persons under 40 years of age, who have been found to be in the habit of taking opium, 5 have been taking it of the weight of $\frac{1}{4}$ of an anna* for 3, 4, 5, 5 and 6 years respectively; 6 of them $\frac{1}{2}$ an anna in weight for 2, 2, 5, 5, 7 and 9 years respectively; 8 persons, 1 anna in weight for 1, 2, 3, 4, 5, 7, 15 and 16 years; 1 person, $1\frac{1}{2}$ annas in weight for 5 years; 3 persons, 2 annas in weight for 7, 9 and 11 years; 1, 3 annas weight for 7 years; 1, 4 annas weight for 6 years; 1, 5 annas for 10 years; 1, $7\frac{1}{2}$ annas for 10 years; 1, $10\frac{1}{2}$ annas for 12 years; and 1, 12 annas = 135 grains for 13 years. Three of these men are clerks, 2 zemindars, 1 broker, 1 inspector of schools, 5 day-labourers, 8 traders and shopkeepers, 2 agents, 2 priests and 1 artist, and the remaining 4 having no occupation.

Of the 33 persons under 50, 4 have been taking $\frac{1}{4}$ anna for 3, 3, 7 and 12 years respectively; 7, $\frac{1}{2}$ an anna for 4, 6, 7, 8, 10, 10, 10 years; 12, 1 anna for 5, 8, 9, 10, 10, 10, 10, 11, 12, 12 and 12 years respectively; 1, $1\frac{1}{2}$ annas for 10 years; 5, 2 annas for 9, 11, 11, 15 and 16 years; 3, 4 annas for 16, 16 and 20 years; and 1, $10\frac{1}{2}$ annas for 14 years. Thirteen of these are clerks, 1 zemindar, 3 doctors, 5 traders, 1 priest, and 1 one pleader, and the rest (9), of which 5 are females, without any occupation.

Of 71 persons under 60 years 11 are taking the drug in $\frac{1}{4}$ -anna doses for 1, 5, 10, 16, 21, 23, 25, 27, 28, 30 and 31 years; 9, $\frac{1}{2}$ anna for 10, 17, 19, 22, 27, 29, 30, 34 and 35 years; 10, 1 anna for 7, 10, 10, 15, 16, 16, 17, 18, 21 and 22 years; 3, $1\frac{1}{2}$ annas for 9, 22, and 25 years; 20, 2 annas for 5, 7, 10, 10, 15, 16, 16, 17, 18, 21, 22, 23, 23, 25, 26, 28, 29, 30 and 30 years respectively; 7, 3 annas for 10, 11, 12, 15, 24, 25 and 28 years; 8, 4 annas for 13, 13, 13, 15, 18, 21, 25 and 30 years; 3, 6 annas for 19, 20 and 23 years; 1, 8 annas for 25 years; respectively. Fifteen of these are clerks, 1 editor, 1 broker, 12 traders, 3 pleaders, 6 pensioners, 7 priests, 1 zemindar, 1 postmaster, 1 peon, 4 agents, 4 day-labourers, 1 doctor, 1 blacksmith, 1 teacher, 1 boatman, 1 compositor, 1 washerman, 1 cashier, 1 book-keeper, and the rest 7 without occupation, several of these being females.

Of the 52 under 70 years, 2 are taking $\frac{1}{4}$ annas weight for 15 and 35 years respectively; 6, $\frac{1}{2}$ anna for 2, 4, 15, 20, 25 and 25 years; 14, 1 anna for 10, 10, 10, 15, 16, 22, 25, 26, 28, 35, 36, 40 and 40 years; 7, $1\frac{1}{2}$ annas for 17, 20, 22, 22, 26, 30 and 35 years; 12, 2 annas for 15, 20, 25, 25, 29, 30, 30, 35, 35, 35 and 41 years; 1, 3 annas for 16 years; 5, 4 annas for 25, 25, 30, 30 and 35 years; 2, 5 annas for 26 and 36 years; 2, 6 annas for 15 and 20 years; 1, $1\frac{1}{2}$ annas for 34 years. Nine of these are clerks, 3 zemindars, 1 book-keeper, 15 traders, 4 pensioners, 2 kavirazes, 3 day-labourers, 1 compositor, 1 broker, 1 printer, 1 artist, 2 overseers, 1 priest, 1 agent, and 1 cook, and the rest 6 women.

Of the 18 under 80 years, 1 is taking 1 anna for 25 years; 2, $1\frac{1}{2}$ annas for 25 and 36 years; 4, 2 annas for 25, 35, 35 and 45 years; 2, $2\frac{1}{2}$ annas for 20 and 30 years; 2, 3 annas for 30 and 35 years; 2, 4 annas for 30 and 35 years; 1, 6 annas for 51 years; 1, $10\frac{1}{2}$ annas for 52 years; 1, 12 annas for 45 years; 1, 1 tolah for 35 years; and 1, $1\frac{1}{2}$ tolahs for 53 years, respectively. Of these, 5 are clerks, 1 book-keeper, 4 traders, 4 pensioners, 1 broker, 1 contractor, 1 Native doctor, 1, S. C. Court Judge on pension, but still leading an active life and taking part in all social and political questions.

Of the 5 under 90 years, 1 is taking 1 anna for 50 years; 1, $1\frac{1}{2}$ annas for 41 years; 1, 2 annas for 35 years; 1, $2\frac{1}{2}$ annas for 53 years; and 1, 6 annas for 50 years respectively. One of these is still a Bengalee mohurir, 1 zemindar, and 3 pensioners.

Of the 4 persons under 100 years, 1 is taking 1 anna for 39 years; 1, $1\frac{1}{2}$ annas for 45 years; 1, 4 annas for 45 years; and 1, 1 tolah for 68 years. All of these have retired from business. Their health is very good considering their age.

With the exception of seven persons who are in indifferent health, all these persons may be said to be in good condition of body and mind, of course making allowance for the age of those who are old. The rest of the number were found to

enjoy good health of body and mind, equal in every respect to that of the average native not given to this habit.

Here I would relate an account of the effects of opium on my own person, which will serve as an illustration of its effects in general on opium-eaters. In 1881, while on furlough for diabetes, I was in bed for full two months on account of acute articular rheumatism. Morphia was continued throughout the whole period in increasing doses, and the quantity of my daily ration came to be 3 grs. or a little more. I was cured of the rheumatism and gave up the habit. The diabetes, however, increased and kept me prostrate, and I was hardly able to attend to a tenth of my private patients. My condition was really deplorable until I began taking opium. The quantity very soon rose to 24 grains a day. From the very first day I began to feel new life in me; gloominess and anxiety vanished; appetite returned; dyspepsia disappeared; the bowels gradually became regular; insomnia gave way to refreshing sleep; the power of fixing attention was restored, and that of endurance developed so much that I was better able to carry on my practice than ever before. I improved very much in health in spite of slight diabetes. My diabetes now and then increased, but opium kept me up, till in January 1889 I had another attack of rheumatic fever, which kept me in bed for 45 days. On recovering from the acute symptoms I went to the hills, and while there I reduced the quantity of my opium from 24 grs. to 6 grs a day, which I am continuing to the present day. I take the opium morning and evening, and would be quite useless and unfit for anything were it not for opium.

Dr. AMRITA LALL DAS said his experience was much the same as Dr. S. N.'s. Although no deaths could be attributed to opium, the opium-eater, he thought, died of intercurrent diseases. Moderate doses could never be kept to, larger and larger doses becoming indispensable.

Dr. CROMBIE in closing the discussion said that at that late hour it was impossible to do adequate justice to this most important discussion, but reserved his remarks to a few general observations, promising to complete them on the publication of the discussion.

Summary of the discussion by Dr. Crombie.

The late hour at which this discussion closed on the second evening prevented me from doing more there than make a few remarks as to the general direction which it had taken. I feel, however, that it would be a pity to allow this opportunity to be lost of drawing attention to the main points which the discussion seemed to establish. It is a question of vital importance to the welfare of the people of India, and these points should therefore be stated in as clear and at the same time as succinct a manner as possible in order that there may be a perfectly clear idea of what the opinions of medical men are, who are actually engaged in practice in India with a large personal experience of the effects of the opium habit on the health and morals of the people with whom they are in daily professional contact, and with opportunities of forming opinions on its effects, not from the "loose statements of Eastern travellers," but in private social life as well as in their daily rounds at the bedside, and in hospitals, jails and lunatic asylums.

There is no doubt that the ideas of the effects of the opium habit as it affects the people of India are greatly exaggerated. I recently read Kane's "Drugs that Enslave," and if the picture he draws of the opium-eater, and especially of the morphia-injector of America, is a faithful one, there must be, as there probably is, a stupendous difference between the constitution of the people of America of whom he writes, and that of the people of India among whom I live. The picture he draws of the American morphia-eater is one with which I am perfectly unacquainted, and it is apparently equally unfamiliar to the native members of the Calcutta Medical Society who describe the opium-eater of India. And here is one of the great difficulties besetting the opium question, namely, the difficulty which people living in England seems to have in realising that differences of race, of instincts, of habits, of climate, and of food, may materially modify the effects of the habitual use of the drug on the health and morals of the people of India. Unaware perhaps of the large and apparently harmless consumption of laudanum as a prophylactic in the malarious districts of England, the picture that rises in their minds of the opium-eater is vividly coloured by the exaggerated accounts they have read, and by what they know of the ruin of those who take morphia as a secret vice in the higher ranks of English society. Accustomed from their birth to the evils of alcohol, the appearance natural, however, regrettable, but the use of opium seems strange and unnatural and not to be tolerated. Yet no greater stigma attaches to the daily use of a few grains of opium in India than to the daily after-dinner glass of sherry in England. If the discussion at a Calcutta

* An anna is the sixteenth part of a tolah; a tolah is equal to 160 grains and an anna is therefore 11 $\frac{2}{3}$ grains, and $\frac{1}{4}$ anna is 2 $\frac{2}{3}$ grains.

Medical Society succeeds in presenting the question in its true proportions, something will be done towards obtaining for the opium-eater of India a little more toleration.

The following propositions may be regarded as representing the gist of the discussion :—

1. That opium-eaters constitute from 5 to 10 per cent. of the people of Bengal, and that in certain parts of India, especially Rajputana, Gujerat and Sirhind, etc., the proportion is probably much larger. In some of these parts opium assumes the position in social life and ceremonial so long granted to alcohol in other countries.
2. That the purposes for which the opium habit is contracted are: as a prophylactic against, and in the treatment of, malarial fever; to alleviate rheumatic pains, to cure chronic dysentery and diarrhoea, chronic bronchitis, asthma, dyspepsia and diabetes, and very often as an aphrodisiac.
3. That the use of small daily doses of opium is probably of distinct benefit in almost all the diseases enumerated, but especially in diabetes and as a prophylactic against malaria in damp districts; and also as enabling men to undergo prolonged muscular exertion on a small allowance of food. That it is a prophylactic also against other diseases as cholera, asthma, etc., was not generally admitted.
4. That it is somewhat exceptional to begin the habit before 30 years of age, and that in the large majority it is begun between 30 and 40.
5. That the average daily ration probably does not exceed seven grains in the mofussil (Vincent Richard-), but is probably larger in towns. Forty-five per cent. of the cases investigated by Dr. Ram Moy Roy consumed less than 12 grains daily, and 95 per cent. less than 24 grains daily. In estimating the effect of these doses the small quantity of morphia contained in Indian opium must be kept in mind, namely, 1.5 to 7 per cent. against 10 to 21 per cent. in Turkey opium.
6. That the moderate daily consumption of opium is compatible with good health, bodily and mental, and does not obviously tend to the production of any disease, or to shorten life. Seventy-two per cent. of the cases quoted by Dr. Ram Moy Roy were over 50 years of age, and 37 per cent. over 60.
7. That the most usual ill-effects of the opium habit are hebetude, lassitude, indifference to external impressions, timidity, a tendency to neglect business and to diminution of the birth-rate; and when the quantity consumed is large, to emaciation, disorder of the bowels, and early death from some intercurrent disease. These results are, however, apparently not of frequent occurrence. It is sometimes an indirect incentive to pilfering and petty theft; but even when taken in excessive quantities, it does not lead to perceptible tissue changes, to grave or violent crime, to insanity or to infringements of public decency or order, or frequently to domestic unhappiness.
8. That the habitual use of even very large quantities (of a drachm and upwards) is often compatible with the enjoyment of excellent health, the keen and successful pursuit of business and an honoured old age. Instances were referred to of men consuming a drachm of opium daily for forty years, meanwhile accumulating large fortunes: of one man who died at the reputed age of 106 in the complete possession of all his faculties and in the management of an important business, who had eaten ninety grains of opium daily for the last sixty-six years of his life; of a Sunyasi (Hindu devotee) 60 years of age who took the incredibly large allowance of 22 tolahs (9 ounces and 225 grains) daily without obvious ill-effect.
9. That the morphia habit is extremely rare in India and is confined to large towns. Reference was made to a pleader who carried on his business for many years on a daily ration of 90 grains of morphia.
10. That *chundu* is the preparation used by Chinese in smoking opium; that it is universally smoked by Chinamen in Calcutta and also by a small and fairly well-to-do section of the native community; that the Chinamen are the healthiest, most industrious, intelligent, and orderly section of the community; and there does not appear to be any reason to think that *chundu*-smoking is more harmful bodily, mentally, or morally than tobacco-smoking.
11. That *madat* is the preparation for smoking used by natives of lower social position. Evidence was adduced to show that *madat*-smoking is capable of inducing deteriorated health in a considerable number of those indulging in it.
12. That the misery evinced by the opium-eater when deprived of his daily ration must be largely discounted; first, because of the theatrical modes of expressing grief

and misery habitual with natives on all occasions; and, secondly, because of the ease with which they can be deceived by substituting gentian, etc., for the habitual opium pill. The pleader referred to above, accustomed to 90 grains of morphia and in apparent danger of imminent death when deprived of it, was completely comforted by a bolus of flour containing 10 grains of morphia on one day, and by a bolus consisting entirely of flour on subsequent days.

13. That the reduction of an opium-eater's daily ration is neither difficult nor infrequent. One of the speakers, himself an opium-eater, had without difficulty reduced his quantity from 24 to 6 grains daily.

14. That the substitution of one form of intoxicant for another is not infrequent; and that obstacles placed in the way of those accustomed to eat opium would probably lead to an extended use of alcohol and *ganja*.

15. That alcohol and *ganja* are incomparably more deleterious in their effects on the human constitution and on society than opium. Alcohol is a potent cause of tissue-changes affecting the vital organs, and its abuse leads indubitably to early death. Reference was made to several families which had become extinct in Calcutta through alcohol. That it is a direct and frequent cause of crime and violence; that of 100 persons apprehended by the police in Calcutta in a condition of intoxication over 99 per cent. are drunk with alcohol; that it is a frequent cause of poverty, insanity, and domestic misery, and of bodily and mental weakness in the progeny. That *ganja* is an excitant of the most powerful description, leading to violent crime, to acute mania of homicidal tendency, and is the most frequent cause of chronic insanity.

16. The figures of the lunatic asylums of Lower Bengal for the past ten years show that of 2,202 admissions, 641 were *ganja*-smokers, 117 spirit-drinkers, and 8 only were opium-eaters. The figures for the other provinces of India show similar results.

With regard to the age at which the habit of eating opium is begun, the valuable series of 215 cases collated by Dr. Ram Moy Roy shows that the habit was contracted between the ages of 20 and 30 in 36, between 30 and 40 in 101 (or 47 per cent. of the whole); while 60 did not begin to eat opium till between 40 and 50 years of age.

The evidence of Dr. Koylash Chunder Sen, who has a large practice among the Marwarees of Burrha Bazar, with whom the habit is all but universal, is most valuable. Notwithstanding their daily consumption of opium the Marwarees are probably, without any exception, the most pushing and successful merchants and speculators in the mercantile community of Calcutta. His opinion, as well as that of Mr. Jogendra Nath Ghosh, Debendra Nath Roy and Ram Moy Roy, must be taken as discounting to a very large extent the more gloomy view taken by Dr. Collyer Chunder Sen, which cannot, I think, be accepted without considerable qualification. For instance, I am well acquainted with the opium-eating boatman of Eastern Bengal, having spent many days in his company, with nothing to do but to observe him, and I must regard the description of him as reduced to the condition of an "automaton," unable to divert his attention to anything but his dreary toil as most inapplicable to the cheery soul, ever ready for a laugh and a joke and a plunge in the river when his day's work was done, with whom my recollection is familiar. Neither is his picture of the dull apathetic man dozing and nodding at intervals of conversation, and losing the chain of his thoughts, difficult to rouse, and "despicable even to Macaulay's ideal Bengalee," a common one. It was certainly not applicable to the two opium-eaters, one taking a drachm daily for forty years, and the other twenty grains for twenty-five years, to whom I was introduced by Dr. Jogendra Nath Ghosh, standing at their own door and receiving, with the polite urbanity so characteristic of the race, the members of the "Young Men's Improvement Association," coming to listen to an address on "Culture" by the most eloquent native convert in Calcutta.

With regard to the effect of the habit on longevity, we have the authoritative opinion of Sir Robert Christison that in British opium-eaters it is so little obvious, that its concealment ought not to invalidate an assurance policy. As regards Indian opium-eaters, the question is a most difficult one on account of the absence of data and vital statistics bearing on the question. Taking Dr. Ram Moy Roy's series of opium-eaters, I find that of the 36 who had begun the habit between 20 and 30 years of age, 13 had already reached the age of 55, and 4 the age of 65 or more. Compared with the same number of males in England and Wales, these numbers would indicate a very decided shortening of life. But such a comparison would be obviously

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most unfair ; for, whereas, the annual death-rate of English males is under 20 per 1,000, that of Bengal is nearer 40 per 1,000. But even if we take for the comparison the death-rate of Manchester (27 per 1,000), we would find that of 36 men of the average age of 25 in that city, only 16 would reach the age of 55 against the 17 opium-eaters of Calcutta and its neighbourhood who did so according to Dr. Roy's list.

Of the 101 opium-eaters who began the practice between 30 and 40 years of age, 36 had reached the age of 55 and 17 that of 65. These again are low figures as compared with English tables, where the same number would give 71 and 50 respectively ; but as the death-rate of Bengal is double that of England, they are not so far apart. The figures for England with such a mortality would be 35.5 and 25 against 36 and 17 opium-eaters who attained these ages. But it is vain to make comparisons with the vital statistics of England as data ; until we can obtain similar statistics for Bengal, the question must remain one on which different opinions are possible, but it is open to any one to maintain, looking at the long list which Dr. Roy gives of healthy old men over 65 years of age who have indulged in the habitual use of opium for periods varying from 10 to 66 years, that the habit does not in India obviously tend to shorten life certainly if taken in moderation, or possibly even when the quantities consumed are relatively large.

With regard to the comparative evils of opium and alcohol, there was only one voice. They are indeed not comparable. Those of alcohol are so comprehensive, so awful, so degrading, so terrible, individually and socially, so far-reaching in their consequences not only in the diseases bodily and mental which it gives rise to, or in the destitution and misery of those dependent on the spirit-drinker, but in the physical and moral defects of his progress, while those of opium-eating are so little obtrusive, that a medical man may spend the best part of his life-time among opium-eaters in India, with every opportunity of noticing

its evils if they existed to any great extent without meeting with half-a-dozen instances of opium wreckage ; and the picture of England with a voice husky with alcohol and a finger shaking with drink, admonishing the mute expectant people of India on the depravity of opium-eating, and, proud with the beam in her own eye, seeking out painfully the mote in her neighbour's, is one of the most curious of modern times.

Another point on which there was practical unanimity was as to the impetus which interference with the opium traffic would give to the habitual use of alcohol and ganja by the people of India. The appalling evils of alcohol are only too familiar already in India ; especially among the better classes of our large towns the rich Baboo, and his poor, overworked and underpaid clerical brother as a consequence of the cheap liquors imported so freely from Europe ; while the evils of ganja are clearly set forth in these papers, especially as an incentive to violent crime and as a cause of insanity. Experience shows that at present the particular intoxicant indulged in is to a considerable extent a matter of cost. The majority of the law-abiding peasantry prefer opium, because it is little harmful and seems to offer them some protection against malaria ; but the excise reports show that where the policy of government has made the price of opium nearly prohibitive, there is a "rush to alcohol" and ganja ; and *vice versa* where the abolition of out-stills makes country spirits dear and difficult to obtain, there is an increased consumption of ganja and opium (see the Excise Administration for Bengal for 1890-91, pages 36 and 40). The peasantry of Bengal take to these intoxicants, not from vice, but because of the miseries of their lives, their ague, their rheumatism and the hardness of their lot, and they will probably do so

' As long as the heart has passions,
As long as life has woes.'

And if it is so,—if it is to be a question of alcohol, or opium, or ganja, a thousand times let it be opium.

APPENDIX—OPIUM-EATERS IN LUNATIC ASYLUMS.

ADMISSIONS TO THE ASYLUMS OF LOWER BENGAL FOR TEN YEARS.

Districts.	Total Admissions.	ALLEGED CAUSE.			AVERAGE PER CENT. TOTAL ADMISSIONS.		
		Ganja.	Spirits.	Opium.	Ganja.	Spirits.	Opium.
1881. Dullunda	80	26	6	1			
Dacca	46	8	3	...			
Patna	52	24	4	1			
Cuttack	16	6	..	...	
Berhampore	19	5	...	...	
Total	213	69	13	2	32.3	6.1	.9
1882. Dullunda	60	28	4	...			
Dacca	35	5	1	...			
Patna	53	16	4	...			
Cuttack	17	8	...	...	
Berhampore	23	9	1	...			
Total	188	66	10	...	35.1	5.3	...
1883. Dullunda	76	22	5	...			
Dacca	57	5	3	...			
Patna	53	27	7	1			
Cuttack	22	10	...	...	
Berhampore	24	12	3	...			
Total	232	76	18	1	32.7	7.7	.4
1884. Dullunda	110	26	2	...			
Dacca	39	4	1	...			
Patna	46	15	8	...			
Cuttack	23	8	1	...			
Berhampore	14	9	...	...	
Total	232	62	12	...	26.7	5.1	...
1885. Dullunda	92	22	1	...			
Dacca	56	10	2	...			
Patna	49	13	4	...			
Cuttack	14	5	...	...	
Berhampore	21	9	3	1			
Total	232	59	10	1	25.4	4.3	.4
1886. Dullunda	96	20	1	...			
Dacca	52	12	3	...			
Patna	34	14	2	...			
Cuttack	16	6	...	...	
Berhampore	20	5	1	...			
Total	218	57	7	...	26.1	3.2	...
1887. Dullunda	58	13	4	...			
Dacca	55	14	1	...			
Patna	29	4	4	...			
Cuttack	14	9	...	...	
Berhampore	25	14	1	...			
Total	181	54	10	...	29.8	5.5	...
1888. Dullunda	84	25	1	...			
Dacca	57	8	1	...			
Patna	41	13	4	...			
Cuttack	13	2	...	...	
Berhampore	43	15	5	1			
Total	238	63	11	1	26.4	4.6	.4
1889. Dullunda	89	23	5	...			
Dacca	56	20	3	...			
Patna	45	13	8	...			
Cuttack	11	3	1	...			
Berhampore	46	10	2	1			
Total	247	69	19	1	27.9	7.6	.4
1890. Dullunda	58	23	4	1			
Dacca	62	24	...	...	
Patna	52	15	3	1			
Cuttack	12	2	...	...	
Berhampore	37	2	...	...	
Total	221	66	7	2	29.8	3.1	.9
GRAND TOTAL	2,202	641	117	8	29.2	5.5	3.4
AVERAGE	29.1	5.3	0.36

BOMBAY ASYLUMS—Three Years.

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Stations.	Total Admissions.	ALLEGED CAUSE.			PERCENTAGE ON TOTAL ADMISSIONS.			Religion.		
		Ganja.	Opium.	Spirits.	Ganja.	Opium.	Spirits.	Hindus.	Mahomedans.	Christians.
1888. Colaba ...	167	14	1	25				48	28	75
Ratnagur ...	25	2	...	...				20	4	1
Poona ...	15	3	...	1				9	6	0
Dharwar ...	5	...	...	1				3	2	0
Ahmedabad ...	19	6	...	...				16	1	
Hyderabad ...	35	15	1	1				14	20	1
Total ...	266	40	2	28	15.0	.7	10.5	110	61	78
1889. Colaba ...	118	11	3	8				27	21	51
Ratnagur ...	23	3	...	...				18	2	3
Poona ...	35	10	...	2				23	11	1
Dharwar ...	19	6	...	...				13	4	1
Ahmedabad ...	21	6	...	1				17	4	0
Hyderabad ...	26	9	...	...				10	16	0
Total ...	242	45	3	11	18.5	1.2	4.5	108	58	56
1890. Colaba ...	176	13	1	13				62	21	75
Ratnagur ...	15	...	...	1				13	0	2
Poona ...	36	6	...	2				28	6	2
Dharwar ..	10	4	...	1				6	4	0
Ahmedabad ...	12	5	...	...				7	5	0
Hyderabad ...	43	19	...	...				20	23	0
Total ...	292	47	1	17	16.0	3	5.8	136	59	79
GRAND TOTAL ...	800	132	6	56	49.5	2.2	20.8			
AVERAGE ...	...	...	...	...	16.50	.75	7			

RANGOON ASYLUM—Six Years.

	Total.	ALLEGED CAUSE.			PERCENTAGE.		
		Ganja.	Opium.	Spirits.	Ganja.	Opium.	Spirits.
1885 ...	72	2	...	3	2.7	...	4.1
1886 ...	79	7	...	7	8.8	...	8.8
1887 ...	96	...	...	6	...	...	6.2
1888 ...	98	1	1	4	1.0	1.0	4.0
1889 ...	100	2	2	10	2.0	2.0	10.0
1890 ...	96	4	2	2	4.1	2.0	2.0
Total ...	541	16	5	32	18.6	5.0	35.1
AVERAGE ...	.....	...	...	...	2.95	.92	5.91

DR. RAM MOY ROY'S LIST OF OPIUM-EATERS.

No.	Names.	Residence.	Age when begun.	Present age.	How long used (years).	Quantity taken.*	Occupation.	Present condition of mind and body.
1	Tarruck Nath Mitter	Bhowanipur	41	62	21	2 as.	Clerk	Good Good.
2	Chundra Nath Mittra	Ditto	44	60	16	2 "	Trader	" "
3	Hurrish Chunder Bose	Ditto	35	64	29	3 "	Clerk	" "
4	Jadu Nath Chatterjee	Ditto	40	62	22	3 "	Ditto	" "
5	Koilash Chunder Bose	Ditto	45	60	15	2 "	Ditto	" "
6	Mohendro Nath Chatterjee	Ditto	45	55	10	1½ "	Ditto	" "
7	Bama Churn Ghose	Ditto	44	58	13	4 "	Ditto	" "
8	Gopal Chunder Bakshi	Ditto	30	80	50	4 "	Ditto	" Fair.
9	Haran Chunder Bose	Ditto	45	62	17	2 "	Trader	" Good.
10	Huri Nath Dutt	Ditto	30	45	15	1½ "	Clerk	" "
11	Ishen Chunder Banerjee	Ditto	36	58	22	2 "	Ditto	" "
12	Mahdhub Chunder Naug	Ditto	45	46	1	1 "	Ditto	" "
13	Nobin Chunder Nath	Ditto	45	56	11	3 "	Ditto	" "
14	Kishen Lall Bermon	Ditto	40	70	30	6 "	Trader	" "
15	Kader Nath Mookerjee	Bali	25	55	30	2 "	Merchant	" "
16	Moti Lall Serkhal	Ditto	30	65	35	2 "	Ditto	" "
17	Bhoobun Mohun Mookerjee	Ditto	45	50	5	2 "	Pleader.	" "
18	Bama Churn Mookerjee	Ditto	30	55	25	1½ "	Clerk	" "
19	Brindabon Mookerjee	Ditto	35	65	30	2 "	Ditto	" "
20	Huri Prosonno Mookerjee	Ditto	22	26	4	1 "	Merchant	" "
21	Dharmadas Banerjee	Ditto	28	35	7	1 "	Broker	" "
22	Umes Chunder Gossain	Ditto	45	70	25	2 "	Clerk	" "
23	Radha Nath Banerjee	Ditto	45	80	35	2 "	Ditto	" Fair.
24	Gunga Churn Mukerjee	Ditto	35	45	10	1½ "	Ditto	" Good.
25	Modhu Suddun Ghose	Ditto	40	75	35	4 "	Broker	" "
26	Gurdass Mookerjee	Ditto	50	75	25	1½ "	Clerk	" "
27	Bani Madhub Bangy	Ditto	35	45	10	1 "	Ditto	" "
28	Koylas Chunder Mukerjee	Ditto	30	65	35	4½ "	Ditto	" "
29	Tarini Churn Roy	Ditto	40	75	30	4 "	Contractor	" "
30	Blabodeb Chatterjee	Dukesvar	45	70	25	1 "	Pensioner	" "
31	Romanath Banerjee	Bali	30	40	10	1 "	Clerk	" "
32	Ahinash Chunder Misser	Ditto	33	38	5	½ "	Sub-Inspector of Schools.	" "
33	Gopal Chunder Chowdry	Ditto	45	75	30	2½ "	Money-lender.	" Indifft.
34	Kala Chand Ghosal	Ditto	25	50	25	2 "	Priest	" Good.
35	Punchaun Chackerbutty	Bhowanipur	25	70	45	2 "	Pensioner	" "
36	Raj Mohun Banerjee	Chattra	25	55	30	2 "	Zemindar	" "
37	Bhola Nath Gangooly	Monyrampur	30	60	30	4 "	Pensioner	" Fair.
38	Kally Dhon Gangooly	Bali	30	55	25	4 "	Ditto	" Good.
39	Nobin Chunder Banerjee	Rankristopur	35	55	20	1 "	Ditto	" "
40	Tarini Churn Ghose	Bhowanipur	45	60	15	1 "	Money-lender.	" Fair.
41	Nemai Churn Srimony	Chattra	30	65	35	2 "	Kobiraj	" Good.
42	Prosunno Coomar Banerjee	Barraupur	35	60	25	4 "	Zemindar	" Indifft.
43	Preo Nath Banerjee	Kulakash District, 24-Purgunnahs.	30	40	10	1 "	Mohurir	" Good.
44	Ram Gopal Banerjee	Bokool Bagan	40	50	10	2 "	Book-keeper	" "
45	Jagendro Nath Mukerjee	Bankipur	39	45	6	½ "	Clerk	" "
46	Adoyta Nath Chowdry	Bow Bazar	40	65	25	2 "	Book-keeper	" "
47	Kader Nath Chatterjee	Panihati	48	68	20	1 "	Zemindar	" "
48	Guru Dass Naug	Puddpuker	27	56	29	½ "	Clerk	" "
49	Coruna Moy Banerjee	Bhowanipur	28	56	28	3 "	Ditto	" "
50	Heralall Sirkar	Bokool Bagan	25	31	6	4 "	Mohurir	" "
51	Jogendro Nath Mookerjee	Bhowanipur	34	37	3	12 "	Clerk	" "
52	Uma Churn Roy	Ditto	30	60	30	1½ "	Peon	" Fair.
53	Mothura Nath Banerjee	Ditto	40	55	15	4 "	Clerk	" "
54	Kali Kumar Dutt	Ditto	30	65	35	1½ "	Trader	" Good.
55	Mohendro Nath Bosedar	Ditto	23	50	27	1 "	Ditto	" "
56	Gopal Chunder Toruf	Ditto	25	45	20	4 "	Zemindar	" "
57	Debi Churn Chatterjee	Chuckerbare	30	46	16	2 "	Mocktur	" "
58	Horo Nath Chuckerbutty	Ditto	29	81	51	6 "	Ditto	" "
59	Bissessur Mukerjee	Bhowanipur	22	23	1	1 "	Clerk	" "
60	Dino Nath Ruddur	Ditto	30	55	25	3 "	Ditto	" Fair.
61	Mohabir Kahar	Goaltuli	25	32	7	½ "	Driver	" Good.
62	Radhica Nath Mullick	Sakaripara	30	35	5	½ "	Trader	" "
63	Brojo Nath Rudder	Ditto	40	35	7	2 "	Ditto	" "
64	Bhola Nath Panda	Chamronghat	20	55	35	½ "	Priest	" "
65	Kissori Mohun Sen	Bhowanipur	25	50	25	½ "	Ditto	" "
66	Sohadeb Tewari	Goaltuli	28	30	2	¼ "	Nil.	" Indifft.
67	Shaik Poran	Katooa Ghati	25	60	35	¼ "	Labourer	" Good.
68	Neemy Churn Hazra	Moden Pal's Ghat.	32	36	4	¼ "	Agent	" Indifft.
69	Bhogoban Ch. Bhuttacharjee	Gohind Bahoo's lane	40	56	16	2 "	Priest	" Good.
70	Bhut Nath Dutt	Bhowanipur	45	48	3	¼ "	Money-lender.	" Indifft.
71	Uma Churn Kundoo	Chunder N. Chatterjee's Street.	25	56	31	¾ "	Doctor	" Good.
72	Gopal Chunder Dutt	Bhowanipur	31	41	10	½ "	Clerk merchant	" "
73	Patit Pabon Ghose	Chetla	52	60	8	½ "	Trader	" "
74	Bhola Nath Ghose	Ditto	31	32	2	½ "	Ditto	" "
75	Ram Lall Dey	Chunder N. Chatterjee's Street.	50	60	10	1 "	Cloth merchant	" "
76	Raj Mohun Dutt	Goaltuli Road	40	50	10	3 "	Blacksmith	" "
77	Bhola Nath Korwoker	Kalighat Post Office	30	52	22	½ "	Priest	" Fair.
78	Dino Bundhu Ganguly	Sankaripara	31	47	16	4 "	Trader	" Good.

* Note.—A tola equals 180 grains: an anna weight equals 11½ grains.

Appendix
XXI.

DR. RAM MOY ROY'S LIST OF OPIUM-EATERS—continued.

No.	Names.	Residence.	Age when begun.	Present age.	How long used (years).	Quantity taken.*	Occupation.	Present condition of mind and body.
79	Dino Nath Roy	Goaltuli	36	71	35	2 as	Clerk	Good Good.
80	Bani Madhub Mukerjee	Pokool Bagan	35	50	15	1 "	Examiner	" "
81	Rakhal Chunder Ghosal	Bhowanipur	38	47	9	1 "	Clerk	" Fair.
82	Bepin B-hary Dass	Goaltuli	54	55	1	1 "	Trader	" Good.
83	Sorup Churn Nundon	Chawoolputi	60	99	39	1 "	Shop-keeper	" Fair.
84	Prem Chand Kormoker	Bhowanipur	29	60	40	1 "	Landholder	" "
85	Ramtarun Chuckerbutty	Ditto	26	42	16	4 "	Printer	" Good.
86	Sree Nath Dass	Rajar Bagan	50	66	16	1 "	Pensioner	" "
87	Haran Chunder Mukerjee	Strand Road	30	60	30	2 "	Nil	" "
88	Bhola Nath Banerjee	Chawoolputi	40	69	29	2 "	Pensioner	" "
89	Prossunno Coomar Bauerjee	Rajar Bagan	44	56	12	3 "	Nil	" "
90	Echamoye Dabee	Kamarparah	45	60	15	6 "	Pensioner	" "
91	Nobo Chunder Dutt	Goatali	43	65	22	11 "	Trader	" "
92	Nilkomul Dutt	Ditto	35	60	25	1 "	Merchant	" "
93	Modhu Suden Nundi	Sakariparah	40	66	26	1 1/2 "	Md. servant	" "
94	Bromho Moby Dasse	Ditto	30	80	50	1 "	Labourer	" Indiff.
95	Behary Lal Pal	Ditto	22	33	11	2 "	Clerk	" Good.
96	Gopal Chunder Pal	Kasariparah lane	35	44	9	2 "	Trader	" "
97	Choitra Mulliek	Katooakhoti	25	60	35	1 "	Recruiter	" "
98	Dorgai Khan	Goaltuli	30	50	20	6 "	Mohurir	" "
99	Dinobundho Roy	Kasariparah	37	45	8	1/2 "	Nil	" "
100	Nidumoney Bewah	Ditto	25	55	30	1/2 "	Labourer	" "
101	Poran Chunder Ghose	Ditto	30	32	2	1/2 "	Pensioner	" Fair.
102	Gopal Kristo Pal	Ditto	30	59	29	1/2 "	Peshker	" Good.
103	Dhirbosing Dass	Sakariparah	25	70	45	12 "	Broker	" "
104	Kristo Chunder Sircar	Bhowanipur	40	60	20	2 "	Clerk	" "
105	Hori Money Bewah	Ditto	50	65	15	1 "	Md. servant	" "
106	Gonesh Chunder Dass	Ditto	36	39	3	1 "	Kobiraj	" "
107	Maloti Bewah	Ditto	30	55	25	1 "	Ditto	" "
108	Kader Nath Sen	Goaltali	50	60	10	1 "	Nil	" "
109	Madhob's mother	Bhowanipur	45	48	3	1/4 "	Nil	" "
110	A female	Ditto	50	60	10	1 "	Printer	" "
111	Jadu Nath Maunah	Ditto	20	60	40	1 "	Pensioner	" "
112	Gour Chand Bose	Ditto	45	90	45	1 1/2 "	Priest	" "
113	Mohima Churn Bhuttacharjee	Kalighat	46	56	10	1/4 "	Mocktur	" "
114	Mobendro Nath Bose	Bhowanipur	27	50	23	1 "	Shop-keeper	" "
115	Bonomally Dass	Khiderpur	30	36	6	1/2 "	Cooly	" "
116	Khetter Nath Ghose	Kalighat	30	35	5	1/2 "	Shop-keeper	" "
117	Bhola Nath Giripod	Bhowanipur	25	30	5	1 "	Nil	" "
118	Bemola Bewah	Katooakhoti	35	40	5	1 "	Nil	" "
119	Bhut Nath Boiragi	Moden Pal's lane	50	65	15	1 "	Nil	" "
120	Projo Mohun Nundi	Goaltuli	32	40	8	1 "	Shop-keeper	" "
121	Jogendro Vari	Kasaripara	30	35	5	1 "	Cooly	" "
122	Noffer Chunder Chuckerbutty	Vookoilash	32	33	1	1 "	Priest	" "
123	Dhounk Dhur Pattoek	Ditto	49	50	10	2 "	Ditto	" "
124	Bhubon Mohun Banerjee	Ditto	30	37	7	3 "	Shop-keeper	" "
125	Guru Churn Mundle	Khiderpur	50	70	20	2 1/2 "	Trader	" "
126	Bani Madhub Banerjee	Vookoilash	25	32	7	2 "	Nil	" "
127	Bhubon Mohun Ghosal	Ditto	22	32	10	7 "	Zemindar	" "
128	Sutteshier Ghosal	Ditto	33	34	11	2 "	Ditto	" "
129	Nebaran Ch. Mukerjee	Khiderpur	35	35	10	5 "	Agent	" "
130	Jogendro Nath Gupta	Bowbazar	32	46	14	10 "	Kobiraj	" "
131	Lokbon Vari	Kasaripara	60	62	2	1/4 "	Trader	" "
132	Horiprosunno Shaha	Bhowanipur	35	42	7	1/4 "	Wine merchant	" "
133	Lackhi Narain Mukerjee	Jeliapara	50	60	10	1/4 "	Trader	" "
134	Pedhu Bhusun Dass	Bamonpara	31	35	4	1/4 "	Sirkar	" "
135	Koilash Chunder Nundi	Katooakhoti	35	50	15	1/4 "	Trader	" "
136	Loke Nath Mukerjee	Gopal Ghat	30	42	12	1 "	Beggar	" "
137	Choiton Pal	Katooakhoti	25	55	30	1 "	Trader	" Indiff.
138	Shuk Guiram	Bhowanipur	30	56	26	1 "	Cooly	" Good.
139	Mote Lal Dass	Kalighat	27	57	30	4 "	Teacher	" "
140	Bendoo Money Bewah	Bhowanipur	34	60	26	1 "	Md. Servant	" "
141	Lucki Narain Pal	Ditto	34	36	2	1/4 "	Artisan	" "
142	Rakhal Chunder Dass	Ditto	21	36	15	1 "	Ditto	" "
143	Mudhub Chunder Mookerjee	Ditto	31	41	10	1 "	Clerk	" "
144	Chuni Lal Nundon	Ditto	40	65	25	1/2 "	Nil	" "
145	Gopal Chunder Shaha	Kamanpota	40	60	20	6 "	Wine merchant	" "
146	Nundolal Sha	Bhowanipur	32	55	32	2 "	Ditto	" "
147	Gowriprosad Mitra	Maloncho	40, died suddenly, supposed to have been poisoned.	106	66	1 tola	Worked at Bathgate & Co.	" "
148	Roop Chand Mookerjee	Ditto	30, died.	98	68	1 "	Clerk	" "
149	Gopal Chunder Mookerjee	Ditto	35	61	26	5 as.	Overseer	" "
150	Barodaprosad Chatterjee	Bhowanipur	42	55	13	4 "	Clerk	" "
151	Barodaprosad Chatterjee	Sakaripara	32	56	24	2 1/2 "	Ditto	" "
152	Audber Chunder Dass	Ditto	30	35	5	1 1/2 "	Trader	" "
153	Jogobundho Chatterjee	Ditto	35	60	25	1 1/2 "	Priest	" Fair.
154	Behari Lal Sirkar's mother	Ditto	50	55	5	1/2 "	Nil	" Good.
155	Prossunno Chunder Bagish	Ditto	31	65	34	10 "	Clerk	" "

* Note.—A tola equals 180 grains; an anna weight equals 11 1/4 grains.

DR. RAM MOY ROY'S LIST OF OPIUM-EATERS—concluded.

Appendix
XXI.

No.	Names.	Residence.	Age when begun.	Present age.	How long used (years).	Quantity taken.*	Occupation.	Present condition of mind and body.
156	Preo Nath Mookerjee	Dhobapara	36	47	11	1 as.	Clerk	Good Good.
157	Mohesh Ch. Bhuttacharjee	Telepara	41	56	15	2 "	Priest	" Fair.
158	Nilkomul Dutt	Goaltuli	40	56	16	2 "	Clerk	" Good.
159	Nitobonic	Bhowanipur	30	40	10	$\frac{1}{2}$ "	Trader	" "
160	Radha Nath Banerjee	Ditto	40	55	15	$2\frac{1}{2}$ "	Pensioner	" "
161	Prosunno Moya Bewah	Goaltuli	32	44	12	$\frac{1}{4}$ "	Trader	" "
162	Hory Dass Gupto	Bhowanipur	30	41	11	2 "	Clerk	" "
163	Chundra Nundun	Kasaripara road	32	50	18	1 "	Trader	" "
164	Sobadar	Baligunge Circular road.	32	85	53	$2\frac{1}{2}$ "	Pensioner	" "
165	Booth Nath Haldar	Behala Bazar	30	61	31	5 "	Zemindar	" "
166	Obiram Mookerjee	Ditto	32	55	23	6 "	Trader	" "
167	Prosunno Chunder Haldar	Ditto	23	32	9	2 "	Priest	" "
168	Kali Podo Mookerjee	Bhowanipur	30	60	30	4 "	Gomasta	" "
169	Channi Lall Mullick	Ditto	32	54	22	$\frac{1}{2}$ "	Trader	" "
170	Rono Lall Mookerjee	Ditto	36	55	19	$\frac{1}{2}$ "	Clerk	" "
171	Hory Dass Moduck's wife	Gobind Bose's lane	32	40	8	$\frac{1}{2}$ "	Nil	" "
172	Gupi Nath Raichowdry	Ditto	30	66	36	1 "	Hotel-keeper	" Fair.
173	Kherhesh Gowlah	Bhatpara	30	39	9	$\frac{1}{2}$ "	Labourer	" Good.
174	Susi Bhusun Dutt	Goaltuli	32	55	23	$\frac{1}{4}$ "	Clerk	" "
175	Akhoy Coomar Ghose	Bhowanipur	40	57	17	2 "	Brick-shop	" "
176	Umesh Chunder Dass	Kasaripara	55	67	12	1 "	Nil	" Fair.
177	Dino Nath Biswas	Ditto	40	65	25	2 "	Nil	" Good.
178	Dino Nath Mookerjee	Bhowanipur	41	77	36	$1\frac{1}{2}$ "	Pensioner	" "
179	Dabi Dhopa	Baligunge	30	55	25	2 "	Washerman	" "
180	Troyluckhoy Nath Ghosal	Katocakhoti	36	57	21	1 "	Clerk	" "
181	Modhu Sudan Mitter	Bag Bazar	40	58	18	2 "	Nil	" "
182	Bhola Nath Mitter	Chisura	30	51	21	$\frac{1}{4}$ "	Nil	" "
183	Poran Chunder Dhan	Belsingor	36	55	19	6 "	Nil	" "
184	Goberdhan Dhan	Dhurumpur	26	78	52	10 "	Kohinj	" "
185	Haran Chunder Bose	Bhowanipur	40, married 3 times 3 years ago.	65	25	4 "	Overseer	" "
186	Taraprosunno Dutt	Ditto	42	55	13	4 "	Cashier	" "
187	Preo Nath Mookerjee	Ditto	30	55	25	$\frac{1}{2}$ tola	Clerk	" "
188	Gopal Chunder Buneo	Ditto	45	90	45	4 as.	Nil	" "
189	A Woman	Ditto	37	65	28	1 "	Nil	" "
190	Chunder Nath Mitter	Jalliapara	30	65	35	2 "	Clerk	" "
191	Takur Dass Banerjee	Kalighat	30	75	45	3 "	Do.	" Fair.
192	Kunjō Lall Banerjee	Bhowanipur	40	75	35	2 "	Judge of s. c. c.	" Good.
193	Gonesh Chunder Banerjee	Ditto	39	74	35	1 tola	Book-keeper	" "
194	Gopal Chunder Chatterjee	Puri	20	73	53	$2\frac{1}{2}$ tola	Clerk	" "
195	Ram Gobind Roy	Bhowanipur	40	81	41	$1\frac{1}{2}$ as.	Peshkar	" "
196	Behary Lall Khoitra	Ditto	35	47	12	1 "	Pleader	" "
197	Chunder C. Bihee	Ditto	20	36	16	$\frac{1}{2}$ "	Nil	" "
198	Nisamoney Chuckerbutty	Ditto	30	58	28	2 "	Nil	" "
199	Koilash Chunder Ghose	Ditto	25	59	34	$\frac{1}{2}$ "	Broker	" "
200	Radha Nath Gooba	Ditto	30	57	27	$\frac{1}{4}$ "	Ditto	" "
201	Gopal Chunder Banerjee	Ditto	25	48	23	1 "	Nil	" "
202	Kini Naptini	Ditto	30	58	28	$\frac{1}{2}$ "	Nil	" "
203	Horish Chunder Dey	Bhowanipur	40	56	16	$\frac{1}{4}$ "	Trader	" "
204	Bama Soondery Dass	Ditto	30	40	10	$\frac{1}{4}$ "	Ditto	" "
205	Beni Madhab Addy	Ditto	38	55	17	$\frac{1}{4}$ "	Ditto	" "
206	Kala Chand Mistris	Ditto	47	55	8	$1\frac{1}{2}$ "	Carpenter	" "
207	Prosunno Ch. Mukerjee	Ditto	46	55	9	1 "	Nil	" "
208	Uday Chand Mookerjee	Russa road	40	60	20	$1\frac{1}{2}$ "	Nil	" "
209	Rammony Roy	Bhowanipur	40	47	7	6 grs.	Asstt. Surgeon	" "
210	Autool Chunder Mookerjee	Ditto	35	56	21	2 as.	Pleader	" "
211	Kassee Nath Mitter	Ditto	40	58	18	4 "	Ditto	" "
212	Shumbhu Churn Mookerjee	Ditto	35	56	21	4 "	Editor	" "
213	Bonku Pehary Mondle	Duggapur	30	48	18	8 "	Zemindar	" "
214	Chandi Churn Bose	Hooghly district	40	60	20	2 "	Clerk	" "
215	Malhub Ch. Bhuttacharjee	Ditto	40	55	15	1 "	Priest	" "

* NOTE.—A tola equals 180 grains: an anna weight equals $11\frac{1}{2}$ grains.

APPENDIX XXII.

[PRESENTED BY MR. GUPTA, COMMISSIONER OF EXCISE, BENGAL.]

BRIEF HISTORICAL SKETCH OF THE LAW AND RULES REGARDING THE SUPPLY AND SALE OF EXCISE OPIUM IN LOWER BENGAL.

Appendix
XXII.

Although the Government monopoly in opium was established so early as in 1773, no attempt appears to have been made in these prov-

inces to raise an excise revenue from that source till 1813, the receipts from opium having till then been confined to the sale-proceeds of provision opium or opium intended for export by sea. There is mention of excise opium for the

Earliest references to excise opium in Regulation X of 1813.

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XXII.

first time in Regulation X of 1813, section 17. In all the earlier Regulations relating to excise, the articles dealt with apparently were country liquor and intoxicating drugs; these latter including hemp drugs, such as ganja, bhang and charas, as set forth in section 18 of Regulation XXXIV of 1793.

2. Hemp drugs are again specifically referred to in section 7 of Regulation VI of 1800, by which the following daily rates of duty on their sale are laid down :—

	₹	a.
For cities (Patna, Dacca, Murshidabad and Benares)	1	0
Towns or villages, 1st class	0	12
Ditto, 2nd „	0	8
Ditto, 3rd „	0	4

3. It is, however, noteworthy that section 8 forbids the sale of charas and madat, and makes it a criminal offence. From this incidental mention of madat, which is a preparation of opium, it would seem probable that opium and its preparations may have been allowed to be sold under the general license to sell intoxicating drugs, though the former were not considered to be of sufficient importance to deserve separate treatment.

4. Section 17 of Regulation X of 1813 prohibited the unlicensed sale of intoxicating drugs (including opium), (clause 1), and authorised the Board of Revenue to determine annually the rates of duty leviable on the sale of those drugs; sales of madat and charas were strictly forbidden, the words used being “nothing contained in this section shall be construed to authorise the sale of the articles denominated charas and madat or koppa; these articles being of a most noxious quality and highly prejudicial to health.” (Clause 2.) The following special provisions in regard to opium were also enacted :—

Retail sale to be confined to one or two of the principal towns in each district, Collectors being enjoined “to discourage to the utmost extent of their means the sale and consumption of opium, except for medicinal purposes.” (Clause 3.)

Excise opium to be indented for by the Collectors, and supplied under orders of the Board of Trade, by their Secretary or by the Opium Agent, the supply being limited to the medical needs of the district. (Clause 4.) In addition to the daily tax, there was to be a duty of ₹10 per 72½ sicca equal to 1 seer of 80 tolas. (Clause 5.)

5. But the use of opium must have already been very general and the efforts of Government to keep down consumption were apparently found to be unavailing, and were soon given up, for in less than three years Regulation XIII of 1816 was passed, declaring “the retail sale of opium in the interior a branch of the abkari revenue.” (Section 54.)

In the subsequent sections detailed provisions are made for sale by official vendors to be remunerated by salary or commission, as well as for sale, by licensed private vendors for whom a form of license is prescribed, one of the conditions imposed for the first time being that the licensee must purchase his drug from the Collector, besides paying the daily license fee. The sale of madat is not again expressly prohibited (though the previous provisions on the subject are repealed). The direction to limit the supply of opium to a district according to its medical needs is not repeated, nor is the Collector asked to discourage consumption or required to confine the shops to the principal towns.

As regards unlicensed sale, an exception was made in favour of native doctors “*bona fide* administering opium as medicine in cases of actual sickness” (section 75), but they were not yet required to take out licenses. The limit of private possession was fixed at 2 tolas.

6. The above Regulation was modified by Regulation XI of 1818, which raised the limit of private possession to 5 tolas, and provided for the grant of special free licenses to native medical practitioners, and for supplying them with opium at a reduced price. This was the origin of druggists' permits.

The farming system, which had been sanctioned in the case of spirituous liquors by Regulation X of 1813, was extended by section 8 of Regulation VII of 1824 to intoxicating drugs (including opium) and other excisable articles.

7. The next important enactment regarding excise is Act XXI of 1856, which consolidates all the previous Regulations and Acts on the subject. As regards excise opium, it makes no material changes in the provisions of Regulation XIII of 1816 as amended by Regulation XI of 1818. Section 34 directs that opium shall be supplied to licensed vendors from the Government stores in such manner and at such prices as the Board of Revenue may direct, and section 36 leaves it to the Board to lay down principles on which the license fee, etc., is to be calculated. No provision is made for druggists' permits. Finally, the opium laws have been separated from the laws relating to other excisable articles and embodied in Act I of 1878, which is the enactment now in force.

8. Since the general introduction of the farming system in 1824, direct management of the excise revenue by the District Collector was for many years the exception, but the revenue suffered, and in 1847, under the orders of Government, No.361, dated 15th September of that year, it was decided to issue licenses, free of charge, for the retail sale of opium to all respectable persons who applied for them, and who were to be supplied with opium at a fixed price from ₹16 to ₹10, according to a certain classification of the districts then adopted.

9. In 1873-74, it having appeared to the Board that a fee could advantageously be charged for a license, the experiment was first tried in Calcutta. It was then extended generally during the following year, the fees being levied at different rates varying from ₹5 per mensem in Calcutta down to 8 annas in some of the districts.

The imposition of license fees proved a source of additional revenue to Government, while it led to a large reduction in the number of shops, which in one year declined from 5,524 in 1873-74 to 3,836 in 1874-75.

10. A further advance was made in 1876-77, when the opium shops in Calcutta and its immediate neighbourhood were settled by auction, and in 1878-79 the system was extended to the rest of the province. The success of the system financially is now beyond doubt.

11. Druggists' permits were taken out for the first time in 1887-88 under revised Opium Rules issued in March 1887.

K. G. GUPTA,
Commissioner of Excise, Bengal.

CALCUTTA,
The 16th November 1893.

APPENDIX XXIII.

A SHORT ACCOUNT OF THE SYSTEM UNDER WHICH EXCISE OPIUM AND INTOXICATING DRUGS MANUFACTURED FROM EXCISE OPIUM ARE SOLD IN THE LOWER PROVINCES OF BENGAL.

Appendix
XXIII.

Opium Law and Rules.—The sale and possession of excise opium and of intoxicating drugs manufactured from excise opium are regulated by the Opium Act, I of 1878, and the rules framed thereunder by the Local Government (pages

10—21 of the Excise Manual, 1891, as well as by the Board's Subsidiary Rules (pages 22—27 of the Manual).

2. *Supply of Excise Opium to District Officers for sale.*—Excise opium is of 900 consistence, and is made into cakes

weighing one seer each, 60 of which are packed in a case. The Board keep a sufficient stock of excise opium in their godowns in Calcutta, and supply it on indent to District Officers for sale to licensed vendors. In the case of districts situated close to Patna, the opium is supplied direct from the factory by the Opium Agent.

3. *Indents for Opium.*—Only excise opium may be lawfully sold. District Officers are required to submit indents for excise opium wanted for consumption in their districts at least two months before a fresh supply is needed. Indents are so regulated as to leave in hand on the 31st March of each year a stock equal to five months' consumption.

4. *Manner in which Opium is stored in the Collector's Office.*—Ordinary opium is kept in the treasury, under double lock, and in the joint custody of the Treasury Officer and the Treasurer. If there is no room in the Treasury it is kept in some other safe place, which is secured and guarded in the same manner as a treasury. With the sanction of the Divisional Commissioner, opium is also kept at sub-divisional treasuries for sale.

5. *Wholesale and retail vend of Opium.*—The sale of opium in any quantity not exceeding five tolas in weight is sale by "retail," and when any larger quantity is sold, it is deemed "wholesale."

6. *Persons to whom Excise Opium can be sold wholesale.*—Excise opium can be sold wholesale to the following persons only:—

(1.) A farmer of fees leviable on licenses for the retail sale of opium or of any intoxicating drug.

(N.B.—The farming system is not in force in Bengal.)

(2.) A holder of license for the retail sale of opium or of any intoxicating drug.

(3.) A druggist who holds a permit for the retail sale of opium and intoxicating drugs *bonâ fide* for medicinal purposes only.

No more than one seer may be sold to a licensed druggist at one time.

7. *Sale of Excise Opium by Government.*—Excise opium is only sold wholesale at Sadar and sub-divisional treasuries and in quantities of not less than one seer in weight or with the special sanction of the Board of Revenue, in any smaller quantity to the persons enumerated in the preceding paragraph.

8. *Wholesale vend by a licensed vendor.*—A licensed retail vendor is also permitted to sell opium wholesale to another licensed vendor of opium or of an intoxicating drug, or to a licensed druggist, provided that the quantity so sold does not exceed one seer.

9. *Transport of Opium.*—Transport of opium by a licensed vendor or licensed druggist has to be protected by a pass granted by the Collector.

10. *Government selling price.*—The duty or rate at which opium is sold from the treasury varies in the different districts, and is fixed by Government from time to time by notification in the "Calcutta Gazette." The treasury price is low in the opium-growing area, and rises as the distance of each district from it increases. It ranges at present between 16 Rs. in the Patna Division and 32 Rs. in Orissa.

11. *Opium Accounts.*—An account of the daily sales and balance of stock of opium is kept at the treasury of each district.

12. *Persons by whom Opium is sold by retail.*—Retail sale of opium is not permitted except by a person to whom a license for retail vend has been granted by the Collector or a licensed druggist. The sale of opium by a licensed druggist is, however, allowed for medicinal purposes only.

13. *Special rules for Calcutta.*—The holder of a retail license in Calcutta or its suburbs is required to take out a further license from the Commissioner of Police in Calcutta, under section 39 of Bengal Act IV, of 1866, or in the suburbs of Calcutta, under section 22 of Bengal Act II, of 1866.

14. *How retail licenses are settled.*—Licenses for retail sale are settled by public auction. Such licenses also cover wholesale sales to another licensed vendor. The number of shops to be opened, their sites, and the minimum or upset fee at which each shop is to be let

are finally fixed by the Commissioner of Excise under the orders of the Board of Revenue.

Appendix
XXIII.

15. *Exception.*—In six of the opium-producing districts of the Patna Division named on the margin, shops for the retail sale of opium, madak and chandu are settled at nominal fees varying from 1 R. to 12 Rs. a year, with the object of checking the use of illicit opium, i.e., opium kept by opium growers and illicitly disposed of by them.

16. *Chief features of the auction system.*—The chief features of the auction system are—

(1.) That the Collector binds himself not to issue a license in the course of the year under settlement save under rare and exceptional circumstances, for any shop other than those specified in the list of shops to be settled for the year, which list is put up for public inspection at the Collectorate some days before the sale. A person intending to bid has thus the means of forming an estimate of the amount of competition he may likely expect in carrying on his business.

(2.) That on each license being sold the licensee is required to pay two months' fees in advance as a guarantee against loss to the revenue from sudden relinquishment and consequent closure of the shop or resettlement at lower rate.

(3.) That the Collector does not bind himself to accept the highest or any bid.

17. *Term of retail license.*—Licenses are generally current for twelve months, except in Calcutta, where the term is three years.

18. *A license holder is bound to abide by the conditions of his license.*—The holder of a retail license is bound to abide by the conditions specified in his license, the principal of which are that he take his supply of opium from the Collector's office, or from another licensed vendor, and that he do not sell by retail more than five tolas of opium to any person at one time or permit any person to consume opium in his shop premises.

19. *Madak and Chandu.*—Madak and chandu are intoxicating drugs manufactured from opium. A license is required for the manufacture and retail sale of each of these articles.

20. *Wholesale and retail vend of Madak and Chandu.*—Madak or chandu when sold in any quantity not exceeding one tola in weight is deemed to be sold by "retail," and when sold in any larger quantity, is deemed to be sold "wholesale."

21. *Sale of Madak or Chandu wholesale.*—A licensed vendor of madak or chandu may sell the drug wholesale to another licensed vendor thereof.

22. *How Madak and Chandu licenses are settled.*—Licenses for the manufacture and retail sale of madak and chandu are settled like opium licenses by public auction and under similar conditions.

23. *Manufacture of Madak or Chandu for domestic use.*—The manufacture of madak or chandu for domestic use is not permitted without a special license. The fee of each such license is 50 Rs. a year, which is payable in advance, and the holder thereof is allowed to manufacture and possess not more than one tola of the drug at a time.

24. *Druggists' permits.*—Permits are issued to druggists for the retail sale of opium, intoxicating drugs, and poppy-heads for *bonâ fide* medicinal purposes, and for the use of the same in *bonâ fide* medical preparations or prescriptions at a fixed fee of 1 R. per annum. The holder of a permit is allowed to sell by retail five tolas weight of opium or any intoxicating drug or five seers of poppy-heads.

25. *Poppy-heads.*—Licenses for the retail sale of poppy-heads in quantities not exceeding five seers in weight are granted at a fixed fee of 1 R. per annum. The license-holder must obtain his supply of poppy-heads from a cultivator licensed under Act XIII, of 1857 or from a licensed vendor thereof.

26. *Register of licenses.*—The Collector is required to keep a register showing the number of licenses and permits issued by him, and the quantity of opium passed out in each month to the respective holders thereof.

Appendix
XXIII.

Opium - - - Five tolas.
Madak or chandu - - One tola.
Poppy-heads Five seers.

Forms of retail licenses.—Forms of licenses for the retail sale of opium, madak, chandu, and poppy heads, and of druggists' permit are appended.

28. *Sales by licensed vendors not interfered with.*—No interference is exercised in the direction of authoritatively fixing the quantity of opium or intoxicating drug to be sold under each license or of regulating retail prices. Consumption, is, however, checked by limiting the number of licenses, and by raising the retail price by means of enhanced duty and license fees.

Exception.—The maximum quantity of opium to be issued from the treasury to each licensed vendor is fixed in the district of Chittagong with a view to check smuggling into Arakan in Burma.

30. The accompanying statement A and subsidiary statements B and C give statistics of the number of licenses in force, consumption, and the revenue derived from opium and its preparations for the last 20 years.

K. G. GUPTA,
Commissioner of Excise,
Bengal.

Calcutta,
The 10th November 1893.

A

STATEMENT showing the NUMBER of LICENSES, CONSUMPTION, and the REVENUE derived from OPIUM, and PREPARATIONS of OPIUM, such as MADAK and CHANDU, during the last Twenty Years (1873-74 to 1892-93) in the PROVINCE of BENGAL.

Year.	Population.	Maximum Number of Licenses in Force.						Quantity of Opium sold.	License Fee and Duty paid per Seer, including Cost Price Rs. 7-4 of Opium sold.			Revenue.		Consumption per Head in Fractions of a Seer. Col. 9—Col. 2.	Incidence of Revenue per Head, Col. 15—Col. 2.	Population per Licenses (including Druggists' Permits and Licenses for the Sale of Poppy-heads),	
		Opium.	Poppy-heads.	Druggists' Permits.	Madak.	Chandu.	Total.		License Fee. Col. 13—Col. 9.	Duty. Col. 11—Col. 9.	Total.	License Fees.	Duty.				Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
								Mds. s. c.	Rs.			Rs.	Rs.	Rs.			
1873-74	60,398,117	5,524	—	—	513	94	6,131	1,750 37 11	1 20	23 20	25 00	84,602	16,67,237	17,51,839	*006	*029	9,851
1874-75	60,398,117	3,836	—	—	496	98	4,430	1,752 28 7	1 68	23 76	25 44	1,17,841	16,65,894	17,83,735	*001	*029	13,633
1875-76	60,398,117	3,270	—	—	427	76	3,773	1,752 17 0	1 69	24 06	25 75	1,18,866	16,86,686	18,05,512	*001	*029	16,008
1876-77	60,398,117	3,099	—	—	412	69	3,580	1,736 19 4	2 02	24 17	26 19	1,40,546	16,79,141	18,19,687	*001	*030	16,871
1877-78	60,415,224	3,086	—	—	432	69	3,587	1,767 31 8	2 16	24 91	27 07	1,53,356	17,61,920	19,15,282	*001	*031	16,842
1878-79	60,432,487	2,868	—	—	409	68	3,345	1,755 28 6	3 45	16 25	20 70	2,12,811	18,44,004	20,86,815	*001	*034	18,066
1879-80	60,486,398	2,772	24	—	425	74	3,295	1,796 38 0	3 35	26 20	30 15	2,84,486	18,83,511	21,68,010	*001	*035	18,401
1880-81	60,486,398	2,794	6	—	428	80	3,308	1,763 24 0	5 00	27 02	32 02	3,53,097	19,06,527	22,59,624	*001	*037	18,518
1881-82	66,589,859	2,375	6	—	430	82	2,893	1,723 15 7	5 97	28 24	34 21	4,12,228	19,47,106	23,59,334	*001	*035	23,065
1882-83	66,589,859	2,322	5	—	433	80	2,849	1,802 2 0	5 60	28 12	33 72	4,04,243	20,20,602	24,30,936	*001	*036	23,414
1883-84	66,589,859	2,302	6	—	445	90	2,813	1,918 18 0	5 59	28 00	33 59	4,29,339	21,48,767	25,78,096	*001	*038	23,471
1884-85	66,589,859	2,218	7	—	426	92	2,713	1,876 9 12	5 90	28 04	33 94	4,43,247	21,04,306	25,47,553	*001	*038	24,348
1885-86	66,589,859	2,127	5	—	398	93	2,623	1,841 28 8	5 97	28 08	34 05	4,40,452	20,69,204	25,09,656	*001	*037	25,4 5
1886-87	66,591,453	2,082	8	—	394	94	2,528	1,887 37 0	5 94	28 03	33 97	4,40,306	21,17,340	25,66,646	*001	*038	26,425
1887-88	66,703,181	1,927	9	384	367	87	2,774	1,939 20 12	6 43	27 97	34 10	4,90,477	21,70,696	26,70,176	*001	*046	28,014
1888-89	66,703,481	1,911	10	453	366	88	2,828	1,925 16 12	6 90	28 00	34 00	5,31,686	21,56,826	26,88,512	*001	*040	28,204
1889-90	66,703,481	1,834	41	1,522	346	89	3,832	1,905 22 0	6 57	27 92	34 49	5,01,409	21,28,733	26,30,142	*001	*039	29,397
1890-91	66,703,481	1,700	41	1,230	309	81	3,861	1,942 26 0	6 60	27 84	34 44	5,12,953	21,63,462	26,76,415	*001	*040	31,915
1891-92	71,069,643	1,598	44	1,168	302	72	3,284	2,005 31 14	7 05	28 12	35 17	5,65,842	22,56,339	28,22,181	*001	*039	34,300
1892-93	71,271,080	1,714	47	1,264	263	71	3,359	1,934 18 10	7 57	28 05	35 62	5,86,249	21,70,553	27,56,802	*001	*038	34,800

Licenses were issued free till 1873-74. The falling off in the number in the following year was due to the introduction of a system of monthly license fees.

27. *Limit of possession.*—The limit of private possession is regulated by the limit of retail sale and is as follows:— Appendix XXIII.

Revenue from License Fees.

Year.	Opium.	Poppy-heads.	Druggists' permits.	Madak.	Chandu.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1873-74	3,929	—	—	65,885	14,788	84,602
1874-75	38,924	—	—	62,356	16,561	1,17,841
1875-76	37,085	—	—	62,410	19,361	1,18,856
1876-77	60,024	—	—	63,175	17,347	1,40,546
1877-78	68,024	—	—	68,178	19,154	1,53,356
1878-79	*1,48,092	—	—	74,166	20,553	2,42,811
1879-80	1,91,108	78	—	73,986	19,324	2,84,496
1880-81	* 2,48,868	29	—	81,771	22,429	3,53,097
1881-82	3,00,210	75	—	85,863	26,080	4,12,228
1882-83	2,91,788	43	—	85,025	27,387	4,04,243
1883-84	3,13,015	50	—	90,048	26,216	4,29,329
1884-85	3,23,618	53	—	91,027	28,549	4,43,247
1885-86	3,22,822	39	—	86,702	30,889	4,40,452
1886-87	3,35,872	39	—	83,649	29,746	4,49,306
1887-88	3,74,058	44	2,655	85,305	37,415	4,99,477
1888-89	4,05,000	83	4,596	85,753	36,254	5,31,686
1889-90	3,81,766	59	1,543	82,825	35,216	5,01,409
1890-91	3,93,916	67	1,236	81,467	36,267	5,12,983
1891-92	4,42,915	67	1,185	86,343	85,332	5,65,842
1892-93	4,74,239	71	1,258	79,659	31,032	5,86,249

* Increase due to the introduction of the auction system in the place of fixed rates.

C.

Duty on Opium.

Year.	Total Duty.	Cost price at Rs. 7-4 per Seer.	Net Duty.
	Rs.	Rs.	Rs.
1873-74	16,67,237	5,07,773	11,59,464
1874-75	16,65,994	5,08,286	11,57,608
1875-76	16,86,686	5,08,203	11,78,483
1876-77	16,79,141	5,03,580	11,75,561
1877-78	17,61,926	5,12,658	12,49,268
1878-79	18,44,004	5,09,156	13,34,848
1879-80	18,83,514	5,21,116	13,62,398
1880-81	19,06,527	5,11,444	13,95,083
1881-82	19,47,106	4,99,782	14,47,324
1882-83	20,26,692	5,22,595	15,04,097
1883-84	21,48,767	5,56,351	15,92,416
1884-85	21,04,306	5,44,045	15,60,261
1885-86	20,69,204	5,34,097	15,35,107
1886-87	21,17,340	5,47,498	15,69,842
1887-88	21,70,699	5,62,460	16,08,239
1888-89	21,56,826	5,58,371	15,98,455
1889-90	21,28,733	5,52,610	15,76,123
1890-91	21,63,462	5,63,369	16,00,093
1891-92	22,56,339	5,21,681	16,74,658
1892-93	21,70,553	5,60,995	16,09,558

K. G. GUPTA,
Commissioner of Excise, Bengal.

Appendix
XXIII.

Board's Excise Opium Form No. I.

License for the Retail Sale of Opium.

RULE 30 (1).

Number _____

District _____

Register number _____

Name of vendor _____

Locality of shop _____

Current from _____

to _____

Monthly fee, Rupees _____

Paid in advance, Rupees _____

The _____ 189 }
Collector.

Board's Excise Opium Form No. I.

License for the Retail Sale of Opium.

RULE 30 (1).

WITHIN THE _____ OF _____

No. of License in Register No. 7 (49 "Board's Rules, 189")

NOTE.—Counterfoil of this license is to be signed by the licensee with the words "Received the license and agreed to its conditions," and filed in the Collector's Office.

BE it known that _____

resident of _____

is hereby authorised by the Collector of _____ to open a shop at _____ for the re

date of this license to the _____ day of _____.

It is required of the holder of this license, as a condition of this license remaining in force, that he duly and faithfully observe the following articles :—

- I.—That he pay to Government in advance a monthly fee of Rupees _____ in _____ the currency of this license commences; and
- Two months' fees at the time of engaging to take this license, together with the fee due for the month
- One months' fees on the first day of every succeeding month until the whole of the fees due on this lic
- II.—That he open his shop within 15 days from 1st April 189 , or from the commencement of the term of t
- III.—That in the event of his failure to do so, this license shall be cancelled and the sum paid in advance for the month shall be levied from him.
- IV.—That he have constantly fixed up, at the entrance of his shop, a sign-board bearing the following inscr English and Vernacular languages :—

(Name of Vendor.)

" LICENSED TO RETAIL OPIUM."

- V.—That he do not open his shop, or effect sales therein, before sunrise, not keep it open, or effect sales th season (16th October to 15th March); and 9 p.m. in the hot season (16th March to 15th October) any suspected person therein.
- VI.—That he do not sublet his shop or transfer this license to any other person.
- VII.—That he sell OPIUM only in the shop for which this license is granted, and that he do not sell OPIUM elsewhere, or establish a second shop without another separate license.
- VIII.—That he purchase all the OPIUM to be sold under this license from the Collector's Office, or from a Vendor thereof; that all such OPIUM be brought to the place of vend under passes granted by the Collector, or receive, or have in his possession, OPIUM obtained otherwise.
- IX.—That in respect of OPIUM purchased from a Licensed Vendor thereof he do not at any time possess more than one seer weight of OPIUM.
- X.—That he do not store any OPIUM to be obtained under this license in any PREMISES other than those licensed for the purpose.
- XI.—That he do not, except to a Vendor of Opium or of an Intoxicating Drug licensed by the Collector or a Farmer, sell more than five tolas weight of OPIUM to any person at one time, nor permit any person to consume more than one seer weight of OPIUM.
- XII.—That he do not sell to a Vendor of Opium or of an Intoxicating Drug licensed by the Collector or a Farmer, OPIUM purchased from a Licensed Vendor thereof, or more than one seer weight at one time of OPIUM.
- XIII.—That he do not sell any OPIUM to a Vendor of Opium or of an Intoxicating Drug licensed by a Farmer.
- XIV.—That he keep a daily correct account in the following form, to be balanced at the close of each day; and that he purchase a printed account-book, to be purchased at the Collector's Office.

Date.	Quantity of Opium remaining in Store yesterday.			Quantity received this day, and whence received.			Total quantity to be accounted for.			Quantity sold this day.		
	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.

- XV.—That he at once produce his license and correct accounts for inspection, on the demand of any officer of Excise, Police, Customs, Salt, Opium, or Revenue, superior in rank to a peon or constable, empowered by the Opium Act; and that he do not prevent any such officer, of whatever rank, from entering his shop at any time of the day or night.
- XVI.—That he do not adulterate or deteriorate any OPIUM in his possession or sell the same in an adulterated or deteriorated state.
- XVII.—That he do not receive any wearing apparel or other goods in barter for OPIUM.
- XVIII.—That he do not permit persons of notoriously bad character to resort to his shop; that he prevent gaming and that he give information to the nearest Magistrate or Police Officer of any suspected person who resorts to his shop.
- XIX.—That on the infringement of any of the above articles, or of any of the conditions imposed by the Opium Act, or if there be reason to believe that the license is used as a cloak for illicit sales, or for the manufacture and sale of Madak or Chandu, or for the sale of OPIUM or Poppy-heads, or for the manufacture and sale of Madak or Chandu, may be cancelled, he shall not be entitled to the refund of any fee payable under the license which he has paid in advance, or of any fee for the month in which the license is cancelled.

_____ COLLECTORATE, }
The _____ 189 }
Collector of _____

Form No. I.
Retail Sale of Opium.
30 (1).

Board's Excise Opium Form No. I.

License for the Retail Sale of Opium.

RULE 30 (1).

WITHIN THE _____ OF _____

NOTE.—Counterfoil of this license is to be signed by the licensee with the words "Received the license and agreed to its conditions," and filed in the Collector's Office.

No. of License in Register No. 7 (49 "Board's Rules, 1888").

Be it known that _____

resident of _____

is hereby authorised by the Collector of _____ to open a shop at _____ for the retail sale of OPIUM from the date of this license to the _____ day of _____.

It is required of the holder of this license, as a condition of this license remaining in force, that he duly and faithfully perform and abide by the following articles :—

- I.—That he pay to Government in advance a monthly fee of Rupees _____ in the following manner :—
Two months' fees at the time of engaging to take this license, together with the fee due for the month or portion thereof in which the currency of this license commences; and
One month's fees on the first day of every succeeding month until the whole of the fees due on this license shall have been paid.
- II.—That he open his shop within 15 days from 1st April 189 _____, or from the commencement of the term of this license.
- III.—That in the event of his failure to do so, this license shall be cancelled and the sum paid in advance forfeited, and the license fee for the month shall be levied from him.
- IV.—That he have constantly fixed up, at the entrance of his shop, a sign-board bearing the following inscription, legibly painted, in the English and Vernacular languages :—

(Name of Vendor.)

"LICENSED TO RETAIL OPIUM."

- V.—That he do not open his shop, or effect sales therein, before sunrise, not keep it open, or effect sales therein, after 8 p.m. in the cold season (16th October to 15th March); and 9 p.m. in the hot season (16th March to 15th October); and that he do not harbour any suspected person therein.
- VI.—That he do not sublet his shop or transfer this license to any other person.
- VII.—That he sell OPIUM only in the shop for which this license is granted, and that he do not sell OPIUM in any other place; or establish a second shop without another separate license.
- VIII.—That he purchase all the OPIUM to be sold under this license from the Collector's Office, or from a Farmer or Licensed Vendor thereof; that all such OPIUM be brought to the place of vend under passes granted by the Collector; and that he do not receive, or have in his possession, OPIUM obtained otherwise.
- IX.—That in respect of OPIUM purchased from a Licensed Vendor thereof he do not at any time possess more than one seer weight.
- X.—That he do not store any OPIUM to be obtained under this license in any PREMISES other than those named therein.
- XI.—That he do not, except to a Vendor of Opium or of an Intoxicating Drug licensed by the Collector or to a Licensed Druggist, sell more than five tolas weight of OPIUM to any person at one time, nor permit any person to consume OPIUM on the premises of his shop.
- XII.—That he do not sell to a Vendor of Opium or of an Intoxicating Drug licensed by the Collector or to a Licensed Druggist any OPIUM purchased from a Licensed Vendor thereof, or more than one seer weight at one time of OPIUM purchased from the Collector's Office or a Farmer.
- XIII.—That he do not sell any OPIUM to a Vendor of Opium or of an Intoxicating Drug licensed by a Farmer.
- XIV.—That he keep a daily correct account in the following form, to be balanced at the close of each day; this account to be kept in a printed account-book, to be purchased at the Collector's Office.

Date.	Quantity of Opium remaining in Store yesterday.			Quantity received this day, and whence received.			Total quantity to be accounted for.			Quantity sold this day.			Quantity remaining in Store.		
	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.

- XV.—That he at once produce his license and correct accounts for inspection, on the demand of any officer of any of the Departments of Excise, Police, Customs, Salt, Opium, or Revenue, superior in rank to a peon or constable, empowered under section 14 of the Opium Act; and that he do not prevent any such officer, of whatever rank, from entering his shop at any hour of the day or night.
- XVI.—That he do not adulterate or deteriorate any OPIUM in his possession or sell the same in an adulterated or deteriorated state, or have in his possession ostensibly for sale any OPIUM in an adulterated or deteriorated state.
- XVII.—That he do not receive any wearing apparel or other goods in barter for OPIUM.
- XVIII.—That he do not permit persons of notoriously bad character to resort to his shop; that he prevent gaming and disorderly conduct therein; and that he give information to the nearest Magistrate or Police Officer of any suspected person who may resort to his shop.
- XIX.—That on the infringement of any of the above articles, or of any of the conditions imposed by the Opium Act, 1878, or by the Rules made thereunder, or if there be reason to believe that the license is used as a cloak for illicit sales, or if he be convicted of breach of the peace or of any other criminal offence, this license and any other license or licenses that he may have obtained for the sale of OPIUM or Poppy-heads or for the manufacture and sale of Madak or Chandu, may be cancelled by the Collector, and he shall not be entitled to the refund of any fee payable under the license which he has paid in advance, and he must pay the fee for the month in which the license is cancelled.

Collector.

COLLECTORATE,

The _____ 189 _____

Collector of _____

Board's Excise Opium Form No. II.
License for the Manufacture and Retail Sale
of MADAK or CHANDU.

RULE 30 (1).

Number

District

Register number

Name of vendor

Locality of shop

Current from

to

Monthly fee, Rupees

Paid in advance, Rupees

The 189

Collector.

Board's Excise Opium Form No. II.
License for the Manufacture and Retail Sale of MADAK
RULE 30 (1).

WITHIN THE _____ OF _____

License in Register No. 7 B. (49 " Board's Rules, 189

Note.—Counterfoil of this license is to be signed by the licensee with the words "Received the license and agreed to its conditions," and filed in the Collector's Office.

BE it known that _____ resident of _____ is hereby authorised by the Collector _____ to open a shop at _____ for the retail sale of MADAK (or CHANDU as the case may be) from the date of this license to the _____

It is required of the holder of this license, as a condition of this license remaining in force, that he duly and faithfully observe the following articles:—

- I.—That he pay to Government in advance a monthly fee of Rupees _____ in the following manner:—
Two months' fees at the time of engaging to take this license, together with the fee due for the month in which the currency of this license commences; and
One month's fee on the 1st day of every succeeding month until the whole of the fees due on this license are paid.
- II.—That he open his shop within 15 days from 1st April 189 _____, or from the commencement of the term of the license, if the license is granted for a shorter term.
- III.—That in the event of his failure to do so, this license shall be cancelled and the sum paid in advance for the month shall be levied from him.
- IV.—That he have constantly fixed up, at the entrance of his shop, a sign-board bearing the following inscription in English and Vernacular languages:—

(Name of Vendor.)

"LICENSED VENDOR OF MADAK (OR CHANDU)."

- V.—That he do not open his shop, or effect sales therein, before sunrise, nor keep it open, or effect sales therein, after sunset, in the hot season (16th October to 15th March); and 9 P. M. in the hot season (16th March to 15th October).
- VI.—That he do not sublet his shop or transfer this license to any other person.
- VII.—That he manufacture and sell MADAK (or CHANDU) only in the shop for which this license is granted, and not elsewhere, or establish a second shop without any other license.
- VIII.—That he purchase all the Opium to be used in the manufacture of MADAK (or CHANDU) from a Farmer or Licensed Vendor of Opium, and that he do not receive, or have in his possession, or sell any MADAK (or CHANDU) except that purchased from a Farmer or Licensed Vendor of Opium.
- IX.—That he do not possess or sell any MADAK (or CHANDU) except that purchased from a Farmer or Licensed Vendor of Opium.
- X.—That he do not at any time possess more than one seer weight of Opium, purchased from a Licensed Vendor thereof or manufactured from Opium purchased from a Licensed Vendor thereof.
- XI.—That all Opium to be used in the manufacture of MADAK (or CHANDU) and all MADAK (or CHANDU) manufactured in the shop, be brought to the place of manufacture and vend under passes granted by the Collector.
- XII.—That he do not store any Opium to be used in the manufacture of MADAK (or CHANDU) or any MADAK (or CHANDU) under this license in any PREMISES other than those named herein.
- XIII.—That he do not, except to a Vendor of MADAK (or CHANDU) licensed by the Collector or to a Licensed Vendor thereof, sell more than one tola weight of MADAK (or CHANDU) to any person at one time, nor permit any person to sell more than one tola weight of MADAK (or CHANDU) on the premises of his shop.
- XIV.—That he do not sell to a Vendor of MADAK (or CHANDU) licensed by the Collector or to a Licensed Vendor thereof, more than one seer weight of MADAK (or CHANDU) purchased from a Farmer or Licensed Vendor thereof, or from a Farmer or Licensed Vendor thereof.
- XV.—That he do not sell any MADAK (or CHANDU) to a Vendor thereof licensed by a Farmer.
- XVI.—That he keep a daily correct account in the following form, to be balanced at the close of each day, and to be signed by him, and to be preserved in a separate account-book, to be purchased at the Collector's Office.

I.—Opium.

Date.	Quantity remaining in store yesterday.			Quantity received this day, and whence received.			Total quantity to be accounted for.			Quantity used in the manufacture of Madak		
	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.

II.—Madak (or Chandu).

Date.	Quantity remaining in store yesterday.			Quantity manufactured from opium this day or purchased, and from whom.			Total quantity to be accounted for.			Quantity sold		
	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.

- XVII.—That he at once produce his license and correct accounts for inspection, on the demand of any officer of Excise Police, Customs, Salt, Opium or Revenue, superior in rank to a peon or constable, empowered by the Opium Act; and that he do not prevent any such officer, of whatever rank, entering his shop at any time.
- XVIII.—That he do not adulterate or deteriorate any MADAK (or CHANDU) in his possession, or sell the same in any other State.
- XIX.—That he do not receive any wearing apparel or other goods in barter for MADAK (or CHANDU).
- XX.—That he do not permit persons of notoriously bad character to resort to his shop; that he prevent such persons from doing so; and that he give information to the nearest Magistrate or Police Officer of any suspicious person who resorts to his shop.
- XXI.—That on the infringement of any of the above articles, or of any of the conditions imposed by the Opium Act, or if there be reason to believe that the license is used as a cloak for any offence, or for the sale of Opium or Poppy-heads or for the manufacture and sale of MADAK (or CHANDU) in violation of the Opium Act, the Collector, and he shall not be entitled to the refund of any fee payable under the license which he has paid, and he shall pay the fee for the month in which the license is cancelled.

COLLECTORATE.

The 189

Collector of

License for the Manufacture and Retail Sale of MADAK (or CHANDU).

RULE 30 (1).

NOTE.—Counterfoil of this license is to be signed by the licensee with the words "Received the license and agreed to its conditions," and filed in the Collector's Office.

WITHIN THE _____ OF _____

License in Register No. 7 B. (49 " Board's Rules, 1888 ").

BE it known that _____ resident of _____ is hereby authorised by the Collector _____ to open a shop at _____ for the retail sale of MADAK (or CHANDU as the case may be) from the date of this license to the _____ day of _____.

It is required of the holder of this license, as a condition of this license remaining in force, that he duly and faithfully perform and abide by the following articles :—

- I.—That he pay to Government in advance a monthly fee of Rupees _____ in the following manner :—
Two months' fees at the time of engaging to take this license, together with the fee due for the month or portion thereof in which the currency of this license commences; and
One month's fee on the 1st day of every succeeding month until the whole of the fees due on this license shall have been paid.
- II.—That he open his shop within 15 days from 1st April 189 _____, or from the commencement of the term of this license.
- III.—That in the event of his failure to do so, this license shall be cancelled and the sum paid in advance forfeited, and the license fee for the month shall be levied from him.
- IV.—That he have constantly fixed up, at the entrance of his shop, a sign-board bearing the following inscription, legibly painted, in the English and Vernacular languages :—

(Name of Vendor.)

“ LICENSED VENDOR OF MADAK (OR CHANDU). ”

- V.—That he do not open his shop, or effect sales therein, before sunrise, nor keep it open, or effect sales therein, after 8 P. M. in the cold season (16th October to 15th March); and 9 P. M. in the hot season (16th March to 15th October); and that he do not harbour any suspected person therein.
- VI.—That he do not sublet his shop or transfer this license to any other person.
- VII.—That he manufacture and sell MADAK (or CHANDU) only in the shop for which this license is granted, and that he do not manufacture or sell MADAK (or CHANDU) in any other place, or establish a second shop without any other separate license.
- VIII.—That he purchase all the Opium to be used in the manufacture of MADAK (or CHANDU) from the Collector's Office, or from a Farmer or Licensed Vendor of Opium, and that he do not receive, or have in his possession, Opium obtained otherwise.
- IX.—That he do not possess or sell any MADAK (or CHANDU) except that purchased from a Farmer or a licensed Vendor thereof or manufactured from Opium purchased in accordance with Article VIII.
- X.—That he do not at any time possess more than one seer weight of Opium, purchased from a Licensed Vendor thereof; nor more than one seer weight of MADAK (or CHANDU) purchased from a Licensed Vendor thereof or manufactured from Opium purchased from a Licensed Vendor thereof.
- XI.—That all Opium to be used in the manufacture of MADAK (or CHANDU) and all MADAK (or CHANDU) to be sold under this license be brought to the place of manufacture and vend under passes granted by the Collector.
- XII.—That he do not store any Opium to be used in the manufacture of MADAK (or CHANDU) or any MADAK (or CHANDU) to be sold under this license in any PREMISES other than those named herein.
- XIII.—That he do not, except to a Vendor of MADAK (or CHANDU) licensed by the Collector or to a Licensed Druggist, sell more than one tola weight of MADAK (or CHANDU) to any person at one time, nor permit any person to consume MADAK (or CHANDU) on the premises of his shop.
- XIV.—That he do not sell to a Vendor of MADAK (or CHANDU) licensed by the Collector or to a Licensed Druggist any MADAK (or CHANDU) purchased from a Licensed Vendor thereof manufactured from Opium purchased from a Licensed Vendor thereof, or more than one seer weight at one time of MADAK (or CHANDU) purchased from a Farmer or manufactured from Opium purchased from the Collector's Office, or from a Farmer.
- XV.—That he do not sell any MADAK (or CHANDU) to a Vendor thereof licensed by a Farmer.
- XVI.—That he keep a daily correct account in the following form, to be balanced at the close of each day; this account to be kept in a printed account-book, to be purchased at the Collector's Office.

I.—Opium.

Date.	Quantity remaining in store yesterday.			Quantity received this day, and whence received.			Total quantity to be accounted for.			Quantity used in the preparation of Madak (or Chandu.)			Quantity remaining in store.		
	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.

II.—Madak (or Chandu).

Date.	Quantity remaining in store yesterday.			Quantity manufactured from opium this day or purchased, and from whom.			Total quantity to be accounted for.			Quantity sold this day.			Quantity remaining in store.		
	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.

- XVII.—That he at once produce his license and correct accounts for inspection, on the demand of any officer of any of the Departments of Excise Police, Customs, Salt, Opium or Revenue, superior in rank to a peon or constable, empowered under section 14 of the Opium Act; and that he do not prevent any such officer, of whatever rank, entering his shop at any hour of the day or night.
- XVIII.—That he do not adulterate or deteriorate any MADAK (or CHANDU) in his possession, or sell the same in an adulterated or deteriorated state.
- XIX.—That he do not receive any wearing apparel or other goods in barter for MADAK (or CHANDU).
- XX.—That he do not permit persons of notoriously bad character to resort to his shop; that he prevent gaming and disorderly conduct therein; and that he give information to the nearest Magistrate or Police Officer of any suspected person who may resort to his shop.
- XXI.—That on the infringement of any of the above articles, or of any of the conditions imposed by the Opium Act, 1878, or by the Rules made there under, or if there be reason to believe that the license is used as a cloak for illicit sales, or if he be convicted of breach of the peace or of any other criminal offence, this license and any other license or licenses that he may have obtained for the sale of Opium or Poppy-heads or for the manufacture and sale of MADAK (or CHANDU), may be cancelled by the Collector, and he shall not be entitled to the refund of any fee payable under the license which he had paid in advance, and he must pay the fee for the month in which the license is cancelled.

COLLECTORATE.

The _____ 189 _____

Collector of _____

Board's Excise Opium Form No. IV.

Druggist's Permit.

RULE 30 (4).

Boards Excise Opium Form No. IV.

Druggist's Permit.

E 30 (4).

WITHIN THE _____ OF _____

NOTE.—Counterfoil of this permit is to be signed by the Druggist and filed in the Collector's Office.

Number of License in Register No. 54—No. _____

Be it known that _____

resident of _____

is hereby authorised by the Collector of _____

to sell by retail OPIUM, INTOXICATING DRUGS, and POPPY-HEADS *bonâ fide* as medicine, and use the same *bonâ fide* in medical preparations or prescriptions at the premises _____ called or styled _____

It is required of the holder of this Permit, as a condition of this Permit remaining in force, that he duly and faithfully perform and abide by the following articles:—

- I.—That he pay to Government in advance a fee of one rupee for the year or for any broken period thereof.
- II.—That he do not transfer this Permit to any other person.
- III.—That he sell or use OPIUM, INTOXICATING DRUGS or POPPY-HEADS only in the PREMISES for which this Permit is granted, and that he do not sell or use OPIUM, INTOXICATING DRUGS or POPPY-HEADS in any other place without another separate Permit.
- IV.—That he purchase all the OPIUM, MADAK, CHANDU or POPPY-HEADS to be sold or used under this Permit from the Collector's Office or from a Farmer or Licensed Vendor thereof; that all such OPIUM, MADAK, CHANDU, and POPPY-HEADS be brought to the PREMISES under passes granted by the Collector; and that he do not receive or have in his possession OPIUM, MADAK, CHANDU or POPPY-HEADS obtained otherwise.
- V.—That he do not sell OPIUM, INTOXICATING DRUGS or POPPY-HEADS otherwise than for *bonâ fide* medicinal purposes; and that he do not sell more than five tolas weight of OPIUM or of an INTOXICATING DRUG, nor more than five seers weight of POPPY-HEADS to any person at one time.
- VI.—That he do not manufacture more than one seer weight of an INTOXICATING DRUG at any one time.
- VII.—That he do not have more than one seer weight of OPIUM or of an INTOXICATING DRUG, nor more than ten seers weight of POPPY-HEADS in his possession at one time.
- VIII.—That he do not store any OPIUM, INTOXICATING DRUG or POPPY-HEADS to be sold or used under this Permit in any PREMISES other than those named herein.
- IX.—That he at once produce his Permit and correct accounts for inspection, on the demand of any officer of any of the Departments of Excise, Police Customs, Salt, Opium, or Revenue, superior in rank to a peon or constable, empowered under Section 14 of the Opium Act; and that he do not prevent any such officer from entering his PREMISES at any hour of the day or night.
- X.—That on the infringement of any of the above articles, or any of the conditions imposed by the Opium Act, 1878, or by the Rules made thereunder, this Permit may be cancelled by the Collector, and he shall not be entitled to the refund of the fee payable under the license which he has paid in advance.

No. _____

District _____

Regis No _____

Name of vender _____

Locality of shop _____

Current from _____

to _____

Monthly fee, Rupees _____

Paid in advance, Rupees _____

Collector

The _____ COLLECTORATE, }
189 _____

Collector of _____

Statement showing the population and the number of licenses, consumption and revenue from opium in the districts of Lower Bengal in 1892-93.

Divisions.	Districts.	POPULATION.			NUMBER OF LICENSES.							Quantity consumed.	REVENUE.			Consumption per head in fraction of a seer.	Revenue per head in fraction of a rupee.	REMARKS.
		Muhammadians.	Hindus and others.	Total.	Opium.	Poppy-heads.	Druggists' permits.	Madak.	Chandu.	Total.	License fees.		Gross duty.	Total.				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	16	17	18		
	BENGAL.																	
	<i>Western District.</i>																	
BUDDHAN	Burdwan	267,224	1,124,656	1,391,880	51	...	3	7	2	66	65 7 0	19,368	61,94	81,192	'001	'05		
	Bankura	163,312	1,024,346	1,069,668	19	...	...	...	...	19	15 18 0	5,048	17,303	22,351	'0005	'02	
	Birbhum	168,753	838,081	797,833	33	...	...	...	...	27	22 3 0	8,208	24,224	32,982	'001	'04	
	Midnapore	171,412	2,460,104	2,631,516	112	...	6	19	...	169	114 3 0	23,316	136,889	163,205	'001	'06		
	Hooahly	182,685	884,025	1,066,710	67	...	56	16	...	141	77 17 0	22,249	186,716	108,965	'1002	'1		
	Howrah, exclusive of the towns of Howrah and Balli	152,806	568,405	721,211	28	...	2	4	...	34	31 3 0	6,366	34,804	41,170	'001	'05		
	Total	998,191	6,689,627	7,688,818	303	31	66	60	6	455	315 11 0	87,535	362,230	449,815	'01	'05		
	<i>Central Districts.</i>																	
PRESIDENCY	24-Parganas, exclusive of Suburbs and the towns of Howrah and Balli	690,860	1,201,173	1,892,033	105	...	31	29	3	168	104 2 0	24,692	116,534	141,226	'002	'07		
	Calcutta, inclusive of Suburbs and Balli	396,083	478,287	874,450	67	...	104	30	11	205	419 9 0	88,389	469,331	557,920	'01	'63		
	Nadia	917,800	696,718	1,614,518	49	...	5	12	...	66	31 8 0	12,588	34,644	47,688	'007	'02		
	Jessore	1,150,125	738,692	1,888,827	49	...	187	2	...	46	24 7 0	10,404	27,076	37,480	'0005	'01		
	Khulna	608,085	673,667	1,281,752	34	...	16	...	...	66	20 26 0	6,333	23,336	29,669	'0007	'02	
	Mirshidabad	618,653	632,293	1,250,946	32	...	1	...	...	66	51 5 0	19,890	57,369	77,150	'0001	'06	
	Total	4,407,086	4,320,430	8,728,016	330	4	360	86	18	788	650 17 0	162,296	728,671	890,967	'002	'102		
RAJSHAHI	Dinapur	802,597	763,238	1,565,835	38	...	113	8	1	160	38 38 0	13,761	43,626	57,387	'001	'04		
	Rajshahi	1,033,977	279,409	1,313,386	39	...	70	16	...	125	30 16 0	11,065	34,048	45,113	'0009	'03		
	Rangpur	1,595,411	770,053	2,065,464	108	...	...	...	...	107	74 6 0	20,169	88,880	109,139	'001	'05	
	Bogra	631,100	156,394	817,494	25	...	20	4	...	60	16 39 0	7,416	19,691	27,107	'0008	'03		
	Pabna	999,690	362,683	1,362,373	23	...	8	6	...	37	15 24 0	7,472	18,095	25,567	'0004	'01		
	Darjeeling	10,010	213,304	223,314	5	...	4	...	...	21	7 3 0	1,684	6,840	8,544	'001	'03	
	Total	5,026,329	2,993,358	8,019,187	256	4	216	36	3	514	189 11 0	64,457	219,790	284,247	'0009	'03		
	<i>Eastern Districts.</i>																	
Dacca	Dacca	1,408,880	1,013,767	2,420,666	34	1	93	...	3	131	21 27 0	7,516	25,143	32,659	'0003	'01		
	Fardpur	1,095,818	701,472	1,797,290	20	...	7	...	...	25	6 36 0	3,600	7,424	11,024	'0001	'008	
	Bakergung	1,462,712	691,253	2,153,965	45	...	2	...	...	62	28 38 0	12,119	31,265	43,384	'0005	'02	
	Mymensingh	2,366,299	1,085,887	3,452,186	69	...	240	...	...	324	36 7 0	21,700	42,221	63,911	'0004	'02	
	Total	6,331,748	3,492,379	9,814,127	168	1	342	2	19	632	92 27 0	44,886	106,043	150,978	'0003	'01		
CHITTAGONG	Chittagong	624,849	365,318	1,290,167	32	...	3	2	...	45	71 7 2	69,249	79,890	149,148	'002	'1		
	Noakbali	760,868	249,125	1,009,993	6	...	168	...	...	175	1 87 0	1,667	2,565	3,812	'0007	'003	
	Tippura	1,224,386	568,609	1,792,995	7	...	...	...	...	7	2 28 0	2,462	3,179	5,681	'0006	'003	
	Total	2,609,554	1,173,042	4,082,596	45	...	172	2	8	227	75 30 2	73,968	85,233	163,601	'0007	'03		

DIVISIONS.	DESTRUCTS.	POPULATION.			NUMBER OF LICENSES.						Quantity consumed.	REVENUE.			Consumption per head in fraction of a seer.	Revenue per head in fraction of a rupee.	REMARKS.
		Muhammads.	Hindus and others.	Total.	Opium.	Poppy-heads.	Druggists' permits.	Madak.	Chandu.	Total.		License fees.	Gross duty.	Total.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
PATNA	BIHAR.	200,989	1,568,015	1,769,004	30	1	61	4	1	87	45 22 0	2,350	29,152	31,502	'0005	'01	
		236,705	1,911,624	2,148,329	60	1	10	10	5	67	19 19 0	389	12,463	12,852	'0002	'005	
		148,488	1,914,849	2,063,337	27	...	23	2	2	64	7 8 0	985	4,608	5,593	'0001	'002	
		332,788	2,378,657	2,711,445	25	2	6	1	1	34	12 18 0	906	7,936	8,842	'0001	'003	
		388,667	2,463,288	2,851,955	20	...	3	1	...	24	14 25 0	258	9,359	9,617	'0002	'003	
		291,013	2,176,484	2,467,497	26	...	3	...	...	34	3 39 0	232	2,614	2,776	'0006	'001	
		267,319	1,682,146	1,949,465	8	...	3	1	...	13	2 23 0	288	1,649	1,847	'0005	'001	
		1,805,989	14,005,045	15,811,014	186	7	91	19	10	313	105 3 2 0	6,398	67,711	73,109	'0002	'004	
		191,765	1,844,256	2,036,021	16	...	...	...	4	21	8 33 8	3,083	7,070	10,153	'0001	'004	
		186,539	1,827,087	2,013,626	41	...	6	3	5	55	23 1 0	6,579	19,382	25,961	'0004	'01	
BHAGALPUR	ORISSA.	806,271	1,139,387	1,945,658	83	...	...	4	89	46 23 0	18,524	62,164	70,688	'0009	'03		
		384,651	430,268	814,919	36	...	...	24	65	47 39 0	22,031	63,732	75,763	'0002	'08		
		146,092	1,608,104	1,754,198	15	...	6	...	...	21	10 6 0	6,660	9,744	15,384	'0002	'008	
		1,723,378	6,859,112	8,582,490	191	...	17	35	8	251	135 22 8	65,987	142,092	197,959	'0006	'02	
		52,895	1,384,776	1,937,671	82	...	9	10	...	101	125 39 0	35,095	161,248	196,343	'0002	'1	
ORISSA	CHOTA NAGPUR.	15,697	949,401	965,098	34	...	...	4	38	45 9 0	11,933	57,887	69,820	'001	'07		
		22,250	972,375	994,625	72	...	...	9	81	149 3 0	27,344	130,816	218,160	'005	'2		
		90,742	3,786,562	3,877,304	188	...	9	23	...	250	320 11 0	74,372	409,951	484,323	'003	'1	
CHOTA NAGPUR	South-West Frontier Agency.	114,532	1,048,769	1,163,301	13	...	1	3	...	17	7 24 0	2,258	6,060	8,318	'0002	'007	
		36,246	1,101,085	1,137,331	8	...	1	3	...	12	18 6 0	6,856	18,875	25,731	'0006	'02	
		60,445	540,335	600,780	6	...	...	2	...	7	3 4 0	191	2,480	2,671	'0002	'004	
		3,833	643,155	647,088	8	...	...	2	...	10	10 28 0	4,475	11,127	15,602	'0007	'02	
		63,256	1,140,073	1,203,329	13	...	...	...	...	13	9 35 0	4,191	10,270	14,461	'0003	'01	
		257,811	4,379,427	4,637,238	47	...	...	10	...	69	49 17 0	17,971	48,832	66,803	'0004	'01	
		23,571,108	47,639,972	71,211,080	1,714	47	1,264	283	71	3,359	1,934 18 10	686,249	2,170,553	2,756,892	'001	'03	
GRAND TOTAL																	

November 22nd, 1893.

K. G. GUPTA,
Commissioner of Excise, Bengal.

APPENDIX XXIV.

OPIUM-EATING.

BY THE LATE DR. VINCENT RICHARDS.

[Extracted from the *Indian Medical Gazette* of 1st August 1877.]

IN the January, 1872, number of the *Indian Medical Gazette* is an article on "Opium," written by Dr. Moore, wherein that gentleman states that, from personal observation, he arrives at the conclusion, "that opium-eating when moderately indulged in—as it generally is—produces no decided or even appreciable ill effect." Moreover, that the use of opium, under certain circumstances, is beneficial. Dr. Eatwell, in his report to the Government of Bengal, on the cultivation of the poppy, 1851, while affirming that no injurious effects of the habitual use of the drug are visible on the mass of the people (Chinese) maintains that "the question can never be settled in a manner to satisfy impartial and philosophical enquirers, until the demonstrative evidence of statistics shall be brought to bear upon the subject." In the hope, therefore, of being able to contribute some further information, and to test the accuracy of Dr. Moore's conclusion, I directed my attention specially to the subject, and now venture to place on record the results of my enquiry. There is no habit, or even vice, that has been the subject of such fiery declamation as opium-eating. I have met with many specimens, but few to equal the following in bitterness, and I may add in absurd extravagance. It is written by the Rev. A. T. Thelwall, whose knowledge of the subject was derived from the perusal of "documents and papers," contributed by individuals who seem to have credited Mr. Thelwall with unlimited gullibility. "It is said," remarks this gentleman, "to materially shorten the term of life; to stupify and destroy the intellectual powers; to utterly corrupt the moral sense; to deprave and brutalise the heart; to shut up all the avenues to conscience, and make its victim the easy prey to every temptation that presents itself. In short, it is said to annually demoralize millions and to destroy myriads." After reading this it is somewhat startling to find that Mr. Thelwall's only object was to place "a statement of the facts of the case" before the public. If you are inclined to suggest that many of these remarks apply with more truth to habitual drunkenness, you are informed that "there is but one point of difference between the intoxication of ardent spirits and that of opium deserving of particular attention, and that is, the ten-fold force with which every argument against the former applies to the latter." It must be confessed these are sentiments pretty strongly and authoritatively expressed for a writer who admittedly never in his life saw a man under the influence of opium.

The following highly imaginative picture of a Turkish opium-eater, extracted from "Carne's Letters from the East, 1826," is of interest, though one, of an enquiring turn of mind, might be led to ask how Carne came to know so much about the feelings of the Theriakie while under the influence of opium. "The practice of eating opium does not appear to be so general with the Turks as is commonly believed. But there is a set of people at Constantinople devoted to this drug; and the Theriakies, as they are called, have that hollow and livid aspect; the fixed dulness of the eye at one time, or the unnatural brightness at another, [which tell too plainly of this destructive habit. They seldom live beyond thirty, lose all appetite for food, and as their strength wastes, the craving for the vivid excitement of opium increases. It is useless to warn a Theriakie that he is hurrying to the grave. He comes in the morning to a large coffee-house, a well known resort for this purpose, close to the superb mosque of Suleimanieh. Having swallowed his pill he seats himself in the portico in front, which is shaded by trees. He has no wish to change his position, for motion would disturb his happiness, which he will tell you is indescribable; then the most wild and blissful reveries come crowding on him. His gaze fixed on the river beneath covered with the sails of every nation, or on the majestic shores of Asia opposite, or vacantly raised where the gilded minarets of Suleimanieh ascend on high—if external objects heighten, as is allowed, the illusions of opium, the Turk is privileged. There till the sun sets on the scene the fancy of the Theriakie revels in love, in splendor, or pride. He sees the beauties of Circassia striving whose charms shall most delight him, the Ottoman fleet sails beneath his flag as the Capitan Pacha;

or seated in the divan, turbaned heads are bowed before him and voices hail the favoured of Alla and the Sultan. But evening comes and he awakes to a sense of wretchedness and helplessness, to a craving hunger which is an effect of his vice, and hurries home to supper till the morning sun calls him to his paradise again." Supposing all this to be true, it is very sad, no doubt, but the debauched creature here depicted is virtuous in comparison with the habitual drunkard.

The statistics with which I am about to deal were collected by me when I was in medical charge of Balasore, in Orissa, where opium-eating is extremely common. I estimated that about one in every twelve or fourteen of the adult population used the drug, but I believe the habit is somewhat increasing. The greatly increased consumption of the drug dates from the famine year 1866, when it was, if I remember rightly, nearly trebled, since when it has, I believe, pretty steadily increased. This is not the result of a growing abuse of the drug by individual consumers, but of a more extended use of it amongst the general population. There can be no doubt that opium-eating was greatly resorted to in the famine year, because it mitigated the sufferings arising from hunger and sickness and enabled the poor people to exist on less food. The number of opium-eaters examined by me was 613, of whom 444 were men and 169 women. Of the 444 men, 29 were between 15 and 25 years of age, 87 between 25 and 35 years, 165 between 35 and 45 years, and 163 above 45 years. Thus, then, by far the greater number were over 35 years of age. Of those above 45 years, 56 were between 45 and 50 years, 74 between 50 and 60 years, and 33 above 60 years. Of the 169 women, 10 were between 15 and 25 years of age, 33 were from 25 to 35 years; 47 from 35 to 45 years, and 79 were above 45 years of age. Here, also, the proportion of those above 35 years of age is greater. Many were over 50 years of age and not a few 60. It must be understood that the ages are not given as exact; they are, however, approximately correct and arrived at after careful inspection and enquiry.

The remarks apply equally to the following, though the periods are not likely to be very inaccurate as they embrace such a number of years. Not a few mention the famine year, 1866, as the time at which they first contracted the habit. Of the men, 274 are said to have taken the drug for from 3 to 10 years; 100 for from 10 to 20 years; 48 for from 20 to 30 years; and 22 for more than 30 years. Of the women, 104 for from 3 to 10 years; 43 for from 10 to 20 years; 14 for from 20 to 30 years, and 8 for more than 30 years. The average ages at which the habit was commenced were amongst the men from 20 to 26 years, and amongst the women from 24 to 30 years. The majority of eaters take their opium twice daily, morning and evening, but not a few, in the evening only. Much depends upon the dose, and whether the person has been long addicted to the habit. The well-to-do people mix the drug with water and strain before drinking, but poor people probably on the principle that they like as much as they can get for their money, swallow it just as it is sold by the opium-vendor. The quantity taken varies from 2 grains to 45 grains or more daily; but as I shall show, large doses are quite the exception especially amongst the poorer classes. Of the 444 men, 266 took from 2 to 4 grains daily, 151 from 4 to 12 grains, 18 from 12 to 16 grains, and only 9 more than 16 grains; average 7 grains. Of the 169 women, 132 took from 2 to 4 grains, 33 from 4 to 12 grains, and 4 only from 12 to 16 grains—not one took more than 16 grains; average 5 grains. The dose when large has always been gradually increased from the beginning, but it is not at all unusual to find, when the dose is small, that there has been no increase at all. There is not, therefore, that craving for increasing doses, which is generally supposed to exist. Nor do the 5 or 7 grains as sold by the vendors, represent the actual amount of pure drug, as it is not unfrequently adulterated with catechu and other substances.* How insignificant are these doses compared with the 380 grains taken daily by De Quincey. I think it must be conceded that the foregoing data prove

* It is stated in the *Ulfaz Udwiyeah*, compiled by Noureddeen Mahomed Abdullah, Shirazy, Physician to the Emperor Shah Jehan, that the quality of opium is cold 4, and dry 3. (The 1st degree,—makes imperceptible impression unless recited dated; 2nd degree, more powerful, but not so much as to occasion any visible injury; 3rd degree, essentially hurtful, but not so as to destroy; 4th kills or materially injures.) The dose is given as the weight of a pea.

conclusively that excessive use of opium amongst the numbers of the agricultural classes—and they are the chief consumers—in Orissa is very rare indeed, and that its moderate use may be, and is indulged in for years, without producing any decided or appreciable ill effects, except, perhaps, one to which I shall allude hereafter, though it is a question whether the fact is not rather a blessing, from a humanitarian point of view, when we consider how prone destructive agents, such as war, famine and pestilence, are to begin their work of destruction immediately the process of population proceeds too rapidly. As to the causes which first lead to the use of the drug, they may be summed up as follows:—Sickness, example, and a belief in its aphrodisiacal powers, etc. The very great majority are induced to begin the habit through disease, such as fever, elephantiasis,* dysentery, colic, rheumatism, and diarrhoea. Some few asserted that they took the drug to enable them the better to undergo fatigue, and to make long journeys.

There is one almost inevitable result of a prolonged indulgence in opium-eating, especially if immoderate, namely, a weakening of the procreative powers. In no fewer than 99 cases out of 125, into which I particularly enquired with a view to ascertaining the fact, was this the case; moreover, of the 125 married men averaging 36 years of age, the average number of children to each was 1.11, after 11 years of married life. The average dose taken by these men was 14 grains *per diem*, and the length of time they had been addicted to the habit, 12 years.

Opium-eating, at any rate in Balasore, does not conduce to either crime or insanity, since the inhabitants are a particularly law-abiding race, and the insanes are only .0069 *per cent.* of the population. There is one thing in connection with this subject that has always struck me as remarkable, and that is, that while so much literary powder and shot are wasted in attacking opium-eating, gunjah smoking passes almost unnoticed, though I am

certain this fearful habit would not find a single advocate outside the smokers. It not only causes crime, but helps to fill our lunatic asylums with its wretched victims. It was only the other day that I examined a wretched creature—a gunjah smoker for insanity—who had most brutally murdered his father, grandmother, brother, and three sisters, and then set fire to the hut! Even the hob-nailed boots of the drunken coal-heaver are not the instruments of a more horrible crime than this! Excessive use or abuse of opium may debase, may make a sot, but never a raving maniac, or a great criminal.

The conclusions I arrive at are:—

1st. That opium is taken habitually by about 8 or 10 *per cent.* of the adult population of Balasore, and that the average daily allowance for a man is 7 grains, and for a woman 5 grains.

2nd. That moderation is the rule.

3rd. That moderate doses include from 2 to 16 grains *per diem* according to the circumstances.

4th. That opium-eating is much more common in unhealthy localities than in healthy ones, even though they are situated in the same district.

5th. That the drug may be, and is sometimes, taken in very large doses—30 grains and upwards—without producing any very serious ill effect, much depending on the constitution, etc., of the individual, and his habituation to its use.

6th. That whatever the effects of the excessive use of the drug may be, when taken in moderation it is positively beneficial, where such diseases as fever, elephantiasis, rheumatism, etc., are prevalent, and when food is scarce.

7th. That the effects of even the most excessive use of opium are harmless, both to the individual and to society compared with those of the excessive use of alcohol.

* In an article on *Elephantiasis Arabum*—“*Indian Annals of Medical Science, No. XXX.*”—I shewed that of 656 persons who suffered from this disease, no fewer than 247, or 38.83 *per cent.* were in the habit of taking opium, and that it materially diminished the febrile action which attends the disease, I shewed, moreover, through the kindness of Mr. Harrison, of the Bengal Civil Service, that opium-eating was much more prevalent in the southern part of the District of Midnapore, which is notoriously the least healthy part, and where elephantiasis was most common.

APPENDIX XXV.

[RECEIVED FROM THE BISHOP OF CALCUTTA.]

To
THE RIGHT HONOURABLE LORD BRASSEY,*President of the Opium Commission.*

MY LORD,

We, the Bishop and undersigned clergy of the Church of England in this city, being deeply interested in all that concerns the moral welfare of the people of this country, and watching at all times with much sympathy and anxiety the many difficult questions which arise in regard to administrative measures affecting the same, desire to show our special interest in the subject now under examination before the Opium Commission, by giving expression to the views which our residence in this country and our general enquiries upon the subject have led us to form.

I.—It seems to us that while it is most natural that philanthropists in England should have a general horror of the habitual use of opium, the climate, conditions of life, etc., in India are so entirely different from those prevailing in England, that the question assumes in this country a totally different aspect.

II.—While admitting that there are evils arising from the abuse of opium, we are of opinion that they are not sufficiently great to justify us in restricting the liberty which all men should be permitted to exercise in such matters, medical testimony seeming to show that opium used in moderation is in this country harmless, and under certain conditions of life distinctly beneficial.

III.—Holding these views, while we regard the Government as most seriously responsible for any measures bearing upon the moral well-being of the people, and trust that a careful watch will be kept against any irregularities of administration tending to encourage the excessive consumption of opium in the country, we consider it our duty to add that, in our opinion, the system adopted by the Government in regard to the production and distribution of the drug is on the whole less liable to abuse than any other that could be devised.

EDWARD R., CALCUTTA,
Metropolitan.

WELBORE MACCARTHY,
Archdeacon of Calcutta.

H. O. MOORE,
Bishop's Chaplain.

H. WHITEHEAD,
*Principal of Bishop's College,
and Superior of the
Oxford Mission in
Calcutta.*

E. F. BROWN,
Oxford Mission.

H. T. OTTLEY,
St. Stephen's, Kidderpore.

A. N. BANERJEA,
Cathedral Missionary.

M. L. GHOSE,
S. P. G. Missionary.

A. C. SEAL,
*Incumbent of St. Barnabas'
Church, Kidderpore.*

C. W. JACKSON,
St. Paul's, Scott's Lane.

B. C. CHOUDHURY,
S. P. G. (Retired).

JAMES L. PEACH,
Rector, St. James' High School.

ARTHUR G. LUCKMAN,
Cathedral Chaplain.

W. J. WICKINS,
*Chaplain of St. James',
Calcutta.*

ARTHUR D. GREEN,
*Curate of St. Paul's,
Scott's Lane, Calcutta.*

A. EDWARD FRANKLIN,
Oxford Mission.

GEORGE LONGRIDGE,
Oxford Mission.

EDWARD MANLEY,
Oxford Mission.

T. W. DOUGLASS,
Oxford Mission.

H. D. WILLIAMSON,
Church Missionary Society.

HERBERT GOULDSMITH,
*Incumbent of the
Old Church, Calcutta.*

ARTHUR E. STONE,
Garrison Chaplain.

GRAHAM SANDBERG,
*Chaplain of St. Thomas',
Calcutta.*

APPENDIX XXVI.

[RECEIVED FROM THE SECRETARY TO THE GOVERNMENT OF INDIA, FINANCE AND COMMERCE DEPARTMENT.]

Dated 28th December 1893.

From—THE MOST REVD. DR. P. GOETHALS, S.J., Archbishop of Calcutta,

To—His Excellency the Viceroy and Governor-General of India in Council.

I have followed with a certain amount of interest the work of the Opium Commission which is now coming to a close. One statement has particularly attracted my attention. It has been urged by some that the use of opium is a serious obstacle to the success of Missionary work. Looking back with an experience of more than fifteen years of Indian missionary life, and having consulted several priests of longer standing in the country, I have been forced to the conclusion, as far as Catholic Missions are concerned, that facts do not tally with this assertion. As representing a church that has lasted longer than any other in India, where it has made more converts and employs more Missionaries than all the other Christian sects put together, I can conscientiously affirm that, to the best of my

knowledge, not a single case has fallen under my observation in which the use of opium has stood in the way of conversion to Christianity. Further, I do not remember having ever heard complaints on that subject either from my colleagues in the Indian Episcopate, or from any of the numerous missionaries whom I have met since my arrival in India.

I trust that what I have here expressed as my decided opinion, and, I may add, that of my clergy also, may serve to throw some more light on this question and permit to arrive at a decision on this much controverted subject.

(Signed) P. GOETHALS, S.J.,
Archbishop of Calcutta.

APPENDIX XXVII.

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[RECEIVED FROM THE SECRETARY TO THE GOVERNMENT OF BENGAL.]

No. 1236-'93, dated the 4th December 1893.

From—S. E. J. CLARKE, Esq., Secretary, Bengal Chamber of Commerce,

To—The Hon'ble H. J. S. COTTON, C.S.I., C.S., Chief Secretary to the Government of Bengal.

THE arrival in India of a Royal Opium Commission renders it necessary for the Committee of this Chamber to place on record the views of the mercantile community they have the honour to represent, upon the questions involved in the investigation now to be undertaken. The Resolution, in consequence of which the Commission has been appointed, was, on the motion of Her Majesty's Government, adopted by the House of Commons on the 30th June 1893, and runs as follows:—

"That, having regard to the strong objections urged on moral grounds to the system by which the Indian opium revenue is raised, this House presses on the Government of India to continue their policy of greatly diminishing the cultivation of the poppy, and the production and sale of opium, and desires that an humble address be presented to Her Majesty, praying Her Majesty to appoint a Royal Commission to report as to—

- (1) Whether the growth of the poppy and manufacture and sale of opium in British India should be prohibited, except for medical purposes, and whether such prohibition could be extended to the Native States.
- (2) The nature of the existing arrangements with the Native States in respect of the transit of opium through British territory, and on what terms, if any, these arrangements could be with justice terminated.
- (3) The effect on the finances of India of the prohibition of the sale and export of opium, taking into consideration—
 - (a) the amount of compensation payable;
 - (b) the cost of the necessary preventive measures;
 - (c) the loss of revenue.
- (4) Whether any change, short of total prohibition, should be made in the system at present followed for regulating and restricting the opium traffic and for raising a revenue therefrom.
- (5) The consumption of opium by the different races, and in the different districts of India, and the effect of such consumption on the moral and physical condition of the people.
- (6) The disposition of the people of India in regard to—
 - (a) the use of opium for non-medical purposes;
 - (b) their willingness to bear in whole or in part the cost of prohibitive measures."

2. The Bengal Board of Revenue, calling for evidence to be given before the Commission, have asked witnesses, in order to facilitate the work of the Commission, to submit a short abstract of the evidence they propose to give; the points to which their attention has been drawn are the following:—

- (1) "The consumption of opium by the different races and in the different districts of this Province, and the effect of such consumption on the moral and physical condition of the people, and
- (2) The disposition of the people of this Province in regard to—
 - (a) The use of opium for non-medical purposes, and
 - (b) Their willingness to bear in whole or in part the cost of prohibitive measures.
- (3) Whether the growth of the poppy and manufacture and sale of opium in British India should, in your opinion, be prohibited, and whether you consider such prohibition possible.
- (4) Whether any change, short of prohibition, should, in your opinion, be made in the existing arrangements for regulating and restricting the opium traffic in Bengal and raising a revenue therefrom.
- (5) The magnitude of the interests bound up with opium in those districts in which the poppy is cultivated, the extent of cultivation, the money which it brings into the pockets of cultivators and landholders, and the manner in which its prohibition would affect rents and the revenue derived from land.

- (6) The views of the classes who, as landholders, cultivators or factory hands are concerned in the opium industry."

3. Now it will be observed that the Resolution of the House of Commons discloses no sufficient grounds for so strong a measure as the appointment of a Royal Commission to investigate a branch of Indian trade yielding a long established and important contribution to the revenues of this country. It is not advanced in the Resolution that the Commission is appointed in the interests of the people of India or in those of the people of the United Kingdom. It is wholly based upon the "strong objections urged on moral grounds" to the system by which the Indian Opium Revenue is raised. It is not stated by whom these strong objections have been urged, nor to what extent they represent the deliberate convictions, or the wishes and will of the English people. At the outset, therefore, the Resolution fails in the important obligation to the people of India of placing before them a sufficient or commanding reason for action on the part of Her Majesty's Government calculated to have far-reaching consequences, and to essentially alter the attitude of that Government and of the people of England towards the people of this country, their requirements, and their best interests as they themselves comprehend them. In order, therefore, to arrive at an intelligent understanding of the causes of the appointment of the Royal Commission, it is necessary to trace back the action of those to whose influence and persistence the decision came to by Her Majesty's Government must ultimately be referred.

4. From papers published in the Supplement of the *Gazette of India* of the 9th January 1892, the Committee observe that the Secretary of State forwarded to the Government of India, for such observations as they might see fit to offer, a memorial presented to him by an influential deputation on the consumption of opium and other drugs in India. In the papers published with that memorial, the Committee find copies of the Resolutions passed at the Annual Meeting of the Society for the Suppression of the Opium Trade held on the 3rd June 1890. The first of those Resolutions is as follows:—

"That, in the opinion of this meeting, the alarming "spread of the opium vice in the Queen's Indian "dominion is an established fact, which calls for the "immediate and serious attention of Parliament and "of Her Majesty's Government, and that the Gov- "ernment of India should be directed to use the "absolute discretion conferred on it by the Indian "Opium Act of 1878 by closing the licensed opium "dens throughout India, and by the adoption of "measures, having for their object to limit the sale "of opium to that which is necessary for medical use "in accordance with the spirit and intention of the "Pharmacy Act in force in this country. That "copies of this Resolution be sent to the Prime "Minister, the Secretary and Under-Secretary of "State for India, and Her Majesty's Governor "General of India."

The second resolution is to the following effect:—

"That in view of the widespread misery and demora- "lisation caused by opium-smoking throughout the "Chinese Empire, the Dutch East Indies, and other "parts of the Eastern hemisphere, and in considera- "tion of the serious hindrance to missionary work "caused by British connection with the opium trade, "this meeting deems the cultivation of the poppy in "Bengal by Government license, and under the stimu- "lus of Government advances without interest, the "preparation of opium in Government factories ex- "pressly to gratify the appetites of those who indulge "in this vicious habit, and the sale by auction of the "opium so prepared to be a mode of raising revenue "contrary to the elementary principles of morality, and "utterly inconsistent with the Gospel of Christ. This "meeting, therefore, calls upon Parliament no longer "to permit the continuance of this evil system. A

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"copy of this resolution to be sent to each of the members for metropolitan constituencies, as well as to the Officers of State mentioned in the previous resolution."

As a result of the passing of these Resolutions, Sir Joseph Pease succeeded, on the 10th April 1891, in snatching a vote of the House of Commons on the following Resolution moved by him and seconded by Mr. M. J. Stewart :—

"That this House is of opinion that the system by which the Indian Opium Revenue is raised is morally indefensible, and would urge upon the Indian Government that they should cease to grant licenses for the cultivation of the poppy and sale of opium in British India, except to supply the legitimate demand for medical purposes, and they should at the same time take measures to arrest the transit of Malwa opium through British India."

Going further back than the annual meeting at Exeter Hall, the Committee find that a large and influential meeting was held at the Mansion House on October 21st, 1881, under the Presidency of the Lord Mayor of London. The first part of the first Resolution passed at that meeting was moved by the Archbishop of Canterbury, and is to this effect :—

"That, in the opinion of this meeting, the opium trade as now carried on between India and China is opposed alike to Christianity and international morality and to the commercial interest of the country."

In proposing that Resolution, His Grace commenced his speech by saying :—"With regard to the commercial questions involved or the financial difficulties which must arise in India, I have no knowledge, and my opinion would be of very little value, but I have come, after very serious consideration, to this conclusion, that the time has arrived when we ought most distinctly to state our opinion that the present course pursued by us in this matter is one that ought to be abandoned at whatever cost."

The Earl of Shaftesbury, following the Archbishop of Canterbury, read out the second and third paragraphs contained in the Resolution as follows :—

"That, in the opinion of this meeting, it is the duty of this country not only to put an end to the opium trade as now conducted, but to withdraw all encouragement to the growth of the poppy in India, except for strictly medicinal purposes, and to support the Chinese Government in its efforts to suppress the traffic."

"That, in the opinion of this meeting, it will be the duty of this country to give such aid to the Government of India as may be found reasonable, in order to lessen the inconvenience resulting to its finances by the adoption of the policy advocated in the present Resolution."

His Lordship remarked, incidentally, at the outset of his speech, that he had moved the question—"forty years ago—in the House of Commons."

His Eminence Cardinal Manning moved the second Resolution, which was :—

"That, in the opinion of this meeting, the results of the sale of opium in British India are a disgrace to our Government of India and demand the most thorough and immediate remedy."

5. From what has been quoted above it is clear that the Opium question cannot be considered as affecting India solely. The opposition to the trade is put forward primarily in the interests of China, and the plea, when condensed, is that India by her opium traffic, is demoralising and destroying the Chinese people and preventing the spread of Christianity in, as well as retarding the development of British trade with, that country. The Committee regret that it will be necessary for them to address you at some length, *first*, as to the manner in which the opium question affects China, and *second*, as to how it may affect India.

AS IT AFFECTS CHINA.

6. It has been urged that England is responsible for the opium traffic with China, and attention is sought to be confined entirely to the trade in opium with the Chinese sea-board; but Chinese records, referred to by Dr. Macgowan, show that during the reign of the last Mongol Emperor, an effort was made to discourage and suppress the use of opium by the Chinese people, and that the Emperor was only

diverted from his purpose because his advisers were of opinion—"that rebellion would follow any attempt of the kind." This would carry back the question as between the Government of China and the Chinese people to the end of the 13th century (1280-1295 A.D.). The founder of the Ming Dynasty (1368 A.D.), which ousted the Mongols, made an effort in the same direction which would appear to have met with a temporary degree of success.

7. Rafael Perestello, in 1516, was the first Portuguese to visit China, and the information brought back by him led to the first expedition under De Anceade in 1517, so that it would appear China was called upon to deal with an opium question at least 200 years before any Europeans visited the country.

8. As to how opium was introduced into China it is not pertinent to enquire; it may be that it was introduced by the Mongols, who became acquainted with it in Persia; or it is probable that a plant, which is indigenous to the temperate regions of Asia, and is widely scattered through all the countries from Asia Minor to China, should have been known to the Chinese and its qualities turned to account.

Mr. Montgomery Martin, at page 175 of his work on China, admits it is probable that, subsequent to the Tartar conquest, a deterioration of morals took place throughout the Empire, and that this refers to use of the opium by the Chinese people. His words are somewhat remarkable :—

"It is probable that subsequent to the Tartar conquest (A.D. 1644) a great deterioration of morals took place throughout the Empire, and the complete subjugation and despotism exercised by the conquerors destroyed public energy and private enterprise, leaving to the wealthier classes no other source of enjoyment than what may be temporarily, but dearly obtained from sensual indulgence. This is also manifest in the opium consuming countries of Turkey and Persia; indeed, whenever the vital and ennobling springs of human action are subdued, baneful passions take root and among a materialist people like the Chinese, almost devoid of religion and without hope of the future, every species of present enjoyment necessarily ensues. The fatally delicious intoxication of opium offered, therefore, a transient pleasure and oblivion of woes, which it was difficult to resist."

The same writer on the preceding page (174) of his work, published in 1847, enunciates the opinion that the "true remedy for our deficient trade with China" is not to be found in the reduction of the tea duties, but in (a) "a perfect freedom of intercourse with China; (b) in facilities of access to the interior of that vast country; and (c) in the abolition of the pernicious opium traffic which absorbs the money (£4,000,000 sterling) that would otherwise be devoted to the purchase of British manufactures."

9. Mr. Martin must be accepted as a strong opponent of the Opium trade, yet in the extract given above, he proves that the opium anciently used by the Chinese was of native growth, and that the habit among them was based, in his opinion, upon causes, every one of which exists in full and active operation to-day just as much as it did when the sceptre passed into the hands of the Manchus. In 1847 Mr. Martin appealed against the trade on the ground of its retarding the development of British trade with China; in April 1891 Sir Joseph Pease declared—"our general trade with China was not increasing, and we were probably destroying that trade, and impoverishing those who might be our customers by supplying them with opium." Can the real object of the Ophiophobists be to secure a sacrifice of an Indian interest in order to replace it by a British advantage? Curiously enough a similar idea has been a matter of regret to the Portuguese. At page 151 of the "Historical Sketch of the Portuguese Settlements in China," printed at Boston in 1836 by Sir Andrew Ljungstedt, it is said :—

"Had liberal measures been pursued at the time when the English Company could no longer check the manufacture of opium in India, any quantity might now be landed at Macao; but about 20 years ago (*i. e.*, 1816, the abuse of individual influence strained every nerve to compel foreign dealers in that drug to submit to restrictions, to which they neither could nor would submit. The scheme failed. A convenient harbour was found at Lintin."

The opportunity which the Portuguese regretted in 1836 it is only reasonable to suppose they would now welcome should England, in the belief that she could thus secure an extended market for British manufactures, decree the abolition of an important branch of the trade of India.

10. The first import of Indian opium into China was made in 1720 when "a few chests" from the Coast of Coromandel formed part of a Portuguese venture. Down to

1767 the import had increased to only 200 chests. It was not till six years later, in 1773, that opium yielded any revenue to the East India Company. From that time the growth of the trade has been described by Sir R. Alcock and Mr. J. E. O'Connor. The figures as arranged by the former authority are—

1781, 1,600 chests found to be unsaleable were re-exported.

1790, importation about 4,000 chests.

1820, for 30 years the importation had not exceeded 5,000 chests.

1820 to 1830, the importation increased to 16,877 chests.

At the time of the war of 1840 the importation was about 20,000 chests.

Taking given periods, the Indian exports of opium to China in chests have been as under :—

1850	about	52,925
1860	"	89,744
1870	"	95,043
1880	"	96,839
1884	"	86,578
1886	"	95,839
1890	"	87,753
1892	"	75,384

A large portion of the opium exported to the Straits Settlements finds its way to China; the figures for this trade are—

1887	chests.	12,368
1888	"	13,995
1889	"	13,749
1890	"	13,915
1891	"	15,035
1892	"	12,609

11. Now this trade has been almost entirely confined to the Eastern or Sea-board Provinces of the Chinese Empire. It may be asserted, as a fact, that Indian opium has never yet penetrated into Yunnan or Sz-chuen, the two westernmost provinces, and the provinces, which have been, in a special manner, the seats of the native opium industry. Up to about 1885, the Empire was, as regards provinces, divided between the native and imported drug thus—

Nine provinces chiefly supplied from India.—Chili, Shantung, Shansi, Honan, Kiangsi, Nganhui Kiangse, Shensi, Kansu.

Nine provinces using the drug of native culture—Sz-chuen, Yunnan, Kwangsi, Kwantung, Kweichow, Hu-nan, Hu-pih, Cheh-kiang, Fuh-kien.

Drug.	Provinces.	Area.	Population.
Imported	9	563,270 sq. in.	255,209,189
Native	9	971,283 "	179,913,963

These figures give no ground for the statement that the imported drug is destroying the Chinese as a people, or for the bland assertion that to abolish the Indian trade in opium would stop the use of the drug in China, or divert millions of Chinese money to the purchase of British manufactures.

12. In 1860 the opium trade was legalised by the Chinese Government, and again about 1885 it was relieved of restrictions, and placed under the Imperial customs. Opium was allowed to be imported in bond, while the Imperial revenue benefited by a charge of 30 taels as duty and 80 taels as likin, or 110 taels per chest. It is therefore at present on the footing of a recognised article of commerce, yielding a considerable revenue to the Chinese Government, but such a result had been long foreseen. In 1880 Mr. W. Donald Spence estimated the native crop for that year as under—

Western Hu-pih	. . .	2,000 piculs.
Eastern Sz-chuen	. . .	45,000 "
Yunnan	. . .	40,000 "
Kweichow	. . .	10,000 "

So that these four provinces produced more opium than the total, 96, 830 piculs, imported in 1880 from India into China. As illustrative of the manner in which Chinese statesmen can adapt themselves to circumstances, the Committee would point to the appeal made by Li-Hung-Chang, the Chinese Secretary of State, to the Anti-Opium Society only about five years before the Imperial Government made the native cultivation free and placed the imported drug on its tariff list as a permanent contributor to its customs revenue.

13. The Committee desire to draw your attention to the facts of the trade disclosed in the Consular reports for the past few years :—

REPORTS FOR 1890.

In this year 1,500 piculs of native-grown opium were consumed in the district served by the port of Amoy. This opium reached Amoy from such distant seats of cultivation as Wen-Chow and Sz-chuen.

At Foochow the native drug had come into competition with the imported article, and cultivation had become more extensive in the district to the north of the city.

At Hankow the growth of opium attracted increased attention, its exportation had also increased.

As regards the island of Hainan, it is noted that whilst the import of opium decreased by nearly £26,000, the export of treasure increased by nearly £50,000. The explanation given by the Consul is that the bulk of the opium consumed in the island is not imported by steamer from Hong-Kong, but rather in junks from Singapore plying to ports not yet open to foreign trade. It is also noticed that since 1857 a considerable portion of the trade had passed from the hands of foreigners into the hands of native Chinese merchants.

The Consular Report of the Trade of Formosa for 1890 shows that the poppy had begun to be cultivated in at least two districts in Mid-Formosa, and that Persian opium was strongly competing with the Indian drug, and this too at an increased cost per chest.

In Wenchow the Consul reports an increase in the use of the drug, although there was a decline in the import of Indian opium. The result was due to a marked increase in the poppy cultivation in the Wenchow District.

In the trade of Wuhu a steady decline in the import of opium was recorded during 1887-1890, but was checked in 1890 owing to a fall in the price of the drug. In 1889 the import of native opium into Wuhu was 80,000 lb, and in 1890, 200,000 lb., a fact which requires no comment.

REPORTS FOR 1891.

In Amoy the decrease in the import of the Indian drug is given at 92,191 lb., and yet the Consul states that "smoking is everywhere on the increase" and "the Chinese are themselves producing the article in ever-increasing quantity."

At Chefoo the Commissioner of Customs gives the annual produce of opium by the province of Shantung at about 3,786,666 lb., which would exceed one-third of the whole importation into all China of the foreign drug; this, in 1890, was stated to be 10,215,466 lb.

As against this produce of 3½ million pounds in Shantung, the import of Indian opium into Chefoo was in 1890 41,249 lb. At Foochow, as in Hainan, in 1890, the most remarkable fact connected with opium was the reported tendency of the trade to revert to native hands.

The Consul at Ichang stated that, in October of 1890, certain new regulations came into force by which Chinese opium could be shipped in junks chartered by foreigners after paying the following charges—19 shillings per picul local duty, foreign customs duty £4-16-8 per picul, and duty at port of discharge £9-13-4 per picul. Ichang is situated a long way above Hankow, and all opium grown in the western provinces must pass it: it is, therefore, important to the discussion of the opium question to note that between October and December 1890 the following quantities of native opium came down the river in chartered junks :—

		lb.
From	Sz-chuen	3,150,666
"	Yunnan	4,533

At Kinkiang the Consul notices that the equalisation of taxes at all the ports is leading to a re-distribution of the drug in the direction of the trade following the lines of the cheapest supply.

In Wenchow the report states that, as large surplus stocks were left over from 1892, a large acreage was devoted to Wheat, Barley and Beans. It is noticed, too, that the opium does not affect the rice crop, as paddy is only transplanted after the opium crop has been gathered. At the beginning of 1891 native opium was selling £35 per picul, and at the close of the year the price had risen to about £50, but this is still about half the cost of the Indian drug; so that there was considerable room for competition.

At Hankow the export of native opium increased from 1,384 lb. in 1890 to 45,106 lb. in 1891, and the cultivation was largely on the increase.

REPORTS FOR 1892.

Almost all foreign houses were beginning to withdraw from the trade which was passing into the hands of the Chinese. The estimate for the consumption of native opium in Amoy during 1892 was 266,667 lb. Improvements in the native drug had brought its quality closely up to that of Persian.

At Foo Chow a partial failure of the native crops led to an increase of business in the foreign drug, chiefly in Persian; the practice of mixing Persian opium with that from India was reported to be on the increase.

At Swatow the import of Sz-chuen opium increased from 353 taels in 1891 to 12,611 taels in 1892.

14. It is noticed in the Consular Reports that where opium enters into competition with such crops as wheat or rape-seed, the area under cultivation has a direct relation to the increased cost of the particular crop which has suffered from the cultivation; a rise in the price of wheat or rape-seed is followed at once by a decrease in the acreage under opium. It is also noticed that since the publication of new regulations affecting opium, the cultivation has a direct tendency to extend itself in the Eastern districts, and to increase in the Western Provinces, where it has been grown from time immemorial. The dealers in opium are also careful to consult the taste of their customers, and hence there is springing up wherever Indian opium is used in China a practice of adulterating it with the best sorts of native opium. As a consequence there is a marked extension of the use of the drug in almost every district. The effect of the new regulations regarding opium on the Chinese Customs duties is shown in the increase of those duties from Haikwan taels 15,144,678 in 1886 to H. T. 23,518,021 in 1891. This is entirely due to the opium duties which in 1887 produced H. T. 4,645,842 and in 1891 H. T. 6,197,906.

15. It may be safely assumed that having obtained a large and increasing revenue from the regulation of the foreign opium trade, the Chinese Government will be at all events reluctant to abandon that revenue even at the persuasion of those who may endeavour to convince it that foreign opium is unworthy of being included in the commerce of the Middle Empire. It has been pointed out that, in many Chinese ports, foreign opium is largely used to mix with the native product. The following figures giving the import of Indian and Persian opium go to show that, if India were to abandon the trade, Persia would be a strong bidder for its succession:—

1888.	1892.
(Piculs) Indian 78,167	(Piculs) Indian 63,012
Persian 4,445	Persian 7,770

In 1871-72 the exports of Persian opium to China were only 870 chests.

16. From what has been stated it is abundantly plain that the action of the Chinese Government has converted the native grown opium into a keen and formidable competitor with the Indian drug, and that the latter can only hold its ground by reason of its undoubted superiority of preparation, and by a reduction in its cost to the consumer. Further, it is placed beyond doubt or question that if the trade with India were stopped to-morrow, the only effect would be to stimulate the production of native and Persian opium, and even to create, now that steam transit is available, a direct trade in opium between Asia Minor and China. The sums annually spent by the Chinese are about £14 millions, on Indian, and £10 millions on Persian and native opium. It is as certain as anything commercial can be, that not one penny of those £24 or 25 millions would or could be diverted to the purchase of British cloths or hardware to the deprivation to the opium smoker of his habitual indulgence.

17. The Committee have now to investigate the real grounds of the opposition of the Chinese Government to the trade in opium. That opposition first manifested itself in 1799-1800, when the Emperor issued an edict—the importation was then only about 5,000 chests—forbidding the Chinese to engage in the trade because of the waste of time it occasioned, and the loss of money and goods given by his subjects in exchange of this “vile foreign ordure;” yet Lord Macartney, who was ambassador to China in 1793, noted that the upper ranks of the Chinese “indulge at home in the use of opium.” It is not necessary to mention the various Imperial proclamations against opium. It is sufficient to note that being opposed to an ancient habit and fashion, and to the self-interest of powerful officials far removed from the central authority, they remained a dead-letter, or served temporarily to swell the gains of the Provincial Governors and Comptrollers of Customs.

18. The Committee pass on to a remarkable controversy which took place in the year 1836. This controversy is selected by the Committee because it preceded the war of 1840. It opens with a Memorial to the Emperor from a high official, Heu Naetse, Vice-President of the Sacrificial Court. He states that in the reign of Keenlung, “as well as previously,” opium was inserted in the tariff of Canton as a medicine subject to a duty “of three taels per 100 catties with an additional charge of 2 taels 4 mace and 5 candareens under the name of charge per package.” It was then prohibited and the prohibition was renewed in the first year of the Emperor Keaking. The memorialist points out that—“latterly the barbarian merchants have clandestinely sold opium for money, which has rendered it unnecessary for them to import foreign silver. Thus foreign money has been going out of the country, while none comes into it.” This statement is amplified in the following passage:—“Always in times past, a tael of pure silver exchanged for nearly about 1,000 coined cash, but of late years the same sum has borne the value only of 1,200 or 1,300 cash; thus the price of silver rises but does not fall. In the salt agency the price of salt is paid in cash, while the duties are paid in silver; now the salt merchants have all become involved, and the existing state of the salt trade in every Province is abject in the extreme. How is this occasioned but by the unnoticed oozing out of silver? If the easily exhaustible stores of the central spring go to fill up the wide and fathomless gulf of the outer seas, gradually pouring themselves out from day to day, and from month to month, we shall shortly be reduced to a state of which I cannot bear to speak.” He went on to argue that “it would be impossible to close the ports of China against all trade.” He, therefore, submitted that—“the only method left is to revert to the former system,” and to “permit the barbarian merchants to import opium paying duty thereon as a medicine, and to require that after having passed the custom house it shall be delivered to the Hong merchants wholly in exchange for merchandise and no money be paid for it.” He also recommended that whilst officers, civil and military, scholars, and common soldiers should be forbidden to smoke opium on pain of being immediately dismissed from public employ “without being made liable to any other penalty,” no regard should be paid “to the purchase and use of opium on the part of the people generally.” On the 12th June 1836 an edict was issued ordering the local authorities at Canton to deliberate on this Memorial and to report to the Grand Council of Ministers at Peking.

19. The report submitted in reply to that decree was dated September 7th, 1836. The Canton authorities admitted that the decrees against opium were inoperative, and they also admitted that the repeal of the prohibitions and return to the former plan of levying a duty on opium was such as the circumstances of the time rendered necessary, and such as it was their duty to solicit His Majesty to sanction. They then went on to draw up nine regulations for giving effect to Heu Naetse's suggestions, because in their opinion—“it is of the very first consequence that effectual measures should be taken to prevent the exportation of Sycee silver.”

20. But the suggestions were opposed by Cheo Tsun, a member of the Council and of the Board of Rights. Cheo Tsun went most fully into the matter and advocated the strictest carrying out of the penalties prescribed against the importation and the use of opium. Dealing with the Currency Question, Cheo Tsun pointed out that in Kiang Su, Chekiang, Fuhkien, and Kwang-tung the people would not use the money of the Empire—“but must needs make use of foreign money; and this foreign money, though of an inferior standard, is nevertheless exchanged by them at a higher rate than the Native Sycee silver, which is pure.” Then follows a paragraph which is important as bearing on the question of the wide native cultivation of the poppy at that date (1836):—

“From Fuhkien, Kwangtung, Chekiang, Ssangtung, Yunnan and Kweichow, memorials have been presented by the censors and other officers requesting that prohibitions should be enacted against the cultivation of the poppy and against the preparation of opium; but while nominally prohibited, the cultivation of it has not been really stopped in those places. Of any of the Provinces, except Yunnan, I do not presume to speak; but of that portion of the country I have it in my power to say that the poppy is cultivated all over the hills and the open champaign, and that the quantity of opium annually produced there cannot be less than several thousands of chests, and yet we do not see any diminution in the quantity of silver exported as compared with any previous period; while, on the other hand, the lack of the metal in Yunnan is double in degree to what it formerly was.”

Appendix
XXVII.

would guarantee—as they ought not to do—that no missionary should visit China, the whole country would be thrown open to traders as it was in fact by the Emperor Kung-he (1661-1722). He declared in 1698 that "everybody who is civilised and comes to his dominions shall be considered a son of the Emperor."

26. Sir Joseph Pease, in the peroration of his speech in the Commons, declared that the opium traffic "demoralised and destroyed humanity." He seems to have got this idea from a remark made by Cardinal Manning at the Mansion House Meeting in 1881—"We have been forcing upon the Chinese population the consumption of a poisonous drug which is a destroyer, as we are told, possibly of two millions of people." The original of this remarkable accusation will be found in an anonymous pamphlet, "Remarks on the Opium Trade with China" to which Archdeacon Dealtry prefixed a preface, dated Calcutta, August 11th, 1836. The writer somewhat hysterically exclaims—"Oh what a wail of misery would awaken your remorse and compassion, could the dying agonies of one poor opium victim reach your soul? Think them of THE MILLIONS (*sic*) who have already thus perished." The enormous population of China is here lost sight of. To talk of "dying agonies" in connection with opium is opposed to all experience of the action of the drug. There is a vast mass of experienced medical testimony to the effect that opium is not harmful when taken in moderation, and all the figures and facts bearing upon the condition of the people and the growth of population in China support the inference that the use of opium in some way confers unusual qualities of endurance.

Population of China.

1753	102,328,258	(Martin)
1792	307,467,200	"
1812	361,221,900	"
1850	415,123,152	(Alcock)

27. China has been ravaged by destructive civil wars, by foreign wars, by famines and by inundations, yet she is to-day a colonising Empire, and her surplus population finds its way to all the neighbouring islands and countries, and to North and South America, whilst in North America and Australia their presence and their competition have given rise to Chinese Questions. They carry with them the opium habit, and just as in Calcutta they are remarkable for their patient industry and endurance, so they are distinguished by these qualities wherever a community of them is found. The fecundity and endurance of the Chinese people, the character of the opium-smoking Chinese emigrant wherever found, place the generalities about the "demoralisation and destruction of humanity" on a par with the rest of the calm, but unsubstantial denunciations it has become a fashion in some quarters to use against the traffic.

28. So far, then, as the question relates to China, the Committee of the Chamber of Commerce compelled to come to the conclusion that the case against the opium trade fails, when brought to the test of facts on every point advanced at the meeting in the Mansion House, and in the House of Commons; while the actual position of the rate to-day makes it as legitimate a branch of Commerce—which indeed it has ever been—as the trade of China itself in tea.

Finally, reviewing this part of the subject,—and setting aside the popular error that the Chinese leaders are ignorant and barbarous savages, instead of men of high ability, splendidly trained to the administration of their system, profoundly learned, and experienced in the wiles of a statecraft which would have charmed a Machiavelli or a Metternich,—setting aside this error and drawing conclusions from the past history and present condition of China, and from the past growth of the trade and its present recognition by the Chinese Government, the Committee hold—

- (a) there is nothing whatever to support the assertion that opium has in any way hindered, or harmed British trade with China,
- (b) that the abolition of the Indian opium trade would be followed by largely increased imports of opium from Turkey, Persia, and perhaps the Philippines, and by a large increase in the price of the native drug. There would not be one cash more to spend on English manufactures,
- (c) that there would not be one Chinese convert the more if £4,000,000 of Indian revenue were given up on the chance of his conversion: and that it is nothing less than raising a distinctly false issue to drag opium into a religious controversy which has already lasted 300 years,
- (d) that if all the suggestions of the Anti-Opium Society were adopted, China would receive no benefit whilst India would suffer irreparable injury.

The view of the Committee is in short that, so far as China is concerned, the abandonment of the cultivation of opium by India is neither necessary nor desirable.

SECOND.—AS IT AFFECTS INDIA.

29. The Committee have now to examine the Opium question as it affects India. They are not interested in the controversy whether the drug was introduced into this country by the Arabs, or whether its use was discovered by the natives for themselves. It is not mentioned in the most ancient medical works 'Charak' and 'Susruta' but in the 'Tantras' the composition of which may be referred to the 8th century. It is noticed as a component in some of the remedies prescribed for chronic diarrhoea, dysentery, incontinence of urine, and fevers. Its properties and its use are dealt with at great length in the 'Bhavaprakash,' a learned medical work of the 14th century. Besides ordinary names of opium, aphim, apook, apeem, afyun, afim, tiryak, it is known under the Sanscrit names of ahiphen, serpent venom, phaniphen, venom of the hooded serpent, pushtu-nirjasa, the juice of the pustu. It is also known as khushphlakbeer and khakhasikheer, and is described as 'the mucilagenous substance or juice of the pusthu fruit.' In the encyclopædia, the Shabdakalpadruma, of the late learned and venerable Rajah Sir Radhakant Deb, it is described as a remedy against the effects of extreme cold, as tonic, soothing, and as increasing virility. Four kinds are there spoken of, which is described as a carminative, the black which is poisonous, the yellow which increases virility, and the reddish which can be used as a mild aperient. It has for several centuries been used in India, where it is esteemed and not smoked as is the habit in China. In the 28th section of the Ain-i-Akbari, "the fruitery"—it is said that whenever the Emperor Akbar desired "to take wine, opium, or kukuna, which he calls *sabras*, the servants in charge placed before him stands of fruits of which he ate but little, but most of which he distributed." Its use was common amongst the many able men who surrounded the great Emperor. Of Shahbeg Khan, Governor of Khandalar, it is said—"He was much given to wine drinking. He drank in fact, *wine, cannabis, opium* and *kuknar* mixed together, called his beverage of four ingredients *char bughra*, which gave rise to his nickname of *char bughra khor*." Of another, Jalaluddin Masud, called *tuzuk* or "pomp," it is remarked that "he ate opium like cheese out of the hands of his mother." (Goa was captured by the Portuguese in 1510, and in 1547 opium appears in the revenue list of the Viceroy of that dependency. In the story of Sooja Bae, Princess of Boondi, it is told that her father, Raja Narayandas, who died in 1534, was a great opium eater, and that "he could at one time eat the weight of seven pice and feel very little the worse for it." One pice equals half a penny-weight, "and is a common dose for an ordinary Rajput." These instances shew that the habit of eating opium has been known in India for at least 400 years, whilst if regard be had to the time when it had a recognised and important place in the Pharmacopœia of India, that time would have to be very seriously extended.

30. The drug is extensively used in the Punjab, in the Dekkan, in Assam, in the Central, Eastern, and South-Western Districts of the Lieutenant-Governorship of Bengal, and is everywhere throughout the country accepted as the sheet-anchor of those who practise medicine of the use of simples. As in China so in India theory is powerfully against the opium habit, and opiphobists have in the ranks of the medical profession many supporters who are, perhaps, unconsciously governed by the repugnance which those who use, or are familiar with the use of, alcohol manifest to the resort to a potent narcotic. But experience of the effects of opium on those who habitually indulge in it, and a comprehension of the circumstances and surroundings which have induced its use, as in India and China, have caused those medical men who actually know best, to protest against the extreme views urged by those who would abolish in India the cultivation of the poppy. No matter to what province attention is directed, it is found that the people suffer in a tremendous degree from fever, dysentery, diarrhoea, dampness, malaria, and the effects of chills. Take the case of Central Bengal: so terrible were the ravages of a special epidemic fever that it became known as the "Burdwan" fever, and the Government of Bengal felt compelled to seriously investigate its causes and its spread. The vital statistics of the North-Western Provinces again disclose a terrifying mortality from fever, and the same can be said of every province and every district in the country. The common experience of every European in the land proves the eagerness with which the natives everywhere seek for medical relief. Is it to be supposed that with its small medical staff on the one side, and the average poverty

of the people on the other, Government can possibly place within reach of the masses an easy means of relief against the common and widespread maladies of the country? The vast majority of the people must be left to do what they can for themselves. It is fortunate that a beneficent instinct has taught them how to appreciate the prophylactic qualities of opium, and to resort to it as the most efficient remedy and preventative within their reach. In this view it is a matter far beyond questions of revenue that persons far removed from the stress and strain of common life in India should venture to urge with persistent vehemence that the Government of India must deprive the people of India of an article, the value of which to them cannot possibly be comprehended by those who are foreigners to the people, and strangers to their habits, their customs and their necessities.

In illustration of what has been said above of the value of opium to the people, I am to give such figures for 1891-92 as are available to the Committee :—

	Population.	Registered mortality.
Assam	5,631,258	150,156
Central Provinces	9,516,146	287,395
Punjab	20,553,982	598,789
North-Western Provinces	43,722,745	1,460,732
Bengal	70,368,267	1,896,261
TOTALS	149,795,398	4,393,353

The figures for the more common diseases as fever, cholera, dysentery are—

Provinces.	Registered mortality.			TOTAL.
	Fever.	Cholera.	Dysentery and Diarrhœa.	
Assam	75,965	23,882	14,418	114,265
Central Provinces	177,358	19,823	18,805	215,986
Punjab	442,254	10,107	12,152	464,513
North-Western Provinces	1,033,059	169,013	49,586	1,141,658
Bengal	1,333,395	229,575 (not given separately.)		1,562,970

Taking, then, the principal disease the result for the five provinces given is :—

Population.	Mortality.	Mortality from fever
149,795,398	4,393,353	3,062,031

The natives, everywhere, believe opium affords them protection : these figures serve to show how grave a matter it must inevitably be for Government, after diminishing that protection, to deprive them of it altogether.

31. A very serious question, which the Committee have not seen discussed anywhere is what substitute would be allowed, or recommended, or provided to the people of India supposing that by the action of Government,—action taken as the result of pressure from without,—they were to be deprived of opium. It must be remembered there is already an agitation directed against the Indian Excise Department which, in its methods, closely copies the opium agitation, and it is only reasonable to suppose that any success obtained against opium will be followed by a sharper and more clamorous attack than any yet made upon Indian Excise. This being so, the question of a substitute for opium assumes a particular and grave importance.

32. Under the Mogul Emperors of India opium was farmed out, as it is to-day in Asia Minor, under the Government of the Sultan; the cultivation, however, was not restricted. The effect of farming the revenue was that the producer had to sell his opium to the farmer and the vend was conducted under permissions granted by the monopolist. The headquarters of the farmers in the subahdari of Bengal were situated at Patna, a fact which led to the extension of the cultivation in the neighbouring districts of Behar, and probably determined the selection of the site of the agency when the English Government determined to make a change in the system. The revenue which accrued to the Mogul Government was large enough to deserve and obtain the attention of the English Government when it received the Firman of the Dewani of the Lower Provinces. The control of the contract for opium passed into the hands of the English Government in 1773, and the system was continued under the Board of Revenue till towards the end of 1790 when, according to the Fifth Report, "Regulations for the sayer revenue, for the opium contract and the salt monopoly were at this time introduced and calculated to promote the interests of the Government as well as to ameliorate the condition of the different classes of natives to whom they were applicable." The following paragraph taken from the Fifth Report shows the place filled by opium in the revenue system of the East India Company's territories at the foundation of British power in India :—

"The monopoly of the opium produced from the culture of the poppy is the *third* principal branch of the

East India Company's territorial revenue in India. In considering this as a financial resource it appears that the practice of the Mogul Government has been adopted, under which the opium was farmed out on an exclusive privilege for a *peiscush* or annual payment in advance."

The reasons which guided the Government of the day, under the advice of Sir John Shore, to a change of system, will be found in the following extract, also taken from the Fifth Report :—

"Your Committee cannot but notice the singular principle on which these contracts must have proceeded wherein the Government, on contracting for the price at which they were to receive the opium, at the same time prescribed the price at which it should be purchased by the contractor; more especially when it appears, that as the latter was to exceed the former, it might be supposed that the contractor agreed to supply opium to the East India Company at a lower rate than he would purchase it himself. Though the result will sufficiently demonstrate the erroneous tendency of these contracts, yet the mistakes committed in them were not discovered soon; and the present contract for four years had its course, and another contract for the same period was entered into and had continued to the end of its term, before the ill-consequences discovered themselves in the depression in the trade, which, under judicious management, was calculated to be and which has since shewn itself to be, a very considerable financial resource."

Strange to say, opium which, in 1793, held the third place in the financial resources of the Government, to-day occupies the same position, its contribution being only exceeded by the land revenue and the income from railways.

33. The change from a system of farming to an agency of the Government itself, contracting the growth of the poppy, and resorting to auction sales for the public and unimpeachable disposal of the proceeds of the cultivation was introduced by Regulation VI of 1799 passed by the Vice-President in Council on the 11th July 1799. By Section 3 of that Regulation, it is enacted that—

"III.—The cultivation of the poppy in the Provinces of Pungal, Behar, Orissa and Penares, excepting on account of Government, or with their sanction, is prohibited."

The Government was new and powerful, its military prestige placed it above remonstrance or resistance; the natives were not yet accustomed to its fairer and juster methods of ruling, whilst they were still under the dominance of the fears, and the habits of submission learnt under the arbitrary administration of the native courts. Hence they accepted what was perhaps one of the most astounding instances of interference with the rights of property ever perpetrated by a civilised government. The regulation was far, indeed, from being the dead-letter it would have been in China, or that it would be to-day in India itself. Rungpore and Central Bengal suffered severely, but the cultivation was stamped out except in selected tracts in Behar and the Upper Provinces. As usual, the preamble of the Resolution sufficiently sets forth the motives of the Government in making the change :—

"The revenue arising from opium having considerably declined during the latter years of the late contracts for the provision of that article, the Governor General in Council, with a view of restoring and improving this important branch of the public resources, resolved that the opium should in future be provided by agency. The following rules for securing to Government all the opium produced in the four provinces; for preventing the agents and their officers from compelling any person to cultivate the poppy, or committing oppression or injustice; for ensuring to persons who may voluntarily enter into engagements for the cultivation of the poppy, the full price of the opium which they may agree to deliver; of guarding the agents against fraud on the part of the cultivators; and for punishing persons concerned in the illicit cultivation of the poppy, or in the illicit importation of, or traffic in, opium, are accordingly enacted, and are to be considered in force in the Provinces of Bengal, Behar, Orissa and Penares."

34. As the result of this regulation, two opium Agencies were established, one at Patna as the Behar Agency and the other at Ghazipur as the Benares Agency. Under the Behar Agency there are the following divisions :—Tirhoot, Hajipur, Chupra, Aliganj, Motilari, Bettiah, Shahabad, Gaya, Tehta, Patna and Monghyr, in all eleven. In the Ghazipur Agency there are the following divisions :—Ghazipur, Azamgarh, Gorakhpur, Basti, Mirzapur, Allahabad, Etawah, Fatigarh, Mainpuri, Bareilly, Sitapur,

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XVII.

Lucknow, Faizabad, Gonda, Pertabgarh and Rai Bareilly, in all sixteen. The system pursued in both Agencies is very much the same. Good land is selected and arrangements made with the cultivators to grow opium which they have to deliver at the head-quarters of their division or subdivision at a fixed rate. The price paid to them for opium of standard consistency, that is, containing 70 per cent. of solid matter and 30 per cent. of moisture, is about Rs. 5 per seer of two pounds of opium. But the cultivator can obtain from the Department an advance against his cultivation which may amount to more than the value of his produce. Opium will grow on sandy and even on blackish soil; but, as a rule, the best land near a village is selected, and this enables the field to be well manured. The ryot or cultivator does not give up the whole of his holding to opium, but such portions only as may be agreed upon between himself and the officers of the Department. In the North-Western Provinces no difficulty is experienced in procuring lands, and opium is not found to interfere with other crops. In Behar the case is somewhat different. There opium enters into competition with indigo, and there is sometimes a rivalry for the same lands between the Indigo planters and the Department. The planter however, very frequently has the advantage, because, while the Department only engages fields, or parts of fields, he first leases a whole village and then makes his arrangements as to the lands he may require for his cultivation. It is found that indigo will grow well upon land which has been first cropped with opium, probably because the land has been well manured, and the indigo absorbs constituents not assimilated by the poppy. There is not, however, any real difficulty as between the Department and the planters. Complaints by the cultivators are far from common, and experience shows that this is not likely to be the case, because opium is a good paying crop. Indeed it is not too much to say that as a monopoly, the present cultivation of opium under Government control and regulation, and its preparation and sale, are conducted on business principles which would command approval from all men engaged in commercial or individual enterprises. So far, then, as the working of the Department is concerned, nothing can be urged against it.

35. It might be said that the cultivation presses harshly upon the population and upon the general cultivation, and on these points the Committee will now proceed to give some figures, premising that, taking the two agencies together, the percentage of poppy cultivation to the general cultivation is as under:—

In four districts, Gya, Sarun, Chumparun, and Rai Bareilly it is more than three per cent.

In two districts, Patna and Lucknow, it is more than two per cent., and in the remaining districts it is about one per cent.

Year.	Behar.	Benares.	Behar.	Benares.
	Bichas.	Bighas.	Population.	Population.
1882-83	394,232	398,951	9,800,560	15,496,277
1883-84	399,513	409,831		
1884-85	433,161	471,232		
1885-86	453,514	498,360		
1886-87	458,266	441,018		
1887-88	447,759	410,813		
1888-89	405,866	329,917		
1889-90	393,230	373,861		
1890-91	407,960	394,791		
1891-92	375,586	366,277		

The total population, therefore, of the opium divisions in the two Agencies working under the general control of the Opium Department of the Board of Revenue of the Lower Provinces is 24,796,837.

36. To show that the system does not work oppressively as regards its relations with the peasantry, it will be sufficient to set out in the following table the amount of advances made to the cultivators as compared with the actual cost of the opium delivered:—

Year.	BEHAR.		BENARES.	
	Advances.	Actual cost of opium delivered.	Advances.	Actual cost of opium delivered.
	Rs.	Rs.	Rs.	Rs.
1882-83	59,56,652	54,11,179	86,19,602	81,39,691
1885-86	1,20,02,188	1,19,69,676	1,24,14,735	1,23,09,890
1887-88	1,20,34,772	1,20,25,197	1,25,87,912	1,27,54,563
1890-91	74,40,672	77,45,110	90,09,087	85,56,658
1891-92	61,79,479	63,36,515	78,43,539	76,96,604

From the above it is apparent that the amount of advances is always slightly in excess of the value of the opium delivered by the cultivators. If a comparison is instituted between the small percentage which opium bears to the general cultivation, and the assistance rendered to the people by the sums advanced on account of the crop, it is not difficult to believe that in the Bengal opium districts, landlords and cultivators alike are adverse to a change of system and would severely feel the abolition of the cultivation. Weavers in India have bitterly to deplore the ousting of their productions by the power-loom manufactures of Lancashire. More recently the falling-off in the silk trade in the district of Midnapore has converted the footias or mulberry cultivators into a dangerous class by depriving them of their ordinary employment. Judging by what has happened to these men and to the weavers, no misfortune to the people of the opium districts could well be greater than the sudden cessation under Government orders of the cultivation of the poppy.

37. Rickards in his work published in 1828 thus describes what happened in Malwa:—

“At the close of the Malratta war in 1818, Government found itself in possession of “a new territory, Malwa yielding a large quantity of opium; and it naturally occurred to our Eastern rulers that this also must be monopolised. Measures were accordingly taken for that purpose. The traffic in opium was prohibited to individuals. Large advances were made for the cultivation of the article in Malwa, and the whole produce stipulated to be delivered to the Company’s Agents.”

This is but an imperfect statement of the case. Up to 1818 the cultivation was unrestricted; the management, owing to the ancient character of the cultivation, was skilful and, it was found, the quality was exceptionally good. This opium was shipped through the Portuguese ports of Diu and Daman, and threatened, by its competition, the prosperity of the Bengal monopoly. It also found its way across the Indian desert to Karachi and thence to Daman from whence it was shipped to China. The Government, therefore, deemed it necessary to enter into arrangements with as many of the Native Chiefs as could be influenced in this direction, to restrict the cultivation and to allow the transport to be controlled. This system was found to be the only one capable of being worked with any effect, and it was admittedly impossible, owing to the many frontiers presented by the Native States of Rajputana, the portability of the drug, and the wide extent of country which would have to be placed under surveillance, to introduce any effective measures to prevent smuggling. The Chiefs of Udaipur, Boondi, Kotah, Dhar, Ratlam, Indore, and many others came into arrangements with the Government, which provided that the British Agent was to buy up the whole crop and send it to Bombay for re-sale at a profit. In 1820 the Gaekwar joined the opium federation, and a number of petty Chiefs followed his example. The result was that Bombay became the port of shipment, and, to a large extent, shipment through foreign ports was prevented. Various regulations between 1818 and 1827 were enacted, providing rules relating to import duty, treatment of illicit importation, the supply of opium for internal consumption and its transit from place to place. But Scindia, Jeypore and other leading Chiefs had declined to come into the arrangements initiated in 1818, and it was found in 1828 that the *entrepôt* for illicit trade established at Daman received annually several thousand chests of Malwa opium, through Sindh, for direct export to China. The Chiefs with whom arrangements had been made, and the native merchants in whose hands the trade was, were both discontented, especially at having to sell the drug to the British Agent at a fixed price. The result was that, by Regulation 20 of 1830, the monopoly of Malwa opium was abandoned, and, in its place, the system of granting passes at a special rate to cover the transit of opium through British territory was resorted to; the pass fee was at first fixed at Rs. 175 per chest of 140 lbs. Practically the system established by that Regulation is the system which now prevails. The picul is 133½ lbs., the weight of a chest therefore to allow for drying has been fixed at 140 lbs., or rather 70 lbs. 2 oz. for the half chests in which Malwa opium is packed. The Agent, Governor-General in Central India, is *ex-officio* Opium Agent at Indore, and he has under him assistants at Ratlam, Ujjain, Chitore, Bhopal, Munnisaur and Dhar. The fee per chest has varied from time to time and is now Rs. 600 for exported, and Rs. 650 for opium going into internal consumption. There are some slight variations. Thus, Ajmere opium pays Rs. 25 and Ahmedabad opium Rs. 50 more per chest, and has paid this addition since 1878-79.

38. The following table, the figures in which are taken from the 27th November of the "Statistical abstract relating to India" presented to both Houses of Parliament will show the actual course of the Export Trade:—

Year.	BENGAL.		BOMBAY.	
	Chests sold.	Average prices.	Chests paying duty.	Duty per chest.
1882-83	56,400	1,221	36,327	700
1883-84	54,400	1,250	38,586	650
1884-85	46,698	1,295	39,039	650
1885-86	50,994	1,234	37,677	650
1886-87	54,750	1,122	39,745	650
1887-88	57,000	1,059	34,884	650
1888-89	57,000	1,120	30,208	650
1889-90	57,000	1,135	29,029	650
1890-91	57,000	1,057	28,591	650
1891-92	56,250	1,057	30,654	650
Averages.	54,749	1,153	34,747	650

In the next table the revenue derived by Government is given in tens of rupees:—

Year.	BENGAL.		BOMBAY.	
	Yield.	Cost of production.	Yield.	Cost of collection.
1882-83	7,103,925	2,280,628	2,395,669	603
1883-84	7,046,444	1,852,484	2,510,157	926
1884-85	6,277,111	2,960,939	2,539,358	1,593
1885-86	6,490,619	3,048,746	2,451,896	2,735
1886-87	6,356,220	2,724,054	2,586,756	2,458
1887-88	6,245,267	2,420,760	2,270,195	2,478
1888-89	6,593,804	2,594,164	1,968,515	2,608
1889-90	6,692,202	1,609,915	1,890,854	2,681
1890-91	6,125,094	2,177,841	1,754,088	2,436
1891-92	6,188,099	1,856,871	1,844,281	3,901
Total for 10 years	55,098,685	23,517,405	22,211,769	22,419

The total net receipts during the ten years covered by this table amounted to, in tens of rupees, Rs. 63,748,717.

The Committee are not acquainted with any source of revenue, other than the re-imposition of the import duties, from which the loss of nearly 64 millions of rupees per annum could be made up. They are convinced that new sources of revenue capable of yielding such a return as this cannot be found in India.

39. The population of India according to the census of 1891 as compared with that of 1881 is thus stated—

	1881.	1891.
British Territory ...	198,860,606	221,172,952
Native Territory ...	54,932,908	66,050,479
Totals ...	253,793,514	287,223,431

The percentages of increase are—

In British Territory	11 per cent.
In Native Territory	20 per cent.

Even after making all allowances for a better enumeration in 1891 in the native states, there will still remain the fact that population increases in those states more rapidly than it does in the British Provinces. Yet it is a notorious fact that the opium habit is much more prevalent in native than in British territories. Turning again to the "Statistical Abstract" the Committee venture to draw attention to the figures relating to the issue of Bengal opium to the Excise and Medical Departments—

YEAR.	CHESTS.	WEIGHT.	
		Mds. of 82.28 lbs.	
1882-83	4,910	7,364	20
1883-84	4,370	6,554	20
1884-85	5,522	8,283	7
1885-86	4,441	6,661	20
1886-87	4,497	6,745	20
1887-88	4,559	6,838	20
1888-89	4,052	6,078	0
1889-90	4,949	7,423	20
1890-91	5,255	7,882	20
1891-92	5,478	8,217	20
Averages	4,803	7,204	36

The population of Bengal alone increased as from 66,750,520 in 1881 to 70,346,987 in 1891. Can it be seriously argued in the face of the population returns that the issue of this quantity of the drug to the Excise and Medical Departments is a reproach to the Government of India?

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40. If reference be made to the Statistics relating to the different provinces, it is found that Assam, with a population increased from $4\frac{3}{4}$ to $5\frac{1}{2}$ millions, took opium as under—

1874-75	Mds. 1,837	Duty per seer Rs. 23
1879-80	" 1,618	" " " " 26
1885-86	" 1,446	" " " " 32
1889-90	" 1,494	" " " " 32

The duty was raised in 1890-91 to Rs. 37 per seer.

In Burma the consumption of opium has been restricted to the greatest possible extent. Before the annexation of Upper Burma that country drew its supplies from the Chinese Provinces of Sz-chuen and Yunnan. It is surrounded by hilly tracts notorious for their malaria, and if the Burmese desire to have opium they can, looking to the difficulties of their own province and the utter impossibility of controlling smuggling, secure any quantity they may demand at a price infinitely below that at which the drug can be issued from the Excise Department. Quite recently the settlement of the Eastern Frontier of Upper Burma has brought British Officers in contract with a tribe called "Wahs" who are excessive opium-eaters and smokers, who are given to head hunting, but who carry agriculture to a very high pitch, and who are remarkable for their admirable physique. They grow opium in large quantities, and would find no difficulty in supplying all the requirements of their neighbours. It is worthy of remark that the reason given by the Chinese and other opium consumers in Upper Burma for their resort to the drug, is that without it they could not exist in the malarious districts where the jade, amber, and tin mines are situated.

But the consumption in Burma is, after all, not very remarkable. The country is very extensive and the population only about $7\frac{1}{2}$ millions. In 1878-79 the issue from the Excise Department was 46,603 seers, in 1885-86, 38,710 seers, in 1887-88, 48,226 seers, in 1889-90, 53,348 seers. The conclusion is almost irresistible that whilst the open importation from China has fallen off, there must most probably be an increased supply from smuggling.

In Madras the population has increased from $33\frac{3}{4}$ to $35\frac{3}{4}$ millions. But while in 1880-81 the quantity of opium consumed was 53,942 lbs., giving a revenue of Rs. 6,33,751 in 1889-90 the quantity was 63,224 lbs., giving a revenue of Rs. 5,93,967. Here again it does not appear that the opium habit has reached any formidable proportions.

In the Punjab the population has increased from $18\frac{3}{4}$ to $20\frac{3}{4}$ millions, but it is found in that province that a large weight of poppy heads is consumed. So far as figures are available it would appear that the average annual consumption of opium, during eleven years ending 1889-90, was 1,460 maunds, about one-fourth of a tolah (40 tolahs equal 1 seer of 2.057 lbs.) per head per annum. This is infinitesimal, yet it is known that the Punjabis are much given to the use of opium.

In Bengal Mr. Cotton, when Secretary in the Financial Department, adduced figures to show that from 1880 to 1890 there was an increase of only 142 maunds in the quantity consumed. The figures are—

1880-81	maunds 1,763
and in 1889-90	" 1,905

In Bombay the population has increased from 16 to nearly 20 millions. This included Sindh, Aden and Perim. In 1879-80 the consumption of licit opium in the Bombay Presidency was 63,028 lbs., in 1883-84, 117,440 lbs., and in 1888-89, 143,295 lbs., but the figures for this year include returns from the Upper Sindh Frontier. It would be difficult to obtain correct returns from Bombay, because of the character of its internal frontier which rests upon the Native States, where the cultivation of the poppy is chiefly carried on. But as regards this Presidency the Committee find Mr. H. E. M. James, Commissioner of the Northern Division of the Presidency, an officer with experience of other provinces, drawing attention to the consumption of 'kusumba' or liquid opium among Rajputs. His opinion on the subject generally is thus expressed: "Opium eating is a healthy practice especially in feverish districts, and in cold weather, and its abuse is therefore rare." Mr. James points out that with a duty of Rs. 700 a chest the cost price of the drug to the consumer is doubled, and that any increase in the Excise rate on so portable an article would not diminish consumption, but would stimulate smuggling.

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41. This review of the actual consumption of the drug in the various provinces of India leads the Committee to the conviction that there is no foundation for the exaggerated accusations brought against the Government of fostering the consumption of a deleterious product for the sake of revenue, that the use of licit opium is abnormally and unexpectedly small, and that the system of the State, whether as regards Bengal or Malwa opium, cannot be changed with advantage, and cannot be removed without producing evils beyond comparison worse than any at present said to arise from the use of the drug in India.

42. The Committee feel they could not do better than reproduce here the weighty observations on the opium trade generally, made by Mr. Samuel Laing in his Financial Statement brought forward in Council on 16th April 1862. Mr. Laing was the second, Mr. James Wilson being the first, of those English financiers who were sent to this country to re-organise resources crippled by the war of the mutiny, and to re-educate the people from the consequences of what at one time threatened to be an experience of chronic deficits. Although thirty-one years have elapsed since Mr. Laing gave expression to his views, they are almost as applicable to the state of things which obtains to-day as they were to the circumstances with which he was called upon to deal.

[Extract from Mr. S. Laing's Budget Statement delivered, the 16th April 1862.]

"In any estimate of the financial prospects of India, opium necessarily demands our first consideration. We are deriving a net income of £4,000,000 a year from this source, and if, as is sometimes asserted, this income is altogether precarious, our position is still one of great hazard.

"I have thought it right, therefore, to take every means in my power of thoroughly satisfying myself on this head before I venture to propose any reductions of existing revenue.

"The result is, that I can see no reason why the revenue derived by India from opium should be considered more precarious than that derived by England from gin or tobacco.

"I believe the cry of the precariousness of the opium revenue has been originated very much from the strong aversion felt to it in certain quarters on moral grounds.

"This is not the place to go into any lengthened argument as to the moral bearings of the question. I have heard the most contradictory opinions advanced in perfect good faith by respectable men who had been in China, some denouncing opium as a deliberate poisoning of the Chinese for the sake of filthy lucre, others contending that it had produced a most beneficial effect by substituting a comparatively tranquil stimulus for the wilder excitement of intoxicating drinks which led to bloodshed and crimes of violence.

"My own belief is that the truth lies between the two extremes, and that opium is neither very much better nor very much worse than gin.

"This much seems certain on speculating on the probable continuance of a demand for opium in China. Every civilized or semi-civilized race of mankind seems to affect some

peculiar form of nervous stimulant, and as the natives of Northern Europe take to alcohol, so the Chinese take to opium. Possibly, in each case, the craving is for some thing to supply an innate want. The Englishman, the Dane, the German, and the Russian resort to that, the specific effect of which is to raise the spirits, and produce temporary exhilaration.

"The Chinese, whose greatest deficiency, as shown by the whole history, religion, and literature of the race, is in the imaginative faculties, resorts to that which stimulates the imagination and makes his sluggish brain see visions and dream dreams.

"Be this as it may, the fact is certain, that under all circumstances and in all climates, as the Englishman is a drinker of beer, so is the Chinaman a smoker of opium.

"We have, therefore, at the bottom of our opium revenue one of those great natural instincts of a large population upon which English Chancellors of the Exchequer confidently rely for half their revenue.

"It is of course theoretically possible, in the case of gin, whisky, rum, and tobacco, that the exhortations of the temperance advocates in the former case, and of the ladies in the latter, might at any moment, so far prevail, as to induce the population generally to abstain from habits which are in many cases pernicious, and in many more wasteful and disagreeable.

"Should they so prevail the finances of England, and indeed, of almost every country of the civilized world, would collapse far more suddenly and hopelessly than ours would, in India, by the failure of opium.

"But, as I have said, an English Chancellor of the Exchequer goes on with equanimity, relying on a taxation of 400 or 500 per cent., *ad valorem* on spirits and tobacco for £20,000,000 of his revenue, and while this is the case, I can see nothing in any general considerations as to opium to prevent us from doing the same.

"The question is altogether a specific one of selling price and cost of production. Is there anything in the actual condition of our opium revenue to render precarious the continuance of that which has gone on steadily growing for the past ten or fifteen years?

"With the short supply and excessive prices of the last two years, no doubt this was the case.

"We were not in the least degree weaning the Chinese from the use of opium, but we were stimulating the production of a native article, which, although inferior in quality, was fast entering into competition with us.

"But the question is not one of maintaining a price of 2,000 or even 1,500R a chest for Indian opium.

"Measures have already been taken which will increase the average production of Bengal opium to about 50,000 chests a year, while that of Malwa exceeds 40,000, and the question is, at what price is China likely to take this quantity off our hands?

"On referring to the returns of the last ten years, I find the following results as to the supply of Indian opium exported to China each year, the average price, and the approximate amount which China has paid to India each year for opium:—

YEAR.	No. OF CHESTS.			Average price of Calcutta sales.	Approximate sum paid for Opium by China.
	Bengal.	Malwa.	Total.		
1852-53	35,521	27,111	62,632	1,104	6,800,000
1853-54	42,403	28,473	70,876	887	6,200,000
1854-55	49,979	24,672	74,651	711	5,250,000
1855-56	49,399	25,999	75,398	834	6,225,000
1856-57	42,272	29,589	71,861	891	6,300,000
1857-58	40,128	39,797	79,925	1,265	10,240,000
1858-59	30,871	42,000	72,871	1,487	10,500,000
1859-60	25,253	44,002	69,255	1,675	11,500,000
1860-61	21,263	40,703	61,966	1,921	11,750,000
1861-62	24,063	36,000	70,063	1,600	11,200,000
Average of first five years 1852-57 . . . . .	...	...	71,083	885	6,120,000
Average of second five years 1857-62 . . . . .	...	...	70,600	1,593	11,000,000

"This table shows that, notwithstanding great fluctuations of price and of supply from year to year, the opium trade with China is amenable to certain general laws.

"There has been a progressively increasing demand, which, being met by a stationary supply of about 70,000 chests a year, has, in ten years, nearly doubled the price, and called into existence a supplemental native supply, estimated by those acquainted with the trade at from 20,000 to 30,000 chests, selling at perhaps two-thirds of the price of Indian opium.

"There is conclusive evidence, therefore, that as matters stand, China requires every year a supply of 100,000 chests of opium, and is prepared to spend from £12,000,000 to £15,000,000 on the article.

"When I say China, I mean that part of the vast Empire with which we have commercial relations, for of the interior we know very little. It is probably supplied largely by native opium, as the late expedition saw an extensive poppy cultivation above Hong-Kow.

"Now to maintain our existing revenue all we require is not to maintain existing prices, but that China shall, one year with another, take from us either 80,000 chests at £1,000 a chest, or 100,000 chests at £800 a chest. We can produce opium in Bengal, even with the present high price to the cultivator, at £400 a chest, and experience has proved that with a pass duty of £400 a chest, Malwa opium admits of rapid extension.

"In fact, the cultivation of opium is so profitable to the ryot and so popular that we can get almost any quantity we like at those prices, especially in our own territories, where the profit to the cultivator is not curtailed by excessive land assessments, transit duties, profits to middlemen, and usurious interest on advances.

"This year our net revenue from opium is at a low point, for we are paying a high price for double the production which we are bringing into the market.

"Our gross receipts are about £6,000,000, but we are paying, not £1,000,000, which would suffice for the quantity we have to sell this year, but £2,000,000 for the crop which will only come into the market next year.

"The conclusion, therefore, is irresistible, that there is no risk of our actual opium revenue diminishing, unless the demand in China should so far fall off as to be unable to spend £8,000,000 a year on Indian opium, while this year, and for the average of the last five years they have been spending £11,000,000.

"Should they continue to spend £11,000,000, our net revenue from opium must infallibly improve, and if, as some think, Indian opium, if it could be sold at about 450 dollars a chest in China, would almost supersede the native article, there is really no limit to the progressive increase of revenue from this source. I think myself, viewing the matter as dispassionately as I can, that the probabilities are rather in favour of an increase than a decrease of opium revenue for the next few years, but I am satisfied if I have established that the existing revenue is not more precarious than any other revenue depending on a widely diffused artificial taste among a vast population."

43. As bearing on the argument of Mr. Laing that all nations affect some nervous stimulant, it may be useful to see in what way Governments have turned this habit to the general purposes of their various states:—

Percentage of Excise revenue to the general revenues—

Germany	56.59 per cent.
Russia	34.96 "
England	28.19 "
Austria	17.09 "

Percentage of opium revenue to the general revenues—

China	8.27 per cent.
India	9.06 "

44. If the Government of States is to proceed only upon the dictates of philanthropy, there is here disclosed a wide field for efforts in the so called cause of humanity. The Committee, however, contend that to bring forward questions of this sort is to raise false issues of the duties of States towards their subjects, to set up standards impossible of adoption by the majority of mankind, and to lay down rules as certain to fail of lasting effect as the Maine law, the condemnation of hops by Queen Elizabeth, of tobacco by James 1st, or of opium by the Chinese Emperors. But though they abstain from dwelling upon this class of argument, they feel themselves free to draw attention to the trade of the United Kingdom in opium.

Imports of Opium.

Countries whence imported—	1891.	1892.
	£	£
Holland	3,790	3,130
France	61,626	26,249
Turkey	367,468	431,299
Egypt	2,395	...
Persia	52,238	59,712
Other foreign countries	1,820	354
Total	469,337	520,744

Countries to which exported	1891.	1892.
	£	£
British East Indies		2,261
Bombay	10,414	8,000
Bengal	5,344	122
Hong-Kong	5,598	6,403
Other British Possessions	581	1,680
Canada, New South } Wales }		1,680
Total British possession	21,937	18,466
GRAND TOTAL	511,274	539,210

In judging of the value of these figures it is as well to recollect that Turkish opium contains at least three times as much morphia as the Indian drug. Further, that while England levies an import duty on such articles as tea, coffee, cocoa and fruit, opium is admitted in to the United Kingdom as an article "not subject to duty."

Exports of Opium.

Countries to which exported	1891.	1892.
	£	£
Holland	10,409	...
United States of America	89,689	168,792
Spanish West Indies	88,320	53,026
Columbia	4,973	8,750
Peru	37,075	81,268
Chile	7,308	6,439
Mexico . . . . .	...	8,837
Other foreign countries	7,913	8,803
TOTAL	245,667	330,715
Hong Kong	24,433	93,465
British West Indies and British Guiana	26,549	16,741
Other British Possessions	885	1,649
Total British possessions	51,867	111,675
GRAND TOTAL	297,534	442,890

So far then as the United Kingdom is concerned the result is—

Imports	511,274	539,210
Exports	297,534	442,390

Difference 213,740 96,820

From this it appears the United Kingdom acts as a distributing Agency for opium, including in its operations even Hong-kong to which colony it sent—

In 1891	24,433
In 1892	93,645

This was most probably an export of the patent Turkish drug intended to be used for mixing with native Chinese opium.

46. The Committee have already pointed out that, in their opinion, there are no internal sources of taxation to which resort could be had to recoup the amount of the opium revenue if that revenue is to be abandoned, and that the only device open to Government would be the re-imposition of the import duties, that is to say, the Opiophobists would have to reconcile their demands with the presumed interests and requirements of Lancashire. There is, however, the further question whether, supposing within India new taxation for Imperial purposes to be possible, the people are in any way disposed to accept the burden. Such taxation would go to them condemned by several serious arraignments; it would have its origin not in the

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requirements of the Government in India, but in the persistent demands of a section of the English people claiming to be especially guided by the dictates and principles of the Christian religion; it would not and could not offer the people any compensation for an undoubted sacrifice; and it would go to them as an exercise of unmixed and undisguised tyranny and oppression, for it would compel them to pay for being deprived of what has been accepted for many generations as a necessity—as in lead a fortunate alleviation and remedy for the most common of their ailments. Those who desire to see created, or to create, embarrassments for the Government may possibly profess a spurious and safe willingness—in the knowledge that their professions are never likely to be converted into practice to bear such taxation, but the people, as a mass, would be filled with reasonable fears, and just discontents would be the inevitable result. Suspicion would take the place of confidence, and British administration would have to be enforced instead of being accepted. The enormous and insuperable difficulties in the way of the imposition of such taxation must have been present to the minds of those who supported the resolution against the opium trade by declarations of their readiness to assist India to bear the loss. They thus raised the question, vital to their hopes of success, of the character and extent of the assistance India would have a right to expect in giving effect to schemes subversive of her interests and antagonistic to her wishes and requirements. It is next to impossible to estimate, except in the most general and approximate manner, the obligations India would expect England to meet and satisfy; but they may be indicated at a measure of the impracticable and preposterous character of the suggestion:—

- 1st.—India would look for compensation for the loss of four millions sterling of Indian revenue; that is, the general body of her tax-payers would have to be saved from bearing a new taxation to that extent uncalled for by any Indian necessity.
- 2nd.—India would look to be reimbursed for the enormous Police and Preventive establishments she would have to keep up in all the provinces.
- 3rd.—Ryots and landlords, as individuals, affected, would demand and expect compensation for disturbance and actual distress.
- 4th.—The Chiefs and people of the native states interested would only come into an agreement with the Government of India if they were made to see, by the aid of a liberal scale of compensation, it was their immediate interest to do so; that is, if their easily awakened jealousy of their authority in their own states did not lead them to adopt the attitude assumed by Scindia and Jeypore in 1818-28.
- 5th.—France and Portugal would each expect to be indemnified, the one for her right to be supplied with a fixed number of chests, and the other because England has no right to deprive Portugal of a trade with the native states against the carrying on of which she herself may have some tenderness of conscience, some moral distaste, or some philanthropic or religious doubt.

46. If all these several claims to consideration were capitalised, 300 millions sterling would not suffice to meet them. Even if England consented to a sacrifice so far above the capabilities of human-kind, she would not satisfy India; she would not be appreciated, she would provoke discontents and dissatisfaction, and would permanently alienate instead of winning the affections of the Indian peoples. Her rule would be too high above their heads for comprehension, and therefore it would be high enough for dislike, misconception, and hatred. They accept English rule because they understand it rests upon fairness and justice, and because they so accept it, they prove they have no interest in disorder. Their maintenance of order is the measure of the stability of the rule. But can any reasonable man expect England to accept any portion of this vast sacrifice? Is that the lesson taught by the way the expenses of recent wars have been divided between the two countries? Is it the lesson taught during the war in Egypt by Lord Ripon's timely admission of a debt of two millions sterling the auditors of the India Office had been unable to authenticate? To compare great things with small, is it the lesson taught by the suggestion that a moiety of the cost of the present Royal Opium Commission should be borne by India?

The mere statement of the case excludes the idea of India being asked to contribute to any demands for compensation; yet the wording of the Commons' Resolution might bear even this construction.

47. Could then the cultivation be prohibited? If the Government chose to display a fatal and suicidal exercise of its power, the open cultivation of the poppy in British territories could undoubtedly be suppressed. The poppy is a plant which cannot be hidden; its cultivation would therefore be certain to be observed. But in the native states the case would be different. Even if there suppressed by force, the sympathy of the chiefs and their officials being with the cultivator, the withdrawal of the force would be followed by the wider revival of the growth of the obnoxious plant. Opium is now grown in Nepal, in Independent Tipperah, and almost all round the British frontier where that frontier rests upon native states. The salt line could not be maintained and had to be abolished. It was an intolerable provocation to smuggling. In the case of opium the Preventive line would simply be an undertaking beyond the resources of any Empire, and because of the portability of the article prohibited, beyond even the hope of success.

Inside British territories, again, the prohibition of the growth of the poppy would be certain to provoke an ever-increasing opposition because it would be a cause of ever-intensifying irritation between the people on the one side, and the Police and the Magistracy on the other. At first, while the people were under the stupefying influence of surprise and fear, the measure would be successful, but the recklessness induced by destruction of the belief in the honesty and beneficence of the Government would gradually and surely create in India that habitual disregard of laws and edicts which has for so many ages kept alive the native cultivation of the poppy in China. Can it be seriously urged that it is the duty of the people of England at the instance of a fractional section of their community to compel the Government of India to take this risk? The right of England, under Providence, to govern India is "the Divine right of good government" and the unselfish care of the interests of the Indian people as those people understand those interests. The duty of the statesmen to whom England commits the awful responsibility of ruling 250 millions of aliens is to turn things Indian to the best account for India, and to avoid measuring Indian requirements by standards of which the people are ignorant, or which they would only profess to know in order to repudiate.

48. There is, however, another side to this particular question; it is that the Government might abandon its monopoly and withdraw from the cultivation of the poppy. It would then confine itself to the levy of an ordinary export duty. At present in Bombay the Government has practically a fixed export duty, while in Bengal the amount of the export duty is uncertain and depends upon the engagements or requirements of the exporting merchant. If Government desired to kill the export trade in the drug, it would fix its duty at such a rate as to leave the exporter no margin of profit. This would be oppressive, and would compel a resort to smuggling, involving a formidable array of preventive measures, but it would leave India without any claim on Great Britain for assistance or compensation. There remains only the course suggested by the opening remarks of Cardinal Manning in his speech at the Mansion House Meeting in 1881. His Eminence said—

"If it is possible for me to differ in any matter of benevolence or public utility from my noble friend Lord Shaftesbury, it would be in believing that it is better, safer, and more expedient, that the Government of India should retain in its hands that pernicious monopoly which it now possesses, than that it should break it up and distribute it into the hands of multitudes of traders, who will hereafter not only stimulate that trade, but render the control of it as impossible in that country as what I may call the monopoly of one hundred and fifty millions of money makes another trade uncontrollable in England."

Evidently Cardinal Manning considered only two alternatives were possible. The cultivation of opium on the footing of indigo or any other staple of trade, or its cultivation under a monopoly; and of the two he preferred the monopoly of Government as more effectual for the purposes he was advocating.

49. So far back as 1824, Mr. Lushington, in his review of the financial position of the East India Company, in reply to the strictures of M. Say, thus spoke of the monopoly created by Lord Teignmouth in Bengal.—

"The manufacture of opium in Bengal is a strict monopoly, and I have to vindicate this tax against the same prejudices, which the very term monopoly never fails to excite; but although I cannot, in a manner quite satisfactory to myself, get over one objection to which the monopoly is liable, namely, that the Government have been compelled,

as a means of securing it, to prohibit the cultivation of the poppy in particular districts, and thus to trench upon the rights of property; yet, even for this stretch of power, some of excuse may be found, since the general use of an intoxicating drug is not only productive of physical evil but is moreover calculated to have a prejudicial effect upon the morals and good order of society."

The fact that the opium monopoly is an interference with the private rights of property was, however, admitted by those who interested themselves in the affairs of India from the very outset of the connection of the Government with the cultivation. The 12th article of the charges against Warren Hastings makes this clear:—

"That it appears that the opium produced in Bengal and Behar is a considerable and lucrative article in the export trade of those provinces; that the whole produce has been for many years monopolised, either by individuals, or by the Government; that the Court of Directors of the East India Company, in consideration of the hardship imposed on the native owners and cultivators of the lands, who are deprived of their natural right of dealing with many competitors, and compelled to sell the produce of their labour to a single monopolist, did authorise the Governor-General and Council to give up their commodity as an article of commerce."

50. The only defence to be urged in favour of a monopoly is that, whilst it directly secures to the State the advantages of much that might arise from the individual enterprise of its subject, it preserves those subjects from the consequences of an unrestricted resort to what might interfere with their well-being, comfort and happiness. In the case of the Bengal monopoly it has been seen in the preamble of Regulation 6 of 1799 that the Government acted—"With a view of restoring and improving this important branch of the public resources." This was six years after the Permanent Settlement had declared that the Government secured to the zemindars and ryots alike not only the proprietary right in their lands, but the right to benefit by their own industry and by the use to which they might put their lands.

If it is admitted that the cultivation of opium could not be left to find its own level, then it is admitted that the present monopoly must be kept up, and the attack upon that monopoly must be abandoned. It is quite clear that if in 1799, for its own purposes Government set aside private rights it is under an obligation to restore those rights when it gives up the purpose for which they were superseded. The argument cannot but proceed in a circle, and this being so, it appears to the Committee of the Chamber of Commerce that its discussion can serve no real purpose, and is in fact merely making a new contribution to the embarrassments which beset the Government of India in dealing with the finances of this Empire.

51. Viewing the whole matter as it affects India, the Committee are of opinion that interference with the existing opium system is unnecessary, and could only be mischievous; whilst its abolition would revolutionise the attitude of the people to the Government, and would be ultimately productive of unappeasable discontent and of disaster.

52. The Committee have pointed out that the Resolution of the House of Commons, of the 30th July 1893, appointing the present Royal Commission, omits to give to the people of India a reason why such a Commission should have been formed. This is the more noteworthy inasmuch as so late as 1883 the questions connected with opium in India were considered by an Opium Commission. They were again considered, to some extent, in 1887 by a Sub-Committee of the Public Service Commission, and so late as the 17th of December 1891 the Secretary of State in his despatch No. 94 Revenue, acknowledged the review of the "Consumption of Opium in India" submitted by the Government of India in their No. 289, dated 14th October 1891. In the concluding sentence of his despatch the Secretary of State says:—"I recognize fully that it is the wish" and the policy of your Government to check and limit the habit of consuming licit opium among "Indian populations, as far as possible, without driving them to smuggling or to the use of more "harmful narcotic drugs." It would, therefore, appear that up to the end of 1891 the Government in India had satisfied Her Majesty's Government as to their attitude towards the consumption of opium in India, and, so far as the Committee are aware,—Sir Joseph Pease's motion having been brought forward on April 10th 1891—there is absolutely nothing, either in the condition of India or the circumstances of the trade, to call for such serious action as the appointment, only eighteen months after the date of the despatch just quoted, on the motion of Her Majesty's

Government, of a Royal Commission on Opium. This being so, the Committee would fail in their duty if they did not protest against any portion of the cost of such a Commission being born by India. It has been appointed in obedience to demands altogether external to the affairs of India, and altogether antagonistic to the interests of the people of India.

53. The appointment of the Commission, however, in the view of the Committee, must cause all thinking men to consider what are the relations which must in future subsist between the Parliament and people of England on the one hand, and the people and princes of India on the other. Hitherto it has been the boast of Englishmen that the empire acquired by valour and skill has been preserved by wisdom and prudence, and that the rule of England has been distinguished by a spirit of moderation and justice, so that the subjects placed by Providence under that rule have enjoyed a tranquillity and a prosperity heretofore unknown to them or to their forefathers. It has been the boast that the spirit which actuated the House of Commons in impeaching Warren Hastings was a spirit which held that the honour and dignity and prosperity of England were bound up with the bestowing upon India of an administration which, by its honesty, wisdom and justice, should faithfully reflect the intentions with which the British people accepted the responsibility placed upon them by their conquests. It has been held that the people of India, though unrepresented in the Parliament of Great Britain, would yet find that in consequence of the high sense of duty entertained towards a subject empire pervading that assembly, their rulers in India would be constrained to be their friends and protectors—friends, acquainted with their necessities and customs and protectors resolved to maintain their rights and interests and to develop, in every legitimate way, their prosperity and their civilization. The question to-day is, however, whether this high ideal is to remain an ideal whilst in practice the Parliament of Great Britain shall rest content to subordinate Indian to British interests, and whether, going even further than this, Indian Imperial interests are to be a mark for the agitations and sentimental or selfish demands of mere sections of the inhabitants of the United Kingdom.

54. The committee regret that a religious aspect has been mistakenly introduced into the question, but without going into that matter they pass to the wider and more solid ground of policy and interest upon which the statesman can alone base measures intended to apply to all classes of persons, the Committee are alarmed at the tendency shown in England to start an Indian question and then refer it to a Commission. Commissions seldom, if ever effect solid improvements or do more than record the characteristics of certain stages of the growth of the administration; yet they create widespread alarm, and give rise to wild and baseless anticipations of change; they unsettle the minds of the people, and when appointed over the head of the Viceroy, they discredit and belittle the administration in India, destroy the confidence of the people in its action, and their respect and obedience to its prestige. If resorted to at all, they should be charged with the consideration of constitutional changes or constitutional procedure, or should be appointed chiefly at the instance of the Indian Government as a means of bringing to its help, in the interests of the people of India, the ripened wisdom and extended experience of the mother country. They should not, at the outset, appear before the people of India, as for all practical purposes, a condemnatory and investigating agency into the feasibility of changes which might involve sacrifices on the part of this country. Such Commissions are open to accusations of ignorance of Indian customs, habits of thought and commercial and social requirements; in fact they accentuate what all the best friends of England and India deplore, the feeling of indifference to Indian affairs on the part of the people of England, and indifference directly ascribable to the fact that the ignorance of India, common to the mass of Englishmen, is due to their distaste for anything strange and foreign. It is a drawback and a danger, to paraphrase the words of Lord Salisbury, that owing to the peculiar position of India in Parliament decisions vitally affecting large questions may really be given on very small occasions. In the present case the Royal Commission cannot but appear to the people of India to proceed upon what is, to this Empire generally, a dangerous and repugnant ground. There is nothing in its appointment calculated to conciliate, whilst there is everything likely to alarm a jealous, a fanatic, and a suspicious population. There is already, as the Committee have noticed, a too widespread belief that Indian interests must give way to British demands, and they are bound to draw the conclusion that anything calculated to strengthen this belief is to be strongly deprecated, and, as far as possible, avoided. They note

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too, especially, that the history of India, since the Salem riots in 1882, is full of indications that questions connected with religion are gradually growing into most serious and disastrous prominence. If the people of England can be made to understand the embarrassments which to-day beset English rule in India, the Committee believe that the spirit which has for a hundred years—a spirit of unselfishness and justice—guided the views entertained by them as to their duty to India will revive, and be more strongly than ever impressed upon the relations of the two countries; and

that such a result should come to pass must be the aspiration of every patriotic Englishman.

I have the honour to be,
SIR,
Your most obedient Servant,
S. E. J. CLARKE,
Secretary.

APPENDIX XXVIII.

Appendix
XXVIII.

CORRESPONDENCE REGARDING THE SUPPLY OF OPIUM TO NATIVE TROOPS ON SERVICE.

Dated the 30th November 1893.

From—The Secretary to the Royal Commission on Opium.

To—The Secretary to the Government of India, Military Department.

I am directed by the Chairman of the Royal Commission on Opium to ask the Government of India to be kind enough to furnish the Commission with a copy of any rules or regulations regarding the issue of rations of opium to troops on active or field service. Should there be no regulations on the subject it would be convenient if a concise statement of the practice could be furnished.

2. Lord Brassey would also be obliged if information could be given as to the actual quantities issued in recent expeditions showing—

(1) the class of men supplied with opium ;

(2) the number of that class engaged in the particular expedition referred to ;

(3) the number of that class actually supplied with opium during the expedition referred to ;

(4) the amount of opium actually supplied during the expedition referred to ;

(5) the period over which the supply of opium was continued during the expedition referred to ;

No. 5687-D., dated Fort William, the 5th December 1893.

From—Colonel M. J. KING-HARMAN, Deputy Secretary to the Government of India in the Military Department,

To—The Secretary to the Royal Commission on Opium.

I am directed to acknowledge the receipt of your letter asking for certain information regarding the issue of opium to troops on field service.

2. In reply, I am to forward a copy of paragraph 169, Field Service Department Code, Commissariat-Transport, from which it will be seen that opium is supplied to troops and followers on field service by the Commissariat Department, monthly indents being submitted by corps for their actual requirements at a rate not exceeding 20 grains per man per diem ; 2½ per 100 men is estimated as a month's supply by the Commissariat Department when providing for probable demands.

3. The information required by paragraph 2 of your letter under reply will be collected, as far as practicable; but this

will probably take some time; and it may be found that all the particulars required are not on record. Moreover, as some regiments arrange for their supplies independently of the Commissariat Department, the figures to be furnished by that Department will not represent the total quantities consumed.

Extract paragraph 169, Field Service Departmental Code, Commissariat-Transport.

169. Opium will be supplied by the Commissariat Department on payment at rate fixed in Appendix 56. Corps should indent monthly for their actual requirements at a rate not exceeding 20 grains per man per diem, which will be the maximum allowance per man.

APPENDIX 56.

Rates at which recoveries are to be effected for issues on payment on field service.

Articles.			Per	Value.	REMARKS.
				₹ u. p.	
*	*	*	*	*	
Opium	.	.	Per ration of 20 grains.	0 1 0	
*	*	*	*	*	

No. 5920-D., dated the 16th December 1893.

Memo. from—Colonel M. J. KING-HARMAN, Deputy Secretary to the Government of India in the Military Department,

To—The Secretary to the Royal Commission on Opium.

Statement showing the supply of opium to Native troops and followers on recent field and other operations.

Forwarded, * in continuation of paragraph 2 of Military Department letter No. 5687-D., dated 5th December 1893.

A further communication on the subject will follow.

Particulars in respect to the supply of Opium to Native Troops and Followers on recent field and other operations.

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Service.	Arrangement for supply made by	Quantity supplied by Commissariat Department.	Other particulars.
Hazara, 1888	Regiment . . . . .	...
Do. 1891	Do. . . . .	...
Miranzai, 1891	Do. . . . .	...
Isazai, 1892	Do. . . . .	...
Kajuri Kuch, 1892	Do. . . . .	...
Kuriam Force, 1892	Do. . . . .	...
Troops proceeded to Gilgit in 1891	Do. . . . .	...
23rd Pioneers in Gilgit, 1893	Commissariat Department.	42 lb	A three-months' supply, at 2lb per 100 men per mensem. The retail issues will be made regimentally, and this department is not in possession of particulars as to the numbers to whom issues will actually be made.
Manipur, 1891	Do. . . . .	...	The Commissary General, Eastern Circle, has been instructed to furnish particulars; the Commissariat Examiner has informed him that this will take about a month.
Party of Sikhs proceeded to British Central Africa, February 1893.	Do.	10lb	On indent by Officer Commanding the party. Strength of party, 110.
Do. August 1893	Do.	10lb	On indent by Officer Commanding the party. Strength of party, 109.

Dated the 20th December 1893.

From—The Secretary to the Royal Commission on Opium.

To—The Secretary to the Government of India, Military Department.

I have the honour to ask whether it is possible to supply the Royal Commission on Opium with information as to the nature of the regimental supply in the expeditions referred to in the statement which was forwarded with your memorandum No. 5920 D., dated the 16th instant.

No. 375-D., dated Fort William, the 19th January 1894.

From—Colonel M. J. KING-HARMAN, Deputy Secretary to the Government of India in the Military Department,

To—The Secretary to the Royal Commission on Opium.

I am directed to acknowledge receipt of your letter, dated 20th December 1893, asking for information as to the nature of the regimental supply of opium in the expeditions referred to in the statement forwarded with Military Department memorandum No. 5920-D., dated 16th idem, and in reply to state that—

(i)—No regimental arrangements were made by the following regiments for the supply of opium while on service, viz. :—

11th, 15th, 14th, 18th, 19th, 20th, 22nd, 24th, 25th, 27th, 28th, 29th, 30th, 34th, 37th, and 45th Regiments of Bengal Infantry; 1st, 2nd, 4th,

5th, and 6th Regiments of Punjab Infantry; 2nd and 4th Regiments of Sikh Infantry.

(ii)—*The 15th Bengal Infantry.*—Each man took opium with him according to his requirements.

(iii)—*The 23rd Bengal Infantry.*—Three pounds taken up by the Commissariat Department, sufficient for two years.

(iv)—*The 32nd Bengal Infantry.*—One pound taken regimentally, to be issued when ordered, but was brought back unused.

(v)—*The 3rd Sikh Infantry.*—A small quantity was taken up by the regimental chowdri for use if required, but was brought back untouched.

Particulars furnished to the Military Department by the Commissary General-in-Chief in respect to the supply of Opium to Native Troops and Followers on field and other operations equipped from the Eastern Circle, Bengal.

Service.	Arrangements for supply made by	Quantity supplied by Commissariat Department.	REMARKS.																											
Manipur, 1891	Commissariat Department.	lb oz. dr. gr. 65 14 11 17½	DETAIL OF ISSUES.																											
			<table border="0"> <thead> <tr> <th></th> <th>lb</th> <th>oz.</th> <th>dr.</th> <th>gr.</th> </tr> </thead> <tbody> <tr> <td>Issued to the Public Works Department</td> <td>44</td> <td>0</td> <td>0</td> <td>0</td> </tr> <tr> <td>Issued to the Field hospitals</td> <td>10</td> <td>0</td> <td>15</td> <td>0</td> </tr> <tr> <td>Issued to the Transport animals</td> <td>3</td> <td>14</td> <td>0</td> <td>0</td> </tr> <tr> <td>Issued to the animals, coolies, and followers of the Civil and Commissariat-Transport Department including 10 oz. loss</td> <td>7</td> <td>15</td> <td>12</td> <td>17½</td> </tr> <tr> <td>TOTAL lb</td> <td>65</td> <td>14</td> <td>11</td> <td>17½</td> </tr> </tbody> </table>		lb	oz.	dr.	gr.	Issued to the Public Works Department	44	0	0	0	Issued to the Field hospitals	10	0	15	0	Issued to the Transport animals	3	14	0	0	Issued to the animals, coolies, and followers of the Civil and Commissariat-Transport Department including 10 oz. loss	7	15	12	17½	TOTAL lb	65
	lb	oz.	dr.	gr.																										
Issued to the Public Works Department	44	0	0	0																										
Issued to the Field hospitals	10	0	15	0																										
Issued to the Transport animals	3	14	0	0																										
Issued to the animals, coolies, and followers of the Civil and Commissariat-Transport Department including 10 oz. loss	7	15	12	17½																										
TOTAL lb	65	14	11	17½																										
This department cannot furnish particulars regarding the class of men supplied with opium, the number of that class engaged in the expedition or the number of that class actually supplied with opium during the expedition, as the particulars are not obtainable from the vouchers on record.																														

A. R. BADCOCK, Major-General,
Commissary General-in-Chief.

APPENDIX XXIX.

NOTE BY MR. K. G. GUPTA, COMMISSIONER OF EXCISE IN BENGAL.

At the close of my examination before the Royal Commission on Opium, I was asked by Mr. Wilson verbally for information on the following points:—

- (1) Number of druggists' licenses refused in the last five years.
- (2) Prosecutions and convictions for keeping unlicensed smoking dens in 1892-93 and in the first half of 1893-94.

(N.B.—The order prohibiting the smoking of *chandu* and *madat* on the premises of licensed shops came into force in

all the districts of Bengal, except Calcutta, on the 1st April 1892, and in Calcutta, where the term of the last triennial settlement expired with 1892-93, on the 1st April 1893).

2. As regards the first point, it appears that no applications for druggists' licenses were refused. The licenses were issued to *baidis*, *hakims*, and other native practitioners who generally are personally known to the district excise officials. They do not always come forward willingly to take out licenses, but require a certain amount of urging.

3. The statement below gives the information asked for under the second head:—

YEAR.	Number of licensed vendors prosecuted for allowing smoking.		Number convicted.		Other persons prosecuted for keeping unlicensed smoking dens.	Number convicted.
	1	2	3	4		
	A	B	A	B		
	On the premises of the licensed shops.	Elsewhere in the immediate neighbourhood of the shops.				
1892-93—						
Calcutta . . . . .	...	...	...	...	38	30
Rest of the province	4	1	3	...	11	10
TOTAL	4	1	3	...	49	40
First half of 1893-94—						
Calcutta . . . . .	...	3	...	2	16	14
Rest of the province	13	...	12	...	36	26
TOTAL	13	3	12	2	52	40

CALCUTTA,
The 8th January 1894.

K. G. GUPTA,
Commissioner of Excise, Bengal.

APPENDIX XXX.

HISTORICAL ACCOUNT OF THE ADMINISTRATION OF OPIUM IN ASSAM.

[PUT IN BY MR. DRIBERG, COMMISSIONER OF EXCISE IN ASSAM.]

Previous to the British occupation of Assam Proper, there was absolutely no restriction on the cultivation and consumption of opium. Every villager grew it freely in his own compound, and the cost of production was so small that there was no check on consumption, and it was eaten everywhere to excess. When Captain Welsh reached Gauhati in 1792, deputed by Lord Cornwallis to assist Gaurinath Singh, the Ahom King, he reported that the latter was so addicted to an excessive consumption of the drug as to be practically unfit for transacting public business. Assam was acquired by us after the Burmese War in 1826, and for 34 years no steps were taken to restrict the use of opium. In 1835, it appears, from a series of reports submitted by district officers to the Commissioner of Assam, that the use of the drug was still everywhere indulged in to excess, and in 1850 the area under cultivation in Nowgong alone was returned at about 2,500 acres, at which rate not less than 12,500 acres must have been devoted to the production of the drug in the five upper districts of the Assam Valley alone.

In 1860 the home cultivation of opium was put a stop to, and the system of issuing it at a high price from the Government treasury introduced. Since that date the system under which the consumption of opium is regulated has from time to time undergone considerable changes. Previous to the year 1874, when the province was formed into a separate Administration, licenses for the retail vend of opium were granted free of charge to all respectable persons applying for them, and opium was issued to them from the treasury, for retail sale, on payment of a fixed price, which was then Rs. 23 per seer (having been previously raised from Rs. 14 in 1860 to Rs. 20 in 1862, to Rs. 22 in 1863, and to Rs. 23 in 1873). In 1874, the system of levying fees on licenses granted for the retail vend of opium was for the first time introduced into Assam.

It is known as the "fixed license-fee system," and under its provisions any persons could open any number of shops for the retail sale of the drug on the payment of a fixed sum for each shop. The rates of fees noted in the margin were, in the first instance, fixed in all districts, except Sylhet, where licenses were granted at Rs. 3 for a half-year.

During the years 1875 and 1876, the price at which opium was issued from the treasury was raised to Rs. 24 per seer, and the rate of license-fee for each shop was enhanced, the new rate being Rs. 18 instead of Rs. 12 per annum. In 1877,

instead of issuing licenses for the retail vend of opium at a fixed rate for individual shops, the so-called *mahal* system was introduced. Under this system each district was divided into a number of *mahals*, which were coterminous with the revenue mauza in Assam Proper, and with thana jurisdictions in the remaining districts of the province. The right to retail opium in each *mahal* was sold by auction, and the purchaser was given the exclusive right to sell opium at a definite number of places, the sites of which were movable, within the area purchased by him. Subject to the control of the Deputy Commissioner, he was allowed to sublet the right of selling at each of these places.

From the 1st April 1879, the treasury price of opium was raised from Rs. 24 to Rs. 26 per seer throughout the province. As it was found that, under the *mahal* system, there was no sufficient control over the consumption of the drug, and that smuggling was considerable, it was decided, in 1883, to revert to the system of licensing individual shops. The number of shops to be opened in each district was fixed, and the right to sell at each was sold by auction at an upset price. The treasury price of the drug was at the same time raised from Rs. 26 to Rs. 32 per seer, and the price was again, in 1890, raised to Rs. 37, at which it still remains.*

The system of selling by auction the right to retail opium at fixed sites is still in force, but improvements in the same have been gradually effected. Of these, the most important is the steady reduction in the number of shops in each district, with a view to allowing shops to be maintained only in places where the consumption in previous years shows that there is a real demand for them. The extent to which the number of shops has been reduced of late years will be seen from the following table, in which all important statistics connected with the consumption of opium and the regulation of the trade in it have been collected in a convenient form.

* The cost of production in the Government factories is charged for at Rs. 7-4 per seer. If made at home, the cost to the consumer would probably not exceed Rs. 2 or 3 per seer. So that at the present time we are imposing a tax of not less than Rs. 30 on each seer of opium sold.

J. J. S. DRIBERG,
Commissioner of Excise, Assam.

SHILLONG, ASSAM :
The 3rd November 1893.

J. J. S. DRIBERG,
Commissioner of Excise, Assam.

Statement showing the number of licenses for the vend of opium and its preparations, consumption of opium, revenue collections, rate of duty on opium, population of the province, and incidence of consumption of opium per head of population.

Year.	Maximum number of shops licensed for the vend of		Consumption of opium.	REVENUE COLLECTIONS FROM				Rate of duty on opium per seer.	Population.	Incidence of consumption per head of population.	REMARKS.		
	Opium.	Madak and Chandu.		License fee for the vend of opium.	License fee for the vend of madak and Chandu.	Duty on opium net	TOTAL.						
												M.	S.
1873-74	5,070	67	1,856	32	0	Nil	5,377	11,66,489	11,71,816	22 & 22	4,094,972	1.45	(Year following census year.)
1874-75	3,977	58	1,837	11	0	37,470	4,351	11,56,362	11,98,683	22 & 23	...	...	...
1875-76	3,151	62	1,874	38	0	36,428	5,510	11,83,203	12,25,141	23 & 24	...	...	...
1876-77	2,833	55	1,793	38	0	45,546	5,160	11,82,594	12,93,300	24	...	...	...
1877-78	1,271	52	1,634	16	6	2,82,855	3,195	10,94,501	13,85,551	...	...	...	...
1878-79	1,342	55	1,655	19	0	4,38,959	12,513	11,09,170	15,60,642	...	...	...	...
1879-80	1,367	56	1,618	32	0	3,53,499	16,330	12,14,098	15,83,927	26	...	...	...
1880-81	1,397	...	1,635	33	7	3,73,008	110*	12,64,392	16,37,510	...	4,881,426	1.11	(Census year.)
1881-82	1,404	..	1,582	37	6	3,66,307	90*	11,87,203	15,53,600	...	...	...	...
1882-83	1,373	...	1,738	10	13†	3,43,595	...	13,04,612	16,43,207	...	...	...	...
1883-84	1,318	34	1,404	9	7	2,60,499	4,118	13,90,087	16,54,704	32	...	...	...
1884-85	1,283	34	1,482	10	0	2,24,807	7,032	14,67,509	16,99,348	...	...	...	...
1885-86	1,250	35	1,446	16	5	2,35,049	8,362	14,31,952	16,75,363	...	...	...	...
1886-87	1,175	38	1,446	36	1	2,33,577	9,207	14,32,433	16,75,147	...	...	...	...
1887-88	1,067	37	1,416	32	3	2,24,828	6,856	14,02,629	16,34,313	...	...	...	...
1888-89	989	36	1,411	17	15	2,33,273	7,054	13,97,325	16,42,652	...	...	...	...
1889-90	990	36	1,494	24	15†	2,56,629	7,553	14,80,184	17,44,366	...	...	...	...
1890-91	946	33	1,308	13	8	2,46,935	7,756	15,56,919	18,11,610	37	5,453,199	.77	(Census year.)
1891-92	953	24	1,369	25	4	2,80,095	6,407	16,29,867	19,16,369	...	...	...	...
1892-93	866	16	1,333	29	2	2,82,358	3,608	15,87,097	18,73,063	...	...	...	...

* Arrear collection.

† The increase in these two years was due to licensed vendors and consumers laying in a supply of opium in view of the increase in duty in the following year.

APPENDIX XXXI.

Appendix
XXXI.

NOTES ON THE PROVINCIAL SYSTEM OF EXCISE IN ASSAM.

[PUT IN BY MR. DRIBERG, COMMISSIONER OF EXCISE IN ASSAM.]

The law in force in this province in regard to opium is the Opium Act, I of 1878.

2. The system by which revenue is raised from opium and its compounds, *madak* and *chandu*, is given below.

3. Opium is supplied to the province of Assam from the Benares and the Patna stores at a fixed rate of ₹7-4 per seer. It is issued from every treasury in the province (except that at Tura) for retail sale at ₹37 a seer. Besides this, the monopoly of retail vend at fixed sites is sold annually by auction. Opium up to 5 tolas only can be sold at one time to one person. The consumption of opium on the premises of licensed shops is prohibited. Licenses for the preparation and sale of *madak* and *chandu* are sold annually by auction as in the case of opium. The limit of possession and sale is one tola only, and consumption in the shops is prohibited.

4. Retail shops for opium and its preparations, *madak* and *chandu*, are put up to auction at fixed upset prices and sold separately to the highest bidder, but in a few cases two or more shops are permitted to be sold in one lot for the sake of convenience. In a few cases special permission is given to opium shops to manufacture and sell *madak* and *chandu* in addition to crude opium.

5. The settlements of opium, *madak*, and *chandu* shops are made in February and March each year. In December the Deputy Commissioners prepare lists of shops of each class for the ensuing year, and forward them to the Commissioner of Excise for approval. When that is obtained, notices showing the dates of sale, sites of the proposed shops, sanctioned upset prices, etc., are circulated throughout the district, as also in the adjoining districts. The dates of sale are fixed in consultation with the Deputy Commissioners of the neighbouring districts, so that the sales may not clash with each other, and opportunity is thereby given to intending bidders in the other districts to be present at the sales. The sales on being completed are submitted to the Commissioner of Excise for confirmation, and no settlement is final unless confirmed by him.

6. The upset price of each shop is determined with reference to the average license-fee of the previous three years, the license-fee of the preceding year, the business done by each shop, and the estimated profits, and, subject to a minimum limit, which varies according to the circumstances of each district, the fixed minimum upset price of opium shops for each district of the province is noted below :—

District.	Minimum upset price (Annual).
	₹
Cachar	60
Sylhet	60
Gcalpara	36
Kamrup	36
Darrang	60
Nowgong	40
Sibsagar	60
Lakhimpur	120
Naga Hills	180
Khasi „	180
Garo „	100

In the case of *madak* and *chandu* shops, the fixed minimum is ₹100 a year throughout the province. No shop is settled below the declared upset price, except under special circumstances, and with the previous sanction of the Commissioner of Excise.

7. The following of payment for licenses system es is in force :—

When security is given, one-fourth on the day of sale, one-fourth on 30th June, one-fourth on 30th September, and one-fourth on 31st December. When no security is given, half on the day of sale, one-fourth on 30th June, and one-fourth on 30th September.

8. Local option is, as far as possible, consulted in licensing new shops, which are very rarely sanctioned, except on the application of local men, and only after very careful enquiries have been made to see if there is any real demand for the shop, or any objection to it. Complaints made against existing shops are invariably enquired into, and the grievances, if any, redressed.

9. Under the conditions of their licenses, licensed vendors of opium, *madak*, and *chandu*, when they require opium, are required to present themselves before or send a duly authorized agent, with the duplicate copy of the license supplied to them for the purpose, to the officer of the Revenue Department charged with the supervision of excise. On payment of the prescribed rate of duty, the requisite amount of opium is issued, and the amount issued is entered on the back of the duplicate copy of the license.

10. Opium is issued from the treasury in casks weighing one seer each. Ordinarily each vendor receives his opium from the treasury within the jurisdiction of which his shop is situated. But this rule is relaxed in some cases for the convenience of vendors residing in outlying tracts, and under the special sanction of the Commissioner of Excise such vendors of one district are allowed to obtain their supplies from the treasury in another district.

11. Each licensed vendor of opium, *madak*, and *chandu* is required to keep an account of his receipts and sales in the prescribed printed book, which is purchased from the Deputy Commissioner's office. These accounts are inspected and carefully examined.

12. Shops are regularly inspected by the Deputy Commissioners, Sub-divisional Officers, and also by the police.

J. J. S. DRIBERG,

Commissioner of Excise, Assam.

SHILLONG, ASSAM :

The 3rd November, 1893.

LICENSE FOR RETAIL SALE OF OPIUM.*

Appendix
XXXI.

District
Number of license in register
Name of retailer
Locality of shop

BE it known that _____, resident of _____ ^{pargana} _____ _{mauza} _____ district, is hereby authorised by the Deputy Commissioner of _____ to sell opium by retail at _____ in _____ from the date of this license to the _____ day of _____ 189 _____ upon the following conditions:—

I. That he shall pay to Government the purchase-money of the license in the following instalments:—

Pay of sale, one-fourth R	30th September, one-fourth R
30th June „ „	31st December „ „

and shall also deposit security before the 1st April for half the balance due.

II. That he shall sell no opium but such as he may purchase directly from Government, and that he shall not receive, or have in his possession, opium obtained otherwise.

III. That he shall not allow any portion of the opium sold to be consumed on the premises.

IV. That he shall not receive any wearing apparel or other goods in barter for opium.

V. That he shall not open his shop, or make sales therein, before sunrise; that he shall not keep it open, or make sales therein, after 8 p. m. in the cold season (13th October to 15th March) and 9 p. m. in the hot season (16th March to 15th October); and that he shall not harbour any person therein during the night.

VI. That he shall not permit persons of notoriously bad character to resort to his shop; that he shall prevent gaming and disorderly conduct therein; and that he shall give information to the nearest Magistrate or Police Officer of any suspected person who may resort to his shop.

VII. That he shall have constantly fixed up, at the entrance of his shop, a signboard bearing the following inscription, in legible characters, in the vernacular language of the country:—

(Name of Vendor.)

“LICENSED TO RETAIL OPIUM.”

IX. †That he shall keep up daily an account in this form, showing the receipts and deliveries of opium at his shop each day, and the balance in store:—

Date.	Quantity of opium in store from yesterday.			Quantity of opium received this day, and whence received.			Total quantity to be accounted for.			Quantity sold this day.			Quantity left in store.		
	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.

X. That he shall at once produce his license and accounts for inspection, on the demand of any officer of any of the Departments of Excise, Police, Customs, Salt, Opium, or Revenue, superior in rank to a peon or constable; and that he shall not prevent any such officer, of whatever rank, from entering his shop at any hour of the day or night.

XI. That he shall not transfer or sublet the license, without the order of the Deputy Commissioner, or the Sub-divisional Officer, previously obtained.

XII. This license and any other license or licenses that the holder may have obtained for the sale of opium, or for the manufacture or sale of *madak* or *chandu*, may be recalled by the Deputy Commissioner:—

- for default of punctual payment of the duty stipulated to be paid in clause I;
- for violation of any of the conditions specified in this license, or of any of the provisions of the Opium Act of 1878, or of the rules issued under that Act;
- if the holder of this license be convicted of breach of the peace or of any other criminal offence;
- if the holder of this license omits to open his shop within 15 days of the license coming into force.

Should the license be recalled for any of these causes, the license-holder shall have no claim to any compensation whatever, or to any refund of any duty, or instalment of duty, already paid. But it shall be in the discretion of the Deputy Commissioner to make such compensation or refund, should he consider it necessary or advisable to do so.

XIII. Should the Deputy Commissioner desire to recall this license, before the expiry of the period for which it has been granted for any cause other than those hereinbefore specified, (a), (b), (c) and (d), he shall give 15 days' previous notice, and remit a sum equal to the duty for 15 days, or, if notice be not given, shall make such further compensation, in any default of notice as the Chief Commissioner may direct.

XIV. This license may be surrendered by the license-holder on his giving one quarter's notice to the Deputy Commissioner and paying such fine, not exceeding the amount of the duty for six months, or the loss caused to Government by the re-sale of the license, as the Deputy Commissioner may adjudge.

Should the Deputy Commissioner be satisfied that the reason for resigning the license is adequate, he may, with the sanction of the Chief Commissioner, remit the fine.

XV. Whenever the holder desires to obtain opium from the Government treasury, he must present himself, or send a duly authorised agent, with the duplicate copy of this license supplied to him for the purpose, before the officer in the Revenue Department charged with the supervision of excise, and must see that the amount of opium to be issued to him is duly entered on the back of the duplicate copy of the license.

The

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Deputy Commissioner.

* The counterfoil of this will be signed by the license-holder with the words “received the license and agreed to its conditions,” and deposited in the Deputy Commissioner’s Office.

† Omitted under the Chief Commissioner’s Circular No. 26 R., dated 4th October 1892.

Statement showing the population, consumption of opium, and the chief opium-eating races in Assam.

District.	Population.	Sales of opium in 1892-93.			Consumption of opium per head of population in tolas.	PRINCIPAL OPIUM-EATING RACES AND CASTES.																	Total of opium-eating races.	Proportion of opium-eating to total population.						
		M.	S.	C.		Chutya.	Hojai.	Maria.	Matak.	Dom.	Abom.	Gauk.	Kailta.	Keot.	Lauog.	Mikir.	Witi.	Salat.	Jugi.	Koch.	Rajbansi.	Tanti.			Hira.	Kumar.	Moran.	Phakias.	Harl.	Teli.
Cachar	367,542	26	27	0	0.23	1,036	...	118	...	14,826	475	5,967	129,939	32,239	2,375	13,595	219	7,632	17,406	97,641	21	78	4,461	6,058	...	3,725	558	839,588	53.38 per cent.	
Sylhet	2,154,593	24	12	4	0.04	3,546	2	265	...	7,988	3,135	6,121	19,463	14,239	22	2,363	2,749	1,085	18,795	54,045	250	1,162	1,694	1,542	3	1,646	324	142,823	46.41	
Goalpara	452,304	13	13	3	0.09	10,468	3,760	585	20	29,223	5,265	248	24,034	30,553	46,558	47,361	243	207	21,792	49,790	116	284	1,265	319	...	2,937	117	262,806	76.37	
TOTAL	2,974,439	64	12	7	...	54,497	...	621	252	23,664	97,465	2,081	34,470	20,615	5	1,144	15,579	8	6,221	25,554	152	2,401	81	1,738	1,673	1	2,556	904	291,552	63.76
North Cachar	18,941	5	28	0	0.95	17,206	...	83	485	12,185	48,869	170	4,694	2,457	589	21	18,840	5	843	6,005	169	2,214	57	481	4,130	564	879	368	319,731	47.13
Naga Hills	122,867	12	34	0	0.33	86,743	3,762	1,677	757	84,786	163,209	16,667	212,605	90,103	49,639	65,003	37,439	9,115	66,182	233,035	736	6,139	7,729	10,138	5,809	564	12,042	2,771	1,155,520	57.85
Khasi and Jaintia Hills	197,904	6	32	0	0.11	87,591	3,780	1,881	24	205,053	153,528	23,739	222,599	91,121	52,423	94,429	37,430	9,356	177,748	250,897	123,761	11,002	10,065	5,441	5,812	565	13,520	35,624	1,638,577	...
Garo Hills	121,570	1	9	0	0.03	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL	43,834	26	21	0	...	87,591	3,780	1,881	24	205,053	153,528	23,739	222,599	91,121	52,423	94,429	37,430	9,356	177,748	250,897	123,761	11,002	10,065	5,441	5,812	565	13,520	35,624	1,638,577	...
Kamrup	534,249	150	17	8	0.76	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Daorang	307,791	200	14	0	2.08	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nowgong	344,141	211	13	4	1.06	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Shasgar	457,274	351	3	10	2.46	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lakhimpore	254,053	329	27	5	4.15	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL	1,997,478	1,242	35	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
GRAND TOTAL	5,476,833	1,383	29	2	0.76	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

In the Surma Valley and Goalpara and in the Hills Districts the consumption of opium is so small that details in these columns are not given.

Note.—Against Lakhimpur, the hill people who come down and purchase opium in the cold weather months are excluded from the figures relating to population and opium-eaters; this makes the consumption per head of population larger than it really is.

CAMP GAUHATI; }
J. J. S. DRIBERG,
Commissioner of Excise, Assam.
The 19th November 1893.

APPENDIX XXXII.

Appendix
XXXII.

[PUT IN BY MR. DRIBERG, COMMISSIONER OF EXCISE IN ASSAM.]

No. 891, dated Fort William, the 31st May 1862.

From—E. H. LUSHINGTON, Esq., Secretary to the Government of Bengal,
To—MAJOR W. AGNEW, Officiating Commissioner of Assam.

I am directed to acknowledge the receipt of your letter No. 65, dated the 2nd instant, enclosing the report submitted by you to the Sudder Court in your capacity of Judicial Commissioner of the Province relative to the proceedings held in the trial of Nursing Lalong and eight others for the wilful murder of Lieutenant Singer, late Assistant Commissioner at Nowgong; and in reply to communicate to you as follows:—

2. It now appears that Lieutenant Sconce, the Deputy Commissioner of Nowgong, having heard that large bodies of ryots were in the habit of holding meetings at Phoolgooree, ordered the Darogah on the 14th October to disperse them and arrest their leaders as well as those who refused to disperse, and that a Jemadar and four Burkundauzes were accordingly despatched to Phoolgooree, and arrived there on the morning of the 15th. It is not stated precisely when Lieutenant Sconce first heard of these assemblies, or when the people first began to congregate, but it seems to have become habitual before Lieutenant Sconce took action in the matter. On the 15th, when the people had assembled to the number of 1,000, the Police called on them to separate, but instead of obeying they abused and attacked the Police, and drove them all away, except one, who remained a prisoner in their hands. This was reported to Lieutenant Sconce on the night of the 15th by the Jemadar, and the Darogah himself with a party of police and militia was then sent to the spot. The Darogah reported the following day that 500 or 600 men, most of them armed, had met, and when ordered to disperse had made, what you justly term, the following remarkable reply, that "to go to Cutcherry to complain, and hope to bring their grievances to the ears of the Huzoor, was out of the question, for if they attempted to enter the Court-house they were thrust out by peadahs and fined; consequently they had thus assembled in a body to look after their interests, and would remain consulting for five days till all the people, who had still to arrive from very many other villages, had collected also."

3. The leaders were recognised, but the Darogah dared not attempt to arrest them. No order was passed by Lieutenant Sconce on this report, or on the other reports sent in up to the time of the final outbreak. On the 17th between 3,000 and 4,000 men collected as usual, 500 or 600 of them being armed with latties, and on the Darogah arresting some of the leaders they were rescued. He then reported that he could do no more, and that, unless timely measures were taken to disperse the people and capture their leaders, no one would be able to do so without risk of losing his life. It was upon this that Lieutenant Singer was sent out to Phoolgooree the following morning. When the people assembled, Lieutenant Singer went to the spot with the Police, and addressed the crowd asking the objects of their meeting. Upon this one of them who acted as spokesman got up and stated, "respectfully enough," their grounds of complaint, namely, the stoppage of opium cultivation and the Income and Pan Taxes, adding that, as they could not get their grievances attended to by the officer in charge of the district, they were consulting as to the means of carrying their complaints before higher authority. The illegal method they had taken for doing this was then pointed out to them, and they were told to lay down their weapons and disperse. Some of them complied, but most of them showing no inclination to do so, Lieutenant Singer ordered the Police to take away their latties, he himself assisting. During this process a Militia Sepoy, while occupied in disarming a group of people, was assaulted. Lieutenant Singer ran to his assistance, and attempted to wrest a lattie out of the hands of one of the crowd. A scuffle ensued, the cry of "mar dhor" was raised, and Lieutenant Singer was struck to the ground. He was deserted by the Police, who all ran away and escaped with their lives, though the firing of a single musket caused the crowd to fall back, and was afterwards cruelly murdered at the instigation of one of the leaders, who said: "the Saheb did not come to redress our grievances, but to put us in bonds, he is still alive, kill him."

4. Of Lieutenant Singer's conduct it is unnecessary to speak. He has paid the forfeit of his imprudence with his life. But of Lieutenant Sconce you justly remark as follows:—"The danger of meddling with a mob, without proper support, is so obvious that I am surprised, I confess, that Lieutenant Sconce should not either have placed a military guard at his Assistant's disposal, or have given him

positive instructions, not to resort to coercive measures, for it is to be remembered the Darogah's reports, which subsequent events shew were not exaggerated, had warned him of the temper of the people and the magnitude of their movement."

5. As regards the origin of the disturbance, the evidence taken on the trial of the persons concerned in the murder of Lieutenant Singer fully bears out the remarks in the Judicial Commissioner's letter of the 2nd, and leaves little doubt in the mind of the Lieutenant-Governor that this tragical event is owing primarily to Lieutenant Sconce's inaccessibility to the people and to his treatment of those who came, noisily perhaps, to lay their grievances before him. If he had patiently listened to their complaints, and, instead of fining them wholesale as it were for making a disturbance in Cutcherry, had treated them with kindness, and had endeavoured to remove their misapprehensions, and calm their excited feelings, the strong probability is that the meetings at Phoolgooree would never have taken place, the people would have regarded the District Officer as a friend, instead of an enemy, and the unavoidable financial measures of the Government would have been accepted in Nowgong in the same spirit of loyal acquiescence and submission to authority as in the rest of the valley of Assam. It is therefore to Lieutenant Sconce's inaccessibility and harsh treatment of the people in the first instance, and to his subsequent imprudence in dealing with them when driven as it were to resort to illegal combination, that the occurrences of the 18th October at Phoolgooree are to be attributed; it is owing to these causes that the life of a young British Officer has been sacrificed, and that a number of ignorant and misguided people have been condemned, some to death and others to long periods of imprisonment, justly indeed, but under circumstances which cannot fail to make them objects of sympathy to their fellow villagers and of compassion to all.

6. The facts elicited on the trial clearly show that the meetings at Phoolgooree and their grave results were owing entirely to local causes, and afford no ground for the sweeping conclusions in regard to the feelings of the people of Assam at which Major Hopkinson arrived, and which have already been noticed in the orders of the 19th December last. And that those local causes might have been removed by judicious treatment may be conclusively inferred from the alarm which pervaded the neighbourhood of Phoolgooree after the murder of Lieutenant Singer, and from the readiness with which the people returned to their ordinary occupations, as reported in Major Hopkinson's letters of the 25th and 30th October.

7. But there is one feature in the case which tells even more unfavourably against Lieutenant Sconce than those already commented on. In none of his letters, from the brief notes he wrote to Lieutenant Phaire on the day of Lieutenant Singer's murder to his last official communication, is there any clear statement of the important fact elicited in the trial that he had been aware of these meetings for some days before the 14th, and that on the 16th he was informed that the villagers had assigned his inaccessibility and severe treatment of them as the reason why they assembled to consult about their affairs. Notwithstanding this knowledge, he alludes, in his notes of the 18th, to the attack on Lieutenant Singer as a serious rising of the people caused by the License Act, and states that Lieutenant Singer went into the district to see what it was about, when, in fact, Lieutenant Singer had been sent by him to do that which the Darogah had been ordered, but reported himself unable to do, namely, to disperse the people and capture their leaders. Again, in his letter of the 20th October to Major Hopkinson, Lieutenant Sconce says that he heard yesterday, that is on the 19th, for the first time, that he was personally an object of revenge on account of the Income-tax, the stopping of the poppy cultivation, and the License tax, and that he was quite unprepared for this, the fact being that he had heard from the Darogah on the 16th that it was because of his (Lieutenant Sconce's) inaccessibility, and of the fines he inflicted on the people when they complained to him, that they had been led to have recourse to their meetings, or consulting assemblies.

8. Considering that these assemblies are represented to be recognised features in the administration of Assam, and that the authorities of the province are favourable to them, it is

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evident that no danger was to be apprehended from the people collected at Phoolgooree if they were properly dealt with, and that, if the District Officer himself had gone among them, had quieted their alarms, and had given that attention to their grievances which they were unable to obtain from him in Cutcherry, they would, in all probability, have peaceably dispersed. That he did not do so, but sent instead first the Police, and then an inexperienced assistant, with orders to do that which with so small a force was a manifest imprudence to attempt, must, in the judgment of the Lieutenant-Governor, be taken as the proximate cause of the untoward events which followed. The more remote cause was the infliction of numerous fines on the people for their importunity in urging their grievances on Lieutenant Sconce's attention.

9. Under these circumstances, the Lieutenant-Governor is unable to allow Lieutenant Sconce to remain at Nowgong, or to have charge of any District until he has thoroughly learned his duty under a more experienced officer, and within the immediate personal cognizance of the Commis-

sioner. There is ground for more severe notice of his conduct; but considering Lieutenant Sconce's ability, and giving due weight to the fact of his having been placed in a position of responsibility before he was qualified for it, his temporary reduction to a lower grade will meet the exigency of the case. He is therefore hereby reduced to the rank and pay of an Assistant Commissioner from the date on which he is relieved of his duties at Nowgong, and will be employed for the present in the District of Kamroop. You are requested to submit a special report on his qualification after he has served for six months in a subordinate position at Gowhatty. With reference to your letter No. 50, dated the 2nd instant, I am directed to request that, as neither the services of Lieutenant Sconce nor those of Major Rowlett are now available for the charge of a district, you are further requested to make other provision for the districts of Nowgong and Gowalparrah as soon as possible. Your orders placing Captain Morton's services at the disposal of Major-General Showers for employment in the Khasia Hills are approved and sanctioned.

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APPENDIX XXXIII.

[RECEIVED BY THE CHAIRMAN BY POST.]

AMERICAN BAPTIST MISSION.

Gauhati, Assam;

Dated 9th December 1893.

Seventeen representatives of the American Baptist Missionary Union, stationed in Assam, in conference at Gauhati on the 9th December 1893, unanimously adopted the following resolution for communication to the Royal Opium Commission:—

Whereas we are led by observation to see and believe that the consumption of opium by the people of Assam undermines veracity, honesty, ambition and thrift in the consumer and his descendants; and because we have seen and known cases where the body was, within a few years,

wrecked, and death ensued, evidently as a result of the abuse of this drug, which the law compels druggists of other lands to label "*Poison*," we are, therefore, unanimously of the opinion that the present system of the sale of opium is wicked, is ultimately unprofitable to Government, is an abomination in the sight of Almighty God, and should be abolished.

M. C. MASON, }
P. F. MOORE, } *Committee.*
C. D. KING, }

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APPENDIX XXXIV.

STATEMENT BY CHARLES J. HANCOCK, M.R.C.S., L.R.C.P., L.S.A.L.

[RECEIVED FROM SURGEON-MAJOR-GENERAL RICE, C.S.I., SURGEON GENERAL WITH THE GOVERNMENT OF INDIA.]

I am a fully qualified English Physician and Surgeon, and registered under the Act. I have been in private practice in the district of Dibrughar more than seventeen (17) years, and have no connection with Government, except as Surgeon Captain in the Assam Valley Mounted Rifles. I have medical charge of many thousands of natives of all classes, Assamese, Bengalis, and people from "Jungly" districts, Central, and North-Western Provinces.

I have watched the opening out of a large portion of the country between Sibsagar and Sudyia. I have had considerable opportunities of seeing the effects of opium upon individuals of the classes mentioned, and am in the habit of prescribing it largely, and in greater doses than those recommended in the British Pharmacopœia.

The opinion forced upon me by practical observation is that not only is opium the great stand-by (either by itself or in combination with other drugs) in the treatment of almost all disease; the result of malaria, damp, exposure and hardship, but also is a powerful prophylactic, and enables men to labour and live in malarious forests, swamps, and jungle, where otherwise they could not exist.

Without opium I have little doubt the Assamese *as a race* would long ago have become extinct. Opium-eaters are, as a rule, and practically always when under influence of the drug, peaceable and harmless. I have never heard of its use as an aphrodisiac, or in any immoral way. My opportunities for observation have been greatest amongst Assamese engaged in cutting down forests and clearing jungle and

swamp land, for tea and rice cultivation, and thus my experience has been practically confined to men leading laborious lives under unhealthy conditions. I have not been brought in contact with the opium-eaters of towns; nor to any great extent with the upper or educated classes. I do know, however, that of Assamese clerks and the like living under healthy conditions, many do not take it; but even they will acknowledge that, as they reach middle life, they are apt to adopt the use of the drug, not as an indulgence but as they say, to ward off attacks of fever and especially rheumatism. It must be noted that the habit at whatever age formed is rarely afterwards broken off, and when thoroughly established an opium-eater would commit almost any crime of a mild nature, such as lying and stealing, to obtain his daily allowance. The labouring classes among Assamese are eventually opium-eaters almost to a man, though a proportion may not become so until some years on in adult life. It is only therefore among very young men that a comparison between consumers and non-consumers can be made. I am unable to detect any difference between them; but those accustomed to the drug must have it to preserve their normal condition of health, strength, and intelligence. I never to my knowledge saw an Assamese jungle labourer over middle age who was not a consumer. This would seem to show that in the jungle it either preserves or lengthens life. It certainly in a way recoups its consumer by the economy exercised in tissue waste, amount of food required (that is, they seem to be able to go without food for a longer period without any evil apparent effect), and time saved by the retention of health and ability to

work; and certainly no comparison can be made between the effects of constantly recurring attacks of malarious disease upon the constitution, and those ever suggested as caused by opium-eating.

The greater number, if not all, of the neighbouring tribes who work for European, such as Miris, boatmen and timber suppliers, Kamptis, hunters and *shikaris*, are opium-eaters, as are all wild elephant-catchers and trainers. In all such work requiring the greatest possible amount of endurance under long sustained exertion; quickness combined with the greatest coolness and pluck, where a false move or action may cause death or disaster; clearness of vision, and steadiness of nerve and muscle, we find practically the whole are opium-consumers, some in large quantities, as in a well-known (here) Kampti *shikari*, who takes half a tola weight of opium every day when out on *shikar*. Amongst Assamese servants, I can speak from common experience, on journeys and in camp, the opium-eaters are the only men to be depended upon, and give no trouble so long as they get their supply. An old opium-eater, but thoroughly trustworthy bearer, for many years in charge of my children, was useless until he had eaten his opium.

Again, the skilled labourers, Assamese, and sometimes other labourers, carpenters, blacksmiths, etc., employed on the estates, almost all are opium-eaters, and so long as they get their supply, rarely make mistakes or accidents.

On inquiry among free labourers, as opposed to coolies under contract, in the most unhealthy districts of this country, it will be found that all Assamese are opium-eaters, as also are the bulk of those who survive and labour of North-Western Provinces and up-country coolies generally. Bengalese show a large proportion. Young, vigorous so-called "Junglies," inhabitants of Chota Nagpur and its neighbourhood, are not on arrival opium-eaters, nor until after some years' residence in the country, when many gradually take to the habit, not from choice or vice, but because they see its good effects upon those around them,

and eventually their inability to do without it. At first they only take very small quantities, gradually increasing up to two (2) annas' (silver) weight per diem, which here costs one anna; or almost two rupees worth of opium = 4 tolas per mensem, which quantity is rarely exceeded by ordinary labourers. A very large proportion of old time-expired coolies, who have settled in the country, are opium-eaters or smokers.

The above statement, I believe I am correct in saying, is the opinion of Native Doctors in this district; and it is well known to deprive an opium-eater of his opium means misery, disease, and death within a short time.

It would be waste of time for me to recapitulate the uses of opium in disease; but the treatment of disease, such especially as dysentery, is greatly modified and altered in an opium-eater. Ordinary treatment is generally useless.

My practice is from the commencement to find out and give the full amount of opium the patient is in the habit of taking, and then treat symptoms.

With regard to the means of distribution of opium by Native Doctors, I am of opinion that, although they may often be trusted in their treatment and care of patients, they would be guided only and entirely by their own pecuniary interest; and not at all by the actual wants and requirements of those seeking to obtain the drug.

In my humble opinion to prevent or even greatly to restrict the sale of opium to Assamese and labourers generally in the jungle would be a cruel injustice, and if attempted, would fail to carry out its object.

Of hemp in any form I have nothing but evil to speak; but once the habit is formed, it seems difficult, or even impossible, to live without it.

I consider in malarious districts, such as Assam, opium is as great a blessing as alcohol, especially in the form coolies get it, is a curse.

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STATEMENT BY SURGEON-MAJOR J. MULLANE, M.D., CIVIL SURGEON, LAKHIMPUR.

I have had opportunities of observing opium-eaters both in the Punjab and in Assam. Generally speaking, the Sikhs are great opium-eaters, and as a fighting race few better exist in this world. In Assam I have daily, for the last 13 years, been brought into contact with opium-eaters. In several portions of the country opium is absolutely a necessity of life with the elder portion of the community. Its power as a prophylactic in malaria is, as far as my experience goes, universally admitted, while its effects in dysentery and diarrhoea are known to the most ignorant of the community. Quinine would certainly replace opium in the case of malaria, but it should be remembered that quinine, as an article of common every-

day use amongst the rural population of Assam, is unknown. In fact, the drug to the vast bulk of the inhabitants has never been heard of. The total disuse of the opium would, in the present condition of affairs, lead to enormous suffering among the people, and would result in the depopulation of extensive areas. I do not intend it to be understood that I imply that opium is quite an unmixed blessing; for, although opium-eaters do undoubtedly enjoy a marked degree of immunity from malarial fever, dysentery, and diarrhoea, still an old opium-eater attacked with dysentery or diarrhoea enjoys a smaller chance of recovery than a non-opium-eater.

STATEMENT BY BABU HEM CHANDRA BARUA, RETIRED SUPERINTENDENT OF THE COMMISSIONER'S OFFICE, ASSAM VALLEY DISTRICT, GAUHATI (DISTRICT KAMRUP).

Sale of opium by the Government should not, I think, be prohibited for non-medical purposes.

Such prohibition is not, in my opinion, practicable.

The consumption of opium is not confined to any particular race or races, but the people of almost all races take it more or less in the different districts of Assam; and such consumption, I think, in some cases injuriously affects

the physical condition of the people, and many of the poorer opium-eaters become thieves, and give false evidence in our courts for what they get for perjuring themselves.

The people of Assam, in my opinion, are naturally disposed to use opium for non-medical purposes, and are not, I believe, willing to bear any part of the cost of prohibitive measures, nor can they afford to do so.

STATEMENT BY BABU BENUDHAR BARUA, PLEADER AND VICE-CHAIRMAN OF THE MUNICIPALITY, GAUHATI (DISTRICT KAMRUP).

Sale of opium ought, in my opinion, not to be prohibited, such prohibition is, I believe, not practicable.

Opium is consumed by almost all races, mostly by the aboriginal ones, in the different districts of Assam, either by smoking or eating. Smoking affects, to a certain extent, the physical condition of the consumer, specially when taken at early age and without good food. Many of the

poorer opium-eaters commit thefts, but they are generally of petty nature, and, as far as I know, such opium-eaters do not commit heinous offenses.

Some people of Assam are naturally disposed to use opium for non-medical purposes, but certainly they are not willing to bear any part of the cost of prohibitive measures, nor can they afford to do so.

APPENDIX XXXVI.

[RECEIVED THROUGH THE SECRETARY TO THE GOVERNMENT OF INDIA IN THE DEPARTMENT OF FINANCE AND COMMERCE.]

FROM—THE PRESIDENT AND SECRETARY, Jorhat Sorbojanik Sobha,

TO—WILLIAM ERSKINE WARD, Esq., M.A., I.C.S., C.S.I., Chief Commissioner of Assam.

THE HUMBLE MEMORIAL OF THE JORHAT SORBOJANIK SOBHA.

That your memorialists beg, on behalf of themselves and of the general public, desire to approach you with this memorial and to give expression to the feeling of regret and alarm which they believe is shared in by the people of this province at the proposed enquiry into the cultivation and consumption of opium with a view to its prohibition and suppression.

2. That the people of Assam, in common with those of other provinces of India, have been in the habit of using opium and other narcotics from the remotest times. Opium is an invaluable medicine in many disorders of the stomach; it alleviates pain and possesses a sedative power of restoring health. It is useful after 40 years of age in prolonging life and is an undoubted preventive against malaria. The hard-working classes in the malarious plains of Assam require some stimulant to keep up their powers. On the whole, opium taken in a moderate quantity is beneficial, and positively necessary for a large number of the people earning their livelihood by manual labour in the swampy rice fields and in the tea gardens of Assam and of boatmen and others.

3. That amongst the inhabitants of the province of Assam the aboriginal tribes, such as the Kacharis, Mikirs, Noras, Tooroongs, Sawdangs, Muttucks, Miris, etc., consume more opium than other races, and yet these aboriginal tribes are the strongest and the hardiest amongst the population, and no degeneration has been observed amongst them. The thousands of Kachari coolies from Kamroop and Goalpara Districts, who come every year to Upper Assam tea gardens for work, use opium for the most part, and they are those who work hardest and the least liable to illness. They build wretched houses, and the sanitation of their lines is never necessary to be looked into. As a rule they don't take English medicines and don't suffer from diseases.

4. That some of the hardiest races in India, such as the Sikhs and Rajputs, indulge in opium, and there appears to be no deterioration in the physique or the vitality of those races.

5. That the prohibition of the cultivation of opium will deprive a large number of Her Majesty's subjects of the means of livelihood, and set free a large quantity of land which would be unfit for other purposes, the misery and distress thereby caused to the people concerned being very serious indeed.

6. That the prohibition of the sale of opium to China will not do the least benefit to that country, there being already large areas under opium cultivation which again admits of unlimited expansion. The only result of the stoppage of opium from India will be that China will have to be content with her own opium of an inferior quality, while Persia and other Non-British countries will be afforded an opportunity of pushing their opium into the Chinese market, and while the Indian exchequer will suffer a loss of about seven crores of rupees per annum.

7. That the taxation of the people of India has reached the highest possible limit, and that no further addition can be made to it without generating serious distress and discontent, and how far this would be wise and politically sound, your memorialists would leave to the Government to decide.

8. That so far as the people of Assam are concerned, the case is still stronger. A large proportion of the people

have been in the habit of using the drug for centuries. In the time of the Native Government the higher classes of the people also indulged in opium, but when the cultivation of opium in Assam was abolished about 1859, the use of opium has almost gone out of fashion from the higher classes, but the working classes largely make use of the drug as a necessity of life. It is positively advantageous in advanced age and also to those who worked hard and are constantly exposed to the inclemencies of the weather. There is very little abuse of opium.

9. That if the sale of opium be stopped in Assam, those who now indulge in opium are certain to take to some other stimulant, and they would in natural course take to spirits. The consumption of spirits, it is hardly necessary to remark, would be hundred-fold more injurious than opium. Drinking is liable to excess, and the misery and distress that would be caused by excessive drinking in a hot climate would be simply appalling.

10. That the stoppage of the sale of opium will drive the inveterate users of opium of advanced age to certain death and the others to the use of spirits. The energy said to be wasted in opium will be again despoiled by the use of spirits. The amount of money spent by the Assam people in buying opium will not be saved and invested in reproductive industry, but will be squandered away in purchasing a positive poison. It may be alleged that religious scruples will come in the way of any large use of spirits. To this the simple answer would suffice that the bulk of those who use opium in Assam have no objection to, and often indulge in, spirits, and have no religious scruples on that score.

11. That your memorialists would, however, welcome any measures that Government may adopt for the suppression of madak-khanas where chandoos are sold and for the discouragement of the consumption of opium by persons of tender age as a luxury, and your memorialists should not omit to mention that the number of young persons indulging in opium is very limited.

12. That your memorialists would respectfully submit that, even if the Government of this country adopt any measures for the limitation and restriction of the sale of this drug to any extent in this province, under instructions from the Home Government, the people of this province are not able, and would not be willing, to make up by the contribution of other taxes, any deficit in the revenues of the province caused by such measures holding as they do the views above set forth. The Government of this country will no doubt see the injustice of levying a tax upon the whole population for the supposed benefit of a minority who now use opium of their own accord for their own benefit and satisfaction, and on whom Government has not forced the consumption of opium.

13. That the policy hitherto pursued by the British Government in respect to opium is the soundest imaginable. The restrictions imposed on the sale of opium and the gradually increasing price fixed on it have the effect of gradually diminishing the quantity consumed in each year. In the opinion of the people of this province there is no reason whatever to make any departure from the policy above described.

14. That your memorialists would in conclusion respectfully request that you may be pleased to submit this memorial for the consideration of the Government of India and of the Royal Commission appointed by Her Majesty's Government.

JAGANNATH BARUA,

President.

DEBICHARAN BARUA, B.A., B.L.,

Secretary.

Extract from the Proceeding of the Jorhat Sorbojanik Sobha, held on the 11th November 1893.

The chair was taken by the President Mr. Jagannath Baruah, B.A. About 300 members were present on the occasion, all classes of the people were represented including tea-planters, pleaders, landholders, Marwari merchants, Mahomedans and ryots, etc. The chairman fully explained to the audience the object of the meeting.

JORHAT SORBOJANIK SOBHA,
21st December 1893.

Proposed by Mr. Debi Charan Baruah, B.A., B.L. Seconded by Srijat Benund Ram Baruah and carried unanimously. That the memorial read in this meeting be adopted for submission to the Chief Commissioner of Assam.

DEVI CHARAN BARUAH,

Secretary.

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[HANCED IN BY MR. C. B. BAYNE, REVENUE SECRETARY TO THE CHIEF COMMISSIONER OF BURMA.]

NOTE ON THE SYSTEM OF OPIUM ADMINISTRATION IN BURMA.

Introductory.—The system described in this note has not yet been introduced, but it will be introduced from the 1st January 1894, and the rules which embody it have been published. The system being thus on the eve of introduction, it has been thought advisable to describe it as the existing system rather than to describe the system which it will supersede in a few weeks. The arrangements actually in force in Upper and Lower Burma are sufficiently described in the note headed "Opium produced or consumed in India" presented to the Commission by the Secretary to the Government of India in the Finance and Commerce Department. A statement giving statistics of opium licenses and opium revenue in Lower Burma is contained in the note above referred to. A statement giving similar statistics for Upper Burma is appended to this note.

The only kinds of opium or of narcotic preparations of the poppy which are permitted in Burma are—

- (1) raw opium ;
- (2) *beinsi*, i.e., clarified opium prepared for smoking ;
- (3) *beinchi*, i.e., a mixture of pure opium and refuse opium collected from pipes which have been smoked ;
- (4) poppy-heads ;
- (5) preparations or admixtures of opium intended for medical purposes only.

All other preparations, e.g., *kunbón* (betel leaf cooked with opium) and *beienye* (opium water), are prohibited. In Lower Burma no opium except Government opium is permitted as a general rule, but chemists are permitted to import Turkish opium for medical purposes, and travellers from beyond the Eastern frontier are permitted to possess small quantities of opium brought with them for private use ; in Upper Burma both Government opium and opium imported from the Shan States and China and opium prepared from the poppy grown in Upper Burma are permitted. The reason for this distinction between the two parts of the province is that until the annexation the opium consumed in Upper Burma was for the most part trans-frontier opium and that consumers are accustomed to it. If such opium were prohibited in Upper Burma, it would be impossible to prevent it from being smuggled across the land frontier from the Shan States and Yunnan, where it is grown in large quantities. It is therefore necessary to permit its importation under restrictions. In Lower Burma, on the other hand, there has never been a large market for foreign opium, and it is not necessary to permit its introduction into the lower province for sale or distribution, although the rules permit import of foreign opium by travellers for private use. The system of opium administration in force in Burma is that prescribed by the rules published in Financial Department Notification No. 42, dated the 23rd November 1893, and in the subsidiary rules and instructions published in Financial Commissioner's Notification No. 23, dated the 30th November 1893. Copies of these rules and instructions are attached. The following note gives an account of the system.

2. The cultivation of opium is prohibited throughout Burma except in Kachin villages in the Katha, Bhamo, and Upper Chindwin districts and in such other local areas as the Chief Commissioner may prescribe.* A duty of 8 annas is levied on each quarter of a *pè* of land under poppy cultivation in these Kachin villages. Land under poppy cultivation is measured by the village headman. If any opium cultivated in these areas is taken beyond one of the areas to another part of Upper Burma, duty is levied on it at the same rate as on foreign opium imported into Upper Burma. The area of land under poppy cultivation in these Kachin villages is not known because the localities in which the cultivation is carried on are for the most part beyond the sphere of regular administration. They are situated in remote Kachin hills which are usually visited once a year by Government officers. Such information as is possessed regarding cultivation is derived from reports of these officers, and is briefly as follows :—

Katha district.—Opium is grown in only a few Kachin villages. Other Kachin villages are said to procure opium from Mogaung Kachins (Bhamo district) who obtain it from China.

Bhamo district.—Opium is cultivated in small patches near most Kachin villages in the Kachin uplands, which lie

on the eastern boundary of Burma at and above the latitude of Bhamo town. Opium is also cultivated in nearly every village in the Hukong valley, which was visited by a column in 1891-92, but has since been left outside the sphere of administration.

There is no information as to the extent of poppy cultivation in the Upper Chindwin district, but it is believed to be very small.

3. The manufacture of opium is prohibited in Burma
Manufacture. except—

- (a) for medical and tattooing purposes by professional persons ;
- (b) by licensed vendors. Licensed vendors are permitted to manufacture *beinsi** and *beinchi** from raw opium ;
- (c) by non-Burmans† in localities in which the cultivation of the poppy is permitted (see preceding paragraph). In these localities non-Burmans† are permitted to manufacture opium grown in the localities.

4. The possession of opium is prohibited in Burma, except by the following persons under the following circumstances :—

- (a) any person may possess for medical purposes limited‡ quantities of opium, poppy-heads, and medical preparations of opium which he has bought from medical practitioners, pharmacists, or doctors ;§
- (b) medical practitioners may possess such quantities of opium as they require for the purposes of their profession, and pharmacists, doctors, and tattooers|| may possess limited¶ quantities of opium, etc., for the same purposes ;
- (c) travellers and horse dealers entering Burma by land from the Shan States or foreign territories may possess opium in limited** quantities which was produced in those territories and which they have brought with them for their private use or as medicine for their horses, and not for sale or barter ;
- (d) non-Burmans may possess opium, etc., in limited†† quantities which has been procured from Government or licensed vendor or from medical practitioners, etc., or, in Upper Burma from a cultivator of opium in Kachin tracts in Bhamo, Katha, or the Upper Chindwin ;

* See paragraph 1.

† "Non-Burman" means every person who is not a Burman.

‡ "Burman" means any person born of parents, both of whom belong to races indigenous to Burma, except a Kachin or a Shan or a Palaung. Every person who ordinarily wears a dress commonly worn by persons of any race indigenous to Burma and speaks Burmese, Karen or Talaing as his vernacular language, is presumed to be a Burman until the contrary is proved. Kachins, Shans, and Palaungs are excluded from the definition of Burman, because they are in the habit of consuming opium without evil results and because, owing to the remoteness and inaccessibility of the country in which they live, it would be impossible to prevent them from obtaining opium. Palaungs are a tribe allied to Shans who are found in the Ruby Mines district. Karens are an indigenous race who are found in large numbers in many parts of Burma. Talaings are the race which formerly inhabited the kingdom of Pegu, which was destroyed by Alompra in the middle of the last century. They are now merged in the Burmese except in the Amherst district, where a considerable number are still found speaking the Talaing language and maintaining the distinctive Talaing customs.

§ Namely, poppy heads up to 5 seers in weight, opium up to 3 tolas in weight, and medical preparations up to 6 tolas in weight.

¶ The term "medical practitioner" means a person who has registered under an English Medical Act or who has received a medical diploma from an Indian University and who practises medicine according to European methods. Persons of this class are exempted from all restrictive provisions regarding opium. Their number is small, and as they are all men of education and good position, it is certain that they will not embark in illicit dealings with opium. It is therefore considered unnecessary to subject them to any restrictions with reference to opium.

|| "Pharmacist" means a person who deals in European medicines and drugs as a means of livelihood.

|| "Doctor" means a person who practises medicine according to Asiatic methods as a means of livelihood.

¶ "Tattooer" means a Burman who practises tattooing of the human body according to Burmese methods. It is the universal practice of the Burmese to tattoo boys from the waist to the knees. The operation is performed by a professional class of tattooers, who administer opium to allay the pain of the operation. The number of tattooers in Burma, according to the census of 1891, was 4,280.

** Namely, a pharmacist up to 10 seers of poppy-heads, 1 seer of opium, and 1 seer of medical preparations from opium ; a doctor up to 10 seers of poppy-heads, 10 tolas of opium, and 10 tolas of medical preparations from opium ; a tattooer up to 10 tolas of opium and 10 tolas of medical preparations from opium.

†† Namely, not exceeding 6 tolas in weight.

†† Namely, poppy-heads up to 5 seers in weight and opium up to 3 tolas in weight.

* No other local areas have been prescribed.

† A *pè* is the Upper Burma land measure and equals 1.75 acres.

- (e) non-Burmans in the Kachin tracts referred to in the preceding clause may possess any quantity of opium, etc., the produce of poppy-plants grown in those tracts ;
- (f) Burmans in Lower Burma who have been registered under the system explained hereafter may possess opium in limited* quantities which has been procured from Government or a licensed vendor ;
- (g) persons to whom special licenses are granted, with the sanction of Commissioners, may possess opium in accordance with the licenses.

The above provisions of law may be summarized in the statement that—

- (i) Burmans in Upper Burma may not possess opium except for medical purposes.
- (ii) Burmans in Lower Burma who have not been registered may not possess opium except for medical purposes.
- (iii) Non-Burmans may possess opium for private consumption.
- (iv) Foreigners entering Burma by land may possess foreign opium which they have brought with them for private consumption.
- (v) Persons to whom special licenses have been granted may possess opium in accordance with those licenses.

5. The system of registering Burmans was introduced in the beginning of 1893. It was resolved in February 1893 to introduce into Lower Burma the principle which has always been enforced in Upper Burma, namely, the prohibition of the possession of opium by Burmans except for medical purposes. In order to avoid inflicting hardship on Burmans who have become habituated to the use of opium notices were issued in March 1893 to the effect that, after the new system (*i.e.*, the system explained in this note) had been introduced, no Burmans would be permitted to possess opium, save for medical purposes, except such as had registered themselves. The notices stated further that Burmans of 25 years and upwards, who wished to be permitted to possess opium after the new system had been introduced, must register themselves, and that Burmans under 25 years of age were not permitted to register themselves. The register will remain open until the 30th June 1894. Up to that date any Burman consumer of 25 years of age and upwards can register himself. After that date no Burman will be registered unless he can prove that he was prevented by absence or other reasonable cause from registering himself before the 30th June 1894. The rules regarding registration provide that the names of registered consumers shall be entered in general registers called township registers, and that extracts from these registers containing the names of registered consumers from his village or ward shall be given to the headman† of every village or ward. Every headman is thus acquainted with the names of registered consumers in his jurisdiction. A combined register for the whole of his district is also kept by each Deputy Commissioner. Each registered consumer is furnished with a certificate of registration and is required to produce it when buying opium, as a proof that he may legally possess it. The rules further provide for the removal from the register of the names of consumers who desire to have their names removed or who have died, and for the transfer from one register to another of consumers who change their place of residence. In order to secure that the registers are kept up to date district officers are required to verify them every six months.

6. Persons, other than licensed vendors, may transport opium which they may legally possess from one place to another. Licensed vendors may transport opium for the purposes of their business under a pass issued by a Deputy Commissioner or a Township Officer.

7. Opium may be imported by sea into Burma only by—

- (a) Government.
- (b) a medical practitioner or pharmacist.‡

* Namely, poppy-heads up to 5 seers and opium up to 3 tolas.

† Under the Lower Burma Villages Act, 1889, and Lower Burma Towns Act, 1892, a headman is placed in charge of every village in the province and, in the case of towns, of each of the wards into which towns are divided.

‡ See definition in foot note on page 3.

On opium imported by sea by medical practitioners and pharmacists* a duty of Rs. 24 a seer is levied under schedule II of the Indian Tariff Act, 1882.

8. Opium may be imported by land into both Upper and Lower Burma by—

- (a) Government,
- (b) a Shan or foreign horse dealer or traveller entering Burma from a Shan State or a foreign country. Such persons are permitted to bring a small† quantity of opium into Burma as medicine for their ponies or for their private consumption, and not for sale or baiter.

Opium may be imported into Upper Burma only by—

- (a) Government ;
- (b) a licensed vendor in Upper Burma for the purposes of his business. Opium thus imported must be imported under cover of a pass and must be taken to an opium warehouse ‡ or treasury, where it is weighed in order to ascertain that none has been abstracted in transit. Duty at the rate of Rs. 15 a viss§ has then to be paid on it, and the licensed vendor is then permitted to remove it to his shop.

Export. 8. Opium may be exported by Government only.

9. "Wholesale sale" means, in the case of opium, a sale of any quantity exceeding 3 tolas in weight, and, in the case of poppy-heads, a sale of any quantity exceeding 5 seers in weight. Wholesale sale may be effected only by—

- (a) Government ;
- (b) licensed vendors ;
- (c) cultivators of opium in local areas in Upper Burma in which the cultivation|| of opium is permitted.

Opium may be sold wholesale only to—

- (a) licensed vendors ;
- (b) medical practitioners, pharmacists, doctors, and tattooers ;
- (c) non-Burmans in local areas in which the cultivation of the poppy is permitted.

In Upper Burma special licenses for the vend of opium, wholesale, may be granted to non-Burmans by the Commissioner on payment of a fee of Rs. 20. These licenses are issued to persons importing foreign opium from the Shan States and Yunnan, and are usually held by the same persons as hold retail licenses. The number of such licenses is not allowed to exceed the number of retail licenses (*see* next paragraph).

10. "Retail sale" means a sale of opium in quantities not exceeding 3 tolas in weight and of poppy-heads in quantities not exceeding 5 seers in weight.

Retail sales may be made only by—

- (a) Government ;
- (b) ¶ medical practitioners, pharmacists, doctors, and tattooers ;
- (c) licensed vendors.

Medical practitioners, for the reasons explained in the footnote on page 3, are not required to take out licenses. Pharmacists, doctors, and tattooers are required to take out licenses to deal in opium. These licenses remain in force up to the 1st April next following the date on which they are granted.

The fees charged for them are—

- (a) for pharmacists' licenses ₹10 ;
- (b) for doctors' licenses ₹5 ;
- (c) for tattooers' licenses ₹3.

The licenses authorize the holders to possess small quantities** of opium for the purposes of their profession and in the case of pharmacists and doctors, to sell them to patients. Tattooers may not sell opium, but may use it in operating on patients. Licenses for retail sale to ordinary

* The quantity of opium, which a pharmacist may import by sea is opium or medical preparations of opium up to one seer in weight and poppy-heads up to 10 seers in weight.

† Not more than 5 tolas of opium for each pony or person.

‡ The rules provide for the establishment of opium warehouses, but as a matter of fact no separate warehouses have been established. All opium imported by licensed vendors into Upper Burma is taken to the treasury.

§ 1 viss = 3.65 pounds.

** Namely, quantities not exceeding those mentioned in the footnote on page 2.

consumers are sold by auction in Upper and Lower Burma, and the auction purchasers are permitted to open shop in selected places and to sell opium retail to persons permitted to possess it, namely, medical practitioners, pharmacists, doctors, tattooers, non-Burmans, and registered Burmans in Lower Burma. The localities at which shops are opened are fixed by Government, and have varied little during the last few years. The principle followed in licensing shops is to license them in places in which there is a considerable population of non-Burmans addicted to the consumption of opium. The places at which shops are established are—

Upper Burma.

Divisions.	District.	Locality of shops.
Northern	Mandalay	Mandalay.
	Bhamo	Maymyo.
		Bhamo.
	Katha	Mogaung.
		Jade mines.
Central	Ruby Mines	Katha.
	Lower Chindwin	Wuntho.
		Upper Chindwin	Banmank.
Southern	Pakòkku	Mogòk.
	Minbu	Kyatpyin.
Eastern	Thayetmyo	Twingè.
	Myingyan	Mònywa.
		Kyauksè	Pauugbyin.
	Yamèthin	Pakòkku.
		Pyinmana	Minbu
		Sinbyugyun.

license in Form VIII in Lower Burma and Form IX in Upper Burma. The license permits him to sell opium during the next financial year in accordance with the Act and Rules, and, for this purpose, to possess throughout the term of his license a quantity of opium not exceeding the maximum fixed as explained above. No minimum is fixed. A licensed vendor may therefore possess and sell as little opium as he pleases, but he may not possess or sell more than the maximum. In case of the four places mentioned above, where opium is sold by direct Government agency, the sales are conducted by the Treasury Officer who sells to any persons entitled to possess opium who apply to him. The reason for selling retail by Government agency in these four places instead of licensing shops is that there is a considerable body of registered consumers in each place, but not a sufficiently large number to justify the opening of a shop. All four places are remote from a licensed shop, and it is believed that it would be impossible to prevent smuggling if an agency were provided for supplying opium legally. The number of consumers not being sufficiently large to justify the opening of a shop, it is necessary to sell opium by direct Government agency. A maximum is fixed in the case of these places as well as in the case of licensed shops, *i.e.*, a quantity is fixed as the maximum quantity which may be sold to consumers at each place in the whole year. The maximum in the case both of licensed shops and of the four sale centres mentioned above is fixed by Government on a consideration of the number of persons legally entitled to possess opium living in the area served by the shop or sale centre. In Upper Burma local officers report the number of consumers, their estimated consumption, and the quantity of opium, calculated on these data, which they require. The quantities are then fixed by Government. For the year 1893-94 the quantities fixed are as follows:—

	Maunds.
(i) Mandalay	50
(ii) Bhamo (Bhamo 11 and Mogaung 8)	19
(iii) Katha	10
(iv) Ruby Mines	15*
(v) Lower Chindwin	3
(vi) Upper Chindwin	4
(vii) Myingyan	5
(viii) Pakòkku.	6
(ix) Magwe	6
(x) Minbu (Minbu 5 and Sinhyugyun 3)	8
(xi) Pyinmana	14
(xii) Yamèthin	10

Lower Burma.

Division.	District.	Locality of shops.
Arakan	Akyab	Akyab.
Pegu	Rangoon Town	Rangoon (three shops).
	Prome	Pegn.
Tharrawaddy.	Thongwa	Prome.
	Bassein	Yandoon.
	Henzada	Bassein.
	Amherst	Henzada.
Tenasserim.	Toungoo	Moulmein.
	Tavoy	Toungoo.
	Mergui	Tavoy.
		Mergui.
		Maliwun.
		Bòkpyin.

Opium is sold retail by direct Government agency at the following places in Lower Burma:—

Division.	District.	Locality of shop.
Arakan	Kyaukpyu	Kyaukpyu.
Irrawaddy	Sandoway	Sandoway.
	Wakèma	Wakèma.
Tenasserim	Shwegyin	Shwegyin.

The procedure following in selling licenses is as follows:— The localities at which shops will be permitted during the following year is fixed by Government shortly before the close of the financial year (31st March). Government at the same time fixes the maximum quantity of opium which the licensed vendor will be permitted to possess during the whole of the year. The amount of this maximum quantity is announced, and the auction of licenses is held just before the beginning of the next financial year. The highest bidder becomes the owner of the license and receives a

In Lower Burma the maximum quantity is fixed on a consideration of the number of registered Burmans and of the number of non-Burmans (who are not required to register themselves) in the province. The number of Burmans who have registered themselves up to date is 7,513. The number of opium-consuming non-Burmans is estimated at 6,819. The total number of legal consumers is estimated at 17,000.† It is further calculated, on data collected by district officers, that an opium-consumer eats or smokes one-fourth of a tola of opium daily. The total quantity of opium now required to supply the legal demand of ordinary consumers in Lower Burma is thus, in round numbers, 19,500 seers (namely, $\frac{1}{4}$ of a tola \times 365 \times 17,000). Provision has further to be made for the requirements of doctors and tattooers.

‡ This total is distributed over the various shops and sale centres as follows:—

§ The new opium system will be introduced in Lower Burma from the 1st January 1894. Shops will be sold in the latter part of December for the remaining three months of the official year on the understanding that the maximum quantities of opium to be possessed by vendors must not exceed one-fourth of the above mentioned quantities. For the year 1894-95 shops will be sold in March next. The amounts specified above will be fixed as the maxima for the year. In future years the maxima will be fixed on a consideration of the reports of district officers. These officers will report the number of registered Burman consumers, the estimated number of non-Burman consumers, and the quantities of opium required by doctors and tattooers, and on these data the maxima will be fixed. As the number of Burman con-

* This quantity is now being increased to 20 maunds in consequence of the large increase which has lately taken place in the opium-consuming non-Burman population of the Ruby Mines district.

† Namely, 7,513 Burman registered consumers, 6,819 non-Burman consumers, 2,668 added as a margin.

‡ Information on this point is now being collected. The amount to be provided for doctors and tattooers will probably be communicated to the Commission before it leaves Burma.

§ The distribution over shops and sale centres will be settled as soon as the quantity to be provided for doctors and tattooers is known. It will probably be communicated to the Commission before it leaves Burma.

[See note at the end of this paper regarding this paragraph.]

Appendix XXXVII. sumers will be reduced each year by deaths and other causes, the maxima will probably diminish yearly.

11. The opium which licensed vendors sell is in Upper Burma either foreign opium or Government opium, and in Lower Burma Government opium only. Foreign opium is, as explained in paragraph 9, imported from the Shan States and Yunnan and pays a duty of ₹ 5 a viss. Government opium is received from Bengal, stored in the treasury, and issued to licensed vendors at the following price, namely, ₹28 a seer in Arakan and ₹32 a seer in Upper Burma and in the rest of Lower Burma.

FINANCIAL DEPARTMENT.

NOTIFICATION.

Dated Rangoon, the 23rd November 1893.

No. 42.—In exercise of the power conferred by sections 5 and 13 of the Opium Act, 1878, and in supersession of the notifications in the Financial Department cited in the margin and of all notifications superseded thereby, the Chief Commissioner, with the previous sanction of the Governor-General in Council, makes the following rules to regulate the matters referred to in the said sections. These rules shall come into force on the 1st January 1894.

No. 62, dated the 29th August 1891.
No. 24, dated the 27th October 1892.
No. 1, dated the 13th January 1893.

Definitions.

1. In these rules, unless there be something repugnant in the subject or context—

- (i) "India" means the territory included within the British frontier lines on the extreme west, north, and east of British India.
- (ii) "Lower Burma" means the territories for the time being comprised in Lower Burma under subsections (1) and (2) of section 2 of the Upper Burma Laws Act, 1886; "Upper Burma" means the whole of Burma, except Lower Burma and the Shan States.
- (iii) "Opium" means the inspissated juice of the poppy and *beinsi* and *beinchi*, but does not include poppy-heads, nor *kunbon*, nor *beinye*, nor any preparation or admixture thereof, nor any other intoxicating or narcoticepreparation of opium or of the poppy.
- (iv) "Government opium" means opium sold or issued by a Government officer empowered to sell or issue opium, and includes *beinsi* and *beinchi* made or prepared from such opium.
- (v) "Medical preparation" means any preparation of admixture of opium intended for medical purposes only.
- (vi) "Poppy-heads" means the capsules of the poppy plant.
- (vii) "Tola" means a weight of 180 grains Troy.
- (viii) "Seer" means a weight of 80 tolas.
- (ix) "Viss" means 3.65 pounds Avoirdupois.
- (x) "Pé" means 1.75 of an acre.
- (xi) "Opium" "Government opium," and "medical preparations," when sold in any quantity not exceeding 3 tolas in weight, shall be deemed to be sold "by retail" and when sold in larger quantities shall be deemed to be sold "wholesale." Poppy-heads, when sold in any quantity not exceeding 5 scers in weight, shall be deemed to be sold "by retail," and when sold in larger quantity shall be deemed to be sold "wholesale."
- (xii) "Licensed vendor," used with reference to opium or to poppy-heads, means a person to whom a license for the sale of opium or poppy-heads, or both, by retail, has been granted by the Deputy Commissioner under Rule 60.
- (xiii) "Medical practitioner" means a person who has been registered under an English Medical Act or who has received a medical diploma from an Indian University and who practises medicine according to European methods.
- (xiv) "Pharmacist" means a person who deals in European medicines and drugs as a means of liveli-

hood, and to whom a license has been granted by the Deputy Commissioner under Rule 62.

- (xv) "Doctor" means a person who practises medicine according to Asiatic methods as a means of livelihood, and to whom a license has been granted by the Deputy Commissioner under Rule 62.
 - (xvi) "Tattooer" means a Burman who practises tattooing of the human body according to Burmese methods, and to whom a license has been granted by the Deputy Commissioner under Rule 62.
 - (xvii) "Import," "export," and "transport" have the respective meanings assigned to them in the Opium Act, 1878.
 - (xviii) "Upper Burma-grown opium" means opium manufactured from the poppy-plant grown in those parts of Upper Burma in which the cultivation of the plant is permitted.
 - (xix) "Civil Surgeon" means a Civil Surgeon or other principal medical officer of a district.
 - (xx) "Burman" means any person born of parents both of whom belong to races indigenous to Burma, except a Kachin, or a Shan, or a Palang.
- Every person who ordinarily wears a dress commonly worn by persons of any race indigenous to Burma and speaks Burmese, Karen, or Talaing as his vernacular language, shall be presumed to be a Burman until the contrary is proved.
- (xxi) "Non-Burman" means any person who is not a Burman.
 - (xxii) "Village" means a village as defined in the Lower Burma Village Act, 1889, and the Upper Burma Village Regulation, 1887.
 - (xxiii) "Town" means an area declared to be a town for the purposes of the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891.
 - (xxiv) "Headman" means, in the case of villages, a headman as defined in the Lower Burma Village Act, 1889, or the Upper Burma Village Regulation, 1887, and in the case of towns a headman of a ward appointed under the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891, as the case may be.

Cultivation.

2. Subject to the payment of the duty and to the conditions laid down in the following rules, the poppy-plant may be grown in the Kachin villages in the Katha, Bhamo, and Upper Chindwin districts, and in other local areas in which the Chief Commissioner may, from time to time, by notification in the *Burma Gazette*, permit such cultivation.

3. A duty of 8 annas shall be levied for each quarter of a pé of a poppy cultivation. A fraction of a quarter of a pé shall be charged as a quarter of a pé. The above duty may, with the sanction of the Commissioner of the division, be commuted to a lump-sum payment by any village or tribe, or may be remitted entirely by the Financial Commissioner.

4. The local Government may, at any time by notification in the *Burma Gazette*, giving six months' notice, enhance the rate of duty in any local area up to any rate not exceeding Rs. 1 for a quarter of a pé or fraction thereof.

5. The measurement of the area under poppy cultivation shall be effected by headmen under such rules as to supervision and otherwise as the Financial Commissioner may, from time to time, prescribe.

Manufacture.

6. Opium may be manufactured on account of Government.

7. Opium and medical preparations may be manufactured by a medical practitioner.

8. In any local area in Upper Burma in which the cultivation of the poppy-plant is permitted, Upper Burma-grown opium and medical preparations therefrom may be manufactured by any non-Burman from poppy grown in such area.

9. (a) in Upper Burma—

- (i) Opium may be manufactured by a licensed vendor subject to the conditions of his license.

ii) Opium and medical preparations may be manufactured by a pharmacist, doctor, or tattooer, subject to the conditions of his license.

(b) In Lower Burma—

(i) Government opium may be manufactured by a licensed vendor subject to the conditions of his license.

(ii) Government opium and medical preparations therefrom may be manufactured by a doctor or tattooer, subject to the conditions of his license.

(iii) Opium and medical preparations may be manufactured by a pharmacist, subject to the conditions of his license.

Possession.

10. Any person duly authorized in that behalf may possess opium, medical preparations and poppy-heads on account of Government.

11. A medical practitioner may possess opium, poppy-heads, and medical preparations.

12. Any person may possess poppy-heads not exceeding 5 seers in weight, opium not exceeding 3 tolas in weight, and medical preparations not exceeding 6 tolas in weight provided that he has bought the poppy-heads, opium or medical preparations from a medical practitioner or pharmacist or doctor, and requires them for medical purposes only.

13. In Upper Burma any non-Burman may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy-plant is permitted, or from Government or a licensed vendor, and opium not exceeding 3 tolas in weight which he has bought from a cultivator in a local area in which the cultivation of the poppy-plant is permitted, or from Government, or a licensed vendor.

14. In Lower Burma—

(i) Any Burman whose name has been entered in, and has not been removed from, the register prescribed in Rule 26, may possess poppy-heads not exceeding 5 seers in weight and Government opium not exceeding 3 tolas in weight which he has bought from Government or from a licensed vendor.

(ii) Any non-Burman may possess poppy-heads not exceeding 5 seers in weight and Government opium not exceeding 3 tolas in weight which he has bought from Government or from a licensed vendor.

15. In any local area in which the cultivation of the poppy-plant is permitted, any non-Burman may possess any quantity of poppy-heads or opium being the produce of poppy-plants grown in such local area, or medical preparations manufactured therefrom.

16. Subject to the conditions of his license, a licensed vendor in Lower Burma may possess any quantity of Government opium and poppy-heads obtained by him from Government, or from any other licensed vendor who has sold the same to him in accordance with the conditions of his license.

17. Subject to the condition of his license, a licensed vendor in Upper Burma may possess any quantity of opium and poppy-heads obtained by him from Government or from a holder of a license for wholesale vend, and sold to him by such vendor in accordance with the conditions of his license, or from a cultivator authorized to sell the same under Rule 53 (ii).

18. Subject to the conditions of the pass, a holder of a pass for a transport or import may possess the poppy-heads or opium covered by the pass.

19. Subject to the conditions of his license, a pharmacist may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium not exceeding one seer in weight, and of medical preparations not exceeding one seer in weight. But in special cases the Financial Commissioner may authorize the possession of such larger quantities of opium and of medical preparations as he may think necessary.

20. Subject to the conditions of his license, a doctor in Upper Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium or of medical preparations not exceeding 10 tolas in weight.

21. Subject to the conditions of his license, a doctor in Lower Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of Government opium

or medical preparations made therefrom not exceeding 10 tolas in weight.

22. Subject to the conditions of his license, a tattooer may possess in Upper Burma any quantity of opium and of medical preparations not exceeding 10 tolas in weight, and in Lower Burma any quantity of Government opium and of medical preparations made therefrom not exceeding 10 tolas in weight.

23. A traveller or visitor entering Burma by land from the Shan States or from a country out of India may, while in Burma, possess opium produced in the Shan States or out of India for the personal use of himself and his attendants, and not for sale or barter, in any quantity not exceeding in weight 5 tolas for each person.

24. A horse-dealer importing horses or ponies into Burma from the Shan States or a country out of India may, while in Burma, possess opium produced in the Shan States or out of India in any quantity not exceeding in weight 5 tolas for each horse or pony for the time being in his possession.

25. Any person specially licensed in that behalf by the Deputy Commissioner of the district in which he resides or trades may possess in Upper Burma opium and medical preparations, and in Lower Burma Government opium and medical preparations made therefrom, in such quantity and for such period as may be specified in the special license: Provided that no such special license shall be granted without the previous sanction of the Commissioner.

Registration of persons in Lower Burma who are permitted to possess Government opium.

26. A register in the form prescribed in the appendix to these rules shall be maintained in each township of every district in Lower Burma, showing the names of Burmans resident in the township, who desire to be registered as consumers of opium. An extract of the register for each village or ward, called the Village Register, shall be given to the headman of the village or ward, and shall be maintained by him. A combined register for the entire district, called the District Register, shall be maintained by the Deputy Commissioner.

In this register shall be entered only the names of Burmans of 25 years of age or upwards. To every person whose name is entered in the register a certificate in the following form, signed by the Deputy Commissioner or by an Assistant Commissioner, who has a competent knowledge of the English language, and to whom the Deputy Commissioner may delegate the power of signing certificates, shall be given:—

“Certified that the name of _____, a Burman, son of _____, of _____ village, has been entered in the register prescribed by Rule 26 of the rules framed under the Opium Act, I of 1878, for Burma, for the registration of Burmans who desire to be registered as consumers of opium, of the township of _____ and that the licensed _____ vendor of the opium shop located at* _____ or any other licensed vendor in _____ Lower Burma, is authorized to sell to the said _____ poppy-heads or opium in the quantities permitted by or under the said rules on the production of this certificate.”

27. In the Rangoon Town district the Deputy Commissioner shall exercise the powers and perform the duties assigned by these rules to a Township Officer in addition to those of a Deputy Commissioner.

28. When six months or such longer period as the Chief Commissioner may prescribe by notification in the *Burma Gazette* shall have elapsed from the date on which these rules come into force, the register shall be closed and no new name shall be entered in it, except as provided below in this rule or in the subsequent rules providing for transfer of names from the register of one township or district to that of another. Provided that any Burman of 25 years of age or upwards who may have been prevented by absence or other reasonable cause from registering his name before the prescribed date shall be entitled to have his name registered at any time if he is otherwise eligible for registration.

29. Any person whose name is borne on the register may at any time apply orally or in writing to the Township Officer to have his name struck off the register, and the Township Officer shall forthwith, after recovering the certificate granted to him under Rule 26, cause his name to be struck off the Township and Village Register, and shall report to the Deputy Commissioner, who shall strike his name off the District Register. But no such person shall be entitled to have his name restored to the register.

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XXXVII.

30. When any person whose name is borne on the register dies, the headman of the village or ward shall report his death to the Township Officer, who shall thereupon recover and destroy the certificate granted to him under Rule 26, cause his name to be struck off the Township and Village Register, and make report to the Deputy Commissioner who shall cause his name to be struck off the District Register.

31. When any person whose name is borne on the register intends permanently to leave the township or district, he shall inform the headman of the village or ward. The headman shall make report to the Township Officer, who shall thereupon endorse on the certificate granted to him under Rule 26 the words "The name of _____ may be transferred to the register of township _____" and shall cause his name to be struck off the Township and Village Register, and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district, the Deputy Commissioner shall strike his name off the District Register. If he is changing his residence to another township of the same district, the Deputy Commissioner shall cause the District Register to be corrected accordingly, and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.

32. Any person whose name has been struck off the register under Rule 31 may apply to the officer in charge of the township to which he has changed his residence to have his name entered in the register, and on production by such person of the certificate granted under Rule 26, duly endorsed under Rule 31, the Township Officer shall, after such enquiry as he may consider necessary, cause his name to be entered in the Township and Village Register, and shall cause his name to be entered in the District Register. The Township Officer shall also cause to be delivered to such person as aforesaid a new certificate to be exchanged for the old one, which shall be destroyed. If a person produces before a Township Officer a document purporting to be a certificate granted under Rule 26, duly endorsed under Rule 31, the Township Officer shall, if he doubts the genuineness of the document, make such enquiries as he considers necessary, and, if he finds that the document is not genuine, shall refuse to enter the applicant's name in the register.

33. The Township Officer and, in the Rangoon Town District, the Deputy Commissioner shall annually, during the months of February and March, test the entries in the register by verifying the existence of the persons whose names are borne on the register and the death or removal of the persons whose names have been struck off the register during the year, and shall, if necessary, correct the register.

Transport.

34. Any person, other than a licensed vendor, or holder of a license for wholesale vend, may transport opium medical preparations, and poppy-heads, which he may legally possess, from one place to another.

35. (i) A licensed vendor or holder of a license for wholesale vend under Rule 55 may transport, under a transport pass granted in such form as the Financial Commissioner may, from time to time, prescribe, opium or poppy-heads—

- (a) from one district to another; or
- (b) from one township to another township of the same district.

(ii) A transport pass must be obtained for each consignment.

- (iii) The transport pass shall be granted—
 - in case (a), by the Deputy Commissioner of the district; and
 - in case (b), by the Township Officer of the township

from which, as the case may be, the opium or poppy-heads is or are to be transported.

36. (i) The transport pass shall specify—

- (1) the name of the consignor;
- (2) the name of the person in charge of the consignment;
- (3) the place from which the consignment is to be transported;
- (4) the name of the consignee;
- (5) the number of packages and the weight and contents of each;
- (6) the destination of the consignment; and
- (7) the period for which the pass shall remain in force.

Each package in the consignment shall be stamped in the presence of the officer granting the pass with his official seal across the seams.

(ii) Such transport pass shall be granted only on production by the person applying for it of a written permission to apply for such pass—

in case (a), from the Deputy Commissioner of the district; and

in case (b), from the township Officer of the township to which, as the case may be, the opium or poppy-heads is or are to be transported.

(ii) In the case (a), if the officer granting the written permission thinks fit, he may expressly permit the application to be made for transport direct to the township of destination, and in this case he shall send a copy of the written permission to the Township Officer of the township.

(iv) A copy of the transport pass shall be sent—

in case (a), to the Deputy Commissioner of the district;

in case (b), to the Township Officer of the township to which, as the case may be, the consignment is to be transported.

(v) Every pass granted for the transport to another district of opium or poppy-heads shall show on the face of it whether it is to be presented for examination to the Deputy Commissioner of the district to which the consignment is to be transported, or to the Township Officer of the township of destination. Such a pass may be enfaced for presentation to the Township Officer of the township of destination only when the written permission to apply for the pass expressly allows this. If the pass is so enfaced, the Deputy Commissioner of the district to which the consignment is being transported shall, without delay, forward on receipt the copy of the transport pass referred to in sub-rule (iv) to the Township Officer of the township of destination.

(vi) On arrival at its destination the transport pass and the consignment shall be presented for examination and weighed to, and shall without delay be examined and weighed by—

in case (a), the officer named in this behalf on the face of the pass; and

in case (b), the Township Officer of the township to which the consignment has been transported.

37. Any Deputy Commissioner may extend the period for which a transport pass under Rule 35 has been granted upon application for such extension by the person in charge of the consignment of opium or poppy-heads covered by the pass.

Provided that—

(i) due cause, satisfactory to such Deputy Commissioner, be shown for such extension; and

(ii) the package or packages of the consignment is or are intact.

Any extension so granted shall be endorsed upon the pass by the Deputy Commissioner granting it.

38. An officer granting a transport pass may make it a condition of the pass that the bulk of the consignment shall not be broken in transit.

If no such condition is made, the holder of a license for wholesale vend under Rule 55, who is transporting a consignment under a transport pass obtained in accordance with Rule 35, may break bulk in transit for the purpose of effecting, within the area specified in his license, a wholesale sale of the whole or part of the opium or poppy-heads covered by the said pass: Provided that such sale shall be recorded and attested on the transport pass by an officer not below the rank of a Township Officer. An officer attesting a sale shall re-weigh the packages as required by Rule 36 after re-examining and re-weighing them.

On all Upper Burma-grown opium or poppy-heads transported from a local area in which the cultivation of the poppy-plant is permitted to a district or township in which such cultivation is not permitted, there shall be levied the same duty as may for the time being be leviable on opium or poppy-heads imported by land into Burma.

Import.

39. Government may import opium, medical preparations, and poppy-heads on its own account.

40. A Shan or foreign horse-dealer importing horses or ponies into Burma may import into Burma opium produced in the Shan States or out of India in any quantity not exceeding 5 tolas for each horse or pony in his possession.

41. A Shan or foreign traveller or visitor entering Burma by land from the Shan States or from a country out of India may import into Burma opium produced in the Shan

States or out of India for the personal use of himself and his attendants, and not for sale or barter in any quantity not exceeding in weight 5 tolas for each such person.

42. (i) Subject to the payment of the duty which may for the time being be imposed by the Governor-General in Council, opium or poppy-heads produced out of India may be imported by land into Upper Burma by a licensed vendor or holder of a license for wholesale vend under and subject to the conditions of an import pass granted in such form as the Financial Commissioner may, from time to time, prescribe.

(ii) An import pass must be obtained for each importation.

(iii) Opium or poppy-heads imported into Upper Burma under a pass shall be taken as soon as possible to the opium warehouse or treasury office of the district into which the opium or poppy-heads is or are first imported.

(iv) The import pass shall be granted by the Deputy Commissioner of the district into which the opium or poppy-heads is or are imported, or by some officer authorized by him to grant such passes:—

(v) The import pass shall specify—

- (1) the name of the importer;
- (2) the name of the person in charge of the importation;
- (3) the route by which the importation is to be brought;
- (4) the number of packages and the weight and contents of each;
- (5) the warehouse or treasury to which the opium or poppy-heads must be taken;
- (6) the period for which the pass shall remain in force; and
- (7) the amount of duty paid or payable.

(vi) A copy of every import pass granted by an officer, other than the Deputy Commissioner of the district, shall be forthwith sent by the officer granting it to the Deputy Commissioner.

43. On arrival at the opium warehouse or treasury, the opium or poppy-heads shall be examined and weighed and compared with the pass by the officer in charge of the warehouse or treasury who shall retain the pass, and give the person bringing the opium or poppy-heads a receipt for the same in such form as the Financial Commissioner may prescribe.

44. No opium shall be removed from an opium warehouse or treasury until the full duty payable on it has been paid.

The officer in charge of an opium warehouse or treasury shall report to the Deputy Commissioner of the district the arrival of each importation, and shall send him the pass under which the opium or poppy-heads has or have been imported as soon as possible after the arrival of each importation.

45. The officer in charge of an opium warehouse or treasury shall keep a register of arrivals; deliveries, and other transactions under his charge in such form as the Financial Commissioner may, from time to time, prescribe.

46. Opium, medical preparations and poppy-heads produced out of India may be imported by sea by a medical practitioner.

47. Opium, medical preparations and poppy-heads produced out of India and not exceeding one seer in weight in the case of opium, one seer in the case of medical preparations and 10 seers in weight in the case of poppy-heads, may be imported by sea by a pharmacist holding a license under Rule 62. But in special cases the Financial Commissioner may authorize the import of such large quantities of opium and of medical preparations as he may think necessary.

Export.

48. Government may export opium, medical preparations and poppy-heads on its own account.

Further general provisions regarding Opium and Poppy-heads in transit.

49. Every Deputy Commissioner and other Revenue Officer not below the rank of a Myook, every Police Officer not below the rank of a Head Constable, and every Customs Officer not below the rank of a Preventive Officer, is authorized to detain, so long as may be reasonably necessary for the inspection of the same, and to inspect any consignment of opium or poppy-heads in transit passing through his

jurisdiction, and to call for production of the pass under which such opium or poppy-heads is or are transported or imported.

50. No railway administration or steam-boat company shall receive or convey opium or poppy-heads not covered and accompanied by a pass issued by an officer competent under these rules to grant the same, or shall convey opium or poppy-heads otherwise than in the immediate custody of its own officers to the station or landing place at which, according to the route prescribed in such pass, it should leave the railway or vessel. Opium or poppy-heads in transit by railway or steam-boat may be detained so long as may be reasonably necessary for the examination of the same and the weight of each package and the number (when there are more than one) of the packages may be verified at any railway station or landing-place at which the Chief Commissioner may, either generally or specially, direct such detention or examination.

51. (i) On weighing of transported opium on its arrival at its destination, or by an officer attesting a sale during transit, an allowance for dryage may be made by the officer making the weighing up to such extent as the Financial Commissioner may, from time to time prescribe by notification in the *Burma Gazette*.

(ii) If on inspection of a consignment under Rule 43 or Rule 49, or on the arrival of a consignment at its destination, any deficiency is found that cannot be accounted for by dryage or by any wholesale sale as permitted by Rule 38, the fact shall be reported to the Deputy Commissioner of the district.

Wholesale Sale.

52. In Lower Burma Government opium in quantities exceeding 3 tolas and poppy-heads in quantities exceeding 5 seers in weight may be sold by one licensed vendor to another, and by Deputy Commissioners, Township and Treasury Officers, and by such other Government officers, as may be specially empowered by the Financial Commissioner so to do, to any licensed vendor, or medical practitioner, or pharmacist, or doctor, or tattooer.

53. (i) In Upper Burma opium in quantities exceeding 3 tolas or poppy-heads in quantities exceeding 5 seers in weight may be sold under such conditions as the Financial Commissioner may prescribe, by Deputy Commissioner of districts or Township Officers to any licensed vendor, to any holder of a license for wholesale vend, to any medical practitioner, to any pharmacist, to any doctor, and to any tattooer.

(ii) In local areas in Upper Burma in which the cultivation of the poppy-plant is permitted, a cultivator may sell to any non-Burman any quantity of opium or poppy-heads, the produce of his cultivation.

(iii) Subject to the conditions of his license, a holder of a license for wholesale vend in Upper Burma may sell opium in quantities exceeding 3 tolas or poppy-heads in quantities exceeding 5 seers to Government, or to a licensed vendor, or to a holder of a license for wholesale vend, or to a medical practitioner, or to a pharmacist, doctor, or tattooer.

54. A medical practitioner may sell opium and medical preparations in quantities exceeding 3 tolas and poppy-heads in quantities exceeding 5 seers in weight to any person who is authorized to possess the same in such quantities.

55. Subject to the payment of the fee for the time being prescribed under Rule 56 and to the conditions laid down in the Opium Act, 1878, and in these rules, a Commissioner of a division in Upper Burma may grant to any non-Burman a license for the wholesale vend of opium and poppy-heads within his division or any part thereof.

56. The Financial Commissioner may, with the previous sanction of the Chief Commissioner, fix the fee to be paid in each district for such a license and may, from time to time, subject to the same sanction, alter, in the case of any district or districts, the fee so fixed.

57. Such license shall specify the district or districts in which the sale of opium and poppy-heads may be made under it. It shall be in force from the date on which it is issued until the 1st April next following such date, and it shall then be returned to the Commissioner who issued it.

Retail Sale.

58. (i) A Deputy Commissioner within his district, or a Township Officer within his township, or any other officer of Government specially empowered by the Financial Commissioner, may sell by retail, at such price as the Financial Commissioner may fix, Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium.

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(ii) A medical practitioner may sell by retail opium, medical preparations, and poppy-heads for medical purposes only.

(iii) Subject to the conditions of his license, a licensed vendor may sell by retail Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium, and opium or poppy-heads to any non-Burman in Upper Burma.

(iv) Subject to the conditions of his license, a pharmacist may sell by retail opium, medical preparations, or poppy-heads to any person for medical purposes only.

(v) Subject to the conditions of his license, a doctor in Upper Burma may sell by retail opium, medical preparations, or poppy-heads to any person for medical purposes only.

(vi) Subject to the condition of his license, a doctor in Lower Burma may sell by retail Government opium, medical preparations therefrom, or poppy-heads to any person for medical purposes only.

59. Unless the Financial Commissioner otherwise specially direct, a license for sale by retail shall be granted for one year only.

60. (i) Such limited number of shops in Upper Burma for the sale by retail of opium or poppy-heads, or both, and in Lower Burma for the sale by retail of opium or poppy-heads, or both, as the Financial Commissioner may from time to time determine, may be allowed in each district, and the exclusive right of selling opium or poppy-heads by retail at one or more of these shops, under a license to be granted by the Deputy Commissioner, may be sold by or under the orders of the Deputy Commissioner before the commencement of each official year by public auction, or in such other mode as the Financial Commissioner, with the sanction of the local Government, may direct. The Deputy Commissioner shall not be bound to accept the highest or any other bid. But if he refuses to accept any bid, he shall record his reasons for such refusal in writing. He shall not be bound to inform any bidder of his reasons for refusing his bid.

(ii) Such sale, whether by auction or otherwise, shall not be deemed to be complete until it has been confirmed by the Commissioner of the division. If the Commissioner declines to confirm the sale, he may order a fresh sale, or he may authorize the Deputy Commissioner to grant a license to any person to carry on the sale by retail on behalf of Government in the whole or in any part of a district.

61. Every person taking out a license for sale by retail under Rule 60 shall sign a counterpart of the same in token of an engagement by him to duly observe and perform all the conditions expressed in the said license and in these rules, and shall give such security for the performance of his engagement or make such deposit in lieu of security as the Deputy Commissioner may require.

62. A Deputy Commissioner may grant a license—

- (a) to any pharmacist for the sale by retail of opium, medical preparations, or poppy-heads, or all or any of them for medical purposes only;
- (b) to any doctor in Upper Burma for the sale by retail of opium, medical preparations, or poppy-heads, or all or any of them for medical purposes only;
- (c) to any doctor in Lower Burma for the sale by retail of Government opium, medical preparations therefrom, or poppy-heads, or all or any of them, for medical purposes only;
- (d) to any tattooer in Upper Burma for the possession of such quantity of opium, or medical preparations, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes;
- (e) to any tattooer in Lower Burma for the possession of such quantity of Government opium or medical preparations therefrom, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes.

63. Every person to whom a license is granted under Rule 62 for the sale by retail of opium or medical preparations, or poppy-heads, or all or any of them, shall pay for his license such fee as may, from time to time, be fixed with the sanction of the Financial Commissioner, or a fee regulated in such manner and in accordance with such rules as the Financial Commissioner may prescribe, and the fee

shall be specified in the license and shall be payable in such instalments, and the instalments shall be payable at such times and places as the Financial Commissioner may direct.

64. (i) A license for sale by retail of opium or poppy-heads, or both, granted under Rule 60, may be recalled by the Deputy Commissioner if the holder violates any of the provisions of the Opium Act, 1878, or of the rules made thereunder, or any condition entered in the license, or if the holder of the license is convicted of breach of the peace, or of any other criminal offence during the term of the license.

(ii) If the license is recalled for any of these causes, the holder will have no claim to any compensation whatever, or to refund of any duty or instalment of duty already paid or to remission of any sum due from him to Government.

But it shall be in the discretion of the Deputy Commissioner to make such compensation, refund, or remission as he may think right.

(iii) If the Deputy Commissioner desires to recall a license before expiry of its term for any cause not specified in sub-rule (i), he may do so, subject to the conditions that—

- (a) he shall give 15 days' previous notice of his intention to recall the license, and shall remit a sum equal to the duty for 15 days; or
- (b) if notice be not given, he shall remit a sum equal to the duty for 15 days, and shall also make such further compensation in consideration of want of notice as the Commissioner may think fit.

65. A person who has been granted a license for the sale by retail of opium or poppy-heads, or both, under Rule 60, may surrender his license on giving one month's notice to the Deputy Commissioner and on paying such fine, not exceeding the amount of duty for six months, or the amount of the loss caused to Government by the surrender, as the Deputy Commissioner may adjudge. If the Deputy Commissioner is satisfied that the reason for surrendering the license is adequate, he may, with the consent of Financial Commissioner, remit the fine.

66. The Financial Commissioner may, from time to time, fix the maximum and minimum price at which in any district holders of licenses for sale by retail may sell opium or poppy-heads to the public.

If such maximum and minimum prices are fixed, they shall be specified in the license.

Manner in which retail sales are to be made in Lower Burma.

67. In every township and in the Rangoon Town district, the retail vendor of opium shall be furnished with a copy of the register of Burmans registered as consumers of opium in that township or district. A vendor may sell opium and poppy-heads within the prescribed limits of quantities—

- (i) to non-Burmans;
- (ii) to Burmans who produce certificates under Rule 26.

If any Burman produces a certificate the name in which is not included in the extract from the register received by the licensed vendor, he should at once report the particulars of the sale, as entered in the daily account of retail sales, to the Deputy Commissioner for such inquiry as that officer may consider necessary.

68. Every retail vendor, whether official or licensed vendor, shall keep in Burmese or English a daily account of sales of opium in the forms prescribed in the appendix to these rules, and shall record therein, immediately after making each sale, the amount of opium daily sold to each person.

Disposal of articles remaining with a licensed vendor after expiration of his license.

69. If any person who has been a licensed vendor or holder of a license for wholesale vend under Rule 55, has, in his possession, on the expiration of his license, any opium or poppy-heads which he is unable to dispose of to the satisfaction of the Deputy Commissioner by private sale to other licensed vendors, or holders of licenses for wholesale vend under Rule 55, or to a medical practitioner or pharmacist, he shall surrender the same to the Deputy Commissioner or to the officer in charge of the excise revenue.

And the incoming licensed vendor, or holder of a license for wholesale vend under Rule 55, or if the license has not

been renewed, any licensed vendor, or holder of a license for wholesale vend under Rule 55 within the district, shall, on the requisition of the Deputy Commissioner, be bound, under penalty, if the Deputy Commissioner sees fit, of forfeiting his license, to buy the opium or poppy-heads, as the case may be, at such price as the Deputy Commissioner may adjudge, and in any quantity not exceeding that which the Deputy Commissioner may determine to be ordinarily saleable in two months by the persons in whose favour the license has been renewed, or by the licensed vendor, or holder of a license for wholesale vend under Rule 55, as the case may be :

Provided that, if the opium or poppy-heads, or any part thereof, be declared by the Civil Surgeon to be unfit for use, the Deputy Commissioner shall cause it or them, or that part, to be destroyed.

Disposal of things confiscated.

70. (i) All things confiscated under the Opium Act, 1878, except opium, medical preparations, poppy-heads and the preparations and admixtures provided for in clause (iv) of this rule, shall be disposed of by the Deputy Commissioner by public auction.

(ii) Opium and medical preparations so confiscated shall be sent for examination to the Civil Surgeon, and, if declared by him to be fit for use, shall be disposed of in such manner as the Financial Commissioner may by general or special order direct. If declared to be unfit for use, it or they shall be immediately destroyed in the presence of the Deputy Commissioner, or some other officer deputed by him for the purpose. Such officer shall not be below the rank of a Township Officer.

(iii) Poppy-heads so confiscated shall be disposed of as may be directed by the Deputy Commissioner or the officer in charge of the excise revenue of the district in which the confiscation is made.

(iv) All preparations and admixtures of opium or of the poppy not included in the definition of "opium" or of "medical preparations" in these rules shall, when so confiscated, be immediately destroyed.

Rewards to be paid out of the proceeds of Fines and Confiscations.

71. (i) Any Magistrate convicting an offender under section 9, or any Magistrate or other authorized officer ordering the confiscation of anything under section 12 of the Opium Act, 1878, may grant, in such proportions as he thinks fit, to any person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, a reward or rewards not exceeding in the aggregate the value of the things confiscated, plus the amount of any fine imposed.

(ii) If in any case the fine is not realized, or is only realized in part, or if the value of the confiscated articles is not realized, or is only realized in part, and if the total sum realized appears to the convicting Magistrate or to the Magistrate or officer ordering confiscation, as the case may be, to be insufficient for the purpose of rewarding the person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, the Deputy Commissioner may, on the application of the said Magistrate or officer, as the case may be, grant to the said person or persons any reasonable reward or rewards not exceeding Rs. 100 in the aggregate as may seem fit. In like manner the Commissioner may grant rewards not exceeding Rs. 200, and the Financial Commissioner may grant rewards not exceeding Rs. 500.

72. The Financial Commissioner may direct by general order what classes of excise officers shall receive rewards and what classes shall have no title to share therein.

Forms of Licenses, Passes, Permits, and other Documents.

73. (i) The Financial Commissioner may, with the sanction of the local Government, from time to time, prescribe the forms in which licenses and passes under these rules shall be granted by the Deputy Commissioner.

(ii) The Financial Commissioner may also, from time to time, of his own authority, prescribe the forms of all registers, returns, accounts, and other documents not mentioned in sub-rule (i) for which he considers that forms should be provided.

(iii) The Forms referred to in sub-rules (i) and (ii)

shall be consistent with the provisions of the Opium Act, 1878, and with these rules.

Miscellaneous.

74. (i) Suspensions and remissions of demand on account of pè duty or on account of any other fees or duties leviable under these rules may be made under the sanction of the Commissioner of the division.

(ii) In the case of suspensions, a date or dates for payment shall be fixed.

(iii) Refunds of pè duty, or of any other fees or duties levied under these rules, may be made under the rules for the time being applicable to refunds on account of land revenue.

(iv) All suspensions, remissions, and refunds sanctioned by Commissioners shall be reported at once to the Financial Commissioner.

Appeal and Revision.

75. (i) An appeal shall lie from an order of a Deputy Commissioner or from an original or appellate order of a division as follows, namely,—

(a) to the Commissioner of the division when the order is made by a Deputy Commissioner ;

(b) to the Financial Commissioner when the order is made by a Commissioner of a division: Provided that when a Commissioner of a division confirms on appeal the order of a Deputy Commissioner, a further appeal shall not lie.

(ii) The period of limitation for an appeal under sub-rule (i) shall run from the date of the order appealed against, and shall be as follows :—

(a) when the appeal lies to the Commissioner of the division, 30 days.

(b) when the appeal lies to the Financial Commissioner, 60 days.

76. The Financial Commissioner may revise any order passed by a Deputy Commissioner or a Commissioner under these rules.

77. A petition of appeal from, or an application for revision of, an order must be accompanied by an authenticated copy of the order, or the omission to produce such copy must be explained.

78. Any officer who has passed an order under these rules other than an order in the course of a judicial proceeding may, of his own motion, or on the application of any person, concerned, cancel or modify such order.

OFFICE OF THE FINANCIAL COMMISSIONER, BURMA.

NOTIFICATION.

Subsidiary Rules framed by the Financial Commissioner, Burma, under the Rules under the Opium Act, 1878.

Dated Rangoon, the 30th November 1893.

No. 23.—With the approval of the Chief Commissioner

and in supersession of the rules and amendments published in the notifications cited in the margin, the following rules, orders, and forms prescribed by the Financial Commissioner under the rules* framed under the Opium Act, 1878, are published for general information. They will come into force on the 1st January 1894.

- (1) No. 5, dated 19th March 1892.
- (2) No. 8, dated 2nd May 1892.
- (3) No. 17, dated 12th October 1892.
- (4) No. 23, dated 23rd November 1892.
- (5) No. 26, dated 7th December 1892.

* Finance and Commerce Department Notification No. 42, dated the 23rd November 1893.

(1)—Rules under Rule 5.

"(1) The measurement of the area cultivated with the poppy plant in Kachin villages in the Katha, Bhamo, and Upper Chindwin districts, and in any other local areas in which poppy cultivation may hereafter be permitted, shall, where this is practicable, be checked annually by the District Surveyor, or, if there be no District Surveyor, by the Township Officer under the orders of the Deputy Commissioner. The area of each field or plot cultivated with poppy shall be separately ascertained and recorded in pès or fractions of a pè, and also in acres or fractions of an acre.

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"(2) The District Surveyor or Township Officer, as the case may be, shall, where practicable, inspect the area in each village which is cultivated with poppy twice in each year, once when the land is being prepared for sowing, and again when the plants are ripening. The checking of measurements shall be made at the first visit and verified at the second visit."

(2)—Rule under Rule 51 (i).

No allowance shall be made for dryage in respect of Government opium. In respect of Upper Burma grown opium and opium imported from the Shan States or out of India an allowance not exceeding 2 per cent shall be made.

(3)—Rule under Rule 56.

The fee for a license for the wholesale vend of opium in districts in Upper Burma shall be R20.

(4)—Rule under Rule 63.

The fees hereinafter named shall be charged for the following licenses granted under Rule 62 :—

	R
(1) To a pharmacist	10
(2) To a doctor	5
(3) To a tattooer	3

Every such fee shall be paid on the day and at the place where the license is granted, and no license shall be granted until the fee is paid in full.

(5)—Rule under Rule 70 (ii)

Opium which has been declared by the Civil Surgeon to be fit for use, shall be disposed of in the following way :—

- (a) If the confiscated opium is Government opium, it shall be taken into stock and may be sold at treasury prices to any licensed vendor in the district or, in Lower Burma, it may be issued to any official vendor empowered to sell by retail in the district under Rule 58 (1).
- (b) If the confiscated opium is foreign opium—
- (i) in Upper Burma, it shall be taken into stock and sold to any licensed vendor in the district at a price which shall not be less than 75 per cent. of the price at which Government opium is issued from the treasury;
 - (ii) in Lower Burma, it shall be immediately destroyed.
- (c) If the confiscated opium is *beinsi* or *beinchi*, it shall be taken into stock and may be sold to the local licensed vendor, or, if there be more than one local licensed vendor, to such one of the licensed vendors as may make the highest tender for it at a price which shall not be less than the price of Government opium issued from the treasury.

If there is no local licensed vendor, it shall be destroyed. "Local licensed vendor" in this rule means a licensed vendor within the district in which the opium has been confiscated.

- (d) If the confiscated thing be a medical preparation of opium, it shall be taken into stock and may be sold to any medical practitioner, pharmacist, doctor or tattooer in the district who is entitled to possess it.

- (e) All other opium shall be destroyed.

In districts where there are no licensed vendors of opium and no official vendors, the confiscated things, not being *beinsi* or *beinchi*, shall be forwarded to the nearest district where a licensed vendor or official vendor exists, and the receiving treasury shall deal with them in the manner provided for in clauses (a), (b), and (d):

Provided that no sales to license vendors and no issues to official vendors in any district shall be made in excess of the maximum quantities of opium permitted by the Financial Commissioner to be sold or issued to these vendors in such district.

(6)—Rule under Rule 72.

The following classes of Excise Officers shall not be entitled to receive rewards for having contributed to the con-

viction of an offender against the Opium Act or Rules or to the seizure of anything confiscated under such Act or Rules :—

- (i) Myoöks and other Civil Officers of similar or higher rank.
- (ii) Assistant Collectors of Customs and Customs Officers of higher rank.

With the above exceptions all classes of Excise Officers may receive rewards.

NOTE.—The Chief Commissioner has directed that Police Officers of and below the rank of Inspector shall be eligible for rewards.

Forms under Rule 73 (i).

The following forms of (i) licenses, (ii) import and transport passes, and (iii) receipt are prescribed under the above-mentioned rule :—

FORM No. I.

BURMA.

License for the retail vend of opium, medical preparations or poppy-heads, or all or any of them, for medical purposes only, granted under Rule 62 (a) to a pharmacist.

A LICENSE is hereby granted to _____ following the profession of a pharmacist at _____ in the district of _____ for the retail vend of opium, medical preparations, and poppy-heads for medical purposes only, subject to the following conditions and to all other provisions relating to the possession and retail vend of these articles contained in the Opium Act and in the rules published thereunder.

(1) That he shall not have in his possession at any one time poppy-heads in excess of 10 seers in weight, opium in excess of 1 seer in weight, and medical preparations in excess of 1 seer in weight.

2. That the opium and poppy-heads shall be either procured from the Government treasury or a licensed or official vendor or imported from beyond British India under the provisions of Rule 47, and that the medical preparations be manufactured from Government opium or imported or manufactured from opium imported under Rule 47.

3. That the opium, medical preparations, and poppy-heads be possessed, used, and sold *bond fide* solely for medical purposes.

4. The fee payable for this license is Rs. 10, which shall be paid to the Deputy Commissioner of the district at the time of the issue of this license.

5. This license remains in force from the date of issue until the 1st April 189____, and shall be returned on expiry to the Deputy Commissioner of the _____ district.

Dated _____ }
The 189____ } Deputy Commissioner.

FORM No. II.

LOWER BURMA.

License for the retail vend of Government opium, medical preparations made therefrom, or poppy-heads, or all or any of them for medical purposes only under Rule 62 (c) to a doctor in Lower Burma.

A LICENSE is hereby granted to _____ following the profession of doctor at _____ in the district for the retail vend of Government opium, medical preparations made therefrom, or poppy-heads, or all or any of them, for medical purposes only, subject to the following conditions and to all other provisions relating to the possession and retail vend of these articles contained in the Opium Act, 1878, and in the rules published thereunder.

1. That he shall not have in his possession, at any one time, poppy-heads in excess of 10 seers in weight, and Government opium or medical preparations made therefrom in excess of 10 tolas in weight.

2. That the opium and poppy-heads be procured either from the Government treasury or from a licensed or official vendor, and that the medical preparations be manufactured from such opium.

3. That the opium, poppy-heads, and medical preparations be possessed, used, and sold *bonâ fide* solely for medical purposes.

4. The fee payable for this license is Rs. 5, which shall be paid to the Deputy Commissioner of the district at the time of the issue of this license.

5. This license remains in force from the date of issue until the 1st April 189 , and shall be returned on expiry to the Deputy Commissioner of the district.

Dated
The 189 } Deputy Commissioner.

FORM No. III.

UPPER BURMA.

License for the retail vend of opium, medical preparations, or poppy-heads, or all or any of them for medical purposes only granted under Rule 62 (b) to a doctor in Upper Burma.

A LICENSE is hereby granted to following the profession of a doctor at in the district, for the retail vend of opium, medical preparations, or poppy-heads, or all or any of them, for medical purposes only, subject to the following conditions and to all other provisions relating to the possession and retail vend of these articles contained in the Opium Act, 1878, and in the rules published thereunder.

1. That he shall not have in his possession at any one time poppy-heads in excess of 10 seers in weight and opium or medical preparations in excess of 10 tolas in weight.

2. That the opium, poppy-heads, and medical preparations be possessed, used, and sold *bonâ fide* solely for medical purposes.

3. The fee payable for this license is Rs. 5, which shall be paid to the Deputy Commissioner of the district at the time of the issue of this license.

4. This license remains in force from the date of issue until the 1st April 189 , and shall be returned on expiry to the Deputy Commissioner of the district.

Dated
The 189 } Deputy Commissioner.

FORM No. IV.

LOWER BURMA.

License for the possession of Government opium, or medical preparations therefrom, under Rule 62 (c) to a tattooer in Lower Burma.

A LICENSE is hereby granted to following the profession of a tattooer at in the district to possess Government opium or medical preparations manufactured therefrom, to be used only for tattooing purposes, subject to the following conditions, and to all other provisions relating to the possession of these articles contained in the Opium Act, 1878, and in the rules published thereunder.

1. That he shall not have in his possession at any one time opium and medical preparations in excess of 10 tolas in weight.

2. That the opium be purchased either from the Government treasury or from a licensed or official vendor, and that the medical preparations be manufactured from such opium.

3. That the opium or medical preparation be possessed and used *bonâ fide* solely in the course, and for the purpose, of the operation of tattooing.

4. The fee payable for this license is Rs. 3, which shall be paid to the Deputy Commissioner of the district at the time of the issue of this license.

5. This license remains in force from the date of issue until the 1st April 189 , and shall be returned on expiry to the Deputy Commissioner of the district.

Appendix
XXXVII.

Dated
The 189 } Deputy Commissioner.

FORM No. V.

UPPER BURMA.

License for the possession of opium or medical preparations under Rule 62 (d) to a tattooer in Upper Burma.

A LICENSE is hereby granted to following the profession of tattooer at in the district, to possess opium or medical preparations to be used only for tattooing purposes, subject to the following conditions and to all other provisions relating to the possession of these articles contained in the Opium Act, 1878, and in the rules published thereunder.

1. That he shall not have in his possession at any one time opium and medical preparations in excess of 10 tolas in weight.

2. That the opium or medical preparations be possessed and used *bonâ fide* solely in the course, and for the purpose, of the operation of tattooing.

3. The fee payable for this license is Rs. 3, which shall be paid to the Deputy Commissioner of the district at the time of the issue of this license.

4. This license remains in force from the date of issue until the 1st April 189 , and shall be returned on expiry to the Deputy Commissioner of the district.

Dated
The 189 } Deputy Commissioner.

FORM No. VI.

BURMA.

Form of special license under Rule 25.

A special license is hereby granted to residing at in the district, and following the profession of to possess (Lower Burma) Government opium and medical preparations made therefrom

(Upper Burma) opium and medical preparations subject to the following conditions and to all other provisions relating to the possession of these articles contained in the Opium Act, 1878, and in the rules published thereunder.

(1) That he shall not have in his possession at any one time more than the quantities mentioned below :—

(a) { (Lower Burma) Government opium . . . } Weight.
(Upper Burma) opium . . . }
(b) { (Lower Burma) medical preparations made }
(Upper Burma) medical preparations . . . }

(2) (Lower Burma). That the Government opium be purchased either from the Government treasury or from a licensed or official vendor, and that the medical preparations be manufactured from Government opium.

(3) That he shall not sell any (Lower Burma) Government opium (Upper Burma) opium or (Lower Burma) medical preparations made from Government opium (Upper Burma) medical preparation to any person.

(4) That he possess and use the (Lower Burma) Government (Upper Burma) opium and opium and medical preparations made therefrom (Upper Burma) medical preparations solely for the purpose of

(5) That he pay a fee of Rs. at the time of delivery of this license.

(6) This license remains in force from the date of issue till the 189 , and shall be returned on expiry to the Deputy Commissioner of the district.

Dated
The 189 } Deputy Commissioner.

FORM No. VII.

UPPER BURMA.

License for wholesale vend of opium granted under Rule 55.

LICENSE to sell opium* and poppy-heads is granted to subject to the undermentioned conditions and to all other provisions relating to the wholesale vend of these articles contained in the Opium Act, 1878, and in the rules published thereunder.

* "Opium" means the inspissated juice of the poppy and *beinsi* and *beinchi*, but does not include poppy-heads, nor *kunbon*, nor *beinge*, nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.

(1) That he shall only sell opium and poppy-heads in the districts and places specified below.

Districts and places in which opium and poppy-heads may be sold.

.....
.....
.....
.....
.....

(2) That he shall only sell these articles to other holders of licenses for wholesale vend, to licensed vendors, to Government, to medical practitioners, pharmacists, doctors, tattooers, or other persons specially licensed under Rule 25 in quantities not less than 3 tolas in the case of opium and not less than 5 seers in the case of poppy-heads.

(3) That he shall not sell these articles to Burmans not being medical practitioners, pharmacists, doctors, or tattooers.

(4) That he shall not permit opium to be eaten or smoked or consumed in any way on the premises of his shop.

(5) The fee payable for this license is Rs. 20, which shall be paid to the Deputy Commissioner of the district at the time of the issue of this license.

(6) This license remains in force from date of issue until the 1st April 189 , and shall be returned on expiry to the Commissioner of the division.

Dated The 189 } Commissioner, Division.

FORM No. VIII.

LOWER BURMA.

License for the retail vend of Government opium and poppy-heads under Rule 60 (1).

Counterpart of this will be signed by license-holder and deposited in Deputy Commissioner's office.
District.—
No. of license in register.—
Name of vendor.—
Locality of shop.—

Be it known that resident of town, township, district, is hereby authorized by the Deputy Commissioner of to sell Government opium* and poppy-heads by retail under Rule 60 (1) of the Rules under the Opium Act, 1878, at in the district, from the date of this license to the 1st day of April 189 upon the following conditions :—

* "Government opium" means opium sold or issued by a Government officer empowered to sell or issue opium and includes *beinsi* and *beinchi* made or prepared from such opium, but does not include poppy-heads nor *kunbon* nor *beinge* nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or the poppy.

(1) That he shall pay to Government a fee of Rs. (if not exceeding Rs. 100) on the date of delivery of this license ; (if exceeding Rs. 100) as follows :—

- One-fourth or Rs. on the date of delivery of license.
- One-fourth on the—.....
- One-fourth on the—.....
- One-fourth on the—.....

(2) That he shall sell by retail Government opium and poppy-heads only in the shop for which this license is granted.

(3) That except to a licensed vendor he shall not sell to one person at one time more than 3 tolas in weight of Government opium and 5 seers in weight of poppy-heads.

(4) That he shall not sell Government opium or poppy-heads except to persons permitted to possess opium and poppy-heads under Rule 14 of the Rules published under the Opium Act, 1878, or to medical practitioners, pharmacists, doctors, or tattooers.

(5) That he shall not receive any wearing apparel or other goods in barter for Government opium or poppy-heads.

(6) That he shall not open his shop, or make sales therein, before sunrise ; that he shall not keep it open, or make sale therein, after 9 P.M. ; and that he shall not harbour any person therein during the night.

(7) That he shall not adulterate the Government opium sold by him.

(8) That he shall not permit persons of notoriously bad character to resort to his shop ; that he shall prevent gaming and disorderly conduct therein ; and that he shall give information to the nearest Magistrate or Police officer of any suspected person who may resort to his shop.

(9) That he shall not permit opium to be eaten or smoked or consumed in any way on the premises of his shop.

(10) That he shall have constantly fixed up, at the entrance of his shop, a signboard bearing the following inscription, in legible characters, in the vernacular language of the country :—

(Name of licensed vendor).
"Licensed to sell Government opium and poppy-heads by retail."

(11) That he shall keep up daily an account of sales of Government opium and poppy-heads in English or Burmese in the form prescribed under Rule 68 of the Opium Rules, and that each entry of sale shall be made immediately on the sale being effected.

(12) That if any Burman purchasing opium from him produces a certificate, the name in which is not included in the register furnished by Government to him, he shall at once report the particulars of the sale as entered in the daily account of sales to the Deputy Commissioner.

(13) That he shall at once produce his license and accounts for inspection on the demand of any officer of any of the departments of Excise, Police, Customs, Salt, Opium, or Revenue, superior in rank to a peon or constable empowered under section 14 of the Opium Act, 1878, and that he shall not prevent any such officer, of whatever rank, from entering his shop at any hour of the day or night.

(14) This license shall have effect from the day of 189 to the 1st April 189 and, unless renewed by the order of the Financial Commissioner by the day of 189, on which day period for which it was granted expires, shall cease to remain in force, notwithstanding that a special order recalling it has not been issued by the Deputy Commissioner, and this license shall then be surrendered to the Deputy Commissioner.

(15) This license may be recalled by the Deputy Commissioner—

- (a) for default of punctual payment of the fee stipulated to be paid in clause 1 ;
- (b) for violation of any of the conditions specified in this license ;
- (c) if the holder of this license be convicted of breach of the peace, or any other criminal offence during the currency of this license.

Should the license be recalled for any of these causes, the license-holder shall have no claim to any compensation whatever, or to any refund of any fee, or instalments of fee, already paid. But it shall be in the discretion of the Deputy Commissioner to make such compensation or refund, should he consider it necessary or advisable to do so.

Should the Deputy Commissioner desire to recall this license before the expiry of the period for which it has been granted for any cause other than those hereinbefore specified, (a), (b), and (c), he shall give in writing 15 days' previous notice and remit a sum equal to the fee for 15 days, or, if notice be not given, shall make such further compensation in default of notice, as the Commissioner may direct.

(16) This license may be surrendered by the license-holder on his giving in writing one month's notice to the Deputy Commissioner and paying such fine, not exceeding the amount of the fee for six months, or the amount of loss

caused to Government by the surrender of this license, as the Deputy Commissioner may adjudge.

Should the Deputy Commissioner be satisfied that the reason for surrendering the license is adequate, he may, with the sanction of the Financial Commissioner, remit the fine.

(17) On the infringement of any of the above articles or of any conditions imposed by the Opium Act, 1878, or by the rules made thereunder, this license and any other license or licenses that the holder may have obtained for the sale of opium and poppy-heads shall be forfeited. He will also be liable to the punishment prescribed by law for the specific offence committed.

FORM No. IX.

U P P E R B U R M A.

License for the retail vend of opium and poppy-heads under Rule 60 (i).

Counterpart of this will be signed by license-holder and deposited in Deputy Commissioner's Office.

District—
No. of license in register—
Name of licensed vendor—
Locality of shop—

Be it known that of town, district, is hereby authorized by the Deputy Commissioner of township, to sell

“Opium” means the inspissated juice of the poppy and *beinsi* and *beinchi*, but does not include poppy-heads, nor *kunbón*, nor *beinye*, nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.

opium* and poppy-heads by retail under Rule 60 (1) of the Rules under the Opium Act, 1878; at in the district, from the date of this license to the 1st day of April 189 upon the following conditions:—

(1) That he shall pay to Government a fee of ₹ (if not exceeding ₹100) on the date of delivery of this license (if exceeding ₹100) as follows:—

One-fourth on the date of delivery of license.
One-fourth on the.....
One-fourth on the.....
One-fourth on the.....

(2) That he shall sell by retail opium and poppy-heads only in the shop for which this license is granted.

(3) That he shall not sell to one person at one time more than 3 tolas in weight of opium and 5 seers in weight of poppy-heads.

(4) That he shall not sell opium or poppy-heads to any Burman not being a medical practitioner, pharmacist, doctor, or tattooer.

(5) That he shall not receive any wearing apparel or other goods in barter for opium or poppy-heads.

(6) That he shall not open his shop, or make sales therein before sunrise; that he shall not keep it open, or make sales therein, after 9 P.M., and that he shall not harbour any person therein during the night.

(7) That he shall not adulterate the opium sold by him.

(8) That he shall not permit persons of notoriously bad character to resort to his shop; that he shall prevent gaming and disorderly conduct therein; and that he shall give information to the nearest Magistrate or Police Officer of the presence of any suspected person who may resort to his shop.

(9) That he shall not permit opium to be eaten or smoked or consumed in any way on the premises of his shop.

(10) That he shall have constantly fixed up, at the entrance of his shop, a signboard bearing the following inscription, in legible characters, in the vernacular language of the country:—

(Name of licensed vendor.)

“Licensed to sell opium and poppy-heads by retail.”

(11) That he shall keep up daily an account of the sales of opium and poppy-heads in English or Burmese in the form prescribed under Rule 68 of the Opium Rules, and that each entry of sale shall be made immediately on the sale being effected.

(12) That he shall at once produce his license and accounts for inspection on the demand of any officer of any of the departments of Excise, Police, Customs, Salt, Opium, or Revenue, superior in rank to a peon or constable, empowered under section 14 of the Opium Act, 1878, and that he shall not prevent any such officer, of whatever rank, from entering his shop at any hour of the day or night.

(13) This license shall have effect from the day of 189 to the 1st April 189 and, unless renewed by the order of the Financial Commissioner by the day of 189, on which day period for which it was granted expires, shall cease to remain in force notwithstanding that a special order recalling it has not been issued by the Deputy Commissioner, and the license shall then be surrendered to the Deputy Commissioner.

(14) This license may be recalled by the Deputy Commissioner—

- (a) for default of punctual payment of the fee stipulated to be paid in clause 1;
- (b) for violation of any of the conditions specified in this license;
- (c) if the holder of this license be convicted of breach of the peace, or of any other criminal offence during the currency of this license.

Should the license be recalled for any of these causes, the license-holder shall have no claim to any compensation whatever, or to any refund of any fee or instalment of fee already paid. But it shall be in the discretion of the Deputy Commissioner to make such compensation or refund, should he consider it necessary or advisable to do so.

Should the Deputy Commissioner desire to recall this license before the expiry of the period for which it has been granted for any cause other than those hereinbefore specified (a), (b), and (c), he shall give in writing 15 days' previous notice, and remit a sum equal to the fee for 15 days, or, if notice be not given, shall make such further compensation in default of notice as the Commissioner may direct.

15. This license may be surrendered by the license-holder on his giving in writing one month's notice to the Deputy Commissioner and paying such fine, not exceeding the amount of the fee, for six months or the amount of the loss caused to Government by the surrender of this license as the Deputy Commissioner may adjudge. Should the Deputy Commissioner be satisfied that the reason for surrendering the license is adequate, he may, with the sanction of the Financial Commissioner, remit the fine.

16. On the infringement of any of the above articles, or any of the conditions imposed by the Opium Act, 1878, or by the rules made thereunder, this license and any other license or licenses that the holder may have obtained for the sale of opium and poppy-heads shall be forfeited. He will also be liable to the punishment prescribed by law for the specific offence committed.

NOTE.—In the case of licenses in Form IX, granted in the Bhamo and Ruby Mines districts, the following condition shall for the present be omitted, namely:—

Condition 9 —“ That he shall not permit opium to be eaten or smoked or consumed in any way on the premises of his shop.”

FORM No. X.

UPPER BURMA,

Form of Import-pass under Rule 42 (i).

_____, resident of _____, holding a _____ route described below. He is bound to show this pass and the opium or poppy-heads or both covered by it to any Revenue, Excise, or Police Officer, and to deliver it with the opium or poppy-heads or both covered by it at the opium warehouse or treasury at _____, is hereby _____
 authorized to import into Upper Burma _____ maunds _____
 _____ seers _____ tolas of opium and _____ maunds _____
 _____ seers _____ tolas of poppy-heads from _____ by the _____

1	2	3	4	QUANTITY OF OPIUM OR POPPY-HEADS TO BE IMPORTED.		7	8	9	10	11	12	[TO BE FILLED IN BY THE OFFICER IN CHARGE OF THE WAREHOUSE OR TREASURY TO WHICH THE OPIUM OR POPPY-HEADS ARE BROUGHT.]		
				5	6							13	14	15
Name and residence of the person in charge of the importation.	Place from which importation is to be made.	Mode of conveyance of importation.	Route by which the importation is to be brought including the large villages and towns through which it is to pass.	Number of packages. Contents of each package.	Weight of each package in maunds, seers, and tolas.	Warehouse or treasury to which opium or poppy-heads must be taken	Period for which pass shall remain in force, i.e., date from which and to which the pass shall remain in force.	Total amount of duty.	Amount of duty paid in advance, if any.	Balance payable at warehouse or treasury.	Date of arrival of opium or poppy-heads at warehouse or treasury.	Actual weight of opium or poppy-seeds in maunds, seers, and tolas imported after weighing by officer in charge of warehouse or treasury.	Difference + or - compared with the weight of opium or poppy-seeds for which the pass was issued.	Signature of Officer.
								Rs.	Rs.	Rs.				

Dated _____ }
 The _____ }

FORM No. XI.

UPPER BURMA.

Form of Receipt to be granted to importer of opium or poppy-heads (Rule 43).

RECEIVED from _____ in [to be filled in] _____ me Rs.
 according to condition] this day the _____ of _____ 189
 _____ packages of opium weighing _____ maunds _____ seers
 _____ tolas, and _____ packages of poppy-heads weighing _____
 maunds _____ seers _____ tolas, on which the duty, amount-
 ing to Rs. _____, has been paid [as follows : { in advance
 _____ } this day to
 _____ Rs. _____

Dated _____ 189
 Opium Warehouse or
 Treasury
 District. } (Signature of officer in charge
 of Warehouse or Treasury.)

FORM No. XII.

UPPER BURMA.

Form of Transport-pass under Rule (35) (1) (a) or (b).

Appendix
XXXVII.

, resident of _____, being a licensed vendor under Rule 58 (iii), is hereby authorized to transport Government opium or poppy-heads as specified hereunder:—

1	2	3	4	5	QUANTITY OF GOVERNMENT OPIUM OR POPPY-HEADS.				10	11	12	13	14	15	16	17
Name and residence of the person in charge of the consignment.	Place from which this consignment is to be transported.	Mode of conveyance of consignment.	Date on which the consignment is to be transported.	Name and occupation of the consignee.	Number of packages and contents of each package as verified by the officer granting the pass.	Gross weight of each package in maunds, seers, tolas, as verified by the officer granting the pass.	Actual or approximate weight of each receiptacle.	Net weight of Government opium or poppy-seed in each package.	Destination and purpose of the consignment.	Whether the consignment may or may not be broken in transit (Rule 38).	Period for which pass shall remain in force, i.e., date from and date to which the pass shall remain in force.	Route by which the transport is to be effected, including the large villages or towns through which it is to pass.	Officer to whom and place at which the pass and consignment are to be presented under Rule 36 (v).	If bulk broken in transit, weight of opium or poppy-seed said by holder of pass to have been sold by him.	Weight of actual quantity of opium reaching its destination after re-examination and re-weighing.	Signature of Officer.

[TO BE FILLED IN BY THE OFFICER TO WHOM PASS PRESENTED UNDER RULE 36 (v).]

(Place where this pass has been given.)

Dated _____ }
The _____ } 189 . }

(Signature of Deputy Commissioner or Township Officer.)

FORM No. XIII.

UPPER BURMA.

Form of transport-pass under Rule (35), (1), (a) or (b).

, resident of _____, being a licensed vendor under Rule 58 (ii), or holder of a license for wholesale vend under Rule 55, is hereby authorized to transport opium or poppy-heads as specified hereunder :—

1	2	3	4	5	QUANTITY OF OPIUM OR POPPY-HEADS.				10	11	12	13	14	[TO BE FILLED IN BY THE OFFICER TO WHOM PASS PRESENTED UNDER RULE 36 (V)]		17
					6	7	8	9						15	16	
Name and residence of the person in charge of the consignment.	Place from which the consignment is to be transported.	Mode of conveyance of consignment.	Date on which the consignment is to be transported.	Name and occupation of the consignee.	Number of packages and contents of each package as certified by the officer granting the pass.	Gross weight of each package in maunds, seers, tolas, as verified by the officer granting the pass.	Actual or approximate weight of each receptacle.	Net weight of opium or poppy-head in each package.	Destination and purpose of the consignment.	Whether the consignment may or may not be broken in transit (Rule 35).	Period for which pass shall remain in force, i.e., date from and date to which the pass shall remain in force.	Route by which the transport is to be effected, including the large villages or towns through which it is to pass.	Officer to whom and place at which the pass and consignments are to be presented under Rule 36 (v).	If bulk broken in transit, weight of opium or poppy-head sold by holder of pass to have been sold by him.	Weight of actual quantity of opium reaching its destination after re-examination and re-weighing.	Signature of Officer.

(Place where this pass has been given.)

Dated
The

189 . }

(Signature of Deputy Commissioner
or Township Officer.

FORMS UNDER RULE 13 (ii).

THE following forms of register and security bonds are prescribed under the abovementioned rule :—

FORM No. XIV.

UPPER BURMA.

Register of arrivals, deliveries, and other transactions at the Opium Warehouse or Treasury at.....
(Rule 45).

1	QUANTITY.		4	5	6	DUTY.		9	DELIVERY.								18
	2	3				7	8		10	11	Quantity delivered.		14	Balance.			
											Opium.	Poppy-heads.		Opium.	Poppy-heads.		
Date of receipt of opium or poppy-heads.	Opium.	Poppy-heads.	From whence imported.	Name and designation of importer.	Designation of Officer granting pass under which opium or poppy-heads received in store and date of pass.	Amount paid in advance as shown in pass.	Balance due.	Signature of officer in charge of warehouse or treasury.	Date.	Name and designation of person to whom delivered.	Opium.	Poppy-heads.	Purpose for which delivered.	Amount of duty paid.	Opium.	Poppy-heads.	Signature of Officer in charge.
5th June.	M. s. t. 20 1 0	M. s. t. 40 5 0	Momein	Ah Chy	Deputy Commissioner, Mogok, 8th May 1893.	Rs. 100	Rs. 350	Maung Tun.	12th June.	Ah Chy, importer.	M. s. t. 10 1 0	M. s. t. 20 1 0	For retail vend.	Rs. ...	M. s. t. 9 30 0	M. s. t. 20 5 0	Maung Tun.
									30th June.	Do.	5 10 0	10 0 0	Do.	Rs. ...	4 20 0	10 5 0	Do.
									3rd August.	Do.	4 20 0	10 5 0	Do.	Rs. ...	Nil	Nil	Do.

NOTE.—(i) A separate series of pages should be kept for each importer's transactions.
(ii) The entries in each page should be totalled when the page is completed, and the totals carried forward to the next page.

FORM No. XV.

BURMA.

Form of Security bond.

[To be used where property, moveable and immoveable, is hypothecated.]

WHEREAS of has accepted from the Deputy Commissioner of a license for the retail vend of opium in the town of from the day of 189 to the 1st day of April 189 at a fee of R of which a sum of R has been paid to the Deputy Commissioner before the signing of these presents and whereas the said has further agreed to pay the balance of the fee amounting to R in the following manner that is to say—

	Rs.	Date.
First instalment ...		
Second instalment ...		
Third instalment ...		

we do hereby jointly and severally bind ourselves and our respective heirs executors administrators and assigns to the said Deputy Commissioner to pay the said instalments of the license fee punctually on the days above specified and as further security for the due payment of such instalments we do hereby mortgage to the said Deputy Commissioner the property of the descriptions and value specified and declared in the schedule hereto attached over which the said Deputy Commissioner shall have an immediate right of sale if the said instalments are not punctually paid: and we do hereby declare that we are entitled to mortgage the said property and that it is free from encumbrances of any description.

In witness whereof we have set our hands this day of 189 .

Signed in the presence of us

Surety.

Witnesses.

Surety.

Schedule referred to above.

FORM No XVI.

BURMA.

[To be used where personal security is given.]



REVENUE
Excise 64.

KNOW ALL MEN by these presents that we (a) of and held firmly bound to the Secretary of State for India in Council in the sum of R to be paid to the said Secretary of State or his successors in office or his or their assigns: For which payment to be well and truly made we bind ourselves and each of us doth bind himself his heirs and legal representatives firmly by these presents.

(a) Names and residence of sureties.

In witness whereof we have hereunto set our hands this day of in the year

(b) Signature or marks of sureties.

WHEREAS (c) of has been granted a (d) license for year from the to the for the term of upon certain terms and conditions in the said license set forth.

(c) Name and residence of license-holder.
(d) Here describe license.

Now the condition of this bond is such that if the said (e) and their heirs and legal representatives shall from time to time and at all times save and keep harmless the said Secretary for India his successors and assigns against all losses costs charges and expenses whatsoever consequent upon or resulting from any failure by the said to perform and abide by (f)

(e) Names of sureties.

(f) Name of license holder.

any of the terms and conditions of his license aforesaid: THEN and in such case the above written bond shall be void otherwise the same shall remain in full force and virtue.

W. F. NOYCE,

Secretary to the Financial Commissioner.

SUPPLEMENTARY NOTE BY MR. BAYNE.

Introductory.—In the latter part of paragraph 10 of the note on the system of opium administration in Burma, which was presented to the Royal Commission on Opium on the 9th December, some blanks were left which would, it was said, be filled in as soon as the required information was obtained. The required information has now been obtained and is embodied in the following note which should be substituted for the latter part of paragraph 10 of the note presented on the 9th December (beginning from the words “In Lower Burma the maximum quantity”).

In Lower Burma the maximum quantity is fixed on a consideration of the number of registered Burmans and of the number of non-Burmans (who are not required to register themselves) in the province. The number of Burman consumers who have registered themselves is, according to the latest returns, 6,912. The number of opium consuming non-Burmans is estimated at 6,454. The total number of legal consumers is estimated at 17,000.* It is further calculated, on data collected by

district officers, that an opium consumer eats or smokes one-fourth of a tola of opium daily. The total quantity of opium now required to supply the legal demand of ordinary consumers in Lower Burma is thus, in round numbers, 19,500 seers (namely, one-fourth of a tola \times 365 \times 17,000. Provision has further to be made for the requirements of doctors and tattooers, of whom there are, according to district officers' reports, 5,241 in Lower Burma. The following statement shows the number of registered consumers and doctors and tattooers in each district, the number of licensed shops and sale centres, and the quantity of opium fixed as the maximum to be issued to or sold at the sale centre during the year. The quantity of opium provided for consumers has been fixed in the manner explained above. The quantity provided for doctors and tattooers has been fixed in accordance with estimates given by district officers of the quantity required.

* Namely, 6,913 Burman registered consumers.
6,964 non-Burman consumers.
3,123 added as a margin.

It will be observed that the number of Burmans here shown as registered is several hundreds less than the number shown in the former note. The reason is that several hundred doctors and tattooers registered themselves. These are excluded from the above as they are not consumers in the ordinary sense of the term *i.e.*, they do not ordinarily consume opium themselves, but use it for professional purposes.

C. G. BAYNE,
Revenue Secretary.

DIVISION.	District.	Places of shop or sale centre.	Number of shops or sale centres.	Number of registered consumers.	Number of consumers with addition of margin to provide for consumers who were not registered.	Number of doctors and tattooers.	QUANTITY OF OPIUM TO BE PROVIDED ON ACCOUNT OF CONSUMERS.		QUANTITY TO BE PROVIDED ON ACCOUNT OF DOCTORS AND TATTOOERS.		TOTAL QUANTITY OF OPIUM TO BE ISSUED TO THE SHOPS OR SOLD AT THE SALE CENTRES DURING THE YEAR.	
							Maunds.	Seers.	Maunds.	Seers.	Maunds.	Seers.
1	2	3	4	5	6	7	8	9	10	11	12	13
ARAKAN	Akyab	.	1	1,641	2,000	1,140	57	1	3	23	60	24
	Kyaukpnyu	.	1	724	900	50	25	27	...	10	25	37
	Sandoway	.	1	354	400	63	11	16	...	17	11	33
PEGU	Rangoon	.	3	5,183	6,500	1,200	185	14	5	...	190	14
	Tharrawaddy	.	1	592	600	42	17	4	...	7	17	11
	Prome	.	1	294	400	454	11	16	1	17	12	33
IRRAWADDY	Bassein	.	1	892	1,100	271	31	15	1	18	32	33
	Thongwa	.	1	479	550	240	15	27	...	30	16	17
	Wakema	.	1	297	350	37	9	39	...	24	10	23
	Henzada	.	1	654	800	1,000	22	33	3	...	25	33
	Thayetmyo†	.	1	344	400	50	11	16	...	10	11	26
TENASSERIM	Moulmein	.	1	960	1,200	220	34	9	...	21	34	30
	Thaton	.	1	309	400	...	11	16	...	7	11	23
	Toungon	.	1	254	300	80	8	22	...	9	8	31
	Shwegyin	.	1	306	450	72	12	33	2	28	15	21
	Tavoy	.	1	82	100	195	2	34	...	3	2	37
SALWEEN	Mergui	.	1	243	200	124	5	28	...	2	5	30
	Bokpyin	.	1	197	100	3	2	34	...	1	2	35
	Maliwun	.	1	11	250	...	7	5	...	1	7	5½
		TOTAL	21	13,977	17,000	5,241	484	29	20	27½	505	16½

* The Wakema district is a new district, which has recently been formed out of portions of the Bassein and Thongwa districts.

† Thayetmyo is part of Upper Burma for administrative purposes, but is legally (with the exception of a small portion) under the Lower Burma opium system.

The new opium system was introduced in Lower Burma from the 1st January 1894. Shops were sold in the latter part of December for the remaining three months of the official year 1893-94 on the understanding that the maximum quantities of opium to be possessed by vendors must not exceed one fourth of the quantities shown in columns 8 and 9 of the above statement. For the year 1894-95 shops will be sold in March next. The amount specified above will be fixed as the maxima for the year. In future

years the maxima will be fixed on a consideration of the reports of district officers. The officers will report the number of registered Burman consumers, doctors, and tatoocers, and the estimated number of non-Burman consumers, and on these data the maxima will be fixed. As the number of Burman consumers will be reduced each year by death and other causes, the maxima will probably diminish yearly.

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APPENDIX XXXVIII.

PAPERS REGARDING THE USE OF OPIUM BY BURMANS.

Appendix
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[H A N D E D I N O N B E H A L F O F T H E S E C R E T A R Y T O T H E C H I E F C O M M I S S I O N E R O F B U R M A A T R A N G O O N .]

Dated Rangoon, the 29th August 1891.

From—C. G. BAYNE, Esq., C.S., Secretary to the Chief Commissioner,

To—The Secretary to the Government of India, Department of Finance and Commerce.

I am directed to acknowledge the receipt of your letter No. 3166, dated the 29th July 1891, concerning opium in Burma and to submit herewith a copy of Resolution No. 10E., dated the 29th August 1891, which shows the action which the Chief Commissioner is taking in the matter. A further report will follow hereafter.

2. I am to add that the revised opium rules referred to in the first paragraph of the Resolution were not published immediately on their receiving the sanction of the Government of India, but were kept back by the present Financial Commissioner who wished to suggest further amendments. The Chief Commissioner has now published them as sanctioned, in order to strengthen the hands of our administration in Upper Burma. The question of further revision can be considered hereafter.

Extract from the Proceedings of the Chief Commissioner, Burma, in the Financial Department,—No. 10E., dated the 29th August 1891.

READ—

Letter No. 3166, dated the 29th July 1891, from the Secretary to the Government of India in the Finance and Commerce Department.

RESOLUTION.—The Chief Commissioner has been in communication with the Government of India regarding the checking of the use of opium by Burmans.

* 10. In Upper Burma any person other than a Burman may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy plant is permitted, or from Government, or a farmer, licensed vendor, or medical practitioner, and opium not exceeding 10 tolas in weight, which he has bought from Government, or a farmer, licensed vendor, or medical practitioner.

32 (i) Subject to the conditions of his license or lease, a licensed vendor or farmer may sell by retail opium or poppy-heads to any person in Lower Burma, and to any person other than a Burman in Upper Burma.

Hitherto the sale of opium to Burmans has been illegal in Upper Burma, but possession of opium by Burmans was not prohibited. In the revised Opium Rules published in Notification No. 62, dated the 29th August 1891, this defect in the law has been remedied, and the effect of Rules 39 (i) and 10 of those Rules* is to prohibit both sale to and possession by Burmans in Upper Burma. The Chief Commissioner recommended that similar prohibitions should be extended to Lower Burma.

2. The Governor-General in Council, while admitting that public opinion in Burma is unanimous in pronouncing the use of opium to be specially deleterious to Burmans as a race, considers that more conclusive proof of the correctness of this opinion is necessary to justify the adoption of the stringent measure suggested by Sir Alexander Mackenzie. "The papers on the subject," it is remarked, "while they contain numerous statements of opinion, do not contain many facts in support of the opinion." The Chief Commissioner desires, therefore, that an effort should be made to collect statistics, facts, and figures bearing on the question of the difference in the effect of opium on non-Burmans and Burmans respectively. For the last eight years Superintendents of Jails have recorded statistics, showing the number of prisoners in the jails of the province who are consumers of opium. The Chief Commissioner now desires a special return to be prepared, showing the proportion of (a) Burmese and (b) non-Burmese criminals in the jails of Upper and Lower Burma who have been addicted to the use of opium, and the proportion of such (a) Burmese and (b) non-Burmese opium-consuming criminals who appear to have suffered physically or mentally from the habit. The return

will be in the form appended hereto and will be in two parts—(a) for Burmans and (b) for non-Burmans. The return should be submitted on the 1st October to the Inspector-General of Jails, by whom it will be transmitted, with his remarks, to the Financial Commissioner. The column which is provided for showing the effects of opium should be sub-vided by Superintendents in such manner as may to them seem fit, so as to show as far as possible the main forms of physical or mental deterioration from which consumers of opium suffer. Full remarks should be added, elucidating, where necessary, the entries in this column. The Chief Commissioner desires that all Civil Surgeons and Officers in charge of Hospitals and Dispensaries will collect similar statistics. District Officers should also be called upon by Commissioners to institute similar enquiries into the effects of the use of opium by Burmans through their Sub-divisional and Township Officers. A certain number of towns or large villages should be selected in each district and an attempt be made through the headmen and luggis, or otherwise, to get at statistics of the number of Burmans who have taken to the use of opium and the number of such who have been physically wrecked thereby, or have taken to crime.

3 Both in the jail and district statistics it is desirable that, if possible, a distinction may be drawn between opium-eating and opium-smoking. Information is required as to which of the two is the common form of consumption in Burma.

4. The next point for report by Commissioners and District Officers is whether it would be possible to enforce the suggested prohibition. The Chief Commissioner proposed not to interfere with the use of opium by Chinese, Shans, and cognate races, in whose case it has not been shown to have any very deleterious effect. The Government of India anticipate great difficulty in applying a prohibition to Burmans which would not apply to other races living in the country. The preventive agency of the province has not, it is urged, even under present arrangements, been able to stop illicit sales and watch the small number of persons engaged in the traffic. How then could it watch the enormously larger body of Burmese who consume opium and prosecute them for illegal possession? The Chief Commissioner quite felt the force of this objection. But it appeared to him that, if Government was ready to face the difficulty in Upper Burma, there was no sufficient reason for shirking it in Lower Burma. Government is at present in a false position as regards opium in Lower Burma. The Burmese themselves—all their leaders and respectable men—admit that it is specially bad for Burmans, and the use of it is condemned by their religious law. It appeared to Sir Alexander Mackenzie that, if the Government declared that the use of opium by Burmese was also recognized as illegal by Anglo-Burmese law, we should bring over to the side of that law the good-will of the majority of the population; and the elders, pongyis, and religious teachers would have firmer ground to stand upon. Further, it appeared to the Chief Commissioner that it would be much more easy to check illicit sale when the only authorized consumers are members of readily identifiable races than when sales to or possession by, the population generally are recognized as licit. If, for instance, it is known that there are only 100 Chinese in a town or district and that the rest of the population are Burmese, it is easy to ascertain what amount of opium the Chinese can probably consume annually and to restrict the issues accordingly. We should of course have to contend with illicit importation from beyond our frontier

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and by sea ; but that we have to do in any case, and it does not appear to the Chief Commissioner that this difficulty would be increased by the restriction of the number of avowed consumers. The Chief Commissioner desires, however, to have a well-considered expression of opinion on this question of the possibility of enforcing the prohibition of the possession of opium by Burmans in Lower Burma.

5. It will assist in coming to a conclusion on this matter if Commissioners in Upper Burma will report how far the prohibition of the use of opium by Burmans in that part of the province has been, or (now that the rules are amended) promises to be, effectual

6. In the next place the Government of India fear that the measure proposed would place in the hands of the police an engine for the general black-mailing of the Burman population, and that the vendors paying less for their licenses would be placed in funds to bribe the police to overlook illicit sales to Burmans. This objection must apply to the prohibition already sanctioned in Upper Burma just as strongly as in Lower Burma. But, without insisting on that, the Chief Commissioner would be glad to receive advice as to how this anticipated evil can best be met. Is it necessary that the police should be "the only preventive agency?" If so, what checks on their action would be desirable and feasible? Could nothing be done to utilize the strong anti-opium feeling of the Burmese *lugyis* as a preventive agency?

7. The Chief Commissioner suggested to the Government of India that some measure would be necessary to mitigate the effect of the sudden stoppage of opium in the case of Burmans of the present generation, who are too old to break themselves of the habit. It was proposed to provide by rule that Burmans of, say, not less than 40 years of age, who were accustomed to opium, might register themselves "foreigners" for the purpose of the Opium Act and Rules and receive a certificate entitling them to purchase and possess the legal quantity which foreigners were under the rules to be permitted to possess. The registers once made up would be finally closed and no such exception would be made hereafter. This suggestion does not commend itself to His Excellency in Council. The objections to it are not stated; but the Chief Commissioner is invited to "consider further the means of

alleviating the proposed prohibition in the case of Burmans who have become accustomed to the use of opium. Opinions are desired on the Chief Commissioner's suggestion, and, if any other measure occurs to any officer, should be submitted.

8. Lastly, the Chief Commissioner proposed, if the main suggestion put forward by him was not accepted, to close the opium taverns to men of Burmese race, so as to take away from them at any rate the temptation of gregariousness in vice. If they must smoke or eat opium, let them do it at home. The Government of India asks why the opium shops should not be closed to all consumption on the premises? This appeared to the Chief Commissioner to involve a serious interference with the habits of the Chinese and other non-Burman opium-smokers, who are accustomed to having their opium prepared for them and administered by professional hands, and with whose habits it was *ex hypothesi* considered unnecessary to meddle.

Opinions are invited on the desirability of either—

- (a) prohibiting altogether the consumption of opium on the premises of licensed shops; or
- (b) prohibiting the use of such shops to Burmans only.

9. It is requested that the reports called for in these orders may be submitted through the Financial Commissioner before the end of November next at latest. The Financial Commissioner is requested to transmit them to this office with his remarks thereon, and with his opinion and advice on the whole question.

ORDER.—Ordered that copies be forwarded to the Financial Commissioner, the Inspector-General of Jails with Civil Medical Administration, to all Commissioners and to all Superintendents of Jails, and to all Civil Surgeons, for early report as indicated.

COPY of the above forwarded to the Inspector-General of Police, for favour of his opinion and of the opinion of selected Police Officers on the questions discussed, particularly on paragraph 6.

By order,

C. G. BAYNE,
Secretary.

(a)—BURMESE.

Total number of convicts in jail on the _____	NUMBER WHO ADMITTED THAT PREVIOUS TO ADMISSION THEY HAD BEEN		Number who appear to have suffered physically or mentally from opium.	Remarks.
	Opium-smokers.!	Opium-eaters.		

b —NON-BURMESE.

APPENDIX XXXIX.

NOTICE ON EXCISE ESTABLISHMENTS IN BURMA.

[HANCED IN BY MR. C. G. BAYNE.]

I APPEND a statement showing the existing excise establishments in Upper Burma and the existing and proposed excise establishments in Lower Burma. By "proposed" is meant the establishment which it is proposed to entertain on the introduction of the new opium rules. It is not proposed to make any change in the establishments in Upper Burma.

2. The establishments entertained solely for excise purposes are small, as these statements show. But the prevention and detection of offences against the opium and liquor laws are part of the duties of the regular and village police, and in the greater part of the province these police are the only agencies for enforcing the law. The following statement shows the existing strength of Civil Police* in Burma:—

	District Superintendents on Rs. 500 to Rs. 500 a month, and Assistant District Superintendents on Rs. 25 and Rs. 400 a month.	Inspectors on Rs. 140 and Rs. 175 a month, and Head Constables on Rs. 100 a month.	Head Constables on Rs. 65 and Rs. 80 a month, and Sergeants on Rs. 50, Rs. 30, and Rs. 19-00 a month.	Constables on Rs. 15-00, Rs. 11-00, and Rs. 13-00 a month.
† Lower Burma . . .	49	92	732	5,198
† Upper Burma . . .	50	70	524	6,559
TOTAL . . .	99	162	1,256	11,757

3. In addition to the regular police, the village police and in Lower Burma, thugyis (revenue collectors) have duties in connection with the detection and suppression of offences against the opium law. The village police consists of village headmen appointed under the Upper Burma Village Regulation in Upper, and the Village Act in Lower, Burma. Every village or group of hamlets has its village headman whose duty it is to report crimes, try petty offences, and keep order generally within his jurisdiction. The thugyi in Lower Burma is primarily a revenue officer, and his main duty is to collect the revenue in his circle, which is an area of varying size, but always containing a considerable number of villages. These officials, village headmen and thugyis, are expected to report offences against the opium law and all have been empowered, under section 14 of the Opium Act, 1878, to search houses for opium and to arrest persons suspected of opium offences. Under section 15 of the Act they have power to seize illicit opium in transit and to arrest persons carrying it. In September 1891 District Officers were specially instructed as to the excise duties of these village officials and were requested to see that they carried them out. The orders issued ran as follows:—

"In view of the special efforts which are now being made to check the spread of opium smoking and drunkenness in Burma, it is a matter of much importance that thugyis and village headmen should understand and exercise their powers under the excise laws. The Chief Commissioner accordingly desires that District Officers will pay particular attention to instructing them in their duties and in seeing that they attend to them properly."

In 1892 a special form was prescribed for the appointment of these officials to be excise officers under the excise, or liquor, law. On the back of these appointment orders was written a short statement in popular language of their duties in connection both with liquor and opium.

* The police of Burma is divided into civil and military. The military police is a quasi-military force and is not employed in enforcing excise laws.

† Besides the police given in this statement 8 officers and 58 constables are employed as cantonment and water police in Rangoon, and 53 officers and 327 constables are employed as municipal and cantonment police in Upper Burma.

The references to opium which this statement contained were as follows:—

"Instructions to Taikthugyis* and Ywathugyis† regarding their powers and duties under the Excise and Opium Acts.

"ALL ywathugyis and taikthugyis are appointed excise officers under section 24 of the Excise Act. The following memorandum showing their powers and duties under the Excise and Opium Acts is circulated for their instruction:—

"Ywathugyis and taikthugyis may stop and detain any person carrying any opium in excess of the weight allowed by law or any opium which the person possessing it has bought from any person other than a licensed vendor and may seize such smuggled opium, together with any vessels, packages, or coverings in which it is contained, and any animals and conveyances used in carrying it, and may arrest the persons in whose possession such opium is found, and may also arrest any other persons in the company of the person in whose possession illicit opium is found.

"If any ywathugyi or taikthugyi has reason to believe from personal knowledge or from information given by any person and taken down in writing, that opium is manufactured, or that illicit opium is kept or concealed in any building, vessel, or enclosed place, he may, without a warrant, between sunrise and sunset, enter into any such building, vessel, or place, and may, in case of resistance, break open any door and remove any obstacle to such entry, and seize any such opium and all materials used in the manufacture thereof, and any other thing which he has reason to believe to be liable to confiscation under any law in force relating to opium, and detain and search and, if he thinks proper, arrest any person whom he has reason to believe to be guilty of any offence relating to such opium.

"Before making any search for illicit opium the officer about to make it shall call on two or more respectable inhabitants of the locality in which the place to be searched is situate to attend and witness the search. The search shall be made in their presence, and a list of all things seized in the course of such search, and of the places in which they were respectively found, shall be prepared by such officer and signed by such witnesses; but no person witnessing a search under this rule shall be required to attend the Court as a witness of the search unless specially summoned by it.

"The occupant of the place searched, or some person in his behalf, shall be permitted to attend during the search, and a copy of the list prepared under this rule signed by the said witness, shall be delivered to such occupant or person at his request.

"All Police and Revenue Officers are required to aid taikthugyis and ywathugyis in the due execution of their duties under the Excise and Opium Acts upon request made by such officers.

"Whenever a taikthugyi or ywathugyi arrests any person, or seizes any article liable to confiscation, or enters any place for the purpose of searching for such article, he shall within 48 hours make a full report of all the particulars of such arrest, seizure, or search to the Township Officer and shall forward every person arrested and everything seized without delay to the officer in charge of the nearest police station."

4. I also append a statement showing the number of opium consumers registered in each district of Lower Burma in April to September 1898.

C. G. BAYNE,

13th December 1893.

Revenue Secretary.

* Circle thugyi.
† i.e., Village headman.

Statement of Excise Establishment in Lower Burma.

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PRESENT.			PROPOSED.				
District.	No.	Details of appointment.	District.	No.	Details of appointment.		
		Monthly pay.			Monthly pay.		
		R a. p.			R a. p.		
Akyab	1	Excise Inspector	Akyab	1	Superintendent	250 0 0	
	1	Assistant Excise Inspector		1	Assistant Inspector	120 0 0	
	1	Sergeant		2	Sergeants at R50 each	100 0 0	
	1	Do.		1	Sergeant	30 0 0	
	5	Peons at R12 each		14	Peons at R12 each	168 0 0	
				1	Tindal	30 0 0	
				1	Do.	20 0 0	
				1	Lascars at R12 each	132 0 0	
		1*		Officer in charge of Spirit depot		Officer in charge	60 0 0
		2*		Peons at R12 each		Peons at R12 each	24 0 0
	TOTAL	12		524 0 0	TOTAL	35	934 0 0
	Sandoway	1		Excise Sergeant	Sandoway	1	Excise Sergeant	50 0 0
1		Do.	1	Do.		30 0 0	
2		Peons at R12 each	6	Peons at R12 each		72 0 0	
TOTAL	2	80 0 0	TOTAL	8	152 0 0		
Kyaukpyu	Nil.		Kyaukpyu	1	Inspector	150 0 0	
				1	Sergeant	30 0 0	
				3	Peons at R12 each	36 0 0	
				1	Tindal	15 0 0	
				5	Lascars at R12 each	60 0 0	
TOTAL	Nil.	Nil.	TOTAL	11	291 0 0		
Rangoon	1	Excise Officer	Rangoon	1	Excise Officer	250 0 0	
	1	Assistant Excise Officer		1	Assistant Excise Officer	150 0 0	
	4	Sergeants at R50 each		4	Sergeants at R50 each	200 0 0	
	3	Peons at R12 each		3	Peons at R12 each	36 0 0	
	4	Boatmen at R12 each		4	Boatmen at R12 each	48 0 0	
TOTAL	13	684 0 0	TOTAL	13	684 0 0		

* Employed solely in connection with liquor.

Statement of Excise Establishment in Lower Burma.

PRESENT.				PROPOSED.			
District.	No.	Details of appointment.	Monthly pay.	District.	No.	Details of appointment.	Monthly pay.
Pegu	2	Excise Officers at R65 each	R a. p. 130 0 0	Pegu	2	Excise Officers at R65 each	R a. p. 130 0 0
TOTAL	2	.....	130 0 0	TOTAL	2	.....	130 0 0
Amherst	1	Resident Excise Officer	150 0 0	Amherst	1	Resident Excise Officer	150 0 0
	4	Peons at R12 each	48 0 0		4	Peons at R12 each	48 0 0
	1	Superintendent	190 0 0		1	Superintendent	200 0 0
	1	Patrol Officer	100 0 0		1	Inspector	125 0 0
	4	Excise darogahs at R30 each	120 0 0		1	Do.	100 0 0
TOTAL	11	.....	608 0 0	TOTAL	12	Sergeants at R50 each Sergeants at R40 each Sergeant Peons at R14 each	100 0 0 80 0 0 30 0 0 168 0 0
Toungoo		Excise Officer	70 0 0	Toungoo	1	Excise Officer	70 0 0
		Peons at R12 each	36 0 0		3	Peons at R12 each	36 0 0
TOTAL		.....	106 0 0	TOTAL	4	.....	106 0 0
Tavoy	...	Nil	.....	Tavoy	1	Superintendent	150 0 0
					1	Inspector	100 0 0
					3	Sergeants at R25 each	75 0 0
					6	Peons at R12 each	72 0 0
					1	Tindal	16 0 0
					5	Lascars at R14 each	70 0 0
TOTAL	44	.....	2,132 0 0	TOTAL	17	.....	483 0 0
GRAND TOTAL PER MENSEM	...	.....	25,584 0 0	GRAND TOTAL PER MENSEM	115	.....	3,781 0 0
GRAND TOTAL PER ANNUM	...	.....	.....	GRAND TOTAL PER ANNUM	...	.....	45,372 0 0

NOTE.—It is not possible to state what portion of this establishment is employed in connection with opium and what portion in connection with liquor. Excise establishment is ordinarily employed in connection with both. The establishment shown under the head "Proposed," which is additional to that shown under the head "Present," is intended to be employed to check opium smuggling on the introduction of the new rules.

Statement of Excise Establishments in Upper Burma.

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DISTRICT.	No.	Details of appointment.	Minimum.	Maximum.	Present pay.
			R	R	R
		<i>Messrs. E. Dyer & Co.'s Distillery.</i>			
MANDALAY	1	*Resident Excise Officer	100	100	100
	2	*Peons at R12 each	24	24	24
		<i>Central Distillery.</i>			
MANDALAY	1	*Resident Excise Officer	100	100	10
	2	*Peons at R12 each	24	24	24
PAKÓKKU	1	*Excise Officer	100	100	100
	2	*Peons at R12 each	24	24	24
MANDALAY AND THE EASTERN DIVISION.	1	Excise Officer	140	140	140
	2	Sergeants at R30 each	60	60	60
	1	Excise Officer	140	140	140
	2	Sergeants at R30 each	60	60	60
	1	Excise Officer	140	140	140
	2	Sergeants at R30 each	60	60	60
	1	Excise Officer	100	100	100
	2	Sergeants at R30 each	60	60	60
	1	Excise Officer	175	190	190
	1	Ditto	100	100	100
	6	Sergeants at R30 each	180	180	180
		Total per mensem			1,602
		Total per annum			19,224

* Employed in connection with distilleries. The rest of the establishment shown in this statement is employed principally to deal with opium smuggling.

Statement showing the number of persons registered as opium consumers in each district of Lower Burma.

Division.	District.	NUMBER OF PERSONS REGISTERED.		
		Burmans.	Non-Burmans.	Total.
ARAKAN	Akyab	1,435	214	1,649
	Kyaukpyu	711	38	749
	Sandoway	331	36	367
	TOTAL	2,477	288	2,765
Pegu	Rangoon Town	275	3,765	4,040
	Hauthawaddy	447	140	587
	Pegu	465	231	696
	Tharrawaddy	428	120	548
	Prome	246	90	336
	TOTAL	1,861	4,346	6,207
IERAWADDY	Phongwa	410	247	657
	Bassein	579	444	1,023
	Henzada	604	112	716
	Thayetmyo	315	54	369
	TOTAL	1,908	857	2,765
TENASSERIM	Amherst	746	596	1,342
	Shwegyin	257	157	414
	Toungoo	199	78	277
	Tavoy	50	60	110
	Mergui	14	427	441
	Salween	4	10	11
	TOTAL	1,267	1,328	2,595
	GRAND TOTAL, LOWER BURMA	7,513	6,819	14,332

APPENDIX XL.

Appendix
XL.

[HANCED IN ON BEHALF OF THE GOVERNMENT OF INDIA BY MR. DANE AT RANGOON.]

No. 112 (Revenue), dated 31st August 1893.

From—The Secretary of State for India (EARL OF
KIMBERLEY),

To—The Government of India.

I forward herewith, for the information of Your Excellency's Government, copy of a letter from the Secretary of the Society for the Suppression of the Opium Trade, dated 27th July last, with accompanying memorial of the same date, praying that the restrictions recently enforced in Lower Burma as regards the use and possession of that drug may be extended to the non-Burmese population.

2. I have caused the Society to be informed* that the memorial will be sent to you for consideration, and I

* Letter dated 24th August 1893. shall be glad to receive an early expression of your views upon the suggestion which it contains.

Dated 27th July 1893.

From—J. G. ALEXANDER, Esq., Secretary of the Society for the Suppression of the Opium Trade,

To—The Secretary of State for India.

By direction of my Committee, I forward herewith memorial referring to the telegram which appeared in the *Times* of 17th July, with regard to the new opium regulations for Lower Burma.

I am afraid it may seem that the Committee have been tardy in expressing its thanks to Your Lordship for your powerful assistance in inducing the Indian Government to accept Sir Alexander Mackenzie's suggestion of a register, which we regard as a most valuable and important measure. We should have done this before now, had we not thought it desirable to wait till the rules as finally settled should be before us. I explained this in a note to Mr. Russell soon after the appearance of the original circulars in the *Burma Gazette*. But the alteration referred to in the *Times* telegram appears to us to be too vital to allow of our further deferring to approach you on the subject.

Dated 27th July 1893.

From—The Chairman and the Secretary of the Society for the Suppression of the Opium Trade,

To—The Secretary of State for India.

On behalf of the Committee of the Society for the Suppression of the Opium Trade, we beg to address you on the subject of the new regulations for the sale of opium in Lower Burma.

1. We desire to express our sincere thanks for Your Lordship's intervention with the Government of India, in response to the request made to you in our memorial presented in November last, to put an end to the injury caused to the Burmese people by the open sale of opium in Lower Burma.

2. The measures proposed by the Provincial Government of Burma, as set forth in a Supplement to the *Burma Gazette*, of 18th March 1893, appear to us well adapted to abolish the non-medical consumption of opium in Lower Burma, whilst making provision for the requirements of those who have already become so completely the slaves of the opium habit that it might be dangerous to deprive them altogether of the drug. We should, however, greatly have preferred that non-Burmese inhabitants of the province had been placed on the same footing as those of Burman race.

3. The following telegram from the *Times* correspondent at Rangoon, which appeared in that paper on the 17th instant, calls attention to a modification in the regulations which is, in our opinion, calculated to render them wholly ineffective :—

"Rangoon, 16th July.

"The new opium rules, as amended by the Government of India, vary in one important particular from the original proposals, namely, that non-Burman consumers are not compelled to register. This alteration will materially increase the difficulties of the policy of suppression, which are already almost insuperable."

4. It is quite obvious that in the case of a drug so costly and portable as opium, for which a considerable proportion of the population has unhappily acquired a strong craving, a permission granted to non-Burman inhabitants to buy and possess opium freely is certain to be used as a means of illicit sale to the Burmans themselves. It appears to us by no means reasonable that the interests of the native population, which admittedly require that they should be prevented from obtaining the drug, should be sacrificed to those of immigrants, many of them subjects of a foreign power.

5. The apprehensions which we entertain on this point, in common with the correspondent of the *Times*, are strongly confirmed by the experience already gained in Upper Burma, where the attempt to enforce a measure of prohibition to Burmese only, accompanied by free sale to Chinese and other non-Burman residents, has already been made, and has completely failed. The following paragraphs of the Burma Excise Report for 1890-91 refer to the Upper Province :—

"§ 63. The consumption of liquors and opium is theoretically confined to the above-mentioned population." (Paragraph 62 gives "the approximate non-Burman population of each town in which the sale of opium or of liquor, other than tari or palm juice, is permitted.") "But there can be no doubt that a considerable amount of both finds its way into the hands of the Burmans."

"§ 65. There is a considerable difference of opinion among officers as to whether a taste for opium and liquor is spreading among the Burmans or not. The licenses for the sale of opium and liquor are intended for the convenience of the non-Burman population of Upper Burma, and the sale of either (except tari) or opium to Burmans is prohibited by law. But there can be no doubt that the prohibition is in practice inoperative."

6. We trust that Your Lordship will promptly make such representations to the Indian Government as may ensure the withdrawal of the objectionable provisions, and make it a universal rule that no inhabitant of Burma, whatever his race, shall be able to purchase or possess opium unless his name is entered on the register of opium consumers, and then only in such quantity as may be shown by sufficient evidence to be necessary for his personal use.

Dated 24th August, 1893.

From—SIR HORACE WALPOLE, Under-Secretary of State for India,

To—The Secretary of the Society for the Suppression of the Opium Trade.

I am directed by the Secretary of State for India in Council to acknowledge the receipt of your letter of the 27th ultimo, with accompanying memorial of the same date from the Society for the Suppression of the Opium Trade, praying that the restrictions recently enforced in Lower Burma as regards the use and possession of that drug may be extended to the non-Burmese population.

In reply, I am to state that no official information has yet been received from the Government of India on this subject, but a copy of this correspondence and of your memorial will be sent to them for their consideration.

No. 387, dated the 6th December 1893.

From—The Government of India,

To—The Secretary of State for India.

We have the honour to acknowledge the receipt of Your Lordship's Revenue Despatch No. 112, dated 31st August 1893, with its enclosures, including a memorial from the Society for the Suppression of the Opium Trade, regarding the new regulations which are now in course of being introduced for the restriction of the use of opium in Lower Burma.

2. The memorialists state that the measures proposed by the Provincial Government of Burma, as set forth in a Supplement to the *Burma Gazette*, of the 18th March 1892, appear to be well adapted to abolish the non-medical consumption of opium in Lower Burma, while making provision for the requirements of those who have been habituated to its use: although they would greatly have preferred that non-Burman inhabitants of the province should be placed on the same footing as those of Burmese race. They have, however

been informed by a telegram in the *Times* of the 17th July 1893, that the new opium rules, as amended by us, differ from the original proposals in one important particular, namely, that non-Burman consumers are not compelled to register their names. The memorialists urge that a permission granted to non-Burman inhabitants to buy and possess opium freely is sure to be used as a means of illicit sale to the Burmans themselves; and they represent that their apprehensions are confirmed by the experience gained in Upper Burma, "where the attempt to enforce a measure of prohibition to Burmese only accompanied by free sale to Chinese and other non-Burmese residents has already been made and has completely failed." They therefore pray that it may be made a universal rule that no inhabitant of Burma, whatever his race, shall be able to purchase or possess opium unless his name is entered in the register of opium consumers, and then only in such quantity as may be shown by sufficient evidence to be necessary for his personal use.

Your Lordship desires an early expression of our views upon this suggestion.

3. In our telegram dated the 9th February 1893, we informed Your Lordship that the latest recommendations made by the Chief Commissioner, Burma, were "to assimilate the rules in Lower Burma to those in force in Upper Burma: that is, to prohibit sale to and possession by Burmans," special provision being made for the case of habitual consumers, and we explained that we were prepared to authorise the Chief Commissioner to try this arrangement, if Your Lordship so desired. In Your Lordship's telegram, dated the 21st February 1893, we were desired to authorise the Chief Commissioner to "assimilate rules in Lower Burma to those in force in Upper Burma." It will be seen, therefore, that our action in introducing into Lower Burma the Upper Burma system, under which the use of opium is prohibited for Burmans only, was in accordance with Your Lordship's instructions. We have never recommended, nor has Your Lordship approved, any proposal for extending the prohibition to non-Burmans.

4. The proposal to treat Burmans and non-Burmans alike, prohibiting the use and possession of opium by both classes equally, subject to provision for those who have become habitual consumers, is substantially the same as that which was put forward by Sir A. Mackenzie in his minute of the 30th April 1892, which forms an enclosure of our Despatch No. 104, dated the 22nd March 1893. In this despatch we fully consider Sir A. Mackenzie's proposals and the reports and statements on which they were based. Our conclusions, the grounds of which were set forth at length in the despatch, were stated in paragraph 16 as follows:—

For these reasons we are convinced that it would not be justifiable to adopt Sir A. Mackenzie's later proposals for the entire prohibition of the sale and possession of opium throughout both the provinces of Burma. We are satisfied that the extent of the evil has been exaggerated: that the enforcement of prohibition would be quite impracticable; and that the attempt to enforce it would be accompanied by harassment of the people and risk of oppression to an extent for which there can be no justification.

5. The memorialists are correct in stating that the draft rules originally framed by the Chief Commissioner, Burma, to give effect to the new arrangements have been modified by us, by the omission of provisions for the registration of non-Burman consumers. The reasons why this has been found necessary are as follows.

6. The proposals made by Mr. Fryer, the Officiating Chief Commissioner, which were those referred to in our telegram to Your Lordship, dated the 9th February 1893, were that the use of opium should be prohibited to Burmans in Lower Burma; and that those who were habitual consumers should be permitted to register themselves as such, and should receive certificates from the Deputy Commissioner authorising them to purchase the drug. As regards non-Burmans, Mr. Fryer wrote as follows: "non-Burmans I would allow to possess opium as before, though they also should be registered and receive certificates binding them to purchase from specified shops, as in the case of Burmans. This is necessary in order to enable us to check the consumption of shops." The object with which the registration of non-Burmans was required was therefore to enable the Government to ascertain the aggregate licit consumption, and thereby to fix the maximum amount of opium to be issued to each licensed shop. This was more fully indicated in the last of Mr. Fryer's three formal proposals which was expressed as follows, namely, "to fix a maximum quantity of opium to be issued by each shop, based on the number of its legitimate customers which would be ascertained from the registered number of Burman and non-Burman opium consumers."

7. In the draft rules, however, which were submitted for our approval by the Chief Commissioner, no provision was made for the issue of certificates to registered consumers; and, on the other hand, registration was made a condition precedent to lawful possession of opium in the case of non-Burmans, as in the case of Burmans, the object with which registration of the former class had been proposed and approved by us having apparently been lost sight of.

8. These provisions of the draft rules appeared to us to go beyond what was intended or had been sanctioned. Opium is considered to be specially injurious to persons of Burmese race, and for this reason we had decided, with Your Lordship's approval, to attempt to restrict and ultimately prevent the use of opium by such persons. But this consideration does not apply in the case of non-Burmans. In Upper Burma, non-Burmans are permitted to use opium subject only to restrictions similar to those in force in other Indian provinces. It is not in accordance with our instructions communicated to the Chief Commissioner to impose on non-Burmans in Lower Burma restrictions materially more stringent than those to which they are subject in Upper Burma. In order to ascertain the consumption and thereby facilitate the detection and prevention of smuggling, we should have been willing to approve rules requiring the registration of non-Burman consumers of opium for information merely, and not as a condition of possession. We were, however, advised that such rules are not authorised by the Opium Act, would possess no legal validity, and could not be enforced if disregarded. We therefore decided to omit or recast those provisions of the draft rules which required the registration of non-Burmans, and to instruct the Chief Commissioner to obtain by executive measures the information required to enable him to limit the quantity of opium to be issued to each licensed shop. We invite attention to the correspondence* which has passed between the Chief

* *Vide Proceedings in the Finance and Commerce Department Separate Revenue (Opium), July 1893, Nos. 763 to 775.* Commissioner and ourselves regarding the new rules, and which contains a full expression of our views upon this matter, and our reasons for the decision arrived at. In the latest communication which we have received from the Chief Commissioner on the subject, Mr. Fryer admits that restrictions on the use of opium by non-Burmans in Lower Burma should not be made more stringent than they are in Upper Burma or in other Indian provinces. He hopes that it will be found possible to obtain by executive measures the information necessary for fixing the issues of Government opium: but, if not, he considers that it may become necessary to authorise the registration of non-Burmans by a special law.

9. We forward herewith, for Your Lordship's information, a copy of the new rules in the form in which they have been finally approved by us. Your Lordship's attention is invited to the very complicated nature of the rules, and the amount of interference which they inevitably involve with the habits and life of the people of Burma. The experiment which we have thus resolved to try is of much difficulty and uncertain success. To widen its scope by extending prohibition to the non-Burman population would, in our opinion, not merely enhance the difficulties to be overcome, and largely increase the chances of failure, but would also involve an amount of harassment of the people and risk of oppression for which there is no justification.

Schedule of Papers.

Letter from the Chief Commissioner, Burma, No. 146—3 O.-4, dated the 12th September 1893, and enclosures.

Letter to the Chief Commissioner, Burma, No. 4949 Ex., dated the 1st November 1893, and enclosure.

No. 146—3 O.-4, dated 12th September 1893.

From—C. G. BAYNE, Esq., Revenue Secretary to the Chief Commissioner, Burma,

To—The Secretary to the Government of India, FINANCE AND COMMERCE DEPARTMENT.

In reply to your letter No. 2567 Ex., dated the 28th June 1893, I am directed to submit a final draft of rules under the Opium Act, which has been prepared after publication for criticism of the rules forwarded with that letter. The rules were published during the first week of July in English in the official Gazette and in the principal Rangoon English newspapers, and in Burmese in the principal

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Rangoon vernacular newspaper. Criticisms were invited up to the 7th August. The only criticisms which have been received from non-officials have been a memorial, to which 555 signatures were attached, which was received by post without any indication of the locality from which it came, and a letter from the Burma Branch of the British Medical Association. Copies of these communications are enclosed. I am also to enclose a copy of a letter from the Financial Commissioner, cited in the margin, in which he gives his opinion on the criticisms of the Association and on the draft rules.

2. With reference to paragraph 7 of your letter, the Officiating Chief Commissioner admits that restrictions on the use of opium by non-Burmans in Lower Burma should not be made more stringent than they are in Upper Burma or in other Indian Provinces. The object which Mr. Fryer had in view in requiring the registration of non-Burmans was to secure that issues of Government opium should be limited as nearly as possible to the licit demand, and this licit demand can, he considered, be ascertained with accuracy only by the registration of consumers. It having been decided that non-Burmans are not to be registered, the issues of Government opium, so far as they are concerned, will have to be fixed during the present year on a consideration of the numbers registered in April—June last, and in future years after examination of the registers of sales which will be kept up by licensed vendors of opium. It is impossible to say at present whether the information thus obtained will be sufficient for the purposes of Government. Mr. Fryer hopes that it will. If it is found to be insufficient, it may become necessary to authorise the registration of non-Burmans by a special law in order to secure the necessary information.

3. Mr. Fryer accepts the changes made in the rules as stated in paragraphs 8 and 9 of your letter. These changes will make it more difficult to regulate the issue of opium, but, on the other hand, by giving all habitual consumers ample opportunity to register themselves, and by enabling such consumers to obtain opium legally without difficulty, they will tend to diminish the difficulty of enforcing the opium law by reducing the numbers of unregistered consumers.

4. In reply to paragraph 11 of your letter I am to solicit a reference to the remarks made regarding draft rule 57 (1)* in my letter No. 22—3 O-1, dated the 2nd May 1893. After fully considering the objection to the rules which you point out, the Officiating Chief Commissioner considers it expedient that they should be retained. It is desirable for the reasons stated in my letter of May that Government should have the power of selling opium itself. The Financial Commissioner and many experienced officers advocate the abolition of the licensed vendor system altogether and the substitution for it of a system of retail vend by the agency of Government alone. Mr. Fryer does not accept this view, because he considers that in places where the number of consumers is large it would be impracticable and undesirable to arrange for the sale of opium retail by direct Government agency. But he is of opinion, for the reasons already stated, that in a few places sale by direct Government agency will be the best method of supplying the licit demand for opium. From the beginning of the introduction of the new rules there will probably be places where the licit demand cannot well be met from a licensed shop, but where the number of registered consumers, though not large enough to justify the opening of a shop, is yet large enough to render it expedient to provide means for procuring opium legally. Year by year, as the number of registered consumers diminishes, the number of such places will increase. In such places it is advisable to sell opium by direct Government agency. If no means of procuring opium are provided, the temptation to smuggle and the profits of smuggling will be so great that Government will be unable to suppress the practice. It is clearly expedient, therefore, that means should be provided of procuring opium legally. It is not expedient to license shops in such places, and it follows that the best means of meeting the licit demand is for Government to sell opium itself. Mr. Fryer accordingly recommends that the rules quoted in paragraph 11 of your letter should be retained.

5. I am to submit the following remarks in explanation of certain alterations made in the rules forwarded with your letter. The numbers quoted in these remarks are the numbers in the draft now submitted. For convenience of reference the numbers of the rules, as given in your draft,

are entered in brackets, where they differ from the present numbers. The alterations are printed in italics.

Rule I (xiii) and (xiv).—In view of the representations of the Burma Branch of the Medical Association, "medical practitioners" and "pharmacists" have been separately defined. The definition of "medical practitioner" is designed to embrace all medical practitioners qualified under the English Medical Acts as well as those holding medical diplomas of Indian universities. Foreign medical practitioners are not included, but as such practitioners rarely, if ever, come to Burma, it is unnecessary to include them. The Officiating Chief Commissioner agrees with the Association that there is no risk that professional men of the class to which the new definition of "medical practitioner" applies will use opium for any but medical purposes, and it is consequently unnecessary to put any restrictions on their dealings with the drug. In order to give effect to this view the terms "medical practitioner" and "pharmacist" have been separately defined and amendments have been made in subsequent rules, as will be explained hereafter, authorising medical practitioners to deal in opium, etc., without restriction. Mr. Fryer does not think it necessary to limit by rule the quantities of opium, etc., which medical practitioners may possess or to make any rule regarding the verification of their titles as suggested by the Financial Commissioner. If it is conceded, as Mr. Fryer thinks it may be conceded, that there is no danger that gentlemen of this class will deal in opium illicitly, no useful purpose is served by subjecting them to rules which are unnecessary and which they will probably regard as offensive. The definition of "pharmacist" includes dealers in European drugs, who should be required, as they have hitherto been required, to take out licenses. The Officiating Chief Commissioner considers it unnecessary to change the term "doctor" as recommended by the Association, as it is the most convenient word for describing the class to which it refers. The Burmese word "sayah" would be unsuitable, because it includes many classes, e. g., schoolmasters and jugglers, which have nothing to do with medicine. The term "hakim," being an unknown word in Burma, is equally unsuitable.

Rule 1 (xx).—The first clause of this definition has been amended on the recommendation of the Commissioner of the Northern Division. The Commissioner has represented that Shans and Palaungs,* as well as Kachins, are in the habit of consuming opium in certain districts. It is inadvisable to attempt to prevent them from doing so, both because there is no reason to suppose that they suffer evil effects from the use of the drug, and because it would be impossible in these wild parts to enforce the rules. The words "residing in any district in which the cultivation of the plant is permitted" have been omitted because on consideration, the Chief Commissioner is of opinion that it is inexpedient that the exception of Kachins, etc., from the rules applicable to Burmans should be limited to certain districts. The second clause of the definition has been altered, because in its original shape it excluded large numbers of Karens and Talaings. Karens are scattered over the greater part of Lower Burma and usually speak some dialect of Karen as their vernacular. Talaings are the original inhabitants of Pegu and Tenasserim. In the greater part of Pegu they have become completely Burmanised, but there are some Talaings in the Amherst District who still speak Talaing as their vernacular. It is desirable that these races should be treated in the same way as Burmans in the matter of opium, because, unlike the wild tribes which inhabit the extreme north of the province, they are not accustomed to consume opium and suffer equally with Burmans from its evil effects. The object of the alteration which has been made is to place them on precisely the same footing as Burmans.

Rules 7 and 11.—These rules have been added in pursuance of the intention, stated above, of excluding medical practitioners from the scope of the rules.

Rules 9 (8) (a) (ii) and (b) (iii).—The term "pharmacist" has been substituted for "medical practitioner" in order to bring the rule into accordance with the change in definitions.

Rule 12 (10).—The words "or pharmacist" have been inserted in the last line. With reference to paragraph 6 of your letter, the Chief Commissioner, concurring with the Financial Commissioner, considers that the quantities of opium, etc., prescribed by rule 12 (10) are suitable.

* Palaungs are a semi-savage race, akin to Shans, inhabiting the Ruby Mines District. The number of Palaungs according to the Census of 1891 was 8,684 (Burma Census Report, Volume II, page 264, and Volume I, Appendices, page xxxviii).

Rule 19 (17).—This rule has been amended in view of the representation of the Medical Association that a limit of one seer is too low a limit of possession in the case of chemists. The limit has accordingly been raised to five seers, which the Chief Commissioner considers sufficient.

Rule 26 (24).—An addition has been made in the second paragraph of this rule providing that certificates shall be signed by Deputy Commissioners, or by an Assistant Commissioner, or Extra Assistant Commissioner, whose language is English, to whom the Deputy Commissioner may delegate the power of signing certificates. The addition is made in order to diminish the risk of certificates being forged. If certificates are issued by Township Officers, they will ordinarily be signed by Burmese officers whose signatures can be much more easily forged than English signatures. The form of certificate has been amended so as to provide for the entry in it of the name of the father and of the village of the person registered. These additions are required to enable enquiries to be made, when necessary, under rule 67 (63). There is little variety in Burmese names, and it is very difficult to trace a Burman by his name only.

Rule 27 (25).—The Officiating Chief Commissioner has re-inserted in this rule the words regarding consumers sentenced to imprisonment which were entered in the rules submitted in May and were expunged by the Government of India. These words were inserted for the following reasons. Opium is not given to prisoners in jail except in very rare instances, when it is administered medicinally in order to facilitate the breaking of the opium habit. Consequently a man who enters on a term of imprisonment is deprived of opium under jail rules. If his imprisonment lasts for any length of time, the craving for opium ceases, the habit is broken, and no hardship is caused by prohibiting him from possessing opium after his release. On the contrary, by removing his name from the list of registered consumers, Government facilitates the reformation of his character. As the opium habit is considered to have a prejudicial effect on the moral character of Burmans, an ex-criminal who is prohibited by law from consuming opium will, it is supposed, have a better chance of becoming a reformed character than one who is still permitted to consume opium. The period of six months was fixed on the advice of the late Officiating Inspector General of Jails, Surgeon-Major Dalzell, who remarked as follows:—

“In my experience it has generally been found practicable to break prisoners of the opium habit within three months; there are, however, cases which require a longer time, and I therefore consider it advisable to fix the limit at six months.”

In view of these considerations the Officiating Chief Commissioner thinks that the clause should stand as originally drafted, and it has been inserted in the rules now submitted. A sentence has been added to provide for cases in which sentences are reversed on appeal. Arrangement will be made by executive order for the communication to Deputy Commissioners of the names of prisoners to whom the rule applies.

Rule 32 (30).—Words have been added to the first sentence of this rule corresponding to the addition made to rule 26 (24).

Rule 46.—This rule has been inserted in order to enable medical practitioners to import opium. As the only kind of opium used in medicine is Turkish opium, it is not necessary to authorise the importation of medical preparations otherwise than by sea.

Rule 47 (44).—Amendments have been made in this rule corresponding to those made in rule 19 (17).

Rules 52 (49) and 53 (50) (i) and (iii).—The words “or pharmacist” have been inserted in the last line.

Rules 54 and 58 (54) (ii).—These rules have been added in order to legalise the sale of opium by medical practitioners. Their object would be effected in shorter language by a single rule authorising medical practitioners to sell opium, etc., for medical purposes. As, however, the sale rules are divided into rules regarding wholesale sale and rules regarding retail sale, it has been thought better to make separate rules under each head. Cases of wholesale sale by medical practitioners would be rare, but they may occur, as when a practitioner is retiring and wishes to sell his stock at once to a brother practitioner or a pharmacist.

Rules 58 (54) (iv) and 62 (58) (a).—“Pharmacist” has been substituted for “medical practitioner.”

Rule 67 (63).—The last sentence of this rule has been modified for reasons which are explained in the remarks in a latter part of this letter regarding the “daily account of retail sales.”

Rule 68 (64).—The words “in Burmese or English” have been inserted in the first line for the purpose of securing that vendors make entries of sales in a language intelligible to inspecting officers. As the rule first stood, the licensed vendor, who would almost invariably be a Chinaman, might make the entries in Chinese if he chose. The words “immediately after making each sale” have been inserted in the last line for the purpose of securing that sales are entered without delay.

Rule 69 (65).—The words “or pharmacist” have been inserted after “medical practitioner.”

Rule 71 (67).—The latter part of this rule has been amended so as to authorise Deputy Commissioners to grant rewards up to ₹100, Commissioners up to ₹200, and the Financial Commissioner up to ₹500. The Financial Commissioner has represented that considerable hardship is occasionally caused to Excise officers who have made important seizures by the delays which must occur before the Financial Commissioner's sanction can be obtained to rewards. Excise officers are compelled to advance money to informers out of their own pocket, and it is hard on them that they should have to wait a month or more before they are reimbursed. It must be borne in mind that the task of repressing smuggling will be very difficult when the new rules come into force. It is accordingly desirable that the zeal of Excise officers should be stimulated by the prompt payment of rewards.

Daily account of retail sales to Burmans.—The first column has been expanded into three for the reasons stated in the remarks under rule 26 (24). The particulars to be entered in the new columns would be taken from the purchaser's certificate. The original second column has been expanded into two and the words “in township,

district, in Lower Burma,” in the heading of the form have been transposed. The first of these changes has been made in order to provide for the entry in the register of sales both to Burmans registered in the township of sale and to Burmans registered in other townships. The second change has been made in order to avoid ambiguity. The heading of the form, in its original shape, might be held to mean that sales may be made only to persons registered in the township in which the shop is established or that no sales need be registered except sales to such persons. If the register is amended as suggested above, it will contain sufficient information to enable a Deputy Commissioner to trace purchasers under rule 67 (63). That rule has therefore been modified so as to provide that vendors shall communicate to the Deputy Commissioner the particulars in his register. It is expedient to define precisely what a vendor shall communicate. Otherwise he may, ignorantly or designedly, communicate particulars which are not sufficient for the purpose for which they are supplied.

Daily account of retail sales to non-Burmans.—The first column of this appendix has been expanded into three columns. It having been decided that Non-Burmans are not to be registered, this modification is expedient in order to facilitate the tracing of purchasers where necessary.

DRAFT RULES.

Definition.

1. In these rules, unless there be something repugnant in the subject or context,—
 - (i) “India” means the territory included within the British frontier lines on the extreme west, north, and east of British India.
 - (ii) “Lower Burma” means the territories for the time being comprised in Lower Burma under subsections (1) and (2) of section 2 of the Upper Burma Laws Act, 1886; “Upper Burma” means the whole of Burma, except Lower Burma and the Shan States.
 - (iii) “Opium” means the inspissated juice of the poppy and bensî and beinchi, but does not include poppy-heads, nor kunkûn, nor beinye, nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.
 - (iv) “Government opium” means opium sold or issued by a Government officer empowered to sell or issue opium, and includes bensî and beinchi made or prepared from such opium.
 - (v) “Medical preparation” means any preparation or

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- admixture of opium intended for medical purposes only.
- (vi) "Poppy-heads" means the capsules of the poppy-plant.
- (vii) "Tola" means a weight of 180 grains Troy.
- (viii) "Seer" means a weight of 80 tolas.
- (ix) "Viss" means 3.65 pounds Advoirdupois.
- (x) "Pé" means 1.75 of an acre.
- (xi) "Opium," "Government opium" and "medical preparations," when sold in any quantity not exceeding 3 tolas in weight, shall be deemed to be sold "retail," and when sold in larger quantities shall be deemed to be sold "wholesale." Poppy-heads, when sold in any quantity not exceeding 5 seers in weight, shall be deemed to be sold "retail," and when sold in any larger quantity shall be deemed to be sold "wholesale."
- (xii) "Licensed vendor," used with reference to opium or to poppy-heads, means a person to whom a license for the sale of opium or poppy-heads, or both, by retail has been granted by the Deputy Commissioner under rule 60.
- (xiii) "Medical practitioner" means a person who has been registered under an English Medical Act or who has received a medical diploma from an Indian University and who practises medicine according to European methods.
- (xiv) "Pharmacist" means a person who deals in European medicines and drugs as a means of livelihood, and to whom a license has been granted by the Deputy Commissioner under rule 62.
- (xv) "Doctor" means a person who practises medicine according to Asiatic methods as a means of livelihood, and to whom a license has been granted by the Deputy Commissioner under rule 62.
- (xvi) "Tattooer" means a Burman who practises tattooing of the human body according to Burmese methods, and to whom a license has been granted by the Deputy Commissioner under rule 62.
- (xvii) "Import," "export" and "transport" have the respective meanings assigned to them in the Opium Act, 1878.
- (xviii) "Upper Burma-grown opium" means opium manufactured from the poppy-plant grown in those parts of Upper Burma in which the cultivation of the plant is permitted.
- (xix) "Civil Surgeon" means a Civil Surgeon or other principal medical officer of a district.
- (xx) "Burman" means any person born of parents both of whom belong to races indigenous to Burma except a Kachin or a Shan or a Palaung.
- Every person who ordinarily wears a dress commonly worn by persons of any race indigenous to Burma and speaks Burmese, Karen or Talaing as his vernacular language, shall be presumed to be a Burman until the contrary is proved.
- (xxi) "Non-Burman" means any person who is not a Burman.
- (xxii) "Village" means a village as defined in the Lower Burma Village Act, 1889, and the Upper Burma Village Regulation, 1887.
- (xxiii) "Town" means an area declared to be a town for the purposes of the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891.
- (xxiv) "Headman" means in the case of villages a headman as defined in the Lower Burma Village Act, 1889, or the Upper Burma Village Regulation, 1887, and in the case of towns a headman of a ward appointed under the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891, as the case may be.

Cultivation.

2. Subject to the payment of the duty, and to the conditions laid down in the following rules, the poppy-plant may be grown in the Kachin villages in the Katha, Bhamo and Upper Chindwin Districts, and in other local areas in which the Chief Commissioner may, from time to time, by

notification in the *Burma Gazette*, permit such cultivation.

3. A duty of 8 annas shall be levied for each quarter of a pé of poppy cultivation. A fraction of a quarter of a pé shall be charged as a quarter of a pé. The above duty may, with the sanction of the Commissioner of the Division, be commuted to a lump-sum payment by any village or tribe, or may be remitted entirely by the Financial Commissioner.

4. The Local Government may, at any time, by notification in the *Burma Gazette* giving six months' notice, enhance the rate of duty in any local area up to any rate not exceeding ₹1 for a quarter of a pé or fraction thereof.

5. The measurement of the area under poppy cultivation shall be effected by headmen under such rules as to supervision and otherwise as the Financial Commissioner may from time to time prescribe.

Manufacture.

6. Opium may be manufactured on account of Government.

7. *Opium and medical preparations may be manufactured by a medical practitioner.*

8. In any local area in Upper Burma in which the cultivation of the poppy-plant is permitted, Upper Burma-grown opium and medical preparations therefrom may be manufactured by any non-Burman from poppy grown in such area.

9. (a) In Upper Burma—

(i) Opium may be manufactured by a licensed vendor, subject to the conditions of his license.

(ii) Opium and medical preparations may be manufactured by a *pharmacist*, doctor, or tattooer, subject to the conditions of his license.

(b) In Lower Burma—

(i) Government opium may be manufactured by a licensed vendor, subject to the conditions of his license.

(ii) Government opium and medical preparations therefrom may be manufactured by a doctor or tattooer, subject to the conditions of his license.

(iii) Opium and medical preparations may be manufactured by a *pharmacist*, subject to the conditions of his license.

Possession.

10. Any person duly authorized in that behalf may possess opium, medical preparations, and poppy-heads on account of Government.

11. *A medical practitioner may possess opium, poppy-heads, and medical preparations.*

12. Any person may possess poppy-heads not exceeding 5 seers in weight, opium not exceeding 3 tolas in weight, and medical preparations not exceeding 6 tolas in weight, provided that he has bought the poppy-heads, opium, or medical preparations from a medical practitioner or *pharmacist* or doctor, and requires them for medical purposes only.

13. In Upper Burma any non-Burman may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy-plant is permitted, or from Government, or a licensed vendor, and opium not exceeding 3 tolas in weight which he has bought from a cultivator in a local area in which the cultivation of the poppy-plant is permitted or from Government, or a licensed vendor.

14. In Lower Burma—

(i) Any Burman whose name has been entered in, and has not been removed from, the register prescribed in rule 26 may possess poppy-heads not exceeding 5 seers in weight, and Government opium not exceeding 3 tolas in weight, which he has bought from Government or from a licensed vendor.

(ii) Any non-Burman may possess poppy-heads not exceeding 5 seers in weight, and Government opium not exceeding 3 tolas in weight, which he has bought from Government or from a licensed vendor.

15. In any local area in which the cultivation of the poppy-plant is permitted, any non-Burman may possess any quantity of poppy-heads or opium being the produce of poppy-plants grown in such local area, or medical preparations manufactured therefrom.

16. Subject to the conditions of his license, a licensed vendor in Lower Burma may possess any quantity of Government opium and poppy-heads obtained by him from Government or from any other licensed vendor who has sold the same to him in accordance with the conditions of his license.

17. Subject to the conditions of his license, a licensed vendor in Upper Burma may possess any quantity of opium and poppy-heads obtained by him from Government or from a holder of a license for wholesale vend and sold to him by such vendor in accordance with the conditions of his license, or from a cultivator authorized to sell the same under rule 53 (ii).

18. Subject to the conditions of the pass, a holder of a pass for transport or import may possess the poppy-heads or opium covered by the pass.

19. Subject to the conditions of his license, a *pharmacist* may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium not exceeding 5 seers in weight, and of medical preparations not exceeding 5 seers in weight.

20. Subject to the conditions of his license, a doctor in Upper Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium or of medical preparations not exceeding 10 tolas in weight.

21. Subject to the conditions of his license, a doctor in Lower Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of Government opium or of medical preparations made therefrom not exceeding 10 tolas in weight.

22. Subject to the conditions of his license, a tattooer may possess in Upper Burma any quantity of opium and of medical preparations not exceeding 10 tolas in weight, and in Lower Burma any quantity of Government opium and of medical preparations made therefrom not exceeding 10 tolas in weight.

23. A traveller or visitor entering Burma by land from the Shan States or from a country out of India may, while in Burma, possess opium produced in the Shan States or out of India for the personal use of himself and attendants and not for sale or barter in any quantity not exceeding in weight 5 tolas for each person.

24. A horse dealer importing horses or ponies into Burma from the Shan States or a country out of India may, while in Burma, possess opium produced in the Shan States or out of India in any quantity not exceeding in weight 5 tolas for each horse or pony for the time being in his possession.

25. Any person specially licensed in that behalf by the Deputy Commissioner of the district in which he resides or trades may possess in Upper Burma opium and medical preparations, and in Lower Burma Government opium and medical preparations made therefrom, in such quantity and for such period as may be specified in the special license: provided that no such special license shall be granted without the previous sanction of the Commissioner.

Registration of persons in Lower Burma who are permitted to possess Government opium.

26. A register in the form prescribed in the appendix to these rules shall be maintained in each township of every district in Lower Burma, showing the names of Burmans resident in the township who desire to be registered as consumers of opium. An extract of the register, for each village or ward, called the Village Register, shall be given to the headman of the village or ward, and shall be maintained by him. A combined register for the entire district, called the District Register, shall be maintained by the Deputy Commissioner.

In this register shall be entered only the names of Burmans of 25 years of age or upwards. To every person whose name is entered in the register a certificate in the following form, signed by the Deputy Commissioner or by an Assistant or Extra Assistant Commissioner whose language is English to whom the Deputy Commissioner may delegate the power of signing certificates, shall be given:—

“Certified that the name of _____, a Burman, son of _____ of _____ village, has been entered in the register prescribed by rule 26 of the rules framed under the Opium Act, I of 1878, for Burma, for the registration of Burmans who desire to be registered as consumers of opium, of the township of _____, and that the

licensed vendor of the opium shop located at* _____ or any other licensed vendor in Lower Burma, is authorized to

sell to the said _____ poppy-heads or opium in the quantities permitted by or under the said rules on the production of this certificate.”

27. In the Rangoon town district the Deputy Commissioner shall exercise the powers and perform the duties assigned by these rules to a Township Officer in addition to those of a Deputy Commissioner.

28. When six months, or such larger period as the Chief Commissioner may prescribe by notification in the *Burma Gazette*, shall have elapsed from the date on which these rules come into force, the register shall be closed and no new name shall be entered in it, except as provided below in this rule or in the subsequent rules providing for transfer of names from the register of one township or district to that of another. Provided that any Burman of 25 years of age or upwards who may have been prevented by absence or other reasonable cause from registering his name before the prescribed date shall be entitled to have his name registered at any time if he is otherwise eligible for registration.

29. Any person whose name is borne on the register may at any time apply orally or in writing to the Township Officer to have his name struck off the register, and the Township Officer shall forthwith, after recovering the certificate granted to him under rule 26, cause his name to be struck off the Township and Village Register, and shall report to the Deputy Commissioner, who shall strike his name off the District Register. But no such person shall be entitled to have his name restored to the register. *If any person whose name is borne on the register is sentenced to imprisonment for six months or more, his name shall be struck off the register. If there is no appeal against the sentence, his name shall be struck off at once. If the sentence is appealable, his name shall be struck off after the sentence has been confirmed.*

30. When any person whose name is borne on the register dies, the headman of the village or ward shall report his death to the Township Officer, who shall thereupon recover and destroy the certificate granted to him under rule 26, cause his name to be struck off the Township and Village Register, and make report to the Deputy Commissioner, who shall cause his name to be struck off the District Register.

31. When any person whose name is borne on the register intends permanently to leave the township or district, he shall inform the headman of the village or ward. The headman shall make report to the Township Officer, who shall thereupon endorse on the certificate granted to him under rule 26 the words “the name of _____ may be transferred to the register of township _____,” and shall cause his name to be struck off the Township and Village Register, and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district, the Deputy Commissioner shall strike his name off the District Register. If he is changing his residence to another township of the same district, the Deputy Commissioner shall cause the District Register to be corrected accordingly, and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.

32. Any person whose name has been struck off the register under rule 31 may apply to the officer in charge of the township to which he has changed his residence to have his name entered in the register, and on production by such person of the certificate granted under rule 26, duly endorsed under rule 31, the Township Officer shall, after such enquiry as he may consider necessary, cause his name to be entered in the Township and Village Register, and shall report to the Deputy Commissioner, who shall cause his name to be entered in the District Register, and shall cause to be delivered to him a new certificate to be exchanged for the old one, which shall be destroyed. If a person produces before a Township Officer a document purporting to be a certificate granted under rule 26, duly endorsed under rule 31, the Township Officer shall, if he doubts the genuineness of the document, make such enquiries as he considers necessary, and, if he finds that the document is not genuine, shall refuse to enter the applicant's name in the register.

33. The Township Officer and in the Rangoon town district the Deputy Commissioner shall annually, during the months of February and March, test the entries in the register by verifying the existence of the persons whose names are borne on the register and the death or removal of the persons whose names have been struck off the register during the year, and shall, if necessary, correct the register.

Transport.

34. Any person, other than a licensed vendor, or holder of a licence for wholesale vend, may transport opium, medical preparations, and poppy-heads which he may legally possess from one place to another.

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35. (i) A licensed vendor or holder of a license for wholesale vend under rule 55 may transport, under a transport pass granted in such form as the Financial Commissioner may, from time to time, prescribe, opium or poppy-heads—

- (a) from one district to another ; or
- (b) from one township to another township of the same district.

(ii) A transport pass must be obtained for each consignment.

(iii) The transport pass shall be granted—
in case (a), by the Deputy Commissioner of the district and

in case (b), by the Township Officer of the township, from which, as the case may be, the opium or poppy-heads is or are to be transported.

36. (i) The transport part shall specify—

- (1) the name of the consignor ;
- (2) the name of the person in charge of the consignment ;
- (3) the place from which the consignment is to be transported ;
- (4) the name of the consignee ;
- (5) the number of packages and the weight and contents of each ;
- (6) the destination of the consignment ; and
- (7) the period for which the pass shall remain in force.

Each package in the consignment shall be stamped in the presence of the officer granting the pass with his official seal across the seams.

(ii) Such transport pass shall be granted only on production by the person applying for it of a written permission to apply for such pass—

in case (a), from the Deputy Commissioner of the district ; and

in case (b), from the Township Officer of the township,

to which, as the case may be, the opium or poppy-heads is or are to be transported.

(iii) In case (a), if the officer granting the written permission thinks fit, he may expressly permit the application to be made for transport direct to the township of destination, and in this case he shall send a copy of the written permission to the Township Officer of the township.

(iv) A copy of the transport pass shall be sent—

in case (a), to the Deputy Commissioner of the district ; and

in case (b), to the Township Officer of the township, to which, as the case may be, the consignment is to be transported.

(v) Every pass granted for the transport to another district of opium or poppy-heads shall show on the face of it whether it is to be presented for examination to the Deputy Commissioner of the district to which the consignment is to be transported, or to the Township Officer of the township of destination. Such a pass may be enforced for the presentation to the Township Officer of the township of destination only when the written permission to apply for the pass expressly allows this. If the pass is so enforced, the Deputy Commissioner of the district to which the consignment is being transported shall, without delay, forward, on receipt, the copy of the transport pass referred to in sub-rule (iv) to the Township Officer of the township of destination.

(vi) On arrival at destination the transport pass and the consignment shall be presented for examination and weighed to, and shall without delay be examined and weighed by—

in case (a) the officer named in this behalf on the face of the pass ; and

in case (b), the Township Officer of the township, to which the consignment has been transported.

37. Any Deputy Commissioner may extend the period for which a transport pass under rule 35 has been granted upon application for such extension by the person in charge of the consignment of opium or poppy-heads covered by the pass. Provided that—

(i) due cause satisfactory to such Deputy Commissioner be shown for such extension ; and

(ii) the package or packages of the consignment is or are intact.

Any extension so granted shall be endorsed upon the pass by the Deputy Commissioner granting it.

38. An officer granting a transport pass may make it a condition of the pass that the bulk of the consignment shall not be broken in transit.

If no such condition is made, the holder of a license for wholesale vend under rule 55, who is transporting a consignment under transport pass obtained in accordance with rule 35, may break bulk in transit for the purpose of effecting, with in the area specified in his license, a sale by wholesale of the whole or part of the opium or poppy-heads covered by the said pass. Provided that such sale shall be recorded and attested on the transport pass by an officer not below the rank of a Township Officer. An officer attesting a sale shall re-seal the packages as required by rule 36 after re-examining and re-weighing them.

On all Upper Burma-grown opium or poppy-heads transported from a local area in which the cultivation of the poppy-plant is permitted to a district or township in which such cultivation is not permitted, there shall be levied the same duty as may for the time being be leviable on opium or poppy-heads imported by land into Burma.

Import,

39. Government may import medical preparation, poppy-heads on its own account.

40. A Shan or foreign horse-dealer importing horses or ponies into Burma may import into Burma opium produced in the Shan States or out of India in any quantity not exceeding 5 tolas for each horse or pony in his possession.

41. A Shan or foreign traveller or visitor entering Burma by land from the Shan States or from a country out of India may import into Burma opium produced in the Shan States or out of India for the personal use of himself and his attendants and not for sale or barter in any quantity not exceeding in weight 5 tolas for each such person.

42. (i) Subject to the payment of the duty which may for the time being be imposed by the Governor General in Council, opium or poppy-heads produced out of India may be imported by land into Upper Burma by a licensed vendor or holder of a license for whole-sale vend under and subject to the conditions of an import pass granted in such form as the Financial Commissioner may, from time to time, prescribe.

(i) An import pass must be obtained for each importation.

(ii) Opium or poppy-heads imported into Upper Burma under a pass shall be taken as soon as possible to the opium warehouse or treasury office of the district into which the opium or poppy-heads is or are first imported.

(iv) The import pass shall be granted by the Deputy Commissioner of the district into which the opium or poppy-heads is or are imported, or by some officer authorised by him to grant such passes.

(v) The import pass shall specify—

- (1) The name of the importer ;
- (2) The name of the person in charge of the importation ;
- (3) The route by which the importation is to be brought ;
- (4) The number of packages and the weight and contents of each ;
- (5) The warehouse or treasury to which the opium or poppy-heads must be taken ;
- (6) The period for which the pass shall remain in force ; and

(7) The amount of duty paid or payable.

(vi) A copy of every import pass granted by an officer, other than the Deputy Commissioner of the district, shall be forthwith sent by the officer granting it to the Deputy Commissioner.

43. On arrival at the opium warehouse or treasury the opium or poppy-heads shall be examined and weighed and compared with the pass by the officer in charge of the warehouse or treasury, who shall retain the pass and give the person bringing the opium or poppy-heads a receipt for the same in such form as the Financial Commissioner may prescribe.

44. No opium shall be removed from an opium warehouse or treasury until the full duty payable on it has been paid.

The officer in charge of an opium warehouse or treasury shall report to the Deputy Commissioner of the district the arrival of each importation, and shall send him the pass under which the opium or poppy-heads has or have been imported as soon as possible after the arrival of each importation.

45. The officer in charge of an opium warehouse or treasury shall keep a register of arrivals, deliveries, and other transactions under his charge in such form as the Financial Commissioner may, from time to time, prescribe.

46. *Opium, medical preparations, and poppy-heads produced out of India may be imported by sea by a medical practitioner.*

47. Opium, medical preparations, and poppy-heads produced out of India, and not exceeding 5 seers in weight in the case of opium, 5 seers in weight in the case of medical preparations, and 10 seers in weight in the case of poppy-heads, may be imported by sea by a *pharmacist* holding a license under rule 62.

Export.

48. Government may export opium, medical preparations and poppy-heads on its own account.

Further general provisions regarding opium and poppy-heads in transit.

49. Every Deputy Commissioner and other revenue officer not below the rank of a *Mycók*, every Police officer not below the rank of a Head Constable, and every Customs officer not below the rank of a Preventive officer is authorized to detain, so long as may be reasonably necessary for the inspection of the same, and to inspect any consignment of opium or poppy-heads in transit passing through his jurisdiction, and to call for production of the pass under which such opium or poppy-heads is or are transported or imported.

50. No railway administration or steam-boat company shall receive or convey opium or poppy-heads not covered and accompanied by a pass issued by an officer competent under these rules to grant the same, or shall convey opium or poppy-heads otherwise than in the immediate custody of its own officers to the station or landing place at which, according to the route prescribed in such pass, it should leave the railway or vessel. Opium or poppy-heads in transit by railway or steam-boat may be detained so long as may be reasonably necessary for the examination of the same, and the weight of each package and the number (when there are more than one) of the packages may be verified at any railway station or landing place at which the Chief Commissioner may, either generally or specially, direct such detention or examination.

51. (i) On weighment of transported opium on its arrival at its destination, or by an officer attesting a sale during transit, an allowance for dryage may be made by the officer making the weighment up to such extent as the Financial Commissioner may, from time to time, prescribe by notification in the *Burma Gazette*.

(ii) If an inspection of a consignment under rule 43 or rule 49, or on the arrival of a consignment at destination, any deficiency is found that cannot be accounted for by dryage or by any sale by wholesale as permitted by rule 38, the fact shall be reported to the Deputy Commissioner of the district.

Wholesale sale.

52. In Lower Burma Government opium in quantities exceeding 3 tolas and poppy-heads in quantities exceeding 5 seers in weight may be sold by one licensed vendor to another, and by Deputy Commissioners, Township and Treasury Officers, and by such other Government officers as may be specially empowered by the Financial Commissioner so to do, to any licensed vendor, or medical practitioner, or *pharmacist*, or doctor, or tattooer.

53. (i) In Upper Burma opium in quantities exceeding 3 tolas or poppy-heads in quantities exceeding 5 seers in weight may be sold, under such conditions as the Financial Commissioner may prescribe, by Deputy Commissioners of districts or Township Officers to any licensed vendor, to any holder of a license for wholesale vend, to any medical practitioner, to any *pharmacist*, to any doctor, and to any tattooer.

(ii) In local areas in Upper Burma in which the cultivation of the poppy-plant is permitted, a cultivator may sell to any non-Burman any quantity of opium or poppy-heads, the produce of his cultivation.

(iii) Subject to the conditions of his license, a holder of a license for wholesale vend in Upper Burma may sell opium in quantities exceeding 3 tolas or poppy-heads in quantities exceeding 5 seers to Government, or to a licensed vendor, or to a holder of a license for wholesale vend, or to a medical practitioner, or to a *pharmacist*, or to a doctor, or tattooer.

54. *A medical practitioner may sell opium and medical preparations in quantities exceeding 3 tolas and poppy-heads in quantities exceeding 5 seers in weight for medical purposes only.*

55. Subject to the payment of the fee for the time being

prescribed under rule 56 and to the conditions laid down in the Opium Act, 1878, and in these rules, a Commissioner of a division in Upper Burma may grant to any non-Burman a license for wholesale vend of the opium and poppy-heads within his division or any part thereof.

56. The Financial Commissioner may, with the previous sanction of the Chief Commissioner, fix the fee to be paid in each district for such a license, and may, from time to time, subject to the same sanction, alter, in the case of any district or districts, the fee so fixed.

57. Such license shall specify the district or districts in which sale of opium and poppy-heads may be made under it. It shall be in force from the date on which it is issued until the 1st April next following such date, and it shall then be returned to the Commissioner who issues it.

Retail sale.

58. (i) A Deputy Commissioner within his district, or a Township Officer within his township or any other officer of Government specially empowered by the Financial Commissioner may sell by retail, at such price as the Financial Commissioner may fix, Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium.

(ii) *A medical practitioner may sell by retail opium, medical preparations, and poppy-heads for medical purposes only.*

(iii) Subject to the conditions of his license, a licensed vendor may sell by retail Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium, and opium or poppy-heads to any non-Burman in Upper Burma.

(iv) Subject to the conditions of his license, a *pharmacist* may sell by retail opium, medical preparations, or poppy-heads to any person for medical purposes only.

(v) Subject to the conditions of his license, a doctor in Upper Burma may sell by retail opium, medical preparations or poppy-heads to any person for medical purposes only.

(vi) Subject to the conditions of his license, a doctor in Lower Burma may sell by retail Government opium, medical preparations therefrom, or poppy-heads to any person for medical purposes only.

59. Unless the Financial Commissioner otherwise specially direct, a license for sale by retail shall be granted for one year only.

60. (i) Such limited number of shops in Upper Burma for the sale by retail of opium or poppy-heads or both, and in Lower Burma for the sale by retail of Government opium or poppy-heads, or both, as the Financial Commissioner may from time to time determine, may be allowed in each district, and the exclusive right of selling opium or poppy-heads by retail at one or more of these shops, under a license to be granted by the Deputy Commissioner, may be sold by or under the orders of the Deputy Commissioner before the commencement of each official year by public auction or in such other mode as the Financial Commissioner, with sanction of the Local Government, may direct. The Deputy Commissioner shall not be bound to accept the highest or any other bid. But if he refuses to accept any bid, he shall record his reasons for such refusal in writing. He shall not be bound to inform any bidder of his reasons for refusing his bid.

(ii) Such sale, whether by auction or otherwise, shall not be deemed to be complete until it has been confirmed by the Commissioner of the division. If the Commissioner declines to confirm the sale, he may order a fresh sale, or he may authorize the Deputy Commissioner to grant a license to any person to carry on the sale by retail on behalf of Government in the whole or in any part of a district.

61. Every person taking out a license for sale by retail under rule 60 shall sign a counterpart of the same in token of an engagement by him to duly observe and perform all the conditions expressed in the said license and in these rules, and shall give such security for the performance of his engagement or make such deposit in lieu of security as the Deputy Commissioner may require.

62. A Deputy Commissioner may grant a license—

- (a) to any *pharmacist* for the sale by retail of opium, medical preparations, or poppy-heads, or all or any of them for medical purposes only;
- (b) to any doctor in Upper Burma for the sale by retail of opium, medical preparations, or poppy-heads, or all or any of them for medical purposes only;

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- (c) to any doctor in Lower Burma for the sale by retail of Government opium, medical preparations therefrom, or poppy-heads, or all or any of them for medical purposes only;
- (d) to any tattooer in Upper Burma for the possession of such quantity of opium or medical preparations, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes;
- (e) to any tattooer in Lower Burma for the possession of such quantity of Government opium or medical preparations therefrom, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes.

63. Every person to whom a license is granted under rule 62 for the sale by retail of opium or medical preparations, or poppy-heads, or all or any of them, shall pay for his license such fee as may, from time to time, be fixed with the sanction of the Financial Commissioner, or a fee regulated in such manner and in accordance with such rules as the Financial Commissioner may prescribe, and the fee shall be specified in the license and shall be payable in such instalments, and the instalments shall be payable at such times and places as the Financial Commissioner may direct.

64. (i) A license for sale by retail of opium or poppy-heads, or both, granted under rule 60 may be recalled by the Deputy Commissioner if the holder violates any of the provisions of the Opium Act, 1878, or of the rules made thereunder, or any condition entered in the license, or if the holder of the license is convicted of breach of the peace, or of any other criminal offence during the term of the license.

(ii) If the license is recalled for any of these causes, the holder will have no claim to any compensation whatever, or to refund of any duty or instalment of duty already paid or to remission of any sum due from him to Government.

But it shall be in the discretion of the Deputy Commissioner to make such compensation, refund, or remission as he may think right.

(iii) If the Deputy Commissioner desires to recall a license before expiry of its term for any cause not specified in sub-rule (i), he may do so subject to the conditions that—

- (a) he shall give 15 days' previous notice of his intention to recall the license and shall remit a sum equal to the duty for 15 days; or
- (b) if notice be not given, he shall remit a sum equal to the duty for 15 days, and shall also make such further compensation in consideration of want of notice as the Commissioner may think fit.

65. A person who has been granted a license for the sale by retail of opium or poppy-heads, or both, under rule 60, may surrender his license on giving one month's notice to the Deputy Commissioner and on paying such fine, not exceeding the amount of duty for six months, or the amount of the loss caused to Government by the surrender, as the Deputy Commissioner may adjudge. If the Deputy Commissioner is satisfied that the reason for surrendering the license is adequate, he may, with the consent of the Financial Commissioner, remit the fine.

66. The Financial Commissioner may, from time to time, fix the maximum and minimum price at which in any district holders of licenses for sale by retail may sell opium or poppy-heads to the public.

If such maximum and minimum prices are fixed, they shall be specified in the license.

Manner in which retail sales are to be made in Lower Burma.

67. In every township and in the Rangoon town district the retail vendor of opium shall be furnished with a copy of the register of Burmans registered as consumers of opium in that township or district. A vendor may sell opium and poppy-heads within the prescribed limits of quantities—

- (i) to non-Burmans;
- (ii) to Burmans who produce certificates under rule 26.

If any Burman produces a certificate the name in which is not included in the extract from the register received by the licensed vendor, he should at once report the particulars of the sale, as entered in the daily account of retail sales, to the Deputy Commissioner for such inquiry as that officer may consider necessary.

68. Every retail vendor, whether official or licensed vendor, shall keep in *Burmese or English* a daily account of sales of opium in the forms prescribed in the appendix to

these rules, shall record therein, *immediately after making each sale*, the amount of opium daily sold to each person.

Disposal of articles remaining with a licensed vendor after expiration of his license.

69. If any person who has been a licensed vendor or holder of a license for wholesale vend under rule 55 has in his possession, on the expiration of his license, any opium or poppy-heads which he is unable to dispose of to the satisfaction of the Deputy Commissioner by private sale to other licensed vendors, or holders of licenses for wholesale vend under rule 55, or to a medical practitioner or *pharmacist*, he shall surrender the same to the Deputy Commissioner or to the officer in charge of the excise revenue.

And the incoming licensed vendor, or holder of a license for wholesale vend under rule 55, or, if the license has not been renewed, any licensed vendor, or holder of a license for wholesale vend under rule 55 within the district, shall on the requisition of the Deputy Commissioner, be bound, under penalty, if the Deputy Commissioner sees fit, of forfeiting his license, to buy the opium or poppy-heads, as the case may be, at such price as the Deputy Commissioner may adjudge, and in any quantity not exceeding that which the Deputy Commissioner may determine to be ordinarily saleable in two months by the person in whose favour the license has been renewed, or by the licensed vendor, or holder of a license for wholesale vend under rule 55, as the case may be.

Provided that, if the opium or poppy heads, or any part thereof be declared by the Civil Surgeon to be unfit for use, the Deputy Commissioner shall cause it or them, or that part, to be destroyed.

Disposal of things confiscated.

70. (i) All things confiscated under the Opium Act, 1878, except opium, medical preparations, poppy-heads, and the preparations and admixtures provided for in clause (iv) of this rule, shall be disposed of by the Deputy Commissioner by public auction.

(ii) Opium and medical preparations so confiscated shall be sent for examination to the Civil Surgeon, and, if declared by him to be fit for use, shall be disposed of in such manner as the Financial Commissioner may by general or special order direct. If declared to be unfit for use, it or they shall be immediately destroyed in the presence of the Deputy Commissioner, or some other officer deputed by him for the purpose. Such officer shall not be below the rank of Township Officer.

(iii) Poppy-heads so confiscated shall be disposed of as may be directed by the Deputy Commissioner or the officer in charge of the excise revenue of the district in which the confiscation is made.

(iv) All preparations and admixtures of opium or of the poppy not included in the definition of "opium" or of "medical preparations" in these rules shall, when so confiscated, be immediately destroyed.

Rewards to be paid out of the proceeds of Fines and Confiscations.

71. (i) Any Magistrate convicting an offender under section 9, or any Magistrate or other authorized officer ordering the confiscation of anything under section 12 of the Opium Act, 1878, may grant in such proportions as he thinks fit, to any person or persons, who have contributed to the conviction of the offender or to the seizure of thing or things confiscated, a reward or rewards not exceeding in the aggregate the value of things confiscated, plus the amount of any fine imposed.

(ii) If in any case the fine is not realized or is only realized in part, or if the value of the confiscated articles is not realized, or is only realized in part, and if the total sum realized appears to the convicting Magistrate or to the magistrate officer ordering confiscation, as the case may be to be insufficient for the purpose of rewarding the person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, the Deputy Commissioner may, on the application of the said Magistrate or officer, as the case may be, grant to the said person or persons any reasonable reward or rewards not exceeding R100 in the aggregate as may seem fit. *In like manner the Commissioner may grant rewards not exceeding R200, and the Financial Commissioner may grant rewards not exceeding R500.*

72. The Financial Commissioner may direct by general order what classes of Excise officers shall receive rewards and what classes shall have no title to share therein.

Forms of Licenses, Passes, Permits, and other Documents.

73. (i) The Financial Commissioner may, with the sanction of the Local Government, from time to time, prescribe the forms in which licenses and passes under these rules shall be granted by the Deputy Commissioner.

(ii) The Financial Commissioner may also, from time to time, of his own authority, prescribe the forms of all registers, returns, accounts, and other documents not mentioned in sub-rule (i) for which he considers that forms should be provided.

(iii) The forms referred to in sub-rules (i) and (ii) shall be consistent with the provisions of the Opium Act, 1878, and with these rules.

Miscellaneous.

74. (i) Suspensions and remissions of demand on account of pé duty or on account of any other fees or duties leviable under these rules may be made under the sanction of the Commissioner of the division.

(ii) In the case of suspensions, a date or dates for payment shall be fixed.

(iii) Refunds of pé duty, or of any other fees or duties levied under these rules, may be made under the rules for the time being applicable to refunds on account of land revenue.

(iv) All suspensions, remissions, and refunds sanctioned by Commissioners shall be reported at once to the Financial Commissioner.

*Appeal and Revision.*Appendix
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75. (i) An appeal shall lie from an order of a Deputy Commissioner or from an original or appellate order of a Commissioner of a division as follows, namely, —

- (a) to the Commissioner of the division when the order is made by a Deputy Commissioner;
- (b) to the Financial Commissioner when the order is made by a Commissioner of a division:

Provided that when a Commissioner of a division confirms on appeal the order of a Deputy Commissioner, a further appeal shall not lie.

(ii) The period of limitation for an appeal under sub-rule (i) shall run from the date of the order appealed against, and shall be as follows:—

- (a) when the appeal lies to the Commissioner of the division, 30 days;
- (b) when the appeal lies to the Financial Commissioner, 60 days.

76. The Financial Commissioner may revise any order passed by a Deputy Commissioner or a Commissioner under these rules.

77. A petition of appeal from, or an application for revision of, an order must be accompanied by an authenticated copy of the order, or the omission to produce such copy must be explained.

78. Any officer who has passed an order under these rules, other than an order in the course of a judicial proceeding, may of his own motion, or on the application of any person concerned, cancel or modify such order.

Memorial, dated 24th July 1893.

With reference to the draft rules under sections 5 and 13 of the Indian Opium Act, 1878, published for information and criticism, we respectfully and earnestly beg to make the following suggestions:—

- (1) All opium consumers, whether Burmans or non-Burmans, are to have their names registered.
- (2) Possession and use of opium in *any form* by any person in Lower Burma, subject to the restriction as to the quantity, shall be lawful only if the name of such person is registered.
- (3) No licenses for the sale of opium ought to be permitted to any private person besides medical practitioners, doctors, or tattooers.
- (4) No cultivation of poppy and manufacture of opium ought to be permitted either in Upper or Lower Burma, as this would tend to the spread of opium and encourage opium smuggling, laying great difficulties in the way of stamping out opium from Burma.

We beg to point out that the above propositions have been arrived at after long and serious deliberation, having regard to the interest of the country and the welfare of the people.

Dated 12th August, 1893.

From—DR. N. N. PARAKH, Honorary Secy., Burma Branch of the British Medical Association.

To—The Under-Secretary to the Chief Commissioner, Burma.

In continuation of my letter of the 8th instant, *re* the draft opium rules, I have the honour to submit herewith memorandum drawn up at the instance of Burma Branch of the British Medical Association for consideration by the Local Government.

Memorandum of the Burma Branch of the British Medical Association on the rules proposed to be framed under sections 5 and 13 of the Indian Opium Act, 1878.

Section 1 (xiii).—This definition confounds qualified medical men with pharmacists. The latter sell medicine including preparations of opium to all buyers, while qualified medical practitioners do not, but some of them dispense their own prescriptions. It is submitted that a proper distinction should be drawn between qualified medical practitioners on the one hand and chemists and druggists, or pharmacists—to use a wider term—on the other.

Section 1 (xiv)—"Doctor" is now a well-understood and commonly-used word for a qualified man, and the application of it to unqualified persons is misleading and may lead to inconvenience and mischief. It is suggested that the word "sayah" and "hakim" be used instead.

Having regard to the objects of the Opium Act, qualified medical men should not be restricted in the free use of opium in their practice or in the making of medical preparations in which opium is an ingredient. They are already licensed to practise medicine and to dispense opium and other drugs for medical purposes, and as the Medical Practitioners Act is now in force, there seems to be no reason why they should be licensed again under the Opium Act.

It is submitted that the provisions for licensing should be limited to pharmacists only.

Section 8 (a ii).—All preparations of opium used in English medicine must, under the law of England, be made from opium grown in Asia Minor, *i.e.*, Turkish opium, the reason being that Indian opium is only half as strong as Turkish opium in morphia. The provisions in these rules would therefore conflict with the English law and cause confusion.

There are 28 official and about 12 non-official preparations of opium in use common, and most of these are prepared in England.

Section 17.—This section is somewhat vague. Is the quantity "one seer" in weight to include opium and all preparations of opium taken together? If so, considering the number of preparations in use, the quantity allowed would not be enough for a man with the smallest practice. In the case of pharmacists this provision would simply render their business impossible.

It has been before submitted that these rules should not affect qualified medical practitioners, and it is now submitted that in the case of pharmacists the quantity mentioned in this rule should be largely raised.

Section 44.—Opium as used in medicine and medical preparations of opium being prepared from Turkish opium, it is conceived that it would not be consistent with the Opium Act to make rules with regard to their importation.

The uncertainty as to the quantity intended in section 17 applied to this section.

In the case of pharmacists it will be necessary to raise the quantity a great deal more than is suggested in section 17.

Section 58.—The Association are strongly of opinion that qualified medical men should not be restricted in their practice. It has never yet been suggested that they assist or are otherwise instrumental in the use of opium as an intoxicant.

The Act aims at preventing, reducing, and controlling the use of opium as an intoxicant only, and it would be inconsistent with the Act to frame rules restraining and hampering the use of opium as a medicine.

As pointed out above qualified men hold licenses which entitle them to registration under the Medical Act. It is submitted that it is not necessary or desirable to interfere with their practice by any provision of the Opium Act.

N. N. PARAKH,

Honorary Secretary, Burma Branch of the

British Medical Association, Rangoon.

The 12th August 1893.

No. 731-59 E., dated 22nd August, 1893.

From—W. F. NOYCE, Esq., Secretary to the

Financial Commissioner, Burma,

To—The Revenue Secretary to the Chief

Commissioner, Burma.

In reply to your letter No. 23—30.-4, dated the 3rd July last, I am directed by the Financial Commissioner to convey the following remarks and suggestions on the draft rules under the Opium Act as revised by the Government of India.

2. "Medical practitioners," properly so called, may, with advantage, be considered and dealt with in the rules separately from persons who sell medicinal drugs, and who may be styled druggists or (more technically) pharmacists. Medical practitioners who are "persons who practise medicine according to European methods" may be trusted not to trade illicitly in opium, and the obligation on them to take out a license under the rules may therefore be cancelled. They may be permitted to possess any quantities of poppy-seeds, opium and medical preparations not exceeding those fixed for druggists or pharmacists. But it would appear advisable that every such practitioner should be required to produce his diploma or other certificate of qualification as a practitioner to the Head of the Medical Administration in the Province. The Financial Commissioner would therefore make a separate definition (as above) of "medical practitioners," and would make a separate rule permitting them to possess poppy-heads, opium, and medical preparations in the quantities suggested in the next succeeding paragraph, subject to verification of their title to be "medical practitioners" by the Inspector General of Prisons with Civil Medical Administration.

3. "Druggist or pharmacist" would be separately defined as now (medical practitioner), omitting the words "who practises medicine according to European methods, or" but the limits of possession of opium and medical preparations may be raised to 5 seers. The limit of 10 seers of poppy-seeds may be retained. In practice the quantity of 1 seer is found inconveniently small.

4. The additions and alterations made by the Government of India, described in paragraphs 5 and 6 of their letter, appear reasonable, and quantities, namely 5 seers of poppy-heads, 3 tolas of opium, and 6 tolas of medical preparations permitted to be possessed, do not seem open to objection at present.

5. Mr. Smeaton regrets the material alteration described in paragraph 7 of the letter from the Government of India. But as the proposed rules, restrictive of possession by non-Burmans, would have no legal validity under the law as it now stands, there is now nothing further to be said at present. Time will show whether the alteration is prejudicial or otherwise. That it will render the enforcement of restrictions on Burmans much more difficult and far less certain goes without saying. Some of the worst smugglers have been found to be natives of India.

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6. The concession to Burman consumers described in paragraph 8 of the letter of the Government of India appears to be unavoidable, and the Financial Commissioner can see no sufficient reason present for opposing it.

7. The Financial Commissioner concurs in the view expressed in paragraph 9 of the letter of the Government of India and would accept the additions and modifications of the original draft rules in that connection.

8. The alteration of the original draft rules 20 and 21 by omission of the word "Upper" is to be regretted. The Financial Commissioner purposely, after consideration, inserted the word "Upper" in order to forestall the probable attempt at importation of Shan or Chinese opium into Lower Burma by traders when they came to discover that a profitable trade in the drug might be carried on with Lower Burma districts, where, owing to the stringent restrictions the price of the drug had largely risen.

9. The Financial Commissioner has no objection to the alterations proposed in the form of original draft rules 52, and 53 embodied in new rules 49 and 50.

10. In regard to paragraph 10 of the letter of the Government of India, I am to say that the Financial Commissioner considers the retention of the rules therein named specially rule 51(1), to be of great importance. In Mr. Smeaton's opinion (in which many experienced officers entirely concur) the continuance of the present system of private licensed vendors is not unlikely to thwart the Local Government in its efforts to carry out the reforms contemplated by the new rules. Do what we may the private licensed vendor under the screen of his license will use every means in his power to extend his sales, and he will find agents ready to help him. The private licensed vendor is, and always has been, the most daring smuggler of opium. The possible gains are worth the risks. Experience has proved beyond all doubt that the private licensed vendor is the most dangerous enemy which a reform of the kind now proposed can have.

11. The reports and proposals of District Officers to give effect to the new arrangements have not yet been all received,

[* NOTE.—These rules as finally approved are printed in Appendix XXXVII.]

the replies from the Commissioners of Arakan, Irrawaddy, and Tenasserim being still due.

No. 4949 Ex., dated 11th November 1893.

From—J. F. FINLAY, Esq., Secretary to the Government of India, Finance and Commerce Department,

To—The Chief Commissioner of Burma.

I am directed to acknowledge the receipt of your letter No. 146-30-4, dated the 12th September 1893, submitting a revised draft of rules under the Opium Act for Burma.

2. In reply I am directed to say that the Governor General in Council accepts the revised rules with a few alterations as shown in the copy enclosed. Of the alterations the only ones of any importance are the following:—

First.—Those made in rules 19 and 47. His Excellency in Council is of opinion that it is not necessary to permit the possession by pharmacists generally of so large a quantity as five seers each of opium and medical preparations, and thinks that ordinarily the quantity should be one seer of each. In special cases the possession of a larger quantity might be allowed by the Financial Commissioner.

Second.—That in Rule 29. I am directed to say that the Governor General in Council is not satisfied that the names of persons sentenced to imprisonment should be struck off the register of consumers.

3. A copy* of the rules as finally approved is enclosed. The alterations made in the draft as submitted with your letter are shown in red ink. I am to convey the sanction of His Excellency the Governor General in Council to these rules and to request that they may be brought into operation from an early date.

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APPENDIX XLI.

MEMORANDUM ON THE SMUGGLING OF OPIUM INTO BURMA.

[HANDED IN BY MR. FRYER, CHIEF COMMISSIONER OF BURMA, AT RANGOON.]

SMUGGLED opium comes into Burma in the following ways:—

- (a) Non-Government opium—
 (i) from the Shan States;
 (ii) from Yunnan;
 (iii) from Siam and the Straits;
 (b) Government opium—
 (i) by land from Chittagong;
 (ii) by sea through the Post Office;
 (iii) by sea through the Custom-house.

The following memorandum deals with each of these sources of supply:—

(c) (i) *Opium in the Shan States.*—The cultivation of the poppy and the manufacture of opium are carried on in the Shan States. In the Southern States there apparently is little manufacture or cultivation. In 1891 the Superintendent reported that in only 4 out of 16 States visited was opium cultivated, and that in these States there was little of it. In one State (Maingshu) the cultivation was confined to one circle, and the poppy was cultivated solely for local consumption. In the three remaining States the extent of cultivation was—

	A cres.
Yatsnuk	12
Maingkaing	20
Legya	8

In a later report the Superintendent reported that "the small amount of opium produced appears to be consumed entirely in the Southern Shan States, and there is no export to Burma."

In the Northern Shan States the cultivation of opium is extensively carried on. In his report for 1890-91, on the administration of the Shan States (paragraph 32), the Superintendent, Mr. Daly, says: "the quantity of opium produced in Theinni and in the Trans-Salween tracts which

I visited last season is enormous, and although by far the greater part is exported to China or consumed locally, there can be little doubt that large quantities find a way to Burma. As the opium can be bought from the producers for from Rs. 15 to Rs. 20 the *viss*, and is of proverbially excellent quality, the temptation to smuggle is very great." During the cold weather of 1891-92 Mr. Hillier, the Superintendent of the Lashio* Experimental Farm, made a tour through a part of Theinni. He confirms Mr. Daly's reports regarding the growth of the poppy in the Northern Shan States. His report contains the following information on the subject:—

Maungyón Circle.—"The Kachins and Palaungs grow large quantities of poppy from which opium is extracted. * * * Opium here is sold at Rs. 14 to Rs 16 a *viss*, or 140 tolas."

Kokang Circle (Trans-Salween)—"Poppy is grown to a very large extent, and most of the hill slopes represent nothing but large poppy fields. I am of opinion that at least 75,000 acres must be under poppy per annum. The opium is sold at Rs. 6 to Rs. 10 per *viss*, and is exported both to China and to the Shan States."

In his report for 1891-92, Mr. J. G. Scott, C.I.E., the Superintendent of the Northern Shan States, remarks regarding opium in *Kokang*: "Opium is the chief commodity, and is sold at an average price of Rs. 10 the *viss*, though in the harvest season it is often much less, Rs. 7 or even" i.s. 6. Again—

"Kokang is divided into nine *kana*, or townships, whence its name. These are (1) Taw Nio; (2) Yang Fang (in which Satshu is situated); (3) Pang Song; (4) Pang Yung; (5) Kenngè (mainly inhabited by "La—Ken is a

* Lashio is the head-quarters of the Superintendent of the Northern Shan States.

La word signifying townships); (6) Kenfan (also La); (7) Kenpwi (also La); (8) Maw Htai; (9) Monghawn which lies west of the salween. It seems improbable that there is anywhere so hilly a district as Kokang with so large a population. Except near Taw Nio, there is no level land whatever, and there the population is comparatively small because water is very scarce. Cotton and paddy are the chief crops here, but elsewhere opium is by a long way the chief cultivation. Whole stretches of hill-side are covered with the poppy, and the total area cannot be very far short of 10,000 acres. The average return per acre is a viss and a third, so that the amount of crude opium produced annually must reach something like 40,000 pounds. It is gathered in the usual way by slitting the poppy-head and collecting the sap on a plantain leaf. It is sold in this crude state to the consumer. The bulk of the flowers are white, but six varieties are noticeable—dead white, ribbed white, white with red tips, wine red, purple, and purple turned up with red. The labour spent in cultivating the field is enormous. Some of these are several miles from the villages, often several thousand feet above or below them. The absurdity of the clamour against opium cultivation and opium smoking is nowhere more conspicuous than in Kokang. Every one in Kokang smokes opium habitually and at all hours. Burma and the Shan country are free enough from weaklings and deformed persons, but in all Kokang, and I marched painfully through the whole of it, I saw none who were not creditable, and few who were not stalwart human beings; they are athletic; they will carry the heaviest loads up the longest ascents without a halt, if they have an opium pipe at the top; they are energetic; they will travel several days' journey to sell a few loads of produce and to buy some petty lengths of cloth, and they smoke opium all the way; they are intelligent and resourceful, as their methods of cultivation and their various farm devices show and they know when to stop short of excess, even in opium. Their women are buxom and faithful and fertile, and they all smoke opium."

There is little room for doubt that opium is smuggled into Burma from the Northern Shan States. A committee of Deputy Commissioners and District Superintendents of Police which met at Mandalay in 1891 to devise measures for stopping smuggling recorded the following remarks on the subject:—

"As regards Mandalay district itself, it is asserted on all sides that opium is smuggled from the Shan States, both Shan and Yunnan opium; the former probably in larger quantities than the latter, as it is said to be better liked and fetches a higher price, Yunnan being about Rs. 28 and Shan opium Rs. 35 a viss. * * * The extensive smuggling which, it is asserted, goes on was, it appears, put forward as one reason for the small price offered for the opium license at Mandalay. * * * The Commissioner of the Northern Division has recorded that large quantities of opium have been seen on pack-oxen across the frontier, and it might be taken as a matter of course that this opium finds its way in somehow into British territory. * * * The Deputy Commissioners of Mandalay and Kyaukse and the District Superintendent of Police, Mr. Martin, have no doubt of the existence of the smuggling to a considerable extent."

(a) (ii) *Yunnan opium*.—Opium is grown in Yunnan and also among the Kachin hills of the Bhamo district which border on Yunnan. The following extracts from the reports of the three columns which visited the frontier from below Bhamo to the Nmaikha* in the cold weather of 1891-92 deal with the subject:

I.—Extract from report of Mr. Ross, who visited the most southern section of the frontier.

"*Opium*.—I found this plant growing in small garden patches at almost every village, especially towards the east. It was only on the hills near the Chinese border that I found it cultivated in any considerable quantity. I did not try to tax the small patches, but I levied at the rate of Rs. 2 per pé on the large fields where I found them. My method of assessment was necessarily very faulty and will, I should say, merely drive the Kachins to cultivate the poppy in places not easily accessible, or which cannot be seen from the main roads.

The Kachins stated that the opium was grown for private consumption only and was never sold. I do not suppose that any large quantity is obtained but I should doubt the Kachin not selling any, and in the neighbourhood of Bhamo there would be no difficulty in finding buyer."

* The Nmaikha is one of the two confluents of the Irrawaddy which join to form the Irrawaddy a little below latitude 26."

II.—Extract from the report of Mr. Herts, who visited the middle section of the frontier.

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"The plant is very extensively cultivated near Hpun-rapum (Pamlong) and in the new tract added to our map, the Sadau, "Kunlao" country. Noth of this, too, it is grown in small quantities in nearly every village.

In the plains near Manmain I noticed two small fields of it, about 4 pès.

Near Hpun-rapum and in the "Kunlao" country the opium extracted is sold across the border in Chinese towns and villages, but chiefly in Sauta, where it is refined and re sold. The small patches found near villages are grown for local consumption. Opium smoking or eating did not seem more prevalent in the poppy-growing tracts than in other parts, and ill-effects from persistence of the drug, such as is seen in the Burman and Chinaman, were not noticeable among the Kachins.

III.—Extract from the report of Captain Elliott, who visited the northern section of the frontier.

"A very large amount of liquor and opium must be smuggled every year through the country north of the upper defile, and the posts we have established on the Upper Irrawaddy from which the traffic can be watched are few and far between, so that difficulties of dealing with the opium and excise questions in the country north of Bhamo are very real. The caravan people are now aware that we are trying to suppress smuggling, and that caravans are liable to be searched. This will undoubtedly make their task of smuggling more hazardous and unpleasant. Whether it will appreciably diminish the traffic remains to be seen."

The Civil Officer, Mr. Rae, with the South-Eastern column, which visited a part of the Kachin highlands in the interior of the Bhamo district, found that the Kachins consumed opium procured from Yunnan. His remarks on the subject are as follows:—

"*Opium*.—The poppy, as I have already stated in the body of this narrative, is not cultivated by any of the tribes visited by the column; the drug consumed by them is obtained from petty Shan traders of Namkhum and Mungmow. The consumption is not as general as I expected to find it, and from personal observation and enquiry I should say that not more than 20 per cent. of the population are addicted to it.

The quantity consumed by each individual is small (*i. e.*, about from 1 to 3 annas worth daily), and is taken in the form known as *kunbon*, but instead of the betel-leaf they use that of the wild banana. This mode appears to me to be less injurious than that of the Chinese who smoke it in the shape of solid little pills."

It is a notorious fact that Yunnan opium is imported into Burma. The Irrawaddy column found in 1891-92 that a sort of confederacy of Sawbwas existed, extending from Sansi in China to Thama to the west of the Irrawaddy. The *raison d'être* of this confederacy was opium and liquor-smuggling, and it offered a stubborn resistance to the British advance, because it was understood that the British Government proposed to suppress smuggling. The Committee which met at Mandalay, to which reference is made above, recorded that there was much smuggling of Yunnan opium, and the Deputy Commissioner of Mandalay remarked as follows on the subject:—

"The cases brought to light by the Excise Superintendent, together with information received from many sources clearly show that illicit manufacture and sale of liquor and illicit traffic in Yunnan opium goes on to a very large extent, and, notwithstanding the efforts of the Superintendent and his staff, they fail, I believe, to get hold of half the cases of illicit manufacture of liquor and opium-smuggling that goes on."

(a) (iii)—*Opium from Siam and the Straits*.—It is well known that opium is largely consumed in Siam, and it is occasionally smuggled across the frontier. It is also brought into Maliwun in the Mergui district from the adjoining Siamese town of Renoug for use by the Chinese and Malay tin-miners of those parts. In a letter written in 1873 the Deputy Commissioner of Mergui remarked "opium is to be had both at Renoug and on the Siamese side of the frontier at Pakchan, so that it will require careful watching to prevent its being smuggled into the country." The Financial Commissioner, when he visited Maliwun in 1890, found that such smuggling was carried on a considerable scale.

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(b) (i)—*Government opium from Chittagong.*—Opium is sold under Bengal regulations in the Chittagong district adjoining Akyab, and if the price in Akyab is much higher than in Chittagong, opium is and must be smuggled. The prevalence of smuggling was noticed in 1884. In that year the opium revenue of Bengal increased by Rs. 1,09,553, of which Rs. 54,550 was contributed by Chittagong. The increase was attributed to the extension of smuggling into Arakan. In the end of 1885 the Government of Bengal again called attention to the prevalence of smuggling from Chittagong into Akyab, where the price of opium was nearly three times as high as in Chittagong. The half-yearly returns of opium-smuggling which are submitted to the Government of India contain numerous cases of smuggling from Chittagong into Arakan.

(b) (ii)—*Opium through the Post Office.*—Cases have occurred in which opium has been sent by post.

(b) (iii) *Opium imported through the Custom-house.*—Cases of this description of smuggling occur from time to time and are reported to the Government of India in the half-yearly returns of opium smuggling. Thus, the report of cases for the first six months of 1890 mentioned two cases of smuggling from Madras, one from Coconada, and one from Chicaocole. The report for the last six months of 1890 mentions another case of smuggling from Madras. The report of the first six months of 1891 mentions five such cases. The report for the last six months of that year mentions seven such cases. The report for the first six months, 1892, mentions two such cases and one case of import from Shanghai.

3. The facts stated in the foregoing paragraph show that there are various sources of illicit supply of opium, and that illicit opium is at present supplied from those sources. The effect of the new opium regulations will be that the supply of Government opium will be far less in future than hitherto. Smuggling will therefore be stimulated. The difficulties of checking smuggling are very great. So far as Shan States and Yunnan opium is concerned it is impossible to cut off the supply at its source by stopping cultivation. Government cannot stop cultivation in China, nor can it do so in the Shan States. It interferes little with the internal administration of these States, and even if it did interfere to the extent of requiring Sawbwas to stop opium cultivation in their States, it would be unable to enforce obedience to its orders. The Shan States are of enormous extent, and the number of Government officers in them are very few. Sawbwas might no doubt be compelled to issue orders that opium was not to be cultivated in their States but the orders would be dead letters. The Sawbwas would issue them against their will and would take no trouble to enforce them. Government could not enforce them because it has not the machinery to do so. It must therefore be accepted as a fact that Yunnan and the Shan States will continue to produce opium in large quantities. Is it possible to prevent the introduction of this opium into Burma? It is doubtful. The eastern frontier of Burma is of enormous length, extending from the 26th to the 11th parallel of latitude. Opium can be brought to the Irrawaddy and can thence be brought down in boats or by steamers, or it can be brought by road to Mandalay and other stations along the railway, and can be brought down thence by train. The bulk of opium is so small that it is an extremely easy article to smuggle. The efforts made to suppress smuggling have so far been only partially successful and the new arrangements will increase the inducement to smuggle. A suggestion has been made with a view to checking the smuggling of opium from the Shan States, namely, that the Sawbwas should be allowed to charge a

heavy duty on opium exported from their States. The idea is that Sawbwas would thus be interested in preventing the export of opium except on payment of duty, and that the trade would thus be brought under control. It is doubtful whether this expedient would be successful. In the first place it is open to the objection that it would give Sawbwas an interest in the cultivation of opium. They might promote cultivation in order to increase their gains from the export duty. In the second place exporters of opium from the Shan States would try to evade the duty and smuggle their opium into Burma duty-free. In view of the large extent of their frontiers, it is improbable that the Sawbwas could effectually prevent evasion of the export duty.

The difficulties of preventing the smuggling of Government opium into Burma from India are also very great. Such opium might come into Burma—

- (a) through the post office;
- (b) through the Custom-house;
- (c) by Chittagong.

(a) Imports through the post office are not likely to be large, and there should not be much difficulty in stopping them.

(b) Imports through the Custom-house do not appear to be common at present, but they occur, and there is always a danger that an organized system of smuggling by sea may be set on foot. If the price of opium in Burma rises high enough to make it worth their while to run the risk, smugglers will certainly try to bring opium into Burma through the Custom-house. Such opium might be brought by sea from Indian ports or from Penang or Singapore.

(c) There can be no doubt that, with the introduction of the new regulations, the smuggling of opium from Chittagong into Burma will be stimulated. The frontier between Burma and Chittagong is about 160 miles long, and it is difficult to see how smuggling across it can be stopped. Something can of course be done by means of preventive establishments, but the local officers are generally agreed that preventive establishments cannot entirely suppress opium-smuggling. So long as the price in Chittagong is much lower than the price in Akyab, so long will opium be smuggled. It might be possible to raise the price in Chittagong, or to reduce issues in Chittagong. But the Government of Bengal remarks: "Any such action would be neutralized by the smugglers immediately by bringing the districts of Noakhally and Tipperah under contribution; nor is there any reason to suppose that they would not have recourse to districts even further removed from the frontier of Burma."

The Officiating Chief Commissioner has always held that in any endeavours to restrict the use of opium in Burma the probability of an increase in smuggling must be considered, and in a note dated 8th December 1890, written when he was Financial Commissioner, he stated in the last paragraph: "My opinion, however, is that if Government were to declare for the total prohibition of the use of opium, the large income it now derives from the control of the drug would pass to smugglers and illicit dealers, and in certain localities, such as the borders of China and of the Shan, Chin, and Kachin hills, I believe the price of opium would fall and its use would become more general than it is now. My reason for holding this opinion is because our preventive establishment would become less efficient if deprived of the aid of the opium farmers and their agents who would be enlisted against the Government instead of for it."

SUPPLEMENTARY NOTE ON STATEMENT OF OPIUM SMUGGLING INTO BURMA RECEIVED FROM THE SECRETARY TO THE CHIEF COMMISSIONER.

At their sitting of the 19th December 1893 the Opium Commission requested to be furnished with a statement showing cases of smuggling of opium from China or the Shan States into Burma, which had occurred during the last three years. Appended to this note is a statement showing cases of smuggling from China, the Shan States, Eastern Karenni and Siam, from the 1st January 1890 to the 30th June 1893. Cases from Siam and Eastern Karenni have been included as these territories adjoin the Shan States and with China, and the Shan States form the whole eastern border of Burma. The statement has been

prepared from the half-yearly returns of opium smuggling from other provinces and from foreign and native States which are submitted to the Government of India under standing orders. These returns include only cases in which convictions have been obtained, and in which information is obtained as to the place whence the opium came. Many cases of opium smuggling across the Eastern Frontier are, therefore, omitted from the returns. The returns for 1890 and 1891 are for Lower Burma only. Returns began to be submitted for Upper Burma from the 1st January 1892.

Statement of Opium-smuggling across the Eastern Frontier of Burma.

1 Name of District.	2 Name and residence of accused.	3 Quantity of smuggled opium.	4 PROVINCE OR FOREIGN STATE OR VILLAGE WHENCE THE OPIUM WAS BROUGHT. (a) As stated by accused. (b) As shown by the evidence.		5 Supposed destination of the opium.
Amherst	1890. Nga Tu, of Moulmein	1 seer 46 tolas, Siamese opium	.....	Probably brought from Bangkok	Moulmein. Supposed to have come from Eastern Karenni.
Salween	Nandaya, of Papun	8½ tolas	.....	.....
Salween Do.	1891. A Mi, Panhaik village Nga Twa, Kyaunkyat	4 seers 48 tolas 1 seer 78 tolas	Eastern Karenni Ditto	Eastern Karenni Ditto	Papun. Do.
Amherst	1892. Ibrahim, of Yenanshun, Chinese territory	8 seers 62 tolas of Government refuse opium.	China	.....
Mergui Do.	Tan Wan Choo, of Pulotontón Hnan Ah Sein, Maliwun Tin-mines	1 seer 38 tolas 39 tolas	Namchut, Siamese territory Kraburi, Siamese territory	Namchut, Siamese territory Kraburi, Siamese territory	Maliwun. Bhankwa, Maliwun Tin-mines. Mandalay.
Salween Mandalay Do.	San Kan, Maingongyi Nag Set Hok and Li Yan Hok, of Mandalay Law Chin, of Mandalay Mahomed, of Mandalay Siko Tok, of Winchu	5 seers 11 tolas 6 seers 31 tolas 1 seer 67 tolas 1 seer 12 tolas 17 tolas cooked and 32 tolas raw opium	Chiangmai Shan States Winchu, China Lashio, Northern Shan States	..... ..... Ditto, Winchu	China Shan States.
Do.	Nga Po Kin, of Mandalay	1 seer 51 tolas raw opium	Shan States	Lashio	Shan States.
Bhamo Do.	Nanda, of Namkham	4 seers 1 tola	Shan States	.....
Do.	Ko Ai, of Nampaung	About 1 seer 57 tolas	Maila, China	.....
Do.	Ma Ah, of Bhamo	2½ tolas	China	.....
Do.	Law So, of Mohlaing	1 seer 67 tolas, foreign	Chinese-Kachin village	.....	Simbo, Moganng
Do.	Tun Shwe and Yan Tun Swe, of Hantet	8 seers 17 tolas, foreign	.....	Chinese-Kachin village Shan States	Hantet and Shwegu.
Do.	Law Wan and Law Yan, of Bhamo	42½ tolas, foreign	Momein, China	.....	Bhamo.

Statement of Opium-smuggling across the Eastern Frontier of Burma—concluded.

1 Name of District.	2 Name of residence of accused.	3 Quantity of smuggled opium.	4 PROVINCE OR FOREIGN STATE OR VILLAGE WHENCE THE OPIMUM WAS BROUGHT.		5 Supposed destination of the opium.
			(a) As stated by accused.	(b) As shown by the evidence.	
	1892—concluded.				
Bhamo	Sakyan, Lawto, Lawka, and Lawle, all of Manauing	1 pot of cooked and 1 seer 67 tolas of half-cooked opium foreign	China (supposed)		
Do.	Pawaing, of Chifan	1 seer 67 tolas, foreign	Chifan, China		Manauing.
Do.	Lo Maung, of Katun	1 seer 49 tolas, foreign	Katun*		Bhamo.
Do.	Lichencho, of Talimyo	4½ tolas, foreign	Shan States, Talimyo		Do.
Katha	Nga Lan Hu, of Bhamo	17 tolas	Chinese territory		Do.
Do.	Nga Lan Hu, of Bhamo	1 seer	Ditto		Katha.
Do.	Nga Law Aing, Nga Law Pan, Nga Aing Sein, Nga San An, Nga Law Saw, residents of Nanpaing	5 seers 47 tolas	Nanpaing, China		Do.
Do.	Ma Sbaung Gyi, of Sadou village	2 seers 40 tolas or more	Namkhan, Northern Shan States		Do.
Do.	Ma Shung Gale, of Sadou village	2 seers 40 tolas or more	Ditto		Wuntho.
Do.	Ma Kain, of Sadou village	1 seer 20 tolas or more	Lachenkong, Northern Shan States		
Do.	Ma Naw, of Sadou village	2 seers 40 tolas or more	Namkhan, Northern Shan States		
Ruby Mines	Kun San, San Kan, and Law Loo, of Mogok	2 seers 51 tolas	Taungbaing, Northern Shan States		
Do.	Chiyin Shwe, of Taungbaing	1 seer 65 tolas	Ditto		Mogok.
Meiktila	Nga Wa Ya, of Lonpo village, Shan States	17 seers 25 tolas	Kalaw, Shan States		Do.
Do.	Rawasawmy and Durehana, of Mandalay	14 seers 29 tolas	Ditto		Moulmein.
Do.	Nga Thwe, of Yengab, and Nga Po Ya, of Maingtaing	11 seers 56 tolas	Shan States		Mandalay.
Do.	Abdul Hamid, of Fort Stedman, and Mi Mya, of Meiktila	2 seers 46 tolas	Shan States		Mandalay and Kyaukse.
Yamethiu	Nga Po Gyi, of Shanwaing, and Nga Pyo, of Pyawbwé	1 seer 13 tolas	Paunglaung, Shan States		Meiktila. Pyawbwé.
Mergni	1st January to 30th June 1893.				
Do.	Mi Nin, of Maliwan	4 tolas	Maliwan opium vendor	Siam, Namehut, Muang Krabwui.	
Ruby Mines	Paw Po, of Mogok	46 tolas	China, Mongma, Sanda Ditto		Ruby Mines.
Do.	Lo Sin Wa, of Mogok	44 tolas	Ditto		Do.
Do.	Law Hoo, of Mogok	70 tolas	China, Wonsa		Do.
Do.	Law L. of Mogok	29 tolas	Namkhan, Northern Shan States		Do.

Do.	Law San, of Mogók	.	.	.	.	.	38 tolas, foreign†	.	Mongmit (Momeik), North-	Do.
Do.	Paw E, of Bernardmyo	.	.	.	.	.	70 tolas	.	ern Shan States	Do.
Do.	Law Yan, of Bernardmyo	.	.	.	.	.	2 seers 50 tolas	.	Ditto	Do.
Do.	Law Ma, of Mogók	.	.	.	.	.	35 tolas	.	Taungbaing, Northern Shan	Do.
Do.	Law San, of Bernardmyo	.	.	.	.	.	1 seer 13 tolas	.	States	Do.
Do.	Law Yi, of Mogók	.	.	.	.	.	2 seers 61 tolas	.	China, Mangsa	Do.
Do.	Paw E, of Mogók	.	.	.	.	.	2 seers 81 tolas	.	Naukham, Northern Shan	Do.
Do.	Pu Soon, of Mogók	.	.	.	.	.	1 seer 55 tolas, foreign†	.	States	Do.
Do.	Paw E, of Mogók	.	.	.	.	.	Ditto†	.	China	Do.
Do.	Paw Saung, of Mogók	.	.	.	.	.	27 tolas raw and 8 tolas cooked	.	Mongmaw, China	Mogók.
Do.	Paw Te, of Mogók	.	.	.	.	.	opium, foreign	.	Wonda, Shan States	Do.
Do.	E Kwè, of Kyaopyin	.	.	.	.	.	39 tolas	.	Maingla State, China	Mogók or Kyaopyin.
Katha	Law Pon, of Shan States	.	.	.	.	.	63 tolas	.	Shan States	Shan States.
Do.	La Hin, of Maingla	.	.	.	.	.	21 tolas	.	China	Mogaung.
Do.	Leank Pa, of Maingla	.	.	.	.	.	3 seers 53 tolas	.	Maingla, China	Do.
Do.	Jahir and Chaudrabit	.	.	.	.	.	1 seer 8 tolas	.	Naukham, Northern Shan	Taungyi. Kaehin Hills.
		.	.	.	.	.	1 seer 51½ tolas	.	States	Shwegu Sub-division.
Kyaungskè	Mi Nee, of Inléywa	.	.	.	.	.	23½ tolas	.	Baw, Southern Shan States	Inléywa.
Meiktila	Mahomed Atbar, of Fort Stedman	.	.	.	.	.	73 tolas	.	Fort Stedman, Southern	Meiktila.
		.	.	.	.	.		.	Shan States	

† Supposed to be opium from China

* Believed to be in China or the Shan States.

APPENDIX XLII.

[HANCED IN BY MR. FRYER, CHIEF COMMISSIONER OF BURMA, AT RANGOON.]

STATEMENT I.

Statement showing the number of persons arrested, convicted, and imprisoned under the Opium Act and the amount of opium confiscated in Upper Burma since 1889-90, the first year for which statistics are available.

DIVISION.	District.	Number of offences reported.	Number of persons arrested.	Number of persons convicted.	Number of persons imprisoned.	Amount of fines imposed.	Amount of fines realized.	Amount disbursed as rewards.	Amount of opium confiscated.
1	2	3	4	5	6	7	8	9	10
						R	R	R	
1889-90.									
NORTHERN	Mandalay	65	70	50	3	2,850	839	293	1,715 tolas.
	Bhamo . . . . .	...	...	...	...	...	...	...	22,180 tolas.
	Katha	11	11	10	...	1,240	899	460	658 tolas.
	Shwebo	1	1	1	...	50	50	...	177 tolas.
	Ruby Mines	5	15	6	1	295	145	45	3,782 tolas.
	TOTAL	82	97		4	4,435	1,933	798	28,512 tolas.
CENTRAL	Ye-n . . . . .	...	...	...	...	...	...	...	18 tolas.
	Sagaing . . . . .	...	...	...	...	...	...	...	.....
	Lower Chindwin	2	2	...	2	100	...	*	26 tolas.
	Upper Chindwin . . . . .	...	...	...	...	...	...	...	277 tolas.
	TOTAL	2	2	2	2	100	...	*	321 tolas.
SOUTHERN	Myingyan	8	8	8	1	1,045	1,045	10	685 tolas.
	Pakökku	1	1	1	1	100	50	...	28 tolas.
	Minbu	8	8	7	2	550	465	390	175 tolas.
	Magwè	4	4	4	...	300	300	100	3 tolas.
	TOTAL	21	21	20	4	1,995	1,860	500	891 tolas.
EASTERN	Kyauksè	1	4	3	1	450	450	200	374 tolas.
	Meiktila . . . . .	...	...	...	...	...	...	...	3,150 tolas.
	Yaméthin	3	5	4	2	250	250	75	...
	Pyinmana	18	18	9	5	675	275	75	706 tolas.
	TOTAL	22	27	16	8	1,375	975	350	4,230 tolas.
	GRAND TOTAL	127	147	105	18	7,905	4,768	*	33,954 tolas.
1890-91.									
NORTHERN	Mandalay	38	33	20	5	623	1,675	200	1,040 tolas.
	Bhamo	22	26	25	13	810	540	245	13,680 tolas.
	Katha	11	14	8	2	680	660	390	2,480 tolas.
	Shwebo	1	2	1	...	150	150	150	100 tolas.
	Ruby Mines	6	9	9	9	150	...	492	4,960 tolas.
	TOTAL	78	89	63	29	2,413	3,025	1,477	22,260 total.
CENTRAL	Ye-n . . . . .	...	...	...	...	...	...	...	.....
	Sagaing . . . . .	...	...	...	...	...	...	...	42 tolas.
	Lower Chindwin	1	3	2	2	450	150	100	160 tolas.
	Upper Chindwin	1	1	1	1	50	50	..	4 tolas.
	TOTAL	2	4	3	3	500	200	100	260 total.
SOUTHERN	Myingyan	1	1	1	...	100	100	50	48 tolas.
	Pakökku	9	11	9	3	1,760	1,222	50	1,650 tolas.
	Minbu	12	12	9	1	955	755	250	58 tolas.
	Magwe	6	7	5	4	200	200	60	107 tolas.
	TOTAL	28	31	24	8	3,015	2,277	410	1,863 tolas.
EASTERN	Kyauksè	2	2	1	1	100	100	50	35 tolas.
	Meiktila	9	9	7	2	335	335	45	1,230 tolas.
	Yaméthin	6	6	6	4	650	100	50	2,660 tolas.
	Pyinmana	10	9	7	5	1,000	120	...	536 tolas.
	TOTAL	27	26	21	12	2,085	655	145	4,461 tolas.
	GRAND TOTAL	135	150	111	52	8,013	6,157	2,132	28,790 tolas.

*Figures not available.

Statement showing the number of persons arrested, convicted, and imprisoned under the Opium Act and amount of opium confiscated in Upper Burma—concluded.

Appendix
XLII.

DIVISION.	District.	Number of offences reported.	Number of persons arrested.	Number of persons convicted.	Number of persons imprisoned.	Amount of fines imposed.	Amount of fines realized.	Amount disbursed as rewards.	Amount of opium confiscated.
1	2	3	4	5	6	7	8	9	10
1891-92.									
NORTHERN .	Mandalay	44	46	30	18	900	590	553	995 tolas.
	Bhamo	25	28	19	13	2,162	532	165	3,201 tolas..
	Katha	23	31	24	12	3,575	1,990	1,519	1,500 tolas.
	Shwebo	2	2	...	...	...	...	...	7 tolas.
	Ruby Mines	28	32	24	15	2,240	680	160	3,483 tolas.
	TOTAL	122	139	97	58	8,877	3,792	2,397	
CENTRAL .	Ye-u	2	2	2	1	125	25	...	9 tolas opium and 12 tolas ganja.
	Sagaing	2	2	2	...	400	400	150	35 tolas.
	Lower Chindwin . . . . .	...	...	...	...	...	...	...
	Upper Chindwin	6	8	6	4	250	250	90	30 tolas.
	TOTAL	10	12	10	5	775	675	240	
SOUTHERN .	Myingyan	10	10	10	2	935	169	...	36 tolas.
	Pakökku	8	8	5	...	310	200	...	226 tolas.
	Minbu	23	23	19	10	975	556	365	187 tolas.
	Magwe	18	21	19	6	860	475	425	295 tolas.
	TOTAL	59	62	53	18	3,080	1,400	790	
EASTERN .	Kyauksè	3	7	4	4	1,100	55	25	1,767½ tolas.
	Meiktila	6	8	7	4	480	418	233	512 tolas.
	Yamèthin	27	30	23	17	470	75	102	174½ tolas.
	Pyinmana	10	12	8	4	450	450	225	554 tolas.
	TOTAL	46	57	42	25	2,500	998	585	
GRAND TOTAL		237	270	202	110	15,232	6,865	4,012	
1892-93.									
NORTHERN .	Mandalay	53	51	42	28	1,051	688	250	2,200 tolas.
	Bhamo	37	41	31	21	1,674	1,093	252	3,000 tolas.
	Katha	42	47	39	23	1,833	1,039	309	3,760 tolas.
	Shwebo	4	4	3	...	100	100	50	1 seer 1 chittack.
	Ruby Mines	40	52	42	21	3,277	1,739	1,403	3,584½ tolas.
	TOTAL	176	195	157	93	7,935	4,619	2,264	
CENTRAL .	Ye-u	2	4	3	3	550	50	...	14½ tolas opium and 2,000 tolas ganja
	Sagaing	6	6	5	1	20	...	...	6½ tolas.
	Lower Chindwin	1	1	...	...	...	...	...
	Upper Chindwin	11	13	12	4	1,320	1,320	530	309 tolas opium an 532 tolas ganja.
	TOTAL	20	24	20	8	1,890	1,370	580	
SOUTHERN .	Myingyan	23	25	22	8	489	119	...	148 tolas.
	Pakökku	12	11	6	2	314	214	110	42 tolas.
	Minbu	14	16	12	8	330	120	163	127½ tolas.
	Magwe	36	38	35	10	930	718	417	246 tolas.
	TOTAL	85	90	75	28	2,113	1,271	720	
EASTERN .	Kyauksè	1	1	1	...	25	195	...	7½ tolas opium and 32½ tolas ganja.
	Meiktila	12	17	13	6	782	382	935	5,267½ tolas.
	Yamèthin	28	29	21	5	147	137	46	43½ tolas.
	Pyinmana	13	19	10	4	350	125	77	155 tolas.
	TOTAL	54	66	45	15	1,304	839	1,058	
GRAND TOTAL		335	375	297	144	13,242	8,099	4,622	

STATEMENT II.

Appendix
XLII.*Statement showing offences against the Opium Act in Lower Burma.*

YEAR.	Number of offences committed.	Number of persons actually brought before a Magistrate.	Number of persons acquitted or discharged.	Number of persons finally convicted.
1884	680	768	221	512
1885	1,259	1,456	408	997
1886	1,155	1,283	309	941
1887	1,295	1,464	371	1,060
1888	1,012	1,153	319	818
1889	1,279	1,475	331	1,116
1890	1,211	1,292	290	958
1891	1,943	2,250	509	1,681
1892	1,894	2,122	435	1,625

NOTE.—These figures are taken from the Police reports. There are no statistics for Lower Burma similar to those for Upper Burma given in the preceding table. Figures for an earlier date than 1884 are not available.

STATEMENT III.

Statement showing the number of persons arrested, convicted, and imprisoned under the Excise Laws (both opium and liquor) in Lower Burma.

DIVISION.	District.	Number of persons arrested.	Number of persons convicted.	Number of persons imprisoned.	Amount of fines imposed.	Amount of fines realized.	Amount disbursed as rewards.
1	2	3	4	5	6	7	8
					R u. p.	R a. p.	R u. p.
1883-84.							
ARAKAN	Akyab	99	72	46	4,062 0 0	2,494 12 6	1,388 5 4
	Northern Arakan . . . . .	...	...	...	2,983 0 0	1,913 8 6	1,799 8 6
	Kyaukpyu	92	70	52	1,423 0 0	901 3 3	636 3 3
	Sandoway	27	19	10			
	TOTAL	218	161	108	8,473 0 0	5,309 8 3	3,824 1 1
PEGU	Rangoon Town	85	71	34	6,105 0 0	1,985 0 0	958 0 0
	Hanthawaddy	75	65	30	2,375 6 3	1,855 6 3	1,737 8 0
	Pegn	51	40	10	2,711 0 0	1,827 14 0	1,246 0 0
	Tharrawaddy	100	74	31	3,125 0 0	2,176 0 0	878 0 0
	Prome	152	132	20	4,319 0 0	3,019 0 0	1,875 8 0
	TOTAL	463	382	125	18,635 6 3	10,863 4 3	6,745 0 0
IBRAWADDY	Thongwa	101	94	17	4,685 0 0	3,447 0 0	1,536 0 0
	Bassein	159	121	32	10,352 0 0	6,376 0 0	4,948 0 0
	Henzada	125	92	38	3,025 0 0	1,814 0 0	996 0 0
	Thayetmyo	105	72	26	2,685 0 0	1,837 0 0	920 0 0
		TOTAL	490	379	113	20,747 0 0	13,474 0 0	8,400 0 0
TENASSERIM	Moulmsin	264	171	21	2,560 0 0	1,303 0 0	731 8 0
	Amherst	138	112	44	4,940 0 0	3,183 0 0	2,410 0 0
	Tavoy	17	11	3	640 0 0	240 0 0	25 0 0
	Mergui	41	41	6	830 0 0	774 9 0	427 8 0
	Toungoo	18	17	8	1,015 0 0	676 0 0	440 0 0
	Shwegyin	43	21	4	1,615 0 0	1,165 0 0	228 0 0
	Salween	3	3	1	250 0 0	200 0 0	50 0 0
		TOTAL	524	376	87	11,850 0 0	7,541 9 0	4,312 0 0
GRAND TOTAL		1,695	1,298	433	59,705 6 3	37,188 5 6	23,281 1 1
1884-85.							
ARAKAN	Akyab	96	74	58	3,125 3 0	2,032 9 0	1,776 0 0
	Northern Arakan . . . . .	...	...	...	5,910 0 0	2,809 8 9	2,036 3 6
	Kyaukpyu	135	107	71	935 0 0	359 13 6	268 9 0
	Sandoway	21	16	11			
	TOTAL	252	197	140	9,970 3 0	5,201 15 3	4,080 12 6
PEGU	Rangoon Town	121	93	9	6,022 0 0	2,997 0 0	1,275 0 0
	Hanthawaddy	65	52	15	3,115 0 0	1,213 0 0	982 0 0
	Pegu	64	42	15	2,920 0 0	1,596 4 6	1,019 8 6
	Tharrawaddy	208	146	47	8,180 0 0	5,684 7 9	3,894 2 6
	Prome	220	171	28	7,848 0 0	4,921 0 0	3,278 0 0
	TOTAL	678	504	114	28,035 0 0	16,411 12 3	10,448 11 0
IBRAWADDY	Thongwa	110	106	25	4,598 0 0	3,330 0 0	1,843 0 0
	Bassein	232	188	54	14,740 0 0	9,786 0 0	6,426 0 0
	Henzada	263	191	42	5,760 0 0	4,919 0 0	4,275 0 0
	Thayetmyo	75	67	17	1,244 0 0	892 0 0	368 0 0
		TOTAL	685	552	138	26,342 0 0	18,936 0 0	12,912 0 0
TENASSERIM	Moulmein Town	124	82	41	3,233 0 0	2,127 0 0	981 8 0
	Amherst	80	77	34	3,895 0 0	1,675 0 0	1,195 0 0
	Tavoy	11	7	4	375 0 0	200 0 0	...
	Mergui	23	25	6	1,980 0 0	1,180 0 0	474 0 0
	Toungoo	43	25	7	1,542 0 0	1,227 0 0	550 0 0
	Shwegyin	25	20	11	1,140 0 0	770 0 0	300 0 0
	Salween . . . . .	...	...	...	...	...	...
		TOTAL	311	236	103	12,165 0 0	7,179 0 0	3,500 8 0
GRAND TOTAL		1,926	1,489	495	76,512 3 0	47,728 11 6	30,941 15 6

Appendix
XLII.

Statement showing the number of persons arrested, convicted, and imprisoned under the Excise Laws (both opium and liquor) in Lower Burma—continued.

DIVISION.	District.	Number of persons arrested.	Number of persons convicted.	Number of persons imprisoned.	Amount of fines imposed.	Amount of fines realized.	Amount disbursed as rewards.
1	2	3	4	5	6	7	8
					R a. p.	R u. p.	R a. p.
1885-86.							
ARAKAN	Akyab	337	229	134	9,495 0 0	6,400 0 0	5,228 0 0
	Northern Arakan	205	174	106	6,011 0 0	2,860 11 10	1,501 8 9
	Kyaukpyu	68	59	52	1,520 0 0	1,021 0 0	400 0 0
	Sandoway						
	TOTAL	610	462	292	17,026 0 0	10,281 11 10	7,129 8 9
PEGU	Rangoon Town	154	127	19	8,655 0 0	3,569 7 7	2,535 1 3
	Hanthawaddy	169	152	77	9,110 0 0	5,145 0 0	1,731 8 0
	Pegu	93	64	29	3,755 0 0	1,407 9 6	1,212 0 0
	Tharrawaddy	235	168	55	6,124 0 0	3,863 2 0	2,505 0 0
	Prome	264	198	72	8,008 1 0	4,685 7 0	2,486 2 9
TOTAL	915	709	252	35,652 1 0	18,670 10 1	10,469 12 0	
IRRAWADDY	Thongwa	138	116	29	6,576 0 0	5,380 0 0	3,517 0 0
	Bassein	299	233	64	17,487 0 0	10,244 10 0	6,714 2 6
	Henzada	427	127	65	2,272 0 0	2,272 0 0	1,982 0 0
	Thayetmyo	72	51	24	1,233 0 0	568 0 0	317 8 0
	TOTAL	636	527	182	27,568 0 0	18,464 10 0	12,530 10 6
TENASSERIM	Moulmein Town	131	55	12	1,825 0 0	1,525 0 0	1,925 0 0
	Amherst	115	107	31	5,469 0 0	2,975 0 0	1,086 0 0
	Tavoy	24	20	2	555 0 0	560 0 0	147 0 0
	Mergui	62	44	10	2,081 0 0	1,436 0 0	614 8 0
	Toungoo	34	25	5	1,007 0 0	677 0 0	317 8 0
	Shwegyin	14	14	4	666 0 0	466 0 0	107 0 0
	Salween	1	1	...	100 0 0	100 0 0	50 0 0
	TOTAL	381	266	64	11,733 0 0	7,739 0 0	4,247 8 0
GRAND TOTAL		2,542	1,964	790	91,979 1 0	55,155 15 11	34,377 7 3
1886-87.							
ARAKAN	Akyab	193	145	84	5,111 0 0	3,501 0 0	3,196 0 0
	Northern Arakan	69	59	1	1,596 0 0	1,285 0 0	762 0 0
	Kyaukpyu	52	42	25	875 0 0	548 0 0	233 0 0
	Sandoway						
TOTAL	314	246	110	7,582 0 0	5,334 0 0	4,191 0 0	
PEGU	Rangoon Town	143	115	40	3,601 0 0	1,230 0 0	780 0 0
	Hanthawaddy	98	71	37	3,445 0 0	1,733 8 0	642 2 0
	Pegu	96	71	26	4,550 0 0	2,670 2 0	905 0 0
	Tharrawaddy	117	86	17	3,105 0 0	1,770 11 0	1,549 8 0
	Prome	451	354	64	11,885 0 0	7,472 3 9	3,674 1 0
TOTAL	905	697	184	26,586 0 0	14,876 8 9	7,550 11 0	
IRRAWADDY	Thongwa	96	92	27	8,762 0 0	5,992 0 0	1,950 0 0
	Bassein	222	178	40	10,925 0 0	6,585 12 0	4,090 1 11
	Henzada	134	118	24	3,394 0 0	2,754 1 3	1,933 10 9
	Thayetmyo	59	44	30	1,126 0 0	487 0 0	269 8 0
TOTAL	511	432	121	23,307 0 0	15,758 13 3	8,243 4 8	
TENASSERIM	Moulmein Town	124	59	24	2,345 0 0	1,580 0 0	1,022 8 0
	Amherst	100	106	36	4,619 0 0	2,449 0 0	1,229 8 0
	Tavoy	26	20	1	720 0 0	640 0 0	247 8 0
	Mergui	30	25	12	850 0 0	516 10 0	402 8 0
	Toungoo	40	24	7	1,280 0 0	890 0 0	580 0 0
	Shwegyin	55	37	29	319 0 0	...	...
	Salween	9	7	4	450 0 0	286 0 0	186 0 0
TOTAL	390	278	113	10,583 0 0	6,361 10 0	3,668 0 0	
GRAND TOTAL		2,120	1,653	528	68,058 0 0	42,331 0 0	23,652 15 8

Statement showing the number of persons arrested, convicted and imprisoned under the Excise Laws (both opium and liquor) in Lower Burma—continued.

Appendix
XLII.

DIVISION.	District.	Number of persons arrested.	Number of persons convicted.	Number of persons imprisoned.	Amount of fines imposed.	Amount of fines realised.	Amount disbursed as rewards.
1	2	3	4	5	6	7	8
					R a. p.	R a. p.	R a. p.
1887-88.							
ARAKAN	Akyab	355	295	83	12,711 0 0	8,996 0 0	8,241 0 0
	Northern Arakan . . . . .	...	...	...	...	...	...
	Kyankpyu	39	32	5	540 0 0	446 1 6	160 0 0
	Sandoway	89	81	55	1,926 0 0	1,154 15 0	922 9 3
	TOTAL	483	408	143	15,177 0 0	10,597 0 6	9,323 9 3
PEGU	Rangoon Town	152	118	53	3,937 0 0	3,227 0 0	637 0 0
	Hanthawaddy	106	75	39	5,095 0 0	2,543 6 3	1,312 3 9
	Pegu	146	100	45	4,900 0 0	3,112 12 0	2,201 14 6
	Tharrawaddy	173	99	26	3,330 0 0	2,449 11 0	1,411 0 0
	Prome	610	453	93	15,310 0 0	11,493 0 0	7,367 7 1
TOTAL	1,187	845	256	32,572 0 0	22,325 13 3	12,929 9 4	
IRRAWADDY	Thôngwa	100	91	16	6,606 0 0	4,252 4 0	1,012 8 0
	Bassein	119	93	13	5,234 0 0	3,491 0 9	2,255 0 0
	Henzada	135	96	14	2,995 0 0	2,845 0 0	1,678 0 0
	Thayetmyo	63	45	17	1,370 0 0	1,050 0 0	232 0 0
TOTAL	417	325	60	16,255 0 0	11,638 4 9	5,177 8 0	
TENASSEEIM	Monlmein Town	54	35	11	1,115 0 0	730 0 0	656 0 0
	Amherst	153	153	40	4,294 0 0	2,337 0 0	1,359 0 0
	Tavoy	8	5	...	180 0 0	155 0 0	50 0 0
	Mergui	25	22	8	941 0 0	661 0 0	142 8 0
	Toungoo	33	27	8	1,386 0 0	1,115 0 0	572 0 0
	Shwegyin	62	34	19	437 0 0	199 0 0	75 0 0
	Salween . . . . .	...	...	...	...	...	...
TOTAL	335	276	86	8,353 0 0	5,697 0 0	2,854 8 0	
GRAND TOTAL		2,422	1,854	545	72,357 0 0	50,758 2 6	30,235 2 7
1888-89.							
ARAKAN	Akyab	233	197	85	5,643 0 0	3,467 0 0	3,126 0 0
	Northern Arakan . . . . .	...	...	...	...	...	...
	Kyankpyn	156	125	25	2,086 0 0	1,562 0 0	451 12 0
	Sandoway	71	67	45	2,205 0 0	1,051 7 9	406 8 0
TOTAL	460	389	155	9,934 0 0	6,080 7 9	3,984 4 0	
PEGU	Rangoon Town	135	84	31	2,830 0 0	1,760 0 0	897 0 0
	Hanthawaddy	81	57	25	2,715 0 0	1,668 0 0	645 12 0
	Pegu	88	60	25	3,165 0 0	2,820 0 0	1,097 8 0
	Tharrawaddy	182	121	36	3,405 0 0	3,130 0 0	1,895 0 0
	Prome	456	369	38	9,414 8 0	6,685 2 3	3,493 0 0
TOTAL	942	691	155	21,579 8 0	16,063 2 3	8,028 4 0	
IRRAWADDY	Thôngwa	99	89	26	4,925 0 0	3,398 7 0	1,189 0 0
	Bassein	77	51	6	1,685 0 0	1,171 0 0	362 8 0
	Henzada	180	141	23	3,808 0 0	2,976 6 0	1,516 0 0
	Thayetmyo	58	49	21	763 0 0	713 0 0	347 8 0
TOTAL	414	330	76	11,181 0 0	8,258 13 0	3,415 0 0	
TENASSEEIM	Monlmein Town	60	40	7	1,175 0 0	875 0 0	500 0 0
	Amherst	162	162	19	6,681 5 0	3,431 5 0	1,960 9 0
	Tavoy	31	18	5	2,085 0 0	994 0 0	210 0 0
	Mergui	35	29	8	1,770 0 0	1,596 0 0	661 0 0
	Toungoo	42	32	1	686 0 0	621 0 0	230 0 0
	Shwegyin	79	49	18	904 0 0	630 0 0	205 0 0
	Salween	1	1	1	250 0 0	.....	.....
TOTAL	410	331	59	13,551 5 0	8,197 5 0	3,766 9 0	
GRAND TOTAL		2,226	1,741	445	56,245 13 0	38,599 12 0	19,194 1 0

Statement showing the number of persons arrested, convicted, and imprisoned under the Excise Laws
(both opium and liquor) in Lower Burma—continued.

DIVISION.	District.	Number of persons arrested.	Number of persons convicted.	Number of persons imprisoned.	Amount of fines imposed.	Amount of fines realised.	Amount disbursed as rewards.
1	2	3	4	5	6	7	8
					R a. p.	R u. p.	R u. p.
1889-90.							
ARAKAN	Akyab	298	238	73	6,075 0 0	5,018 0 0	4,045 0 0
	Northern Arakan	70	63	18	1,098 0 0	715 15 9	366 0 0
	Kyaukpyu	46	41	25	841 0 0	475 14 0	172 0 0
	Sandoway						
	TOTAL	414	342	116	8,014 0 0	6,209 13 9	4,583 0 0
PEGU	Rangoon Town	141	88	14	2,973 0 0	1,806 13 6	980 8 0
	Hanthawaddy	108	87	42	4,925 0 0	3,092 8 0	1,290 0 0
	Pegn	213	97	33	6,923 0 0	4,638 0 0	1,965 0 0
	Tharrawaddy	103	76	13	2,546 0 0	2,446 0 0	1,066 0 0
	Prome	340	258	63	7,621 0 0	4,982 1 9	2,407 8 0
TOTAL	905	606	165	24,988 0 0	16,965 7 3	7,709 0 0	
IRRAWADDY.	Thongwa	110	105	31	4,317 0 0	3,574 12 6	1,363 11 6
	Bassein	88	55	14	2,821 0 0	2,148 8 0	1,135 0 0
	Henzada	132	100	15	2,430 0 0	2,060 0 0	204 0 0
	Thayetmyo	60	51	9	1,660 0 0	1,500 8 9	246 8 0
TOTAL	390	311	69	11,228 0 0	9,323 13 3	2,949 3 6	
TENASSERIM.	Moulmein Town	102	67	10	2,488 0 0	1,655 0 0	703 0 0
	Amherst	104	104	12	3,815 0 0	2,106 9 0	942 3 0
	Tavoy	17	13	2	860 0 0	630 0 0	165 0 0
	Mergui	19	18	9	850 0 0	390 0 0	80 0 0
	Toungoo	75	49	16	2,410 0 0	1,017 11 7	640 0 0
	Shwegyin	81	69	19	1,400 4 0	865 4 0	289 0 0
	Salween	6	6	6	600 0 0	100 0 0	50 0 0
TOTAL	404	326	74	12,423 4 0	6,764 8 7	2,869 3 0	
GRAND TOTAL		2,113	1,585	424	56,653 4 0	39,223 10 10	18,110 6 6
1890-91.							
ARAKAN	Akyab	186	161	71	5,083 0 0	2,912 0 0	1,767 0 0
	Northern Arakan	138	104	56	2,321 0 0	1,023 10 3	778 6 9
	Kyaukpyu	60	45	21	660 0 0	551 0 0	20 0 0
	Sandoway						
TOTAL	384	310	148	8,064 0 0	4,486 10 3	2,565 6 9	
PEGU	Rangoon Town	137	96	16	3,376 0 0	1,506 0 0	933 0 0
	Hanthawaddy	119	89	33	4,145 0 0	3,845 0 0	2,465 13 4
	Pegu	154	121	26	4,576 0 0	4,191 0 0	2,211 0 0
	Tharrawaddy	161	131	26	4,367 0 0	8,667 0 0	1,443 0 0
	Prome	281	219	59	7,013 0 0	4,739 4 0	1,763 15 0
TOTAL	852	656	160	23,477 0 0	17,943 4 0	8,816 12 4	
IRRAWADDY.	Thongwa	131	127	41	6,298 0 0	4,796 3 0	1,170 0 0
	Bassein	119	86	30	4,608 0 0	2,799 14 0	1,926 0 0
	Henzada	121	100	25	2,230 4 0	1,992 12 0	729 8 0
	Thayetmyo	119	97	65	997 0 0	997 0 0	80 0 0
TOTAL	490	410	161	14,133 4 0	10,585 13 0	3,905 8 0	
TENASSERIM	Amherst	261	162	31	5,660 0 0	4,263 2 0	1,289 0 0
	Tavoy	15	14	3	550 0 0	460 0 0	162 0 0
	Mergui	34	29	5	851 0 0	768 2 0	237 10 0
	Toungoo	40	31	8	960 0 0	290 9 6	194 15 6
	Shwegyin	91	64	11	4,505 0 0	2,460 0 0	677 8 0
	Salween	5	5	1	205 0 0	205 0 0	102 8 0
TOTAL	446	305	59	12,731 0 0	8,446 13 6	2,663 9 6	
GRAND TOTAL		2,172	1,681	528	58,405 4 0	41,467 8 9	17,951 4 7

Statement showing the number of persons arrested, convicted and imprisoned under the Excise Laws (both opium and liquor) in Lower Burma—concluded.

Appendix
XLII.

DIVISION.	District.	Number of persons arrested.	Number of persons convicted.	Number of persons imprisoned.	Amount of fines imposed.	Amount of fines realised.	Amount disbursed as rewards.
1	2	3	4	5	6	7	8
					R a. p.	R a. p.	R a. p.
1891-92.							
ARAKAN	Akyab	368	273	98	8,242 0 0	5,850 0 0	4,233 0 0
	Northern Arakan	130	96	40	3,866 0 0	2,852 8 6	1,736 0 0
	Kyaukpyn	112	94	34	4,229 0 0	1,957 8 3	1,564 0 0
	Sandoway						
	TOTAL	610	463	172	16,337 0 0	10,660 0 9	7,533 0 0
PEGU	Rangoon Town	157	107	13	5,120 0 0	2,526 0 0	979 8 0
	Hanthawaddy	201	153	49	6,659 0 0	5,694 0 0	2,968 0 0
	Pegu	121	104	22	5,050 0 0	3,740 0 0	1,662 8 0
	Tharrawaddy	496	429	134	15,114 0 0	10,420 10 3	5,658 4 0
	Prome	283	215	34	6,263 0 0	4,764 2 0	1,833 4 0
TOTAL	1,258	1,008	252	38,206 0 0	27,144 12 3	13,101 8 0	
IRRAWADDY	Thongwa	215	195	52	6,678 6 9	5,633 6 9	1,275 13 4
	Basssin	272	208	92	6,789 8 0	5,548 11 0	3,843 8 0
	Henzada	206	180	38	4,673 8 0	4,163 8 0	1,642 8 0
	Thayetmo	108	91	35	1,097 0 0	997 0 0	328 12 0
	TOTAL	801	674	217	19,238 6 9	16,342 9 9	7,090 9 4
TENASSERIM	Amherst	392	286	31	7,640 0 0	6,072 12 0	2,900 8 0
	Tavoy	64	41	8	2,600 0 0	1,830 0 0	1,249 2 8
	Mergui	39	38	7	947 0 0	697 0 0	216 0 0
	Toungoo	94	64	19	2,054 0 0	1,050 9 9	299 11 2
	Shwegyin	86	67	9	4,210 0 0	3,360 0 0	767 8 0
	Salween	2	2	1	50 0 0	50 0 0	75 0 0
	TOTAL	677	498	75	17,501 0 0	13,060 5 9	5,507 13 10
GRAND TOTAL							
		3,346	2,643	716	91,282 6 9	67,207 12 6	33,232 15 2
1892-93.							
ARAKAN	Akyab	270	198	68	6,770 0 0	4,883 0 0	3,794 0 0
	Northern Arakan	153	115	24	4,488 0 0	3,282 0 0	2,397 0 0
	Kyaukpyn	126	97	31	3,865 8 0	3,731 8 0	1,976 0 0
	Sandoway						
	TOTAL	549	410	123	15,123 8 0	11,896 8 0	8,167 0 0
PEGU	Rangoon Town	137	84	21	2,860 0 0	1,575 0 0	730 0 0
	Hanthawaddy	139	102	29	2,404 0 0	2,239 0 0	1,053 0 0
	Pegu	124	105	21	3,114 0 0	2,815 0 0	1,165 0 0
	Tharrawaddy	444	387	118	12,652 6 0	8,550 12 0	4,589 4 0
	Prome	300	211	63	7,983 0 0	4,903 3 9	1,510 0 0
TOTAL	1,144	889	252	29,013 6 0	20,082 15 9	9,047 4 0	
IRRAWADDY	Thongwa	244	232	70	11,313 0 0	7,038 0 0	1,837 6 0
	Basssin	323	212	77	10,323 0 0	9,202 8 0	6,386 4 0
	Henzada	298	246	22	5,743 0 0	4,961 14 0	1,283 0 0
	Thayetmyo	71	53	16	1,283 0 0	1,153 0 0	278 0 0
	TOTAL	936	743	185	28,662 0 0	22,355 6 0	9,784 10 0
TENASSERIM	Amherst	258	181	30	5,960 0 0	3,530 13 4	2,317 8 0
	Tavoy	63	49	7	996 0 0	916 0 0	377 8 0
	Mergui	28	28	8	875 0 0	875 0 0	511 0 0
	Toungoo	70	46	15	1,335 0 0	1,275 0 0	805 0 0
	Shwegyin	129	93	15	4,594 4 0	3,654 4 0	1,770 0 0
	Salween	1	1	1	100 0 0	...	84 0 0
	TOTAL	549	398	76	13,860 4 0	10,251 1 4	5,865 0 0
GRAND TOTAL							
		3,178	2,440	636	86,659 2 0	64,585 15 1	32,863 14 0

APPENDIX XLIII.

FURTHER NOTE BY MR. F. R. W. FRYER, C.S.I., CHIEF COMMISSIONER OF BURMA ON OPIUM MATTERS IN BURMA.

This note deals with two topics—

- (a) the policy of former Burma Administrations in connection with opium matters;
- (b) the existence and prevalence of opium smuggling in Burma in former years.

2. Appended to the note are a series of extracts from the excise reports of the last 25 years, which, in my opinion, establish the fact that the Burma Administration, as also the Government of India, has always realized the importance of checking the consumption of opium in Burma, and has always endeavoured to keep consumption down. During the seventies, the generally accepted view was that it was useless for Government to prohibit the consumption of opium, as such a prohibition would, it was considered, be a dead letter, and would lead to smuggling without reducing the consumption of opium. The policy then followed was to establish licensed shops, where there was a considerable demand for opium, in order that people who used opium might procure it without breaking the law and that licit opium might drive out the smuggled drugs. At the end of the seventies enquiries set on foot by Mr. Aitchison led the Burma Administration to adopt the policy of reducing the number of licensed shops and of maintaining such shops at a few places only. It is unnecessary for me to discuss the measures taken at the beginning of the eighties, as their nature and the reasons for them are fully stated in the Burma Opium pamphlets to 1881 and later years. What I desire to make clear to the Commission is that the policy adopted by the Burma Administration with reference to opium has always been one of repression, and that the statements made by ill-informed persons from time to time that Government has wantonly dispensed opium freely among the people and has spread the consumption of the drug in order to raise revenue and thereby disregard the real interests of the people are entirely without foundation.

3. My second object in presenting this note is to make clear the difficulties with which the Burma Administration has to deal in connection with the smuggling of opium. In the note on this subject, which I presented to the Commission in Rangoon I dealt with present facts rather than with the previous history of smuggling. I now desire to supplement the former note by the extracts appended to this note, which show that opium has been smuggled into Burma for many years past, and that the statements which I made as to the difficulties of dealing with smuggling were based on the actual experience of over 20 years. I invite particular attention to the letter from the Resident at Mandalay, which I quote on page 5. It will be observed that the Burmese Government used to levy a duty of 12 annas or Re. 1 a viss on opium imported into Upper Burma from Yunnan. The British Government levies a duty of Rs. 15 a viss on such opium.

4. In explanation of the various references made in the extracts appended hereto to excise rules and systems, I give the following brief account of the systems for the disposal of opium which have been in force in Lower Burma for the last 25 years. The first rules applicable to the whole of Lower Burma came into force on the 1st May 1866. They provided that the right of selling opium within certain towns should be farmed to an opium farmer, and that the number of shops in each farm and their distribution should be determined yearly by the Commissioner. They further provided that these farms should be sold by tender or by auction, and that at the time of selling the farms the Collector should determine the whole quantity of opium which the farmer would be allowed to purchase during the year from Government. This quantity was divided into 12 parts, and the farmer might be required to purchase one part each month. The second set of opium rules in force in Lower Burma were introduced with effect from the 1st April 1872 in supersession of the rules of 1866. These rules provided that Deputy Commissioners should sell by auction licenses for the sale of opium and its preparations. The number of shops was to be fixed by the Collector with the Commissioner's sanction. The licensed vendor was not required to take any specified quantity of opium from Government, nor was any limit placed on the quantity which he might take. He was, however, bound to account satisfactorily to the Deputy Commissioner if the quantity of opium which he took from the treasury was much less than the estimated sales from his shop. The rules of 1872 were superseded by new rules in 1879 which were again superseded by revised rules in 1891, which remained in force till the rules which are now the law were introduced. The rules of 1879 and 1891 introduced no radical change in the system of disposing of opium, and it is therefore unnecessary to give an account of them here. It may, however, be noted that in March 1885 the sale of opium by any but licensed vendors was made penal and the possession of the smallest quantity of the drug unless obtained from a licensed vendor was made a punishable offence, *vide* extract from the Excise Report for 1885-86 at page 9 (Extract XVIII) of the extracts appended to this note.

5. It may be truly said, I think, that the persistent aim of the Government of Burma has been to check the use of opium by every means in its power short of total prohibition, which successive Chief Commissioners, from Major-General Fytche to Sir Charles Crosthwaite, have always hesitated to recommend because of the apprehension that they entertained that any such measure would lead to an increase of smuggling with which the local Government would not be able to contend successfully. My own views on the subject have been fully expressed already, so that it is not necessary for me to repeat them in this note.

EXTRACTS FROM EXCISE REPORTS FROM THE YEAR 1867-68 TO 1889-90.

[Note.—From the year 1867-68 to the year 1883-84, and in the year 1886-87, the report was written under the Chief Commissioner's direct orders. In 1884-85 and 1885-86, the report was written by the Excise Commissioner. The Chief Commissioner's views are stated in the Resolu-

tion which precedes the report. Similarly the reports for 1887-88 and following years were written by the Financial Commissioner, and the Chief Commissioner's views are stated in the Resolutions.]

F. W. R. F.

I.—*Extracts from the Administration Report of the Excise Department of British Burma for the year 1867-68.—Chief Commissioner, Major General Fytche.*

3. The object of the Excise Department in this province is to raise for the public benefit the greatest possible amount of revenue from the smallest consumption of spirituous and other liquors used by the European and Native population.

* * * * *

5. At the seaport towns and at large stations where there is generally a considerable foreign population already accustomed to the use of stimulants, the right to sell by retail, for consumption on the premises, intoxicating liquors and drugs is farmed or leased out annually. At no places

in the interior of the country is the unrestricted sale of liquor or drugs allowed, except on the extreme northern and southern borders of the province, where it has been found impossible, except by the enforcement of measures which would prove vexatious to the whole population, to prevent the illicit sale of opium brought from other countries.

* * * * *

25. The extensive consumption of opium among the inhabitants of this province is to be deprecated in every way. Any addition to the general Imperial revenue

nues which an extensive increase in the consumption of this drug could bring would assuredly be ill-compensated by the increase of crime, such increased consumption, among a race where gambling and dacoities are a pastime, would bring in its trail. And not only so, but it may assuredly be accepted that every additional man who takes to this insidious drug withdraws not only his atom of industry from the general weal and consequently contributes less to the general revenue, but an entire family are in all probability influenced for the worse. The total consumption, however

much it may be regretted, is steadily advancing. Over one thousand seers were taken in 1867-68 in excess of the previous year. Possibly repressive measures would rather advance than retard its onward progress. Under these circumstances the best that can be done is to offer no inducement for the extensive vend of the drug. Every Chiuaman, however, considers opium as a necessary of life, and as the Chinese population is rapidly increasing in the province, a portion of enhanced consumption is doubtless due to them.

II.—*Extract from the Administration Report of the Excise Department of British Burma for the year 1868-69.—Chief Commissioner, Major-General Fytche.*

2. The financial results of the working of the Department during 1868-69 have been very satisfactory, showing an increase of 22 per cent. over the previous year, and at the same time the object of the Department, namely, to raise for the public benefit the greatest possible amount of revenue upon the smallest consumption of spirituous and

other liquors and drugs, has been fully carried out, especially in the case of opium, of which a smaller quantity was sold in the year, although the amount obtained as rent for the farms was no less than R1,54,511 in excess of the sum procured in the preceding year.

III.—*Extracts from the Administration of the Excise Department of British Burma for the year 1870-71.—Chief Commissioner, Mr. (afterwards Sir) Ashley Eden.*

5. The following statement shows the details of the revenue during the last five years and a comparison

between the average of the four years preceding 1870-71 and the demand in that year :—

Source of revenue.	1866-67.	1867-68.	1868-69.	1869-70.	Average.	1870-71.	Increase.
	₹	₹	₹	₹	₹	₹	₹
OPIMUM AND OTHER DRUGS.							
Amount paid by farmer for privilege of sale.	1,99,850	2,08,704	3,63,215	2,99,620	2,67,847	3,11,720	43,873
Net profit, or difference between rate at which opium is received by Deputy Commissioners of districts and that at which it is sold to the farmer.	2,43,521	2,61,352	2,60,216	2,47,696	2,53,196	2,85,014	31,818
* * * * *	*	*	*	*	*	*	*

Here it will be observed that whilst the amount paid by the farmers for the privilege of selling opium, and which really amounts to a license fee for the privilege of vend, has much increased, the consumption of the drug supplied from the stores of the Government, excepting the supply required for the new farm at Myanaung, and the increase in the town of Rangoon has somewhat decreased. In 1866-67 the number of seers sold was 14,703 and in 1870-71, omitting the increase in Rangoon and Myanaung, 14,580 seers. This would be a gratifying result were it not an unquestionable fact that smuggling into the seaport towns from Madras and Bengal, and probably from Penang takes place; so that although the sales from the Government stores in this province show a decrease, it is feared that there has been no falling off in the consumption of the drug.

10. The falling off in Tavoy and Mergui is very large, only 15 seers having been purchased for the former place against 365 in 1869-70, and 705 for the latter against 901. These decreases are explained by the Commissioner as follows :—

Tavoy—“It was stated last year that the opium farm at Tavoy was leased for three years from 1868-69 at an annual rent of Rs. 3,150 and that the farmer who was bound to take 30 seers of opium monthly during the term of the lease failed to do so in the first year, that is, he took only 250 seers (being less by 110 seers of the full quantity); he was accordingly compelled in the second year, 1869-70, to take an excess quantity to make up the deficiency, but about the middle of the same year he appealed to the Chief Commissioner and got the monthly quantity reduced from 30 to 15 seers. Then, again, about the commencement of the third year, 1870-71, he obtained a further sanction of the Chief Commissioner to abstain purchasing any more opium until the quantity he held was consumed. He had then taken only 15 seers and availing himself of the order he purchased no more; hence the

quantity shown in the year's return is 15 against 365 seers in last year.”

Mergui—“It is not unlikely that this decrease is a good deal owing to the facilities held out among the islands of the Archipelago of smuggling the drug into the town of Mergui from the Straights or from Junk Ceylon by the farmer at a far cheaper rate than the Government opium can be purchased for. Besides, the Chinese as a rule prefer the opium procurable at Penang to the drug supplied by Government.”

11. This liability to take a certain amount of opium from the Government stores not naturally gives rise to the idea that it is a part of our system to force the sale of the drug. This, however, is not the case. It is one of the evils of the system under which a sub-monopoly is established in a small circle of country and which is called in Burma the farming system. The farmer being without competition, and it being no one's interests to inform against him, would use his license as a means of carrying on an enormous illicit trade in opium were he not compelled to take from the Government stores an amount which is calculated to equal the year's consumption. The farms in Burma, it must be recollected, have this advantage over the farming system as it used to exist in India,—no farmer can open a new shop without such shop being specially licensed. The shops in his circle are limited at the time of granting the license.

12. That much smuggling of opium takes place there can be no doubt, there being many facilities for bringing the drug into the province by means of the crews of the steamers continually trading to Rangoon and Moulmein. Some time ago a considerable quantity was seized in course of being landed from the Madras steamer, and it is believed that the lascars of the Calcutta steamers frequently smuggle small quantities. Every endeavour should be made by the officers concerned

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to put a stop to smuggling; but while the Chief Commissioner desires to prevent the introduction of opium illicitly, he has no wish to increase the consumption of the Government drug. His views on this matter will be found in

Chief Commissioner's views regarding the consumption of opium.

the following extract from a letter which he has recently had occasion to address to the Commissioner of Pegu:—"There is no sort of doubt that the consumption of opium and intoxicating drugs has an injurious effect upon the excitable, self-indulgent Burman, which it has not upon the Indian or Chinese. Wherever its use has been adopted in this country, it has led to the immediate demoralization of the people. 'Opium-eater' has become among the Burmese themselves a term synonymous with that of thief. When they have said that a man eats opium, they think that nothing more is required to establish the proof of his belonging to the criminal classes.

Obviously, then, the establishment of new opium shops under license or farm in the interior of the country is to be avoided, as far as it possibly can be, without giving an uncontrollable impulse to smuggling opium in from the town circles. The Chief Commissioner would wish you to consider whether it is necessary to have any opium shops in the interior, except those already established for many years, or in places where there are large settlements of Chinese or Indians. Opium-eating is not a Burman habit; it is a new vice, and though unfortunately spreading fast through the evil influence of petty Chinese traders and pedlars, it has not as yet taken such a hold upon the people that any great hardship is involved by such a limit being placed on the number of places of vend as shall prevent the temptation of opium-eating being thrown in the way of idle young men in large towns and villages by too great facility of supply."

IV.—Extracts from the Administration Report of the Excise Department of British Burma for the year 1871-72.—Chief Commissioner, Mr. (afterwards Sir) Ashley Eden.

10. The Chief Commissioner sees every reason to hope that the increase of the consumption of duty-paying opium, which is apparent in the report, is not the result of a largely extended use of the drug, but of a check to the importation of illicit opium from India. It has been the desire of the Chief Commissioner to do everything to discourage the use of opium by the people, but the natural result of the farming or monopoly system has been to encourage smuggling, as it was from the smuggled opium no doubt that the farmer's chief profit was made.

Chief Commissioner's views as to beneficial effects of use of drug accepted by the Government of India.

Mr. Eden's views on the baneful effects of the use of this drug by the Burmese were given in the report for 1870-71, and have been fully accepted by the Government of India, as will be seen from the following extract from despatch No. 1538, dated the 31st July 1872, from the Financial Secretary:—

"The Governor General in Council cordially agrees with you that the consumption of opium ought not to be encouraged in Burma. The importation of opium cannot perhaps be altogether prohibited, but it should be restricted as far as may be practicable.

"The loss of revenue will not be heavy as Burma does not grow opium for home consumption, but obtains a supply by diverting a portion of the Indian produce from the China market."

II. Under the new rules framed for carrying out the Abolition of farming provisions of Act X of 1871, the farming system has been abolished, and each shop or group of shops is disposed of separately by auction; and the system of demanding from vendors stipulations to take a given quantity of the drug per mensem has also been abolished; but at the same time, with a view to prevent the sale of smuggled opium by license-holders, a clause has been inserted in the form of license binding them to account satisfactorily to the Deputy Commissioner should the quantity of opium taken fall considerably short of what might be expected from the experience of past years to be the average sale. The Chief Commissioner hopes that these new arrangements will have a beneficial effect. District officers should use their utmost endeavours to prevent the spread of the consumption of this narcotic, bearing in mind that, as stated in the concluding paragraph of the despatch above quoted, no purely fiscal considerations should be allowed to interfere with the arrangements which may be thought best for the interest of the people committed to their charge. In large towns, where there is already a considerable and an increasing Chinese population, there will always be a large demand for the drug, but at some stations in the interior it is thought that the consumption might be diminished with strict supervision. At the same time the error should be avoided of limiting sources of supply to such an extent as to make smuggling a remunerative occupation.

Endeavours should be used to prevent the spread of consumption of opium.

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V.—Extracts from the Administration Report of the Excise Department of British Burma for the year 1872-73.—Chief Commissioner, Mr. (afterwards Sir) Ashley Eden.

2. The following extract from the new excise rules describes the general features of the present system, which is a close adaptation of that in force in the Lower Provinces of Bengal:—

"1.—The object of an excise system is to raise as large an amount of revenue from intoxicating liquors and drugs as is compatible with the greatest possible discouragement of their use. Experience has proved that if the tax on such articles and the difficulty of procuring them be raised above a certain limit, the inevitable result is not that their consumption is checked, but that their illicit manufacture is resorted to."

* * * * *

8. On the 27th June 1873 a proposal was made to the Government of Bengal, "that the narrow strip of land on the west side of the Nsaf estuary should be transferred from the Chittagong division to the Arakan division." This narrow tract of land is full of opium shops, the system now pursued in Bengal of having an opium shop in nearly every large village being in full force there. The Chief Commissioner, in support of this proposal, made the following remarks, which may be suitably extracted in the report on the Excise Administration for the year:—

"The evil of the arrangement as regards excise will be apparent when it is considered that the opium-vendors in the Akyab district are only four in number and that in addition to the excise price of opium, the Local administration receives from them no less than R20,600 for the privilege of being licensed to sell opium. The Chief Commissioner desires to make opium as dear as possible; but with the cheap opium of Chittagong procurable in the shops of this strip of land, there is obviously great temptation to the Akyab consumers to supply themselves from the Chittagong shops. The Chittagong officials, it will be seen, are strongly impressed with the idea that opium from that district is largely exported into Akyab, and that the Arakanese supply themselves from these shops. In addition to the difference arising from cost of the licenses in the part of the district near the Chittagong frontier, opium has to be sold at a reduced rate of R22, to assimilate it to the Chittagong excise price. In the rest of Arakan the excise selling price is R24."

The proposition has been favourably received by the Government of Bengal, but certain minor details connected with the transfer of this tract of land are still under consideration.

VI.—Extracts from the Administration Report of the Excise Department of British Burma for the year 1873-74.—Chief Commissioner, Mr. (afterwards Sir) Ashley Eden.

6. The following statement shows the details of the revenue during the last seven years with the annual average of the five years preceding the introduction of the revised

system of excise and the increase in 1873-74 over the average and over the collections in 1872-73:—

Heads of receipts.	1873-74 AS COMPARED WITH ANNUAL AVERAGE OF 5 YEARS PRIOR TO 1872-73.		1873-74 AS COMPARED WITH 1872-73.		1873-74 AS COMPARED WITH ANNUAL AVERAGE OF 5 YEARS PRIOR TO 1872-73.	
	Increase.	Decrease.	Increase.	Decrease.	Increase.	Decrease.
	R	Per cent.	R	Per cent.	R	Per cent.
Opium.	2,08,704	...	11,923	4.10	...	3.47
	2,60,526	17.98	...	...	1,77,347	...
License fees for the vend of opium.	2,99,620	...	2,78,555	...	10,030	...
Net profits after deducting the actual cost of opium (including carriage).	2,47,185	...	4,56,802	...	...	...
1867-68.	2,59,482	*	2,90,478	*	...	*
1868-69.	2,47,185	*	3,86,010	*	...	*
1869-70.	2,99,620	*	2,79,455	*	...	*
1870-71.	3,05,345	*	2,88,585	*	...	*
1871-72.	2,66,053	*	2,79,455	*	...	*
Annual average.	2,88,585	*	2,79,455	*	...	*
1872-73.	2,90,478	*	3,86,010	*	...	*
1873-74.	2,78,555	*	4,56,802	*	...	*

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7. This table shows at a glance the practical results of the introduction of the new system of excise under Act X of 1871, which superseded the old farming system in the month of April 1872. It was admitted at the time that the change of system might very possibly lead to a temporary falling off of revenue, and it was considered that it was well worth while to risk this with the object of placing the excise system on a less objectionable basis. Large sums were paid for farms, but naturally the chief object of the farmers was to obtain facilities for the introduction and sale of illicit opium and spirits. Since the abolition of the opium farms in 1872, the profits from the sale of duty-paid opium have increased by Rs. 1,77,347, or 63 per cent., which shows clearly what an enormous amount of smuggled opium must have been used under the old system, while the loss on substituting licenses for the old opium farm is only Rs. 10,030.

* * * * *

10. The Commissioner of Tenasserim comments in his report on the action of some of the Chinese inhabitants of the province in spreading the use of opium and liquors amongst the indigenous population, and in smuggling, distilling and selling illicitly, in the following terms : "Our greatest difficulty is the Chinamen; they have com-

binations among them by which a fine inflicted on one is chiefly made up by many contributions from others. From these combinations they have strength, and they often carry on illicit distillation and smuggling in a most reckless way. They will make a tempting offer for an opium license in an out-of-the-way place where opium has not been much used, and they will, if they get it, set their agents to work; give the people at first, opium for nothing, induce them to use it, and when the habit has been once acquired, they trust to their after profits to repay them all outlay. The Chinamen should be watched, and we should take care not to increase too rapidly the number of opium and liquor shops." The Chief Commissioner agrees with Colonel Brown that the Chinamen should be watched and that no new licenses should be granted for the sale of either opium or spirits without careful enquiry as to the necessity; but Mr. Eden is nevertheless of opinion that where a real demand exists for licenses, it is much better that they should be granted than that the wants of the people should be supplied illicitly, as they certainly will be if too great difficulties are thrown in the way of licit supply. Large quantities of opium are shown by the reports* of the Resident at Mandalay to be brought into Upper Burma, and this would be smuggled across the frontier if duty-paid opium is not to be got by those really in want of it.

[* NOTE.—The report here referred to is probably that contained in the letter.]

F. W. R. F.

From the Political Agent, Mandalay, to the Officiating Assistant Secretary to the Chief Commissioner, British Burma,—No. 214, dated Mandalay, the 6th December 1872.

With reference to your letter No. 1544-466, dated the 14th November, forwarding an extract of a letter from the Collector of Customs, Rangoon, respecting the importation of opium from Upper Burma, I have the honour to report, for the information of the Chief Commissioner, that in my opinion the smuggling of opium into British territory is carried on to a considerable extent.

2. This drug is freely imported to Mandalay *via* Bhamo

and Theinni: it is grown in the Shan States, the Kachin hills, and in Yunnan, where the cultivation of the poppy would appear to be on the increase. It is subject to a duty of about 12 annas or 1 rupee per viss on passing into Burmese territory, and I am informed is at times shipped on board British steamers and conveyed as far as Magwe or Minhla, or some other town near the frontier, from whence it is smuggled by land and water to British territory.

VII.—Extract from the Administration Report of the Excise Department of British Burma for the year 1874-75,—Chief Commissioner, Mr. (afterwards Sir) Rivers Thompson.

7. * * * * * As regards the working of the department in the Tenasserim Division, the Commissioner observes:—"There is a general tendency to increase in the Excise revenue of this division, but whether this is to be looked on as a matter of progress—showing increase of wealth—or of regret—as showing greater demoralization among the people—is to me doubtful. There can be no doubt that there is a large demand both for spirits and for opium among the people. If we had no licensed shops for the sale of spirits and drugs, I think distillation of spirits and smuggling of opium would be extensively carried on; people would be supplied at a cheaper rate than they now are, and would probably use more spirits and opium than they now do. That the use of opium is demoralizing to the Burmese there is no shadow of doubt, but, while we have a large and increasing Chinese population, it is hopeless to try and check it. Chinamen are now over the length and breadth of the province; do what

we can, they will circumvent us; now and then they are caught in illicitly distilling liquor or in smuggling opium. There are combinations among these men. The small fry are generally caught by the police, while the big fish escape punishment; but they or some secret club pay the fine inflicted, and are quite ready to begin again, hoping that, with greater caution, they will next time have better luck and evade the law." The general tendency to the increase in the Excise revenue is, the Chief Commissioner observes, not peculiar to the Tenasserim division of British Burma, or to this province as compared with other Administrations. The use of stimulants is common to a certain portion of the people, and the yearly increase of the population and the rapid and constant improvement in their position create demands which, if Government did not supply them under certain restrictions in a legitimate manner, would be met by illicit distillation and wholesale smuggling. As it is it would appear that our best efforts in this direction are sometimes evaded.

VIII.—Extracts from the Administration Report of the Excise Department of British Burma for the year 1875-76.—Chief Commissioner, Mr. (afterwards Sir) Rivers Thompson.

* * * * *

14. The Deputy Commissioner [of Bassein] reports:—"There can be no doubt that a very large quantity of opium is sold illicitly from the shops, and that a much larger revenue might be raised from an increased number of shops; but I fear that an unrestricted trade in opium would merely lead to an increased number of miserable opium-eaters. The check on illicit sale is very small, but, nevertheless, wholesome in its effects, as a large number of shops would be at once looked upon as an encouragement and sanction to a most degrading vice." In these remarks the Chief

Commissioner concurs. There is no wish on the part of the Government to extend the sale of opium, and shops should only be opened as a preventative to illicit sale and with a view to exercising direct control over the vend of the drug.

* * * * *

17. The Deputy Commissioner [of Thayetmyo] reports that * * * "Large quantities of Yunnan opium have been reported as brought down the river and landed at Minhla, within Burmese territory.

IX.—*Extracts from the Administration Report of the Excise Department of British Burma for the year 1876-77.—Chief Commissioner, Mr. (afterwards) Sir Rivers Thompson.*

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1. The financial results from this branch of the revenue of the province during the year 1876-77 were again most satisfactory, the income having aggregated R18,51,673, being R2,13,903, or 13.06 per cent., in excess of the collections in the preceding year. The results may also be considered satisfactory from other points of view, for, while the consumption of opium increased by 7 per cent. only, the license-fee for the privilege of vending it increased by nearly 28 per cent., thus adding to the first cost of the drug considerably.

* * * * *

It is evident, therefore, that during the year under review, the tendency was to make both opium and spirituous liquors more expensive to the consumers, which led to decreased consumption comparatively; and thus, notwithstanding the large increase of revenue which has taken place since the province was formed into a Chief Commissionership, namely, in 1861-62 R7,90,115, in 1876-77 R18,51,673, or 135 per cent. in a decade and-a-half, the object with which the department was established—"to raise for the public benefit the greatest possible amount of revenue from the smallest consumption of spirituous and other liquors and intoxicating drugs used by the European and Native population"—is still kept in view.

19. The license for the town of Thayetmyo was renewed in the year of report, and an additional license, recommended by the Deputy Commissioner for Allammyo, which is the frontier customs station situated on the opposite bank of the river was granted "as a check on illicit traffic in Yunnan opium large quantities of which were said to have found their way into the district. Yunnan opium has been constantly smuggled into this district in small quantities for some years past; but, notwithstanding its cheapness, it cannot compete directly with Indian opium,—those who have been accustomed to the latter drug being unable to take the Chinese article as a substitute. It is smuggled in small quantities to supply the wants of the few people who have been addicted to its use, and it is impossible to prevent the introduction of it in small quantities across the long line of land frontier." Upon this it may be stated that, if the reports of the Preventive Officers on the Irrawaddy Flotilla Company's steamers are to be credited, very large quantities of Chinese opium are regularly brought down from Upper Burma and landed at Miuha and other river stations immediately beyond our frontier. The Preventive Officers are of course powerless to check: it is beyond British jurisdiction; but there is too much reason to fear that the greater part of this opium finds its way in small boats and by

land to villages in British Burma. Our only remedy against the incursion is by stimulating the Frontier Police to do their duty by the full amount of reward for detective success and by promotion.

20. In regard to the increased sales of opium from the treasuries in the Pegu division, the Commissioner has made the following observations:—"That there was an increased consumption of 2,626 $\frac{7}{8}$ seers of this pernicious drug during the last year may be satisfactory from a revenue point of view, but, looked at from a broader point of view, it is exactly the reverse. The physical constitution of a Burman is so ill-adapted to resist the enervating effects of opium-smoking, that, with them, indulgence in the vice invariably leads to crime. The increased consumption in the Henzada district, which has such a purely Burman and Karen population, is particularly unsatisfactory." The Chief Commissioner, while fully agreeing with the views expressed by Colonel Browne, and regretting the increased consumption of opium—especially in the Henzada district, where the only abnormal increase occurred would point out that the quantity sold during the year under report in the division was not equal to that disposed of in 1874-75, and that the drug has not been cheapened, but considerably enhanced in price, as far as the Government is concerned, by the increase in license-fee, as will be seen from the following figures:

	1873-74.	1874-75.	1875-76.	1876-77.
Quantity delivered from the treasuries.	Srs. 17,373	20,213	17,327	19,953 $\frac{1}{2}$
License-fee paid for the vend of the drug.	R1,47,120	1,41,320	1,54,240	2,07,838
Additional to original cost of R24 per seer by license-fee.	R8-7-0	7-0-0	8-14-0	10-6-0

It must not be forgotten, too, that the foreign population of Pegu is ever on the increase, and that both Chinese and natives of the Madras coast, who are the principal consumers of the drug, are, by the opening of the railway, being more spread over the division. The regret is that, with this inroad of opium-using foreigners into the province, the taste for opium is spread amongst the Burmese; and that our efforts hitherto have failed properly to control the smuggling propensities of the Chinese, who bring in opium both from the sea and across our northern frontier.

X.—*Extract from the Report on the Excise Department of British Burma for the year 1877-78.—Chief Commissioner, Mr. (afterwards Sir) Charles Aitchison.*

11. * * * * * *Bassein District.*—There were again four opium licenses sold in this district, two at Athegy and Talaingyaung quarters of the town of Bassein, one at Ngathaingyaung, and a fourth at Labuta, fetching R28,275 against R 28,200 in the year before. The total quantity of opium taken out by these shops was 3,682 $\frac{2}{8}$ seers against 3,483 $\frac{3}{8}$ seers in 1876-77, the net profit to Government on its sale being R 61,576 compared with R 58,416 in that year. There is nothing in these figures that calls for any special remark. The increase indicates chiefly the fact that the use of the drug is spreading, and

any falling off in the consumption will depend very much on the strictness with which the vendors are looked after and compelled to act up to the terms of their license as to the quantity that can be sold to any one person at a time. This extension of opium consumption is anything but matter for congratulation. Attention has been drawn in the report on the administration of criminal justice to the intimate connection between opium-smoking and crime in Burma, and steps are being taken to ascertain the opinions of educated and intelligent natives on this great social question. * * *

XI.—*Extract from the Report on the Excise Department of British Burma for the year 1878-79.—Chief Commissioner, Mr. (afterwards Sir) Charles Aitchison.*

7. Representations having been made to the Chief Commissioner of the alarming extent to which the use of opium has spread in certain parts of the country, especially in Arakan, information on the subject was called for from the three divisions of the province, and special reports from each Commissioner are now before the local Government as to the best measures to be adopted to control the opium traffic. It appears to be chiefly in the Arakan division that the vice of excessive opium-eating has become formidable. The evil appears to

have been fostered in its infancy by, the cheaper rate at which opium was, until 1873, sold in the neighbouring division of Chittagong in Bengal, namely, R 22 a seer instead of R 24 a seer in Arakan, thus, assisted by the proximity of Chittagong to the Akyab district, holding out easy and tempting inducements to smugglers. An additional incentive to illicit operations was the fact that while only small license-fee were paid on the Chittagong side for the right to sell opium, in Arakan, on the other hand, the licenses were sold by auction fetching prices which added something like R 7 or R 8 to the cost of each seer of

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opium. This matter was brought prominently forward in the British Burma Excise Report of 1876-77, with the result that from 1st April 1878 the opium licenses in Chittagong have been sold by auction as in Arakan. * * *

10. * * * * *Kyaukpnyu*.—The use of opium in this district has reached excessive proportions, and the subject is now engaging the attention of the local Government with a view to the enforcement of such checks as will arrest the rapidly growing demoralization of a large section of the community. * *

11. * * * * *Rangoon Town*.— * * There has been a more effectual look-out kept for smuggling from the

Madras coast, some of the cleverer devices employed in which may here be mentioned :—

Opium was found in one case placed between slices of sheepskin cut in the shape and size of salt fish, amongst which it was distributed in the basket. In another instance it was found in a bamboo basket, which had double sides. In a third, as a ball of hooka mixture (*goorakoo*), shaped like a Dutch cheese (the sides of which were hollow and filled with opium), and placed alongside three cheeses. In a fourth, a coconut shell was found filled with opium. In a fifth, a Madrassee ghee bottle was detected filled with ghee in the centre, with opium in the hollow sides, and the ghee leaking freely from the neck of the bottle.

XII.—Extracts from the Report on the Excise Department in British Burma for the year 1879-80.—
Chief Commissioner, Mr. (afterwards Sir) Charles Bernard.

9. * * * * The number of opium shops open in the province was 67, against a similar number in 1878-79. The subject of the traffic in opium and of the effect of the use of the drug upon the people of Burma engaged the serious attention of the Chief Commissioner during the year, and in May last a memorandum on the question by Mr. Aitchison, with the reports of Commissioners and district officers, and the opinions of a large number of persons, Native and European, was submitted for the consideration of the Government of India. One point raised was the extent to which the consumption of opium was promoted by the establishment of shops for the sale of the drug and Commissioners were called on to report on the various shops in their divisions, and to offer recommendations, with reasons for their maintenance or abolition. When all these reports have been received, the number of shops to be kept open for the future will be regulated. * * *

11. * * * * In Rangoon town, where the licenses realized exactly the same sum as in 1878-79, and were held by the same men, against whom no competitors appeared, 481 seers more opium were taken than in the previous year. The Deputy Commissioner ascribes this result to the Excise and Customs Departments having been successful in keeping smuggled opium out of the town. But it is quite as probable that the additional quantity was taken to meet a growing demand for the drug. Opium smuggling was attempted nevertheless. In one case two ordinary copper water-jars, fitted with false bottoms, were found filled with opium, over which Madras curry-powder had been placed. These jars were double from a little way below the neck. In another case opium was found concealed in the hollow of a bamboo such as coolies sling across their shoulders when carrying two baskets. Over the hollow a piece of bamboo had been so well fitted that the joining was scarcely visible. * * *

XIII.—Extracts from the Report on the Excise Department in British Burma for the year 1880-81.—
Chief Commissioner, Mr. (afterwards Sir) Charles Bernard.

14. For some years past a conviction has been forcing itself on the local Government that the use of opium was increasing to an excessive extent. More particularly was this the case in Arakan, from which province year after year alarming accounts continued to be received of the ravages that opium was working amongst certain sections of the people. Opinions were not entirely alike as to the absolute extent of the evil that had been done, but there were sufficient grounds for admitting that restrictive measures must be adopted. Accordingly, beginning with the year 1881-82, the number of opium licenses in the province has been reduced from 68 to 28, that is, three in Arakan, fifteen in Pegu, and ten in Tenasserim. At the same time the price of opium at the Government treasuries has been raised from R 24 per seer throughout the province generally to R 28 per seer in Arakan and R 32 per seer in Pegu and Tenasserim.

15. It is too soon to judge yet of the financial effect which measures so sweeping will produce on the opium

revenue, but the estimates have been taken in the budget of the present year at about three lakhs of rupees less than the actuals of 1879-80. "The loss falls entirely on the provincial finances. It is anticipated that gradually countervailing increases in the customs, land, and capitation revenue may accrue in consequence of the reduction in the consumption of opium. Such increases will benefit mainly the Imperial and not the Provincial sources of revenue."†

16. * * * * Smuggling of opium from Upper Burma, where the use and almost the mention of opium is supposed to be contraband, has been detected on rather a large scale. Seizures have also been recently made of opium smuggled into Rangoon from the Madras coast. The effort to check opium traffic and opium consumption in Burma is thus beset with difficulties, and as yet the police and the preventive officials are unable to cope successfully with smugglers of opium.

XIII.—Extracts from the Report on the Excise Department in British Burma for the year 1881-82.—
Chief Commissioner, Mr. (afterwards Sir) Charles Bernard.

4. For the reasons explained in 1st year's report, endeavours have been made to restrict the use of opium among the native population of Burma by reducing the number of places where the drug can be procured and by raising its price. The number of opium shops licensed in 1881-82 was only 28 against 68 in the previous year. The wholesale cost of opium was raised from R24 a seer to R28 a seer in Arakan and R32 a seer in the rest of the province. The result of these measures has been that the quantity of opium issued for consumption has fallen from 54,265 seers in 1880-81 to 41,857 seers in 1881-82, or by 12,408 seers, a decrease of nearly 23 per cent. Owing to the rise in price, however, the net proceeds of sale, after deducting the actual cost of opium and charges, have increased by R82,151, from R9,04,783 in 1880-81 to R9,86,934 in the year of report. If opium is not largely smuggled into the province by sea or land, these results may be considered satisfactory. So far as detection shows, smuggling by sea does not appear to

have occurred except in one instance, and no mention is made of smuggling from Bengal into Arakan by the Naaf. Smuggling has taken place across the frontier from Upper to Lower Burma of the opium which generally goes by the name of Yunnan opium. A recent capture of Yunnan opium in the Shwegyin district showed that the drug had been packed in tins so as to resemble Swiss milk. How much of this article has been actually imported, it is impossible to say. The few cases which are now and then brought to light go to show the existence of an illicit traffic, but they fail to disclose its extent or the manner in which it is carried on. It would be profitable, in the absence of detection, for an opium farmer to obtain Yunnan opium and retail it like the Government drug in his shop. But it would be difficult to carry on such a business on any large scale for a length of time. Entrance to the country without attracting notice is so easy from Upper Burma by land or river that it is practically impossible to prevent

† Resolution by the Chief Commissioner, No. 2E. (Financial), dated the 25th January 1881.

some quantity of Yunnan opium from finding its way in. Measures have, however, been taken to extend and improve the previous arrangements for imposing a check on frontier smuggling.

7. In the absence of systematic and thorough enquiry, it is not possible to form a correct opinion of the effect of the restrictive measures adopted on the opium-consuming habits of the general population. *A priori* the increased cost of the drug and the increased difficulty of procuring a supply must lessen, where it does not altogether stop, the use of opium. Some district officers express their belief that this result has actually taken place. The reformed opium-consumer is said to emphasize his change of life by his plump condition. One thing is quite certain, and that is that the policy now pursued tends to remove temptation, especially from the path of the young. With opium dear and hard to get, young lads are much less likely than formerly to acquire the habit of taking opium. In the case of adults, the latter difficulty is also apt to act powerfully. The same man who would readily smoke opium if he found it at his door, would never think of going 10 miles from his house to get it.*

* It seems that much of the opium in Burma is consumed by Indians. Last season, when the customers at the Rangoon

and Pegu opium shops were counted on different days, the following figures give the average results obtained for a single day:—

Total number of customers at the opium shop in the day.	Of whom there were		Percentage of Indians, Chinese, and other foreigners.	
	Burmans.	Indians, Chinese, and other foreigners.	To the total population of the town.	To the total number of customers at opium shops.
Rangoon 4,093	171	3,607	50.31	88
Pegu . 296	189	106	10.00	36

The proportion of foreigners who consume opium is much larger than the proportion of Burman consumers to the total Burman population. Indians in Burma are often single men without wives and children; but this circumstance does not account for all the difference. Among the opium shop daily customers at Rangoon were 32 women and 3 children; at the Pegu shop were counted 9 women and 10 children per diem. It was not ascertained whether the women and children were buying opium for themselves or for adult male relatives at home. At the Rangoon shop no Karen customers were seen during either day.

[NOTE.—The above note is part of the excise report of 1881-82.—F. W. R. F.]

XV.—Extracts from the Report on the Excise Department in British Burma for the year 1882-83.—Chief Commissioner, Mr. (afterwards Sir) Charles Crosthwaite.

4. The number of opium shops, which was reduced from 68 to 28 in 1881-82, was reduced to 18 in 1882-83, but the amount of Government opium sold in the latter year (41,349 seers) was almost as great as that sold in the former (41,857 seers).

5. Though the total quantity of opium sold was less than in 1881-82, the proceeds were more. This is accounted for by the fact that decrease in sales which occurred in Arakan, where the selling price is R 28 a seer, was more than counterbalanced by increased sales in the rest of the province, where the selling price is R 32 a seer. Deducting the cost of the drug and the charges for conveying it to the various treasuries, the net proceeds of its sale were R 9,89,620 against R 9,86,934 in 1881-82. As stated above, only 18 licenses were granted for the sale of opium in 1882-83, the sole remaining license in the Kyaukpyu district being withdrawn, as also three in Rangoon Town, one in Thengwa, two in Bassein, one in Moulmein, and two in Amherst. * * *

8. * * * Since May 1882 a special preventive staff has been employed on the river at Thayetmyo with the object of intercepting boats bringing down smuggled opium [from Upper Burma], but it is not stated whether any smuggling has been detected by this agency. The land frontier police are said to keep an active look-out, and it is not thought that much opium finds its way down from Upper Burma.

9. * * * Some cases of opium smuggling from Chittagong into the Akyab district, and from Upper Burma into the Toungoo district, were carried to conviction during the year and penalties were inflicted. * * * In the Pegu division three cases of opium smuggling were reported during the year, one in Prome, where a seizure was made of 399 tolas which had been brought down from Upper Burma, and two in the town of Rangoon. In one of the latter the opium rolled up in cheroots was supposed to have been brought from Madras, in the other it was found concealed in a bale of tobacco shipped at Coconada.

XVI.—Extracts from the Report on the Excise Department in British Burma for the year 1883-84.—Chief Commissioner, Mr. (afterwards Sir) Charles Bernard.

5. * * * In the Kyaukpyu and Sandoway, where licenses for the sale of opium have been abolished, a certain amount of smuggling, as might naturally be expected, continues to come to light, the opium being brought chiefly from Bengal *via* Akyab into Kyaukpyu, and from Akyab and Bassein districts into Sandoway. The Commissioner of Arakan observes that notwithstanding these illicit practices, it is certain that the efforts of Government to suppress the opium traffic in these districts have been so far successful since the withdrawal of the licenses as to have reduced consumption to an extent which is already apparent in the improved physique of the people and the altered state of the labour market. The consumption of Government opium in the Arakan division decreased in the year under report by 5 per cent.

6. * * * The decline in the quantity taken out by the Prome license-holder is remarkable and might indicate that much opium was smuggled into the district from Upper Burma. On the other hand, Thayetmyo, which lies between Prome and the frontier and, presumably, would smuggle most easily, took three times as much opium from

the Government stores as it did in the previous year. Chinese opium is smuggled through Upper Burma, where the consumption is prohibited, but where opium can be more easily and more cheaply bought than in British Burma. Regarding this trade in contraband opium from China into Burma, Mr. P. J. Hughes, of the Chinese Consular Service, in his report for the year 1882-83, writes:—

“It is not only in Western and South-Western China, that the foreign drug is gradually giving way to the native but also on the coast. As in the west Chinese opium is overflowing into Burma, so on the east Formosa and other islands now draw part of their supply from the mainland.”

* * * * *

“Mr. Hosie, of Her Majesty’s Consular Service, who has been travelling extensively in Yunnan, Kweichew, and Sechewen, estimates the total annual production of crude opium in these provinces to be about 225,915 piculs, of which less than one-half is annually exported to other provinces and to Burman.”

XVII.—Extracts from the Resolution on the Report on the Excise Department in British Burma for the year 1884-85—Chief Commissioner, Mr. (afterwards Sir) Charles Bernard.

3. *Opium.*—The receipts from opium have decreased greatly in Arakan, where only two shops are now open, and the issues of opium from the stores in that province are now little more than one-third of what they were in the

year 1880-81. The habit of indulging in opium is said to be disappearing in Sandoway and to be abating in Kyaukpyu. Much opium is smuggled in to Arakan from the adjacent districts of Bengal. The local authorities are contending

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against this smuggling and have made several successful seizures. The sentiment of the people is against this illicit traffic, but as yet we have not succeeded in getting the people to work actively with us against contraband dealing in opium. * * * * *

4. * * * A certain quantity of China opium was smuggled from Upper Burma, and some large seizures of the Yunnan drug were made. But the worst phase of the illicit traffic in opium is that the drug is secretly sold in villages many miles from a licensed shop, and even in districts like Tharrawaddy and Shwegyin, where no licensed shop exists. Special preventive establishments were organized last year to put down smuggling. With the help of the ordinary and rural police something is being done. Some officers advocate a complete change in the opium excise system ; others ask for a more stringent law ; others, again, advise that the possession and consumption of opium be forbidden and made punishable. As at present advised, the Chief Commissioner does not see the way to

useful radical changes in the matter of opium management. If the special establishments, the police, and the respectable classes, under constant pressure from District and Township Officers, contend against the opium-smuggling nuisance, it will gradually abate, and the habit of using opium will not spread among the rising generation. If all opium were suddenly made contraband, general illicit traffic would set in, such as now exists in China and Ava. The opening of a large number of new shops under the present system might check illicit consumption, but every such shop would be a fresh centre, from which the abuse and use of opium would spread among the people. The expedient of having a number of shops where highly-paid, trustworthy Government servants should sell by retail for consumption on the premises, would be most costly, and would be otherwise unsuitable. Hereafter it may be possible to prohibit all consumption of opium outside the premises of a licensed shop ; but at present the country and the administration are not ripe for such a measure.

XVIII.—Extract from the Resolution on the Report on the Excise Department in Lower Burma for the year 1885-86.—Chief Commissioner, Sir Charles Bernard.

2. *Opium.*—The opium shop at Maungdaw in the Akyab district was closed, and the total number of such shops in the province was thus reduced from 18 to 17. Five years ago there were 28 opium shops in the province. Effort to reduce the illicit consumption of opium was continued. In March 1885 the rules were so altered as to render penal the sale of opium by any but the licensed vendors, and the poss-

ession of the smallest quantity of the drug, unless obtained from a licensed vendor, is now a punishable offence. There was a reduction of 78·2 per cent. in the total quantity of Government opium sold during the year, but it is to be feared that considerable quantities of the drug were smuggled into the country from Chit'agong and from Upper Burma. * * * * *

XIX.—Extract from the Report on the Excise Department in Lower Burma for the year 1886-87.—Chief Commissioner, Mr. (afterwards Sir) Charles Crosthwaite.

5. * * * *Arakan.*— * * * This subject of opium-smuggling from Bengal is a much vexed one and has engaged attention both here and in India from time to time for many years past, but no satisfactory solution of the matter has been arrived at. The profits on smuggled opium are so large that the temptation to smuggle is irresistible. In Kyaukpyu and Sandoway districts, where no opium licenses are allowed, smuggling is also carried on to a considerable extent. In the Kyaukpyu district more especially the numerous creeks and small waterways admit of a secret traffic which it is hard to check.

The opium, it is believed, is for the most part bought from the Akyab shop. Sandoway, it is said, gets supplies from the districts in the Pegu division beyond the Yoma. In the interests of the people, it behoves the local officers in Arakan to devote their personal efforts to preventing illicit traffic in opium. The Chief Commissioner fears that there is some tendency on the part of the local officers to look upon the evil as inevitable, and, no doubt, it is impossible to prevent the smuggling of opium if the people want to get it. But it can be checked, and every effort must be made to check it.

XX.—Extract from the Resolution on the Report on the Excise Department in Lower Burma for the year 1887-88.—Chief Commissioner, Sir Charles Crosthwaite.

2. * * * The opium revenue of Lower Burma is steadily increasing. This the Chief Commissioner regards as a natural consequence of the better regulation of the opium traffic, and, when the traffic in Upper Burma is brought under supervision and the smuggling of Yunnan opium into Lower Burma is checked, the opium revenue will still further increase. The increase of the opium revenue does not necessarily indicate an increase of the con-

sumption of opium, but only that those who use opium are compelled to procure it openly from the licensed dealers. The use of opium is condemned by public opinion in Lower Burma no less than in Upper Burma, and the Chief Commissioner agrees in the opinion that the more the consumption of opium is regulated and the more illicit consumption of opium is repressed, the less will persons not already habituated to its use take to it for the first time.

XXI.—Extract from the Resolution on the Report on the Excise Department in Lower Burma for the year 1888-89.—Chief Commissioner, Sir Charles Crosthwaite.

5. It was shown last year in paragraph 2 of the Resolution on the Excise Report that it is not possible to prevent the use of opium in districts where there is a demand for it by refusing to open shops for its sale. On this principle five new shops for the sale of opium were opened in 1889-90, and yet the income obtained from the licenses for the retail sale of opium decreased. This fact is not connected immediately with the report now under review, but it is mentioned to show that an increase in the

number of shops does not always mean increased consumption or increased revenue. When people want opium they will get it, and, in a country where much of the traffic is carried on by boats plying in out of the way streams and creeks, opium can be hawked about for sale with impunity and with greater profit than if it is sold in a licensed shop. The question whether there is a demand requires careful consideration, and the increase of the number of shops is not easily allowed. Any indication of an increase in the habit of taking opium must be closely watched. * *

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LETTER ADDRESSED BY

J. GEORGE SCOTT, Esq., C.I.E., Superintendent of the Northern Shan States (on deputation as Chargé d'Affaires, and Acting Consul-General, Siam),

To—The Secretary to the Opium Commission, Rangoon, Burma,—dated Bangkok, 8th December 1893.

With reference to the telegrams of yesterday and the day before from the Chief Commissioner, Burma, to my address, regarding the consumption of opium by Shans, I have the honour to state that I wrote on this subject in September or October 1892, but am unable here either to quote the number of the letter or to give its date. Notes which I have accumulated on the subject are all also in Lashio, so that I cannot give details which might otherwise be of interest and possibly of value.

2. As regards the consumption of opium by the Shans and the various hill races in the Shan States, I may claim to speak with some authority, as far as opportunities of observing are concerned, whatever may be thought as to the value of my opinion. Except for three months in 1890, I have lived uninterruptedly in the Shan States from December 1886 until August of this year, and during these six and-a-half years visited every State west of the Salween and all those east of that river which have been visited by Europeans.

The consumption of opium is a question in which I have always been personally interested, and I have made notes and personal experiments in China, Tongking, Cochinchina, and other parts of the world. The subject therefore engaged my attention specially wherever I went in the Shan States.

3. Opium is consumed everywhere throughout the Shan States. In the west it is not generally smoked, and those who indulge are, in deference to the prejudice which public opinion considers religious, or at any rate moral, looked upon as no better than the damned.

Towards the Salween and in the more northerly States consumption steadily becomes more general, and between the Salween and the Mekhong, it may be asserted confidently that those who do not smoke are the exception.

The only people who eat rather than smoke opium are the Wās, and among them, chiefly the Wild Wās. A few of the "Tame" Wās smoke occasionally as well as eat opium, but the Wā Pwi apparently invariably follow the Sikh habit.

The Shan States might thus be divided into three tracts with respect to the consumption of opium—

(a) All west of a line following the hill range immediately east of Fort Stedman, on which Taunggyi stands, and prolonged north and south in an easily traceable line. This includes the Myelat, Yawng Hwe, the country south to Mong Pai, Lawk Sawk and Hsi Paw, but not the country north of Hsi Paw. This area, I may note, is much more cleared of jungle and has been much longer under outside influences than any other part of the Shan States. Burmese is more commonly spoken than Shan, and a considerable proportion of the people are métis. Here opium-smoking is looked upon as a crime, and the opium-smoker is abashed and smokes in secret.

(b) The country east of this range as far as the Salween, which is the true Shan country, looking on the name "Shan" as meaning the British members of the Tai race. Here smoking becomes much more general; especially as one goes eastwards. Most people, in fact, smoke who can afford it, but they bow to prejudice and tacitly admit that it is a vice.

(c) The country east of the Salween up to the Mekhong. Here everybody smokes and is not ashamed, except of excess.

To this class of habitual opium-smokers may as a rule be added the Kachins, wherever they are, and almost invariably the Palaungs also. Both races are scattered widely over all three areas.

4. The growth of the poppy is roughly indicated by this division. Only small garden patches are cultivated west of the Salween, and these by Kachins, Palaungs, or Chinamen rather than by Shans. In the north of Hsen Wi State, where the country is practically Kachin, and in Ko Kang where it is Chinese, opium cultivation is perhaps the chief agricultural industry.

East of the Salween in many places nothing but opium is grown, and the rice on which the people live is obtained in exchange for it. Certainly it may be said that looking at the Trans-Salween country broadly, the area under poppy is equal to that of almost any food grain, even rice.

Throughout the Shan States as a whole the opium industry is almost certainly not inferior to any other in quantity, and is probably the first in money value.

5. As to the amount of opium consumed by the Shans—I assume the name Shans to imply all races living in the Shan States, and not merely the Tai proper—it is difficult to go beyond vague conjecture. I calculated roughly in 1891-92 that seventeen tons of opium were produced in Ko Kang District of North Hsen Wi alone. At least as much and probably far more must be turned out annually in the Wā States, in Möng Lem and in Kēng Tūng. To the west of the Salween in Möng Lün, on the Loi Lan range, in the Chinese Settlement on Loi Mau and in the various Kachin and Palaung townships, the amount of opium produced is almost entirely consumed in the immediate neighbourhood, and the amount of crude opium yearly collected cannot possibly be estimated.

If one were to say that the opium crop of the Shan States under British authority rose to a total of fifty tons weight of crude drug, it would be a matter of equal difficulty to prove that the statement was an over or an under estimate. A great deal of the Ko Kang, Wā and Kēng Tūng opium, however goes to China.

6. The only Shans who are harmfully affected by the consumption of opium, whether by smoking or swallowing it, are those who take it to excess, and these are usually men of the ruling or official class, and, therefore, the most prominent. It is unnecessary to urge that excess in anything, even in such a harmless and necessary thing as sleep, for example, is injurious, and there are indisputably men who are ruined by excessive opium-smoking. The common idea that victims of opium-smoking die of emaciation, is, of course, erroneous. Those who perish of exhaustion are men who are too poor to indulge in both opium-smoking and eating, and who prefer the opium to the food, with the result that they really die of starvation, and not of the effects of the drugs. Such cases are rare anywhere, and do not occur at all among the Shans. The heaviest smokers I have seen among them are flabby enough certainly, but are certainly not emaciated.

Except the Sawbwa of Tawog Peng (Loi Lōng) and the t'n ssu of Mēng-nao, I can think at the moment of no one who can really be called a victim to opium, and these men are slaves rather than victims.

There are many other men among the ruling and official class who would be all the more efficient if they did not smoke so much opium, but who, nevertheless, have lost to all appearance none of their natural ability or vigour. All they waste is their time, and perhaps all they ruin is their zeal or their enthusiasm, but that can be ruined by age as well as by drugs.

Such instances are the Sawbwa of Lawk Sawk and Sau Möng Hkak, the uncle and Chief Minister of the King Tūng Sawbwa.

Among the great mass of the people I have seen no evil effects. The greatest opium-smokers are those who grow the poppy themselves, and the labour which this cultivation implies in the hills of the Shan States is sufficient guarantee that the farmers are no worn-out debauchees. The people are naturally shrewd, and the amount of opium they consume has no perceptible effect on their natural abilities. The only very obvious result is that they rise very late in the morning. This, however, is a characteristic of very many hill races nearly everywhere, and even if it were the direct result of opium-smoking could hardly be looked on as a serious matter.

The most heavy opium-smokers in the Shan States (and I presume information is desired not specially about the actual Shans but regarding all opium-smokers who reside in the British Shan States) are the Chinese, the Chinese Mahomedans (*Huitzū*), the Kachins, Palaungs and the Wās.

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The Chinese and *Huitzū* as a rule smoke perpetually, when they are not working. They live an extraordinarily hard life. For half the year they travel about with mule caravans which cover sometimes 30 miles in the day and ordinarily average 15 miles over all sorts of hilly country for many days at a stretch. They themselves maintain that they could not endure these fatigues without the soothing power of opium. The Kachins, who smoke opium mixed with plantain leaves all day long, display the most remarkable endurance in long hill marches and in their annual toil of clearing forest ground on the hill sides for their crops. The Palaungs have an equally laborious and toilsome existence in tending their tea gardens and the Wās, who eat opium in large quantities, are perhaps the most industrious and hard-working of all.

All of these races, without exception, are stalwart and healthy, some of them of very exceptional physique and all of them are remarkable for the absence of weak or deformed offspring. Most villages contain a number of persons of very considerable are (still smoking opium) and the number of children is sufficient proof that opium-smoking does not injuriously affect the propagation of the race.

Neither does it, so far as such a matter is capable of proof, affect the consumers mentally or morally. None of the hill races, not even the Shans, can be said to be educated, and most of them are not a great way above savagery; but the use of opium does not seem in any degree to dull their natural faculties, or to in any way impair what reasoning powers they may have developed.

As far as moral effect is concerned what influence the drug has is undeniably good. Ferocity and violence are the chief characteristics of the hill men, when provoked, and any

anodyne that softens or does away with these passions is a blessing. Opium has in this way an enormous advantage over alcohol. Instead of exciting it tranquilizes; instead of stupifying it soothes; instead of brutalising at the very worst it only deadens the sensibilities.

So far indeed from being a curse to the people I believe opium to be a real boon to the hill men. The valleys and straths are hot and malarious; the hills are subject to extraordinarily great variations of temperature; the forest jungles are laden with fever; the streams at certain seasons are mere decoctions of dysentery and cholera; the people with all this lead a terribly laborious life. For all these ills they have only one remedy—opium—and without this many of them could not exist. The Kachin felling forest trees on the side of a streamy, hot valley; the Wās hoeing the ground on a blazing hill slope; the Chinese muleteer marching his 20 miles with three or four passes of 4,000 feet in his day's journey; the Shan standing half the day up to his knees in mud and water with a tropical sun overhead: not one of these men would last out the year if they were deprived of their opium pipe. They retain their health because of their daily allowance of opium. They lose no strength by the use of the drug; they lose none of their faculties; they are soothed rather than excited, and though both husband and wife have their opium pipes, the number of their children is usually above the European average; the health of the children is infinitely better and the sturdiness of the race generally has not been affected by the habitual smoking of opium by their ancestors for many generations.

To deprive the Shan and the hill man of opium would be to put him to death. To forbid him to grow the poppy would be to court defiance and revolt.

APPENDIX XLV.

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DETAILED STATEMENT, DATED 7TH JANUARY 1894 OF—

- (a) FACTS OBSERVED WITH REFERENCE TO THE CONSUMPTION OF OPIUM BY SHANS,
(b) OPINION AS TO THE EXTENT OF THE CONSUMPTION OF OPIUM BY SHANS,
(c) OF ITS EFFECTS ON THEIR PHYSICAL AND MORAL FACULTIES—

BY MR. HILDEBRAND, C.I.E., SUPERINTENDENT AND POLITICAL OFFICER, SOUTHERN SHAN STATES.

[RECEIVED FROM THE REVENUE SECRETARY TO THE CHIEF COMMISSIONER OF BURMA.]

To commence with (b), my opinion as to the extent of the consumption of opium by Shans—

I came to the Shan States first in January 1887, since which date I have annually spent from 5 to 6 months under canvas travelling among the villages of Shans and cognate races; except in the years 1890 and 1891, when I was away on furlough. During the many months thus spent I can only call to mind having seen, west of the Salween, one Shan villager who undoubtedly used opium, and he was a physical wreck. I have seen perhaps a dozen other men, "Ahmudans" or petty officials of sorts, about the Chiefs, who used opium habitually and who showed it in their apathetic movements, their slovenliness and their dirt. How many hundreds of others I have seen that took opium habitually and showed no signs, I have no means of ascertaining, except from casual enquiries from time to time. From these enquiries and my own personal observation, if the group of small States bordering on South Hsenwi are excepted, *viz*—

- (1) Hki si Mausam,
- (2) Mōng Hsn,
- (3) Mōng Sang,
- (4) Keng Lun,

I am of opinion that those who habitually use opium or use it at all except as a medicine, would be over-rated at 1 per cent. of the total population and that one-half per cent. would be a fairer estimate to take. Of the aforesaid one-half per cent., at least 50 per cent. would be found among the "Ahmudans" of the Chiefs, leaving 50 per cent for the general population.

The habitual use of opium is a habit which, west of the Salween, comes from the Kachin-China border and has extended through Hsenwi to the four States abovementioned bordering on Hsenwi. In those States perhaps from 2 to 3 per cent. are addicted to the habitual use of opium.

In the Kēngtūng State east of the Salween the bulk of

the population is composed of the two races "Kung" and "Lu", and the greater part of these are habitual opium consumers; and their habit is not confined to the males, but is indulged in equally by the women, and I am told by the children also occasionally.

I have no means of forming any trustworthy estimate of the population of the Kēngtūng State, but of the total population at least 25 per cent. must be habitual consumers of opium.

The habit has no doubt come across from China as in the case of Hsenwi, and there being but little intercourse between the villagers on either side of the Salween, the habit has not extended to the States to the west of that river.

Under the heading (a) of facts I have observed with reference to the consumption of opium by Shans, as already recorded, what I have seen of the habit west of the Salween is practically nothing at all, as the use of it is confined to so few, except in the four Northern States abovementioned, and these States I have not been able to visit since I went there to settle them in 1888, when I had other matters than opium-smoking to occupy my time and attention.

On the east of the Salween, where opium-smoking in some tracts is universal to whole village communities, male and female, I could not fail to note that there was practically no difference in the general appearance of the population, and of their habits with reference to industry, or to their fondness of and care of their children. If there was any difference observable between these village communities and village communities in the same condition of life and habit on the west of the Salween (with the exception of the use of opium), for robustness and cheerfulness, the balance would be in favour of the habitual opium-consuming community. As regards the fertility of the women, no difference on so imperfect an observation could be detected.

Under heading (c), the effects on their physical and moral faculties, no difference was observable between the two communities. The business of the Kéngtūng State is conducted by some 15 to 25 Ministers. Most of them are habitual consumers of opium. In the conduct of business with them personally, there was nothing observable as to

which of them used opium and which did not, and their method of doing business and its results on the State was certainly in no way inferior to the exertion in a similar way of the Ministers of the Chiefs of the several Southern Shan States west of the Salween, who rarely, if ever are opium-consumers.

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APPENDIX XLVI.

[RECEIVED FROM THE SECRETARY TO THE GOVERNMENT OF INDIA IN THE DEPARTMENT OF FINANCE AND COMMERCE.]

Appendix
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Copy of G. O. No. 320 XIII—326 A., dated 24th November 1893.

From—The Secretary to the Government of the North-Western Provinces and Oudh,
To—The Secretary, Upper India Chamber of Commerce, Cawnpore.

I am directed to inform you that the Royal Commission on Opium will hold sittings at Lucknow on the 8th to 11th of January 1894. This Government has been asked to produce before them evidence as to—

- (1) the consumption of opium by the different races and in the different districts of India, and the effect of such consumption on the moral and physical condition of the people; and
- (2) the disposition of the people of India in regard to—
 - (a) the use of opium for non medical purposes; and

(b) their willingness to bear in whole or in part the cost of prohibitive measures.

2. I am to inquire whether the Upper India Chamber of Commerce desire to nominate any one to represent them as a witness before the Commission on one or more of the points above noted. An early reply is requested, as the list of witnesses in these provinces is already under preparation.

Dated the 28th December 1893.

From—W. B. WISHART, Esq., Secretary, Upper India Chamber of Commerce, Cawnpore,
To—The Secretary to the Government, North-Western Provinces and Oudh.

With further reference to your letter No. 320 of 24th November, I am directed to submit herewith copy of letter from the Bengal Chamber of Commerce, dated 4th December 1893, to the address of the Government of Bengal.

My Committee consider—

- (a) the letter an able and exhaustive review of the whole question;
- (b) that it clearly demonstrates the opium habit to be practically innocuous;
- (c) that any interference with the cultivation of the plant or the Government monopoly would be fraught with a degree of danger, both social and financial, to over-estimate which is impossible.

Under these circumstances the Committee feel that it will be superfluous for the Chamber either to tender evidence before the Commission, or to make any further representation on the subject.

They purposely refrain from comment on the injustice and absurdity of the representatives of a beer-drinking

country like England proposing to interfere with the freedom, rights and habits of the most sober, patient, industrious, tractable and long-suffering peasantry existent, although they feel assured that any like attempt by the mother-country, in the case of the colonies, to prohibit the cultivation of a given crop, or to impose legislation regarding the use of stimulants and intoxicants, would immediately result in an outcry for absolute independence if not for actual separation.

One fact has apparently been overlooked in the controversy, *viz.*, the importance of the trade between India and Europe in poppy-seed. The Committee think it hardly likely that European consumers of the seed are willing to abandon its use, and most certainly growers, as well as the mercantile community in this country, will not tamely submit to the cultivation being classed as a penal offence, and it is obvious that nothing short of such a measure could possibly be expected to stop the production of the drug, since, if the plant is permitted to be grown like any other crops, opium will inevitably be extracted from it as has been the custom for centuries past.

APPENDIX XLVII.

Appendix
XLVII.

[TRANSLATION OF A PETITION PRESENTED BY MEMBERS OF THE CHINESE COMMUNITY IN RANGOON.]

Rangoon, the 14th December 1893.

To
HER MAJESTY'S COMMISSION ON OPIUM NOW VISITING BURMA.

The humble Memorial of the undersigned Chinese inhabitants of Rangoon respectfully sheweth as follows:—

That amongst the Chinese it is a fact that opium is considered as poison of very subtle power, which plays a sad havoc among its consumers. The use of opium brings countless miseries upon men. One given to opium, however rich he may be at first, is sure to get very poor afterwards through using the drug. If a poor man happens to be fallen into the use of opium, his ruination commences

immediately; he becomes a complete wreck of humanity, emaciated in form and corrupted in morals in no time. When an opium-smoker has got no means to gratify his craving for the infernal drug, he generally takes to thieving. The use of opium envelops the smoker in rapturous dreams of false sensual pleasures. An exceptionally robust man, using opium at first, may not lose his physical

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strength, so much for a while, but his moral character at once changes for the worse, and depending upon his physical strength, he commits dacoity; in fact he becomes a bully and blusterer of the quarter of the town he locates and generally lives upon the earnings by extortion, intimidation, levying black mail, etc. Opium consumers are apt to neglect their duties towards parents and towards children. They disregard their usual work and business, their minds are continually set upon having a dose or a pill of opium every now and then. It is unnecessary for us, we think, to point out in further details the disastrous effects of the use of opium upon men at large. The ruination opium has brought upon all people is manifest enough. Almost every one of the Chinese people is cognisant of the fact that opium has injurious effect upon those who make use of it. It is not only the Chinese who are affected by the

baneful influence of the indulgence in opium, but other nations who use opium must suffer also. Should the benign Government prohibit the use of opium, the opium-consumers would be able to cut off their bad practice easily enough. They will regain health and become prosperous. Because opium is obtainable with facilities, and opium-consumers having that strong temptation in their way, cannot give up using opium, although they may try their utmost to stop the bad habits they have contracted by all kinds of means. We are very glad to know that the Royal Commission are on a visit to Burma and are making enquiries about opium. We shall be very thankful if opium is suppressed entirely. When there is no opium to be had, mankind will live in prosperity and peace, free from certain maladies peculiar to the use of opium. We beg to humbly lay the above facts before your honours.

- | | | | |
|-----------------------------|----------------------------|-----------------------------|------------------------------|
| 1 Tan Cheang Yean. | 78 Hway Tye Min. | 154 Hyow Pow. | 230 Ah Kyun. |
| 2 Khoo Swee Heau. | 79 Kyew Chone. | 155 Chan Yoon Foo. | 231 Ah Lung. |
| 3 Chin Moh and Co. | 80 Htow Woon Hain. | 156 Eng Choon Seng and Co. | 232 Ah Yow. |
| 4 Joo Moh and Co. | 81 Lee Leong. | 157 Eng Moh and Co. | 233 An Paing. |
| 5 Kan Pwan Choon and Co. | 82 Chin Seng and Co. | 158 Eng Bee and Co. | 234 Ah Shain. |
| 6 Chip Lee and Co. | 83 Htow Ah Wah. | 159 Eng Thong and Co. | 235 Ah Lan. |
| 7 Sin Soon Lye and Co. | 84 Hung Hain Chung and Co. | 160 Chin Hong and Co. | 236 Kock Wang. |
| 8 Joo Seng and Co. | | 161 Eng Hoe Seng and Co. | 237 Oou Htung. |
| 9 Wee Cheong Geok. | 85 Koon Lone and Co. | 162 Sin Eng Bee and Co. | 238 Lee Chan. |
| 10 Tan Chin Lwee. | 86 Kain Wah and Co. | 163 Sin Eng Chin and Co. | 239 Chan Chung. |
| 11 Lwan Taik and Co. | 87 Tyung Wah and Co. | 164 Eng Swee Gwan and Co. | 240 Chan Ain. |
| 12 Taik Hoe and Co. | 88 Wong Kain Lyut. | 165 Hong Bee and Co. | 241 Chan Kawm. |
| 13 Khoo Hock Teang. | 89 Lee Foon Han. | 166 Kean Hin and Co. | 242 Wor Wah. |
| 14 Heap Chin Moh and Co. | 90 Lay Kyee Han. | 167 Eng Hup Hwat and Co. | 243 Hor Hee. |
| 15 Hock S on and Co. | 91 Lee Chin How. | 168 Chin Gwan and Co. | 244 Oon Sha . |
| 16 Khay Cheang and Co. | 92 Lee Pain Khan. | 169 Eng Heap Gwan and Co. | 245 Kyew Y. |
| 17 Lee Taik Hock. | 93 Lee Lam . | 170 Saw Lip Kwar. | 246 Leow Chew. |
| 18 Eng Swee Bee and Co. | 94 Hum Yoe. | 171 Gwan Bee and Co. | 247 Htow Lone. |
| 19 Eng Leong and Co. | 95 Lee En. | 172 Saw Chin Leng. | 248 Htow Shun. |
| 20 Hock Leong and Co. | 96 Ngan Wah Hong and Co. | 173 Swee Hin and Co. | 249 Yip Htung. |
| 21 Saw Chin Seng. | | 174 Chip Moh and Co. | 250 Yip Yain. |
| 22 Sin Ghee Lee and Co. | 97 Lee Ham. | 175 Chwan Hwat and Co. | 251 Htow Foke. |
| 23 Sin Soon Ann and Co. | 98 Foke Leong. | 176 Yain Koon Hong. | 252 Htow Wong. |
| 24 Sin Seng Gwan and Co. | 99 Lee Tow. | 177 Khoo Theam Chye. | 253 Htow Shain. |
| 25 Ong Cheat. | 100 Chee Yain Khee. | 178 Chuah Jeang. | 254 Htow Main. |
| 26 Eng Lee and Co. | 101 Sam Htoon. | 179 Khoo Seang Moh and Co. | 255 Ah Leow. |
| 27 Taik Soon Chan and Co. | 102 Kyan Khee and Co. | 180 Chan Fong Ngon and Co. | 256 Ah Yain. |
| 28 Hoe Hwat Chan and Co. | 103 Chip Hwat and Co. | 181 Chan Fong Hain and Co. | 257 Ah Hong. |
| 29 Seng Hin and Co. | 104 Sin Hup Seng and Co. | 182 Hone Mow How and Co. | 258 Ah Tsew. |
| 30 Chwar Hwat and Co. | 105 Kone Kee and Co. | 183 Tong Aik and Co. | 259 Ah Wor. |
| 31 Heap Taik and Co. | 106 Chung Shun. | 184 Hone Mee Am and Co. | 260 Ah Mar. |
| 32 Lye Taik and Co. | 107 Eng Seng Bee and Co. | 185 Wain Lone How and Co. | 261 Mway Htye. |
| 33 Khoo Khy Hee. | 108 Tean How Shain. | 186 Htow Foo Loke. | 262 Kyan Tsway. |
| 34 Seng Bee and Co. | 109 Mee Num Kway and Co. | 187 Wain Chung Lone and Co. | 263 Myow Yow. |
| 35 Kim Taik Eng and Co. | 110 Seng Hwat and Co. | | 264 Mar Han. |
| 36 Sin Ban Ann and Co. | 111 Sin Gwan Hoe and Co. | 188 Low How Mee and Co. | 265 Kyew Htway. |
| 37 Gwan Bee and Co. | 112 Kain Kyee How. | 189 Kong Meow Wor and Co. | 266 Hun Kain. |
| 38 Eng Heap Seng and Co. | 113 Haw Choon. | 190 Kong Mun Choon and Co. | 267 Kyan Tsau. |
| 39 Lim Took Seng and Co. | 114 Haw Wah. | 191 Meow Shun How and Co. | 268 Ah Khee. |
| 40 Ban Eng and Co. | 115 Haw Kyee. | 192 Wor Haik How and Co. | 269 Paek Chung. |
| 41 Chin Hoe and Co. | 116 Khoo Cheng Thock. | 193 Wain Shain How and Co. | 270 Leon Shain Sway. |
| 42 Gwan Chan and Co. | 117 Kyew Kee. | 194 Wain Yaik and Co. | 271 Tan Thwan Lye. |
| 43 Eng Seang and Co. | 118 Kong Kah Wor and Co. | 195 Yee Tan. | 272 You Cheng Hong. |
| 44 Aik Chiang and Co. | 119 Kong Hip Lone and Co. | 196 Kyee Fun Toon and Co. | 273 Khoo Kay Chee. |
| 45 Khay Seng and Co. | 120 Wain Chun Lone and Co. | 197 Kong Wah Lee and Co. | 274 Ah Maing. |
| 46 Thye Lam and Co. | 121 Choon Hwat and Co. | 198 Kong Yee Lee and Co. | 275 C. Chain Swee. |
| 47 Lim Kong Chye. | 122 Chan Tone. | 199 Mun Chung Lone and Co. | 276 You Poon Myah. |
| 48 Taik Ann and Co. | 123 Ah Oon. | 200 Yee Ngon Lee and Co. | 277 Yeo Cheng Kung. |
| 49 Khoo Khwat Siew. | 124 Cum Low Fong. | 201 Wain Meow and Co. | 278 Kong Moh and Co. |
| 50 Kheng Gwan and Co. | 125 Win Ker Khin. | 202 Wain Mee and Co. | 279 Soon Cheang Chan and Co. |
| 51 Khoon Seng and Co. | 126 Lom Foke Shun. | 203 Meow Lone. | |
| 52 Aik Hin and Co. | 127 Taik Leong and Co. | 204 Kum Choon and Co. | 280 Lim Leang Hean. |
| 53 Hock Ann and Co. | 128 Eng Leong Moh and Co. | 205 Kyun Ngan Wor. | 281 Eng Taik and Co. |
| 54 Sin Soon Seng and Co. | 129 Tan Seok. | 206 Kyun Yain Ket. | 282 Teoh Taik Yeu. |
| 55 Joo Hwat and Co. | 130 Tan Hoe Swee. | 207 Kyun Tow Ket. | 283 Gwan Wan and Co. |
| 56 Yeam Hin and Co. | 131 Sin Chi Seang and Co. | 208 Myaw Ngway Hone. | 284 Leow Seng Poh. |
| 57 Swee Choang and Co. | 132 Heng Moh and Co. | 209 Myaw Hone Htway. | 285 Choo Khim. |
| 58 Eng Cheang and Co. | 133 Hock Bee and Co. | 210 Myaw Hone. | 286 Khoo Jin Inn. |
| 59 Taik Gwan and Co. | 134 Gwan Thong and Co. | 211 Htow Wah. | 287 Khoo Hee Teat. |
| 60 Lee Hong and Co. | 135 Eng Keat and Co. | 212 Htow Hone Kyin. | 288 C. Now Khim. |
| 61 Hock Hoe Moh and Co. | 136 Tan Kim Chye. | 213 Khee Htway. | 289 Lim Yeo Hock. |
| 62 Sin Lean Hwat and Co. | 137 Keat Seng and Co. | 214 Kok Hye. | 290 Tin Ghim Byan. |
| 63 Tan Leong Chin. | 138 Wee Lean Teow. | 215 Kyong Nain. | 291 Hong Thye and Coy. |
| 64 Hup Lee and Co. | 139 Sin Eng Byan and Co. | 216 Ah Shun. | 292 Hong Hnat and Coy. |
| 65 Haw Var Kain. | 140 Eng Gwan and Co. | 217 Ah Shain. | 293 Htau Kyee. |
| 66 Kong Hip Saing. | 141 Seng Choon and Co. | 218 Ah Shut. | 294 Kyin Lye. |
| 67 Kom Pow How. | 142 Ban Hoe and Co. | 219 Ah Htoon. | 295 Cheah Eng Seng. |
| 68 Pho Khin Koon. | 143 Eng Joo and Co. | 220 Ah Kyat. | 296 T. Po Chong. |
| 69 Yu Puck Mun. | 144 Seng Hong Hwat and Co. | 221 Ah Kot. | 297 Lim Teng Hain. |
| 70 Kong Hain. | 145 Waing Mee. | 222 Ah Mun. | 298 Yew Kya Pan. |
| 71 Kong Wain Nagoon and Co. | 146 Taik Hwat and Co. | 223 Ah Kway. | 299 Keat Wan and Co. |
| | 147 Eng Swee and Co. | 224 Ah Kyut. | 300 Tan Toek Cheong. |
| 72 Hone Tye Hong and Co. | 148 Ban Ann and Co. | 225 Ah Ark. | 301 Lim Pit Lnp. |
| 73 Lee Foke Shain. | 149 Sin Chin Eng and Co. | 226 Kyun Ah Sway. | 302 Tin Cheop Cheong. |
| 74 Hone Kyun and Co. | 150 Hock Moh and Co. | 227 Ah Show. | 303 Chew Ann Su. |
| 75 Lee Hway Too. | 151 Kong Main Chun and Co. | 228 Lee Ah Hong. | 304 Tin Hong Heup. |
| 76 Leon Yin. | 152 Kyun Fone. | 229 Ah Hone. | 305 Leong Shain Tuck. |
| 77 Poh Ann Tong and Co. | 153 Wah Nagoon and Co. | | |

APPENDIX XLVIII.

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THE LAW RELATING TO OPIUM.

ACT No. XIII OF 1857.

PASSED BY THE LEGISLATIVE COUNCIL OF INDIA.

RECEIVED THE ASSENT OF THE GOVERNOR GENERAL ON THE 6TH JUNE 1857.

An Act to consolidate and amend the law relating to the cultivation of the Poppy and the manufacture of Opium in the Presidency of Fort William in Bengal.

Whereas the existing law relating to the cultivation of the Poppy and the manufacture of Opium on account of Government is in some respects inconsistent with the practice which now obtains under agreement between the Opium Agents and the cultivators, and it is expedient that such inconsistency should be removed; and whereas it is also expedient that certain obsolete Regulations relating to the provision of Opium should be formally repealed, and that the laws for preventing the illicit cultivation of the Poppy, and for regulating the cultivation of the Poppy and the manufacture of Opium on account of Government, should be consolidated and amended: It is enacted as follows:—

I. Regulation XXXII, 1793, Regulation XXXII, 1795, Regulation LIII, 1795, Sections I to XL of Regulation XIII, 1816, and Clauses 1 to 5 Section XVIII and Sections XXIII and XXIV of Regulation VII, 1824, of the Bengal Code, are hereby repealed, except so far as they repeal the whole or part of any other Regulation, and except as to acts done, offences committed, and liabilities incurred, before the passing of this Act.

II. The cultivation of the Poppy and the manufacture of Opium within the territories under the Presidency of Fort William in Bengal, except on account of Government, are hereby prohibited.

III. The superintendence of the provision of Opium for Government shall be intrusted to Agents, or other Officers, being covenanted servants of the Company, duly appointed by Government in that behalf, who shall perform the duties connected therewith under the control and direction of the Board of Revenue in Calcutta. The Agents, or other Officers as aforesaid, shall be assisted by Deputy Agents and Sub-deputy Agents, or such other Officers, covenanted or uncovenanted, as the Government may from time to time appoint for the purpose. The Collector of the District shall ordinarily, and unless Government shall otherwise direct, be *ex-officio* Deputy Agent; and the relative duties and powers of the Deputy Agents and Sub-Deputy Agents shall be from time to time regulated by the said Board with the sanction of Government.

IV. The Opium Agents, and their subordinate Officers of every description, are declared amenable to the Civil Courts for all acts done by them in their official capacity except as otherwise herein provided. But no suit shall be instituted against an Agent, or any subordinate officer, for any act done in his official capacity, unless the person who shall consider himself aggrieved by the act of such Agent or Officer shall have first made application for redress to the Agent himself. In the event of such person not being satisfied with the order which the Agent may pass upon his application, it shall then be competent to him either to lay his case by petition before the Board of Revenue, or at once to seek redress in the Civil Court.

V. The Opium Agents shall not in their official capacity institute any suit in a Civil Court without the previous sanction of the Board of Revenue.

VI. In cases in which the Board of Revenue may judge it expedient, or in which they may be so directed by the Government, they may take upon themselves, or intrust to an Officer specially appointed for the purpose, the superintendence of the prosecution or defence of any suit or appeal in which they or an Agent, or any other Officer subordinate to them, may be

engaged, instead of leaving such superintendence to the Agent or any other Officer.

VII. The Board of Revenue, with the sanction of Government, shall from time to time fix the limits within which licenses may be given for the cultivation of the Poppy on account of Government. With the like sanction they shall from time to time fix the price to be paid to the cultivators for the Opium produced. The price shall be fixed at a certain sum per seer of eighty tolahs for Opium of a certain standard consistence, and shall be subject to a rateable reduction according to a scale sanctioned by the Board of Revenue, for opium of a consistence below the standard.

VIII. The Sub-deputy Agents, or other Officers entrusted with the superintendence of the cultivation, shall, at the proper period of the year, issue licenses to the cultivators, who may choose to engage to cultivate the Poppy, and to deliver the produce to the Officers of Government at the established rates. Every license shall specify the number of beeghas which the party engages and is authorized to cultivate, and shall be in such form as the Agent, with the sanction of the Board of Revenue, may direct. A counterpart engagement, in conformity with the tenor of the license, shall be taken from the cultivator.

IX. It shall be at the option of every cultivator to enter into engagements for the cultivation of the Poppy or not as he may think fit; and any Sub-deputy Agent or other Officer as aforesaid, or any inferior Officer employed in the provision of Opium, who shall compel, or use any means to compel, any cultivator to enter into engagements, or to receive advances, for the cultivation of the Poppy, shall be liable to be dismissed from his situation. It shall be at the option of the Sub-deputy Agent, or other Officer as aforesaid, to withhold a license from any cultivator whenever he may think proper so to do. Any person to whom a license has been refused may appeal to the Agent, and the decision of the Agent shall be final.

X. If it shall be found that any cultivator, who has received advances from Government, has not cultivated the full quantity of land for which he received such advances, he shall be liable to a penalty of three times the amount of the advances received for the land which he has failed to cultivate; and the said penalty may be adjudged by the Deputy Agent or Collector, on the complaint of the Sub-deputy Agent or other Officer as aforesaid. Any person dissatisfied with the judgment of the Deputy Agent or Collector may appeal to the Agent and the decision of the Agent shall be final.

XI. All Opium, the produce of land cultivated with the Poppy on account of Government, shall be delivered by the cultivators to the Sub-deputy Agents or other District Officers, or shall be brought by them to the Sudder Factory as the Agents may direct. And no such Opium shall be liable to be distrained or attached by Zemindar or other proprietor or a farmer of land, for the recovery of arrears of rent, or by any other creditor of a cultivator under any order or decree of Court, but the sum due to the cultivator on account of such Opium may be attached by order of Court in the hands of the Agent or of

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the District Officer under the rules in force for such attachments.

XII. All Opium delivered by the cultivators to the Sub-deputy Agent or other District Officer, shall, before it is forwarded to the Sudder Factory, be weighed, examined, and classified according to its quality and consistence by that officer, or his assistant if duly authorized by the Agent in that behalf, in the presence of the cultivators and in conformity with rules sanctioned by the Board of Revenue. Any cultivator, who may be dissatisfied with the classification of the District Officer shall be at liberty either to take his Opium to the Sudder Factory, or to have it forwarded thither by such Officer separate from the Opium respecting which no dispute has arisen.

XIII. All Opium forwarded by the District Officers to the Sudder Factory, and all Opium delivered at the Sudder Factory by the cultivators, shall be there weighed and examined by the Opium Examiner, or other Officer duly authorized in that behalf, agreeably to rules sanctioned by the Board of Revenue; and the quality and consistence of the opium, and the deductions from, or addition (if any) to, the standard price to be made in accordance with the said rules shall be determined by the result of such examination. The decision of the Examiner, or of the Agent, in cases in which a reference to the Agent may be prescribed by the said rules, shall be final and conclusive, and not open to question in any Court.

XIV. When Opium delivered by a cultivator, either to a District Officer, or at the Sudder Factory, is suspected of being adulterated with any foreign substance, it shall be immediately sealed up pending examination by the Opium Examiner, and notice of such intended examination shall be given to the cultivator. If upon such examination the Opium shall be found to be so adulterated, the Agent on the report of the Examiner may order that it be confiscated; and the order of the Agent shall be final, and not open to question in any Court.

XV. The weights and scales made use of in the Sudder Factories, and at the District Kothees, shall be provided by the Board of Revenue. Every District Officer shall annually, before beginning to weigh the Opium of the season, examine the weights and scales in use in his District and shall report the result of such examination to the Agent. The Agent shall make a similar examination of the weights and scales of the Sudder Factory, and shall report the result to the Board. No weights or scales shall be made use of which on any such examination have not been found to be strictly accurate. It shall be the duty of all Officers who may superintend the weighing of Opium, to see that the Opium is weighed fairly with an even beam, and the practice of taking excess weight for the purpose of turning the scale, or as an allowance for dryage and wastage, is hereby prohibited.

XVI. The accounts of the cultivators shall be adjusted annually by the District Officers as soon after the conclusion of the weighing and examination as possible and any balance that may remain due from any cultivator, or from any subto or intermediate manager, may be recovered by the District Officer by distress and sale of the property of the defaulter or of his surety, in the same manner and under the same rules as the property of defaulting cultivators in estates held khas may be distrained and sold by the Collector for the recovery of an arrear of rent or Revenue. Provided that no warrant of distress and sale shall be issued by any District Officer without the sanction of the Agent previously obtained.

XVII. Any Officer of the Opium Department who shall receive any fee, gratuity, perquisite or allowance, either in money or effects, under any pretence whatsoever, from any cultivator, or from any other person employed or concerned in the provision of Opium, other than the authorized allowances of his situation, shall be dismissed from his office, and, on conviction before a Magistrate shall be liable to a fine not exceeding five hundred Rupees.

XVIII. If any zemindar, or other proprietor of land, or any farmer of land, shall exact from any ryot on account of his Poppy land, any illegal cess or any higher rate of rent than he is lawfully entitled to demand, the ryot, or the Sub-Deputy Agent or other District Officer on his behalf, may institute a suit before the Collector, and recover from such proprietor or farmer the sum exacted by him in excess of his lawful demand, together with a penalty of treble the amount of such excess; and such suit shall be tried according to the rules prescribed for suits instituted before a Collector relating to arrears or exactions of rent.

XIX. Any cultivator entering into engagements for the cultivation of the Poppy on account of Government, who may embezzle, or otherwise illegally dispose of any part of the Opium produced, shall be liable to a penalty not exceeding ten times the fixed price of the Opium which he may be proved to have so disposed of, or to a fine not exceeding five hundred Rupees, if the amount of the said penalty be less than that sum, and the Opium, if found, shall be liable to confiscation.

XX. Any person purchasing or receiving any Opium from a cultivator or other person who may have entered into engagements for the cultivation of the Poppy, or who may be employed in the provision of Opium on account of Government, or bargaining for the purchase of Opium with such cultivator or person, or in any way causing or encouraging such cultivator or person to embezzle or illegally dispose of any Opium, and any Officer of the Opium Department conniving in any way at the embezzlement or illegal disposal of any Opium, shall be liable to a fine not exceeding one thousand Rupees, unless the Opium purchased, bargained for, or illegally disposed of, shall exceed the weight of thirty-one seers and a quarter, in which case the fine may be increased, at a rate not exceeding thirty-two Rupees per seer for all such Opium in excess of that weight; and the Opium, if found, shall be liable to confiscation.

XXI. Any person who shall cultivate the Poppy without license from a Sub-Deputy Agent or other Officer duly authorized in that behalf, and any person who shall in any way cause, encourage, or promote such illegal cultivation, shall be liable to a fine not exceeding five hundred Rupees, unless the quantity of land so illegally cultivated shall exceed twenty beegahs, in which case the fine may be at the rate of twenty-five Rupees per beegah; and the Poppy plants shall be destroyed, or, if any Opium have been extracted from them, it shall be seized and confiscated. If the Opium shall have been extracted and shall not be seized, the offender shall be liable to a further fine not exceeding the rate of thirty-two Rupees per beegah of land illegally cultivated.

XXII. All proprietors, farmers, tnhseeldars, gomastahs and other managers of land, shall give immediate information to the Police or Abkaree Darogahs, or Opium Gomastahs, or to the Magistrates, Collectors, or officers in charge of the Abkaree Mehal, or to the Agents, their Deputies, or Sub-Deputies, of all Poppy which may be illegally cultivated within the estates or farms held or managed by them; and every proprietor, farmer, tnhseeldar, gomastah, or other manager of land, who shall knowingly neglect to give such information, shall be liable to the penalties for illegal cultivation prescribed in the last preceding Section.

XXIII. All Police and Abkaree Darogahs, and Opium Gomastahs, and all native Officers of Government of whatever description, and all Chowkeydars, Pykes, and other village Police Officers, shall give immediate information to the authority to which they are subordinate when it may come to their knowledge that any land has been illegally cultivated with Poppy; and such authority shall transmit the information to the Sub-Deputy Agent or other Officer superintending the cultivation of Poppy, if in a District where the Poppy is cultivated on account of Government, or to the Collector or Officer in charge of the Abkaree Mehal, if in a District where the Poppy is not so cultivated. Every Police or Abkaree Darogah, Opium Gomastah, Native Officer, Chowkeydar, or other Police Officer as aforesaid, who shall neglect to give such information, or shall in any respect connive at the illicit cultivation of the Poppy, shall be

Duty of land-holders and others to give information of illegal cultivation.

Duty of Police and other Officers to give information of illegal cultivation.

Penalty on Officer taking bribes.

Penalty for embezzlement of Opium by cultivator.

Penalty for illegal purchase of Opium from cultivator.

Penalty for unlicensed cultivation.

Duty of land-holders and others to give information of illegal cultivation.

Duty of Police and other Officers to give information of illegal cultivation.

liable to a fine not exceeding one thousand Rupees if the offender be an Officer of the Opium Department, or in any other case to a fine not exceeding five hundred Rupees.

XXIV. Whenever a Police or Abkaree Darogah or Opium Gomashtah shall receive intelligence of any land within his jurisdiction having been illegally cultivated with Poppy, he shall immediately proceed to the spot, and if the information be correct, shall attach the crop so illegally cultivated, and report the same without delay to the authority to which he may be subordinate. He shall at the same time take security from the cultivator of the said land for his appearance before the Magistrate; and in the event of such cultivator not giving the required security, he shall send him in custody to the Magistrate.

XXV. Proprietors, farmers, tuhseeldars, gomashtahs, and other managers of land, shall be at liberty to attach any Poppy grown in opposition to the provisions of this Act in any estate or farm held or managed by them, and shall immediately report such attachment to the nearest Police or Abkaree Darogah, or Opium Gomashtah, who shall thereupon proceed in conformity with the rules contained in the last preceding Section.

XXVI. Except as otherwise herein provided, all fines, penalties, and confiscations prescribed by this Act shall be adjudged by the Magistrate on the information of the Deputy Agent or Sub-Deputy Agent in Districts in which the Poppy is cultivated on account of Government, and in other Districts on the information of the Collector or Officer in charge of the Abkaree Mehal; provided that no information of an offence against this Act shall be admitted unless it be preferred within the period of one year after the commission of the offence to which the information refers.

XXVII. When any person is sentenced to pay any fine or penalty under this Act, such person, in default of payment of the same, may be imprisoned by order of the magistrate for any time not exceeding six months, or until the fine is sooner paid.

XXVIII. Whenever any person shall be convicted of an offence against this Act after having been previously convicted of a like offence, he shall be liable, in addition to the penalty attached to such offence, to im-

prisonment for a period not exceeding six months; and a like punishment of imprisonment not exceeding six months shall be incurred, in addition to the punishment which may be inflicted for a first offence, upon every subsequent conviction after the second.

XXIX. Every person who shall be imprisoned under the last preceding Section, or on account of the non-payment of any fine or penalty prescribed by this Act, unless such person be an Officer of Government or a village Police Officer convicted of an offence under Section XVII, XX, or XXIII, shall be imprisoned in the Civil Jail.

XXX. One-half of all fines and penalties levied from persons convicted of offences under Sections XIX, XX, and XXI of this Act, together with a reward of one Rupee eight annas for each seer of Opium confiscated and declared by the Civil Surgeon to be fit for use, shall upon adjudication of the case be awarded to the Officer or Officers who apprehended the offender, and the other half of such fines and forfeitures, together with a reward of one Rupee eight annas for each seer of Opium confiscated as aforesaid, shall be given to the informer. If in any case the fine or penalty is not realized, the Board of Revenue may grant such reasonable reward, not exceeding the sum of two hundred Rupees, as may seem to them fit.

XXXI. The Governor General of India in Council may authorize, by an Order of Government, the cultivation of the Poppy and the manufacture of Opium in any District or Districts without license from a Sub-deputy Opium Agent or other Officer of Government; and when such order has been published, all the provisions of this Act shall cease to have effect in such District or Districts.

Proviso. Provided always that the Government may prescribe rules for the delivery of the Opium so produced to Officers of Government appointed to receive it; and when such rules have been passed, any cultivator or other person engaged in the cultivation of the Poppy and manufacture of Opium who shall dispose of any Opium otherwise than is allowed by such rules, and any person who shall purchase or receive any such Opium in contravention of the said rules, shall be subject to the penalties prescribed in Section XIX of this Act; and such penalties may be adjudged by a Magistrate on the information of any Officer of Government or of any other person.

II.—THE OPIUM ACT, 1878.

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	SCHEDULE.

ACT NO. I OF 1878.

PASSED BY THE GOVERNOR GENERAL OF INDIA IN COUNCIL.

(Received the assent of the Governor General on the 9th January 1878.)

An Act to amend the law relating to Opium.

WHEREAS it is expedient to amend the law relating to opium; It is hereby enacted as follows:—

Preamble.

Short title.

i. This Act may be called "The Opium Act, 1878;"

It shall extend to such local areas as the Governor General in Council may, by notification in the *Gazette of India*, from time

Local extent.

to time direct;

And it shall come into force in each of such areas on such day as the Governor General in Council in like manner directs in this behalf.

Commencement.

2. The enactments mentioned in the schedule hereto annexed shall be repealed to the extent specified in the third column of the said schedule:

And in Acts No. XI of 1849, No. XXI of 1856 and No. X of 1871, and in Bengal Act No. II of 1876, the words "intoxicating drugs" (wherever they occur) shall not include opium.

The reference made to Bombay Regulations XXI of 1827 and XX of 1830 in Act No. VII of 1836, s. 1. shall be read as if made to the corresponding sections of this Act.

3. In this Act, unless there be something repugnant in the subject or context,—

"Opium" includes also poppy-heads, preparations or admixtures of opium, and intoxicating drugs prepared from the

poppy:

"Magistrate" means, in the Presidency-towns, a Presidency Magistrate, and elsewhere a Magistrate of the first class or when specially empowered by the Local Government to try cases under this Act) a Magistrate of the second class.

"Import" means to bring into the territories administered by any Local Government from sea, or from foreign territory, or from a territory administered by any other Local Government:

"Export" means to take out of the territories administered by any Local Government to sea, or to any foreign territory, or to any territory administered by any other Local Government.

"Transport" means to remove from one place to another within the territories administered by the same Local Government.

4. Except as permitted by this Act, or by any other enactment relating to opium for the time being in force, or by rules framed under this Act or

under any such enactment, no one shall—

- (a) cultivate the poppy;
- (b) manufacture opium;
- (c) possess opium;
- (d) transport opium;
- (e) import or export opium; or
- (f) sell opium.

5. The Local Government, with the previous sanction of the Governor General in Council, may, from time to time, by notification in the local *Gazette*, make rules consistent with this Act, to permit absolutely or subject to the payment of duty or to any other conditions and to regulate within the whole or any specified part of the territories administered by such Government, all or any of the following matters:—

- (a) the cultivation of the poppy;
- (b) the manufacture of opium;
- (c) the possession of opium;
- (d) the transport of opium;
- (e) the importation or exportation of opium; and

(f) the sale of opium, and the form of duties leviable on the sale of opium by retail;

Provided that no duty shall be levied under any such rule on any opium imported and on which a duty is imposed by or under the law relating to sea-customs for the time being in force or under section six.

6. The Governor General in Council may from time to time, by notification in the *Gazette of India*, impose such duty as he thinks fit on opium or on any kind of opium imported by land into British India or into any specified part thereof and may alter or abolish any duty so imposed.

7. The Governor General in Council may, by order notified in the *Gazette of India*,

(a) authorize any Local Government to establish warehouses for opium legally imported into, or intended to be exported from, the territories administered by such Local Government, and

(b) cancel any such order.

So long as such order remains in force, the Local Government may, by notification published in the official *Gazette*,

(c) declare any place to be a warehouse for all or any opium legally imported, whether before or after the payment of any duty leviable thereon, into the territories administered by such Government, or into any specified part thereof, or intended to be exported thence, and

(d) cancel any such declaration.

An order under clause (b) shall cancel all previous declarations under clause (c) of this section relating to places in the territories to which such order refers.

So long as such declaration remains in force, the owner of all such opium shall be bound to deposit it in such warehouse.

8. The Local Government, with the previous sanction of the Governor General in Council, may, from time to time, by notification in the local *Gazette*, make rules consistent with this Act to regulate the safe custody of opium warehoused under section seven; the levy of fees for such warehousing; the removal of such opium for sale or exportation; and the manner in which it shall be disposed of, if any duty or fees leviable on it be not paid within twelve months from the date of warehousing the same.

9. Any person who, on contravention of this Act, or of rules made and notified under section five or section eight,

(a) cultivates the poppy, or
(b) manufactures opium, or
(c) possesses opium, or
(d) transports opium, or
(e) imports or exports opium, or
(f) sells opium, or
(g) omits to warehouse opium or removes or does any act in respect of warehoused opium, and any person who otherwise contravenes any such rule,

shall, on conviction before a Magistrate, be punished for each such offence with imprisonment for a term which may extend to one year, or with fine which may extend to one thousand rupees, or with both;

and, where a fine is imposed, the convicting Magistrate shall direct the offender to be imprisoned in default of payment of the fine for a term which may extend to six months, and such imprisonment shall be in excess of any other imprisonment to which he may have been sentenced.

10. In prosecutions under section nine, it shall be presumed, until the contrary is proved, that all opium for which the accused person is unable to account satisfactorily is opium in respect of which he has committed an offence under this Act.

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11. In any case in which an offence under section nine has been committed—

- (a) the poppy so cultivated ;
- (b) The opium in respect of which any offence under the same section has been committed ;
- (c) Where, in the case of an offence under clause (d) or (e) of the same section, the offender is transporting, importing or exporting any opium exceeding the quantity (if any) which he is permitted to transport, import or export, as the case may be, the whole of the opium which he is transporting, importing or exporting ;
- (d) Where, in the case of an offence under clause (f) of the same section, the offender has in his possession any opium other than the opium in respect of which the offence has been committed, the whole of such other opium,

shall be liable to confiscation.

The vessels, packages and coverings in which any opium liable to confiscation under this section is found, and the other contents (if any) of the vessel or package in which such opium may be concealed, and the animals and conveyances used in carrying it, shall likewise be liable to confiscation.

12. When the offender is convicted, or when the person charged with an offence in respect of any opium is acquitted, but the Magistrate decides that the opium is liable to confiscation, such confiscation may be ordered by the Magistrate.

Whenever confiscation is authorized by this Act, the officer ordering it may give the owner of the thing liable to be confiscated an option to pay, in lieu of confiscation, such fine as the officer thinks fit.

When an offence against this Act has been committed, but the offender is not known or cannot be found, or when opium not in the possession of any person cannot be satisfactorily accounted for, the case shall be enquired into and determined by the Collector of the District or Deputy Commissioner, or by any other officer authorized by the Local Government in this behalf, either personally or in right of his office, who may order such confiscation : Provided that no such order shall be made until the expiration of one month from the date of seizing the things intended to be confiscated or without hearing the persons (if any) claiming any right thereto, and the evidence (if any) which they produce in support of their claims.

13. The Local Government may, with the previous sanction of the Governor General in Council, from time to time, by notification in the local Gazette, make rules consistent with this Act to regulate—

- (a) The disposal of all things confiscated under this Act ; and
- (b) the rewards to be paid to officers and informers out of the proceeds of fines and confiscations under this Act.

14. Any officer of any of the departments of Excise, Police, Customs, Salt, Opium or Revenue, superior in rank to a peon or constable, who may in right of his office be authorized by the Local Government in this behalf, and who has reasons to believe, from personal knowledge or from information given by any person and taken down in writing, that opium liable to confiscation under this Act is manufactured, kept or concealed in any building, vessel or enclosed place, may, between sunrise and sunset,

- (a) enter into any such building, vessel or place ;
- (b) in case of resistance, break open any door and remove any other obstacle to such entry ;
- (c) seize such opium and all materials used in the manufacture thereof, and any other thing which he has reason to believe to be liable to confiscation under section eleven or any other law for the time being in force relating to opium, and
- (d) detain and search, and if he think proper arrest, any person whom he has reason to believe to be guilty of any offence relating to such opium under this or any other law for the time being in force.

15. Any officer of any of the said departments may

(a) seize, in any open place or in transit, any opium or other thing which he has reason to believe to be liable to confiscation under section eleven or any other law for the time being in force relating to opium.

(b) detain and search any person whom he has reason to believe to be guilty of any offence against this or any other such law, and if such person has opium in his possession, arrest him and any other persons in his company.

16. All searches under section fourteen or section fifteen shall be made in accordance with the provisions of the Code of Criminal Procedure.

17. The officers of the several departments mentioned in section fourteen shall, upon notice given or request made, be legally bound to assist each other in carrying out the provisions of this Act.

18. Any officer of any of the said departments who, without reasonable ground of suspicion, enters or searches, or causes to be entered or searched, any building, vessel or place,

or vexatiously and unnecessarily seizes the property of any person on the pretence of seizing or searching for any opium or other thing liable to confiscation under this Act,

or vexatiously and unnecessarily detains, searches or arrests any person,

shall for every such offence be punished with fine not exceeding five hundred rupees.

19. The Collector of the District, Deputy Commissioner or other officer authorized by the Local Government in this behalf, may issue his warrant for the arrest of any person whom he has reason to believe to have committed an offence relating to opium, or for the search, whether by day or night, of any building or vessel or place in which he has reason to believe opium liable to confiscation to be kept or concealed.

All warrants issued under this section shall be executed in accordance with the provisions of the Code of Criminal Procedure.

20. Every person arrested, and thing seized, under section fourteen or section fifteen, shall be forwarded without delay to the officer in charge of the nearest Police station ; and every person arrested and thing seized under section nineteen shall be forwarded without delay to the officer by whom the warrant was issued.

Every officer to whom any person or thing is forwarded under this section shall, with all convenient despatch, take such measures as may be necessary for the disposal according to law of such person or thing.

21. Whenever any officer makes any arrest or seizure under this Act, he shall within forty-eight hours next after such arrest or seizure make a full report of all the particulars of such arrest or seizure to his immediate official superior.

22. In the case of alleged illegal cultivation of the poppy, the crop shall not be removed, but shall, pending the disposal of the case, be attached by an officer superior in rank to a peon or constable, who may in right of his office be authorized by the Local Government in this behalf ; and such officer shall require the cultivator to give bail in a reasonable amount (to be fixed by such officer) for his appearance before the Magistrate by whom the case is to be disposed of, and such cultivator shall not be arrested unless within a reasonable time he fails to give such bail :

Provided that, wherever Act No. XIII of 1857 (*An Act to consolidate and amend the law relating to the cultivation of the Poppy and the manufacture of Opium in the Presidency of Fort William in Bengal*), or any part thereof, is in force, nothing in this section shall apply to such cultivation.

23. Any arrear of any fee or duty imposed under this Act or any rule made hereunder,

and any arrear due from any farmer of opium revenue, may be recovered from the person primarily liable to pay the same to the Government or from his surety (if any) as if it were an arrear of land-revenue.

24. When any amount is due to a farmer of opium-revenue from his licensee, in respect of a license, such farmer may make an application to the Collector of the District, Deputy Commissioner or other officer authorized by the Local

Government in this behalf, praying such officer to recover such amount on behalf of the applicant; and, on receiving such application, such Collector, Deputy Commissioner or other officer may in his discretion recover such amount as if it were an arrear of land-revenue, and shall pay any amount so recovered to the applicant:

Provided that the execution of any process issued by such Collector, Deputy Collector or other officer for the recovery of such amount, shall be stayed if the licensee institutes a suit in the Civil Court to try the demand of the farmer, and furnishes security to the satisfaction of such officer for the payment of the amount which such Court may adjudge to be due from him to such farmer:

Provided also that nothing contained in this section or

done thereunder shall affect the right of any farmer of opium-revenue to recover by suit in the Civil Court or otherwise any amount due to him from such licensee.

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25. When any person in compliance with any rule made hereunder gives a bond for the performance of any duty or act, such duty or act shall be deemed to be a public duty or an act in which the public are interested, as the case may be, within the meaning of the Indian Contract Act, 1872, section 74, and, upon breach of the condition of such bond by him, the whole sum named therein as the amount to be paid in case of such breach may be recovered from him as if it were an arrear of land-revenue.

SCHEDULE.

ACTS OF THE GOVERNOR GENERAL IN COUNCIL.

Number of year.	Subject or title.	Extent of repeal.	Number and year.	Subject or title.	Extent of repeal.
Act XI of 1849	Āhkārī Revenue of Calcutta	In section 5, the word "opium." In section 6, the word "opium" and the last thirty-one words. In section 15, from and including the words "except in the case," to the end of the section. In section 33, from and including the words "except opium" down to and including the words "each seer;" and the words "or in the case of opium as aforesaid, a reward of one rupee eight annas for each seer."			In section 78, the words "except opium," and paragraph 2. In section 79, from and including the words "except opium" down to and including the words "each seer," and from and including the words "or in," down to and including the words "each seer."
Act III of 1862	Spirituous Liquors, Bombay	Section 10, so far as it relates to opium.	Act of IV 1872	The Panjab Laws Act	Section 49.
Act XXI of 1856	Bengal Āhkārī Act	In section 25, the word "opium." Section 34, 61, 52, 63 and 87. In section 35, the words "or opium." In section 49, the words "except opium." Section 59, so far as it relates to opium. In section 75, the words "except opium" and from and including the words "opium seized," down to the end. In section 76, from and including the words "except opium," down to and including the words "each seer;" and from and including the words "or in," down to and including the words "each seer." In paragraph 3 of section 90, the words "and opium."	Act XXVI of 1872	Panjab Opium Laws Amendment.	The whole Act.
			Act VI of 1873	Transshipment of goods	Section 7.
			Act XVI of 1875	The Indian Tariff Act	Section 9.
			Act XXIII of 1876	To amend the law relating to Opium.	The whole Act.
			Act VI of 1877	For postponing the day on which the Opium Act, 1876, is to come into force.	The whole Act.
<i>Act of the Lieutenant-Governor of Bengal in Council.</i>					
Number and year.	Subject.	Extent of repeal.			
Act II of 1876	To amend Act XI of 1849, Act XXI of 1856, and Act IV (B. C.) of 1866.	In section 3, in the section substituted for section 33 of Act XI of 1849, the words "except opium" and from and including the words "confiscated opium," down to and including the words "general order." In section 3, in the section substituted for section 34 of Act XI of 1849, the words "except in the case of opium;" and from and including the words "and in the case of opium," down to and including the words "similarly distributed." In section 10, in the section substituted for section 75 of Act XXI of 1856, the words "except opium," and from and including the words "confiscated opium," down to and including the words "general order."			
Act XIII of 1857	Cultivation of the poppy and manufacture of opium.	Section 2.			
Act X of 1871	The Northern India Excise Act.	In paragraph 5 of section 3, the word "opium." Sections 18, 65, 66, 67 and 87. In section 19 the words "or opium" Section 46, so far as it relates to opium. Section 46, paragraph 3, from and including the words "as well as," down to and including the words "dealings in opium." In section 63, the words "except opium."			

SCHEDULE—concluded.

ACTS OF THE GOVERNOR GENERAL IN COUNCIL—continued.

Act of the Lieutenant-Governor of Bengal in Council
—continued.*Bombay Regulations.*

Number and year.	Subject.	Extent of repeal.	Number and year.	Subject.	Extent of repeal.
		In section 10, in the section substituted for section 76 of Act XXI of 1866, the words "except in the case of opium," and from and including the words "and in the case of opium," down to and including the words "similarly distributed."	Bombay Regulation XXI of 1827.	Duty on opium . . .	The preamble, from and including the words "with the combined," down to and including the words "the prohibited." Chapters I, II, III and IV.
			Bombay Regulation XX of 1850.	Malwa opium . . .	So much as has not been repealed.

APPENDIX XLIX.

STATEMENT BY MR. WARRY, LATE OF THE CHINESE CONSULAR SERVICE AND ADVISER
ON CHINESE AFFAIRS IN BURMA.

[RECEIVED FROM THE SECRETARY TO THE CHIEF COMMISSIONER OF BURMA.]

Bhamo, January 30th, 1894.

I have been directed to prepare a statement of my observations as to the consumption of opium by Chinese in Burma, with opinion as to moral and physical effect on "them," and I am "to begin by stating extent of experience of opium consumption among Chinese in Burma and opportunities for forming opinion."

I have been nearly six years in Burma, and my principal duty has been to visit the different Chinese communities in the Province from time to time and to report upon their grievances and needs. I have thus been brought into close contact with all classes of Chinamen—Probably about 20 per cent. of adult Chinamen in Upper Burma smoke opium. In Lower Burma the average is higher. At the time of the annexation of the Upper Province, the percentage of Chinese who smoked was eighty or ninety. The introduction of the Opium Act more than double the price of the drug, and smokers belonging to the poorer classes either broke themselves of the habit or left the country. Scarcely any Chinese eat opium. They regard opium smoking as comparatively harmless, but

opium-eating is distinctly deleterious to health. Their idea is that the stronger chemical components of opium are not volatilisable and never reach the mouth of the smoker.

I have never noticed any ill results from opium as ordinarily used in Burma, and I cannot call to mind more than two or three cases in which it has been taken in excess with injurious results to the constitution of the smoker. My attention has several times been directed to young smokers apparently in the last stage of weakness and emaciation, but the use of the stethoscope has in every instance revealed extensive lung disease. As to the good effects of the drug, there is a general consensus of opinion among Chinamen that it is a valuable preventive of fever and dysentery.

According to my observations opium has no effect upon the moral character of the Chinaman beyond occasionally rendering him lazy and disinclined to get up early in the morning.

W. WARRY,
Adviser on Chinese Affairs.

APPENDIX L.

FURTHER PAPERS regarding the use of OPIUM by BURMANS. (See Appendices XXXVIII. and XL.)

From A. KENSINGTON, Esq., Deputy Secretary to the Government of India, Finance and Commerce Department, to the CHIEF COMMISSIONER, Burma.—No. 1568, dated Simla, the 13th April 1892.

WITH reference to your letter, No. 481-10E., dated the 29th August 1891, I am directed to inquire when a further report on the consumption of opium in Burma may be expected by the Government of India.

BURMA.

Separate Revenue Department.—No. 59-30.—3.

From F. C. GATES, Esq., C.S., Officiating Secretary to the Chief Commissioner, to the SECRETARY TO THE GOVERNMENT OF INDIA, Finance and Commerce Department.

SIR, Rangoon, May 3, 1892.

I AM directed to solicit a reference to the correspondence ending with your letter, No. 1568, dated the 13th April 1892, concerning the consumption of opium in Burma.

2. I am now to submit, for the information of the

1. Minutes, dated 30th April 1892, by Sir Alexander Mackenzie, K.C.S.I., Chief Commissioner of Burma.
2. Note, dated 27th April 1892, by the Financial Commissioner, with its annexures.
3. Letter, No. 429-1E., dated 22nd January 1892, from the Secretary to the Financial Commissioner, with enclosures.

Bayne's letter, No. 481-10E., dated the 29th August 1891.

I have, &c.
(Signed) F. C. GATES,
Officiating Secretary.

Enclosure No. 1.

MINUTE by Sir ALEXANDER MACKENZIE, K.C.S.I., Chief Commissioner, Burma.

In their letter, No. 3166, dated the 29th July 1891, the Government of India said they would be prepared to sanction my proposal to prohibit the sale of opium to, and possession of opium by, Burmans in Lower Burma (as had already been done in Upper Burma) if they could be satisfied—

- (i) that the evil to be removed is as great as I depicted it;
- (ii) that it would be practicable to enforce the prohibition; and
- (iii) that the enforcement of the prohibition would not entail and be accompanied by evils as great as those which it is desired to remove.

Fuller information was called for on these three points.

2. With regard to the first of them, it was admitted that public opinion in Burma was unanimous in holding that opium is specially deleterious to men of Burmese race. The Governor-General in Council was not, however, willing to accept this opinion unless it could be supported by unquestioned facts and statistics; and I was directed to collect statistics, facts, and figures bearing on the question.

3. The Financial Commissioner has now received the results of the local inquiries which, in my Resolution, No. 10E., of the 29th August, I directed to be made, and he analyses these results in his note of the 27th April. The Government of India will doubtless consider Mr. Smeaton's note and the papers attached thereto. For my own part, with all deference to the view taken by the Government of India, I am content to rest the case against opium in Burma on the consensus of voices condemning it, extending as this does through a long series of years, and emanating as we

know from authorities of every shade of opinion, official and non-official, European, and native. I attach very minor importance to the collection of statistics at any precise point of time, when we have before us indisputable evidence as to the results of the personal knowledge and experience of such a cloud of witnesses. The statistics afford, however, I think, strong confirmation of the accepted and authoritative opinion to which I refer. The papers bring out, moreover, very clearly the fact that the evil is a rapidly growing one in many parts of the lower province.

4. They have also led me to the conclusion that I did not go far enough in proposing to limit the prohibition to Burmans, while leaving the opium shops open to men of non-Burmese race. I proposed this mainly in the interests of the Chinese. But the whole number of male Chinese (of all ages) in Lower Burma is only 22,951, and in Upper Burma 5,508. Probably the total number of adults in both provinces is not much more than 25,000. Very many of these live in places where there is no opium shop, and where opium is or ought to be unprocurable. It is impossible, therefore, to say that for the sake of this small minority we are bound to keep open shops which, however we may limit their supplies, must form centres of temptation and facilitate smuggling. Moreover, we have before us evidence that the Chinese themselves do not always cling to their opium so fondly as was imagined. In Mandalay we had to shut the shops for some time owing to a combination of the farmers, and the result is said to have been that many Chinese quietly gave up the drug. In Pegu the Chinese consulted by the Deputy Commissioner approved of the absolute prohibition of opium being extended to all classes. I do not desire to attach too much weight to these isolated facts. I believe myself that most of the Chinese in Burma use opium when they can get it, and that it does them little harm. But I think we can provide for their wants without maintaining open shops. There are, it is true, over 200,000 adult natives of India in Burma, but there is no reason to believe that any very large number of these are consumers of opium.

As regards the Shans and Kachins, I find that those officers acquainted with them hold that opium is nearly as deleterious to them as to Burmans. Certainly there can now be no doubt that the Kachins have only been led to the use of it by the Chinese during comparatively recent years, and they appear quite unable to use without abusing. The Karens, I place of course, on the same footing as Burmans.

There is a large body of opinion among these papers that it would be better to make no distinction between Burmans and non-Burmans in this matter.

5. I agree with the Financial Commissioner that the best policy is "thorough." I would close every opium shop both in Upper and Lower Burma. I would supply opium to the hospitals and dispensaries (perhaps in towns where there are many opium consumers a special opium dispensary would be required) and issue it there on payment only to—

- (i) persons (of any race) furnished with a medical prescription* certifying that the bearer requires a daily dose of opium, to be swallowed on the spot (smoking should not be allowed) for a period not exceeding (say) 14 days;
- (ii) persons licensed by the Deputy Commissioner to possess opium

* It is not of course intended to interfere with the use of opium as a medicine in ordinary dispensary practice. The opium so used is understood to be Turkish opium generally. The medical prescription here intended is a special one.

APPENDIX L.

I would impose a fee of Rs. 10 on every license for possession, and instruct Deputy Commissioners only to grant them (1) to Chinese, (2) to persons of other races producing a medical certificate that the habitual use of opium was necessary for their health, (3) to professional tattooers and indigenous practitioners of medicine. (The medical prescription to be recognised directly by the dispensary would be casual to meet cases of persons breaking themselves of the habit, or requiring a dose of opium daily for a few days for special reasons. The license is to meet chronic cases.) The selling price of opium at the dispensary I would make Rs. 5 a tola, quintuple the present average price, and the amount to be given at one time I would keep as at present at three tolas. This plan would, I think, be simpler than that proposed by Mr. Smeaton, and it would have the effect of checking consumption even by licensees as it would make the luxury costly. Chinese and others who did not like the arrangement could give up opium or return to their own country. We are not bound to ruin the indigenous race because a handful of foreigners finds our excise system disagreeable.

6. The second question for consideration is, whether we could enforce the prohibition.

We should certainly be in a much more better position to do so if we close all the shops than if we leave any open. Smuggling will of course be tried, but I cannot see how the fact that occasional contraband consignments may be successfully run is a valid argument for keeping up a pernicious licensed trade. I would, as the Financial Commissioner suggests, utilise our new village system in the fight against the smuggler, maintain adequate preventive establishments, insist on the police doing their duty, and in short use all the resources of a powerful administration to stop smuggling. What is now smuggled is chiefly Government opium. We shall cut off the main source of supply by closing the shops. Chinese opium we have to keep out now and are fairly successful in doing so. In the Shan States we can stop or limit the cultivation of the poppy, giving the Chiefs compensation through their tribute. On the whole I see no reason to doubt but that we can prevent smuggling on any very extensive scale. We are hampered in doing so now because our own shops are an efficient screen for the contraband operations. At any rate we shall have brought the practice of Government into line with its own professions, and with the tenets of the religion of the people and the ordinances of the native kings, and that is of itself a gain in moral force. We shall, with a clear conscience, be able to call upon the priests and elders to work with us to prevent the spread of an evil which we both condemn, but which the Government at present practically fosters.

7. The third question is whether the interference of the police would not be a greater evil than the extended use of opium. The persons who bribe or try to bribe the police now are the vendors, who are the chief smugglers. When vendors are abolished, if the police are properly looked after, no very extensive system of corruption should exist long without detection. The officers who have given opinions do not attach much importance to the idea that the police can levy a general black-mail on consumers. For my own part I do not believe that Burmans are at any time likely to allow themselves to be severely victimised by the police.

8. Along with the papers above referred to I submit to the Government of India a letter from the Financial Commissioner, No. 429-1 E., dated the 22nd January, with its enclosures, on "opium dens" in Burma outside Akyab. (The report on these dens in Akyab itself was submitted with our letter, No. 191-30, of the 19th January last.) It appears to me clear from all these papers that nothing short of absolute prohibition and the closure of the shops will meet the requirements of the situation.

9. I wish it to be understood that, while I advocate the suppression of the opium trade in Burma, I do so solely with reference to the special circumstances of that country and the condition of its people. I do not believe that opium in India or China does any great harm to the majority of those who use it, i.e., to moderate smokers and eaters. But here in Burma we are brought face to face with the fact that the religion of the people specifically denounces the use of the drug; that their native kings treated its use as a heinous offence; that these ideas are so deeply rooted in the minds of the people that every opium consumer feels

himself to be, and is regarded by his neighbours as a sinner and a criminal; that the people are by temperament pleasure-loving and idle and easily led away by vicious indulgences; that they have little self-restraint and are always prone to rush to extremes. If a Burman takes to drink or opium, he wants to get drunk or drugged as fast as he can and as often as he can. All seems to this me to point to the necessity of special treatment. Then, to crown all, we have the fact that in Upper Burma we actually do prohibit the sale to, and possession of the drug by Burmans. I cannot see how we can properly have one policy north of latitude 19° 30' and a different policy south of it among people of the same race and living under the same local administration.

30th April 1892.

A. MACKENZIE.

P.S.—I have had to draw up this minute under great pressure, at a time of grave domestic trouble, and on the eve of my sudden departure from the province, and have had to be as brief as possible. I had intended to prepare a detailed review of the whole case. I can only now refer the Government of India to the papers attached.

A. M.

Enclosure No. 2.

NOTE by the FINANCIAL COMMISSIONER on the extent to which OPIUM is consumed in BURMA and the effects of the DRUG on the PEOPLE.

COMMISSIONERS, Deputy Commissioners, police officers, and superintendents of jails were requested* to furnish information in regard to the extent and effects of opium-smoking and opium-eating in Burma. Opinions were also asked on the possibility and the best means of preventing use of the drug by Burmans. The range of inquiry embraced the following:—

- (1.) Number of consumers of opium, Burman and non-Burman; effects, physical and moral, of use of the drug.
- (2.) Expediency and possibility of enforcing prohibition of possession of opium by Burmans in Lower Burma.
- (3.) Best agency for enforcing the prohibition.
- (4.) Best means of mitigating the effects of a sudden enforced stoppage of opium on Burmans who have become permanently addicted to the drug.
- (5.) Expediency of prohibiting consumption of opium on the premises of licensed shops.

The last point (5) has already been fully discussed and settled; and, except in two districts in Upper Burma, in which Shans preponderate, consumption of opium on the premises of shops has been forbidden. I shall not therefore touch on this point.

2. I have received reports from all Commissioners, Deputy Commissioners, from the Inspector-General of Police, from the Inspector-General of Prisons, from certain superintendents of jails, and from a few non-official gentlemen. The last divisional report received was that of the Commissioner of the central division, which reached me in the end of February. A résumé of statistics obtained from the jails was received from the Inspector-General of Prisons on the 9th April.

With the exception of the Deputy Commissioner of the Rangoon Town district, none of the Deputy Commissioners have given separate statistics for Burmans and non-Burmans. Superintendents of jails, however, have given statistics for the two classes separately; although only a few have thrown any new light on the question whether opium affects a Burman more injuriously than an Indian or Chinaman, and, if so, why. The figures given by the Deputy Commissioners in Lower Burma are of varying value, but, on the whole, they may, I think, be considered to be accurate, and may be accepted as data for conclusions respecting the whole province. The Upper Burma statistics (except those of the southern division) are neither so full nor in such detail.

3. The two matters of first importance are the extent to which opium is consumed by the Burmese and the effects of the drug upon them. I shall deal separately with Lower Burma and Upper Burma, as the conditions of the older province differ materially from those of the

younger. The statistics of Lower Burma will be examined by districts and divisions.

The facts reported by district officers and superintendents of jails will first be stated, and then inferences will be drawn from these facts.

LOWER BURMA.

4. The following are the statistics in a tabular form of consumption and its effects for the Arakan division. Arakan division. They refer entirely to Burmese:—

District.	Extent of Local Inquiry.	Population of selected Localities.	Consumers of Opium.			Percentage of Consumers to Total Population examined.	Number of Consumers physically or morally Wrecked.			Percentage of those physically and morally Wrecked to Total Number of Consumers.
			Smokers.	Eaters.	Total Consumers.		Physically.	Morally (taken to Crime).	Total.	
Akyab -	23 circles, 110 villages.	133,623	1,899	2,643	4,542	3.4	1,969	682	2,651	58
Kyaukpyu	Greater part of district.	140,000 (approximate).	1,624	2,208	3,832	2.7	2,000 (approximate).	912	2,912	76
Sandoway	19 villages	12,000 (approximate).	161	133	294	2.5	Not stated	196	196	67
Total, Arakan Division.	—	285,623	3,684	4,984	8,688	3.	3,969	1,790	5,759	66

5. It must be noted that only notorious consumers of opium of Burmese (Arakanese) race have been enumerated by the district officers. We thus find that 3 per cent. of the population selected for examination are notorious smokers or eaters of opium; that two-thirds of these, or 2 per cent. of the entire population ex-

amined, have been physically or morally wrecked by its use; and that one-fifth of the consumers, or more than six persons out of every 1,000 of the entire population examined, have taken to a life of crime.

6. The following are the facts obtained from the three jails of the division:—

Race.	Total Prison Population.	Number addicted to Opium.			Number who have suffered Physically or Mentally.	Per-centage of Persons addicted to Opium to Total Prison Population.	Effects observed.
		Smokers.	Eaters.	Total.			
Burmans	577	113	187	300	260	52	Emaciation, lassitude, debility, loss of appetite, impotency, loss of memory, melancholy, wandering thoughts.
Non-Burmans	84	17	9	26	23	31	Partial weakness of the generative system.

Thus rather more than one-half of the Burman inmates, and rather less than one-third of the non-Burman inmates of the Arakan jails are habitual opium-eaters or opium-smokers. The superintendent of the Akyab jail reports that about 80 per cent. of the habitual criminals now in confinement are addicted to opium. Of these the proportion of Burmese is double of that of non-Burmese. The proportion of deaths of opium consumers in the jail during the past four years has been 200 per cent. higher than that of abstainers. The proportion of Burmese opium consumers in the Kyaukpyu jail is 70 per cent., which is startling. The Deputy Commissioner, Akyab (Mr. Irwin), reports as follows: "It is the opinion of all the officers whom I have directed to report on this matter, after personal investigation, that the ill-effects of opium on the Arakanese are apparent on all those whom they have examined, but that, with perhaps a few exceptions, the use of the drug has not either physically or morally affected the non-Burmans." The physical deterioration in Burmans observed by the medical officers in charge of these jails may be described as follows. The drug exercises a depressing effect on the functional activity of the sympathetic system and destroys nerve force. The whole nervous system suffers and nutrition is seriously interfered with. The internal organs become impaired, the healthy secretions are diminished, and the victim becomes physically weak. He wastes and becomes emaciated, his skin generally turns sallow, his lips and gums turn dark in colour, he steadily loses weight and he becomes impotent. He becomes predisposed to fatal diseases induced by trifling causes which, in healthy persons, would have no evil effects at all. The mental deterioration observed may be thus described. The sensory nerves are weakened by the action of the drug on the grey matter of the brain, and dulness, melan-

choly, and loss of memory ensue. These, supervening on great physical languor, result in a complete wreck of the victim. It is reported by observant medical officers that the pernicious effects of smoking opium are more marked than those of eating the drug, and they are produced earlier. The smoker is more susceptible to disease than the eater, and post-mortem examinations have proved that the functional derangement in the smoker is more serious than in the eater.

The effects on non-Burmans, although similar in kind, are observed by some of the medical officers to be much less pronounced than the effects on Burmans. The superintendent of the Sandoway Jail reports as follows on the comparative condition of two convicts of the same age, both of them opium-eaters—one a Mahomedan from Upper India and the other a Burman. "The former is robust and hard-working, while the latter is emaciated and miserable-looking with hardly any strength to move about. The Mahomedan is a mischievous, talkative, and energetic man, while the Burman resembles a mummy, always apathetic and downhearted, besides being quite disorderly in his habits." The same officer remarks that Burmans generally take to opium simply because it creates a pleasurable sensation, not because of any physical necessity. One reason why the Burman's constitution is more susceptible to the injurious action of opium than that of a Chinaman is said to be that, whereas in the daily food of a Chinaman there is a large proportion of fatty matter which is readily assimilated by opium, in the food of the Burman there is a very little fatty matter and the opium acts directly on the vital organs. The medical officers add that the Burman practices no moderation. When after a time he finds the moderate smoke or dose insufficient he takes more and goes on increasing the quantity till it completely overpowers him. The Indian and the Chinaman, on the contrary, exercise a

APPENDIX L.

certain self-restraint and know when to stop; and they generally resort to opium not for pleasure, but from some physical necessity.

7. Four respected non-official gentlemen in Akyab,

three of them Municipal Commissioners and the fourth an Advocate, have submitted a brief report of the careers of 27 young men of their own acquaintance after they became opium-smokers. The following is a summary of the details. Six of these young men had received an English education at Calcutta or elsewhere, and all had excellent prospects. Three of them took to crime, chiefly theft, and were imprisoned, and one became an habitual criminal. The other three became vagrants. All are outcasts from their families. Six others, all of them in good position and circumstances, became common thieves, two of them habitual thieves, and were imprisoned and are outcasts. The remaining 14, also young men of education and means, became confirmed vagabonds. The gentlemen who submitted this report made the following remarks: "We have only selected well known cases. One peculiar feature amongst Arakanese in the use of opium is that it creates such a craving for opium in the hearts of its victims that work of any serious nature becomes to them impossible, that they lose all regard for all things in the world; they love nothing else except opium."

8. Such are the facts regarding consumption of opium in the districts of the Arakan division. I now proceed to record the inferences which appear to me to be justified by the disclosures made.

The localities and populations examined were selected more or less at random and are typical of the rest of the districts to which they refer. It is therefore reasonable to infer (till the contrary is proved) that the consumption of opium in the unexamined localities is on the same scale, and that the general condition of consumers is similar. The population examined numbered 285,623 persons, or about 54 per cent. of the total Burmese population (533,000) of the Arakan division. It has been found that 3 per cent. of the population examined are notorious habitual consumers of opium.

District.	Extent of Local Capacity.	Population of selected Localities.	Consumers of Opium.			Per-centage of Consumers to Total Population examined.	Number of Consumers physically or morally Wrecked.			Per-centage of those physically or morally Wrecked to Total Number of Consumers.
			Smokers.	Eaters.	Total Consumers.		Physically.	Morally (taken to crime).	Total.	
Rangoon town	—	79,857	851	706	1,557	1.95	71	219	290	19
Hanthawaddy	Nearly whole district.	260,000	680	852	1,532	0.6	379	1,006	1,385	90
Pegu	7 villages (including Pegu).	21,655	323	561	884	4.0	112	42	154	17
Tharrawaddy	4 villages	7,609	144	30	174	2.3	152	Not stated.	132	7
Prome	34 villages	90,000 (approximately).	806	556	1,362	1.5	212	263	475	35
Total Pegu division.	—	459,121	2,804	2,705	5,509	1.2	906	1,530	2,436	44

This table shows that in the examined localities of the Pegu division, with a population of 459,121 persons, there are 5,509 notorious habitual smokers or eaters of opium, i.e., 12 consumers in every 1,000 of the entire population; that 44 per cent. of these, or more than five out of every 1,000 of the entire population examined

If then this proportion be adopted for the entire population, it may be concluded that there are 16,000 habitual opium-smokers and eaters of Burmese race in Arakan.

The Commissioner (Major Parrott), who has a long and intimate acquaintance with the province and people, and who has taken pains in the inquiry, remarks: "I am convinced the opium-consuming population is much higher. It is not less than 5 per cent. of the population for the whole division." When it is remembered that the Deputy Commissioners and Township Officers only enumerated the notorious consumers, and that no Buddhist will, unless cornered, own to the habit, and when the startling revelations of the jail reports, notably those of Akyab and Kyaukpaya, are considered, it appears to me far from improbable that Major Parrott's conclusion is right. But in order to be perfectly safe, I adopt a proportion of 4 per cent., which I am certain is within the mark. Thus then, according to this proportion, there are at present 21,320 habitual opium consumers in the Arakan division. They are all adult males. According to the recent census the total Burmese population (533,000) groups itself into about 97,000 families, and on the same authority each family contains on the average one adult male of 20 years or over who is its head. Twenty-two per cent. therefore, or more than one family in every five, have opium-smoking or opium-eating fathers. To go further. The statistics reveal the fact that two-thirds of the ascertained opium consumers have been physically or morally wrecked, and that more than one-fifth of these consumers have taken to crime. Apply these ratios and we arrive at the following startling conclusions which may be accepted as true until the contrary is proved:—

(a.) That out of the 21,320 heads of families who are habitual consumers of opium at least 14,000 have probably been irretrievably ruined.

(b.) That 4,260 of these heads of families have probably taken to crime, or are on the direct road to a career of crime.

9. The following are the statistics of opium consumption and its effects in a Pegu division. They refer entirely to Burmese:—

Pegu division.

tabular form for the Pegu division. They refer entirely to Burmese:—

Race.	Total Prison Population.	Number addicted to Opium.			Number who have suffered Physically or Mentally.	Per-centage of Persons addicted to Opium to Total Prison Population.	Effects observed.
		Smokers.	Eaters.	Total.			
Burmans	3137	14	54	68	48	2.2	Nothing definite stated.
Non-Burmans	228	23	8	31	16	14.	

The superintendent of the jail reports that the majority of these convicts were in poor health when admitted, and that, although some have improved in health, the larger portion have either lost condition or have remained stationary. Of the Burman convicts about 70 per cent. suffered from the effects of opium, and of the non-Burmans about 50 per cent.

No information is given regarding the specific forms of debility, physical or mental, caused by opium, either in Burmans or others. Considering the proportion of opium consumers in the Pegu division and the number who are shown to have taken to crime, I am not disposed to accept the figures given by the superintendent of the Rangoon Jail as indicating the correct number of convicts who are addicted to opium.

11. Here, as in the Arakan division, only notorious opium-smokers or opium-eaters of Burmese race were enumerated by the Deputy Commissioners, and in Rangoon at least the Deputy Commissioner considers that the number stated is below the mark. The selected localities in Pegu, Tharrawaddy, and Prome were typical. In Hanthawaddy the entire district, and in Rangoon the whole town, were examined. The total Burmese population of the Pegu division is 1,306,000. If the ascertained percentage of 1·2 be applied to the whole population, we find that there are probably 15,672 habitual opium consumers in the division, all of whom are adult males. But I think this is undoubtedly too low a figure. The inquiries in Pegu and Tharrawaddy were restricted to small areas selected at random and to a manageable number of persons, and it is reasonable to conclude that the results obtained were more accurate than those of the inquiry

in Hanthawaddy, which embraced the entire district, with a population of over a quarter of a million of souls. If the Hanthawaddy figures be eliminated, the percentage of consumers to total population rises to 2, and undoubtedly this is a proportion more near the truth than 1·2. The remarks of the Deputy Commissioner, Rangoon Town district, the fact that of 1,149 persons who came for relief to five dispensaries in Tharrawaddy within 10 days, 20 (or 1·7 per cent.) were opium-smokers and eaters, the certainty that casual and secret consumers have been omitted from the enumeration and only notorious habituals included, force me to the conclusion that in the Pegu division at least 2 per cent. of the population habitually consume opium, or a total of over 26,000 in the division. And all are adult males.

12. The number of families in the Pegu division may be taken, on the authority of the census, to be 237,000, and on the same authority each family has one adult male of 20 years or more, who is its head. Therefore 26,000 families or 11 per cent. of the 237,000 families in the Pegu division, *i.e.*, one in every nine, have opium-eating or opium-smoking fathers. Continuing the process of inference, and applying the ratios ascertained from the examined localities, I find that in all probability 11,440 heads of families have been physically or morally ruined, and 7,280 of these have taken to crime or are on the road to a career of crime. This conclusion may fairly be presumed to be true till the contrary is proved.

13. Coming now to the Irrawaddy division, I find that the statistics are deficient in detail. They are as follows:—

District.	Extent of Local Inquiry.	Population of selected Localities.	Consumers of Opium.			Percentage of Consumers to Total Population examined.	Number of Consumers physically or morally Wrecked.			Percentage of those physically or morally Wrecked to Total Consumers.
			Smokers.	Eaters.	Total Consumers.		Physically.	Morally.	Total.	
Bassein	2 villages	Not stated	54	81	135	—	Not stated	Not stated	Not stated.	—
Thayetmyo	1 town 1 village 96 villages	56,000* (approximate).	Not stated	Not stated	1,390†	2·5	Not stated	Not stated	Not stated.	—
		Not stated	160	244	404	—	28	51 (taken to crime).	79	20
Thôngwa	36 villages	Not stated	210	144	354	—	187	Not stated	187	53
Henzada	976 villages	280,000 (approximate).	1,653	1,936	3,589	1·3	Not stated	1,348 (actually imprisoned).	1,348	38
Total of Thayetmyo 1 town and 1 village and Henzada.	—	336,000	—	—	4,979	1·5	—	—	—	—

* 10,500 males.

† 6 per cent. of the males (6,500) in Thayetmyo town : 25 per cent. of the males (4,000) in Yataung.

The numbers of the population examined in Thongwa, Bassein, and in the interior of Thayetmyo are not stated, and therefore I am unable to arrive at the actual proportion of opium consumers to the total population of the localities examined in the Irrawaddy division. But the figures for the two localities in Thayetmyo and for the greater part of the Henzada district yield a proportion of opium consumers equal to 1·5 of the total population. The remarks made by the district superintendent of police, Thayetmyo, the concluding paragraph of Major Butler's report on Henzada, and the opinion expressed lately to me personally by a late district superintendent of police (Mr. Stevenson) of Thongwa, who had been in the district for a number of years, that he believed there were 20,000 opium smokers or eaters (which would be a per-centage of 4·5 to the

whole population) in the district, lead me to the belief that a per-centage midway between that of Thayetmyo (2·5) and that of Henzada (1·3), or 2 per cent., may be accepted as probably not exceeding the proportion of opium consumers to the total population of the Irrawaddy division. Major Butler, Deputy Commissioner of Henzada, and Mr. Stevenson, the former district superintendent of police, Thongwa, have both had exceptional opportunities, from long residence and careful observation, of judging of the extent to which opium is used in their respective districts, and I give weight to their statements in endeavouring to arrive at a fair estimate in figures of the extent of opium consumption.

14. The following are the statistics obtained from the four jails of the Irrawaddy division:—

Race.	Total Prison Population.	Number addicted to Opium.			Number who have suffered Physically or Mentally.	Percentage of Persons addicted to Opium to Total Prison Population.	Effects observed.
		Smokers.	Eaters.	Total.			
Burman	2,590	100	364	464	271	18	Extreme debility, dysentery, susceptibility to disease.
Non-Burman	130	10	7	17	8	13	Extreme debility.

APPENDIX L.

Thus nearly 60 per cent. of the Burman consumers suffer against 47 per cent. of the non-Burmans.

The superintendents of these jails do not show the difference in the effects of opium on Burmans and non-Burmans. Some of their remarks, however, are instructive. In the Maubin and Myanaung Jails the disease to which Burman consumers are observed to be most liable is dysentery, and most of them suffer from extreme debility. The majority of the deaths in these jails are of Burman smokers and eaters of opium. In Thayetmyo it was found that two-thirds of the Burman opium consumers were injuriously affected, whereas only one-third of the non-Burmans were so affected. The victims suffered from extreme debility, had no stamina or power to work, and were unusually susceptible to disease from causes which would not have affected healthy persons. The superintendent of the Bassein Jail reports that out of a total of 8,273 Burmans admitted to jail during the last eight years, 3,386, or 41 per cent., were smokers or eaters of opium, while the admissions of non-Burmans were 540, of whom only 31, or 6 per cent., indulged in opium. There were apparently no Burman female opium victims till 1888, when eight were admitted. No female opium-smoker of non-Burman races has yet been in the jail.

15. Such are the facts regarding opium consumption in the selected localities and jails of the Irrawaddy division. I now proceed to draw the inferences which appear to me to be justified

Inferences from the statistics of the Irrawaddy division.

by them. I have found that 2 per cent. is the probable proportion of opium consumers to the total population. The consumers are adults and almost all males. The total Burmese population of the division by the recent census is 1,474,000. Therefore there are probably 29,480 adult male smokers or eaters of opium, all or nearly all of whom, according to census statistics, are heads or fathers of families. The total number of Burmese families in the division, according to the statistics of the census, may be taken to be 268,000. There are therefore probably 29,480 families, or 11 per cent. of the whole, whose heads or fathers are habitual opium-smokers or opium-eaters. If, in default of any statistics from the other districts the proportion found in Henzada of those wrecked by opium be adopted for the whole division, the result is a startling one. In Henzada 1,348 persons, or 38 per cent. of the ascertained consumers of opium, were convicted criminals. Applying this per-centage we arrive at a total of 11,200 victims of opium in the Irrawaddy division, who have either taken to crime or are on the road to it. The very large proportion (41 per cent.) of opium-smokers and eaters admitted into the Bassein Jail during the last eight years appears to lend some probability to this startling inference. It may, at least, be accepted as true until the contrary is proved.

16. The fourth division of Lower Burma is Tenasserim.

The following are the statistics of opium consumption and its effects reported by the Tenasserim division. Deputy Commissioners of districts in that division :—

District.	Extent of Local Inquiry.	Population of selected Localities.	Consumers of Opium.			Per-centage of Con-sumers to Total Population ex-aminated.	Number of Consumers physically or morally Wrecked.			Per-centage of physi-cally or morally Wrecked to Total Con-sumers.
			Smokers.	Eaters.	Total Con-sumers.		Physi-cally.	Morally.	Total.	
Amherst	405 villages -	120,000 (approximate).	184	792	976	·8	769	202 (takentocrime).	971	99
Shwegyin	11 villages (in-cluding Shwegyin).	Not stated -	305	Included in smokers.	305	—	39§	145 (takentocrime).	184	60
Toungoo	Toungoo town and 13 vil-lages.	23,000 (approximate).	152†	87	239	1·	30	55 (takentocrime).	85	36
Tavoy	4 villages (in-cluding Tavoy).	24,000 (approximate)*	358‡	Included in smokers.	358	1·5	Not stated.	Not stated	—	—
Mergui -	4 villages (in-cluding Mergui).	Not stated -	107	Ditto -	107	—	25	15 (takentocrime).	40	37
Total for Amherst and Toungoo -	—	143,000	336	879	1,215	·85	799	257	1,056	87

* Includes Chinamen and other non-Burmans.

† Including 15 females.

‡ Includes non-Burmans.

§ A large number of these are completely incapacitated and cannot even move about.

The statistics for Shwegyin, Tavoy, and Mergui are incomplete, and I am, therefore, unable to make a summary for the entire division. The figures for the two districts, Amherst and Toungoo, however, are complete, and they yield the following results: 1,215 adults, almost entirely males, equal to ·85 per cent., or 85 out of every 10,000 of the entire population ex-

amined, are confirmed opium-smokers or opium-eaters. Of these 1,215 consumers 1,056, or 87 per cent., have been ruined by the drug, and 257, or 25 per cent. of these, have taken to a life of crime.

17. The information received from the superinten-dents of the four jails in the Tenasserim division is as follows:—

Race.	Total Prison Population.	Number addicted to Opium.			Number who have suffered Physically or Mentally.	Per-centage of Persons addicted to Opium to the Total Prison Population.	Effects observed.
		Smokers.	Eaters.	Total.			
Burmans	1,324	141	78	219	134	17	Emaciation, loss of appet-ite, and mental weak-ness.
Non-Burmans	140	20	7	27	13	18	Emaciation.

Thus 61 per cent. of the Burmese convicts suffered injury from the effects of the drug against 48 per cent. of non-Bur-mans. The Burman convicts who were addicted to the drug suffered severely from emaciation and general debility, and in a

Effects of opium on Burmans in the Tenas-serim division.

few cases mental defects, due to the action of the drug, were observed.

The superintendent of the Moulmein Jail reports that 28 per cent. of the Burman convicts admitted to him that they commenced to use opium not from any necessity, but simply because they wanted to imitate

those whom they saw enjoying the drug and to experience the pleasurable sensations induced by it. He also found that more than half of the habitual criminals of Burmese race had been addicted to opium. The records of the past six years moreover showed that on the average 25 per cent. of the persons annually sent to jail were addicted to opium. The superintendent adds: "Undoubtedly the opium habit has greatly spread among the Karens, Talaings, and in villages during the last few years."

The superintendent of the Shwegyin Jail reports that 36 of the Burmese convicts admitted to him that they had taken to opium simply for the sake of the enjoyment derived from its use. He adds that almost all the convicts showed physical degeneration, dulness, and listlessness.

The superintendent of the Mergui jail points out that about 15 per cent. of the persons admitted to jail during the last two years were opium consumers, and that during the same period three convicts died, all these being opium consumers. In the Toungoo Jail 64 per cent. of the habitual criminals were opium consumers.

18. It is difficult for me to arrive at any correct statistical conclusions for the Tenasserim division, because the information received from three out of the five districts is incomplete. But the inquiries in Toungoo and Amherst appear to have been carefully made, and I accept the results as typical of the rest of the division. The per-centage of consumers to the entire population examined in Toungoo is 1 and in Amherst .8. The Deputy Commissioner of Amherst is of opinion that at least 10 per cent. should be added to the number shown as consumers. The Deputy Commissioner, Toungoo, does not think that the list which he gives is complete. Under these circumstances, I think that at the lowest computation 1 per cent. of the population may be regarded as consumers of opium. The Burmese population of the Tenasserim division is 880,000. Taking 1 per cent. of this we arrive at a total of at least 8,800 adult males who smoke or eat opium habitually. That is to say, there are probably 8,800 families, or 5.5 of the total number of Burmese families (160,000) in the division, whose heads or fathers are addicted to opium; and, adopting the proportion found in the statistics of Amherst and Toungoo, 7,656 of these heads of families may be considered to have been ruined by the drug, and 1,863 to have taken to crime or to be on the road to a life of crime.

19. It will be observed that in the preceding paragraphs I have not attached any importance, for purpose of inference, to variations in the proportion of opium consumers in towns and in rural tracts. My reason is that both the figures given by the Deputy Commissioners and the tenor of their reports go to show that the drug is just as popular in the interior as in the towns, that, in fact, opium-smoking and eating are, if anything, more common in certain villages of the interior than in the large towns, because smuggling is easier, and there is less fear of publicity or detection.

20. I now sum up the results of the local inquiries and of the preceding analyses and series of inferences for the whole* of Lower Burma.

First.—In all probability there are not less than 85,600 adult males of Burmese race who are confirmed opium-smokers or opium-eaters.

Second.—These 85,600 persons are more than 2 per cent. of the entire population.

Third.—According to the recent census there is on the average one adult male in each household. Therefore, these 85,600 adult males represent 85,600 families, and all or nearly all of them are probably the fathers of these families.

Fourth.—Therefore, of the total number of families in Lower Burma about 11 per cent. have fathers who are habitual opium-smokers or opium-eaters.

Fifth.—Of the 85,600 fathers of families who are addicted to opium. 44,296, or about 52 per cent., have in all probability been physically ruined by it, and 24,624, or nearly 29 per cent., have probably taken to crime, that is to say, are either convicted criminals, or are known, or are believed to be pursuing a career of crime.

Sixth.—Of the 24,624 fathers and families who are pursuing a criminal career a very large proportion are, or are believed to be, habitual criminals.

Seventh.—The evil effects of opium on mind and body are much more marked in Burmans than in other races, and smoking is more injurious than eating.

Eighth.—The consumption of opium is steadily increasing. The Deputy Commissioner, Thayetmyo (Mr. Campbell), says that opium "has got a strong hold of the people." The Deputy Commissioner, Prome (Major Cresswell), says, "There is a demand for opium in every district in Lower Burma." The Deputy Commissioner, Henzada (Colonel Butler), remarks that its use "is rapidly increasing and likely to lead to a great demoralization of the people." In 1882 there were only 37 opium-smokers in the Henzada jail. In 1890 the number was 173 and the per-centage of opium-smokers to the total population of the jail had risen from 6.9 in 1882 to 29.3 in 1890, or about four times, which is also the proportion of increase in sales of Government opium between these two years. The increase both in sales of Government opium and in the number of opium-smokers in jail during the period between 1880 and 1890 enormously exceeded the rate of growth of the population. The Deputy Commissioner, Bassein (Mr. Green), reports: "There exists a very general consensus of opinion that the use of opium is greatly on the increase." The Deputy Commissioner of Shwegyin states that illicit opium saloons "abound in every district of Burma." The Deputy Commissioner of Mergui reports that "the use of opium is very common" throughout the district. He adds: "All the fishermen, Burmese or Tavoyans, are habitual opium-eaters. A good many Burmans, other than fishermen, are addicted to the bad habit, and I regret to say that some Karens and most of the Saléns of the Archipelago have been inoculated with a liking for the drug by the Chinese who trade amongst them. The Malays are, as far as I can learn, the only race in the district who have avoided opium except for medicinal purposes." Captain Johnson, Deputy Commissioner, Amherst, remarks as follows in regard to the Thongwa district where he was Assistant Commissioner and Deputy Commissioner for several years: "I learnt to know villages and villagers well, and in the course of four or five years I was able to mark and see the sure and steady increase in the use of opium going on around me." The Deputy Commissioner, Kyaukpyn, reports that in that district opium is "consumed openly far and wide." The Civil Surgeon confirms this in his remark that "the vice of opium-eating and smoking is a very common practice in this district."

Ninth.—A very large proportion of the Burmese opium consumers have taken to the drug solely on account of the pleasurable sensations induced by it, and not from any physical necessity, whereas Indian and Chinese consumers take to it ordinarily a corrective and in moderation.

Tenth.—There is reason to believe that the existence of licensed opium shops in a district has directly and largely stimulated, and in some cases created, the taste for opium in Burmans. Mr. Houghton says: "It is the common and apparently well-founded opinion in this district that most of the present opium-eaters contracted this vice during the time when there were opium shops at Sandoway, Taungup, and Gwa." Maung San Hla Baw, Extra Assistant Commissioner, says: "During the time the Government opium shop was closed for about three months at Akyab in the year 1886, and although its re-opening was expected every moment, nearly one-quarter of the opium consumers of that district were seen to have given up the evil practice, and they, together with the good-disposed people, have spoken much good of the Commissioner who ordered the closing of the shop; but on its being re-opened the opium consumers have resorted to the former practice with more inclination and with every belief that the Government will never close the opium shop." Colonel Strover, Commissioner of Pegu, was informed by an old resident that immediately after the annexation of Arakan, Government opium was hawked about the street. He adds: "The stern fact remains that the people have been afforded every

* The Arakan and Salween hill tracts have been omitted because their circumstances are exceptional and the population insignificant.

“ facility for the purchase and consumption of opium and have been well educated in its use.”

Eleventh.—One fatal effect of the use of opium is to impair and eventually destroy procreative power. This effect is observed at an early stage, even before physical and mental deterioration have become apparent. A medical officer of high standing stated to me that a habitual opium-smoker or eater would certainly be impotent, or nearly so. I observe from a tabular statement prepared by Mr. Eales, the Superintendent of Census, that whereas in the Pegu, Irrawaddy, and Tenasserim divisions the growth of the population has been about 24 per cent., 33 per cent., and 19 per cent. respectively, in the Arakan division the increase is only 14 per cent. Arakan has been shown to be more saturated with opium than the other divisions. It is possible that opium has contributed to hinder the growth of population.

Twelfth.—The vast body of the people of Burma look upon opium smoking and eating with abhorrence, and the Buddhist law emphatically condemns indulgence in the drug.

Thirteenth.—So far as can be ascertained, there is no physical necessity for the use of opium by Burmans in any part of Lower Burma except, perhaps, in parts of Mergui, and, possibly, in some malarious tracts of the Kyaukpyn district, and the evidence of medical officers shows that, with care, victims to the drug can be weaned from its use and recover their health completely.

21. A more grave indictment than that contained in the 13 clauses of the preceding paragraph could hardly be drawn against any civilized Government. These clauses appear to me to point to only one conclusion, which is, that by permitting the free use of opium in Lower Burma the British Government has already gone some way towards ruining the Burmese people physically and morally, and may be directly aiding in the eventual extinction of the race.

22. At a recent discussion of the opium question in England, a retired Indian officer of large experience inveighed against the advocates of abolition of opium traffic

Indulgence in opium much more widespread and injurious than in India.

on the ground, among others, that the injurious effects of the drug upon the people of India were comparatively small. Doubtless he referred to the Indian continent of his own experience, and his remarks were probably not intended to apply, at least with all their force, to Burma. The results of the district inquiries show that an injury of great magnitude is being done to the people of Burma by opium. There is one very important difference between opium consumption in India proper and in Burma, which is apt to be lost sight of because to many it is not known. In India proper the use of the drug is almost entirely confined to the large towns. The agricultural classes may be said to be total abstainers. Desire for the drug has not penetrated into the interior. In Burma, on the other hand, there is reason to believe that opium is even more in demand in the interior among the agricultural and fishing population than in the towns. In other words the taste for opium has taken root among the masses of the producing population in Burma, whereas in India it is confined to the few and unproductive. While, therefore, there may be reasons against total prohibition in India proper, there are the most cogent reasons for total prohibition in Burma. Almost every officer and every non-official gentleman who has been consulted is of opinion that the only way to save the Burmese race from the ruin which is threatened by the opium curse is to absolutely prevent Burmans from possessing the drug in any form.

23. The next point for consideration is the possibility of enforcing the prohibition of possession and the best means of enforcing it.

The opinions of the officers consulted vary a good deal. In the Arakan division the Commissioner (Major Parrott) would prohibit opium to all races just as ganja is now prohibited. He does not think the police would abuse their powers any more than they now do. The Deputy Commissioner, Akyab (Major Grey), thinks that “ it would be practically impossible to enforce a prohibition of opium, either generally or on Burmans (including Arakanese) alone.” The Deputy Commissioner, Kyaukpyn (Mr. Leeds), would commence by making possession by Burmans penal, and restrict the issues of opium to the quantity required by the Chinese and Shan consumers.

Maung San Hla Baw, Extra Assistant Commissioner, Kyaukpyn, takes the same view, except that he would stop all issues and close all shops and would allow Chinese and Shans and other non-Burmans “ to make their own arrangements for keeping and procuring opium for their own use.”

The Deputy Commissioner, Sandoway (Mr. Houghton), would “ partially close the opium shops by limiting the sales to non-Burmans,” and would restrict issues to the quantity required by these. He would appoint a strong and well equipped excise force and work them together with the police unremittingly. He would require village headmen to detect and report all violations of the prohibition. He does not, however, think that much help is to be expected from non-official lugyis or elders. To rely on them would, in his opinion, be to lean on a broken reed.

In the Pegu division the Commissioner, Colonel Strover, would make no distinction between Burmese and other races, and would begin reform in a less drastic way than by immediate prohibition of possession. He would gradually reduce the consumption of opium and educate the people to a diminished use of the drug. In order to do this he would commence “ by limiting farmers of opium to certain reduced quantities which they should be bound to take from the Government treasury every two months.” This would ensure, he thinks, moderate sales and economy in purchases. If the supplies ran short no harm would be done, and consumers would be trained to abstinence. Colonel Strover would reduce the quantity which could be lawfully possessed to one tola, and would suppress by law all opium divans. The Deputy Commissioner, Rangoon Town district, Mr. Hough, hardly thinks it will be possible to stop the use of the drug altogether. Curtailment of issues to vendors will help, but he thinks the Burmese elders are not likely to render active aid. He would give selected lugyis powers of search and seizure. The Deputy Commissioner, Hanthawaddy, Mr. Macrae, would absolutely prohibit opium in rural districts to all races. He would only permit the use of the drug in the large sea-port towns. The Amoy (or long-jacket) Chinese are the promoters of opium in the interior. Mr. Macrae would give district officers power to expel these men (who are found in every village) on suspicion of dealing in opium. He considers that the police, under the stimulus of a determined district officer and with the help of the elders (who, he says, will gladly help), would soon stop the use of opium by Burmans. Everything depends on the personal vigour and supervision of the district officer. The Deputy Commissioner, Pegu, representing the opinions of a mixed assembly of Burmans, Chinese, and Indians, proposes that the prohibition should be absolute and universal, binding on all races without exception, subject only to six months' notice to habitual consumers. Mr. Fraser's report of the opinion of the Chinese members of his conference is remarkable. The subordinate Burmese officers consulted by the Deputy Commissioner, Pegu, concur in recommending absolute prohibition. The Deputy Commissioner, Tharrawaddy, doubts the success of the prohibition so long as opium shops are allowed. He would abolish shops, require sales to be made at the treasury, and compel all who wish to use opium to take out licenses at high fees rising every year. Mr. Maxwell's idea is thus indirectly to prohibit by the exaction of heavy fees. The Deputy Commissioner, Prome (Major Cresswell), reports that his officers are unanimous in recommending absolute prohibition to Burmans and closing of all shops, and that they assure him of active aid from the elders and priests. Major Cresswell agrees to prohibition, but doubts whether it can be carried into effect. He thinks village headmen would assist.

In the Irrawaddy division the Commissioner (Mr. Norton) would enforce the prohibition in regard to Burmans everywhere, and would also extend the prohibition to non-Burmans except perhaps in the large towns. He thinks that the village headmen would assist and would be a valuable auxiliary to the police. The Deputy Commissioner, Bassein (Mr. Green), would enforce the prohibition to Burmans and would largely restrict issues from the treasury. The Deputy Commissioner, Thayetmyo (Mr. Campbell), thinks the prohibition can and should be enforced. He thinks thugyis and ywathugyis could, if in earnest, aid in enforcing it.

The Deputy Commissioner, Thongwa (Mr. de la Courneuve), recommends total abolition of opium. He would make no exception of the non-Burmese races. He would give two years' notice before commencing to

enforce the abolition in order to enable persons who had become addicted to opium to wean themselves of the habit. The Deputy Commissioner, Henzada (Major Butler), advocates total prohibition to Burmans.

In the Tenasserim division the Commissioner (Colonel Cooke) has not given his own opinion. The Deputy Commissioner, Toungoo (Mr. Carter), recommends the prohibition of sale to, and possession by, Burmans. But he would give two years' notice before enforcing it. He thinks the police would not abuse their powers and that the village headmen and elders would cooperate cordially.

The Deputy Commissioner, Shwegyin (Mr. Wilson), appears to favour prohibition. He would utilise the village headmen more than the police, would give them special powers under the Opium Act, and would also permit the magistrate to empower selected lugyis under section 15 of the Act. Mr. Snadden, an experienced police officer, thinks the prohibition could be enforced provided the non-Burmese consumers were registered and only sufficient opium sold to them for their daily use.

Major Jenkins, Deputy Commissioner, Tavoy, is not in favour of complete prohibition, but would make indulgence more difficult so as to limit consumption. Mr. Batten, Deputy Commissioner, Mergui, would not enforce total prohibition; he would make the use of opium as inconvenient and costly a luxury as possible, and force every consumer to declare himself so; would absolutely restrict use of the drug to the premises of licensed shops and would make possession of it elsewhere penal. The Deputy Commissioner, Amherst (Captain Johnson), thinks that the prohibition if only against Burmans and not against all races, would be ineffectual and could not be worked. He believes that, in the interior at least, the best preventive agency will be the village headmen under the stimulus of the township officers.

24. My own view is as follows: The facts and inferences previously stated demonstrate the necessity for absolute and speedy prohibition of the use of opium in any form by Burmans. The first step to take is, in my opinion, to close all opium shops in the province. There is no alternative to this measure if the prohibition is to be really carried into effect. My first reason for taking this ground is that the reports of the district officers, the almost universal opinion and my own experience, show that so long as the outward and visible signs of Government sanction to indulgence in the drug, namely, licensed opium shops exist, Burmans will assuredly retain an inclination already acquired, or acquire an inclination for the drug, and will just as certainly find the means of indulging it. The process has been going on for years. The presence, in their midst, of staring opium shops, with conspicuous signboards and often attractive in appearance (particularly at night), has been too much for the Burmans. The shop is a place for sale of opium under the direct authority of the Government. The people know perfectly well that the Government does make revenue from opium, and that every tola consumed by them is so much more revenue. As Mr. Carter, Deputy Commissioner, Toungoo, says: "It would be very difficult to make them understand that, while receiving a large revenue from the sale of opium, we really wanted to check the use of it." The Deputy Commissioner, Prome (Major Cresswell), was told by the respectable Burmans and priests that "the mere fact of Government having licensed opium shops takes away the disgrace of being an opium-smoker and encourages a great many to take to the use of the drug." The first thing to do is to make it perfectly clear to the most ignorant rustic that the Government does not wish to sell opium and does not wish to make revenue by its sale in Burma. The only way to do this is to abolish the shops. Once the shops are closed everyone will believe that the Government disapproves of the use of opium and the promulgation of the rule prohibiting the use of it will confirm them in this belief. The young man about to take to opium will pause and change his mind. The casual smoker or eater will at once cease to use the drug. Those who have been addicted to it for a short time will find it worth their while, all things considered, to drop the habit. The evidence of medical and district officers, and recent disclosures in Mandalay, prove that, if a Burman wishes, he can rid himself of the habit. Only the older victims, whose desire for the drug is confirmed and morbid, will cast about for ways and means of

continuing indulgence. The community will turn on the opium-consumer, and the whole force of public opinion will be against him. The Burman lugyis have a very effectual way of dealing with those of their community who offend against those Buddhist customs and laws which are recognised to be beneficial and binding; they outcast them. Let the lugyis and headmen once see clearly that the Government has the same abhorrence of the opium disease which they themselves have and they will give very short shrift to those who continue to indulge or to those who engage in the illicit traffic. Consumers will be under a ban and suppliers will have little mercy extended to them.

25. My second reason for taking this ground is that so long as shops exist smuggling of opium will continue. As the Deputy Commissioner, Tharrawaddy, points out, the most incorrigible opium smuggler is the licensed vendor. Unless a trusted and well paid officer lives and watches in every shop, day and night, the licensee will, without much difficulty or risk, obtain opium of some kind or other. If he cannot get Government opium, he will smuggle the foreign drug. He has always his license, his shop, and signboard; and under cover of these and of the licit trade which he does, he will clandestinely trade, as he does now, in illicit opium, and he will manage to retain his grip on the people around him. He is generally smooth-tongued and accommodating, and his wiles are notorious. In my opinion, therefore, closure of all shops is a postulate to any reforming measure.

26. The question next arises how to deal with—

- (i) the non-Burmese races who use opium;
- (ii) the Burmese consumers who are wholly given over to opium and to whom it has become a real necessity of continued life.

Non-Burmese consumers and Burmese consumers who have become permanently addicted to opium.

The opinions and suggestions by officers are various.

The Deputy Commissioner, Akyab, suggests retreats or penitentiaries for incurables. This is, I think, hardly feasible. The suggestion made by a number of officers is that all persons, whether Burmese or non-Burmese, who declare themselves, or are decided to be constitutionally dependent on opium, should be required to take out licenses, and that possession of opium in any form by other persons should be penal.

I think that in this matter we have a difficulty to face which will necessitate a new departure; but the malady is a deadly one and we should not be squeamish as to the remedy. Briefly, I would suggest as follows: Let a period of six months be given and proclaimed, within which all persons, whether Burmese or non-Burmese, without limit of age, who consider themselves dependent on opium and wish to continue the use of it, must register themselves at the township or district office. Let it be clearly announced that the coming law of prohibition will apply to all who do not thus register themselves, as well as to all who, notwithstanding registration, are decided, after examination of their ages, persons, and history to be physically capable of renouncing the drug. The register should contain an exact descriptive-roll of each person whose name is entered in order that identification may be easy and personation of the registered individual by anyone else impossible. After the registers have been closed let every registered person be taken before a local board, consisting of a qualified medical officer, the village headman, or thugyi, the district officer, and one or more selected non-consumers of his own race resident in the locality. Let the board examine the applicant and, after weighing the results of the medical inspection, his antecedents, and the statements of his parents (if alive), decide whether his condition and habits are such that (if a Burman) he is really constitutionally dependent on opium, or (if a non-Burman) is likely to be permanently injured or to suffer permanently in mind or body by abstention. The fact that a person, whether Burman or non-Burman, lived and worked in a deadly climate necessitating use of opium as a protection against malarious disease would, of course be taken into consideration by the board. According to the decision let the person be included in the final register or excluded from it. The final register should then be closed, extracts for each village should be given to each headman or thugyi, and for each township to the township officer; and from that date none but those whose names are borne on the register should be permitted to possess opium in any form. Each person whose name is on the register

APPE NDIX L. should get a license, which should be current for one year, renewable if necessary from year to year.

Opium is, of course, used by Burmese doctors for medicinal purposes; and it is also administered by professional tattooers to the boys on whom they are operating in order to soothe the pain. These two classes of practitioners should be registered and licensed, and opium should be sold to them in the quantities and for the purposes certified by the thugyis of their villages. Tattooing only goes on from December to April.

27. As to the supply of the drug to the registered consumers, I suggest that a quantity sufficient for their use be kept in the township or subdivisional dispensary, or (if there be no dispensary) in the township office and sold to them at short intervals. It would be much better that the stock should be kept in a dispensary than at the township office, because, henceforward, it would be the policy of Government to treat opium solely as a medical drug, and to sell it as such, and the fact of its deposit and sale in a dispensary would convince the people that this was the true policy of the Government. The price charged for the opium doled out should be sufficiently high to make the indulgence a costly one. The supply of opium to each consumer should not ordinarily be in excess of a rate of one tola a day unless for special reasons a larger quantity (to be decided by the Civil Surgeon and sanctioned by the Deputy Commissioner) is allowed. The stock of opium kept for sale should not be in balls, but in pieces of 5 to 10 tolas weight each, and marked in such a way that identification would be easy in the event of any search being made for contraband opium, *i.e.*, opium not sold from the dispensary or township office.

28. If this system were to be adopted, the number of registered Burman opium consumers would steadily decrease until at last none would be left. It would, of course, be optional for any person to withdraw his name from the register; and, as before noted, the price charged for the opium dole should be such as to create an inducement to persons to drop the drug. No new entries of persons of Burmese race in the register would be permitted. But, of course, it would be necessary to continue registration of non-Burmans who applied to be permitted to use opium, unless eventually it were decided, as the Pegu Committee appears to have recommended, that the prohibition should apply absolutely to persons of all races.

29. In order to insure that the prohibition against possession of opium by any but registered persons is enforced it will probably be necessary—

- (i.) to strengthen the preventive establishments and to appoint a special preventive officer to each township or subdivision. He will, if watched and encouraged, soon find means of keeping himself informed of any opium traffic, or any breach of the prohibition, or any breach of license by a registered consumer;
- (ii.) to insist on the punishment of imprisonment being inflicted, with or without fine according to circumstances, on all offenders against the prohibition;
- (iii.) to invest all subdivisional and township magistrates with powers under section 19 of the Opium Act;
- (iv.) to enlist, by special means, the priests as *collaborateurs* of the district officers in preventing any traffic in opium, and in preventing and even detecting possession of opium by unregistered persons. It is the arm of the law defending a precept of the Buddhist religion.

Further, I am not certain that it would not be advisable to add a clause (*d.*) to subsection (1) of section 14 of the Lower Burma Village Act, 1889, to the following effect: "That being aware of illicit traffic in or illicit possession of opium in their village they have failed or neglected to report such to the head-man." My reason for this suggestion is that it is hardly possible for any villager to smuggle or even to use opium without the fact being generally known. In flagrant cases of extensive or long continued smuggling or breach of the prohibition and neglect by the villagers to report, the provision of sub-section (2) of section 17 might with advantage be applied.

In villages the headman is an excise officer, and has powers under sections 14 and 15 of the Opium Act. But in towns where the Village Act is not in force, or

where its agency is inadequate, it might be advisable to appoint selected elders to be excise officers, and empower them under sections 14 and 15 of the Opium Act.

UPPER BURMA.

30. I shall not deal with the Upper Burma statistics so minutely as I have dealt with those of Lower Burma because they are neither so full nor so exact as to permit of generalization. The reports speak for themselves. I shall give a brief résumé of them and then state my conclusions.

31. In the five districts of the Northern Division there are reported to be in all only 289 opium consumers of Burmese race as follows:—

Mandalay	135
Shwebo	8
Ruby Mines	26
Katha	26
Bhamo	94

Of these the majority smoke the drug. Only 36 of them appear to have suffered physically or mentally and but few of them severely, and 21 of these to have taken to crime. The use of opium is said to have been more common in the time of the King and just after annexation than it is now, and the restrictions on sale and possession introduced since then have, to some extent, at least in the Northern Division, arrested the growth of the vice, and deterred the rising generation from indulgence. The Commissioner (Mr. Burgess) says: "It is certain that the number of pure Burmans in this part of the province who eat opium is altogether insignificant, and there can be no real difficulty in restricting the consumption of opium among this class of the population." The ages of the consumers enumerated in the Amarapura subdivision indicate that the majority had probably taken to the drug before the annexation.

32. In the Central Division it is reported that there are only 86 opium consumers of Burmese race within the following limits:—

Lower Chindwin	{ Mònywa town Budalin village Paungwa village }	- 23
Ye-u	{ Ye-u town }	- 20
Sagaing	{ Whole district }	12
Upper Chindwin	{ Kindat town Mingin village Paungbyin village }	31

The total Burmese population of these localities is about 250,000, so that the proportion of opium consumers is only about 34* in every 100,000 of the population. The majority smoke the drug; of the 86 consumers 31 have suffered physically and six are confirmed idlers and gamblers, and one is a convicted thief. The eight smokers and four eaters in the Ava subdivision of the Sagaing district are reported to enjoy good health. The Commissioner (Major Adamson) states it as his opinion that "opium is not used to any extent by the Burmese population in this division." He adds: "The effect of opium on Burmese is, I think, bad physically and morally, and it is the duty of Government to do everything in its power to prevent its use spreading."

33. In the Southern Division the reports show a more widespread use of opium and more serious consequences than in the Northern and Central Divisions. In 21 towns and villages there were found to be 566 persons of Burmese race who are addicted to opium. Smokers and eaters are pretty equally divided, but in Minbu and Magwe eaters predominate. The following are the details:—

	Consumers.
Myingyan—11 villages (including Myingyan town)	304
Pakòkku—one town and three villages	73
Minbu—Minbu town and Sagu town	59
Migwe—four towns and villages	130

Of these 53 are physically wrecked and 28 have taken to crime. The Deputy Commissioner, Minbu (Mr. Twomey), quotes 52 instances, ascertained apparently

* The Commissioner's calculation of only 34 in every 100,000 is inaccurate because he has included the entire population of the Ye-u district although the town of Ye-u alone was examined.

from eye-witnesses and relatives, of physical and moral ruin from use of opium. The story told in these cases is sufficiently sad and startling.

The Commissioner (Mr. Copleston) thinks that a large proportion of those who use opium take to crime of a petty kind, chiefly theft, and escape conviction, and that the number (28) shown as "taken to crime" is far below the truth. (This remark lends probability to the conclusions arrived at by me as to the proportion of consumers in Lower Burma who have taken to a life of crime.) He thinks that from one-half to one-third of these who use opium are physically ruined by it.

The Commissioner thinks that the prohibition in Upper Burma has had a considerable measure of success. He says "there would be vastly more opium consumers if Burmans had been able to purchase opium openly." Mr. Copleston concludes with the following words:—"I should be content to have all sale and all possession prohibited throughout this division."

34. The statistics for the Eastern Division are somewhat singular, and they are not such as to permit of any inferences for the whole division. In Kyauksè apparently opium is hardly known. There are only seven consumers and none of them have suffered in any way. In 14 selected localities in the Meiktila district, with an aggregate Burmese population of about 24,000 people, 58 consumers, or about 24 in every 10,000, were found. Smokers and eaters are equally divided. The majority were found to have suffered physically, and seven belonged to the criminal class. In the Pyinmana district 17 villages and the town, including a total population of about 26,000, were examined and 104 opium consumers were found, or four out of every 1,000 of the population. The majority eat the drug. Nearly all had suffered in health and six were convicted criminals. In the Yamèthin district it is reported that in three towns, with a total population of about 14,000, there are 30 persons addicted to opium, or about two in every thousand. They are all in a weak condition and are supported by their wives. Eight are convicted criminals. The Commissioner (Mr. Bridges) is of opinion that the prohibition in Upper Burma has been effectual.

35. The jail returns show that 4 per cent. of the Burmese convicts in Upper Burma were addicted to opium much smaller than that of non-Burmese. 15 per cent. of non-Burmese convicts. The effects on both classes of convicts were observed to be identical with those noticed in Lower Burma.

36. The reports summarised above are of very unequal value and hardly afford statistical grounds for any general conclusion. They appear, however, to indicate that the consumption of opium in Upper Burma compared to Lower Burma is small. In Lower Burma two out of every hundred Burmans use opium. In those localities of Upper Burma in which the proportion has been ascertained it is found to vary between two and four in every thousand. So that, if a comparison may be attempted, it may be concluded that in Upper Burma there is only one consumer of opium to every six consumers in Lower Burma. In the Southern division the drug seems to be most common and apparently most hurtful. There appears ground for believing that the original prohibition of sale to Burmans and the recent prohibition of possession by Burmans, coupled with the restrictions placed on traffic and sale of opium and the rigorous measures taken against smuggling, have at least to a great extent arrested the progress which opium was certainly making among the people before and at the annexation. Mr. Carter (Deputy Commissioner of Toungoo), who was in Mandalay in the end of 1885, says:—"From my own personal knowledge I know that a large portion of the population in Upper Burma were addicted to opium when we annexed the country. In Mandalay in 1885 I found enormous stores of opium amongst the Chinese population, and they admitted that they sold largely to Burmans." It is certainly not so now. The reports show that numbers have been obliged to cease using opium because it has become too dear a luxury, and several cases are quoted of Burmans voluntarily undergoing medical treatment in order to wean themselves of the habit. There is thus good ground for hoping that the measures adopted in Upper Burma have so far succeeded, and that at least the

curse of opium is not rapidly spreading. Still the evil exists; and it will remain as long as shops for sale of opium are licensed. The best opinion, in which I entirely concur, seems to be that opium shops in Upper Burma should be closed. I recommend that they be all closed, and that the measures suggested for Lower Burma be adopted in their entirety in Upper Burma.

DONALD SMEATON,
Financial Commissioner.

Rangoon, 27th April 1892.

From Major B. A. N. PARROTT, Officiating Commissioner of Arakan, to the FINANCIAL COMMISSIONER, Burma,—No. 1223-25-91, dated the 3rd December 1891.

As directed in Chief Commissioner's Resolution, No. 10E., dated the 29th August 1891, I have the honour to submit reports received from the different Deputy Commissioners in the division.

2. The statistics given for the Akyab district are, I think, not quite accurate. I am convinced the opium-consuming population is much higher. It is not less than 5 per cent. of the population for the whole division.

It is difficult to compare the different figures given, as in many cases certain particulars have been omitted. If we take the average family to equal five persons per house, I make the per-centage of opium consumers to population to be—

	Per cent.
Akyab	3.12
Kyaukpyu	4.34
Sandoway	2.39

For Akyab and Kyaukpyu I am sure it is a great deal more, and as above stated 5 per cent. is by no means too low an estimate.

3. The proportion of eaters and smokers to total opium consumers, as far as the figures given go, would be—

—	Opium eaters.		Opium smokers.	
	Per cent.	Per cent.	Per cent.	Per cent.
Akyab	58	42		
Kyaukpyu	58	42		
Sandoway	52	48		

4. It is very difficult to distinguish between "physically wrecked" and "morally wrecked." In fact many of the officers have not understood the question. The per-centages to the total opium-smoking population would be—

	Per cent.
Akyab	51
Kyaukpyu	23
Sandoway	31

} Criminal.

5. I think it is a mistake prohibiting opium to Burmans, and allowing Chinese, Shans, and other races to use it. I think that opium should be prohibited entirely, the same as ganja. I doubt if it is very extensively used among other races, and even if so used, I think it would be as well to exclude them from Burma until they gave up using it. At the same time prohibiting opium to Burmans would certainly be better than the existing state of affairs. I doubt if the police would blackmail any more than at present, and, as pointed out, the opium-consuming population of other races, &c. being known, issues of opium could be restricted to the actual requirements.

6. As to the measures to be taken to mitigate the effect of the sudden stoppage of opium in the case of Burmans, I think the best way would be to have shops for the vend to registered consumers at certain centres, the shops to be carried on through Government agency and the opium to be consumed on the premises only. I would only allow this indulgence for three years. I am informed that it is possible to break off the habit of using the drug, and that no serious results necessarily follow in doing so.

7. If the main suggestion is not excepted, I do not think it would do any good prohibiting the consumption of opium on the premises of licensed shops; it would only lead to the formation of opium dens. We have had an example of this in Akyab. Nor would I prohibit the use of such shops to Burmans.

8. I beg to attach a list of cases given me by certain Advocates and Municipal Commissioners illustrating the evil effects of the use of opium.

From Major W. H. F. GREY, Deputy Commissioner, Akyab, to the COMMISSIONER of the ARAKAN DIVISION, —No. 1580-14R., dated the 2nd November 1891.

With reference to the Chief Commissioner's Resolution, No. 10E., dated the 29th August last, I have the honour to state that inquiries as directed in paragraph 2 have been instituted in this district with the following results:—

(a.) *Akyab Subdivision.*—The Subdivisional Officer, Mr. Grant Brown, has made inquiries in eight villages in the Akyab township, but submits no statistics. He remarks: "There is a sprinkling of opium-eaters and smokers in nearly every village. The habit is disliked and feared by the lugyis, but in no case were they able to say that it had done any actual harm. The use of opium, according to these villagers, had not resulted in crime or even in idleness."

The Myoök, Pauktan township, has drawn up a long list of moral and physical evils which he attributed to the use of opium. He gives statistics for five circles. The total population of these is, according to the preliminary census taken last February (the figures of the final census are not available) 17,876. He gives the number of opium-eaters as 220, and that of opium-smokers as 580,—800 in all. Of these, 110 have been criminally convicted; but it is not stated whether the enumeration (as is most probable) includes convictions under the Opium Act. It would thus appear that 13.75 per cent. of opium consumers are criminals. The per-centage of these criminal consumers to the total population is 0.61.

The Myoök, Minbya township, states that eating is the more common form of consumption of opium. He writes, compared with the bulk of the consumers the number of persons who have been physically wrecked by the use of opium would appear to be rather small. He gives statistics of six villages. The total population of these is 2,003. There are 98 opium-eaters and 30 smokers; 18 persons are said to be physically wrecked by the habit, and 105 are put down as criminal, but the Myoök explains that not only the persons who have actually been convicted, but also those who are suspected or reputed as crime-doers are included. The per-centage of physically wrecked is of consumers 14.06, and of total population .89.

(b.) *Kaladan Subdivision.*—The Subdivisional Officer, Maung Myat Tun Aung, writes as follows: "The wish of the people is to see the opium shops abolished, but some think those who have been addicted to the use of opium for a long time cannot break the habit without some danger to their lives. * * * I think there are many instances in which opium eaters or smokers suffered much in health, and succumbed in the effort to break themselves of the habit suddenly. I know myself of several cases of the kind * * *. It is beyond doubt that these who are addicted to the use of opium suffer both physically and morally. * * * An opium consumer is a fallen man indeed. He will do the lowest thing; commit any crime, * * * provided he can scrape together the money to buy opium * * *. They say the lowest thing is hell. I think the lowest state is where opium reigns. We see the effect of one. We are only told of the other." He gives statistics of seven circles which, however, he says should not be considered exhaustive. The population of these circles is 26,089. The number of opium-eaters is said to be 132, and of smokers 136, total 268. Of these, 52 are described as having taken to bad ways of life in consequence of the opium habit. The proportion of those physically or morally wrecked to the total number of consumers is, therefore, 19.40, and to the total population .19 per cent. only.

No reports have been received from the Myohaung or Uritauang townships.

(c.) *Naaf Subdivision.*—The Subdivisional Officer Maung Hla Phaw Zan, writes as follows: "Smoking is the common form of consumption of opium among Arakanese. A few Bengali villages have been examined and the consumers are eaters of small quantities." He gives statistics as follows: He has examined Arakanese villages in seven circles, and Bengali villages in six. The former had a total population of 5,632, out of which there were 243 smokers, and 85 eaters of opium; of these 165 are said to have suffered physically from the habit. The Bengali villages had a total population of 4,424. There were 13 smokers and 54 eaters, and 32 had suffered physically. The Myoök, however, states of these 165 and 32 physical sufferers that they are not entirely wrecked, but cannot do ordinary work for some successive days as used to do by men who do not consume opium. The number of Arakanese who have been entirely wrecked is four in Maungdaw village.

Taking Bengalis and Arakanese together, 49.87 per cent. of consumers and 1.95 of the total population are said to be physically the worse for the use of the drug. These are the highest per-centages given in the district, and the Myoök has evidently included all he could under the head of sufferers.

No report was received from Rathedaung.

2. The Excise Inspector, Mr. C. Wadman, informs me that he has not seen any cases of persons physically wrecked by the use of opium, and personally I have seen none either. Cases of great emaciation are common among opium-eaters. I recently saw a man admitted to the Akyab Jail whose age was 37, height about 5 feet 5 inches, and weight 5 stone 8 lbs. Whether his thinness was entirely due to opium I am unable to say.

Inquiries made in the jail show that almost without exception habitual criminals are opium consumers, but the figures already quoted show that it would be a gross libel to assert the converse of this proposition, and to say that all habitual opium consumers are criminals.

Had the inquiries in the jail been otherwise directed, they would probably have shown that these men were also addicted to drink; that they were habitually unchaste; and in a word, that they availed themselves of every form of self-indulgence within their reach and carried them to excess. In fact they are creatures poorly endowed with the faculty of self-restraint.

The tendency of self-indulgence to develop into abuse, and finally into crime, is universally recognised, and it is at least open to doubt whether the present opium law and administration is the most fitted to discourage it. It is no exaggeration to say that hundreds of persons in the Arakan division have been sent to jail, or have avoided imprisonment by the payment of a fine which crippled their resources, for the offence of purchasing opium (which is a necessity to them) from a neighbour or a pedlar, instead of taking long and frequent journeys, which they cannot afford, to the one licensed place of sale provided by the administration. At a time when many advanced thinkers advocate the treatment of crime as a disease, these victims of a deleterious habit, for offences against a fiscal law, so administered that it is practically impossible for them to obey it, are treated as and associated with criminals, and it can hardly be a matter for surprise if they become criminals themselves. At the risk of seeming presumptuous, I would venture to advocate an entirely new departure in our treatment of the opium difficulty. The first requirement, so long as persons are only allowed to purchase a limited amount from certain licensed establishments, is that there should be a sufficient number of these establishments to enable everyone who requires opium to obtain it without smuggling, or the sacrifice of time and money entailed by long and frequent journeys. For the preventive treatment, I would recommend the opening of institutions, which might be called retreats or penitentiaries. They would be under the control of Civil Surgeons, and the inmates would be subject to restrictions to be prescribed. The civil wards of our existing jails, which have been practically emptied by recent legislation, would suffice to commence with. There would be three classes of inmates:—

- (1.) Persons who, being desirous of breaking off the habit, would bind themselves voluntarily to undergo treatment for a period not less than six months.

- (2.) Youths under the age of 21, remanded by order of a magistrate on the application of their parents or guardians, supported by a deposition that they had acquired or were in danger of acquiring the opium habit.
- (3.) Persons convicted for the first time of any offence, and who are proved to be habitual consumers of opium. The magistrate would be empowered to order their detention in a retreat for a fixed period after the expiration of their sentence for the substantive offence.

If all or half that Burmese and Arakanese luyis say is true, the first class should supply many inmates, who would be glad to attempt the difficult and possibly dangerous process of leaving off opium under the care of an experienced medical officer. The restraint exercised in such an institution would be only sufficient to prevent the surreptitious introduction of the drug, and to provide for the health, cleanliness, and order of the inmates. These might be allowed to pursue their own trades where possible, or be taught others, and their earnings, subject to deductions for their maintenance, should be their own. Possibly it would be found necessary to keep class 3 apart from the others, but there can be no question as to the advisability of attempting to check the opium habit at the time when it first begins to lead the victims into crime.

3. With reference to paragraph 4 of the resolution, I am of opinion that it would be practically impossible to enforce a prohibition of opium, either generally or on Burmans (including Arakanese) alone. The latter would, of course, be the more difficult of the two. My reasons for this view are—first, that it has hitherto been found impossible to stop smuggling and illicit sales in spite of the severe measures adopted; and, secondly, that, notwithstanding the prohibition of ganja, prosecutions for the possession of that drug are still frequent, and for every prosecution there must be numbers of undetected cases.

4. With regard to paragraph 8, it has already been pointed out that the Arakanese and other races in Akyab do not frequent the licensed shop for the purpose of consuming opium. They buy it there or elsewhere, and smoke it at home or at the house of a friend or illicit vendor.

From Major B. A. N. PARROTT, Officiating Commissioner of Arakan, to the DEPUTY COMMISSIONER, Akyab, —No. 1,154-25—91, dated the 7th November 1891.

I have the honour to refer to your letter, No. 1580-14R., dated the 2nd instant, and with reference to—

Clause (a.) to point out that the mere remarks of the Subdivisional Officer are not in accordance with the orders of the Chief Commissioner. He should be called upon to submit the statistics called for at once, as you must have observed facts are wanted, and not merely opinions. The chief point of the Chief Com-

missioner's orders appears to have been lost sight of. It is distinctly laid down "that an effort should be made to collect statistics, facts, and figures, bearing on the question of the difference in the effect of opium on non-Burmans and Burmans respectively."

- (b.) The report of the Pauktan Myoök is incomplete, and he should at once be called upon to state what his enumeration does include. Facts are wanted.
- (c.) The Myoöks of Myohaung, Urittaung, and Rathedaung should be called upon to submit their reports at once, and explain why they have failed to carry out orders.
- (d.) Can you give any figures to support your remark as to the drinking habits of the jail population, also as to the number of persons sent to jail during the past three years for the offence of purchasing opium.

From Major W. F. H. GREY, Deputy Commissioner, Akyab, to the COMMISSIONER of the ARAKAN DIVISION.—No. 1639-14R., dated the 16th November 1891.

With reference to your No. 1154-25—91, dated the 7th instant, I have the honour to report that I have not hitherto received any satisfactory reply from the Subdivisional Officer, in his absence, to make the necessary inquiries.

Reports have been received from the Township Officers of Urittaung and Rathedaung. The former has instituted inquiries in 11 circles. According to the reports received there were 1,749 consumers of opium. The report makes no distinction between those who eat and those who smoke opium. Of this number, 1,345 are said to be physically the worse for their indulgence in the habit, and 200 are stated to be bad characters.

The Myoök, Rathedaung, send figures for 14 circles and 61 villages. The total population of these villages is 23,579. The total number of opium consumers was 894, of whom only one was a native of Bengal. He was stated to be none the worse for the habit. The remainder were Arakanese or Burmese. 466 eat, and 487 smoke opium; 341 are said to have suffered physically or morally from its effects. I append a tabular statement embodying the results of the inquiry as received from the six townships which have at present submitted reports. The other two have been warned to hasten the submission of theirs.

2. The Civil Surgeon reports that of the habitual criminals in the jail 79.76 per cent. are addicted to opium, and 71.53 per cent. to liquor.

3. Non-bailable cases are destroyed after two years, and I have therefore only been able to examine the files from 1st July 1889 to the end of 1890. During that period 115 persons were convicted in this district of the possession of opium in quantities less than three tolas, their guilt, of course, consisting in the fact that they had obtained it from an unlicensed agent.

Tabular Statement.

Township.	Extent of Inquiry.	Population.	Number of Opium-smokers.	Number of Opium-eaters.	Number physically Wrecked.	Number morally Wrecked.	
Pauktaw	Five circles	17,876	220	580	—	110	
Minbya	Six villages	2,003	30	98	18	105	
Kyauktaw	Seven circles	26,080	136	132	—	52	
Urittaung	Eleven circles	—	—	1,749	1,345	206	
Naaf	{ Forty-three Arakanese } { Twenty Bengali }	villages	{ 5,632 4,424	{ 243 13	{ 85 54	{ 165 32	{ — —

APPENDIX L. From W. H. A. St. J. LEEDS, Esq., Officiating Deputy Commissioner, Kyaukpyu, to the COMMISSIONER of the ARAKAN DIVISION.—No. 780-14-91, dated the 11th November 1891.

In reply to your endorsement, No. 975-25-91, dated the 18th September 1891, calling for an expression of opinion on extract from the proceedings of the Chief Commissioner, No. 10E., dated the 29th August 1891, regarding the best method of checking the consumption of opium by the Burmese in Lower Burma, I have the honour to forward the opinion of the Extra Assistant Commissioner, Maung San Hla Ban, which appears to me to be entitled to weight, together with two statements intended to illustrate the consumption and sale of opium in this district since the year 1872-73.

2. It may be seen from Statement A. that the Arakanese of this district, who are virtually prohibited from possessing opium at all, since they can rarely, if ever, show that they purchase it from a licensed shop, nevertheless manage to obtain and consume some hundred seers a month. The figures given are, I think, well within the mark, since only notorious consumers have been included in the statement; but the estimated consumption is not, on the whole, inconsistent with the amount shown to have been sold when there was a shop in the district (column 3 of Statement B.).

3. I am not able to state exactly what proportion of persons have been physically wrecked by consumption of opium. I have interviewed the opium-smoking community at Cheduba and Kyauknimaw, and as many as I have been able to get hold of it in Kyaukpyu. It is very difficult for any but an expert to distinguish between persons who may be said to be physically wrecked, and those to whom such a term would scarcely apply. The reports of Civil Surgeons will clear up this point, but I think that in the case of every opium-consumer Government has lost a good citizen, and that any loss in the opium revenue would be made up by the taking up of additional land for cultivation, and the substitution of honest tillers of the soil for the degraded beings that form so large an element in the villages of many districts. I endorse the Civil Surgeon's opinion (copy attached) and think the majority of the persons who have taken to the drug may be considered to be physically wrecked, or on the fair road to become so. The number, some 912, who are calculated to have taken to crime speaks for itself.

4. From inquiries I have made, I find that though opium is still consumed openly far and wide, the price

has risen considerably since the shop was closed. It used to be annas 8 per tola when there was a shop, and varies now from Rs. 2 to Rs. 8 a tola. The price is highest in the rains, owing to increased difficulty in obtaining it. I believe the only way to stop the consumption of the drug is to make it so difficult to obtain, and consequently so expensive that persons cannot afford to buy it. In prevention by the police or excise agencies I have no faith.

5. I think that the proposal to prohibit the possession of opium to Burmans, and to sell only sufficient for the consumption of Chinese and Shans, must be attended by the best results, and it would pave the way to the prohibition of it to all persons throughout the province. This, after all, will be the only way to stop the consumption of the drug, since smuggling, especially by Chinamen, is almost impossible to cope with. There can be no doubt that ganja has been kept out of Burma only by the absolute prohibition against possessing it, and though there are many persons, especially among sepoys, in Burma who smoked ganja when in India, they have had to learn to do without it on coming here.

6. I think that Burmans who are confirmed smokers should be allowed to register their names as proposed in paragraph 7 of the Chief Commissioner's resolution. This might be done at the head-quarters of districts, subdivisions, and townships, and three months might be given within which persons should appear to have their names registered. The persons could then be examined to ascertain whether they were confirmed consumers or not. The registers might be kept on for those who could prove they required opium for medicinal purposes. There is no doubt that many Burmans use it *boni fide* as a medicinal drug. Reliable excise officers or hospital assistants might conduct the sale where foreign consumers were few, as in this district, and where the persons registered were numerous, as at head-quarters, and where the persons registered were few, the Myoök's head clerk might sell the drug. These men furnish security, and Government would have a check on them in case they were found to be acting dishonestly; where foreign consumers were numerous, there should still be licensed vendors.

7. Finally, with reference to the query put in paragraph 8 of the resolution, I would merely prohibit the use of opium shops to Burmans. If Chinamen are forced to consume in their own houses there is danger of an increase in the number of opium-smoking dens, and there will be less chance of ascertaining who frequent them.

A.

STATEMENT showing the NUMBER of OPIUM-SMOKERS and QUANTITY of OPIUM required for their consumption per Month in the Kyaukpyu District.

District.	Township.	Number of Circles in each Township.	Number of Houses in each Township.	Number of Opium-smokers in each Township.	Number of Opium-eaters in each Township.	Total Number of Smokers and Eaters in each Township.	Average quantity of Opium at 2Tolas for each Person in the Month.		Value at Rs. 2 a Tola according to Market Price of this District.	Number of Persons who have taken to Crime.	Remarks.
							Seers.	Tolas.			
Kyaukpyu.	Kyaukpyu	22	8,767	489	918	1,407	35	14	5,628	293	Returns received from all circles, 22.
	Ramree	22	9,342	543	587	1,130	28	20	4,520	282	Returns received from 20 circles out of 22.
	Cheduba	8	5,158	233	323	556	13	72	2,224	137	Returns received from all circles, 8.
	Myebón	11	3,786	305	308	613	15	26	2,452	101	Returns not received. Calculations made by average of other parts of district.
	An	9	4,517	54	72	126	3	12	504	99	Returns received from 5 circles out of 9.
	Total	72	31,570	1,624	2,208	3,832	95	64	15,328	912	

B.

APPENDIX L.

STATEMENT showing SALES of OPIUM, Revenue derived therefrom, Persons arrested, convicted, &c. from the 1st April 1872-73 to 30th September 1891-92.

Year.	Number of Shops.	Number of Seers of Opium sold.	Net Profit on Opium excluding License Fees.	License Fees.	Number of Persons arrested.	Number of Persons convicted.	Number of Persons imprisoned.	Amount of Fines imposed.		Amount of Fines realised.		Amount disbursed as Rewards.		Amount of Opium confiscated.
								Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.			
1872-73	2	800	Rs. 13,500	Rs. 9,550	54	44	17	Rs. 1,435 0 0	Rs. 1,156 14 9	Rs. 155 0 0				
1873-74	4	1,253	20,988	13,175	22	22	1	795 0 0	633 6 0	340 11 0				
1874-75	4	2,746	45,996	18,300	18	17	—	832 0 0	832 0 0	157 0 0				
1875-76	5	2,780	68,286	21,750	29	28	3	1,024 0 0	980 3 6	542 8 0				
1876-77	5	3,329	83,640	27,900	30	30	9	1,235 0 0	806 13 9	578 6 10				
1877-78	5	2,983	74,272	24,350	39	34	14	2,600 0 0	1,320 0 0	580 0 0				
1878-79	5	4,520	94,964	19,150	28	21	8	985 0 0	600 0 0	70 0 0				
1879-80	5	5,645	119,561	25,050	16	15	6	355 0 0	355 0 0	350 0 0				
1880-81	5	6,865	150,930	36,000	47	44	2	1,298 0 0	1,073 0 0	820 0 0				
1881-82	1	3,326	106,385	37,600	60	45	5	2,448 0 0	2,773 13 0	1,640 0 0				
1882-83	—	—	—	—	55	49	27	2,328 0 0	1,973 0 0	1,513 0 0				
1883-84	—	—	—	—	92	70	52	2,988 0 0	1,913 8 6	1,799 8 6				
1884-85	—	—	—	—	135	107	71	5,910 0 0	1,809 8 9	2,036 3 6			765 10 0	
1885-86	—	—	—	—	205	174	106	6,011 0 0	2,860 11 0	1,510 8 9			749 12 2	
1886-87	—	—	—	—	69	59	1	1,596 0 0	1,285 0 0	762 0 0			516 3 2	
1887-88	—	—	—	—	39	32	5	540 0 0	446 1 6	160 0 0			554 6 1	
1888-89	—	—	—	—	150	125	25	2,086 0 0	1,562 0 0	451 12 0			1,040 5 2	
1889-90	—	—	—	—	70	63	18	1,098 0 0	715 15 0	366 0 0			934 15 1	
1890-91	—	—	—	—	138	104	56	2,321 0 0	1,023 10 3	778 6 9			1,266 tolas	
1891-92	—	—	—	—	78	59	14	2,042 3 3	1,517 3 3	Not available			*1,474 4 3½	

* Six months only.

REMARKS.

The vice of opium-eating and smoking is a very common practice in this district. The latter form of consumption is very largely indulged in and predominates over the former.

Nearly 69 per cent. of the present population received in the jail are addicted to this pernicious habit, and with very few exceptions almost all came in an indifferently or bad state of health.

The quantity consumed by these convicts prior to their incarceration varies from nearly 10 grains to 180 grains (one tola) or more in weight, but this depends according to the length of time they were using the drug, because continued and long use of the drug necessitates increased doses to bring on the desired effect. On the whole the vice of opium-eating and smoking, with all its worst and direct consequences, prevails largely in this district and deteriorates the unfortunate and infatuated people who indulge themselves in the drug, physically and mentally.

1. *Physical Deterioration.*—Opium is used at the commencement for its primary stimulant effect, but after a certain time increased doses are needed to produce the same result, and as experiments have proved that the drug exercises a depressing effect on the functional activity of the sympathetic system and affects the terminations of the motor nerves as well as lessens the conductivity of sensory nerves by acting on the grey matter of the brain, the whole nervous system suffers when this deleterious habit is continued long.

To maintain healthy nutrition, a certain influence of the nervous system is essentially necessary, and when the whole nervous system suffers more or less as stated above, by virtue of the action of the drug, nutrition undoubtedly is interfered with. The functions of the internal organs also undergo changes such as a diminished excretion of bile and diminished secretion of the gastro, intestinal and bronchial mucous membranes, and the man who consumes opium thus becomes physically weak, he suffers a general waste. Emaciation sets in, his skin becomes sallow, his lips and gums become black, and a dark areola encircles his orbit and he undergoes loss in weight.

The general stamina of opium consumers who are received in the jail is very poor and their weight, with

very few exceptions, rarely exceeds 100 lbs., the majority of them averaging from 86 lbs. to 100 lbs.

2. *Mental Deterioration.*—A man who consumes opium for a long time suffers from mental weakness, due to the action of the drug lessening the conductivity of the sensory nerves by acting on the grey matter of the brain. He thus becomes fretful and irritable, has a dull and stupid look, becomes timid and despondent, and his memory becomes impaired.

When the habit is continued long and a man thereby becomes an inveterate or confirmed opium consumer, his nervous system becomes irritated, his circulation weak and languid, and his physical strength fails, and independently of any great exciting cause or causes, a simple cold or an extremely trifling cause, which would be of little or no consequence to any other system, is sufficient to call into activity fatal diseases, such as pleurisy, pneumonia, virulent forms of diarrhoea and dysentery, scurvy, purpura, sloughing sores, &c. This fact is well confirmed by reference to the records of the jail hospital as well as post-mortem reports. Out of 15 deaths that took place in this jail during the past four years, 11 occurred amongst persons who indulged themselves in the consumption of this drug. The condition of a patient's general health determines the success or otherwise of treatment. I have seen opium consumers carried off by fatal disease supervening on some very trifling causes which in no way endanger life.

Distinction between Opium-smoking and Eating.—Both these forms of opium consumption are prevalent in this district, and, as stated above, smoking is more rife and more freely indulged in by both sexes than eating. It is not easy to draw a distinction between the two forms of consumption, as the one is as vicious as the other, but, as far as my experience goes, I am inclined to believe that smoking exercises a more pernicious and deleterious effect on the system within a short time than eating.

All the signs described above, such as irritable temper, emaciated look, timidity, and a dull and peculiar look, are more pronounced in opium-smokers, and although these signs, may be present with an inveterate opium-eater, but they do not manifest themselves within a short time, neither in such a marked degree. Jail hospital records show that a

APPENDIX L.

smoker is more susceptible to sickness than an eater, and post-mortem examination reveals also a certain difference, *i.e.*, in smoking, the gall-bladder is always found full of inspissated bile and the lungs invariably are mottled with dark or black spots.

The horrors which an opium consumer suffers when the drug is withheld are something striking and fearful, and so great is the suffering that he has not sufficient resolution to relinquish the drug.

Total Number of Convicts in Kyaukpyu Jail on the 27th September 1891.				Number who admitted that, previous to Admission, they had been						Number who appear to have suffered Physically or Mentally from Opium.	Remarks.
				Opium-smokers.			Opium-eaters.				
—	Male.	Fem.	Total.	Male.	Fem.	Total.	Male.	Fem.	Total.		
	153	2	155	59	1	60	49	—	49	73 or nearly 67 per cent. suffered physically or mentally from opium.	Herewith attached.
	11	1	12	3	—	3	3	—	3	4 or nearly 66% suffered physically or mentally.	
Grand total	164	3	167	62	1	63	52	—	52		

D. D. BHATTACHARGI,
Superintendent of the Jail.

REPORT regarding OPIUM CONSUMERS.

In submitting the return of opium consumers of the Kyaukpyu township, I beg to state that there are 918 opium-eaters and 489 opium-smokers, making a total of 1,407.

On inquiry it turned out that each of these people consumes in a month an average of 2 tolas, and it would require 35 seers per month for this township alone.

The present price at which opium is sold here is Rs. 2 per tola, and the expenditure, therefore, is Rs. 5,600 per month.

It has been suggested to prohibit both sale to and possession of opium by Burmans, and a report is now called for whether it would be possible to enforce the suggested prohibition. On this point I would beg to state that if foreigners, such as Chinese, Shans, and cognate races are only allowed to make their own arrangement for keeping and procuring opium for their own use, and that no special shop be opened by Government for them, I consider it is possible to enforce the suggested prohibition. The existence of Government shops in Akyab, Rangoon, and other places has been the reason for the inability to put down the opium-consuming not only in the places where shops are opened but adjacent ones too.

A custom prevalent in former days in the Akyab district and, I am informed, in this district too, that each village has its own agreement, drawn up after consultation amongst the villagers, for the general comfort of the village, and in such agreement some of the conditions imposed were to abstain from selling or using opium, from gambling, from receiving stolen property, or harbouring bad characters under penalty of being looked upon as a person unworthy of social intercourse or a fine and removal of the agreement; such fine, if paid up, is spent on some good work done for the village in case any person commits a breach of the condition.

Where such agreement existed, the elders in combination can call upon opium consumers to give up the evil practice by fixing a time. Such agreements amongst the villagers have kept down evil practices to a great extent until certain Government officials of higher rank, whose ambition was for the increase of the excise revenue have called for all such documents and declared them to be illegal, when the use of opium has spread to the present extent.

During the time the Government opium shop was closed for about three months at Akyab in the year 1886, and although its re-opening expected every moment, nearly one-quarter of the opium consumers of that district were seen to have given up the evil practice, and they, together with the good-disposed people, have spoken much good of the Commissioner who ordered the closing of the shop; but on its being re-opened the opium consumers have resorted to the former practice with more inclination and with every belief that Government will never close the opium shop.

Were opium shops now closed, the elders of the village, if not interfered with unnecessarily by Govern-

ment officials, will clamorously exert their influence to see the use of opium stopped *in toto*, and my humble opinion is that it is then the preventive agency will be able to stop illicit sale without difficulty. For the present generation who have become addicted to opium using or "confirmed opium consumers" a proclamation issued and posted in every village that Government opium shops will be closed after a certain period, say, three to six months, will, I am certain, have a very good effect. Few people have gone too far with the practice may on application presented by him to the effect and confirmed by the civil surgeon of the district, be allowed a special certificate to possess opium in which case they should be left to make their own arrangement to procure opium as people of other races do.

There is no licensed shop in this district and I believe the Arakanese do not consume their opium on the premises of the Akyab licensed shop, but go to some private dwellings, the owners of which accommodate such people for obtaining some extra charges, consequently for the Arakan division any rule such as contained in the Chief Commissioner's Resolution, paragraph 8, is not necessary.

SAN HLA BAN,
Extra Assistant Commissioner,
Kyaukpyu.

From B. HOUGHTON, Esq., Deputy Commissioner, Sandoway, to the COMMISSIONER OF THE ARAKAN DIVISION, —No. 1,861-96-91, dated the 26th October 1891.

With reference to your endorsement, Revenue Department (Excise), No. 977-2,591, dated the 18th September 1891, on proceedings No. 10E., dated the 29th August 1891, of the Chief Commissioner, I have the honour to report as follows on the opium question so far as this district is concerned.

The accompanying tables show the proportion of opium-eaters and smokers in certain large villages in the district, the number of those who have been actually convicted of crimes under the Penal Code, and the number who, although not convicted, are supposed to be in the habit of indulging in petty theft. Offences under the Opium Act are not shown for obvious reasons; were it otherwise, almost every consumer of opium would be shown as convicted.

These tables show firstly that the number of known opium-smokers in the district is comparatively small, for taking an average of five persons to each house, it will be seen that only one person in a total of 42 is shown as a consumer of opium. The tables have, I believe, been carefully compiled by the Myeóks with the assistance of the *ywatlingyis* concerned, but it is possible that a few persons who indulge very secretly in the habit of opium smoking or eating may have escaped notice. At the same time it is well known that consumers of the drug are more frequent in the large villages, such as those enumerated, than in the smaller and less civilized ones, so that the proportion of opium-smokers

throughout the district is, making all due allowances, less than that stated above. Accordingly, taking the last census returns, I would estimate the total number of opium-smokers and eaters in the district at less than 1,835.

The next deduction to be made from these tables is that opium smokers and eaters are very nearly equal in number, the former slightly predominating. Opium-smoking is, I understand, considered somewhat the better (or, to use a slang expression, "the more correct") method of taking the drug, but, on the other hand, an opium-eater runs less chance of detection, as he has no paraphernalia of pipes, &c. Lastly, it will be seen that the consumption of the drug has a most marked effect in predisposing persons to crime. Of the total number of consumers shown, upwards of 93 or nearly 32 per cent. have been convicted once or oftener under the Penal Code, whilst 35 per cent. are commonly suspected to be petty thieves. These figures fully support the common idea that an opium-eater (or smoker) is a scoundrel and a thief, whilst there can be only one opinion as to the general effect, physically and morally, of opium on persons of the Burman race. I think, therefore, that Government is morally bound, even at a considerable loss of revenue, to limit by every practicable means the consumption of this pernicious drug so far as Burmans, Arakanese, and Chins (who form the great bulk of the population) are concerned. Now as to the means for effecting this restriction, it is the common and apparently well founded opinion in this district that most of the present opium-eaters contracted this vice during the time when there were opium shops at Sandoway, Taungup, and Gwa. These shops were abolished, I believe, partly in consequence of the strong protest of the then Deputy Commissioner (Major Poole) in 1880, and it is not believed that many persons have since acquired the habit. Further, as regards the (illicit) supply of opium to those opium-eaters still living in this district, there can be very little doubt that almost every tola of it is sent to them illegally by the Prome and Bassein licensees. I am informed that between 300 and 400 balls of Government opium, each weighing 80 tolas, are exported annually from Prome to this district, and Kyaukpyu, and the amount sent from Bassein, though smaller, must still be considerable. It is not my place now to remark on the amount of supervision these shops receive as evidenced by this state of things, but it may be added that Omad Ally, formerly opium farmer here, admits that he employed a clerk to make out long lists of buyers of 3 tolas each to account for the opium he sent out illicitly into the district. So far, therefore, as experience in this district is concerned, it may be laid down that the harm is done by the illicit rather than the licit sales of the opium farmers, who have, it must be admitted, a very strong interest to push the former. I am of opinion that it would be advisable, so far as this district is concerned, as suggested by the Chief Commissioner, to partially close the opium shops by limiting the sales to non-Burmans. The number of legitimate buyers would then be so small that it should be possible for the superintendent of police or a European assistant to personally check the lists of sales every week and thus prevent the illicit trade in Government opium. The

amount of supervision, &c. required should be laid down and rigorously insisted on.

I do not anticipate, however, that we should obtain by such action any particular goodwill from the pôngyis or luyis. I have never known the former to give the slightest assistance in the prevention or detection of crime, though ready enough to excommunicate anyone who makes the slightest insinuation (even though true) against themselves. Neither pôngyis nor luyis, though they will frequently tell one that smoking opium and drinking are wrong, will exert themselves in the smallest degree to stop the growth of these habits.

As to the suppression of opium smuggling from outside Burma, consequent on the partial suppression of the opium shops, it seems to me that as far as this district is concerned the smugglers would have sufficient work to supply opium to large numbers of consumers in Akyab, Kyaukpyu, &c. and that very little, if any, would then reach here. At present, as already remarked, this district is entirely supplied by the Government farmer. As to the prevention of smuggling in other parts I would suggest a frontier excise force in Upper Burma, another on the Chittagong border, together with a system of steam launches to examine and search the native boats from Chittagong, &c. Special arrangement would, of course, have to be made to keep a check on the large English-owned steamers.

With reference to the fear expressed in paragraph 6 of the proceedings of the Chief Commissioner, I would point out that if the list of opium buyers is really checked by the European superintendents and assistant superintendents of police, it should be impossible with the reduction in their number for the licensees to export opium illicitly.

A permanent excise establishment should, however, be entertained, their relation with the regular force defined by the Chief Commissioner, and strong and unremitting pressure kept on them and on the regular police in the matter of the detection of opium smuggling. Experience shows that if a fair out-turn of work in this respect is resolutely insisted on, it will be obtained; but that if left to themselves, the police will do little or nothing to detect the illicit possession, &c. of opium. Besides the police and the excise officers, the ywathugyis (especially when they are all paid) will afford a very considerable amount of help in the detection of offences under the Opium Act. Not a few ywathugyis in this district have already made seizures of small amount, whilst others have searched, though unsuccessfully. To rely on non-official luyis to do anything in the matter would, I think, be to lean on a broken reed.

As to the proposed sale of opium to the present opium-eaters, I would remark that it is probably not required in this district. It would appear to be the only course open in a district like Akyab, where there are now large opium shops, but as to this, not having any special experience of such districts, I would not express an opinion.

In conclusion, if Burmans are not to be debarred from consuming opium it would certainly seem best to close the shops for consumption to them alone.

Number.	Name of Village.	Number of Houses.	Opium-eaters.	Opium-smokers.	Total.	Number actually Convicted.	Number commonly supposed to be petty Thieves, &c.	Remarks.
CENTRAL TOWNSHIP.								
1	Andôn	122	5	5	10	4	2	
2	Shwezyaingbyin	131	6	2	8	—	2	
3	Kyunbyin	53	1	—	1	—	—	
4	Nasabyin	27	1	—	1	—	—	
5	Kyegangyi	95	13	—	13	3	—	
6	Lin Tha	103	2	—	2	1	—	
7	Zibyugôn	50	6	—	6	—	—	
8	Pazunpye	70	4	10	14	—	4	
9	Singaung	186	5	23	28	6	10	
10	Myoma	504	21	32	53	13	13	

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Number.	Name of Village.	Number of Houses.	Opium-eaters.	Opium-smokers.	Total.	Number actually Convicted	Number commonly supposed to be petty Thieves, &c.	Remarks.
NORTHERN TOWNSHIP.								
1	Kanbaing	216	*	*	41	24	22	* The Myook accidentally omitted to distinguish between opium-eaters and smokers.
2	Theindaung	147	—	—	13	4	4	
3	Natnaw	145	—	—	23	9	20	
4	Thalinbyin	75	—	—	22	7	13	
5	Amawywa	72	—	—	11	2	5	
6	Kayaing	115	—	—	8	5	8	
SOUTHERN TOWNSHIP.								
1	Kyeintali	108	7	5	12	4	—	
2	Yegyaw	130	4	11	15	8	—	
3	Satthwa	109	6	7	13	3	—	
Grand total		2,453	81	95	294	93	103	

From AUNG RAI, TUN CHIN, and MAUNG ZAN U. Advocates (Municipal Commissioners), and MAUNG CHIN HTUN AUNG, Advocate to the COMMISSIONER of the ARAKAN DIVISION.

We have the honour to forward to you a brief account of the lives of some of the opium-smokers belonging to respectable families in the town of Akyab. We beg to say that we have selected only well-known cases. One peculiar feature amongst Arakanese in the use of opium is that it creates such a craving for opium in the hearts of its victims that work of any serious nature becomes to them impossible: that they lose all regard for all things in the world; they love nothing else except opium. It induces them to spend their time in indulging in opium, and consequently they squander all their property and take to gambling, opium-smuggling, and thieving.

1. Tha Do, son of Mra Tun, deceased, age 25, of Mawlu village, belonging to a respectable family, got a decent English education, was employed in the Bank of Bengal, became opium-smoker and eater, was dismissed from the bank. He took to gambling, and subsequently to stealing; lately was sent to jail for cattle theft.

2. Shwe Phu, aged 27, son of Maung Thaikewa, pensioned thugyi, got his English education in Calcutta, worked in the post office at Maungdaw as postmaster, took to opium-smoking and gambling, was obliged to resign, as he had neglected his duties. He returned home, and his father tried to make him leave off opium, but of no avail; became a vagabond in the street of Akyab. His father was obliged to turn him out from his house, and he is now roaming at large in Burma.

3. Do Aung Gyaw, son of Re Phaw Thè Thaw Ha Thu, deceased, was one of the richest men in Akyab, owning many sailing vessels. He inherited a great portion of his father's properties. He took to opium and did no work, but spent his time in squandering his property by gambling, and soon became poor. Now he is living in poverty in Sandoway.

4. Kaing Hla Phru, son of Rhauk Phwè, deceased, was a rich merchant; became opium-smoker. His father tried all in his power to make him leave off opium, but of no avail. He did no work, and died a confirmed opium-smoker in the lifetime of his father.

5. Shwe Tha, aged 23, son of Aung Rhe, advocate, passed his Middle School examination, and was preparing for his entrance examination; took to opium-smoking and left off all study. His father tried his best to reform his son, but of no avail, and when he could not get any money for opium, he used to take away anything he could lay hold of. The father was obliged to send him away.

6. Shwe Myaik, son of U Dók Kè, deceased, a very rich man, the first owner of pucca buildings in Akyab, inherited the valuable properties of his father; became opium-smoker, and led a lazy life, spending all his time in smoking opium, and did no work, and became

opium smuggler. He soon squandered all his wealth by gambling, and died in a wretched state about two years ago.

7. Tha Htun Aung and 8. Paw Htun Aung are sons of Htun Aung Rhi, merchant, deceased, are owners of valuable properties; became opium-smokers, and squandered their properties and those of their parents, and are now living in a miserable condition. The former has been sent to jail for gambling, and the latter for illicit sale of liquor.

9. Pha Htaw, son of Chyi Khau Rhi, merchant, deceased, Lanmadaw, belongs also to rich parents, and took to opium-smoking. His father was obliged to turn him out from his house, as all efforts to reform him failed. Although he inherited the riches of his father, still he is now reduced to very poor condition.

10. Kyaw Htun Aung, son of Gauk Re, Honorary Magistrate of Rugri village, and a rich man. He took to opium-smoking and gambling, and is not doing any business. His brother Tha Zan U and his relations are doing well, but he remains a confirmed opium-smoker and a useless man.

11. U Gah Zan and 12. Maung Phru, of Haungtharaw, sons of Tha Ban, deceased, owner of many shops in the bazaar. They became opium-smokers, squandered all the properties they inherited from their parents, and are now gaining their daily food with hardship, working as coolies—the last resource which an Arakanese would do.

13. Maung Hla U, son of Mret Phru, advocate, deceased, is a confirmed opium-smoker. Although his father tried to give him a decent living, yet of no use. He does no work, and spent the money of his parents; now living in a poor state, gaining his livelihood with difficulty.

14. Mret Tha, son of Kyaw Zaw Wè, grantee, is of rich parents; became opium-smoker in the lifetime of his father, and squandered his father's money; and the parents were obliged to send him to jail for theft; and after his father's death he is experiencing great hardship, and has now no ostensible means of livelihood.

15. Re Phaw, son of Ka La, merchant, deceased, was doing a good business, dealing in piece goods from Calcutta; became opium-smoker, stopped all his work, and devoted all his time in smoking opium, and spent all his money in opium and gambling, and died in a wretched state.

16. Hla Phaw Zan, brother of the late Akunwun of the Akyab municipality, received English education; became opium-smoker, and does no work, and now leading the life of a vagabond.

17. Shaw O, son of Aung Phaw, merchant, received English education in Calcutta, and when returned to Akyab became opium-smoker, and squandered his father's money in opium and gambling, and was twice sent to jail for theft, and on the last occasion he died in jail about two years ago.

18. Htun Aung Gyaw, son of Ah Thu Ke, merchant; became opium-smoker, and when he could not get money from his parents he commenced stealing from his parents, and when they died he inherited their valuable properties, which he soon squandered; lastly, he sold his house, and became so poor that no one would receive him, and was obliged to go away to the district, and is now living in Chaingdök, in Tauktaw township, a confirmed opium-smoker in very straightened circumstances.

19. Tha Lök Phru, son of Gwa Maung, paddy-broker and Honorary Magistrate of Shwebyu, became opium-smoker, and does no work. All his brothers are doing well, but he was sent away by his father from his house, and is now living in a poor state in Maungdaw.

20. Maung Hlo Phru, *alias* Tha Do Tha, son of Tha Du, paddy-broker, was doing the business of paddy-broker with his father in the rice mills. He was worth some money at the time, a well-known wrestler of great strength; became opium-smoker and left off his business of paddy-broker, and after his father's death he sold all the properties, and soon squandered them, and became thin and emaciated, and subsequently, having no money in his hands, he took to stealing, and was sent to jail twice. Even now he is in jail feeling the evil effects of opium.

21. Mra Tha Htun, son of Htun, Aung, merchant, of Öntabin village, of well-to-do parents; became opium-smoker and squandered his parents' money, and subsequently became a thief and was sent to jail.

22. Gwa Hla Phru, son of Ban Yi, of Öntabin, opium smoker, does no work, and spent his parents' money in opium-smoking, and now living in a poor condition.

23. Chyi Aung Rhi, son of Dun Chan Wè, merchant; became opium-smoker, and squandered all his money and that of his parents, who had turned him out from the house, and is now a confirmed opium-smoker, with no ostensible means of livelihood.

24. Gwa Htu of second Shwebya, received English education, worked in the Bank of Bengal for some time, and became a trader, and was in prosperous condition; but he took to opium, and left off doing his work as a trader, and spent all his money in opium and gambling, and is now living in a poor state.

25. Re Phaw, son of Gaung Zan Ke, trader, of Hlelaungthat, was doing work with his father in the shop, and doing good business; but took to opium-smoking, and subsequently to gambling, and commenced squandering his father's money. He deserted his wife and children, and commenced stealing, and had been sent to jail twice, and even now he is in jail.

From A. M. B. IRWIN, Esq., Deputy Commissioner, "Akyab, to the COMMISSIONER of the ARAKAN DIVISION.—No. 1764-14R., dated the 18th December 1891.

In continuation of my letter, No. 1639-14R., dated the 16th November last, I have the honour to submit a further report on the consumption of opium, and to annex a statement of the result of the inquiry made by the township officers of Urittaung and Kyelet, from whom I have not hitherto been able to get statistics.

The Subdivisional Officer, Akyab, who has confined his inquiries to outside of the town of Akyab, reports that in his subdivision there are practically no non-Burman opium-smokers; that he found 10 Chins at Minhya who use opium and examined 15 opium-smokers at Ywathitke. To give you an idea of the result of his inquiry I quote that part of his report on the subject:—

"I examined 15 opium-smokers (or eaters) at Ywathitke, which is said to be the worst village in Akyab township (outside the town) in this respect.

"In most of them the effect of opium was apparent in their discoloured skin and shrunken appearance, but only one could be said to look at all bad.

"All of them, however, with but one exception, admitted that they had lost strength through the use of opium. Two men I found had actually given it up within the year, and these were not the only efforts which I discovered at reformation. Nearly all the men had at least reached middle age, and several whom I asked had grown-up sons who had not taken to opium."

The Subdivisional Officer is of opinion that the effect of opium on the Chins is much like those he found on the 15 Arakanese at Minhya.

The Myoök of Kyelet, reports that in four villages of the town of Akyab he examined 340 persons who are addicted to the use of opium. Of this number 242 were Arakanese, 75 Chinese, and 23 Bengalis. The Chinese only smoke the drug, but the Arakanese and Bengalis both eat and smoke it. That he has not been able to discover amongst the Chinese any ill-effects of the use of the drug, but the Arakanese have all suffered physically and some of them also morally.

The Urittaung Myoök reports that there are 1,784 persons who make use of opium; that of this number 762 smoke it and 1,022 eat it. That he found that all the Arakanese smokers make use of the drug at all hours of the day or night in any quantity they could afford to buy, hence they appeared emaciated and were not capable of earning their living, whereas the Bengalis take a certain quantity at fixed hours of the day and they do not appear to have suffered from the effects of the drug. They are strong and capable of doing their work.

In conclusion I beg to state that it is the opinion of all the officers whom I have directed to report on this matter, after personal investigation, that the ill-effects of opium on the Arakanese are apparent on all those whom they have examined, but that with perhaps a few exceptions the use of the drug has not either physically or morally affected the non-Burmans.

Township.	Extent of Inquiry.	Population.	Number of Opium-smokers.	Number of Opium-eaters.	Number physically Wrecked.	Number morally Wrecked.
Urittaung	11 circles	48,158	762	1,022	1,345	200
Akyab	1 circle	10,862	102	238	246	70

Endorsement by Major B. A. N. PARROTT, Officiating Commissioner of the Arakan Division.—No. 1270-25—91, dated the 22nd December 1891.

Copy (with annexure) submitted to the Financial Commissioner, Burma, for information, in continuation of this office letter, No. 1223-25—91, dated the 3rd instant.

From Colonel G. A. STROVER, Commissioner of the Pegu Division, to the SECRETARY to the CHIEF COMMISSIONER, Burma.—No. 497-55E., dated the 30th November 1891.

With reference to extract from the proceedings of the Chief Commissioner in the Financial Department, No. 10E., dated the 29th August 1891, I have the honour to submit in original

the reports of district officers on the different points upon which report was called for. The original reports

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are submitted so as to avoid further delay. The reports of the Deputy Commissioners, Hanthawaddy and Rangoon Town districts, were received this day. The reason of the delay is explained by both officers. The Deputy Commissioner, Promé, has not yet favoured me with his reply, but I hope to receive it soon.

2. The statistics given by district officers are, I fear, not very reliable. In Rangoon Town the Excise Department return 1,557 Burman consumers of opium, while the police return only 783; and as regards the non-Burman consumers the difference in the figures is very marked. Accepting, however, those of the Excise officer's for the purpose of this report, it will be seen that the number of persons addicted to opium-smoking or opium-eating is 3,587, or about 1·97 per cent. of the population of Rangoon according to the last census. Of Burman smokers of opium there are 851, and Burman eaters of opium 706; of these 71 are said to have become physically wrecked by the habit, while 29 have taken to crime. In the Hanthawaddy district the number of habitual consumers of opium is stated to be 1,532, or about 0·51 per cent. of the population, which is over 260,000. Of the total number 852 are classed as opium-eaters, and 680 as opium-smokers. The distinction between Burman and non-Burman consumers is not given, but it is assumed that the figures relate principally to Burmans. The number of such consumers who have taken to crime by the use of opium is put down at 1,006, and 379 are said to have become physically wrecked by its means. The Deputy Commissioner, Tharrawaddy, states that in 10 days 1,149 men and women attended five dispensaries for outdoor or indoor relief. Of this number nine were opium-eaters and 11 opium-smokers, and the 20 men and women thus addicted to opium appeared to have suffered physically or mentally, or both. In three towns, with an estimated population of 5,839 inhabitants, 75 were opium-smokers and 30 opium-eaters, and of this number 51 appeared to have suffered both mentally and physically.

In the Pegu district, containing a population of over 221,000, the number of opium-smokers and eaters is returned as 154, and the number of persons physically wrecked as 42, while 20 such persons are said to have taken to crime.

3. In respect of the next point for report—whether it would be possible to enforce the suggested prohibition of the sale of opium to and possession by Burmans—there is a difference of opinion. The Deputy Commissioners, Rangoon Town, Hanthawaddy, and Pegu are apparently of opinion that prohibition might be enforced. The Deputy Commissioner, Tharrawaddy, considers that the prohibition would reduce, but not stop, smuggling, and he suggests that every person who desires to consume opium should take out a license from the Deputy Commissioner of the district to do so under certain conditions.

Mr. Macrae suggests that permission to possess opium should be limited to the inhabitants of large towns. This would not, I think, be advisable, and would certainly not be effectual for the purpose in view.

Mr. Fraser, late Deputy Commissioner, Pegu, would prohibit the possession of opium entirely after six months' notice, and in this connexion there should be no distinction between Burmans and non-Burmans of whatever race.

4. Personally I am not in favour of making any distinction between Burmans and non-Burmans in Lower Burma. The number of Indians in Burma is now considerable; indeed, they may be said to be more or less all over the province. Certainly the prohibition would increase the difficulties of obtaining opium, but at the same time it would induce smuggling, as profits on the illicit trade are considerable.

No doubt it is desirable to keep the Burmese population from acquiring and maturing a habit of opium smoking or eating, and prohibition to possess would, as a matter of bare principle, be sound and beneficial.

The measure, however, would be, as regards Lower Burma, perhaps a little drastic.

The better course would be to gradually reduce the consumption of opium, and so force the consumers thereof to educate their wants to a gradual diminution of consumption. In the course of a year or two further repressive measures could be introduced if necessary.

5. As reported in my letters to the Financial Commissioner, Nos. 159-42E. and 345-43E., dated respectively the 10th and 22nd July 1891, the chief offenders

against the opium law are the opium farmers, who undoubtedly have expert Chinese smugglers all over the country. To strike at the root of the evil of opium consuming it is obvious that the sacrifice of a large proportion of opium revenue is a *sine quâ non*. It is inconsistent to force the opium revenue, fix large minimum prices, sanction extensive sales of opium to the farmers, thus affording facilities for the spread of the taste for the drug, and then to appear shocked when we find an unfortunate Burman or other person in possession of half a tola weight, and punish him accordingly, because he cannot or does not care to take the trouble or involve the expense necessary to prove that he purchased the opium from a licensed opium farmer. It seems to me, then, that in order to bring about reform, and as a means towards the end of the object in view, we should commence by limiting farmers of opium to certain reduced quantities, which they should be bound to take from the Government treasury every two months. This limit of quantity and time would ensure against too rapid or extensive sales by farmers, and educate them and the people who consume opium to economical ways in respect thereof. If the supply of the farmer ran short two or three weeks before the expiration of two months, no harm would be caused. The only result would be that opium consumers would have difficulty in obtaining the drug for a short time, and thus undergo an abstinence training. I would prohibit by law all opium dens and divans. No opium-smoking or eating should be permitted in licensed shops. I would reduce the quantity that could be possessed by law to one tola weight, and abrogate the law by which it is now penal to possess any quantity of opium whatever unless it can be proved that it was purchased from a licensed farmer. Sales by farmers should be checked daily, and stock be taken by some responsible officer, and a report be submitted daily to the Deputy Commissioner that such has been done.

Concurrent with these arrangements every district should possess a small excise establishment, whose sole duty should be to prevent and detect offences against the excise and opium laws. It is better to make no distinctions between Burmans and non-Burmans in Lower Burma.

Practically we have educated all classes with a lavish hand to the taste of opium ever since we annexed the country.

Arakan was annexed in 1826 or thereabouts, and I was informed by an old resident there that immediately following the annexation Government opium was hawked about the streets. The correctness of this assertion I will not vouch for, but the stern fact remains that the people have been afforded every facility for the purchase and consumption of opium, and have been well educated in its use; therefore to suddenly rule that it is an offence on the part of any Burman to possess opium would be perhaps somewhat inconsistent and harsh. There is no doubt whatever that opium-smoking and eating can be eradicated, but it should be done gradually. The whole thing is in a nutshell, and the kernel is the opium revenue. If we are prepared to sacrifice that to a great extent, the taste for opium and the consumption thereof can be in time effectually suppressed by a process of abstinence training.

From A. L. HOUGH, Esq., Deputy Commissioner, Rangoon Town District, to the COMMISSIONER of the PEGU DIVISION.—No. 966-45—12R., dated the 29th November 1891.

WITH reference to your Revenue Department No. 166-55E., dated the 10th September last, I have the honour to report as follows:—

2. In the first place I must state that I have had some difficulty in obtaining statistics, and I doubt if they are very accurate.

I thought it would have been better to get the information through the thugyis, the same as is done in a mofussil district in such cases; but the Deputy Commissioner of Town Lands, under whose orders the thugyis are, objected to them rendering assistance, intimating that they were too busy with other work, and for other reasons.

3. I then deputed the District Superintendent of Police and the excise officers to do the work, and they

have submitted separate statements, which are widely different, copies of which I forward herewith.

I cannot vouch for their accuracy, but I think there can be little doubt the excise officers' figures (List A.) are much nearer the mark than the others, and they have been prepared with more care with the assistance of the Myogan lugyis.

4. If some of the figures are analysed in detail, it is apparent that even these cannot be correct. For instance, take Pazundaung circle; it is absurd to suppose there are not more than 49 Burman opium smokers therein, and only two in Cantonments, six in Dala, or nine in the Theinlyu circles.

5. The figures as regards the other circles are, I think, fairly correct, at any rate as regards Burmans as much so as it is possible to obtain, but as regards the non-Burman races there are no doubt as a matter of fact a much larger number of opium consumers than the list shows.

6. The natives of India will not admit that they use the drug, and the habit is not apparent in them so much as in a Burman, so it is difficult to get the truth out of them. Many of the coolies working at the mills and elsewhere are addicted to the habit, but will not confess to it.

7. Referring to the statistics required, I give the following abstract of the two lists compared:—

	Excise Officers' List A.	Police List B.
Burman smokers -	851	409
Non-Burman smokers	814	374
Burman eaters	706	462
Non-Burman eaters	1,216	210
Total	3,587	1,455

8. It is obvious that the police figures must be wrong, as that list shows more Burman than non-Burman consumers, which is manifestly wrong.

According to the Excise Department list there are 1,557 Burman consumers of opium, and 2,030 non-Burmans.

9. The figures show that of the total consumers 1,666 persons smoke opium, while 1,922 eat the drug, and that the habit of eating is practised more by non-Burmans.

The common form in which Burmans use opium is in preparations made for smoking such as "hein-se."

According to the figures there are 850 Burman smokers against 1,216 non-Burmans who use the drug in that form.

10. If the figures given are correct, it would appear that of the 1,557 Burman consumers of opium 71 have become physically wrecked by the habit, while 219 have taken to crime.

11. Referring to the question of enforcing the prohibition in the case of Burmans, the matter is attended with great difficulty; and it seems to me that it is impossible to altogether stop the use of the drug; but the suggested measure might in effect prevent the spread of the habit, and the first act to be done is naturally to curtail the issue of opium to the licensed vendors.

The existing police and excise preventive agency must be left to deal with the matter after that, assisted as it will be, by the village headmen. So long as Burman nature is what it is, bribes will be offered and taken no matter what the preventive agency may be, and no check need be placed on their action so long as it is lawful.

12. If it is found possible to deal with the matter successfully in the upper province, I see no reason why it should not be tried in Lower Burma. Certainly the measure will be approved of by the priests and respectable teachers and elders.

13. I do not see how it is possible to utilise the strong anti-opium feeling which the Burmese elders hold as a preventive agency everywhere, as I doubt if it will be found possible to induce them to give anything more than passive assistance in many cases; still, many may be found who might perhaps be given certain powers of search and seizure and arrest, though such men would

have to be carefully selected. Where this can be done, it would greatly assist the present preventive agency.

14. As regards the question of providing a rule so as to fix a limited age for incurables, I am of opinion that such a provision would be absolutely necessary, as, while there are many Burmans who have given up the habit completely after a time, there are many, who, advancing in years and with increasing physical debility, cannot give it up.

To harass such men as these with continual punishment would, under the circumstances, be most harsh and cruel.

I would, therefore, fix a limit of age for Burman incurables, and the age of 40 years is, I think, the most suitable.

15. Referring to the questions raised in paragraph 8 of the resolution, if the object is to stop the use of the drug, and not illicit dealing therein, it seems to me that closing the shops for the consumption of opium by Burmans will not have the desired effect.

It is in their homes, or in private places outside shops, where the chance of young men acquiring the habit is greatest.

16. I regret the delay that has occurred in the submission of this report, but I am very much pressed for time, and have been for a long time, and have had no suitable opportunity. Even now it is done at the sacrifice of other very important work both in the income-tax office, the Bench, and my other duties.

17. I forward herewith a copy of a report on the subject written by Mr. Olive.

REPORT.

The collection of opium statistics in Rangoon has proved a matter of far greater difficulty than I anticipated, and I own that the statement I forward is in many respects incorrect.

I think the number of Burman opium consumers is fairly correct. The sergeants and others who collected the information have done so from private sources. There are doubtless many private consumers who are not entered, still, as I have already stated, I consider this statement regarding the numbers to be fairly correct. The number of those "physically wrecked by the habit" is 45; this would fairly represent the number of men who have taken opium to such an extent as to render them unfit for work, but it does not represent the men who are simply rendered unfit for any hard or continuous work, but who could manage to make a fair living.

The number of smokers and eaters fluctuates; when rice is cheap, &c. smokers will predominate, when times are hard, eaters.

At present the price of rice is very high. The pipe is generally preferred amongst Burmans, and would be universally used (except by clerks and others who wish to hide their habit) but for the extra expense.

I should say for a guess that "smoking" costs about twice as much as "eating."

Non-Burmans.—The numbers given in the statement are totally wrong. I only give them to show the number of persons whose appearance indicates that they use the drug. With non-Burmans the police can only be guided by appearances. They, of course, know that the majority of Chinamen use opium, as well as a very large number of natives of India, but all of these will deny the use of the drug.

I know for a certainty that in most Chinese houses of any size, opium pipes are kept. If a visitor comes in a pipe is offered. He may take a draw or not, as he pleases. In fact the pipe is offered to him very much in the way in which a "peg" is offered amongst Europeans, and with very much the same results. Suppose that a bottle of whisky contains 12 pegs, and all of these taken within two hours or so will produce intoxication. Also suppose that 12 smokes at a pipe will produce the same effect. A man in the course of the day might smoke four or five times and be none the worse. Many Chinamen smoke with the same moderation that Europeans drink. Without their own statements it would be impossible to say whether they be consumers or not.

Natives of India are, as a rule, opium-eaters, but mostly in moderation. The appearance of some is quite enough to determine their habit, but very many (thousands, I believe) only eat opium with the greatest moderation. I hear that very many of the hardworking

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coolies do so, although, if asked, they strenuously deny it; still a little opium box containing a pill or two is generally found on their waist-belts. I would instance private servants, syces, &c. Every employer must suspect that they use opium in some form or other, but not one employer in 20 can say for certain that they do so.

It appears to me that the only place to calculate the numbers of opium consumers with any accuracy is to take the daily amount sold at the opium farms, and deduce therefrom. The amount is about 2,100 ticals. The question now arises—

What is the average consumption per head after deducting, say, 500 ticals sold to persons living in the adjoining districts - = 1,600
I should say about (3 or 5 to a tical) - 5

Total 8,000

This would give 8,000 opium-smokers in Rangoon, of whom 871, or say, 1,000, to be on the right side, are Burmans.

J. W. OLIVE,
District Superintendent of Police,
Rangoon.

RETURN OF CONSUMERS OF OPIUM IN RANGOON TOWN.

No.	Circle.	Burmans.					Non-Burmans.					Total Consumers of all Races.
		Number of Opium-smokers.	Number of Opium-eaters.	Those physically Wrecked by the Habit.	Those Consumers who have taken to Crime.	Total Number of Consumers.	Number of Opium-smokers.	Number of Opium-eaters.	Those physically Wrecked by the Habit.	Those Consumers who have taken to Crime.	Total Number of Consumers.	
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Pazundaung	49	12	15	—	61	65	24	5	—	89	150
2	Theinhyu	9	2	2	3	11	—	16	—	—	16	27
3	Cantonment	2	—	—	—	2	7	19	—	—	26	28
4	Myoma East	127	296	24	86	423	159	670	44	77	829	1,252
5	Myoma West	322	293	29	66	615	471	397	62	97	868	1,483
6	Tamwe	16	10	1	1	26	3	—	1	—	3	29
7	Kemmendine	320	69	—	56	389	77	71	—	—	148	537
8	Dala	6	24	—	7	30	32	19	—	5	51	81
	Total	851	706	71	219	1,557	814	1,216	112	179	2,030	3,587

The 9th October 1891.

E. LEWIS,
Senior Excise Officer.

STATEMENT showing the NUMBER of OPIUM-SMOKERS, EATERS, those PHYSICALLY WRECKED, those who have taken to CRIME, and the NUMBER of CONSUMERS in RANGOON TOWN DISTRICT.

No.	Station.	Burmans.					Non-Burmans.					Total Consumers of all Races.
		Number of Opium-smokers.	Number of Opium-eaters.	Those physically Wrecked by the Habit.	Those Consumers who have taken to Crime.	Total Number of Consumers.	Number of Opium-smokers.	Number of Opium-eaters.	Those physically Wrecked by the Habit.	Those Consumers who have taken to Crime.	Total Number of Consumers.	
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Magyidaw	96	23	—	45	119	161	8	—	2	169	390
2	Obo	52	11	1	32	63						
3	Alôn	16	23	—	—	39						
4	Yanbôngwin	12	74	—	13	86	74	25	—	—	99	350
5	Taroktan	33	62	—	23	95						
6	Pabaidan	47	23	—	14	70						
7	Kyauktada	33	4	—	5	37	61	41	1	9	102	216
8	Pantsôdan	4	2	—	—	6						
9	Mengala	9	3	1	2	12						
10	Lock-up	—	—	—	—	—	22	—	—	—	22	39
11	Botataung	7	52	—	6	59						
12	Dala	2	8	—	—	10						
13	Kamakasi	—	7	—	—	7	56	117	—	1	173	439
14	Pazundaung	25	77	15	23	102						
15	Taunglônbyin	45	83	23	—	128						
16	Tamwe	2	—	—	1	2	—	19	—	—	19	21
17	Myetada	24	10	5	12	34						
18	Cantonment	1	—	—	—	1						
19	Myenigôn	—	—	—	—	—	1	—	—	—	584	1,455
20	Bahan	1	—	—	—	1						
	Total	409	462	45	181	871	374	210	1	12	584	1,455

J. W. OLIVE,
District Superintendent of Police, Rangoon.

From J. K. MACRAE, Esq., Deputy Commissioner, Hanthawaddy, to the COMMISSIONER of the PEGU DIVISION.—No. 565-25, dated the 30th November 1891.

WITH reference to your indorsement, No. 166-55E., dated the 10th September 1891, forwarding extracts from the proceedings of the Chief Commissioner in the Financial Department, No. 10E., dated the 29th August 1891, I have the honour to report as follows:—

1. There can be no doubt that the unanimous opinion in Burma pronouncing the use of opium to be specially deleterious to Burmans as a race is correct. No doubt has been expressed on the point by any one truly conversant with the subject. The Government of India itself has fully admitted this nearly 20 years ago.

See resolution on the Excise Administration of Burma for 1870-71, No. 1588, dated 31st July 1872.

2. The acquisition of facts in support of this opinion is easy. In the rural districts the fact that a person is addicted to opium is sure to be known to his neighbours; in fact the effects are so marked that a man's appearance betrays him.

The number of habitual consumers of opium in this district has been ascertained by careful inquiry to be 1,532 (out of a population of over 260,000); of these 852 are put down as opium-eaters and 680 as opium-smokers. Out of this number 1,006 have taken to crime by taking to the use of opium, and 379 have become physically wrecked by its means.

3. It is not possible to draw a distinction between opium-smoking and opium-eating, as both forms are indulged in by the same persons. The effects of smoking are more immediate and said to be more alluring.

4. I think it would be quite possible to enforce the prohibition of the possession by Burmans. I have bestowed upon this subject considerable thought and attention, and have always been of opinion that, provided the officer of the district and his subordinates took an active interest in the subject, the illicit traffic would soon be, if not suppressed at once, at all events so much restricted as gradually to expire. The correspondence referred to in the margin expressed my views on the subject and suggested a source from which the deficit in the opium revenue would be made up.

The prohibition should be extended to cognate races settled and living among the Burmese in Lower Burma, *i.e.*, Arakanese, Chaungthas, Taungthus, Karens, and Shans.

If thought desirable, members of easily identifiable races, like natives of India and Chinese, might be exempted from complete prohibition, but I do not think it advisable in rural districts. Every such exemption would tend to form a centre for illicit sale. My proposal is to keep opium out of the rural districts entirely, and let it be used only in the seaport towns, where all nationalities congregate. The distributors of opium (except in Arakan) are exclusively Chinese, of which two distinct races come to Burma:—The Cantonese, or short jackets as they are called by the Burmese, are industrious handicraftsmen, gardeners, &c.; the Amoy Chinese or long jackets, on the other hand, never work; they spread themselves all over the rural districts, making a pretence of keeping a shop or rearing a few pigs, but in reality living by smuggling and gambling. There is one to be found in every village in the Pegu and Tenasserim Divisions engaged in this underhand traffic. They have reduced smuggling to an art, so that without information it is most difficult to catch them. If these Chinese were turned out of the villages, in any case where the district officer had reason to believe that their business was an unlawful one, the work of the preventive agency of the province would be much facilitated. I am inclined to recommend, as regards Burmans and other cognate Buddhist races inhabiting Lower Burma, to make breaches against the opium laws criminal, instead of being regarded, as hitherto, mere offences against the revenue laws.

5. This section of the resolution does not apply to my district.

6. With regard to the fear that any measure of the kind proposed would place in the hands of the police an engine for the general blackmailing of the Burmese population, I may say at once that as far as the rural

districts like Hanthawaddy are concerned, there are no Burmans of sufficient standing to be made the subjects for blackmailing by the police likely to come in their way. Opium-eaters are rather distinguished for their wretchedness and abject poverty. Persons who disappear and abscond to avoid payment of the capitation tax and subsist by petty theft, are not likely to be subjected to any blackmailing process.

The vendors could not bribe the police to overlook illicit sales to Burmans on my view of the form the prohibition should take, namely, the prohibition of the drug in the rural districts, because the vendors, being licensed to sell opium only in town, could have no control by means of bribe over the police in all the outer districts. He could not possibly bribe them all. If in the towns in which opium shops are established sales to Burmans are prohibited, there would be, of course, the danger that the vendor would bribe the police to allow such sale to take place; but the police are not the only preventive agency. The *lugyis* would, I believe, gladly assist in checking such sales. The greatest preventive effect in any case can be exercised by the district officer; if he is indifferent or negligent, smuggling will flourish. The opium which the farmer obtains from the treasury may not be taken to his shop at all, and, so far as known, may be taken to some place whence it can be easily conveyed away clandestinely. Even if it is taken to the shop, under lax administration it may be removed at night, or even by day, wholesale. The district officer has a hundred things to attend to, of, in his opinion, more relative importance; and Government, it must be said, has not always recognised extra zeal in the suppression of opium smuggling as particularly meritorious service. When the Government does that the district officers will take trouble to make the preventive agency more efficient.

7. The sudden stoppage of opium is not, in my opinion, likely to hurt much. Prisoners in jail do not suffer from it. In a very few cases I believe opium is given to them in some jails when first received, but not in all jails. The discontinuance of the practice has been sometimes successfully accomplished by the victims themselves, chiefly by continuous bathing; but, if desired, there would be no difficulty in opening a register of opium-smokers over 40 years of age, to whom the possession of the drug is not prohibited, subject, of course, to the restriction of the opium laws. My proposal, *i.e.*, to limit the permission to possess opium to the inhabitants of the large towns, would oblige such persons to live in town or go without their supply.

8. I would be inclined, if it were practicable, to restrict the smoking of opium to the premises of the opium shop rather than to prohibit smoking in the shop itself. I think it would be more conducive to the spread of opium-smoking if it became common to smoke it in private houses. Some of the Chinese do this who are ashamed to go to the common opium shop, but I should not recommend its being made compulsory.

9. I regret the delay in sending on this report, which arose from the delay in getting in the required statistics from the interior. I have called on the *Myoök o'tuntè*, who was the latest in sending in the return from his township, for an explanation.

From J. S. D. FRASER, Esq., Deputy Commissioner, Pegu, to the COMMISSIONER of the PEGU DIVISION.—No. 8-20—985B., dated the 16th October 1891.

As requested by you in your Revenue Department, No. 166-56E., dated the 10th September 1891, I have, after a very full inquiry, the honour to submit the report asked for.

After receiving the reports of the subdivisional officer, Kyauktan, subdivisional officer, Pegu, and headquarters magistrate, Pegu, I convened a meeting of the leading members of each community, including Chinese, natives of India, and other cognate races. To this assembled body was read and carefully explained the extract from the proceedings of the Chief Commissioner, Burma, in the Financial Department, No. 10E., dated the 29th August 1891, and the opinions of the district officers after local inquiry. Amongst the Chinese members present was the opium farmer, who is also a municipal commissioner, and a Chinese contractor, a man of means, who himself smokes opium.

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The assembly were absolutely unanimous in their opinions, which were as follows :—

- (i.) The majority of Burmans and natives of India eat opium. The majority of Chinese smoke opium.
- (ii.) Opium should be absolutely prohibited in the province after due notice of six months.
- (iii.) There should be no distinction between Burmans and Chinese, Shans, and cognate races. If such a distinction is made the Burmans will purchase opium more illicitly than ever, and the people of the country will be more than ever harassed by the police and other excise officers.
- (iv.) That on no account should Burmans accustomed to opium be allowed to register themselves as foreigners, as, if six months' notice is given, it is ample time for a person accustomed to take opium to give up the habit. Formerly ganja used to be consumed by Burmans, but since its entire prohibition the people of the country have given up consuming it (of course natives from India consume it).

I made this full inquiry from the leading members of each community in public assembly as I scarcely credited the leaders of the Chinese were willing to prohibit the use of opium by themselves, and suggested to the Chinese members that the chief Chinese merchants in Rangoon, not all, smoked opium, and some consumed Rs. 5 a day, and that they smoked opium in

their own country. In reply, the Chinese opium farmer replied: "True, but in our country we did not smoke opium till forced to do so."

The statistics attached speak for themselves. To sum up, the general opinion of the assembly was that on public and moral grounds the prohibition of opium is essential, and it should be extended to every class in the province. There should be no distinction between Burmans and other cognate races, and that six months' notice of this reform should be given.

I fully concur in the views expressed by the Burmese magistrates. A Burman cannot take opium or liquor in moderation; when once he takes to either he becomes a "he in-sa," or inveterate drunkard. In the former case he becomes an outcast, and his parents reject his coming to their house, as they say, "he comes to the house to steal," and in the latter case he generally ends his days in jail or on the gallows for using his da without provocation. I will quote one case to prove this that I tried myself.

A Burman official of high rank, with some subordinate officials, went into a liquor shop to quench their thirst, and ordered some beer. After taking some, one said what is the use of this, we cannot get drunk quickly, so a bottle of Hollands gin (known in Burma as Laidang palin) was ordered. This, mixed with the beer, had the desired effect, for the party were speedily drunk, and commenced firing off their guns in the village. Equally speedily were they in confinement, and conviction followed.

STATISTICS OF OPIUM CONSUMERS.

Name of Village.	Number of Opium-smokers.	Number of Opium-eaters.	Number of Persons physically Wrecked.	Number of Persons who have taken to Crime.	Per-centage of Physical Wrecks to Consumers.	Per-centage of Persons who have taken to Crime to Consumers.
Kyauktan	4	23	5	2	18.5	7.4
Thongwa	5	17	4	4	18.2	18.2
Okkau	10	37	5	8	10.6	17.0
Syriam	14	15	19	1	65.5	5.2
Pazundaung	14	6	7	3	35.0	15.0
Nyaungbin	6	3	2	2	22.2	22.2
Total	53	101	42	20	27.3	13.0

STATISTICS OF OPIUM CONSUMERS.

Total Number of Convicts in Jail on the	Number who admitted, that previous to Admission, they had been		Number who appear to have suffered Physically or Mentally from Opium.	Remarks.
	Opium-smokers.	Opium-eaters.		
---	150	(a.) Burmese, 250	---	} Pegu town.
---	120	(b.) Non-Burmese, 210	---	
---	93	(a.) Burmese, 64	157	} Payagale township.
---	32	(b.) Non-Burmese, 54	86	

From MAUNG PU, Myook of Pegu, to the DEPUTY COMMISSIONER, Pegu, No. 1-2, dated the 3rd October 1891.

In compliance with your docket, No. 8-20--762, dated the 15th September 1891, directing me to make full inquiry regarding the prohibition of the use of opium by Burmans and report for the town of Pegu, I have the honour to submit the following combined opinions with the town lugyis after consulting them by me.

That in accordance with the Buddhist scripture the use of opium and alcohol is strictly prohibited, not to smoke, or eat, or drink, because the man or men who generally were accustomed to it are wholly demoralised and they will never be trusted by any respectable people in any manner of reference. I have never seen people who were accustomed to consume opium are faithful, honest, and trustworthy. By consuming opium three following great and important results are produced to the consumers, namely, avarice, anger, and ignorance.

There are about 200 or 300 persons who use opium publicly in the Pegu town itself, besides there are

about 100 persons who consume it privately in their own premises.

As regards Chinese, there are only 300 of this race in the Pegu town, and of this number 80 of whom use opium only. The Burmese and Chinese are most heartily agreeable to stop the consumption of opium. The Chinese also say the consumers amongst the Chinese are becoming pernicious, and they have the same direction as the Burmese scripture cited. Day by day it becomes a greater evil in consequence of consuming opium. Fathers dislike their sons who smoke or eat it, and abandon them.

If the Chinese and foreigners are only allowed to possess opium it will cause much confusion with Burmans and will be no prohibition at all.

I am told by the lugyis that there is no fear whatever if the use of opium is totally prohibited. The not using opium by the person or persons who are accustomed to consume it will naturally feel the craving for it and be laid up and consequently suffer for a few days. The continuous consumption of opium is demoralising

and hateful to the opium-smokers or eaters, that is, they will suffer weakness and purging day by day, and be shortlived; and I am therefore inclined to think that it would be well to be without the use of opium, and that the prohibition of the use of opium should be carried out.

From MAUNG TET To, Subdivisional Officer, Pegu, to the DEPUTY COMMISSIONER, Pegu.—No. 1-16, dated the 2nd October 1891.

With reference to your letter, No. 8-20-761, dated the 15th October 1891, I have the honour to report as follows:—

1. Opium-eating and smoking are the same, as men either eat or smoke opium. The lives of men who are in the habit of using opium are short lived, and do not live as long as those men who are not addicted to opium, though they be of the same age.
2. The constitutions of those men who eat and smoke opium are weaker than those not addicted to its use.
3. The eaters and smokers of opium are very indolent in carrying out their work, whether as traders or labourers, &c.
4. The intentions of those men who eat or smoke opium are always bad.
5. Whether cultivators, labourers, or traders who take to opium neglect their work and cannot perform it properly, having lost strength and constitution, become gamblers and thieves, as I have generally known.
6. I do not know that any benefit whatever is to be derived from opium-smoking or eating.
7. Under these circumstances I would recommend the total prohibition of opium.
8. If the licensed opium shops be closed, it is evident that the consumers of opium may suffer for three or four days, but I am of opinion that this drug can be conveniently done away with.
9. I have to recommend strongly that all opium licenses may be cancelled.
10. I have framed this report after consulting luyis on the subject.

From Lieutenant F. D. MAXWELL, Deputy Commissioner, Tharrawaddy, to the COMMISSIONER OF THE PEGU DIVISION.—No. 1756-3-30, dated the 17th October 1891.

With reference to your No. 166-55E., dated the 10th September 1891, forwarding extract from the proceedings of the Chief Commissioner, No. 10E., dated the 29th August 1891, concerning the prohibition of the possession of opium by Burmans in Lower Burma, I have the honour to report as follows:—

2. In 10 days 1,149 men and women attended five dispensaries in this district for outdoor or indoor relief. Of this number, nine were opium-eaters and 11 opium-smokers. The 20 men and women thus addicted to opium appeared to have suffered physically or mentally, or both. In three towns in this district there were estimated to be 5,839 inhabitants, of these 75 were opium-smokers and 30 opium-eaters. Of the 75, 51 appeared to have suffered physically, or mentally, or both. Of the 30 opium-eaters, 29 appeared to have suffered. In another town in this district in which there are few Chinamen the population is estimated at 1,770, and the opium-eaters and smokers at 69. The Mycök does not report how many of these appeared to have suffered from the use of opium.

3. The next point on which a report is asked is whether it will be possible to enforce the prohibition of the possession of opium by Burmans.

It must, I think, be admitted that the most incorrigible opium smuggler is the farmer. Government opium in large and small quantities all over the province is constantly being seized, and can come from nowhere but the licensed opium shops. In the last four or five months in this district several large seizures have been made.

Fifteen seers were imported from Rangoon in a bag of rice by a Chinaman to Thônzè. Fifteen seers were imported from Rangoon in a box labelled "condensed milk" to Ökpo.

Three seers were found in a railway carriage coming from Prome in a Huntley and Palmer's 2 lb. biscuit tin so cleverly closed and papered that but for the weight of the box no suspicions would have been aroused.

Three seers were seized on a Chinaman at Minhla. Two were imported by a Chinaman into Letpandan.

One seer was found in a Chinaman's house at Thônzè.

Thirteen seers were recently seized at the Prome railway station booked to Ökpo. While the number of seizures of Government opium of quantities of less weight than one seer is very large.

I have only mentioned the actual seizures. To estimate the amount of opium actually imported into the district at 10 times this quantity would not, I think, be a stretch of imagination. I go even further than saying that the Government farmer and his agents are the biggest smugglers in the province, and assert that the high prices farmers pay for their licenses are practically paid for the privilege of being put into a position to smuggle.

To reduce the quantity of opium issued to a farmer yearly would be to enhance the value of the opium, but it will not stop smuggling. Smuggling will exist and flourish as long as the opium farmer is in existence. As long as there is smuggling so long will the Burman get hold of opium.

In this district, where there is no licensed shop, about 90 per cent. of the opium consumed is smuggled opium. To prohibit the possession of opium by Burmans would be to reduce, but not to stop smuggling.

4. It must be admitted that opium is specially deleterious to Burmans as a race, but there are a few perfectly respectable and honest Burmans, and the offspring of Chinamen and Burmese women and others who consume small quantities of opium with no deleterious effects whatever.

The Burman has for years past been allowed to buy opium. There are many confirmed opium-smokers and eaters in the province. To suddenly stop the supply of opium to Burmans, whether under or over 40 years of age, would seem to me to be cruel. It is not an uncommon thing to hear of a Burman dying in police custody owing to his being deprived of his favourite drug. I can recall to mind an instance of a well-known Burman opium smuggler and smoker who was shadowed by the police for 10 days when he died.

5. Assuming then that it is considered proved—

- (a) that opium is specially deleterious to Burmans as a race;
- (b) that there are nevertheless a few Burmans and men of half blood who can and do consume opium with no deleterious result;
- (c) that the opium farmers and their agents are invariably successful and habitual smugglers;

I would make the following suggestions for gradually putting an end to the consumption of opium by Burmans.

6. Let every person desirous of consuming opium take out a license from the Deputy Commissioner to do so. The license would permit the holder, if a Chinaman or member of a cognate race, to purchase 10 tolas of opium every 21 days, and a Burman the same quantity once a month. Each time the licensee purchased opium the amount bought and date of sale would be noted on the license, which would expire with the financial year. For such a license I would impose a fee of Rs. 25 for the first year my proposed rules were in force, Rs. 35 the second, Rs. 50 the third, Rs. 65 the fourth, Rs. 80 the fifth, Rs. 100 the sixth and succeeding years.

I would further abolish the farmer altogether, and have opium sold retail in the treasury at the head-quarters of every district, and in some districts in which travelling is difficult, at the head-quarters of sub-divisions.

To this proposal there is the sentimental objection of a great Power selling opium direct to the consumer,

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but inasmuch as India has been dealing wholesale in opium for many years past I think this objection of not much weight. The wholesale and retail dealer are first cousins.

I claim for this scheme that it will raise the maximum of revenue from the minimum of opium-smoking, and that opium smuggling in the interior will be stopped.

I also claim that opium-smoking will gradually die out except amongst those who can both work and smoke opium, for the man who cannot do both will not in 999 cases out of 1,000 be able to afford to take out a license at Rs. 100 a year.

The price at which opium should be sold would be fixed from year to year. R. 1 a tola seems a reasonable price, but it might be found necessary to raise the rate.

The question of the increase of price to the consumer can be seen at a glance. A Burman will be able to purchase 120 tolas in the year, for that he now pays Rs. 120. As a matter of fact, for smuggled opium, in which designation the greater part of that consumed in this district comes, he pays considerably more—

	Rupees.
For the first year he will pay	20 + 25 = 145
„ second year „	120 + 35 = 135
„ third „ „	120 + 50 = 170
„ fourth „ „	120 + 65 = 185
„ fifth „ „	120 + 80 = 200
„ sixth and succeeding years he will pay	120 + 100 = 220

If this scheme were introduced it would be necessary to strengthen the preventive establishments at those places where foreign opium can be imported into the province. Those points are definitely known. An active and zealous establishment would, no doubt, be able to entirely suppress illicit importation.

At head-quarters of most districts it would be necessary to give the treasurer an assistant. This, however, is a minor detail that need not be considered now.

From Colonel G. A. STROVER, Commissioner of the Pegu Division, to the SECRETARY TO THE CHIEF COMMISSIONER, Burma (through the Financial Commissioner, Burma). -- No. 417-55E., dated the 19th December 1891.

In continuation of this office letter, No. 497-55E., dated the 30th November 1891, I have the honour to forward herewith in original letter, No 13-9, dated the 9th December 1891, from the Deputy Commissioner, Prome, and No. 578-25, dated the 7th December 1891, from the Deputy Commissioner, Hantlawaddy, on the measures to be adopted to prevent the use of opium and opium smuggling in Burma.

From Major C. A. CRESSWELL, Deputy Commissioner, Prome, to the COMMISSIONER OF THE PEGU DIVISION. -- No. 13-9, dated the 9th December 1891.

I HAVE the honour to acknowledge extract from the proceedings of the Chief Commissioner, Burma, in the Financial Department, No. 10E., dated the 29th August 1891, calling for opinions on the advisability of either—

- prohibiting altogether the consumption of opium on the premises of licensed shops, or
- prohibiting the use of such shops to Burmans only.

In paragraph (1) it is noted that in Upper Burma the sale to and possession by Burmans has been prohibited.

The Chief Commissioner proposes to extend this to Lower Burma.

If Burmans can be effectually deprived of opium by measures which will not make the whole country a

nest of smugglers, I believe every officer in Burma will agree with the recommendation of the Chief Commissioner. We could make it difficult for a time only, but I am afraid that is all. Possibly in that time a good many would perforce have given it up, only, however, to take to it again when an opportunity occurs. There is a demand for opium in every district in Lower Burma, and as long as the prices demanded are paid there will be a supply forthcoming, and if it only pays well enough, every nationality will join in the trade.

2. The Governor-General in Council has asked for facts showing that the use of opium is specially deleterious to the Burmans as a race. The best opinions on these points, no doubt, will be those of the superintendents of jails, who are, as a rule, medical men, and have opium-smokers under their charge from the day they are placed in jail till they leave, and they can give a real opinion on the permanent effect of the drug on the Burmese, and can even compare its effect with that on other races. I have had a return drawn up of certain towns in this district, and append it to this report.

3. A report of the number of opium-eaters and smokers has been drawn up, and it will be seen that opium-smokers are more numerous than opium-eaters, with few exceptions. Paungdè stands first. Opium-eating can, of course, be done secretly.

4. The Chief Commissioner proposes not to interfere with the use of opium by Chinese, Shans, and cognate races, but to entirely prohibit it to the Burmese. Every one with whom I have consulted—my subdivisional officer, Myoòks, and Burmans—are of opinion that the use of opium should be made illegal to the Burman, and that if the opium shops are closed, the difficulty of obtaining the drug will be so great and the price so heavy that the Burmans will have to drop the use of it; that the immediate stoppage of the supply will compel many Burmans to break off the habit, and that they will not take to it again. They tell me we shall be assisted everywhere by men in authority, men of influence, and by the póngyis. They say that the mere fact of Government having licensed opium shops takes away the disgrace of being an opium-smoker and encourages a great many to take to the use of the drug. My own opinion is that we shall not for any long time be able to prevent the Burman from getting opium if he wants and chooses to pay for it.

The returns of opium-smokers for Kyaukpyu and Sandoway will probably give some idea of the result of the doing away with opium shops in those districts.

Smuggling from all the surrounding districts has been, I am told, going on there to a very great extent, and the same would occur in Lower Burma generally.

6. There is no necessity for the police being the only preventive agency in cases of this sort. Ywathugyis and other respectable men would also give assistance. Of course a good deal turns upon the penalty for being in possession of or using the drug. If they are to be punished under the Opium Act, the courts, for a time at least, will be flooded with cases, and no doubt the police and others will be paid not to report cases, and more persons will go in for opium-eating than smoking. Which is more deleterious or fascinating I do not know; I expect the opium-eating, and there is less trouble about it.

I have had one proposition from the Subdivisional Officer, Maung Ba Tu, to make the offence one of bad livelihood, and punish under section 109, Criminal Procedure Code, and this method would take matters very much out of the hands of the police.

7. With regard to this point I suppose it is a matter for medical opinion. From jail experience they would probably prescribe a certain time, after which the further use of the drug could be done away with. If it is to be stopped at all, I think this would be the best plan, namely, to stop it entirely for all Burmans.

8. I doubt very much whether the doing away of opium shops for consumption on the premises will have any effect at all, as the men who consume their opium in the shops at present bear a very small proportion to those who are opium-eaters and smokers.

I regret the report being late. It is entirely due to the delay on the part of Maung Shwe Hme, Extra Assistant Commissioner, of Shwedaung. His excuse is that he did not understand the first orders, but this he never said a word about till called on for the report,

No.	Name of Township.	Name of large Villages.	Number of Adult Male Burman Population (over 16 years).	Number of Opium-smokers.	Number of Opium-eaters.	Number of those who have suffered Physically or Mentally from the use of Opium.	Number of those who have taken to Crime.	General effect of Opium.
1	Paungdè	Paungdè Town	1,292	48	92	46	54	
2	Do.	Bwebingan	236	2	2	1	1	
3	Do.	Thapangyo	104	2	4	3	—	
4	Do.	Ingyi	145	6	4	4	3	
5	Do.	Gyobin	151	—	5	—	5	
6	Thegôn	Thegôn Town	152	11	6	6	—	
7	Do.	Kodók	88	11	2	6	2	
8	Do.	Tatywa	215	15	5	11	4	
9	Do.	Thegôngyi	153	2	15	9	7	
10	Do.	Tethibyín	105	5	1	3	2	
Total			2,641	102	136	89	78	
11	Shwedaung	Shwedaung Town	2,574	65	35	12	20	
12	Do.	Darangabo	88	10	15	3	2	
13	Do.	Taunglônnyo	172	17	48	4	8	
14	Do.	Kyethè	185	12	45	7	5	
15	Do.	Myoma	81	15	24	5	8	
16	Do.	Nyaunsayè	237	16	39	3	10	
17	Padaung	Padaung Town	294	55	46	10	10	
18	Do.	Magyi Town	165	10	5	1	2	
19	Do.	Sindè	131	35	26	4	8	
20	Do.	Pyingyi	144	25	16	3	5	
21	Do.	Thuyedan	152	30	21	3	6	
22	Do.	Ókshipin	122	8	3	1	2	
23	Do.	Pyinmana	108	7	2	1	2	
24	Do.	Tônbo	384	40	32	7	10	
Total			4,837	345	357	64	98	
25	Prome	Prome Town	9,487	288	19	31	54	
26	Mabathamán	Tanbauk Town	169	10	5	3	4	
27	Do.	Ywathit	114	8	4	3	9	
28	Do.	Latkókpin	121	7	5	4	5	
29	Do.	Wetmyadaw	184	11	7	3	7	
30	Do.	Allodawya	158	9	6	4	6	
31	Shwelè	Ywadaung	86	3	2	1	1	
32	Do.	Chaungzauk	109	5	4	3	1	
33	Do.	Yathit	221	11	6	4	—	
34	Do.	Ywabu	110	7	5	3	—	
Total			10,759	359	63	59	87	
Grand total			18,237	806	556	212	263	

From J. K. MACRAE, Esq., Deputy Commissioner, Hanthawaddy, to the COMMISSIONER OF THE PEGU DIVISION.—No. 25, dated the 7th December 1891.

In continuation of my Judicial Department letter, No. 565-25, dated the 30th November 1891, on the measures to be adopted to prevent the use of opium and opium smuggling in Burma, I have the honour to state that I omitted one suggestion which will have the effect of making officers issuing opium more careful, as it will serve to place the blame of their negligence on the right shoulders.

2. The usual and proper practice, when delivering opium from a treasury, is to open every case, count the balls, remove the outside wrapper, and cut each ball in half with a da. The farmer then (if he likes) replaces the outer wrapper and takes the opium away.

The police and excise officers frequently come upon balls of smuggled opium just in the same form as when they left the treasury, but as the cuts are made in much the same way, in all Burma treasuries, it is impossible to tell from what district the smuggled balls have emanated. It is therefore very desirable to have a separate mark for each district, and the simplest way of doing this is to stamp each ball on the inner wrapper (which adheres to the drug and cannot be taken off) with the date seal of the issuing district at the time the opium is delivered.

3. The consequences of an order to this effect would, I think, be immediately beneficial by making district officers more alive to their responsibilities.

From D. NORTON, Esq., Commissioner of the Irrawaddy Division, to the SECRETARY TO THE CHIEF COMMISSIONER, Burma.—No. 17-41Ex., dated the 25th December 1891.

I HAVE the honour to submit the report and statistics called for in your Financial Department Proceedings, No. 10E., dated the 29th August 1891, on the subject of checking the use of opium by Burmans. I send the reports and statements of the district officers in original, as this seems to be desired, but at the same time I shall make the fullest use of them for the purposes of my own report.

2. There is nothing in the district reports bearing directly on the question of the difference in the effect of opium on non-Burmans and Burmans respectively. I have, however, made some personal inquiries into this matter. Intelligent Burmans tell me that there is no physical or constitutional reason why the use of opium should be specially deleterious to Burmans as a race, but that it is so partly because the Burman takes to it late in life without acquiring a habit of restraint and partly because by using opium he breaks one of the five commandments of Buddha. A Chinaman does not, by the use of opium, forfeit, as a Burman does, either his self-respect or the good opinion of his fellows. No doubt, in addition to these reasons we have the fact that Burmans are a peculiarly impulsive people who take nothing, except work, in moderation.

3. The statistics collected through headmen and lugyis of the number of Burmans who have taken to the use of opium and the number of such who have been physically wrecked thereby or have taken to crime

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scarcely bear close examination. For instance, the figures for the 12 large villages selected in Yandoon and Danabyu show that opium-eating and opium-smoking has had a deleterious effect on all who use the drug. On the other hand, in Thayetmyo, excluding Minhla, only three persons appear to have suffered, physically or mentally from among 363 opium-eaters and smokers, of whom 50 had taken to crime. The figures for Minhla show that out of a total of 41 opium consumers one has taken to crime, while 25 have been physically ruined thereby. Upon this point the following information taken from the second report of Major Butler, Deputy Commissioner of Henzada, is interesting. In Henzada township out of 1,423 opium consumers 592 have been in jail, and out of 200 opium consumers in Kyangin 59 have been in jail, and for all the towns and villages dealt with the Deputy Commissioner says that of 3,589 opium consumers no less than 1,348 or one-third of them have been in jail. Major Butler, who has spent years in Henzada, considers that his figures prove that the terms "opium-eater" and "jail bird" are almost synonymous. Instances might, of course, be cited in which the commission of crime has preceded rather than followed opium-eating. Outlaws who take refuge in malarious jungles almost invariably consume opium. Again, it must be remembered that Burman magistrates would, if they could, and sometimes do, demand security for good behaviour from opium consumers. The Deputy Commissioner of Thongwa writes that his figures show that 52 per cent. of the opium consumers in his district have been ruined by its use. My own opinion is that these statistics reflect the opinions of the lugyis who supplied them as well as the actual facts.

4. There is no doubt that eating is the common form of consumption of opium in this division; but exactly the reverse is the case in the large towns, where appliances for smoking are more readily available. The Deputy Commissioner of Thongwa, despite his statistics, which are for towns, says that the vast majority of the consumers of opium eat it. I am informed that fishermen, a very numerous class in Thongwa, as a rule eat opium; but I cannot assert that the use of the drug is necessary for them in the exercise of their occupation.

5. The Deputy Commissioners of Bassein, Henzada, and Thayetmyo are of opinion that it would be possible to enforce the suggested prohibition; but the Deputy Commissioner of Thongwa thinks otherwise and asserts that no middle course short of absolute prohibition is practicable. All admit that authorised consumers will smuggle on a larger scale than they do now and that they will supply Burmans with the drug. No Deputy Commissioner wants an opium shop in his district, and Bassein suggests that Chinese, Shans, and cognate races should draw their supplies from Rangoon, Mandalay, and Bhamo only. In my opinion it will be easier, leaving the question of cost out of consideration, to enforce the suggested prohibition than it is to work the law as it now stands. And it would be easier still of enforcement if the prohibition, for the sake of the good of the greatest number, were extended, except perhaps in the case of very large towns, to non-Burmans as well as Burmans. Of course smuggling on a more or less extensive scale would be carried on, as in the case of ganja, but the quantities of the drug consumed would decrease largely instead of increasing enormously as has been the case of late years. In Burmese times the use of opium was absolutely prohibited, and it was proclaimed through the streets of Henzada that to use opium was an offence punishable with death. All the same opium was then easily procurable at 12 annas a tola. But the Government now is stronger than it was then, and, if the suggested prohibition has worked fairly well in Upper Burma, it should, even at a great present sacrifice of revenue, be given an honest trial in the older and richer districts of the delta.

6. The objection of the Government of India to the proposed prohibition, described in the 6th paragraph of your letter, applies with equal or greater force to the law as it now stands in Lower Burma. There will be no uncertainty about the proposed prohibition, while the element of uncertainty comes in now and it is this very element which encourages blackmailing. Now a police officer who finds a small quantity of opium in the possession of a Burman can send him up for trial unless the Burman can satisfy the policeman by a show of evidence or of blackmail, or of both, that he obtained the opium lawfully. But not one consumer in 10 does actually obtain his opium licitly; the large majority of the consumers never visit the licensed opium shops at all. The licensed vendors who now smuggle wholesale

--they must do so in order to dispose of their large drawings from the Government treasuries—do bribe the police, and they can afford to do so better now than they will be when their minimum fees are fixed and when the issues of Government opium to them are restricted to the approximate requirements of the non-Burman population. I attach the utmost importance to the restricting of the issues of Government opium to licensed vendors.

I am sorry to say that Deputy Commissioners do not seem to expect any very substantial help in the enforcement of the suggested prohibition from Burman elders. I know, however, that many ywathugyis or village headmen are most anxious to have powers to deal with petty opium cases, and I am distinctly of opinion that blame would largely attach to any district officer who might fail to utilise in this particular the strong anti-opium feelings which undoubtedly exist among carefully selected and influential village officers. It is neither necessary nor desirable that the regular police should be the only preventive agency. There should not only be carefully selected excise establishments, but also selected headmen of villages should be invested with powers to deal with petty offences against the proposed law; they might, for instance, dispose of first offences where the quantity possessed was one tola or less. The employment of the village officials in such petty cases would utilise their anti-opium feelings without dragging them away from their villages too frequently to give evidence before distant courts, and it would also form an important check on any action of the regular police in the direction of blackmailing.

7. The means suggested by the district officers in this division of alleviating the proposed prohibition in the case of Burmans who have become accustomed to the use of opium do not disclose much sympathy for the habitual consumers. Henzada deprecates all palliative half-measures and suggests—somewhat reluctantly—that opium might be sold as medicine at dispensaries to persons who could not get on without it. Bassein would prepare final lists of confirmed opium-smokers and would supply diminishing quantities of the drug to them through township officers. Thayetmyo is in favour of absolute prohibition, allowing temporary sufferers to resort, as they often do now, to the local hospitals in order to wean themselves of the habit. Thongwa would not allow consideration for the degraded minority to stand in the way of a reform which is necessary in the best interests of the overwhelming majority. Mr. Courneuve would, however, give opium consumers' two years' notice of what was to about happen. It seems to me that the way for absolute prohibition could be prepared in a year or two by limiting the supplies of opium issued to the licensed vendors, by fixing the minimum retail price of the drug, by isolating the opium shops and placing excise officers in joint charge of them, and by reducing the amount that may be sold to or possessed by any one consumer from three to two tolas. It is as essential that an Excise officer should be maintained at an opium farm as it is that one should superintend the working of a distillery or of a liquor depot.

8. None of the Deputy Commissioners attach much importance to the question of whether opium shops should be closed to consumption on the premises. I have myself visited several opium shops at various times, and I am inclined to agree with the district officers in thinking this matter of comparatively little importance. It is, however, undoubtedly of some moment, especially when taken in connexion with the systematic efforts made to put down private opium dens. It would, I think, involve little or no hardship to any non-Burman to close the licensed opium shops against all consumption on the premises, and at any rate Burmans should be forbidden the use of such shops. A point, if not a very important one, would be gained if we could thus prevent beginners from associating with bad characters and from obtaining the drug in the mild and attractive forms in which it is now prepared for their special benefit in opium shops and dens.

From Lieutenant G. E. T. GREEN, Deputy Commissioner, Bassein, to the COMMISSIONER OF THE IRRRAWADDY DIVISION.—No. 906-8-7, dated the 29th October 1891.

I HAVE the honour to reply to your Financial Department, No. 3,068, dated the 14th September 1891.

2. The Subdivisional Officer, Ngathaingyaung, has enumerated the number of men addicted to the use of opium in the towns of Ngathaingyaung and Yegy; the number is 135. Out of these 81 eat opium and 54 smoke it.

3. The ages of these men vary upwards from 16 years of age.

4. There exists a very general consensus of opinion that the use of opium is greatly on the increase. The fact cannot, in my opinion, be denied, and, moreover, the old feeling which formerly existed and which stamped an opium-smoker as an outcast of society seems to be dying out. There is no doubt that many young men consider opium-smoking a manly vice.

5. A curious fact regarding the returns I have received is that the occupation of all the opium consumers has been returned as "cooly."

6. I am in favour of prohibiting the use of opium to Burmans and of restricting sales to such an extent that the drug will not be obtainable in any but small quantities.

7. The question of how to arrange for the requirements of confirmed opium-smokers is a complex one.

I would suggest that if sales are eventually either prohibited or restricted, the number of confirmed opium-smokers in every township be enumerated and that the township officer issue to each man a supply monthly. The amount would be gradually reduced until within a period of a year or two no issues to Burmans would be necessary.

I believe that this plan is practicable and that the carrying of it out would not involve very much labour.

8. As regards the Chinese and other opium-consuming races I would provide licensed shops through Government agency in large towns like Rangoon, Mandalay, and Bhamo, but in the districts I would have these people to make their own arrangements for the purchase of the drug.

9. If licensed shops are to exist, I see no reason why smoking should not be carried on on the premises.

From Lieutenant G. E. T. GREEN, Deputy Commissioner, Bassein, to the COMMISSIONER OF THE IRRAWADDY DIVISION.—No. 932-8-7, dated the 11th November 1891.

I HAVE the honour to reply to your Financial Department, No. 3,686-41 Ex., dated the 9th November 1891.

2. The common form of consumption of opium in this district is by eating it.

3. As regards the Bassein district I do not think that the illicit trade in foreign opium has at any time been serious. The great profits which the Chinese licensees have derived have accrued from the illicit retailing of opium by agents of the former in distant tracts. If the sale of opium be prohibited generally, then foreign opium will of necessity be smuggled in large quantities all over Burma and the illicit trade must prove lucrative. A well organised police should be able to oppose this trade to some extent, but the police force alone will not suffice. A carefully selected Excise Department for each district will be necessary. Those districts more nearly situated to the frontier, from which smuggling is to be expected, will require, of course, a more extensive establishment than those more remote.

4. The opium sales since the establishment of the Excise Department in this district fully testify to its value in checking the illicit trade formerly existing.

5. I look for no support from Burman lugyis. Those capable of strong convictions will rarely have the moral courage and desire to assist in any measure for their being carried out.

From D. J. A. CAMPBELL, Esq., Deputy Commissioner, Thayetmyo, to the COMMISSIONER OF THE IRRAWADDY DIVISION.—No. 1,015-4-12, dated the 27th November 1891.

APPENDIX L.

I HAVE the honour to submit the report on opium called for in the Chief Commissioner's Financial Department, No. 10E., dated the 29th August 1891.

1. Tables are attached giving statistics of opium-eaters and smokers in selected villages in the districts. From these figures it would appear that opium-eaters are more numerous than smokers. I should have thought that the reverse would be the case, but smoking is more in evidence, while eating can be carried on more secretly.

A considerable number of opium consumers have taken to crime, but only three are given as having suffered physically or mentally from the use of the drug.

More reliable conclusions will probably be obtained from the returns called for from the jails. Opium-smoking, &c. is more common in the towns than in the district. With regard to the towns of Thayetmyo and Allanmyo the Deputy Superintendent of Police says: "The male population of Thayetmyo is 6,500 and the per-centage of those who indulge in opium in either form is at the lowest 6 per cent. In Allanmyo, Yataung, with a male population of 4,000, the per-centage is about 25 to 30 per cent. and is said to be on the increase." The District Superintendent of Police further says that in every police guard in the district there is an average of at least two opium-smokers who, in the majority of instances, become so after leaving the force.

The above facts sufficiently prove the large consumption of opium, but the proportion of those physically or mentally wrecked by its use is small.

2. The opium habit has got such a strong hold of the people that the prohibition will not be an easy matter. What with smuggling and obtaining it from authorised consumers, Burmans are sure to get hold of opium. At the same time I believe the prohibition can be enforced, and I think an attempt ought to be made to do so.

3. *Paragraph 6.*—This objection exists now, as the Chinamen can and do pay the police higher sums for conniving at illicit sales than the latter get in rewards on convictions. This evil has already been pointed out. I do not think it will be any the worse under the proposed arrangement than it is now.

Notwithstanding the strong feeling of the Burmese against opium, I doubt whether much help can be looked for from the lugyis to suppress it. Thugyis and ywathugyis in the exercise of their powers as excise officers could do much to stop the use of opium if they are really in earnest about it.

4. With regard to paragraph 7 I think the prohibition to be effective should be complete; the making of exceptions would render it easy for opium to be introduced into villages by the excepted persons. It is quite possible to break people of the use of opium, and if opium-eaters cannot do this for themselves they can be treated at the hospital.

In the Allanmyo Hospital I came across cases of Burmans who came in voluntarily to be cured of using opium, and Mr. Thomas, the hospital assistant, informed me he had made many cures.

5. *Paragraph 8.*—As far as this district is concerned I would recommend the closing of the opium shop altogether. It has only been open for about three years and could well be dispensed with. Smuggling could then be more thoroughly coped with. If this is not approved, then I would recommend the suggestion (b) being adopted, namely, to make it punishable for a Burman to be found in an opium shop or in possession of opium or indulging in it in any form.

STATEMENT giving STATISTICS regarding OPIUM-EATERS, &c.

APPENDIX L.

District.	Sub-division.	Township.	Town or Village.	Number of Burmese.		Number who appear to have suffered Physically or Mentally from Opium.	Number who have taken to Crime.			
				Opium-eaters.	Opium-smokers.					
1	2	3	4	5	6	7	8			
Thayetme	Thayetmyo	Mindôn	Mindôn -	14	—	—	4			
			Ôkpo	7	—	—	2			
			Kywèbe	2	—	1	1			
			Kyigôn	2	—	—	1			
			Thadaywa	1	—	—	—			
			Minywagaing	1	—	—	—			
			Pyauogywa	3	—	—	—			
			Tanbingôn	1	—	—	—			
			Thapanyaing	5	—	—	1			
			Hmyônywa -	3	3	—	3			
			Kyônbyu	2	2	—	—			
			Didubin	1	1	—	—			
			Myebya	1	—	—	—			
			Mihauk	3	3	—	2			
			Taungpila	1	1	—	—			
			Nyaungkyidauk	—	2	—	—			
			Yôndaung	1	—	—	—			
			Sagadè	—	6	—	—			
			Kubyu	—	1	—	—			
			Kangôn -	—	2	—	—			
			Pyauingbya	3	3	—	—			
			Danngdaik	2	1	—	—			
			Pônnywa	2	2	—	—			
			Thwekyaukma	—	9	—	3			
			Lebaya	—	1	—	1			
			Lèlugaung -	1	1	—	—			
			Ywapalè -	—	2	—	—			
			Tagaungnet	—	1	—	—			
			Taungbwè	—	3	—	—			
			Fangyôn -	—	2	—	—			
			Total			56	46	1	18	
					Thayetmyo	Pauk-ka-aung	—	7	—	—
						Magyidaw	—	—	—	—
						Tônndaung	2	6	—	—
						Thanyinmo -	3	1	2	1
				Shanywa		—	1	—	—	
				Bangôn		—	1	—	—	
				Twinklè -		—	—	—	—	
				Thayetkôn		2	—	—	2	
				Alatlè	—	4	—	4		
				Total -	7	20	2	7		
				Kama	Inlettaw	—	7	—	7	
					Ôkshitcho	—	1	—	1	
					Kyaukbin	—	—	—	—	
					Shangwinywa -	—	1	—	1	
		Total -	—	9	—	9				
		Total, Thayetmyo sub-division.		63	75	3	34			
	Myedè -	Myedè	Nyaungbinzeik	26	3	—	—			
				Myinsu	3	2	—	—		
				Zeyawadi	2	—	—	—		
				Thayettaw	1	—	—	—		
				Kyauk-o -	—	—	—	—		
				Sagyi	2	—	—	—		
				Thèin	9	2	—	—		
				Kyundaung	3	—	—	—		
				Samyaywa	1	1	—	—		
				Ôkshitgôn	1	10	—	1		
				Nyaungbintha	—	—	—	—		
				Letpandôn -	—	1	—	—		
				Myohla -	13	6	—	11		
				Thankyeik	6	—	—	2		
				Sakangyi -	7	—	—	1		
				Gôndaw	7	6	—	—		
				Uyinywa	1	—	—	—		
				Thanywa	—	2	—	—		
				Thanat -	2	—	—	—		
				Kyetyônggè	1	—	—	—		
				Kyetyôngyi	1	—	—	—		
				Tibin -	1	—	—	—		
				Inlè	7	—	—	—		
		Kodaung -	10	—	—	—				
		Thannyo	1	—	—	—				
		Sakangyi	1	—	—	—				
		Thayetsan	1	—	—	—				
		Thapansan -	1	—	—	—				

District.	Sub-division.	Township.	Town or Village.	Number of Burmese.		Number who appear to have suffered Physically or Mentally from Opium.	Number who have taken to Crime.
				Opium-eaters.	Opium-smokers.		
1	2	3	4	5	6	7	8
Thayetmyo— cont.	Myedè—cont.	Myedè—cont.	Thabyèsan	7	—	—	—
			Natmaukywa	2	—	—	—
			Thetngèbyin	7	—	—	—
			Hnaungsan	1	—	—	—
			Tayòkbin	1	—	—	—
			Ngahlauk	5	—	—	—
			Pyalo	—	—	—	—
			Iuywa	3	—	—	—
			Indawtha	5	—	—	—
			Sindók	1	—	—	—
			Total	140	33	—	15
	Minhla	Taingda	Shandatgyi	5	7	—	—
Shandatngè			4	3	—	1	
Kyauklakywa			2	3	—	—	
Kywèkyaw -			—	1	—	—	
Kyetlaung			—	1	—	—	
Tatlèwa			3	1	—	—	
Htana			—	4	—	—	
Taingda			3	5	—	—	
Htana			2	—	—	—	
Myothit			—	5	—	—	
Htana	10	—	—	—			
			Total	29	30	—	1
			Abstract.				
		Thayetmyo township		7	20	2	7
		Mindón township		56	46	1	18
		Kama township		—	9	—	9
		Myedè township		140	26	—	15
		Taingda township		29	30	—	1
		Total of district		232	131	3	50
	Minhla	Minhla	Yenama	—	8	8	—
			Taungywa	6	8	3	—
			Paunggadaw	4	4	3	—
			Linkè	2	9	11	1
			Total		12	29	25	1

From S. H. T. DE LA COURNEUVE, Esq., Deputy Commissioner, Ma-ubin, to the COMMISSIONER OF THE IRRAWADDY DIVISION—No. 1609-12—5, dated the 2nd December 1891.

I HAVE the honour to submit the report called for in Financial Department, No. 10E., dated the 29th August 1891.

2. With reference to the information required in the penultimate paragraph of paragraph 2 the following is the result of the investigation by the subdivisional officers of Ma-ubin, Yandoon, and Pantanaw :—

	Burmans.		Number upon whom it has had deleterious Effects.
	Opium-smokers.	Opium-eaters.	
Pantanaw—			
Pantanaw town	30	30	25
Tse-netywa	10	2	2
Minsi	4	2	1
Zayathla	2	2	4
Danubyu—			
Danubyu	19	4	23
Akyaw	4	1	5
Nyaungyaung	4	1	5
Yandoon—			
Mezele	6	—	6
Do. East	4	—	4
Katria	1	2	3
Kyun-u	—	1	1
Kyuntama	—	12	12
Lamaing	—	6	6
Ywathit	8	2	10
Pa-hli	—	7	7
In-ma	1	25	26

	Burmans.		Number upon whom it has had deleterious Effects.
	Opium-smokers.	Opium-eaters.	
Ma-ubin—			
Ma-ubin	29	5	20
Minbaw	9	2	1
Kyausók	6	1	2
Letkòpin	1	—	—
Thaunglu	4	—	2
Thóngwa	10	10	3
Moleso	5	2	2
Tane	8	5	1
Migyaungye	2	1	2
Sitchaung	5	3	3
Saiktha	4	2	2
Sakangyi	2	1	1
Yelègalè	15	5	5
Chaukywa	4	2	2
Tawtolot	2	1	1
Kyaumagne	2	3	—
Ngapyagyaung	4	—	—
Tayaw	5	2	—
Taungyagyi	—	1	—
Kathabaing	—	1	—
Total	210	144	354 187

I regret I have no statistics from the Pyapón subdivision. From the above figures it will be seen that opium-smoking is the more common form of consumption in the villages selected. Amongst the places selected were the towns of Ma-ubin, Pantanaw, and

APPENDIX L.

Dannbyu. These swell the total of smokers against eaters. Facilities in the shape of the friendly pipe exist in large centres, but it would be found, if a census of the whole district could be taken, that the vast majority of the people who consume opium eat it.

3. The report received, and the opinions expressed by the lugyis whom I have consulted, all agree that the prohibition in the manner suggested is not practicable, for so long as opium is obtainable, so long will men manage to get it; and to treat the indigenous race of the country in an invidious manner does not seem the proper course to pursue, much as it might be to their advantage. Personally, though strongly in favour of the scheme laid down by the Chief Commissioner, I do not see how it can be worked. I foresee that if Burmans are to be permitted to register themselves as foreigners for the purposes of prohibition, that they in time will become the disseminators of opium all over the province.

Really, without absolute abolition of opium, the question is so surrounded by difficulties that it is a very difficult matter to form any opinion or to offer any practical advice. I am strongly in favour of abolition, as I see no middle course which will effect the object in view. It is a mistaken sympathy to feel for the degraded wretches who have made themselves slaves to the drug. The entire abolition, or the absolute prohibition, of opium to Burmans would not take immediate effect. It might come into force two years hence and be publicly notified, so that Burmans addicted to its use might wean themselves by degrees. I know many instances in which men have had the strength of will to break off the habit, and if it was known that after a specified time supplies could not be procured, many would adapt themselves to circumstances and break off the habit. It is reasonable to suppose that the majority would do so, and as for the residuum I do not think they are to be considered when the welfare of the majority is at stake. There are many arguments that the use of opium is not deleterious, in fact that its use in moderation is stimulating to Eastern races, as liquor is to Europeans in this climate. Applied to many races no doubt this is correct, but I think the few figures adduced by the limited inquiries instituted show that this does not apply to Burmans. The figures show that 52 per cent. of the opium consumers have been ruined by its use, which speaks for itself. The fact is that a Burman cannot do anything in moderation; it is not his nature. He will take opium and drink till he kills himself, and he will gamble his all—even down to pawning himself.

4. With reference to the opinions called for in paragraph 8, I agree with the views expressed, namely, that it is not desirable to prohibit the consumption of opium on the premises, but I would prohibit the use of the shops to Burmans, that is to say, no Burman should consume the opium he purchases on the premises. With the Burman gregariousness of vice means gregariousness in crime, and many a crime has been hatched in the opium den. This at least we can put a stop to by closing them to Burmans.

5. I do not know whether this is the proper place to put forward suggestions on the opium question, but I venture to submit the following. If figures are to be believed—it is a generally admitted fact that they are incontrovertable—the consumption of opium is enormously on the increase despite our efforts to the contrary. These efforts have been in the direction of closing the majority of shops and raising the price of the drug. I attach a table showing the opium sales in this district since its formation in 1876-77. In that year there were three shops and the issues from the treasury were 1,613 seers. In the four years following the number of shops increased to six and the average annual issue rose to 4,774 seers. In 1881-82 the number of shops was reduced to three and the issue fell to 2,561 seers. In 1882-83 the shops were reduced to two and the issue was 3,498. The same number of shops were continued up to 1886-87 and the issue rose to 5,599, the average for the five years being 4,652 seers. In 1887-88 the shops were reduced to one and the issue fell to 4,010. In 1888-89 the number of shops was again two and the issue rose to 6,758. In 1889-90 the number was again reduced to one and has remained at that figure since, the issue of opium in 1889-90 being 6,386 and in 1890-91 6,380. Up to the 1st December this year the issues have been 5,536, and as we have still a third of the year to run, and that the busiest time, I estimate that the total issues will reach 8,000 seers, or roundly speaking 200 maunds. It will thus be seen that the issues to one shop is now nearly double of that to the former six shops. To suppose that this enormous quantity is retailed according to law in the Yandoon shop would be folly. It is issued broadcast all over the country, and with a venal police and excise department it is utterly hopeless to prevent it; even with an immaculate agency at our command, such is the cunning and ingenuity of the Chinaman that I very much doubt whether we should be able to contend against illicit issue. The only course which suggests itself to me is to restrict the issue. For easy calculation, take the license fee at Yandoon to be Rs. 30,000 (it is actually Rs. 28,900), and the issues to be 200 maunds. The proportion of issue to license fee is one maund for every Rs. 150. Suppose, therefore, we fix the license fee at Rs. 6,000 and restrict the issue to 40 maunds. By doing this a considerable revenue would be sacrificed, but we should show the world that we are earnest in our endeavours to suppress or restrain within proper limits the opium traffic. I have never yet met a member of the general public who believed in the sincerity of our intention with regard to this traffic; the taunt is always that Government is afraid to sacrifice the revenue.

6. Another plan suggests itself to me. At present the retail price of opium is its weight in silver. In disposing of the licenses I would fix a minimum fee for the license, but that minimum should be so high as to force the retail price of opium up to its weight in gold. I simply throw this out as a suggestion which may or may not be thought worth considering. It certainly does not commend itself to me in the same manner as the proposal for restriction does. I shall have more to say on this point when reporting on the minimum to be fixed for the Yandoon fee for the forthcoming year.

TABLE showing OPIUM taken out from the TREASURY at MA-UBIN.

Year.	Pyapón.	Yandoon.	Pantanaw.	Ma-ubin.	Danubyu.	Shwelaung.	Total Seers.	License Fees.	Average.
	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.		Rs.	
1876-77	310	600	703	—	—	—	1,613	14,610	
1877-78	890	910	440	120	587	1,139	4,086	19,400	
1878-79	980	1,190	630	534	685	960	4,979	16,410	
1879-80	920	950	715	275	580	1,031	4,471	31,985	4,774
1880-81	1,307	1,161	641	271	980	1,201	5,561	33,130	
1881-82	490	1,721	Abolished	350	Abolished	Abolished	2,561	25,900	
1882-83	1,260	2,238	"	Abolished	"	"	3,498	29,600	
1883-84	830	2,887	"	"	"	"	3,717	22,100	
1884-85	1,480	4,350	"	"	"	"	5,830	26,650	
1885-86	1,131	3,489	"	"	"	"	4,620	29,150	4,652
1886-87	1,358	3,641	"	"	"	"	5,599	27,150	
1887-88	Abolished	4,010	"	"	"	"	4,010	19,800	
1888-89	2,220	1,538	"	"	"	"	6,758	27,500	
1889-90	Abolished	6,386	"	"	"	"	6,386	24,300	
1890-91	"	6,380	"	"	"	"	6,380	20,130	
1891-92	Abolished up to November.	5,536	"	"	"	"	5,536	28,900	
								396,715	

From Major J. BUTLER, Deputy Commissioner, Henzada, to the COMMISSIONER OF THE IRRAWADDY DIVISION.— No. 253-774, dated the 5th December 1891.

IN reply to your Financial Department, No. 3068, dated the 14th September 1891, regarding the opium question, as to the possibility of enforcing the prohibition of possession of opium by Burmans in Lower Burma, I have the honour to state that I see no reason against it being totally prohibited on the following grounds:—

1. The use of it is not a national custom, having been always prohibited by their own Government, and being only used by tribes on their frontier, such as Chinese, Shans, Kachins, Chins, &c., over whom they could exercise little, if any, control.

2. That its use is looked down on by all the leading men of position and influence in the country.

3. That its use by any Burman is at once synonymous to the man being a bad character, and is only made use of by bad characters and their associates, thieves, gamblers, &c.

4. That its continued extension in use is rapidly increasing and likely to lead to a great demoralization of the people.

As to the mode in which it should be prohibited, whether (a) by prohibiting the consumption on the premises of licensed shops only or (b) prohibiting the use of such shops to Burmans, neither of these measures would appear to me to hit at the root of the matter, for if he is allowed to use it at all, it seems to me quite immaterial whether he uses it in the shop or in his own house.

The shop is generally a small room of 20 by 10 feet and could not possibly contain one quarter of the men who go to buy.

From statistics furnished by the magistrates attached, it is shown that the number of opium consumers, that is, of those who eat the drug in the district, is far greater than those who only smoke it; but the reverse in town. Taking the township of Zalun, in a total of 137 villages containing a total of 8,935 houses there are 414 men who use opium; of these only 113 smoke it, whilst 301 eat it, and of these 414 opium consumers 180 have been in jail.

The Henzada township shows that in a total of 203 villages containing 17,629 houses there are 1,423 opium consumers, of whom 512 eat it and 911 smoke it. Out of these 1,423 persons who use opium 592 have been in jail. Here the smokers are more numerous than the eaters, probably because the farm is in the Henzada township and they can there find pipes to use it in.

In the Kyangin township there are 101 villages, 4,624 houses, and 200 opium-smokers, of whom 98 are

eat-ers and 102 are smokers, whilst 59 of them have been in jail.

In the other four townships of Lemyethna, Ôkpo, Kanaung, and Myanaung, they have not separated the smokers from the eaters, and made other mistakes in their returns which prevents me quoting details in them. But the general return for the district comes to that in 976 villages in the district there are 3,589 opium consumers, giving an average of three in each village, and of these 3,589 opium consumers no less than 1,348 or one-third of them have been in jail, would go far to show that beinza or opium-eaters and jail-bird are nearly related.

All palliative or half measures hitherto made use of have not only failed in their object, but have had a result totally the reverse intended. For example, the reduction of the number of the shops in 1881 was hoped would have reduced the amount consumed, whereas it led to a direct increase in the consumption, for in 1880-81, when there were two shops, the license sold for Rs. 13,460 and the sale of opium came to Rs. 48,917 or a total of Rs. 62,377. The next year, with only one shop, the license fee went up to Rs. 21,900 and the sale of opium came to Rs. 70,084, or a total of Rs. 91,984 against Rs. 62,377 in the previous year; and in 1890-91 the license fee realised Rs. 39,000 and the sale of opium came to Rs. 233,984, nearly four times the amount of 1880-81. In a period of 10 years the sale has been quadrupled according to the figures, but taking into account that the price of opium had been raised after 1880-81 by one-third of its price would yet show that the amount had trebled in the space of 10 years, which can hardly be called to be supplying a demand; it looks more like creating one.

If total prohibition is not approved of, then the only plan I can suggest would be to abolish the farm altogether and let the opium be sold as a drug at all dispensaries at such an enhanced rate that it could only be purchased by men very urgently in need of it, that is, if opium sells now at Re. 1 a tola, I would sell it at the dispensary at Rs. 10 a tola. A register could be kept of all persons to whom it is sold and the quantity sold.

From statistics obtained from the jail it appears that in 1882 only 37 opium-smokers were admitted, whereas in 1890 the number had risen to 173 and the per-centage of opium-smokers in jail had risen from 6.9 in 1882 to 29.3 in 1890, or nearly four times, which is exactly in the same proportion of increase of opium sold for those years. Now the population in 1880 was 318,077 and by 1890 had only risen to 436,326, that is, about one-fourth or 25 per cent., whereas the amount of opium sold had been trebled and the number of opium-smokers in jail was four times the number of the former year 1880.

Serial No.	Township.	Circle.	Number of Villages in each Circle.	Number of Houses in those Villages.	Number of Opium-eaters.	Number of Opium-smokers.	Number of Opium Consumers in those Villages.	Amount of Opium consumed.	Number of Opium-smokers who have been in Jail.
								Rs. A. P.	
1	Zalun	Zalun Myoma	18	1,529	—	—	117	19 13 0	57
2	"	Tanlebin	50	2,291	—	—	65	8 10 0	41
3	"	Thanethabank	9	369	—	—	13	38 0 0	9
4	"	Nyaungbintha	17	989	—	—	67	17 0 0	6
5	"	Tôntarôk	24	1,305	—	—	21	3 8 0	8
6	"	Apyauk	12	1,270	—	—	76	10 8 0	28
7	"	Taungbôtaya	7	1,182	—	—	55	13 4 0	31
		Total	137	8,935	301	113	414	110 11 0	180
8	Henzada	Henzada Myoma	18	3,296	—	—	1,007	314 11 0	399
9	"	Anaukpet	18	985	—	—	46	5 12 0	25
10	"	Gyaunkwe	14	1,138	—	—	56	7 0 0	29
11	"	Hlezeik -	25	1,689	—	—	79	16 3 0	39
12	"	Kyônpa	13	609	—	—	18	2 3 0	6
13	"	Thanunthanaw	5	556	—	—	—	—	—
14	"	Duya	24	2,107	—	—	30	3 4 0	21
15	"	Natnaw	20	1,751	—	—	11	1 6 0	3
16	"	Danbi	29	3,157	—	—	114	24 11 0	50
17	"	Ledikanhla	15	1,331	—	—	34	3 10 0	14
18	"	Kabaing	22	1,818	—	—	28	3 4 0	6
		Total	203	17,629	512	911	1,423	382 0 0	592

APPENDIX L.

Serial No.	Township.	Circle.	Number of Villages in each Circle.	Number of Houses in those Villages.	Number of Opium-eaters.	Number of Opium-smokers.	Number of Opium Consumers in those Villages.	Amount of Opium consumed.	Number of Opium-smokers who have been in Jail.
19	Ôkpo	Ôkpo Myoma	28	1,934	—	—	82	Rs. A. P.	59
20	"	Sibin -	14	82	—	—	82	10 13 0	42
21	"	Thetngehyin	13	40	—	—	40	13 3 0	—
22	"	Chaukywa -	31	1,363	—	—	24	6 6 0	9
23	"	Kwingauk North	18	799	—	—	74	6 14 0	24
24	"	Kwingauk South	10	415	—	—	19	5 1 0	5
25	"	Myinwadaung	—	—	—	—	—	3 12 0	—
26	"	Nyaungwagyi -	37	1,689	—	—	65	8 2 0	30
27	"	Nyaungwange	1	95	—	—	5	0 11 0	2
Total			152	6,417	—	—	391	54 14 0	171
28	Kanaung	Kanaung Myoma	18	1,150	—	—	—	13 10 0	2
29	"	Obo -	14	1,286	—	—	—	41 2 0	57
30	"	Shwegyiin	19	2,057	—	—	—	12 3 0	25
31	"	Ywedaung -	30	1,635	—	—	—	6 15 0	23
Total			81	6,128	—	—	423	73 14 0	107
32	Myanaung	Myanaung Myoma	12	1,795	—	—	—	26 13 0	48
33	"	Tanthônbiu -	7	702	—	—	—	2 14 0	8
34	"	Kundaw -	6	234	—	—	—	1 14 0	13
35	"	Theingôn	6	18	—	—	—	1 2 0	6
36	"	Padaw -	5	270	—	—	—	1 0 0	4
37	"	Kyauktan	30	1,444	—	—	—	1 13 0	4
Total			66	4,463	—	—	248	35 8 0	83
38	Kyangin	Kyangin Myoma	16	1,080	—	—	—	12 15 0	20
39	"	Ywathit -	40	1,250	—	—	—	4 13 0	22
40	"	Petye	19	931	—	—	—	2 1 0	16
41	"	Myaunggyi -	2	2	—	—	—	—	—
42	"	Alôn -	—	—	—	—	—	—	—
43	"	Sônle	24	1,411	—	—	—	4 14 0	1
Total			101	4,624	98	102	200	24 11 0	59
44	Lemyethna	Saingpyun	36	1,985	—	—	—	17 13 0	40
45	"	Thaugdan	107	1,372	—	—	—	50 10 0	72
46	"	Myenu -	50	2,323	—	—	—	17 1 0	33
47	"	Kanindaing	43	1,550	—	—	—	6 6 0	11
Total			236	7,230	453	37	490	91 14 0	156
1	Zalun		137	8,935	—	—	414	110 11 0	180
2	Henzada		203	17,629	—	—	1,423	382 0 0	592
3	Mataungda		152	6,417	—	—	391	54 14 0	171
4	Kanaung		81	6,128	—	—	423	73 14 0	107
5	Myanaung		66	4,463	—	—	248	35 8 0	83
6	Kyangin		101	4,624	—	—	200	24 11 0	59
7	Lemyethna		236	7,230	—	—	490	91 14 0	156
Grand total			976	55,426	—	—	3,589	773 8 0	1,348

From Lieutenant-Colonel C. B. COOKE, Commissioner of the Tenasserim Division, to the SECRETARY to the FINANCIAL COMMISSIONER, Burma.—No. 5549-1116, dated the 9th November 1891.

WITH reference to the Chief Commissioner's Resolution, No. 10E., dated the 29th August 1891, regarding the checking of the use of opium by Burmans, I have the honour to submit, in original, the following reports received to date from district officers:—

- (i.) Letter, No. 495-25, dated the 26th October 1891, from the Deputy Commissioner, Toungoo, and enclosures.
- (ii.) Letter, No. 1634-29, dated the 5th November 1891, from the Deputy Commissioner, Shwegyiin, and enclosures.
- (iii.) Letter, No. 672, dated the 29th October 1891, from the Deputy Commissioner, Tavoy.
- (iv.) Letter, No. 6-12-7, dated the 21st October 1891, from the Deputy Commissioner, Mergui.
- (v.) Letter, No. 1874-3, dated the 29th October 1891, from the District Superintendent of Police in charge of the Salween district.

2. The report of the Deputy Commissioner of the Amberst district, and my reply to the Chief Commissioners suggestions will follow.

From G. M. S. CARTER, Esq., Deputy Commissioner, Toungoo, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 495-25, dated the 26th October 1891.

WITH reference to your letter, No. 4479-1116, dated the 12th September, forwarding copy of the Chief Commissioner's Resolution, No. 10E., dated the 29th August 1891, on the proposal to prohibit the sale of opium to Burmans, and also of the possession of the drug by Burmans, I have the honour to submit a return showing to what extent in certain selected towns and large villages opium is consumed, and the number of Burmans who have been physically wrecked or have taken to crime.

These statistics are only fairly accurate. All Burmans are ashamed of being known to be opium-smokers or eaters, and are most careful to keep their taste for the drug from the knowledge of their relations and neighbours as long as possible. As long as the Government allow the sale of opium by licensed vendors to Burmans, and receive revenue from such licenses, we cannot expect much help from the elders and pôngyis.

It would be very difficult to make them understand that, while receiving a large revenue from the sale of opium, we really wanted to check the use of it. But pro-

hibit the sale of opium to and possession by Burmans, and the elders and respectable men will at once side with us, and without doubt it would be much more easy to check illicit sale. As long as possession of opium is allowed it does not make much difference to the elders where the consumers get it from. They think that attempts to put down illicit sale by Government is to protect the farmers; but I do not think they would allow illicit sales in their villages otherwise. That they know exactly who the vendors in their respective villages are there can be no doubt. Burmans do not learn to smoke in licensed opium shops, but are taught to do so in their own villages by the agents of licensed vendors—Chinamen, two or three of whom may be found in nearly every large village in Lower Burma. I am certain that the large majority of consumers buy their opium illicitly. If the possession of opium in Upper Burma is prohibited I do not see why we should not have a similar rule in Lower Burma.

From my own personal knowledge I know that a large proportion of the population in Upper Burma were addicted to opium when we annexed the country. In Mandalay, in 1885, I found enormous stores of opium amongst the Chinese population, and they admitted that they sold largely to Burmans.

I am of opinion that the only way to check the consumption of opium by Burmans is to enforce the prohibition of sale to and possession by Burmans of the drug.

As regards paragraph 6, I am not of opinion that blackmailing to any extent would not be indulged in

by the police. If they tried it they would very soon be brought to book by the village headmen and elders. As I said before, I am certain that the luyis would help to put down illicit traffic were possession by Burmans illegal.

Paragraph 7.—It would not be possible to suddenly stop the use of opium, but anyone can break himself of the habit in a year, as experience in jails has, I think, shown. Let the Government cease to sell the opium shops by auction, and for, say, two years put in some trustworthy person on good pay to conduct the sales on behalf of Government. The officer in charge would see that no person bought more than he could himself consume within a certain time, say, half a tola a day, and that he was allowed no more until reasonable time for the consumption of the amount bought had expired, it would be found that the opium farmer's agents would be unable to procure opium for illicit traffic.

Burmans in this district would find it too great a tax to have to come in to head-quarters every time they wanted opium, and would give it up and break themselves of the habit.

At the end of two years make possession of opium by Burmans illegal, and restrict the issues to Chinamen and others to a certain amount annually.

Paragraph 8.—Very little opium is consumed on the premises in Burmese opium shops by Chinamen and non-Burmans. It would be no hardship to them to prohibit the consumption of opium on the premises of licensed shops. The use of shops to Burmans should be prohibited.

LIST OF OPIUM-SMOKERS and OPIUM-EATERS in TOUNGOO DISTRICT.

Names of Villages.	No. of Houses in Village.	Names of Burmans.	Sex.	Opium-eater.	Opium-smoker.	Whether Health ruined or not.	Taken to Crime or not.
LAMADAW, NORTH CIRCLE.							
Yakaing Su	165	1. Nga Po Min - 2. Nga Shwe Dwe - 3. Nga Chit Hpu - 4. Nga Shwe Hla - 5. Nga San Hla - 6. Nga So - 7. Nga San Dun U - 8. Nga Myat San - 9. Nga Myat Tha - 10. Nga Chein	Male	— 1 1 1 1 1 — 1 — —	1 — — — — — 1 — 1 1	Not — — — Yes — — — — —	No. Reputed to be a thief. — — No. — Reputed to be a thief. No. — — No.
Myaukkwin Su -	78	1. Nga Po	—	1	—	—	No.
Cemetery Road	61	1. Nga San Hla -	—	—	1	—	No.
Lamadaw -	69	1. Nga Hman 2. Nga Po Sin 3. Nga Po Min - 4. Ma Minkalay	— — — Female	— — — —	— 1 1 1	Not Yes — —	No. — Reputed to be a thief. No.
No. 5 Street -	72	1. Nga Sa Zee - 2. Nga Tokgyi - 3. Nga Myat Kyaw 4. Nga Paw - 5. Nga Cho 6. Nga Shwe Pyan	Male	— — — — 1 —	1 1 1 1 — 1	— Not Yes Not — —	No. — — — — Reputed to be a thief.
No. 2 Street -	66	1. Nga Dipai 2. Nga Hman 3. Nga Wine	—	1 1 —	— — 1	Yes — —	No. — —
No. 3 Street	27	1. Nga Shwe Ohn 2. Nga Shwe Npôn 3. Nga Shwe Nyo - 4. Nga Shwe San -	—	1 1 1 1	— — — —	— — — —	Reputed to be a thief. — — No.
Pagoda Road -	64	1. Shwe E 2. Nga Lugalay 3. Nga Paukgyi	—	— — 1	1 1 —	— — —	No. — Reputed to be a thief.
Jail Road -	122	1. Nga Kyigine 2. Nga Sa U - 3. Nga Shwe Wa - 4. Maung Hline 5. Maung Ta Htu	—	— — — — —	1 1 1 1 1	Not Yes Not Yes —	— — — — No.
No. 1 Street -	80	1. Nga Meik 2. Nga Toon - 3. Nga Po Maung	—	— — —	1 — 1	— — —	No. — —
McMahon's Road	40	1. Nga Kwe -	—	—	1	—	No.

APPENDIX L.

Names of Villages.	No. of Houses in Village.	Names of Burmans.	Sex.	Opium-eater.	Opium-smoker.	Whether Health ruined or not.	Taken to Crime or not.
LAMADAW, NORTH CIRCLE— <i>continued.</i>							
Maung Pan Byu Road	85	1. Nga Po Hla	Male	—	1	Yes	No.
Convent Road	46	1. Nga Shwe Zan	"	—	1	"	} No.
		2. Nga Pe	"	—	1	"	
		3. Nga Po	"	1	—	Not	
Old Court-house Road	32	1. Nga Kala -	"	1	—	Yes	} No.
		2. Nga San Hla	"	1	—	Not	
		3. Nga Aunggyi	"	1	—	Yes	
		4. Nga Po Sin -	"	1	—	Not	
		5. Nga Than	"	1	—	"	
		6. Nga Po Toon	"	—	1	Yes	
		7. Nga Po Than	"	—	1	"	
Steel Road	169	1. Nga Pan Tha	"	—	1	"	} No.
		2. Nga Pya -	"	1	—	"	
		3. Nga Maung Gyi	"	1	—	Not	Reputed to be a thief.
		4. Nga Po Htin -	"	—	1	"	} No.
		5. Nga Toon E -	"	—	1	Yes	
Strand Road	97	1. Nga Tha Kyit	"	—	1	"	No.
No. 9 Road	12	1. Nga Shwe Phoo	"	—	1	"	} No.
		2. Nga Po Thin	"	1	—	Not	
Myitgyi-bauk Road	15	1. Nga Shwe Hline	"	—	1	Yes	} No.
		2. Nga Kyun	"	—	1	"	
		3. Nga Aik	"	—	1	"	
		4. Nga Shwe Gan -	"	—	1	Not	
		5. Nga Tha Zan	"	—	1	Yes	
Hti Hline	152	1. Nga Pai Si	"	—	1	"	} No.
		2. Nga Tha Baw	"	—	1	"	
		3. Nga Shwe Hmoo	"	—	1	Not	
		4. Nga Po Lut	"	—	1	"	
Thnbayaza Su	4	1. Nga Thauug	"	—	1	Yes	} No.
		2. Nga Thein	"	—	1	Not	
		3. Nga Hmon	"	—	1	"	
Total	—	72	—	26	46		
LAMADAW, SOUTH CIRCLE.							
Lamadaw	34	1. Nga Pan Boo	Male	1	—	Not	} No.
		2. Nga Ing	"	—	1	Yes	
		3. Nga Hman	"	—	1	Not	
Chinese Road	24	1. Nga Shwe Yo	"	—	1	Yes	} No.
		2. Nga Aung	"	1	—	Not	
		3. Nga Ka Lee	"	1	—	Yes	} " "
		4. Nga Pyi	"	1	—	"	
		5. Nga Kan -	"	1	—	Not	} No.
		6. Nga Yeik	"	—	1	"	
		7. Nga Kyaw	"	1	—	"	} Reputed to be a thief.
		8. Nga So Pay	"	1	—	Yes	
		9. Nga Tha Aung	"	1	—	"	
Bazaar Road	73	1. Nga Kywin	"	1	—	"	} No.
		2. U Pay -	"	1	—	"	
		3. U Htway -	"	1	—	"	
		4. Nga Shwe Lay	"	1	—	Not	
No. 1 Street	32	1. Nga Shwe Gôn	"	—	1	Yes	} No.
		2. Nga U	"	—	1	Not	
		3. Nga Khet	"	1	—	"	
Pagoda Road	95	1. Nga Myat Tha	"	—	1	"	} No.
		2. Nga Po Gyi	"	—	1	"	
		3. Nga Pe -	"	—	1	"	} Reputed to be a thief.
		4. Nga Shwe Lôn	"	—	1	"	
		5. Nga Poon Hla -	"	1	—	Yes	
Gway-zee	70	1. Nga Ohn	"	—	1	Not	} No.
		2. Nga So Pay	"	1	—	Yes	
		3. Nga Phaw	"	1	—	"	
		4. Nga Kan Hla	"	1	—	"	
		5. Nga Shwe Ko	"	1	—	Not	
		6. Di Pay	"	1	—	"	
		7. U Shan Byu -	"	1	—	Yes	
No. 6 Street	56	1. Nga San Yè	"	—	1	Not	} No.
		2. Nga San Ya -	"	1	—	"	
		3. Nga Po Kin	"	1	—	"	
		4. Nga Ohn Boo	"	—	1	"	
		5. Mi Tin	Female	—	1	"	
		6. Nga Po Oh -	Male	—	1	Yes	
		7. Nga Kyaw Dun	"	—	1	"	

Names of Villages.	No. of Houses in Village.	Names of Burmans.	Sex.	Opium-eater.	Opium-smoker.	Whether Health ruined or not.	Taken to Crime or not.
LAMADAW, SOUTH CIRCLE -continued.							
No. 5 Street	69	1. Nga San Gyi	Male	—	1	Not	} No. Reputed to be a thief.
		2. Nga Myine	"	—	1	"	
		3. Nga Pike	"	1	—	"	
		4. Nga Ohn Gine	"	—	1	"	
Lake Road	66	1. Nga Shwe Tsee	"	—	1	"	No.
No. 11 Street	53	1. Nga Pe	"	—	1	"	Reputed to be a thief.
Pond Street	72	1. Nga Sau Dun	"	—	1	"	} No.
		2. U Saw	"	1	—	Yes	
		3. Nga Shwe Wa	"	1	—	Not	
		4. Nga Loo Galay	"	1	—	"	
		5. Nga Po Yôn	"	1	—	"	
		6. Nga Shwe Gôn	"	1	—	"	
McMahon's Road	37	1. Nga Po Yu	"	—	1	"	} No. Reputed to be a thief. } No. Reputed to be a thief.
		2. Nga Poon Aung	"	—	1	"	
		3. Nga Po Loo	"	1	—	"	
		4. Mi Pyine	Female	1	—	"	
		5. Nga Po Maung	Male	—	1	"	
		6. Nga Mè Gaung	"	—	1	"	
		7. Nga Myat	"	1	—	"	
		8. Nga Pe	"	—	1	"	
		9. Ma Mi	Female	—	1	"	
		10. Nga San Phoo	Male	—	1	"	
		11. Mi Ohn	Female	—	1	"	
		12. Nga Taw	Male	—	1	"	
		13. Nga Po Toon	"	—	1	"	
		14. Mi Kyaw	Female	—	1	"	
		15. Mi E Mya	"	1	—	"	
		16. Nga Lut	Male	1	—	"	
		17. Nga Kho	"	—	1	"	
		18. Po Kyu	"	—	1	"	
		19. Mi Gyan	Female	—	1	"	
		20. Nga Ngè	Male	—	1	"	
		21. Nga Po Ka	"	—	1	"	
		22. Nga Taung	"	—	1	"	
		23. Nga Po Cho	"	—	1	"	
		24. Mi Ngwè	Female	—	1	"	
		25. Nga Hmau	Male	—	1	"	
		26. Ma Mi	Female	—	1	"	
		27. U Toon Win	Male	—	1	"	
		28. Nga Loo Aung	"	—	1	"	
		29. Mi Shwe Hmoue	Female	—	1	"	
		30. Nga So	Male	—	1	"	
		31. Mi Mya	Female	1	—	Yes	
		32. Mi Kun	"	1	—	Not	
		33. Nga Hman	Male	1	—	"	
		34. Nga Tan Ywet	"	—	1	"	
Myazeeoon Road	16	1. Nga Pe Gyi	"	—	1	"	} No.
		2. Mi Toke	Female	—	1	"	
		3. U Po	Male	—	1	"	
Nnt Sin Su	78	1. Nga Lè	"	—	1	"	No.
		2. Nga Mya	"	—	1	"	Reputed to be a thief.
U Po Su	51	1. Nga Po Kan	"	1	—	"	} No. Reputed to be a thief.
		2. Nga Pyaung	"	—	1	"	
		3. Nga Po Koing	"	—	1	"	
O Gôn	94	1. Nga Kyaw	"	—	1	"	No.
		2. Nga Po Toon	"	—	1	"	Reputed to be a thief.
Total of Lamadaw South.	—	94	—	37	57		
Total of Lamadaw North.	—	72	—	26	46		
Total of town of Toungoo.	—	166	—	63	103		
THAGAYA TOWNSHIP, BAHNAUNG CIRCLE.							
Kan Yo	60	1. Nga Toon Aung	Male	—	1	Yes	No.
		2. Nga Sandun	"	—	1	"	Reputed to be a thief.
		3. Nga Pyaw	"	—	1	"	No.
		4. Nga Po So	"	—	1	"	Reputed to be a thief.
		5. Nga Loo Ngè	"	—	1	"	No.
Total	—	5	—	—	5		

APPENDIX L.

Names of Villages.	No. of Houses in Village.	Names of Burmans.	Sex.	Opium-eater.	Opium-smoker.	Whether Health ruined or not.	Taken to Crime or not.
THAGAYA TOWNSHIP, MYOHLA CIRCLE.							
Myohla	407	1. Nga Kaung 2. Nga Pya 3. Nga Zay Gyo 4. Nga Shwe Lu 5. Nga Kyin U - 6. Nga Myat Kè 7. Nga Tha Zan 8. Nga Po Sin	Male " " " " " " "	— 1 — — 1 1 — 1	1 — 1 — — — 1 —	Yes Not " " Yes Not " Yes	} No.
Daunglangya -	70	1. Nga San Dun	"	—	1	"	No.
Total	—	9	—	4	5		
THAGAYA TOWNSHIP, KELIN CIRCLE.							
Yedashe	85	1. Nga Shwe Tha -	Male	—	1	Not	No.
Shwegyet-yet	150	1. Nga Po Thin 2. Nga Pyat Lan - 3. Nga Po Kya -	" " "	— — —	1 1 1	Yes " "	No. Reputed to be a thief. No.
Pe Tu	150	1. Nga Myine 2. Nga Hmone - 3. Nga Pyi 4. Nga Aung	" " " "	— — — —	1 1 1 1	" " " "	Reputed to be a thief. " " "
Total of Kelin Circle.	—	8	—	—	8		
Total of Bah-naung Circle.	—	5	—	—	5		
Total of Myohla Circle.	—	9	—	4	5		
Total of Thagaya Township.	—	22	—	4	18		
ZEYAWADI TOWNSHIP, KAUNGYAN CIRCLE.							
Oktwin	270	1. Nga Shwe Oke 2. Nga Po Kyine - 3. Nga Pbaw 4. Nga Poo 5. Nga Shwe Po 6. Nga Shwe Tha - 7. Nga San Gyi 8. Nga Tha Wet 9. Nga Kya Ni - 10. Nga Toon E - 11. Nga Maung Gyi 12. Apyu - 13. Nga Loo Toon 14. Nga Shwe Zin - 15. Nga Shwe Mbyin -	Male " " " " " " " " " " " " " "	— 1 1 1 — 1 1 1 — 1 1 1 1 1	1 — — — 1 — — — 1 1 — — — — —	Not " " " " " " " " " " " " " "	No. Reputed to be a thief. " " " Reputed to be a thief. " " No. Reputed to be a thief. " " No. Reputed to be a thief. " "
Total	—	15	—	10	5		
ZEYAWADI TOWNSHIP, ZEYAWADI CIRCLE.							
Kyweaikpwe -	180	1. Nga Shwe Kyu 2. Nga Tba Duu 3. Myat Tha Gyaw 4. Nga Hlway 5. Nga Phayè 6. Nga Shwe Ya	Male " " " " "	1 1 1 — 1 1	— — — 1 — —	Not " " " " "	No. Reputed to be a thief. " " No. "
Nyaungchidank	40	1. Nga Po Nyoon 2. Nga Tun U -	" "	1 1	— —	Yes Not	Reputed to be a thief. No.
Byu	35	1. Nga Po 2. U Thin	" "	— —	1 1	" "	} No.
Kanyutkwin -	257	1. Nga So 2. Nga Kyin Thoo 3. Nga Shwe Toon 4. Nga Shwe Myin 5. Nga Shwe Nu 6. Nga Toon E - 7. Nga Shwe Hline 8. Nga Pein 9. Nga Po Kin 10. Nga Kywè 11. Nga Tba U - 12. Nga Po Gyi -	" " " " " " " " " " " " "	— — — — — — 1 1 — — — — —	1 1 1 1 1 1 — — 1 1 1 1 1	Not " " " " " " " " " " " "	} No. Reputed to be a thief. " " No. Reputed to be a thief. " "

Names of Villages.	No. of Houses in Village.	Names of Burmans.	Sex.	Opium-eater.	Opium-smoker.	Whether Health ruined or not.	Taken to Crime or not.
ZEYAWADI TOWNSHIP, ZEYAWADI CIRCLE—continued.							
Okpyat	85	1. Nga Kyi - 2. Nga Shwe Hman 3. Nga Shwe Thi 4. Nga Toon Baw 5. Nga Tso 6. Nga Cho 7. Ma Oh 8. Nga Nyo - 9. Po Lan 10. Nga Shwe Hlu	Male - " " " " " Female Male " "	- - - - - - - - - -	1 1 1 1 1 1 1 1 1 1	Not - - " " " " " " " " "	Reputed to be a thief. " " " " " No. Reputed to be a thief. " No.
Total of Zeyawadi Circle.	--	32	--	9	23		
Total of Kaungyan Circle.	--	15	--	10	5		
Total of Zeyawadi Township.	--	47	--	19	28		
BONMADI TOWNSHIP, BONMADI CIRCLE.							
Tahyè	111	1. Nga Sine - 2. Nga San Myein 3. Nga Nya Toon - 4. Nga Maung Gyi	Male - " " "	- - - -	1 1 1 1	Yes - - " " "	Reputed to be a thief. No. Reputed to be a thief. No.
Total	--	4	--	1	3		
Total of town of Toungoo.	--	166	--	63	103		
Total of Thagaya Town.	--	22	--	4	18		
Total of Zeyawadi Town.	--	47	--	19	28		
Total of Bonmadi Town.	--	4	--	1	3		
Grand total	--	239	--	87	152		

October 27, 1891.

G. M. S. CARTER,
Deputy Commissioner, Tangoo.

From D. WILSON, Esq., Officiating Deputy Commissioner, Shwegyin, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 1634-29, dated the 5th November 1891.

IN obedience to your No. 4478-1116, dated the 12th September, and with reference to the Chief Commissioner's Resolution, No. 10E., dated the 29th August 1891, I have the honour to enclose in a tabular form such information as it has been found possible to collect in the time allowed.

The information may be relied on as pretty accurate. The subdivisional officers and myoòks did not give me figures but names, which put fudging out of the question.

The variations in the return between the different villages are partly due to differences of opinion (1) as to when a man may be called physically wrecked and (2) as to when he may be said to have taken to crime.

On the former point the obscurity was inevitable, and each officer had to follow his own opinion. On the latter point, I have decided to include as having taken to crime (1) all convicted offenders, and (2) all persons habitually reputed thieves.

Burmans, I am told, smoke opium whenever they can afford it. They eat, generally, not opium, but opium-ash, and drink even the water used in cleaning the opium pipes of well-to-do people when unable to afford to pay for "smokes."

If the use of opium by Burmans is prohibited, the first practical question will be: are half-Burmans—sons of Burmese mothers and Chinese or Indian fathers—to be classed as Burmans, and what of their children? These questions being settled in advance, the proposed prohibition would probably be practicable. The experience of Upper Burma should be decisive on this point.

The Burman elders are apprehensive of police extortion if the proposed prohibition is put in force. There is no doubt the mischief thereby occasioned would go

far to counteract and even prevent any good likely to be done by the prohibition. Any checks on the police action, however, would go far to render the prohibition nugatory. To utilise the strong anti-opium feeling of the lugyis, the ywathugyis might be fully empowered to act under the Opium Act and section 15 of the Opium Act extended to "any persons duly authorised " by any magistrate having jurisdiction in the "locality."

Any Burmans who have been accustomed to the use of opium should be put on the registers, and not merely men over 40. I knew a case of a man under 30 who died when deprived of his usual supply.

If the licensed opium taverns are closed to Burmans, they will simply have recourse more and more to the illicit dens, which abound in every district of Burma. A general "prohibition of consumption on the premises" would do unmixed evil. The "temptation of gregariousness" is a small matter to the opium consumers—a fundamental difference between opium and alcohol. The real remedy would be to have large well supervised shops and encourage consumption there.

The other extreme recommended by the District Superintendent of Police of allowing consumption only in licensed shops would also do harm in the same way. We must allow for the idiosyncrasies of human nature. Persons allowed to consume opium should be allowed to choose where and how to enjoy it.

The little fact well known to all officers that in Burmese an "opium-eater" or "opium-smoker" is almost synonymous with "an habitual thief" will, more than any other known to me, indicate how mischievous opium is to the indigenous races.

Mr. Snadden, District Superintendent of Police, Shwegyin, has gone into this matter with great pains. I enclose a copy of his report on the matter.

The subdivisional officers and myoòks have likewise shown considerable zeal in collecting these statistics about opium. It is considered a respectable thing to be hostile to opium-eating and opium-smoking.

APPENDIX L.

This fact greatly discounts the force of much that the Burman luygis say. Whatever they think on such a matter, they will never *openly* avow any sentiments but those of antipathy to opium. This is partly, I believe, the result of the policy of the native Government, which made other sentiments dangerous, and partly the result of the tendency in human nature to—

“Compound for sins we are inclined to,
By damning those we have no mind to.”

Personally, I must confess I am glad there is no necessity for me to express an opinion on the whole subject, having reported on the points referred.

STATEMENT showing the NUMBER of BURMANS who have taken to OPIUM in certain selected VILLAGES in SHWEGYIN DISTRICT.

Name of Town or Village selected.	Number of Burmans who have taken to Opium.	Number of such physically Wrecked.	Number of such who have taken to Crime.	Remarks.
1. Shwegyin	86	3	38	District Superintendent of Police's remarks apply to these five exclusively.
2. Pynntaza	30	—	20	
3. Nyaunglebin	40	11	18	
4. Kyaikto	37	2	36	
5. Kyaukkyi	17	1	13	
6. Paungdawthi	27	15	8	
7. Thayetthamein	19	3	3	
8. Pazunmyaung	23	3	7	
9. Payagyi (Kyônpagu)	5	—	1	
10. Óubin (Shweli)	1	—	—	
11. Kyaikpi (Kyaikto)	20	1	1	
Total	305	39	145	

D. WILSON,
Officiating Deputy Commissioner,
Shwegyin.

Shwegyin,
November 5, 1891.

From W. G. SNADDEN, Esq., District Superintendent of Police, Shwegyin, to the DEPUTY COMMISSIONER, Shwegyin.—No. 1020-11, dated the 2nd November 1891.

With reference to your office docket, No. 1310-29, dated the 10th September 1891, undersigned has the honour to attach a statement showing the number of Burman opium-smokers and eaters in certain selected towns and villages in this district.

From the statement it will be seen that over 50 per cent. of the Burman opium-smokers and eaters are known to have taken to crime, the majority of whom have become incapacitated for manual labour on account of the deleterious effects of opium.

The 17 opium-smokers shown as physically wrecked are those who have been so affected by the use of opium that they cannot even move about.

With reference to paragraph 4 of the Chief Commissioner's Resolution, undersigned sees no reason why the prohibition of the possession of opium by Burmans in Lower Burma could not be enforced, provided that all Chinese, Shans, and other non-Burman races using opium were properly registered and only sufficient opium sold to them for their daily use.

With regard to paragraph 6 of the Chief Commissioner's Resolution, undersigned is of the opinion that if all opium-smokers and eaters of non-Burman races were registered, and licensed opium vendors were only allowed a sufficient quantity of opium for the use of their registered customers, illicit sales of opium to unregistered persons would practically cease for lack of opium, and there would be no object for the licensed vendors of opium bribing the police to overlook illicit sales of opium.

Ywathugyis might with advantage be appointed to act as full-powered officers under the Opium Act.

With regard to paragraph 7 of the resolution, undersigned cannot suggest any other measure to mitigate the effect of a sudden stoppage of opium on Burmans who are too old to break themselves of the habit than that proposed in the resolution.

With regard to paragraph 9 of the resolution, undersigned is of the opinion that all opium should be consumed on the premises of the licensed shop and that no opium should be taken out of the shop for the following reasons:—

- 1st.—That the frequenters of the opium shop could be more easily supervised by the police and ywathugyis and the presence of a non-registered opium-smoker or eater detected at once.
- 2nd.—The presence of a number of persons would deter the police from blackmailing or taking bribes from the licensed vendor of opium.

From Major T. M. JENKINS, Deputy Commissioner, Tavoy, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 672, dated the 29th October 1891.

With reference to your No. 4480-1116, dated the 14th September 1891, I have the honour to report that the consumption of opium in this district is not great and that only in the town of Tavoy and the villages of Lèwè-gyun and Thayetchaung. The opium farmer has on different occasions informed me that the consumption is falling off greatly, and this is shown by the return forwarded by the superintendent of the jail. From that return it will be seen that in 1884 the percentage of opium-smokers and eaters was 118 per cent., whereas for the last two years the percentage has been only 6 per cent. of persons admitted to the jail.

As directed in paragraph 2 of the Chief Commissioner's Resolution, I called on township officers to send me a return showing the number of opium consumers there were in the town of Tavoy and villages of Thayetchaung, Inzauk, and Nabalè (the head-quarters of township officers). In Tavoy, out of a population of 2,720 adult males, there are 74 Burmans, 29 non-Burmans, and 170 Chinamen; and in Thayetchaung and surrounding villages, out of 1,737 there are 76 Burmans and 9 Chinamen who take opium. There are no opium-smokers in the other two villages. The men who smoke opium are chiefly fishermen and men who are out working during the rains and stormy weather.

As Burmans and others have never had any restrictions placed on their obtaining opium I do not think it would be advisable to prohibit those who have been in the habit of using the drug from continuing the same, but I think that difficulties might be put in their way, which would limit its consumption by these men.

I would propose that these men should be granted passes free once in six months by a magistrate or village headman, and that opium farmers be directed to keep a daily register of persons to whom they sell opium and the quantity sold to them (these registers to be open to inspection by a magistrate or district superintendent of police) and that they sell only to persons holding passes, and that passes be not granted to any new opium-smoker under 30 years of age.

From Assistant Surgeon OMERTO LAL MUNSHI, Superintendent of Jail, Tavoy, to the OFFICIATING INSPECTOR-GENERAL OF JAILS WITH CIVIL MEDICAL ADMINISTRATION, Burma.—No. 146, dated the 1st October 1891.

With reference to circular, No. 5196-92-300, dated the 11th September 1891, I have the honour to annex statement showing the number of prisoners in the jail during the last seven years who were addicted to the use of opium. It will be seen, firstly, that the population of Burmans to non-Burmans is considerably high; secondly, that the number of opium-eaters were more than that of the smokers; thirdly, that almost all of them were admitted in impaired state of health; and, lastly, that the health of nearly all of them considerably improved on the discontinuance of the drug as shown by the state of their health at the time of release from the jail. That abuse of opium has deleterious effects on the human constitution, is an axiomatic truth which none will gainsay, but that it will produce more injurious effects on the constitution of a Burman than a

non-Burman I have no facts to prove. My humble experience has taught me that the effects of the use of opium will be the same on the health of a Burman as well as on that of any other alien race; perhaps difference in the mode of living would produce some modification in the intensity or otherwise of the after-effects. People in good circumstances, consuming good and rich food, will enjoy better health than the people in opposite circumstances. The physical ailments which these opium consumers have suffered from, during their stay in the jail, were mostly of the nature of bowel complaints and debility therefrom. I have not as yet met with a single case of mental aberration arising from habitual use of opium. Perhaps its physiological effects (it being more a cerebral sedative than a cerebral excitant as gunja) has something to do with its non-production of mental derangements.

From H. G. BATTEN, Esq., Deputy Commissioner, Mergui, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 6-12-7, dated the 21st October 1891.

WITH reference to your Financial Department, No. 4481-1116, dated the 14th September, I have the honour to submit a return from the civil surgeon showing the number of convicts in the Mergui Jail addicted to opium and the number of convicts who were opium consumers during the years 1839, 1890, and 1891.

The jail returns have not distinguished between eaters and opium-smokers, and there are no statistics in the hospital as to opium consumption by patients.

I also submit a return showing the number of opium-consumers in four selected areas. This return is only approximate, as many opium-eaters and smokers do so quietly, and are not openly known as such.

I enclose memoranda by Mr. J. H. Merrifield, B.A., and A. Shwè Kyu, Akunwun.

Mr. Merrifield has gone fully into the question and lives amongst a people who are universally addicted to the use of the drug.

In the Mergui district the use of opium is very common. I may say that all the Chinese and Siamese use the drug in some way or other, and all the fishermen Burmese, or Tavoyans are habitual opium-eaters. A good many Burmans, other than fishermen, are addicted to the bad habit, and I regret to say that some Karens and most of the Selongs of the archipelago have been inoculated with a liking for the drug by the Chinese who trade amongst them.

The Malays are, as far as I can learn, the only race in the district who have avoided opium except for medicinal purposes.

In a district like Mergui, which is composed of so many different races, all inter-marrying, it will be almost impossible to prevent the Burmese who wish for it from obtaining opium, and all that can be done is to make it as difficult and expensive to him as possible, and also at the same time discourage his use of opium by general opprobrium.

“Beinsa” has always been a term of reproach, and amongst village elders is considered sufficient reason for dealing with a man under the preventive sections of the Procedure Code. It has, however, been carefully ruled by the several judicial commissioners that a man cannot be prosecuted under sections 109-110, Criminal Procedure Code simply because he is addicted to opium, and consequently in all such prosecutions the witnesses have not been allowed to give evidence on this point, and naturally have come to the conclusion that the Government encourage the vice.

With respectable villagers, the fact that a man is an opium-eater or smoker is equivalent to everything that is vicious, and opium consumers are classed with thieves and robbers.

I have always been of opinion that the only way to restrict the use of opium is by forcing the opium-eater or smoker to consume the drug at the opium farm. I know that this is against the general opinion; but I make bold to state that this is my opinion, gained after some experience in this country.

Burmans who are opium-smokers will have the drug illegally if they cannot get it legally, and what we have

to do is to make it as inconvenient and expensive a luxury to him as is possible, and force him to declare himself an opium consumer, and thereby bring public opprobrium to bear upon him. I would only allow opium to be smoked or eaten on the licensed premises and make the possession of it elsewhere absolutely illegal.

The opium farms should be restricted in number, and where sanctioned, they should, as recommended by Major Adamson, be placed in a conspicuous place separate from other buildings, with only one entrance and a sufficiently large room inside for the use of the consumers. The rules as to hours and barter should be made exceedingly strict, and a careful supervision kept on the premises and occupants. The result of this would be to drive all persistent opium consumers to move to the neighbourhood of the farm, where they would soon become known, and could be looked after by the police.

I would not confine the restrictions to Burmese only but to all classes, as otherwise it would be a farce in a district like this, where two out of every four persons are non-Burmans.

If persons do not care to visit the opium farm and wish to be allowed to take their opium home, I should advise that a personal license should have to be taken out, the fee for which should be so stiff as to only allow of the special luxury to those who could afford to pay.

The question remains as to the passes for opium for use of tin-miners and fishermen and others whose employment necessitates their absence from the neighbourhood of the farms and most of whom are Chinese and Siamese. If passes are not granted to these persons for purchase of opium from the farm they will procure it from the Siamese side, and the district is so placed that it is almost impossible to prevent the illicit traffic. I know that the privilege of these passes is much abused and that the mines and fishing villages are but retail opium shops. Stricter rules as to granting of these passes and a sharper supervision may prevent breaches of the law; but, as I have said before, the impossibility of looking after the traders amongst the heavy forests and amongst the islands without a special staff makes the whole question a difficult one.

The whole Selong race have become addicted to the use of opium and spirits, the Chinese and other traders hartering these for the shells, &c. gathered by the tribe.

The Government has lately sanctioned the monopoly for pearls, pearl-oysters, mother-o'-pearl, and bêche-de-mer, and this, to a great extent, will prevent illicit trading; yet, at the auction, held on the 24th October the Chinese bidders, when they were informed that the sale or barter of opium or spirits to the Selongs would cause the lease to be cancelled, held aloft, and, rather than give in to what they consider an infringement of their immemorial rights, let the lease fall into other hands at a price much below that which they had been prepared to pay.

The statistics required in the latter part of paragraph two of the resolution are given below:—

Selected Villages or Towns.	Opium-smokers or Users.	Physically Wrecked or taken to Crime.	Remarks.
Kyaukpyu -	2	—	
Kalwin	—	—	
Mergui Town	55	20	Of this number 15 have taken to crime.
Palaw Village	50	20	

H. G. BATTEN,
Deputy Commissioner,
Mergui.

Mergui,
October 21, 1891.

APPENDIX L.

Total Number of Convicts in Mergui Jail on 25 Sept. 1891.	Number who admitted, that previous to Admission, they had been		Number who appear to have suffered Physically or Mentally from Opium.	Remarks.												
	Opium-smokers.	Opium-eaters.														
23	5	—	(a.) <i>Burmese.</i> The whole five, more or less, are emaciated, weak, and debilitated, constantly complaining of colic pains and loss of appetite.	The following table shows the number of opium consumers admitted into jail during the last two years :— <table border="1"> <thead> <tr> <th>Years.</th> <th>Admissions.</th> <th>Consumers.</th> </tr> </thead> <tbody> <tr> <td>1889</td> <td>138</td> <td>23</td> </tr> <tr> <td>1890</td> <td>130</td> <td>18</td> </tr> <tr> <td>1891 (to date)</td> <td>130</td> <td>17</td> </tr> </tbody> </table>	Years.	Admissions.	Consumers.	1889	138	23	1890	130	18	1891 (to date)	130	17
Years.	Admissions.	Consumers.														
1889	138	23														
1890	130	18														
1891 (to date)	130	17														
6	3	—	(b.) <i>Non-Burmese.</i> The whole three are emaciated and broken down in health, and constantly complaining of colic pains and loss of appetite.	During the above period there were three deaths and all three were opium consumers.												

S. G. JACKSON,
Superintendent of Jail,
Mergui.

Mergui,
September 25, 1891.

MEMORANDUM by J. H. MERRIFIELD, Esq., Subdivisional Officer, Maliwun, dated the 24th September 1891.

IN accordance with your orders I have attentively considered the correspondence to which my attention has been called.

My experience of opium, which is not confined to Burma, leads me to regard opium-smoking, where either the comparatively pure drug is employed or a mixture in which opium plays a more important part than that of a mere flavouring ingredient (as in the case of certain Turkish tobacco), as infinitely more deleterious than opium-eating. The Burmans do not generally, outside the towns and perhaps in Arakan, where they are hardly a pure race, smoke much, and when they do usually employ some of the weaker mixtures. I would point out, however, my belief that the habit is by no means general among the Burmans, being principally confined to the disreputable class among whom neither shame nor self-restraint in indulgences are hardly to be expected. I do not consider opium drives many of its victims to crime, at least, not to crimes of the more violent type, such as are undoubtedly induced too frequently by alcohol, but it undoubtedly does not improve the physical or moral tone of those who use it. The Burman is not gifted with much power of self-restraint, and evil habits grow on him with wonderful rapidity. He is influenced to an extraordinary degree by environment and is easily led especially into bad habits. At the same time he can be easily led the other way, and a declaration, such as would be conveyed by the proposed amendment, would undoubtedly have a moral effect.

I thoroughly agree with the fears expressed in paragraph 6. Besides the dangers to which reference is therein made there is the further one that an over-zealous magistrate, especially a Burman, might overstrain the law, though with the best intention. I would constitute the offence as (1) non-cognizable, (2) not to be tried without previous sanction of district magistrate, (3) only to be taken by the first class magistrates or those of the second class specially employed. I would limit the penalty to Rs. 50 or one month. The stocks would be a splendid deterrent, but I believe there are objections to their use.

I do not approve of the age limit, as opium-eating obtains largely among foresters, hunters, boatmen, and fishermen, who use the drug in large quantities without any apparent ill-effects. They say it is necessary to them, as they are not so liable to fever when using it, and that it enables them to stand unusual exertion,

exposure, or hunger, the better. I would suggest passes might be issued in genuine cases by Deputy Commissioners and subdivisional officers without any age limit. The publicity attendant on taking out a pass will deter other than *bonâ fide* applicants. I should like to abolish consumption on the premises altogether as many of these opium dens are regular little hells, where bad characters congregate and weak men are led astray. These opium dens are notoriously used for the transfer and disposal of stolen property. I do not see that this involves any undue interference with Chinese; as a matter of fact they do most of their smoking at home, and the more respectable Chinese never enter the licensed houses. I would prohibit all smoking on the premises. Further, with a view to checking illicit trade, I would insist (1) on no uncooked opium being sold by the vendor, except on pass, and (2) on his occupying isolated buildings. Except on pass, I should prohibit sales to Burmans.

Many of the clan and society lodges are used as opium dens, and in them illicit opium is supplied to Burmans. This, however, is a matter concerning less the present discussion than the general Chinese question in Burma, on which, however, I should like to report at some subsequent date.

It must be remembered that any action such as above suggested will most seriously affect the local and Imperial revenues. I do not myself think the moral gain commensurate with the principal loss, as with an undermanned executive it will be difficult to enforce the penal clauses strictly, and there is always the danger that a subordinate's feelings as a revenue officer, especially if his superiors are strong on the revenue side, will mitigate his ardour as a social reformer.

MEMORANDUM by A. SHWE KYU, Akhwin, Mergui, dated the 21st October 1891.

WITH reference to the Deputy Commissioner's orders on letter, No. 4481-1,116, dated the 14th September, from the Commissioner, Tenasserim Division, I beg to submit my views on the Chief Commissioner's Resolution on the use of opium by Burmans.

From personal experience gained I am led to think that Burmans, Karens, Siamese, Chinese, and cognate races are the chief consumers of opium and that opium-eating is more common amongst them than opium-smoking owing to it being cheaper.

I presume that every educated Burman, Karen, and Siamese will readily assist Government in reducing, if not preventing, the use of the drug except for medicinal purposes.

If taken for granted that the habitual use of opium can by degrees be stopped, I beg to suggest that as an alternative to the Chief Commissioner's proposal, and as a tentative measure, an allowance of two years' grace, or more if desirable, be given before the law is enforced prohibiting the sale and possession of opium by Burmans.

I consider that a Burman should be prohibited from making use of licensed opium shops.

From W. N. BAINES, Esq., District Superintendent of Police, in charge Salween District, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 1874-3, dated the 29th October 1891.

WITH reference to your letter, No. 4482-1,1116, dated the 14th September, regarding the Chief Commissioner's Resolution No. 10E., on the proposal to prohibit the sale of opium to Burmans, and also the possession of the drug by Burmans, I have the honour to inform you that I am unable to furnish the statistics called for as there are no Burmese villages in this district. In fact the Burmese population in the district is very limited, consisting chiefly of higher grade police officers and office clerks.

No doubt it would be an excellent thing if the consumption of opium amongst Burmans could be stopped entirely, but I cannot see how this is to be done so long as Chinamen and Shans are allowed to possess opium. If a Burman opium-smoker is unable to procure opium from a licensed vendor he will be provided with the drug by Chinamen or Shans, who will derive a handsome profit by the transaction, as when a Burman really wants a thing price is no object.

I would suggest that the use of opium shops be prohibited to Burmans and that nobody, except a licensed vendor, be allowed to possess opium.

As regards Burmans of over 40 who are confirmed opium-smokers I do not think they are worthy of any consideration.

From Lieutenant-Colonel C. B. COOKE, Commissioner of the Tenasserim Division, to the SECRETARY TO THE FINANCIAL COMMISSIONER, Burma.—No. 5765-1116, dated Camp Tavoy, the 23th November 1891.

In continuation of my letter, Financial Department, No. 5549-116, dated the 9th November 1891, I have the honour to submit, in original letter, Revenue Department, No. 1753-14-29, dated the 13th November 1891, from the Deputy Commissioner of the Amherst district, regarding the Chief Commissioner's proposals for checking the use of opium by Burmans.

From Captain T. G. JOHNSON, Deputy Commissioner, Amherst and Moulmein Town, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 1753-14-29, dated the 13th November 1891.

WITH reference to resolution of the Chief Commissioner, No. 10E., dated the 29th August 1891, I have the honour to report as follows:—

1. *Effects of the use of Opium on Burmans and Statistics to establish the Conclusions arrived at.*—The townships of Wagaru, Kawkareik, Gyaing, Salween, Martaban, and Pagat were selected by me to collect statistics of the number of Burmans who have taken to the use of opium. The total number for these five townships is 916, of which 792 are eaters, and 184 only smokers of opium. Of the number of those who use opium, 769 are reported to have been physically wrecked thereby, and 202 persons have taken to crime. The annexed table shows details for each of the five townships. I am inclined to believe that 10 per cent. at least might be added to these figures to make them more nearly correct. As they stand they are sufficient to justify the conclusion that the effect of opium on the Burman's mind and constitution can be defined as nothing less than disastrous.

I had also selected Moulmein Town for collection of statistics, but the figures given by the subdivisional officer, Moulmein, are unreliable, and I cannot believe that the opium-smoking Burman population of a town which supports two flourishing shops is as small as he puts it at. I quote his figures, however, below:—

Opium-eaters	109	} 158
Opium-smokers	49	
Physically wrecked	-	108

Nearly all may be said to be addicted to crime. It will be seen that the practice of eating is more prevalent, popular, and fascinating than that of smoking. I fear that this can only be ascribed to the fact that opium-smoking is an expensive luxury, which can only be afforded by the few, while eating refuse opium is within reach of the poorest. The Burman opium user often commences with smoking, but as the habit grows the purse becomes attenuated and the constitution enervated, and the *bein-sa* has at last to fall back on eating the refuse opium from the pipes of his more fortunate countrymen or of the ever ready and handy Chinaman.

These figures, such as they are, show by their alarming proportions that a Burman's constitution is, as a general rule, undermined and enfeebled by the use of opium to an extent not noticeable in the case of other nations who use opium, the Chinese, Shans, and others; that the number addicted to opium is small when compared with the population, does not meet this charge against opium, for none but the very blindest official can urge that the use of opium is not increasing throughout Burma. I have personally had the advantage of being several years in one district (the Thongwa district) of Burma. I learnt to know villages and villagers well, and in the course of four or five years I was able to mark and see the sure but steady increase in the use of opium going on around me; respectable lugyis who, when I first entered the district, would have been insulted at the mere suggestion became addicted to the habit, and the stigma attached to the

word *bein-sa* gradually lost its force and its full significance. The conclusion, based on my close experience and on the figures now before you, can be but one, namely, that the use of opium is highly deleterious to the Burman race, and that it will only be a matter of time for the entire race to be enfeebled and gradually effaced in the same manner as the Zulus of Natal are being enfeebled and effaced by the use of drink as a necessary sequence of their contact with civilisation.

2. *Whether it would be possible to enforce the suggested Prohibition.*—The answer to this question must, as regards the Amherst district, be in the negative. In Moulmein town there would be little or no difficulty, but in the Amherst district Burmans and Talangs are so intimately mixed up with Shans, Taungthas, Karens, and natives of India that the prohibition by law would be a dead letter. The use of opium is forbidden by Buddhist law, and the póngyis and elders of a village invariably *speak* against its use, but this engine is a powerless piece of machinery which never works and never will work. The póngyis do sometimes preach or talk in their kyaungs or on certain public occasions against the use of opium, but the elders do nothing and are often themselves addicted to it. The good-will of the majority of the population is already against the use of opium, but that good-will cannot be roused into action, and, as far as I know of the Burmans, it seldom can be roused into action to assist the law and its practical working. Nevertheless, in spite of the weak supports on which the law must rely for its good effects, the consensus of opinion of all the Burmese officers consulted in the Amherst district is that the prohibition would be welcomed everywhere, and the majority of the respectable population would be delighted to hear of any law prohibiting the use of opium, and might in time be induced to make that law effectual. The common-sense argument of the elders I have so frequently consulted on the subject in more than one district is this, what is the use of us exerting ourselves to put down the use of opium when Government maintains standing shops for its sale to our villagers and its diffusion throughout our villages. They ascribe the ruin of their lads not to the unruly habits of youth, but to the temptation placed before it by the Government. This is an argument that cannot, in my opinion, be met or reasoned away.

3. *The preventive agency to be Employed.*—The measure proposed would no more place in the hands of the police an engine for the general blackmailing of the Burman population than the engine provided by the present law, whereby any and every person in possession of opium, no matter how small the quantity, is liable to be arrested and sent up for trial. In large towns there might, however, be blackmailing, but I can suggest no remedies unless it be that no action should be taken by a police officer against a Burman except on the report of a recognised elder or committee of Burman elders appointed for the suppression of the habit among Burmans. In the district the best agency, that is, preventive agency, would be the village headman and elders. The township officer could group his village headmen into committees, who could then better enlist the aid and the sympathies of village elders and póngyis and teachers of religion. I know an instance where a township officer formed such an association without the aid of village headmen, and it proved most effectual. It would be still more so if there was a standing committee of village magistrates. I can suggest no other agency than this.

4. *Measure necessary to mitigate the effect of the sudden stoppage of Opium in the case of Burmans of the present Generation.*—The stringent measure now proposed should not suddenly be adopted in Lower Burma. The Burmans and Karens who have become confirmed users of opium cannot, without endangering their lives, suddenly give up its use; and even if proclamation were made that, after a certain date, the use of opium would be forbidden, there would be persistent use to the last moment of liberty. Young smokers experience inexpressible joy while indulging, that would make them cleave to the habit or use as long as the law permitted, but old and confirmed smokers and eaters say that there is not that delightful sensation after long use, but there is a certain inability to abstain from the drug, a longing which no other substitute can gratify.

Although the use of opium by Burmans ought not to be suddenly prohibited, yet there is, in my opinion, a simple and efficacious way of checking the use. I do not think we can say to the Burman: "We will bring

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"into the country a drug which is not good for you; it is only good for those foreigners whom we bring into your country. If you use or handle the drug we will punish you." But after the example of the Arms Act, we can say: "We will bring an intoxicating drug into the country. We cannot trust you with its use. We know by experience that you will, if allowed, take it to excess and ruin your constitution or join the criminal class, or both, and disturb the peace and prosperity of the country. We will, therefore, only permit those of you who wish to take or possess the drug to do so by taking out a license, and of course we control the issue of the license."

In other words, I would say that all opium-smokers should be licensed. I would make no distinction between Burman and foreigner. Chinese and Indians come into the country to make money with their eyes open, and they should be made to conform to its laws, no matter how they may affect them as species of a different race. I would suggest a fee of Rs. 10 for a perpetual license, payable in cash to the township officer in the district. The township officer would keep a register of such *bein-sas*, and send a copy to each village headman for publication in his village. Any *bein-sa* could apply to have his license cancelled and name removed from the list on reforming or giving up the habit.

This compulsory taking out of licenses would not be harsh or oppressive to foreigners, for if they wish to enjoy a luxury in a foreign country they should pay for it; this is a maxim of economy acted up to the hilt by all European nations. It would not be an infamous act on the part of a Chinaman or Indian to be registered opium-smoker; the odium attached would be like

the proverbial water on or off a duck's back; but I think there would be serious disgrace attached to the Burman opium-smoker; the finger of scorn would be pointed at him by every village urchin, and he would scarcely have the face to attend prayer meetings, or keep his duty days, or take part in any religious or social ceremony in his village. Those who would be bold enough to face public opinion would take out a license; but I venture to say that the rising generation would bow to public opinion, and would think seriously before they paid Rs. 10 to be enrolled in the ranks of *bein-sa* helots.

This licensing of opium *habitués* would also give effect to the Chief Commissioner's suggestion of *controlling the supply*; the number of consumers being so accurately known it would be much more easy to check illicit sale, when the *only authorised consumers are registered as a class, village by village, township by township*.

5. Is it desirable either—

- (a) to prohibit altogether the consumption of opium on the premises of licensed shops; or
(b) to prohibit the use of such shops to Burmans only?

I am of opinion that it is perfectly immaterial to the Burman where and when he has his smoke or his opium to eat. I think it is only strangers to a place that frequent an opium shop. The poor opium user is now taking largely to swallowing it, and this he can do anywhere. I do not think that the prohibition to the Burman to smoke or consume opium in a licensed shop would act as a check on him.

TABULAR STATEMENT A.

Township.	Number of selected Villages for which Statistics are given.	Total Number of the Houses in the Villages given in Column 2.	Opium-eaters.	Opium-smokers.	Totals of Columns 4 and 5.	Physically wrecked of Column 6.	Number who have taken to Crime of Column 6.	Remarks.
1.	2.	3.	4.	5.	6.	7.	8.	9.
Wagaru	24	1,858	33	14	47	20	11	In Thaton Municipal town, which has 2,000 houses, there are only 135 opium users, of whom 70 smoke opium and 65 eat it; there is a farm in the town.
Kawkareik	76	3,368	29	15	44	21	7	
Gyaing-Salween	156	8,626	263	36	299	272	26	
Martaban	112	6,987	414	95	509	431	123	
Pagat	37	2,454	53	24	77	25	35	
Total	405	23,293	792	184	976	769	202	

From G. D. BURGESS, Esq., C.S.I., Commissioner of the Northern Division, to the SECRETARY TO THE CHIEF COMMISSIONER, Burma.—No. 1134-38, dated the 31st December 1891.

With reference to paragraph 9 of extract from the proceedings of the Chief Commissioner, Burma, No. 10E., dated the 29th August 1891, I have the honour to forward the reports and returns of district officers concerning the use of opium in their districts.

These reports could not be sent by the time desired because they had not then been all received, and even now some of the information required is still incomplete.

The Deputy Commissioner, Bhamo, speaks of the untrustworthiness of his statistics, and no doubt all the figures are open to question.

The numbers of opium consumers who are Burmans are given as—

Mandalay	-	-	111
Shwebo	-	-	8
Ruby Mines	-	-	26
Katha	-	-	24
Bhamo	-	-	94
Total	-	-	263

The Bhamo figures are only for certain places, but the others apparently profess to be for the whole of each district.

Whatever reliance may be placed upon them it is certain that the number of pure Burmans in this part

of the province who use opium is altogether insignificant, and there can be no real difficulty in restricting the consumption of opium among this class of the population. Very likely many of those put down as Burmans are not, strictly speaking, Burmans at all. The Subdivisional Officer, Pyinulwin, wanted, it seems, to include Danus as Burmans although they belong to a different race.

When any Burman absolutely needs to use the drug it will be easy enough for him to obtain a special license for its possession.

The difficulties which have been placed in the way of obtaining opium and the enhancement of its price have unquestionably reduced consumption. It was ascertained that among the Chinese residents of Mandalay a considerable number, who were accustomed to take opium in moderate quantities, gave up the habit in consequence of the stringency with which the law was enforced, and if such was the case among the Chinese it may be imagined that the Burman opium consumer would be still more affected.

In regard to the moral and physical effects of opium on the Burman the information is meagre in the extreme, but it may safely be said that the Upper Burman, who takes to its use, is of a degraded type, though it may be that his consumption of opium is as likely as not to be a result as a cause of his deterioration.

It is certainly not the Burman only who suffers from the abuse of opium; the Shan, the Kadu, and the Kachin are also the victims of over-indulgence.

If such people are to be protected against themselves and preserved from the results of lack of self-control by the enforcement of total abstinence, it will be necessary to treat opium like ganja, and exclude it from the country altogether. Perhaps the acquisition of further information may show that this is the only useful plan to be pursued. As regards opium-smoking and opium-eating, the former practice is the more prevalent, the latter being probably resorted to more for the sake of convenience than from preference.

In regard to oppression by the police being promoted by the introduction of restrictive rules regarding the use of opium, I do not think the danger is a serious one. As one officer points out, the Burman opium-smoker does not generally belong to the wealthy class, and, as another observes, the addition of another engine of extortion to the present collection will make little appreciable difference.

Concerning the consumption of opium in licensed shops, I am of opinion that it should be freely allowed as long as shops are allowed. The non-Burman opium smoker requires such accommodation, and as to the Burman smoker the more distinctly he is marked and known for what he is, the more likely is he to be cut off from his better-behaved countrymen and from the opportunity of corrupting others.

From Captain L. E. ELIOTT, Deputy Commissioner, Ruby Mines, to the COMMISSIONER OF THE NORTHERN DIVISION.—No. 624-11F., dated the 5th November 1891.

WITH reference to your No. 434-38, dated the 11th September 1891, I have the honour to forward herewith the statistics called for. As regards the remaining points noted in the letter forwarded by your endorsement under reply, I would state as follows:—

- (1.) Opium-smoking is more common than opium-eating in this district.
- (2.) I think it would be possible to enforce the suggested prohibition of the possession of opium by Burmans in Lower Burma. In Upper Burma the prohibition promises to become more effectual year by year, and there is no reason to anticipate any different result in the lower province.
- (3.) As regards the police using the measure proposed as an engine for the general blackmailing of the Burman population, it is not necessary that the police should be the only preventive agency. The village headmen have now been made excise officers and have certain powers under the Opium Act. In this district it is thought that really good results in this respect can only be effected through the agency of village headmen, under the direction of European officials. The police are not in nearly such a good position to cope with the evil as the village headmen.
- (4.) As regards paragraph 7 of the letter under reply, I think it would be desirable to give some months' notice of the date on which the prohibition would be enforced. During this time any Burman, who thought fit might apply to register himself as an opium-smoker. He would then be examined by the civil surgeon before the date of enforcement of the prohibition. At some fixed time, after the prohibition had been enforced, he might again be examined by the civil surgeon who, if satisfied that his health was impaired by enforced abstinence from the drug, might recommend that his application be granted.
- (5.) As regards paragraph 8 it seems very necessary to close these shops to Burmans. I do not think it would be desirable to interfere with the Chinese in their national methods of opium-smoking. It would only irritate them without effecting any good.

No.	Number of Burmans taken to the Use of Opium.	Number of such who have been physically Wrecked thereby.	Number who have taken to Crime.	Remarks.
				MOGOK TOWN-SHIP.
				(a.) Mogok Village.
	Twelve opium-smokers.	Nil	Nil	One of these has been once convicted for theft.
	One opium-eater	Nil	Nil.	
				(b.) Kyatpyin Village.
	Four opium-smokers.	Nil	Nil.	TWINNGE TOWN-SHIP.
	Four opium-smokers.	Nil	Nil.	(b.) Thabeikkyin Village.
	Five opium-smokers.	Nil	Nil.	
	Total, 21 opium-smokers and 5 opium-eaters.			Grand total, 26.

From E. C. S. GEORGE, Esq., Deputy Commissioner, Bhamo, to the COMMISSIONER OF THE NORTHERN DIVISION.—No. 2707-15, dated the 25th November 1891.

WITH reference to your Financial Department, No. 534-38, dated the 11th September 1891, I have the honour to remark that it does not appear that the use of opium is more deleterious to the Shan and Chinaman than to the ordinary Burman. I make this remark because I wish to point out that the introduction of opium among the Kachins by Chinamen has been of quite recent growth, indeed, almost within the last generation. But the use of the drug has spread like wildfire, and now the vast majority of Kachins are opium-smokers, while the cultivation of the poppy in small patches is almost universal throughout all the hill tracts. There is no question that smoking in excess has tended in some cases to the detriment of the Kachins, but I cannot agree with the Subdivisional Officer, Myitkyina, in considering that "but for the interference with their customs the absolute prohibition of the consumption of opium by them would be a good thing for the country." The Subdivisional Officer, I think, confounds cause with subsidiary attendant circumstances when he alleges that opium is at the root of most of the raids, because, whenever a man wishes to start a raid the surest way of rallying volunteers to his standard is a lavish distribution of that drug. The Kachins are a drunken set, and it is at their drinking bouts that most of their feuds originate. Such prohibition as is suggested would be purely inoperative. The custom has taken too strong a hold on the Kachins to be lightly shaken off, and we could not be constantly sending expeditions to seize offenders. Besides, so far as my experience goes, it has not been shown that either for Burmans or any other race the use of the drug in moderation is at all deleterious any more than in the case of any ordinary sober drinker. Either opium or liquor in excess is deleterious, but why should the moderate consumers lose a joy in life by legislative enactment? The ordinary inhabitant of these parts has a cheerless enough struggle to try and simply live as it is with but few possibilities of intellectual or æsthetic enjoyment, and the use of opium (of course, I am not speaking from actual personal experience) fills with dreamy

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complacency an otherwise dull void in his daily routine of grinding labour. I must say, in reference to the Burman that there is a remarkable and unanimous consensus of opinion on the part of all Burmese inhabitants of the district that the prohibition of possession by the Burmans is a move in the right direction. The success of this prohibition depends simply and solely on the active and intelligent co-operation of the elders, and in actual practice it does not yet seem that although they are willing enough to offer an opinion that the rule is an excellent one, that they actually care to go to the trouble themselves of moving the legal machinery to put it into operation. However, the issue of the recent rules prohibiting possession, but chiefly the increased cost of the drug, owing to our restrictive policy, have already operated to a large extent inducing the gradual discontinuation of its use. The Sub-divisional Officer, Bhamo, who is special excise officer, reports: "I do not think much real help in bringing to notice offences will be obtained from the lugyis. They know that if they bring to light offences that they will have to come forward as witnesses to court. The only help the Government will get from them is an occasional report to the thewgyi and prohibition in their own families." "I called a meeting of the Burmese elders of the town, and asked them to form themselves into committee to ensure the drug not being used in their vicinity."

The result of all this was that it was finally reported that there was only *one* Burman opium-smoker in the whole of the Bhamo Municipality, and, contrary to all expectation, his health is reported as unimpaired, and he has not taken to crime. The Sub-divisional Officer, Shwegu, reports that he knows personally, owing to the dearness of the drug and the difficulties in procuring it, three young Shan-Burmans of Shwegu are taking medicines to break off the habit of smoking, and, from information and inquiry, he has reason to believe a great many more are following the example, but he too agrees that we are entirely in the hands of the elders in the matter, and that no amount of police force or legislative interference will successfully stamp

out the habit without respectable Burman society imposing a stigma on all those who give way to it. This they have been exhorted to do, and time alone will show how far they accept the responsibilities of the situation. The police have such general opportunities for blackmailing that I really do not think one channel more or less will really matter, nor do I think they will make very much, as the ordinary sober smoker hitherto will rather give up the drug altogether, as many have done, than pay bribes with the always present risk of detection, while the confirmed opium-smoker will have nothing to fear, having received a special certificate under section 18 of the new rules from the Deputy Commissioner to possess and smoke as much as he likes. It will be in the power of everyone to apply for a special license. Such application I would be inclined to refer to local lugyis for report as to whether applicant can be justly regarded as a confirmed opium-smoker who could not well dispense with the use of the drug. If they report so he would get a special license and be a marked man. On the other hand, if they reported against him he would not get his license. He would be a marked man for police supervision, and he would also be a marked man for the lugyis, who would bring social pressure on him to discontinue the use of the habit. The fact of a committee sitting to decide about this case would be a sufficient publication of his proclivities to the rest of the neighbourhoods. I do not see why any special rules are required as suggested in paragraph 7 of the circular letter. Rule 18 seems broad enough, except that it might be amended as follows, "buy and possess" for the word "possess." As to paragraph (8) of the circular letter, all officials here are agreed that it is inadvisable to entirely prohibit consumption in licensed shops. The ordinary Shan-Chinese cooly has no other place but the shop where he can enjoy a comfortable smoke. But it will be a good thing to prohibit its being thus used by Burmans. The object is to emphasize the fact of the habit carrying a social ban with it, and compelling the smoker to indulge only in shame-faced privacy. An unreliable set of statistics is attached.

Village.	Total Number of Inhabitants.	Number of Burman Smokers.	Number of Burman Eaters.	Number of non-Burman Smokers.	Number of non-Burman Eaters.	Remarks.
Shwegu	634	1	11	2		
Sainggôn	128	—	—	1		
Mingôn	198	—	1	—		
Myogôn	245	—	—	—		
Maulmyaing	225	5	1	10		
Ywathit	291	5	—	—		
Aukkyin	139	1	—	3		
Zêdigôn	86	1	—	—		
Papngôn	172	2	—	1		
Kônhan	204	3	1	—		
Moganog	1,485	31	16	19		
Helôn	411	10	—	3		} Used to be more in Burmese times; habit now being broken through owing to costliness of drug.
Saingkin	247	4	—	2		
Hokat	199	1	—	—		There were five smokers in Burmese times. The others have conquered the habit. Reason given is increased difficulty in getting drug and high price thereof.
Total	3,362	64	30	41	—	

From C. A. SOPPITT, Esq., Deputy Commissioner, Shwebo, to the COMMISSIONER OF THE NORTHERN DIVISION.—No. 1104-63, dated the 27th November 1891.

WITH reference to your Financial Department, No. 434-38, dated the 11th September 1891, I have the honour to state that there are very few opium-eaters or smokers in this district. With the exception of eight Burman opium-eaters, two non-Burman smokers,

as shown in the attached statement, I can find no others. There are, of course, a few more, but Shwebo never was an opium-consuming district. Their being so few smokers it is not possible in this district to collect the statistics asked for.

(SHWEDO TOWN.)

Total Number of Convicts in Shwedo Jail on the 27th November 1891.	Number who admitted, that previous to Admission, they had been		Number who appear to have suffered Physically or Mentally from Opium.	Remarks.
	Opium-smokers.	Opium-eaters.		
Nil.	(a.) <i>Burmans.</i>		Nil.	
	—	Maung Ba.		
	—	Maung Kyauk Lon.		
	—	Nga Ayò		
	—	Nga Kha.		
	—	Nga Lan.		
	—	Nga Po Hla.		
	—	Nga Po Thit.		
	—	Nga Ni.		
	—	(b.) <i>Non-Burmans.</i>		
	Law Kho.			
	Law San.			

usually in a position to bribe the police and the police and village headmen should be able in this district to enforce the excise laws satisfactorily.

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Total Number of Persons in	Number who admit that they are		Number who appear to have suffered Physically or Mentally from Opium.	Remarks.
	Opium-smokers.	Opium-eaters.		
<i>Burmans.</i>				
Katha -	983	14	—	
Tigyaing	690	5	1	
Kyahnnyat -	750	4	1	3
Total		4	20	4
<i>Non-Burmans.</i>				
Katha	1,500	30	10	—
Tigyaing	500	5	3	—
Kyahnnyat	50	5	—	—
Total		40	13	—

From G. G. COLLINS, Esq., Deputy Commissioner, Katha, to the COMMISSIONER OF THE NORTHERN DIVISION.—No. 3320-22R., dated the 4th December 1891.

From K. G. BURNE, Esq., Deputy Commissioner, Mandalay, to the COMMISSIONER OF THE NORTHERN DIVISION.—No. 3247-29Ex., dated the 15th December 1891.

In reply to your Financial Department endorsement, No. 434-38, dated the 11th September, forwarding extract of proceedings of the Chief Commissioner, Burma, in the Financial Department, No. 10E., dated the 29th August last. I have the honour to submit the following remarks.

I HAVE the honour to submit the report called for in your Financial Department endorsement, No. 434-38, dated the 11th September last.

In the first place the inhabitants of this district are mostly Shans and Kadus and cognate races. My inquiries show that among the Burmese population there are only 14 persons in Katha and 12 in Myedaung. No Burman consumers are reported from Kawlin, Pinlèbu, and Mansi. Of the above the majority are eaters.

The orders were circulated to each subdivisional officer with explanatory instructions as to points on which special information was required, and all have replied except the subdivisional officer of Amarapura, to whom several reminders have been sent. To prevent further delay I submit the report without information for that subdivision, except that furnished by the District Superintendent of Police for the whole district.

It is more expensive to eat than to smoke, as undoubtedly more of the drug is consumed by them that eat.

District officers have been called upon to furnish information showing (a) the number of Burmans who have taken to the use of opium and (b) the number of such who have been physically wrecked thereby or have taken to crime.

The reason that eating is more prevalent is that the consumer has not time for smoking. He has to make journeys, and it is more convenient to swallow a small quantity; smokers here invariably eat opium on this account.

The return of Burmans convicted under the Opium Act in this district submitted by the different officers gives the following result:—

Of those quoted above it is reported to have affected the health only of four at present.

1888 -	-	Nil.
1889	-	Nil.
1890 -	-	Nil.
1891	-	10

At present the non-Burmese consumers do not frequent the only shop for purpose of smoking and they live principally on smuggled opium at present. It is not either difficult to prepare the drug for smoking.

Of these 10 Burmans nine were convicted in Mandalay and one in Pinyinulwin.

There are a few Chinamen who, as far as I have learnt, almost entirely smoke in their houses.

No cases came before the Madeya or Cantonment Courts.

For these reasons I am in favour of prohibiting the consumption in shops entirely.

As to point (a) the following figures are given as the number of Burmans who have taken to the use of opium.

No doubt village elders can do much to reduce opium consumption, but they are generally apathetic. They are in favour of the prohibitions, and think consumers could get over the necessity of using opium in a few months.

Mandalay Town 111. Of this number 89 are said to be smokers and eaters and 29 smokers of opium only.

The Subdivisional Officer, Katha, states, in making his inquiries in Mawlin, that several consumers had given up the habit some 10 months ago on the order of the Myothugyi and that they had overcome the craving for the stimulant and were well.

Of the total number given, 30 reside in the Chinese quarter, six in the Chanethazan quarter, and the rest are spread over the town; and in no quarter the number of those addicted to opium is said to exceed five.

I would not license any Burman consumers in this district to use the drug. If they are found in possession, they could be sent to the Civil Hospital, where for a time they could be medically treated; they would be discharged when the medical officer considers they could live without its use.

<i>Pinyinulwin Subdivision.</i>		
In Letya South	-	42
In Letya North	-	17
In Thondaung	-	9
In Onkun	-	8
Total	-	76

If certain persons are to be exempted the Deputy Commissioner and subdivisional officers could be authorised to grant exemptions. It is usually the poorest classes who take to opium. These are not

Out of this number 40 are Shans, 12 are Chinese, and 15 Danus. The latter are of Burmese extraction, but not pure Burmans. The subdivisional officer supposes that for the purposes of the Opium Act these Danus are

to be considered Burmans. I do not think so; they do not form a very large community, and as they are not pure Burmans I would entirely exclude them from consideration in respect of this report, and do not see how they can come within the term Burman as defined in the Act.

Madaya Subdivision.—The subdivisional officer and both his township officers give blank returns and confidently assert that there are no known opium consumers in their respective charges.

The fact that there have been no prosecutions gives support to their statements.

Each officer has made very full inquiries and gives a long list of names of headmen and respectable persons through whom inquiries have been made.

I do not believe that opium is at all largely consumed by Burmans, except those from Lower Burma, who have acquired the taste there. In fact it has been authoritatively stated that the Upper Burman pure and simple does not take to opium in any shape or form.

The District Superintendent of Police (Mr. Martin) considers from his experience here that opium-smoking and opium-eating amongst Burmans is by no means extensive, though, of course, in large towns where there are opium shops and Chinese inhabitants, a small proportion of the population take to opium, but even then it is chiefly confined to the indolent and those suffering from rheumatism and other disorders. In such cases the District Superintendent considers that the constitution becomes undermined.

Upon point (b) the Subdivisional Officer of Mandalay, who has given much attention to the matter and obtained a variety of opinions as to the extent of opium-smoking and the effects therefrom, finds that no instances are known here of any Burmans who have taken to opium becoming physically wrecked, and of the 111 reported to be smokers or eaters only 20 are known to have taken to crime in consequence. Of these 20 consumers 14 live in the Chinese quarter.

In Pinyinwin only one of the 15 consumers is reported to have become physically wrecked thereby. Further, that 10 of the 15 consumers are said to be able to break off the habit, whereas the remaining four would probably die if suddenly deprived of the drug altogether. These four persons, however, are able, notwithstanding the habit, to follow satisfactorily their usual avocations.

Mr. Moore's inquiry shows that there were more opium-smokers in his subdivision previous to the annexation than exist now, and the reason given is that these persons, on the annexation, took part in the general disturbance and some got killed and others disappeared. A number have given up the use in consequence of the prohibition in respect to Burmans. These persons, who only took to the habit mildly, have found no difficulty in since discontinuing the use. Mr. Moore says he has been unable to obtain figures to support this statement and believes that figures, if given, would be of little real value, in which I agree, as the native officials and headmen could not be depended upon to give any figures approaching accuracy. Mr. Moore gives two instances, much talked of in Pinyinwin, of complete cure from the habit of opium-smoking—over a Shan and the other a Danu (half Burman), both over 40, and who were cured of the habit in jail, one after a sentence of two years for theft, and the other after three months for an offence under the Opium Act. The Subdivisional Officer of Madaya makes no report upon the information required on point (b).

With respect to paragraph 4 of the Chief Commissioner's Resolution as to whether it would be possible to enforce the suggested prohibition with regard to the possession of opium by Burmans of Upper Burma, each officer in this district considers that such prohibition could be made effectual, but each officer also considers that it will be necessary to make an exception in favour of those who are known to be confirmed smokers and eaters, and who cannot live without it. With the above exception I see no objection to the present rule absolutely prohibiting the sale to or possession by Burmans. Such a rule cannot be expected to work a reform all at once, but if continued inquiries are made to ascertain the Burmans who cannot give up the habit, and passes are granted to such persons, there can, I think, be no doubt but that the rule will be found to tend more and more towards

the discouragement of the practice among Burmans until the taste for opium becomes a thing of the past.

How to work such a system is a matter for consideration. The feeling amongst the respectable Burmese, numbers of whom have been consulted and given their opinions, is in favour of this system of passes to prevent the prohibition in respect to such person becoming either a death-warrant or a farce by its becoming better observed in the breach than in the observance. I think the rule now in force might be effectually worked in the following manner,—whenever a Burman is brought up for possession of opium he should be given the opportunity of pleading that opium for him is an absolute necessity. The magistrate trying the case will make every possible inquiry as to the length of time the accused has acquired the habit, his age, occupation, and whether his parents before him were known to be opium-smokers or eaters, as to any disease accused says he is suffering from to necessitate the use, &c., and, if the magistrate is satisfied from such inquiry that the case is one for a pass, he shall remand the accused to jail to remain for a period not exceeding 15 days under medical observation, at the end of which period the medical officer shall certify whether a pass should issue and, if so, for what quantity of opium per diem and for what period. On receipt of this certificate the accused will be discharged or acquitted, as the case may be, but his name to be entered in a register to be known as a "Register of Burmans granted opium passes," and such register to contain the following heads in English and Burmese:

1. Serial No.
2. No. of case.
3. Name of accused and description.
4. Section.
5. Village.
6. Occupation.
7. No. and date of pass granted and period for which granted.
8. Date, if for a limited period, on which pass is to be handed back to the magistrate by accused.
9. Orders of the magistrate.

The orders will give the reason for granting such a pass.

A copy of the entry to be sent to the District Superintendent of Police, Township Officer, (Thugyi) of the accused's village, and opium vendor.

To make the prohibition with this exception thoroughly effectual prosecutions must be vigorously carried out, and I do not consider that this can be done without a special and well paid agency, such as recommended before by a meeting of Deputy Commissioners here. I do not think the police agency has of itself proved sufficient to meet the evil complained of in Burma generally. Such agency as recommended will be expensive; but if anything is to be done to thoroughly check any taste for opium spreading for want of an efficient agency, expenditure should not be a matter for much consideration if the object to be attained is one which will benefit the people at large.

The agency recommended is intended to deal a death-blow to smugglers. It will be a sort of detective department working secretly, backed by ample funds for information and rewards for good work done. I believe such an agency would prove more valuable than the police in securing the sympathy and co-operation of the Burmese luggis. The officers would wear no uniform and move about secretly and quietly, appearing to the villagers as one of themselves and not one whose usual work is to arrest with or without warrants, &c. When an offender is found, the actual arrest would be made by the police and the case prosecuted by them, otherwise the special agents would become too well known.

If, however, as will probably be the case, the expense of a special agency is not considered necessary in addition to the prohibition and ordinary means of dealing with offenders, I would still urge a system of passes and the absolute necessity for secret service money being placed at the disposal of the District Superintendent of Police for payment to informers in opium cases.

As nothing can be done without information, and information cannot be got without payment, and it is

not fair that officers who have to detect such cases should have to pay money in advance out of their own pocket, as how often to their permanent loss, as the rewards granted are either frequently inadequate or from the fines not being realised never received the proper working of the opium law is likely to suffer in consequence of the necessary pecuniary encouragement.

In conclusion I do not think that any hardship can arise from the granting of passes on the system proposed. The burden of proving that opium is necessary to the person accused is upon him. He can show by evidence that he has by length of time acquired the habit to such an extent as to make it necessary that he should be subjected to the observation and opinion of a medical officer. Having obtained a pass, his case is registered and known to all whom it concerns, such as the police, thugyi, and opium vendor.

Some Burmese gentlemen consulted on the point advocate the age system, but I do think age should be a test alone. Medical opinion and local evidence will be the best guide.

As regards paragraph 8 (a) the proposal to prohibit the consumption of opium on the premises of licensed shops does not commend itself to officers consulted.

I doubt whether it encourages the taste, and the present system certainly assists the police in getting hold of persons wanted as the opium den is not an unusual resort for bad characters. It would be better to prohibit the use of the shops to all Burmans who cannot produce a pass from a magistrate.

(a.) *Burmese.*

Total Number of Convicts in the Mandalay Central Jail.	Number who admitted that, previous to Admission, they had been		Number who appear to have suffered Physically or Mentally from Opium.	Remarks.
	Opium-smokers.	Opium-eaters.		
975	6	9	15*	*Suffered mentally 5, and both mentally and physically 10.
283	20	18	38†	†Suffered mentally 11, physically 4, both mentally and physically 17, and either mentally or physically 6.
Total - 1,253	26	27	53	

ENDORSEMENT by Lieutenant-Colonel C. B. COOKE, Commissioner of the Northern Division.—No. 1026-38—91, dated the 23rd January 1892.

COPY of the following forwarded to the Financial Commissioner, Burma, in continuation of this office letter, No. 1134-38, financial, dated the 31st ultimo.

ENDORSEMENT by K. G. BURNE, Esq., Deputy Commissioner, Mandalay.—No. 240-29Ex.—91, dated the 21st January 1892.

COPY of the following submitted to the Commissioner, Northern Division, in continuation in my report (*vide* letter, No. 3247-29Ex., dated the 15th December 1891).

MEMORANDUM by C. A. E. G. ADAMS, Esq., Sub-divisional Officer, Amarapura, to the DEPUTY COMMISSIONER, Mandalay.—No. 11 (Excise), dated the 31st December 1891.

His endorsement, No. 2,277-29 Excise, dated the 15th September last, to the Chief Commissioner's Resolution in the Financial Department, No. 10E., dated the 29th August preceding.

REPLY.

The report called for is herewith submitted. The Lamaing Myoök reports on 2nd instant only that no names have been given of Burmese opium consumers in his township by his thugyis. The Amarapura Myoök on the 22nd instant submitted at list of 26 persons (24 Burmans), all opium-eaters, distributed over five circles as follows:

Amarapura, 11;	Ywegyabauk, 4;
Pöndawnaingngan, 4;	Myothit, 3;
Myobyngyi, 4;	

and beyond expressing the general opinion entertained by respectable Burmans everywhere of the evil consequences to body, character, and state engendered by the use of the drug, has not addressed himself to the subject on the lines laid down for him.

The opinions of the thugyis and lugyis of the circles named have been invited to the points to which attention was called, and statistics are now submitted showing the effect on the opium consumers. The thugyis and lugyis consulted have offered no opinions, but express and readiness on their part to co-operate with Government in suppressing the use of opium by Burmans.

REPORT AND OPINION.

With reference to the Chief Commissioner's Resolution, No. 10E., in the Financial Department, dated the 29th August last.

1. (a.) The number of Upper Burmans who use opium in the Amarapura subdivision is 24 and confined to five circles, all in the Amarapura township.

There are 11 in Amarapura town, four in Pöndawnaingngan, three in Ywegyabauk, two in Myothit, and four in Myobyngyi. Two others are Chinamen.

(b.) The number of those who are already physically or mentally wrecked from observation is a solitary unit, a Talaing living in Pöndawnaingngan, who acquired the habit at Danubyu and has been an opium-eater for 15 years. He is emaciated and mentally enfeebled, if one is to consider his keeping a piece of red chalk overlaid with gold leaf to attract beauties any criterion of his mental calibre.

The Leiksangun thugyi reports that in Burmese times one Maung Lat, a weaver, aged 35, smoked only three years and becoming incapable of weaving, which is a sedentary occupation, took to field coolie labour but succumbed after three months' illness to an attack of fever.

2. In Burma it is a common opinion of those who are in a position to know, headmen and elders who are acquainted with villagers, that in Upper Burma opium-eating is more prevalent than the smoking on the score of economy, but that eaters are smokers as well, a minority only being smokers exclusively men of some means.

3. There can be no question that the prohibition of the sale of opium to Lower Burma and of the possession of the drug by him would be beneficial to him in every respect. Under Burmese rule the consumption at least of the drug was regarded as penal. Any one detected using it was subjected to the humiliating ordeal of being marched through his village, and as he was made known to persons passed by as an opium consumer a gong was struck, and when this was finished he was subjected to a whipping for the first offence, but committed to prison for a subsequent one. The first humiliation was a sufficient deterrent to the inclination to continue the use of the drug and become a confirmed consumer. This mode of treatment of the opium consumer may seem puerile, but it is said to have been

APPENDIX L.

generally if not always effectual. That some clandestinely continued to practice the use of the drug till they became habituated to it there is no wish to deny, but the evil was reduced to a minimum. Why the village thugyis and elders should not expose the novice to the ridicule and so at least endeavour to check the rising propensity, more Burmans, there seems no good reason, even though the Burmese mode of restraint may appear somewhat puerile.

4. The effect of opium on Burmans and non-Burmans is dependent on statistics as to the physical consequences and conduciveness to commit crime, a matter that lies almost exclusively within the cognizance of jail administration.

5. How far the prohibition of sale to the Upper Burman and of his possession of the drug by the amended rules have been or promises to be effectual may be gauged by the statement that accompanies showing the length of time each Upper Burman consumer in the subdivision has indulged in the use of the drug.

The thugyi of one circle states that of the four opium-eaters in his jurisdiction one has been addicted to the indulgence for about 15 years, but has within the past two years initiated three disciples, and they admitted, as did others, that they got their supplies from no where else but the Chinese licensee in Tarottan in Mandalay. These four persons live on the industry of their wives and expend what they earn in the consumption of opium refuse, which is procurable at small cost. All in Amarapura use the refuse opium.

Under a suitably devised scheme there seems good reason to think that the enlistment of the thugyis and elders in the cause of prohibition, both as to purchase and possession by the Upper and Lower Burman of the drug, would conduce to the effectual operation of the amended rules. Under the scheme certain powers of inquiry and adjudication in breaches of the rules might be delegated to them. In fact they might be appointed special magistrates under the Act and be paid out of the fines levied up to a certain maximum.

All or a proportion of the villagers of respectability might under their selection be enrolled as special excise constables under the Act, and a fair proportion of the fine inflicted might be awarded to the constable who brought an offender to justice and on due conviction. Excise officers, inspectors, and sergeants might be employed as now to conduct operations and inquiries.

The consensus of Burmese opinion against the use of opium is so strong that the scheme need but be tried to prove effectual.

Judging from what is known of the consumption of opium by opium consumers of the subdivision there is but one conclusion, and it is there is illicit sale to and possession of the drug by Burmans, notwithstanding the prohibition of purchase and possession, and the rules under the Opium Act have not been effectual and under existing circumstances hardly promise to be operative.

6. How the police could be checked from blackmailing the Burman population, and how the licensed vendors could be prevented from bribing the police to overlook illicit sales to Burmans in Upper Burma or in Lower Burma, are objects that might be effected by licensing the shops to be opened a certain number of hours daily within which all sales should be effected during each day and at no other times. Those whose names would come on the list of licensed consumers would then be compelled to make their purchases at a specific time. To conduct this effectually and prevent sales to non-consumers a special opium constable appears to be necessary wherever there is a licensed shop, a man who should receive a fixed salary and be selected by the thugyi as a person of honour and probity. This would at least tend to prevent non-consumers getting drawn into smoking or eating in the licensed shops which should be exclusively places for sale and not consumption. If licensed smokers do not know how to prepare their own opium they might be taught and soon learn to do so.

Under this scheme the police need have nothing to do in opium cases and if they were to be retained as informers in cases of smuggling or illicit sales they might receive a reward, but the information they might have to give should be given to an elder who would depute one or more of the special opium constables to make the seizure required.

These views are put forward in the hope that they might be suggestive of some mode by which the police need have little or nothing to do with opium cases, but they need not exclude police officers of the superior staff from supervising the working of the rules.

7. In the above sketch the means of alleviating the proposed prohibition in the case of Burmans who have become accustomed to the use of opium have been indicated.

8. And it has been suggested, too, how the shops might be closed altogether to consumption on the premises, while under the plan propounded of having a specific time for sales the non-Burman could avail himself equally of the opportunity for his purchase as the licensed or registered Burman consumer.

STATEMENT regarding the OPIUM CONSUMERS in the AMARAPURA TOWNSHIP, AMARAPURA SUBDIVISION, in 1891.

Circle.	Village or Ward.	Name.	Race.	Age.	Calling.	Daily Means.	Whether (E) Eater or (S) Smoker.	Period of Consumption.	Habit, if abandoned, how long.	If ever in Jail or not.	Physical Condition.	Mental Condition.	What consumed.	Where procured.	Remarks.	
						As.		Yrs. M.	Years.							
Amarapura	OJaw	Nga Myit	Burmese	25	Coolie	6	S	7 0	8		Withered				Eyes dull.	
	Zegyo	Nga Aung Gye Nga Po Se	Do. Do.	33 30	Do. Carpenter	3 6	S S	0 8 0 3	1 1		Good Do.				Eyes natural. Eyes natural. Smoked in Lower Burma.	
	Sinzwubut	Nga Bo Gale Nga Ba	Do. Do.	35 25	Confectioner Trader	4 6	S S	7 0 3 0	2 1		Poor Good				Eyes glaring and restless.	
	Taungyi	Nga Tun Win Nga Naing Nga Shwe Bo Nga Tin	Half Burmese Do. Burmese Do.	30 24 25 27	Fisherman Weaver Do. Do.	8 6 6 6	S S S S	1 0 0 3 0 1½ 0 2	6 5 5 5		Do. Do. Do. Do.					
	Tagundaing	Nga Tok	Half Burmese	39	Bazaar stall-keeper.	4	E	19 0	—		Do.				Eyes glaring.	
		Nga Ba	Burmese	28	Writer	3	E	8 0	—		Do.				Eyes heavy.	
Myothit	Sado	Nga Kyaw Thu Nga Lin	Half Burmese Do.	36 35	Weaver Do.	6 6	E E	2 0 2 0	— —	No.	Withered Good	Sound	Refuse	Mandalay	Eyes glaring. Do.	
Myobyngyi	Myobyngyi	Nga Saing	Burmese	41	Trader	6	E	2 0	Is giving it up.		Poor				Eyes staring.	
		Nga Hla Nga Po Gyi Nga Po Mya	Do. Do. Do.	40 30 28	Do. Medico Coolie	4 2 8	E E E	1 0 1 0 2 0	— — —		Do. Do. Do.				Do. Do. Do.	
Ywegyubank	Ywegyubank	Nga Pe Maung Nga Shwe Hla Nga Po Nve	Do. Do. Do.	37 24 25	Weaver Coolie Weaver	6 8 6	S S S	3 0 3 0 3 0	— — —		Good Do. Do.				Eyes dull.	
Pondawnaing- ngau.	Pondawnaing- ngau.	Nga Po Sein Nga Yin Maung Nga Thaw Nga Shwe At	Talaing Burmese Do. Do.	30 25 25 40	Trader Weaver Do. Do.	8 6 6 6	E E E E	15 0 2 0 2 0 2 0	— — — —		Poor and emaciated. Poor Do. Do.				Do.	

APPENDIX L. From Major C. H. E. ADAMSON, C.I.E., Commissioner of the Central Division, to the FINANCIAL COMMISSIONER, Burma.—No. 776-2E., dated the 26th February 1892.

With reference to the resolution of the Chief Commissioner in the Financial Department, No. 10E., dated the 29th August 1891, I have the honour to report that I have now received the replies of the Deputy Commissioners on the subject.

With reference to the final portion of paragraph 2 of the resolution I selected altogether eight villages in the division which I considered typical of the rest for special inquiries. The result shows that after careful inquiries it has been found out that the use of opium is most uncommon among Burmese in this division. I was aware that the use of the drug was not common in the plains of the Central Division, but I had no idea that it was so singularly absent. The statistics have been carefully collected, and though I do not believe them to be absolutely correct, yet they do show that opium is not used to any extent by the Burmese population in this division; that it is the duty of Government to do everything in its power to prevent its use spreading; and also that if it does spread it will be owing to the action of our Government in respect to its sale.

Number of Consumers.—As far as can be made out the consumers of opium in the plains are principally residents of the larger towns.

There are 22 in Ye-u, of whom 20 are Burmese.

There are 55 in Mōnywa, of whom 23 are Burmese.

It is strange, however, that in Sagaing town there is said not to be a single person who uses the drug.

In Ava subdivision there are said to be 12 consumers. In Myinmu and Sagaing none. According to the last census the Burmese population of the Sagaing and Ye-u districts, and the towns of Mōnywa, Budalin, and Paungwa amounted to 337,297, and out of the whole population only 89 were known as opium consumers. Of these 89 only 55 are Burmese. The proportion therefore of ascertained opium consumers of Burmese race in the plains to the population is 1.63 per 10,000 population. In Upper Chindwin, where the population is largely composed of Shans and other hill tribes, the proportion of opium users is much greater.

The villages in which statistics were taken were Kindat, Mingin, and Paungbyin. The population of these three villages amounts to 5,271. Of these there are 56 consumers of opium, of whom 31 are Burmese.

The ratio of opium consumers increases towards the north of the district.

In Mingin there are three, in Kindat there are 18, and in Paungbyin there are 35.

Physical and Moral condition of Consumers of Opium.—The effect of opium on Burmese is, I think, bad physically and morally, though the statistics obtained hardly prove this in so striking a manner as I anticipated.

In Ye-u, of those consumers of the drug examined by the Deputy Commissioner and Civil Surgeon, only one or two are described as being of an inferior physique. Of the 23 Burmese consumers in Lower Chindwin district 20 are said to be in a state of debility and one is a convicted thief. In Ava subdivision of Sagaing they are reported to be as healthy as ordinary men. In Upper Chindwin nine are reported to be decrepit or debilitated. In Kindat, out of the 18 consumers of the drug, six are returned as doing no work and as gamblers.

From this it appears that out of the whole of the Burmese consumers which are reckoned 86 in the division, about 31 are more or less debilitated.

Opium-eating and Smoking.—Opium-eating appears to be almost unknown among the Burmese in this part of the country; *smoking* seems to be the ordinary habit.

Possibility to enforce suggested Prohibition.—In the Upper Chindwin I am of opinion that there are practical difficulties in the way of distinguishing Burmese from Shans which would render the working of such a prohibition impossible. It is impossible for any person to say who is a Shan and who is a Burman. At and near the frontier the two races are indistinguishable. They gradually merge into each other and their dress, language, and habits are exactly similar. With regard to the plains I think the total prohibition of the possession of opium by Burmese can be carried out without any more difficulty and without so much corruption of police as now exists.

I agree with the Deputy Commissioner in thinking that the police should not be the only preventive agency. In Upper Burma certainly, and to the best of my belief, in Lower Burma, we should have the priesthood and all respectable men on our side in enforcing the prohibition. I believe thugyis and gaungs would be backed up by public opinion of their villages in putting down opium-smoking; and that they should be held responsible that it was not permitted in their villages. A section to this effect might be added to the Upper Burma Village regulation. I would further suggest for consideration the advisability of a Burmese opium-smoker being liable to be called on to give security for good behaviour.

Any officer who has been in Burma must be aware of the ordinary Burma *lgyi's* definition of a suspicious character and one who should be called on to give security for good behaviour.

"He is an opium-smoker and a gambler" is their mode of expressing that a man is a worthless character, a rogue, and a vagabond. If some provision of this description were put in force against all known opium-smokers, I believe the habit would be much checked. With regard to practical difficulties in distinguishing between Shans and Burmese in the plains of Burma, I would treat all Shans who adopt Burmese dress as Burmese and only allow a Shan who was a *bona fide* traveller and wearing his native dress to be in possession of opium. If a Burmanized Shan comes to settle in the plains I would treat him as a Burman. He is a Buddhist and I see no reason for making any distinction between him and those with whom he daily associates on terms of intimacy in all social and religious observances. At present it does not appear that there is any large illicit importation of opium into this division. There is, it would appear, not a sufficient demand for the article to render its illicit importation a profitable trade. No doubt a small quantity is produced up the higher reaches of the Chindwin river; but Mr. Tilly's late inquiries have proved that the quantity produced there has been exaggerated, and it is probable that the whole produce is purchased by the Chins and other hill tribes or exchanged with them for India-rubber. With regard to the Burmese who have in this division become accustomed to the use of opium, they are so few that they may be left out of the question.

Special facilities should, however, I think, be given for procuring opium medicinally. It is much used as a medicine among Burmese, and every Burman, when being tattooed is, I believe, given opium to soothe the pain.

STATISTICS SHOWING THE NUMBER OF BURMANS IN THE DISTRICTS OF THE CENTRAL DIVISION WHO HAVE TAKEN TO THE USE OF OPIUM.

Division.	District.	Number of		Number who appear to have suffered Physically or Mentally from Opium.	Number who have taken to Crime.	Remarks.
		Opium-smokers.	Opium-eaters.			
Central	Plains—Sagaing	8	4	—	—	Excluding Upper Chindwin, only 55 persons are ascertained who either smoke or eat opium.
	Ye-u	20	—	2	—	
	Lower Chindwin	22	1	20	1	
	Hills—Upper Chindwin	28	3	9	—	
	Total	78	8	31	1	

From R. C. STEVENSON, Esq., Officiating Deputy Commissioner, Ye-u, to the COMMISSIONER OF THE CENTRAL DIVISION.—No. 1137—40., dated the 8th October 1891.

WITH reference to your Financial Department, No. 36C.—7E., the number of opium-smokers in this district is very small. Outside Ye-u town I do not think there are half a dozen opium-smokers.

The total number of smokers and eaters in Ye-u town is 22. Of this number 20 are Upper Burmans and two natives of India. Five of the Burmans have been addicted to smoking 10 years; one of the natives of India 20, and the other three years.

None of the Burmans eat opium. The native of India who has been 20 years addicted to the use of the drug both eats and smokes it.

In the district the only two opium smokers are the Myothugyi of Lhuttaik and a man named Nga Thet Shay, Ywagaung, of Innyashya, both villages being in the Indaing township.

The civil surgeon and I have seen about half the opium-smokers here, and we both came to the conclusion that, although one or two of them were of deteriorated physique, the majority were not. All of them assured me that they had eschewed the drug, but their eyes and general appearance betokened otherwise.

2. I am of opinion that so long as the people see that Government every year realise a large revenue in Lower Burma by selling opium shops, that, strenuous as Government endeavours may be, they will fail to convince nine out of ten Upper Burmans that they wish "to utilise the strong anti-opium feeling of the "Burmese luyis as a preventive agency," and that among themselves they will be apt to deride such efforts and say, "practice what you preach." I submit with the greatest deference that the British Government are attempting a sissphocan labour by licensing (and thereby to the ordinary mind encouraging) opium shops, and on the other decrying the evils necessarily attendant on the consumption of the insidious drug.

I am of opinion—and I expressed my opinion officially to that effect in a letter to the Deputy Commissioner, Sagaing, in January 1888—that Government would be inflicting a mighty and grievous wrong if they attempted to set up opium shops in districts like this and Sagaing where the use of the drug is, to all intents and purposes, unknown. Those who may have followed the *pros* and *cons* of opium-smoking and eating in the columns of the "Times" can easily recall to mind that Sir George Birdwood and Sir William Moore have always maintained that opium-smoking and eating are by no means necessarily injurious. This may be doubtless true as applied to races who are not very self-indulgent and in whom the acquisitive instinct is not the predominant one in their natures, but to the self-indulgent, thriftless Burman, I say this in a comparative sense, for many Upper Burmans are anything but thriftless, who, like the daughter of the horse-leech, is ever crying, "give," "give," when in the search of pleasure. I consider that opium-smoking and eating (especially the latter) causes a paralysis of his moral faculties.

I think it would be best in all parts of Upper Burma to close opium shops to Burmans and to make it penal for anyone to sell opium to a Burman and also for a Burman to buy it.

I also think it would be an excellent thing to have the opium shops at least 50 yards from any human habitation on every side. I believe that one of the reasons opium-smoking has increased is because its votaries can sink into shops without being observed, because Chinese licensees seem to delight in having their shops surrounded by houses—the nearer the houses the more they like it—and this is, I think, due to the fact that were the shops in a public place and subject to the gaze of everyone, the *habitués* of their shops would soon dwindle down in number.

I find that I have overlooked one point in the proceedings of the Chief Commissioner, namely, to "consider further the means of attenuating the "proposed prohibition in the case of Burmans who "have become accustomed to the use of opium." In my opinion it would be well nigh impossible to ascertain the Burmans who had and who had not been accustomed to the use of opium. Every opium-smoker would endeavour to get himself thought as too far accustomed to be able to give it up. I believe that nine out of ten opium-smokers could give up the habit if they choose,

and the greater the difficulties put in their way of getting opium the fewer the smokers would become. I think it would be far better to compel every Burman who eats or smokes opium to register himself irrespective of age, and impose a penalty for not doing so. Though so generally prevalent, a certain stigma still attaches itself to the epithet "beinsé." Any Burman would indignantly refute it if he were not one, and even if he were, would feel it anything but a compliment if he were taunted with the failing. If in some way—I can think of no plan at present—the luyis were encouraged to look upon it as a work of merit (which they would readily consider it to be provided Government were consistent) to induce opium-smokers to abjure the habit and have their names erased from public registers, it would, I think, produce an excellent and lasting effect.

From Major G. S. EYRE, Deputy Commissioner, Lower Chindwin, to the COMMISSIONER OF THE CENTRAL DIVISION.—No. 3294—4, dated the 27th October 1891.

IN reply to your letter, Financial Department, No. 36C.—7E., dated the 16th September, I have the honour to submit the returns and reports called for. I have added Paungwa in Eastern Pazyi to the list of towns in which inquiries were directed to be made, as I am aware that some opium consumers reside there.

Opium-smoking in Lower Chindwin.—There are only 22 known Burmese opium-smokers in Mònywa and Paungwa; of these all but three are in a state of debility from excessive use of the drug.

The sale of opium to Burmans in Upper Burma having been prohibited from the early days of the annexation, no chance was afforded for an increased consumption of the drug.

Opium has been and is bought by Upper Burmans, but the risk of detection has been too great to admit of any extension of the opium habit. There were opium smokers in the King's time, and there are some now. I do not consider that the use of opium has extended under our rule. The recent change in the law, which makes the mere possession of opium illegal, will render it extremely difficult for the few persons who have acquired the opium habit to procure supplies.

Prohibition of possession in Lower Burma.—I do not believe that this prohibition could possibly be enforced at once. Should such a prohibition become law it would, however, tend directly to reduce the number of opium-smokers and to prevent fresh accessions to their ranks. I am, therefore, strongly in favour of a law which would, I believe, in a few years reduce enormously the number of habitual opium-smokers.

Some provisions should, however, be made to meet the wants of special classes who use, but do not abuse, the drug, as for instance fishermen, large numbers of whom consume opium in small quantities. These men's calling compels them to be in the water off and on for many hours together, and they say that without opium they could not exist.

Preventive Agency.—That with the prohibition of possession of opium the police will have great opportunities of levying blackmail is certain; where searches are conducted as required by the provisions of the Criminal Procedure Code there will be witnesses whose presence will effectually prevent the police taking money to let the accused go.

Where the police will make money is by taking bribes not to make searches or by making searches without witnesses. In such cases money transactions between the police and offenders under the Opium Act will not be disclosed by either party willingly. The only remedy seems to be the exemplary punishment of such cases as do come to light.

To reduce the powers of search of police officers would not, I believe, mend matters for an offence against the Opium Act coming to light; it would still be open to them to take bribes not to report it to the authorities who could act in the matter.

Village headmen appointed under the Village Regulation are invested with the powers under sections 14 and 15 of the Opium Act, and should get their information as to the offenders against the Act from the village luyis, who would give their information willingly enough. Headmen who failed to seek for and act on such information should on its being proved that

APPENDIX L.

persons in their villages possess illegal opium be summarily dismissed. Luggvis should be questioned by township and subdivisional officers as to whether opium-smoking goes on in their villages, and in this way a check would be obtained over the headman's conduct. If the village headmen did their duty under the Opium Act efficiently the action by the police would be chiefly confined to large towns.

Exception of habitual Opium Consumers.—If the possession of opium is to be prohibited I see no alternative but to grant exemptions to such persons as are considered to be too wedded to the opium habit to be able to break it off.

Instead of fixing an age limit alone, I would suggest fixing such a period of continuance of the opium habit

as would, in the opinion of medical men, render it difficult for the indulgence to be given up. Age should also be considered, for it might be easy for a boy of 20 to give up a habit which might be indispensable to a man of 30. At what age, and after how long, continuance of the opium habit a man could give up opium are questions for medical experts.

Some sort of inquiry will be necessary before certificates of exemption are granted, and it would be easy to inquire into both age and continuance of the opium habit at the same time.

Opium saloons should certainly be closed to Burmans. I would not interfere with the consumption of opium on licensed premises by non-Burmans.

STATISTICS showing the NUMBER of BURMESE and NON-BURMESE in the principal TOWNS of the LOWER CHINDWIN DISTRICT who have taken to the use of OPIUM.

Town.	Number of		Number who appear to have suffered Physically or Mentally from Opium.	Number who have taken to Crime.	Remarks.
	Opium-smokers.	Opium-eaters.			
(a.) <i>Burmese.</i>					
Mônywa	11	1	12 persons in a state of debility	One person committed an offence under section 380, Indian Penal Code.	
Budalin (Kudaw township).	Nil	Nil	Nil	Nil	
Paungwa (Eastern Pagyi township).	11	Nil	Eight persons in a state of debility.	Nil	
(b.) <i>Non-Burmese.</i>					
Mônywa (Mônywa township).	32	—	Six persons in a state of debility	—	The 32 persons shown are all Chinamen.
Budalin (Kudaw township).	Nil	Nil	Nil	Nil	
Paungwa (Eastern Tagyi township).	Nil	Nil	Nil	Nil	

From B. K. S. McDERMOTT, Esq., Deputy Commissioner, Sagaing, to the COMMISSIONER OF THE CENTRAL DIVISION.—No. 2576-5E., dated the 26th November 1891.

IN reply to your Financial Department, No. 36C-7E., dated the 16th September 1891, I have the honour to report on the result of the inquiry which has been made throughout the entire district.

2. In the books of the hospital here there are no cases of opium-smoking or eating.

3. The District Superintendent of Police reports that there has been only one man arrested in this district. This man was a Burman, resident of Mandalay Town, and was an opium-eater.

4. The Subdivisional Officer, Sagaing, reports that there are no opium-smokers or eaters in his subdivision.

5. In the Myimnu subdivision the subdivisional officer reports that Burmans are not known to use opium in any form.

6. The Subdivisional Officer, Awa, says that there are eight Burman opium-smokers and four eaters within his subdivision, and that they are quite as strong as any ordinary man, as they are too poor to indulge in it daily.

7. I certainly am of opinion that the use of opium by Burmans should be strictly prohibited. So far as my knowledge goes opium does not at all agree with the Burmans.

8. The Burmans, as you will see from my report, are at present innocent of the folly of the use of opium. The prohibition will, therefore, stop the spread of the folly.

9. To prevent illicit sale to Burmans I am of opinion the ayatluggvis in large towns and thuggvis in the dis-

tricts together with the police should be the preventative agency.

District.	Number of		Number who appear to have suffered Physically or Mentally from Opium.	Remarks.
	Opium-smokers.	Opium-eaters.		
(a.) <i>Burmese.</i>				
Sagaing	8	4	Nil	
(b.) <i>Non-Burmese.</i>				
Not required.				
See concluding portion of paragraph 2 of Chief Commissioner's Resolution.				

From H. L. TILLY, Esq., Deputy Commissioner, Upper Chindwin, to the COMMISSIONER OF THE CENTRAL DIVISION.—No. 855-14, dated the 1st December 1891.

I HAVE the honour to forward in original the statements and reports of the subdivisional officers of Legayaing, Kindat, and Mingin from which it will be seen that there are very few Burman opium-smokers in this district.

2. The Burman population of the three villages of Kindat, Mingin, and Paungbyin amounts to 5,271, in which there are only 31 opium-smokers, and of these nine are confirmed in the habit and are completely undone.

3. Of the 31 opium consumers discovered only three eat the drug.

4. Now as to the possibility of enforcing the proposed prohibition in Lower Burma, it is admitted that the Burmese as a nation desire that the custom of opium-smoking be penalized and crushed out. When the whole weight of a nation is for any measure, information comes irrespective of police action or inaction.

I think, however, the proposed prohibition acts too indirectly.

It is easy to prove a man is an opium-smoker, it is less easy to prove he is in possession of opium; it is difficult to prove where he bought it, and it is exceedingly difficult to prove the smuggling into the hands of the vendor.

The legal formalities of search and the virulence of cross-examination increase directly as the probability of heavy fine and consequent reward.

A village elder does not mind, as a matter of duty, deposing to the fact that he saw Maung Pyu smoking opium, but he naturally objects to being made out to be a liar and cross-examined about his previous character, simply because he makes a mistake as to whether a sergeant or a constable first entered a room which was being searched for opium.

The preventive agency of the province has failed in stopping smuggling and illicit sale, because those are not matters of which respectable people have any cognizance. The only information on the subject must be obtained from informers.

It would be different were Government to penalize opium-smoking by Burmans. It is a vice which cannot be long concealed from neighbours. There should be no reward for giving information which should be supplied by village elders.

I feel quite confident that many officers of my acquaintance could work the proposed section.

5. If the issue of opium is limited to the amount which can be legitimately used it would stop much of the opium-smoking in Burma.

When Assistant Commissioner at Yandoon I had the opium shop secretly watched for some time. Allowing that each person who entered consumed the maximum dose, I found that 87.5 per cent. of the opium sold to the vendor was smoked out of Yandoon. It is said that if we do not sell the opium the Chinese will smuggle it. But imagine the difficulties in the way of opium smuggling if the Government sales were limited to the consumption by non-Burmans.

The Chinese would then be obliged to smuggle all their opium through the sea and frontier customs, and then run further risks during transports to out-districts. Now we very kindly give them as much opium as they want in the centre of the areas they work.

6. In reply to paragraph 5 of the Chief Commissioner's Resolution, I would point out that 31 smokers in a population of 5,271 is small, but the answer to the question will probably be most easily answered by a comparison of Upper and Lower Burma statistics.

7. As already hinted I would not employ the police at all in working this prohibitive clause. It should, I think, be worked like the Bad Livelihood sections. The police would certainly lose the greater portion of the salaries they now receive from opium vendors if the issue of opium were limited to that consumed by non-Burmans.

8. I fail to see why it would not be desirable before enforcing the prohibition to call on all confirmed Burman opium-smokers to come forward to be registered. I think our efforts should be confined to preventing the spread of the evil habit. In Lower Burma the opium vendors employ men to go about the district selling or giving opium to children and young people in order to induce the craving. This is the part of the question which is rightly considered most serious by parents and elders.

Maung Po Hla mentions another phase of the same custom. I would strongly advise this to be made penal.

9. I cannot imagine any objection to the registration of confirmed Burman smokers as "foreigners."

The Government of India admits that the Burman people desire to stop opium-smoking. This cannot be done without a prohibitive section, but in working the section it is necessary to be just to present smokers. I can think of no other way of alleviating their position.

10. To close opium shops to anyone would decidedly be an unwarrantable interference with the rights of our Chinese, Shan, and Indian population. It would cause great irritation and would alienate the sympathies of many. I cannot see what object would be gained except that it might be a convenient fact to be quoted in answer to a question in Parliament.

11. If the prohibitive clause is not made law it would be a gain to close the licensed shops to Burmans. The effect of this measure would be small, and is not worth accepting as a compromise to the prohibitive clause.

12. Before closing I would remark that the present is a good time for bringing in the proposed clause. There is a very decided opinion in England that the Government of India is not exactly sincere in the matter of opium. It would be at least unfortunate were the public to imagine that Government was resisting the Burmese people in their demand for a prohibitive clause. It would be still more unfortunate were it thought that this demand was refused for monetary considerations, that is, for fear of a deficit.

There is no doubt the opium revenue of Burma would fall to about half if the Chief Commissioner's proposals were carried out, but there is equally no doubt that the British public will stand no nonsense on this question, so that, if the measure is refused, the reason for that refusal must be given and must be strong enough to stand hostile criticism.

REPORT.

Effect on Burmans of Opium.—(a.) Public opinion in Legayaing is generally opposed to the habitual use of opium, even by Shans. They say that its continual use produces derangement of the digestive organs and disinclination to, and incapacity for, work, and general slackness, both physical and moral. At the same time, the occasional indulgence in opium is supposed to do no harm, and is held to be beneficial to the health, particularly in the rains. The population under my charge is mainly Shan. There are a few Burman settlers, mostly traders from below, and a few of mixed breed, but the majority of the people are Shan by birth and profession.

Possibility of enforcing Prohibition.—They wear the Burman dress, however, and can except in very wild parts talk Burmese. It is thus impossible to distinguish Burman from Shan in this part, and any prohibition against possession of opium by Burmans would for this reason be difficult to enforce.

Desirability of Prohibition.—That such a prohibition is desirable is, I think, very doubtful. The cases in which opium-smoking in excess becomes a confirmed habit I believe to be very rare.

The prohibition is in itself an evil as being an infringement on the liberty of the subject. It requires to justify its proof that a greater evil will thereby be avoided.

Opium-smoking may be, to an appreciable extent, diminished. A new offence will be certainly created.

Prohibition how far Effectual.—So far as Legayaing is concerned the Opium Act and rules have been in very rare instances enforced. This is owing to—

(a.) The fact that the police being mostly Shans are themselves offenders.

(b.) The large area under the control of a very inadequate police force.

It is difficult to prevent wholesale smuggling. Possession and consumption in small quantities by Burmans has not been much regarded.

Blackmail.—The police have abundant means of blackmailing already, and I do not think the prohibition of possession of opium would increase their powers of doing so to any appreciable extent, if the power to search for opium without a warrant is restricted to officers of and above the rank of inspector.

Alteration in case of confirmed Smokers.—Should the possession of opium by Burmans be prohibited I do not think any provision need be made to enable confirmed smokers to continue to obtain supplies. If it is medicinally necessary for them they can get it at a dispensary without any special enactment. The numbers of confirmed Burman opium consumers are so small, speaking for this subdivision, that I think no legislation necessary about them whatever.

APPENDIX I.

8. *Consumption on premises* should, I think, be prohibited. The Chief Commissioner appears to be too tender of the feelings of the riff-raff of Chinese and other foreign opium-eaters, who, I think, should be altogether disregarded.

E. A. MOORE,
Assistant Commissioner, Legayaing.
Paungbyin,
November 18, 1891.

Number of Inhabitants of Paunglyin.	Number of		Number who appear to have suffered physically or Mentally.	Remarks.
	Opium-smokers.	Opium-eaters.		
371 Burmese	(a.) <i>Burmese.</i>		—	None of these men are confirmed takers of opium in large quantities; they are all moderate smokers, and no serious effects are perceptible upon them.
	10			
446 non-Burmese	(b.) <i>Non-Burmese.</i>		Five of these are stupid. I do not know if opium is the cause.	
	21*	1		

* 20 Shans.

REPORT ON OPIUM IN KINDAT.

In order to obtain statistics on this subject without frightening the lugyis into reticence I told the myothugyi that I had no present intention of prosecuting any people he might report to me as being opium consumers.

2. I then summoned him and his three gaungs and made them after consideration give in a list of all the Kindat Burmans who habitually use opium, each gaung reporting for his own quarter.

3. I then inquired separately into the circumstances of the men contained in this list. The result I append in the form of a second statement.

4. This statement contains the names of those Burmans only who are or have been confirmed users of opium. Those who are marked * Besides these there is an ill-defined class who occasionally smoke or chew, but have not as yet yielded themselves up as slaves to the narcotic. Of the determinate class, although only five are put down as seriously affected, there is not the slightest doubt that no Burman who habitually uses opium retains his vigour either of body or of mind. The myothugyi states that the same applies to all smokers. My own experience is not wide, but I am inclined to think that he is wrong, as there is certainly a strong idea that the Chinese are able better than other nationalities to withstand this poison.

The lugyis I consulted were agreed that opium is a great evil in Burma, and did not even understand the suggestion that it was hard on Burmans not to be allowed the same freedom as foreigners in Burma.

Another point I noticed with regard to this statement was that six of the opium-smokers are also well known as gamblers. Whatever may be said about gambling in other countries and among other peoples, there can be little doubt in the mind of anyone who has lived among the Burmans that with them it is one of the most frequented high-roads to crime.

I do not think it necessary to enlarge on the physical effect of the use of opium, as the fictitious appearance of health and spirits under its influence, the incapability of digestion, and consequent lassitude, pain, and mental despair, are well known symptoms whether in Burmans or others.

Kindat is not an opium centre, and comparatively little opium is consumed by Burmans, so the people cannot see all its evils. Nevertheless, the opinion of the lugyis and religious men is with us even here; how much more will that be the case in Lower Burma, where the ill-effects are so much more apparent.

5. I think I have said enough with regard to the evils of opium-smoking for Burmans. I now turn to the practical difficulties of stopping it, remarking in passing, with regard to paragraph 3 of the circular, that in Kindat the opium-smokers also chew tobacco occasionally; there are not two distinct classes of consumers. Taking paragraphs 4 and 5 together the new rules have not been strictly enforced in Kindat as yet, but I do not think there will be much difficulty in altogether suppressing consumption by Burmans here.

6. I do not see the force of this objection. Any law applying to large classes of people gives the police an opportunity of blackmailing, but that in itself does not seem a good reason for not passing the law if it is in itself expedient. The police always require a little looking after, but I do not see that any special necessity would arise in this case. From thugyis and gaungs it could easily be ascertained whether a habitual smoker continued to smoke, and after that it would not be difficult to stop his supplies.

7. With regard to paragraph 7, I myself see no objection to the Chief Commissioner's scheme. If that is not carried out, in very bad cases the men might be put under the civil surgeon's care and given small doses under his orders until they were cured, which in mild cases I believe takes one month up to six months in very hardened cases.

J. B. WINGATE,
Assistant Commissioner.
Kindat,
October 24, 1891.

IN COURT OF SUBDIVISIONAL OFFICER, KINDAT.

Inquiry into Opium-smoking in Kindat.

Present :

J. B. Wingate, Esq., Subdivisional Officer.
Maung Kyaw Din, Myothugyi.
Maung Shwe Thit }
Maung Sa In } Gaungs.
Maung Po Min }

Maung Kyaw Din states: The list submitted by me only contains the names of confirmed opium-smokers. There are also a few men who will smoke when they meet with opium-smokers and are offered opium, but it is difficult to say how many belong to this class.

In my experience I have found no difference between the Chinese and Burman smokers. All habitual smokers become quite incapacitated for work, they also lose interest and the wish to work. They are always very ill and low, unless they have opium, and can do no work at all. After they have a smoke they obtain a fictitious sort of strength, and are able to do a little. The men whom I state to be well, I mean well for an opium-smoker, but a habitual smoker is never like another man, when they leave off, their stomachs refuse to act and they are altogether laid up.

The men in this list both smoke and chew. I do not know any difference between smokers and chewers. All the men in my list do both.

It is contrary to our religious law to smoke opium and men who smoke very often indeed gamble and take to crime. Lugyis and good men do not consider it hard that Chinamen and other foreigners should be allowed to smoke and Burmans should not; but too sudden a stoppage is apt to kill the patient, I do not think the police could make money by blackmailing. I never heard of a case in Kindat.

A smoker can be cured in from a month in a mild case, to four or five in a bad case.

No.	Name.	Age.	Occupation.	Effects.
1	Maung Bien	45	Small trader.	Has smoked whole life; ill and weakly.*
2	Maung Myo	40	Small trader.	Has smoked whole life; gambler; no serious effect.
3	Maung Chin	35	Goldsmith.	Left off and began again, no serious effect.
4	Maung Tha	45	Water-carrier.	Smoked from 15 now a decripit.*
5	Maung Shwe Lon	20	Small trader.	No effects.
6	Maung Lun Hla	22	Coolie.	Now left off; no serious effect.

No.	Name.	Age.	Occupation.	Effects.
7	Maung Tan Gin	28	Small trader	Can do no work; gambler.*
8	Maung Lu Gale	20	Coolie	No effect.
9	Maung Shwe Beik	25	No work	Not much effect; gambler.
10	Maung Kyan Zéya	38	Sawyer	No effect.
11	Maung Shwe Kyun.	30	—	Now given it up; no effect.
12	Maung Se Yan	38	Mohout	No effect.
13	Mi Ein	38	—	No effect.
14	Maung Shwe Lhang.	35	Coolie	Quite in good health.
15	Maung Chit Tun	36	—	Was ill; now left off and recovered.
16	Maung Lu Gyi	30	Twasan	Can do no work; gambler.*
17	Maung Lun We	35	—	Can do no work; very ill; gambler.*
18	Maung Shwe Wa	36	—	Can work, but does not; gambler.

From F. S. COPLESTON, Esq., Commissioner of the Southern Division, to the FINANCIAL COMMISSIONER, Burma, No. 5275-32E., dated the 10th December 1891.

With reference to the Chief Commissioner's Resolution (Financial Department) No. 10E., dated the 29th August last, I have the honour to submit a report on the points connected with the opium question which are discussed in the resolution above quoted. I also submit copies of the reports received from the Deputy Commissioners. That from the Deputy Commissioner, Myingyan, was only received three days ago, the delay being due, it is stated, to the Sub-divisional Officer, Myingyan, being engaged in super-vised relief works.

2. There are seven points on which report is asked for, and I will deal with them in order, briefly mentioning the opinions of Deputy Commissioners and then giving my own.

(1) and (2). *Statistics as to numbers using opium and numbers physically wrecked thereby or who have taken to crime, and whether (2) smoking or eating is most common.*

Myingyan.—Three hundred and four consumers are returned from 11 towns and villages. Of these 169 are smokers, while 135 eat opium. Seventeen have been convicted of crime and 2 appear to be physically wrecked. Nothing is said as to who examined the consumers or classed the wrecked and not yet wrecked. I consider the figure "2" as unreliable low. The number of opium consumers at Yónzingyi, a village 28 miles from Myingyan on the road to Meiktila, is astonishing. Singu is a great boat station, and this accounts for the high figures there.

Pakókku.—In Gangaw, Pauk, and Yawdwin subdivisions there is little or no opium used. All the opium consumption is in the Pakókku subdivision (including Yesagyo). The figures are not very clear. The statement appended to the Deputy Commissioner's report appears to give district superintendents of police figures for the first four figure columns and the township officer's figure for the number of persons physically wrecked. Both the sets of figures are stated in the report to apply only to Pakókku town, which they evidently do not, since I am aware that Kywèdè Kunywa, and Myitchi are entirely distinct villages, the latter being 20 miles from Pakókku. Pakókku town may include all but these three villages. The total number of opium users shown in the statement is 73, of whom 21 eat and 52 smoke the drug. Eleven have been convicted. The numbers of those convicted and not convicted do not make up the total, but there has been no time for reference. The number of persons physically wrecked is given as 21, the township officer's estimate being accepted against that of the District Superintendent of Police, who considers all to be wrecked. No figures are given for the Yesagyo or Myaing townships. The Subdivisional Officer apparently has done nothing in the matter.

Minbu.—The Deputy Commissioner shows 59 Burmese opium consumers in the towns of Minbu and Sagu, of whom 30 or half are physically wrecked. Most of the consumers are eaters, and eating opium ends in dysentery and death. The Deputy Commissioner gives a number of instances of physical and mental deterioration. Out of 54 such cases 35 are classed as eaters, 17 as smokers, and two as both smoking and eating.

Magwe.—The Deputy Commissioner enumerates 130 opium consumers in four large villages or towns of the district. In Magwe out of 48 men only one smokes. In Taungdwingyi, deducting Chinamen, nine smoke and 15 eat opium. The large majority of the consumers eat opium. About half the men have contracted the habit since the British occupation. No statistics of crime are furnished for this district. The Deputy Commissioner apparently does not consider that any persons are physically wrecked, though, except in the case of fishermen, the use of opium enfeebles their bodies. Both the Deputy Commissioners of Minbu and of Magwe are agreed that eating is most common, because the raw drug is cheaper and more effective at the price. Well-to-do people smoke rather than eat opium. The Deputy Commissioner, Magwe, might have stated whether any of the consumers have been convicted of crime or not.

The population of some of the towns mentioned above are as follows:—

Total Number of Inhabitants in the Village of Kindat.	Number who admitted that, previous to Admission, they had been		Number who appear to have suffered Physically or Mentally from Opium.	Remarks.
	Opium-smokers.	Opium-eaters.		
1,400	18	(a.) Burmese. — (b.) Non-Burmese.	Six affected seriously physically all more or less.	See other statement.

From MAUNG PO HLA, Subdivisional Officer, Mingin, to the DEPUTY COMMISSIONER, Upper Chindwin.—No. 627-2, dated the 28th October 1891.

I HAVE the honour to submit the statement which accompanied your No. 649-14, dated the 26th September 1891. There are only three Burmans in Mingin who use opium, and all of them are suffering physically since they have been accustomed to the drug.

Their constitutions are unusually broken down and are said that they would do any meanest job to get a little of the drug or a few annas for it if the job is of a lightly easy task, than doing a little hard work for a considerable amount of money.

With reference to paragraph 8 of the Chief Commissioner's Resolution accompanying the letter, I am of opinion that the consumption of opium on the premises by Burmans should be prohibited. The reason is, I am told, that in Lower Burma the opium licensees keep a special man who goes round collecting as subscription by turns from school, and other boys to come and feast in their shops which includes drink, and the boys after the feast, taught to smoke opium, and when they have taken it for some time, they cannot leave it off.

Total Number of Inhabitants in the Village of	Number who admitted that, previous to Admission, they had been		Number who appear to have suffered Physically or Mentally from Opium.	Remarks.
	Opium-smokers.	Opium-eaters.		
3	—	(a.) Burmese. 3 (b.) Non-Burmese.	3	All three of them look very thin and dirty and seem to be very weak; in fact they are mere skeletons.

APPENDIX L.

Myingyan (Municipality)	17,261
Pagan (Municipality)	7,142
Pakòkku (Municipality)	18,783
Magwe -	6,647
Yenangyaung	4,317
Taungdwingyi	7,143

It will be observed that the numbers of opium consumers do not bear portentous proportions to the population. Nothing is said in the reports regarding females, but, I believe, consumption of opium by women in this division is almost non-existent.

Where statistics are given, they show that the proportion of convicted persons among opium consumers is high, but not so high as some would expect, 17 out of 304 in Myingyan and 11 out of 73 in Pakòkku. Probably more persons partially support themselves by petty theft and escape conviction.

The number of persons physically wrecked may, I think, be taken at from one-third to one-half of those at present using opium. A large majority eat opium because it is cheaper to do so. The process is less pleasurable and is probably, to a Burman who luxuriates in idleness, more physically harmful than smoking, though I can believe that smoking may have a greater effect in causing deterioration of the mental powers. The statistics now furnished, however, form no basis for any sound opinion.

3. *The possibility of enforcing the Prohibition of possession of Opium by Burmans in Lower Burma.*—The Deputy Commissioner, Pakòkku, agrees that "it would be easier to check illicit sales when the only authorised consumers were members of easily identifiable "races." Other Deputy Commissioners do not offer special opinions on this point. My own opinion is that it is quite possible to enforce the prohibition of the possession of opium by Burmans in Lower Burma. I do not, of course, mean to say that within any period that one can foresee no Burmans will anywhere possess opium, nor do I suppose that even approximate abolition will be reached very rapidly. The law, if altered with this view, will, however, at once cause a great diminution in the use of opium by Burmese, and its effect will be gradual like that of any other law. The spread of the habit of using opium would at once receive a great check. The practically complete stamping out of the consumption of opium by Burmese is only a matter of time, and I should say might be effected in five years. To bring about this result all practicable means must be employed to make it difficult to obtain opium through the indirect agency of licensed, as well as the direct agency of unlicensed vendors.

4. *Results of Prohibition in Upper Burma.*—The Deputy Commissioner, Myingyan, says consumers in Kyaukpadaung and Pagan subdivisions now find it almost impossible to procure opium, and he appears to think the existing rules likely to be successful.

The Deputy Commissioner, Pakòkku, offers no opinion.

The Deputy Commissioner of Minbu considers that the rules as in force heretofore have merely raised the price of opium, and that a Burman can obtain opium through Chinamen and other foreigners as easily as before the annexation. The recent alteration in the rules will, the Deputy Commissioner considers, only throw the Burmans more completely into the hands of the alien go betweens. He would restrict the supply of opium issued to licensed vendors to the quantity really required to supply legitimate wants, which can be calculated.

The Deputy Commissioner, Magwe, thinks the rules have not yet been successful, but that "if properly worked they will put a stop to opium-eating, smoking, and smuggling."

In my opinion the rules as worked hitherto have had a considerable measure of success in Upper Burma. There would be vastly more opium consumers if Burmans had been able to purchase opium openly. There has, it may be, been an increase of opium-eating since the annexation, though this is not certain; but it has not been by any means proportionate to the increase of trade, facilities for communication, &c. The rules as they now stand will have a further effect; but I have no doubt that the supplies to licensed vendors should be strictly limited if shops are still kept open at all in the places where they now are.

5. *The preventive Agency.*—The Deputy Commissioner, Myingyan, believes that headmen will assist the police in detecting offenders, and has no fear of the police

blackmailing the population. Neither the Deputy Commissioner of Minbu nor Mr. Todd-Naylor anticipates any assistance from the luggis, who at present give little or no assistance in detecting crime, and wish to avoid injuring their neighbours unless their own interests are directly injured. The Deputy Commissioner, Magwe, does not feel afraid that blackmailing by the police would be common.

I agree that we cannot build much on the hope of receiving material assistance in the matter of detection of offenders from elders or headmen, but I do think that public opinion will be strengthened and indirect support would be given to prohibitive rules. I see no reason to fear systematic blackmailing by the police, nor do I see that, except on account of the demoralizing effect on the police, the blackmailing of offenders against the opium laws, if we are in earnest about stamping out the use of opium, need be any strong objection to stringent rules. A man who is not an opium consumer cannot be blackmailed, and the offender would find in the need to fee his neighbours or the police an additional difficulty in his way.

A headman who knowingly allowed opium-eating by Burmans to go on would, of course, be liable to punishment.

6. *Means of alleviating the proposed Prohibition.*—The Deputy Commissioner, Pakòkku, would have a register of certificated opium consumers. The Deputy Commissioner, Myingyan, offers no opinion, nor does the Deputy Commissioner, Minbu. The Deputy Commissioner, Magwe, would register habitual consumers, who cannot easily break off the habit as foreigners, not fixing an arbitrary age limit.

This, I think is the only practicable measure. The civil surgeon should decide in each case whether a man could abandon the habit or not, and if he could not, for what period he should be registered and what quantity of opium should be allowed him. After such period he would be obliged to abstain. Doubtful cases should be refused certificates and given the option of entering the jail as civil prisoners to be treated and broken off the habit. It would be practically impossible to fix an arbitrary age limit. In Upper Burma, of course, no such alleviating rule is necessary.

7. *Prohibition of Consumption on the Premises.*—The Deputy Commissioner, Myingyan, would not prohibit consumption on the premises entirely, as this would not benefit the Burman population. The Deputy Commissioner, Pakòkku, would abolish shops in Upper Burma altogether and require registered consumers to purchase their opium from a Government agency. The Deputy Commissioner, Minbu, considers it "unnecessary to close the opium taverns to non-Burmans," as there is no reason to suppose the present custom facilitates the illicit supply to Burmans. He agrees with the views expressed by the Chief Commissioner in paragraph 8 of the resolution.

The Deputy Commissioner, Magwe, holds the same views.

It is, it appears, considered that shops are necessary. Assuming that they are so, and that the prohibition now in force in Upper Burma is not extended to Lower Burma, I do not think anything will be gained by prohibiting the consumption of opium on the premises by Burmese altogether.

If Burmans are to consume opium, the more they go to recognised places and the more they can be forced to do so the better. If the prohibition of possession by Burmese is adopted, then I think consumption on the premises by any person should be prohibited.

Not many Chinese or natives of India use the shops and the shops would then become merely places of preparation and of vend.

In Upper Burma the authorised consumers of all classes should be registered, the amount of opium to be issued should be calculated, and it should be issued from the treasury in monthly quantities not exceeding in any month half of the whole allowance for the year.

The vendor should keep a register of all sales and note on the registered person's ticket the quantity issued and the date of issue. If it were not for the difficulty of preparing opium for smoking, I would recommend that the sales should be conducted at the court-house by a vendor licensed either by tender or at fixed fee, the balances unsold being each day replaced under the vendor's key in the strong room. If I may go further, I would say that I should be content to have all sale and all possession prohibited throughout this division. It is very doubtful if opium is a necessity to

Chinese, natives of India, or any other class, and I do not think that Chinese or natives of India would be unable to support the privation.

From A. T. A. SHAW, Esq., Deputy Commissioner, Myingyan, to the COMMISSIONER OF THE SOUTHERN DIVISION.—No. 703-33R., dated the 2nd December 1891.

I HAVE the honour to submit the report and statistics asked for in your Revenue Department, No. 3904-32E., dated the 19th September.

It will be seen that in the Pagan and Kyaukpadaung subdivisions the per-centage of those who have been wrecked or taken to crime is from 10 to 12. The per-centage in Myingyan subdivision is only one. In the latter subdivision opium-smokers slightly exceed opium-eaters; in Pagan opium-eaters predominate, while in Kyaukpadaung the per-centage of opium-eaters to opium-smokers is 10.

In Kyaukpadaung and Pagan proceedings have been taken against those who were suspected of selling opium to Burmans. There has been one conviction in each subdivision and six months' rigorous imprisonment

was imposed. This has had the effect of stopping the consumption of opium to a great extent in these subdivisions. The consumers find it almost impossible to procure the opium.

In this district all headmen have, according to the orders recently issued, been all appointed excise officers and will assist the police in the detection of offenders. There is no fear, I think, of the police blackrailing the population.

The statistics give details of persons who have got into the habit of smoking opium and are well known as such. When they are detected smoking opium they will be prosecuted, but I daresay they will find it difficult to break themselves off the habit and will smoke opium secretly.

I would not recommend the prohibition altogether of the consumption of opium on the premises of licensed shops as I do not see that any benefit would be derived thereby to the Burman population.

I regret that this report is submitted so late. The Subdivisional Officer, Myingyan, through press of work in supervising relief works was late in submitting statistics for his subdivision and I was therefore unable to send in this report before.

No. of Village.	Subdivision.	Township.	Village.	Opium-smokers.	Opium-eaters.	Number of Opium-eaters and Smokers who have been convicted of Crime.	Number who appear to have suffered Physically and Mentally.	
1	Myingyan	Natogyi Taungtha Tanaungdaing	Pyinzi	3	—	—	—	
2			Yönzingyi	36	41	2	—	
3			Ywatameik	—	4	—	2	
4		Myiugyan	—	Myingyan	16	18	—	—
5				Gwegyi	11	10	—	—
6				Thabyebin	2	9	—	—
7				Pyauingbya	4	—	—	—
8	Pagan	Pagan	Nyaung-u East	5	3	1	—	
9			Nyaung-u West	15	6	8	—	
10			Old Pagan	8	8	3	—	
11		Salè	—	Singu	48	16	—	—
12				Sale	—	8	—	—
13				Pakhanggè	—	5	—	—
14				Kyaukyi	—	5	—	—
15	Kyaukpadaung	Kyaukpadaung	Kyaukpadaung	21	2	3	—	
Total				169	135	17	2	

From H. P. TODD-NAYLOB, Esq., C.I.E., Deputy Commissioner, Magwe, to the COMMISSIONER OF THE SOUTHERN DIVISION.—No. 1827-20N., dated the 31st October 1891.

WITH reference to your Revenue Department, No. 3904-32E., dated the 19th September 1891, I have the honour to make the following report.

2. I have made or caused to be made inquiries in the following towns and large villages—Magwe, Yenangyaung, Myiugan, Taungdwingyi, and Natmauk.

Opium-eaters

In Magwe there are -	48
„ Myingyan	14
„ Yenangyaung	41
„ Taungdwingyi	27 and in
„ Natmauk none.	

3. In Magwe about half the consumers say that they have begun the habit in the last five years for fun or because their friends gave them some opium to try. Only one of them smokes; the rest are eaters. The reason of this is that one anna of opium is sufficient for an opium-eater; but eight annas can be smoked. There poverty and not their will consents to the former.

4. The opium-eaters are mostly between 30 and 40. There is one man of 47, another of 60, and the youngest is 20. They were not noticeably debilitated as a lot, though one or two of the older ones were enfeebled. The habit disinclines them to work and probably induces them to steal.

5. In Yenangyaung the large majority of the men eat opium. They are, as a rule, fishermen or musicians. The former takes it because it enables them to resist

the damp and fever and diarrhoea which attend their occupation, the latter because they are idle folk.

6. In Taungdwingyi, of the 28 men 13 smoke and 15 eat opium; of the former four are Chinamen. The people being better off here can afford to smoke. The Myoök examined the men, who candidly admitted that they were the worse for the habit, that it made them lazy and caused loss of appetite, and that they would like to break it off. Two of them did so for some years, but took to it again.

7. In Myingyan half the men have taken to the habit in the last five years.

8. These facts are got from the statements of the men themselves, who have exhibited no diffidence in coming forward. I have examined some myself and the Myoöks and Assistant Commissioners have examined the rest. Their statements seem to show that the habit of opium-eating has increased under English rule and that is only what might be expected.

9. The evidence shows that the men are reduced in strength and power of work, except the fishermen, who say they are thereby better enabled to resist cold. We are naturally unable to get evidence of opium-eaters taking to crime.

10. The prohibition in Upper Burma has not been successful at present. The rules were much more lax than in Lower Burma and the effect of the new rules has not yet been shown. They should if properly worked, put a stop to opium-eating, smoking, and smuggling. In fact when I explained them to the eaters and the luyis, the former asked that they should be left alone for one month and they would leave off the habit.

APPENDIX L.

II. I do not myself see what other preventive agency but the police can be employed. The Burmans disapprove of the habit, but so they do of stealing, yet can never be induced to give evidence against an habitual thief. Some of the police will no doubt blackmail the people, but I do not suppose the blackmailing will be general, nor do I see that it is any reason for abstaining from putting down a custom if it is harmful. Cattle-theft offers an engine of oppression. Yet I never heard of that being used as an argument for the police not to put down cattle-theft. The fact is that under careful supervision the police oppression will be inconsiderable, but with a careless Deputy Commissioner, District Superintendent of Police, and Subdivisional Officers, it will be heavy, whether there be opium rules or no.

Opinions are called for on the suggestion of preventing sales to Burmans entirely. I am strongly in favour of such a course. The half-hearted measures taken in Lower Burma did not prevent numbers of Burmans from becoming opium-eaters, and I had numerous complaints from respectable luyis when I was in Lower Burma. I see no middle course between total prohibition and absolute license to all Burmans to smoke and eat. It appears to me to be mere hypocrisy to pass a rule that Burmans should not use opium, and then open shops where in fact they can buy it extensively. Absolute prohibition of the possession of opium is the only course I see open. I have no doubt myself of the bad effects of the drug on the Burmans in general, though some particular trades, such as fishing and dacoiting, may require its use. As, however, certain persons cannot easily break it off, I would register such as foreigners, but I would not fix the age arbitrarily at 40. It should, I consider, be left open to the officer to decide from inquiry and the appearance of the man whether he was an habitual.

I would close license shops to Burmans and not Chinese or men of other nations. If Chinese are to come to Burma they will use opium, and it is better that they should do so openly.

From Lieutenant F. H. ELIOTT, Officiating Deputy Commissioner, Pakókku, to the COMMISSIONER OF THE SOUTHERN DIVISION.—No. 3521-20, dated the 28th November 1891.

I HAVE the honour to acknowledge your No. 3904-32E., dated the 19th September, and subsequent reminders, and to report as follows :—

1. The Subdivisional Officers of Yawdwin, Gangaw, and Pauk report that both opium-smoking and opium-eating are unknown in their subdivisions. The Yaw division Subdivisional Officer states that Chins do not take to opium and that Chinese traders do not pass that way. Inquiries were made in the following villages in Yawdwin—Laungshè, Chaungu, Natgò, and Kyi.

2. The Subdivisional Officers of Pauk and Gangaw have not made inquiries in specially selected villages, but they both state that the Burmans in their subdivisions have not taken to the use of opium.

3. The opium consumption in this district seemed confined to the townships of Pakókku and Yesagyò.

4. The Superintendent of Police has submitted a list of all the opium-smokers and eaters in Pakókku town. There are 73 persons who consume opium, of whom 21 are opium-eaters, and 52 opium-smokers. Out of these 73 men 11 have been convicted. The per-centage of opium-eaters who have been convicted is 33.33 and of opium-smokers 7.40. The District Superintendent of Police describes them all as physically wrecked. I am doubtful as to this statement. The Myoók's estimate seems more correct.

The District Superintendent of Police is of opinion that the consumption of opium is increasing as it prevails chiefly among the younger men. The following table gives the ages of consumers :—

Age 20 and under 30	-	35
„ 30 and under 40	-	25
„ 40 and under 50	-	12
„ 50 and under	-	1
	—	
Total		73
		—

The figures of the Township Officer, Pakókku, show 70 opium consumers in Pakókku and Myitkaing, which are in municipal limits, and nine consumers in villages in the neighbourhood. Of the whole 79 he shows 21 as

physically wrecked, which seems a more reasonable proportion.

I append a statement showing the particulars required in paragraph 2 of the resolution.

I concur with the opinion expressed in paragraph 4 that it would be easier to check illicit sales when the only authorised consumers were members of readily identifiable races.

The Township Officer, Pakókku, has consulted the luyis of the town and makes the following suggestions :—

- (a.) That the opening to the public of a licensed opium shop should be abolished and no new license should in future be sold by public auction for sale to the public.
- (b.) That a register of the opium consumers of all nations should be kept up and the quantity of opium which might be required for their consumption may be estimated.
- (c.) That a certificate should be given by Government to each Burman consumer and consumption of opium by non-certificated Burmans should be prohibited.
- (d.) That Government may import only the estimated quantity of opium quarterly and sell it to an approved person for a small sum of fixed fee for sale to the certificated Burman and the registered persons of other nations. The sale to unregistered persons should be treated and prohibited as the sale to an unauthorised person.
- (e.) That every Burman consumer should apply for a certificate, and no certificate should be granted to a person who will not be certified by the civil surgeon that he will not live or will be wrecked if he is not allowed to use opium. When he possesses the certificate he must be registered.
- (f.) That every person of either nation should apply on his arrival at Pakókku to an officer to have his name registered, if he is a Burman, for a certificate too. The certificate must be issued and the register should be kept by the officer who may always be in the station and who is authorised by the collector in his behalf. The register may show description of each person, and a copy of it signed by the officer must be kept in the place fixed for vendor's shop. One shop only should be opened in a district in the largest town in Upper Burma.
- (g.) That Burman consumers should only eat and smoke opium in the daytime in the shop which should be built out of the town, and possession and consumption of opium by Burmans elsewhere must be prohibited. Allowing Burmans to use opium in other places and giving opium of any description to a Burman by any person should be prohibited.
- (h.) That the vendor must not sell opium in the night; the sale must be made from 8 a.m. to 2 p.m. The vendor must keep an account book of the sale and he must daily settle the account with the officer at 4 p.m. He must not sell to a person more opium than the daily estimated quantity required for a day's consumption.
- (i.) No person of other nation other than a traveller should possess more than 9 tolas of opium.

All Chinamen or men of respectable class (not Burman) should be allowed to purchase the estimated quantity for three days' consumption, and the vendor should also be allowed to sell in such cases.

With regard to these suggestions I think in Upper Burma it might be desirable to have a register of certificated opium consumers. I should abolish shops in Upper Burma altogether and require the Chinese and other foreigners to purchase their opium direct from a Government agency.

The amount of opium required could be estimated and the purchasers might receive passes for their purchase, which would only be valid for a time stated in the pass.

This might be a hardship to the Chinese who are accustomed to consume opium in shops, but it must be remembered that before the annexation they had no shops at all, and the well-being of the majority of the population must be considered.

With regard to paragraph 8 of the resolution I would prohibit the consumption of opium in licensed shops in Upper Burma altogether.

It would be necessary to make rules prohibiting the purchase of opium by uncertificated persons and also to make the possession of opium in excess of the pass illegal.

STATEMENT of BURMAN OPIUM-EATERS and SMOKERS.

APPENDIX L.

Name of Township.	Locality.	Number of		Number Convicted.	Number not Convicted.	Number of Persons physically Wrecked.
		Opium-eaters.	Opium-smokers.			
Pakkóku -	Magyichaung - - -	3	4	2	5	2
	Paunglaungyin - - -	3	6	1	8	3
	Bazaar quarter	2	2	2	2	—
	Paukpauktau - - -	3	5	1	7	3
	Tatkya	3	6	1	8	4
	Kandaw - - -	—	7	—	7	3
	Myitkaing - - -	—	6	—	6	3
	Shweku - - -	2	2	4	—	—
	Suntheik - - -	2	—	—	2	—
	Aungthagan	1	1	—	2	—
	Sadeiktai	—	2	—	2	—
	Sandalayu	—	4	—	4	1
	Myintha	—	4	—	—	—
	Kywèdi - - -	—	2	—	—	—
	Kunywa	1	1	—	—	1
Myitche - - -	1	—	—	—	1	
		21	52	11	53	21

From D. H. R. TWOMEY, Esq., Deputy Commissioner, Minbu, to the COMMISSIONER OF THE SOUTHERN DIVISION.—No. 2071-11E., dated the 17th November 1891.

WITH reference to your endorsement, No. 3904-32E., dated the 21st September 1891, I have the honour to submit in tabular form a collection of authentic instances of mental and physical deterioration caused by the use of opium by Burmans in the towns of Minbu, Sagu, Legaing, Salin, and Sinhyngyum. I have not received from Salin statistics of the numbers of Burmans in Salin and Sinhyngyum who have taken to opium and have been physically wrecked, &c. from this cause. I have asked the Subdivisional Officer again for these statistics, but do not wish to delay the report on this account. The numbers for the towns of Minbu and Sagu, so far as can be ascertained, are as follows:—

Name of Town.	Burman Opium-eaters.	Number of Consumers who appear to have been physically Wrecked, &c.
In Minbu - - -	26	7
In Sagu - - -	33	23
Total - - -	59	30

2. It will be seen from the tabular report annexed that in this district eating is the *more common form* of consumption, as it is also the more deleterious, *resulting eventually in death from dysentery*. The reason of the preference for eating as opposed to smoking is that a little opium goes a longer way with an eater than with a smoker, who loses a considerable quantity in the process of preparing the "beinsa."

3. With reference to paragraph 5 of the Chief Commissioner's Resolution it is my own opinion, as well as the opinion of all persons, official and non-official, with whom I have discussed the subject, that prohibition in its present form in Upper Burma is ineffectual so far as it is aimed at checking the use of the drug, except indeed so far as it has enhanced the price of opium for the Burman consumer and has thus placed it beyond the purchasing power of many. It is the general opinion that Burmans have now as little difficulty in obtaining opium through foreigners and Chinamen as before the annexation.

As regards the alterations made in the Upper Burma rules in August last, I doubt if it will have any effect except to throw the Burman consumers still more completely into the hands of the alien go-between. In my letter, No. 879-10, dated the 9th July 1891, to your

address, I suggested that the normal requirements of the total Chinese and Indian populations of each district should be calculated and the issues of opium restricted to the maximum thus arrived at. This proposal seems to be acceptable to the Chief Commissioner (paragraph 4 of the resolution), and I still think that coupled with rigorous precautions against frontier smuggling, it is the only effectual method of enforcing prohibition in Burma. According to the present system of unrestricted issue, the Government on the one hand makes it unlawful for a Burman to possess a scrap of opium, and on the other permits the vendors to take out for sale such a quantity as is manifestly far in excess of the possible consumption of the alien elements of the population. For example, in this district there are less than 800 persons of non-Burman races (including women, children, and many others who are not presumably addicted to opium) and yet the licensees at Minbu and Sinhyngyum have between them received from the treasury since 1st April last the comparatively prodigious quantity of 24 maunds and 30 seers of opium. These figures alone indicate the extent to which the opium licensees depend for their profits on satisfying the wants of Burman consumers.

4. In reply to the question put in paragraph 6 of the resolution, I doubt whether the Burmese lugyis, with all their antipathy to opium consumption can be induced to act as a subsidiary preventive agency. The "strong anti-opium feeling" recognised by the Chief Commissioner has always existed, but it has never taken the shape of assistance to the district authorities in bringing the opium consumers to judicial punishment. Information in opium prosecutions is in 9 cases out of 10 furnished not by the respectable lugyis but by men of the classes that themselves consume and retail the drug. As a rule, the lugyis show little aptitude enough in assisting the authorities to detect and punish even ordinary offences against person and property. Their religion engenders in them a rooted dislike to becoming the direct instrument by which physical suffering is caused to their neighbour and tribulation to his family. This dislike is all the more powerful in cases where the offender has merely sinned against himself by the use of a pernicious drug, and where there is no direct apprehension of danger to person or property. I think that the hope of assistance from the lugyis may be put aside as illusory.

5. With reference to paragraph 8 of the resolution the view expressed therein is generally believed to be correct. There is no ground for thinking that the consumption of opium by aliens on the premises of licensed vendors tends to facilitate the illicit supply to Burmans, and it accordingly appears unnecessary to close the opium taverns to non-Burmans.

APPENDIX L.

Name of Thugyi, Gaung, or Elder who furnishes the Information.	Instances of Physical or Mental Deterioration in Burmans from the use of Opium; instances to be set down in serial order with full Particulars.	Whether Eater or Smoker.
Maung An Taw Ni, Maung Baw, of Legaing; Maung Po Aung of Zigaing.	1. Age 50, was clerk to the Legaing Myothugyi in Burmese times; has been quite unfit for work of any kind for many years; is supported by his wife.	Eater.
Maung An Taw Ni, Maung Paw, Maung Po Aung.	2. Age 60, held office in Burmese times as a police officer under the Legaing Wun; took to opium before the annexation and is now unfit for work; is supported by his son.	Do.
Do. do.	3. Maung Thet Ta Ya, age about 35; has never had any occupation; has taken to opium lately; is supported by his sister.	Do.
Do. do.	4. Maung Tha Bo Gyi, aged 40; was formerly cultivator; took to opium about four years ago; is still fit for light work, but unfit for hard work of any kind; is supported by his sister.	Do.
U Myat Kaung, elder of Sagu -	1. There was one of my uncles who ate and smoked opium when he was 25 years of age. He was very strong and healthy before. He had landed property, about 70 seiks of paddy-land, valued Rs. 2,000. After four years he sold the land because he could not perform his ordinary work. He lived on the proceeds of the sale without doing any work and he got weaker and weaker until he died. At length, when he was 40 years of age, his wife divorced him and he was being supported by his relations. At the time of his death his relations had to bury him at their own expense.	Both eating and smoking.
Do. do.	2. Nga Law began to eat opium when he was 20 years old. He was a healthy man. He had about 20 seiks of paddy-land, valued Rs. 600; four years after he sold his land and he was unable to work for his living. His wife divorced him and he had to be supported by his relations. He became a gambler. When he was 33 years old he died of dysentery caused by constant eating of opium. He was buried at the expense of his relations.	
U Po Byu, elder of Sagu	Nga Chein was formerly a clerk to the Myothugyi; he began to eat and smoke opium when he was 20 years of age. He was before this healthy and strong. Two years after he had taken opium he could not perform his duties so he was discharged by the Myothugyi and he was supported by his wife. He became a beggar and died of opium dysentery after 10 years and was buried at the expense of the villagers.	
U Yit, ex-Damauang thugyi	The Sèhnayat thugyi began to eat opium when he was 25 years of age. He was healthy and strong and had about 200 seiks of land, valued Rs. 5,000. Five years after he sold half of his land and he left the work with his clerk, and 10 years after he sold the remainder of his land. He died when he was 50 years of age from opium dysentery.	
Do. do.	2. His son succeeded him in the Sèhnayat thugyiship. The son began to eat opium when he was 17 years old. He became thugyi in 1250 B.E. Two years after he misappropriated revenue and he was dismissed from the appointment. He was healthy and strong, but after taking opium he was unable to do his work, and he has now absconded to Lower Burma because he has no means of livelihood.	
U Tun Mya	1. Nga Kyi, an actor, was noted for his pleasant voice. He had about 100 seiks of land worth about Rs. 3,000. He began to eat opium when he was 30 years old. Three years after his constitution had become mined and he could not perform his duty. He was obliged to sell his land. He died of opium dysentery when he was 45 years old. He was supported by his wife.	
U An Ko	1. One Shan Galè had about 50 seiks of land, valued Rs. 2,000. He was a very powerful wrestler. He began to eat opium when he was 25 years. After five years he was not able to do any work and he was obliged to sell his land and he stole some property in the town. He was imprisoned very often and finally he was shot dead by the owner of a house which he had attacked. He was then 35 years old.	
U Thaing	2. Myat Byu was a peon to the Myothugyi. He began to eat opium when he was 30 years old. A year after he could not perform his duty and he was discharged. He then associated with thieves and committed theft himself. He was often imprisoned and died of opium dysentery when he was 50 years old. He was buried by the charity of the villagers.	
U Po	1. One Nga Twe was healthy and strong. He began to eat opium when he was 27 years old. He was a cultivator, but three years after he could not do his work and he committed thefts. He was often imprisoned and finally he attacked a house in which he was stabbed with a spear by one of the villagers and was killed. He was then 35 years of age.	
U Lauk, Luyi	1. A former Kywedi thugyi, was healthy and strong, and had paddy-land about 60 seiks, valued Rs. 1,500. He began to eat opium when he was 25 years old. Shortly after he could not do his work and he associated with dacoits and thieves. He was imprisoned and finally he was concerned in a dacoity case and was crucified to be killed by the Wuu and his life was only saved, as some póngyi begged a pardon for him. He died of opium dysentery when he was 40 years old, leaving no property.	

Name of Thugyi, Gaung, or Elder who furnishes the Information.	Instances of Physical or Mental Deterioration in Burmans from the use of Opium; instances to be set down in serial order with full Particulars.	Whether Eater or Smoker.
Minbu Luyi U Ni Ta, Member of Committee of Minbu.	<p>1. One Nga Bo Nga of Minbu, had some landed property to the value of Rs. 1,500. He was healthy and strong and he carried on trading. He began to eat opium when he was 25 years of age. After 10 years he began to lose his property and was not able to carry on his work; had to be supported by his friends. He died of dysentery.</p> <p>2. One Nga Shwe Thi came of a respectable family. His father gave him about Rs. 4,000 as a gift, and he inherited about Rs. 10,000 after the death of his father. He had about 200 seiks of land. He began to eat opium when he was 30 years old. About 10 years ago he was obliged to sell some of his property and 10 years after he disposed of the remainder. He died afterwards from dysentery.</p>	
U Waik, Member of Committee	Formerly there was a Wun of Minbu, called U Baik, who was very wealthy. His son Maung Shwe Maung ate and smoked opium. After U Baik's death Maung Shwe Maung inherited all his property to the value of Rs. 10,000. Maung Shwe Maung ate opium when he was 15 years old. He was formerly strong and healthy. He began to lose his property gradually and had nothing left when he was about 40 years old. He died of dysentery. He was supported by his daughters and wife.	
Ko Shwe Kin of Minbu -	There were two men called Maung San Tha and Maung San Ya, sons of wealthy parents. They smoked opium and drank liquor and squandered all their fortune. They married the daughters of two wealthy people in Minbu and they inherited about Rs. 4,000 after the death of their father-in-law. They smoked opium and gambled away all this money and had nothing left, and they had to give some of their children to other people to bring up. Subsequently they left Minbu.	
Ko Shwe Gòn, Luyi of Minbu	U Yón Aung was one of the richest men in Minbu. He had a son by the name of Shwe Gè. Shwe Gè began to eat opium when he was about 25 years old. When he was 30 years old his father died and he inherited about Rs. 4,000. He was healthy and strong, but after taking opium his health declined and he lost all his property after 10 years. He died of dysentery.	
Maung Aung Tha, Minbu, Myothugyi.	A man called Thet Twa who was a good artist and was healthy and strong, began to eat opium when he was about 25 years old. Three years after taking opium his health declined and he was unable to perform his trade and got very poor. He gave up opium-eating about a year ago and he is now getting stronger.	
Maung Shwe Mya, village elder of Sagu.	One man began to take opium when he was 30 years of age. About seven years after became unfit for ordinary labour. He lived upon the estate of his parents. He died through the effects of opium when he was 45.	Eater.
Maung San Dun, village elder of Sagu.	One man, aged 40, was a strong man. He took to opium and is now unfit for ordinary labour. He depends upon the large estate which he inherited from his parents.	Smoker.
Maung Hlauk, village elder of Sagu.	One man, aged 44, began to take opium when he was 25 years of age. He became unfit for ordinary labour about 10 years after. He is supported by his wife, who sells in the bazaar.	Eater.
Maung Aung Thu, village elder of Sagu.	One man, aged 55, took opium when he was 25 years of age; became well eight years after. He supported himself as a drummer (saingthama).	Do.
Maung Shan O, village elder of Sagu.	One man, aged 50, took opium when he was 25 years of age and became feeble and unfit for ordinary labour about 10 years after. He is supported by his wife who sells in the bazaar.	Do.
Maung Lan, village elder of Sagu.	Took opium when 20 years of age, and became unfit for ordinary labour about 10 years after. He was supported by his master, who is also a great opium-eater and who is one of the leading cultivators of Sagu. He died through the effects of opium when he was about 48 years of age.	
Maung Lan, village elder of Sagu.	One man, age 25, was a strong man; five years ago he began to take opium and is now unfit for ordinary labour. He is supported by his wife, who sells in the bazaar.	Do.
Maung Tha Gywè	One man began to take opium when he was 20 years old and about 10 years after became unfit for ordinary labour. He was first supported by his parents and then by his wife. He died when he was 45 years of age through the effects of opium.	Do.
Maung Kywet, Gaung of Kyón-byit quarter, Salin.	<p>1. Age 27, was a strong man five years ago; then took to opium and is now unfit for ordinary labour.</p> <p>2. Age 33, was a strong man 13 years ago; then took to opium and is unfit for ordinary labour and is a skeleton. He is supported by his wife a weaver.</p>	Smoker.
Maung Po, Gaung of Kyaungya, Salin.	3. Age 50, was a strong man 20 years ago; then took to opium and is now unfit for ordinary labour and out of his mind. He is supported by his wife, bazaar-selling in Salin.	Eater.

APPENDIX L

Name of Thugyi, Gaung, or Elder who furnishes the Information.	Instances of Physical or Mental Deterioration in Burmans from the use of Opium ; instances to be set down in serial order with full Particulars.	Whether Eater or Smoker.
Maung Po Tha, Gaung of Myindin, Salin.	4. Age 39, was a strong man 10 years ago ; then took to opium and is now weak and unable to move about. He is supported by his wife, bazaar-selling.	Eater.
Maung Saw Gaung of Kuni-daung, Salin.	5. Age 48, was a strong man 20 years ago ; then took to opium and is now unfit for ordinary labour and begs for food.	Smoker.
Maung Tha Dun Zan, Gaung of Paungbenzin, Salin.	6. Age 38, was a strong man eight years ago ; then took to opium and is now unfit for ordinary labour. He is supported by a pôngyi who employs him at odd jobs.	Do.
Do. do.	7. Age 50 ; was a strong man 20 years ago ; then took to opium and is now unfit for ordinary labour and mad. He is supported by his wife, bazaar selling.	Eater. This man told he can take as much as any opium-eater could, if he got it.
Maung Thaw thugyi of Sun -	8. Age 38, was a strong man eight years ago ; then took to opium and is now unfit for ordinary labour through strength failing him. He is supported by his wife, bazaar-selling.	Smoker.
Do. do.	9. Age 41, was a strong man 13 years ago ; then took to opium and is now unfit for ordinary hard labour. He is supported by himself selling rice in the bazaar.	Do.
Do. do.	10. Age 34, was a strong man three years ago ; then took to opium and gambling and is now unfit for anything. He is supporting himself by getting odd jobs.	Do.
Do. do.	11. Age 45, was a strong man 20 years ago ; then took to opium and is unfit for cooly-work, and his hands are unsteady and he wanders in his mind. He is supported by his wife, bazaar-selling.	
Maung Po Saung, thugyi of Sinbyugyun.	1. Age 38, was a strong man 10 years ago ; then took to opium and is now unfit for ordinary labour. He is supported by his wife bazaar-selling.	Eater.
Do. do.	2. Age 37, was a strong man 12 years ago ; then took to opium and is now unfit for ordinary labour and begs now.	Do.
Do. do.	3. Age 46, was a strong man 12 years ago ; then took to opium and is now unfit for ordinary labour. He is supporting himself.	Smoker.
Do. do.	4. Age 43 last year, was a strong man 18 years ago ; then took to opium and was unfit for hard labour. When he died he was supported by his wife.	Do.
Do. do.	5. Age 38, was a strong man 10 years ago ; then took to opium and is now unfit for ordinary labour. He is supported by himself as a cooly.	Do.
Do. do.	6. Age 50, was a strong man 19 years ago ; then took to opium and is now unfit for ordinary labour. He is supported by his uncle, bazaar-selling. He is a little gone in his mind.	Do.
Do. do.	7. Age 35, was a strong man three years ago ; then took to opium and is now a thin beggar man and always ill ; has quite changed in the three years.	Do.
Maung San E. gaung of Anaukywa.	8. Age 33, was a strong man 10 years ago ; then took to opium and is now unfit for ordinary labour. He is supported by his wife, selling in the bazaar ; all he does is to long for opium.	Do.
Do. do.	9. Age 36, was a strong man four years ago ; then took to opium and is now in bad health and unable to earn his own living through smoking opium.	Do.
Maung Chet, thugyi of Nwet-amè cirele.	10. Age 37, was a strong man 13 years ago ; then took to opium and is now unfit for ordinary labour. He is supported by his parents and does nothing.	Eater.
Do. do.	11. Age 35, was a strong man five years ago ; then took to opium and is now unfit for ordinary labour. He is supported by his wife, selling in the bazaar.	Do.
Do. do.	12. Age 35, was a strong man 10 years ago ; then took to opium and is now unfit for ordinary labour. He is supported by his parents.	Do.
Do. do.	13. Age 35, was a strong man five years ago ; then took to opium and is now in a mad state, his mind wandering. He is supported by his wife.	Do.
Do. do.	14. Age 57, was a strong man 30 years ago ; then took to opium and is now quite unfit for ordinary labour. He is supported by his son selling in the bazaar and the man himself is not expected to live long.	Do.

From J. E. BRIDGES, Esq., Commissioner of the Eastern Division, to the FINANCIAL COMMISSIONER, BURMA.—No. 175 (Excise), dated the 21st January 1892.

WITH reference to the Chief Commissioner's Financial Department Resolution, No. 10E., dated the 29th August 1891, I have the honour to submit in original the reports of the Deputy Commissioners with the following remarks:—

All the Deputy Commissioners except Pyinmana have endeavoured to give the number of opium consumers in their districts instead of restricting their inquiry to a few villages, and it is very doubtful whether the figures they give are accurate. The Deputy Commissioner, Pyinmana, took statistics in four villages and found that out of 4,785 men 104 consumed opium (75 eating it and 29 smoking it); out of these 104 men only six have been convicted of criminal offences, but the health and capacity for work of the majority of them have been affected by the use of the drug.

In Kyauksè the Deputy Commissioner states that none of the opium consumers have taken to crime or been physically wrecked.

In Meiktila nearly all have been affected by the use of the drug and several have taken to crime.

In Yamèthin the opium consumers are said to be of weak physique, and to live on the earnings of their wives.

The figures of the different districts give the number of opium-eaters and smokers as follows:—

District.	Opium-eaters.	Opium-smokers.	Total.
Kyauksè	4	3	7
Meiktila	30	28	58
Yamèthin	2	28	30
Pyinmana	75	29	104
Total	111	88	199

The number of eaters exceeds the number of smokers in all districts except Yamèthin, and in Pyinmana, where the statistics have been most accurately collected the number of eaters is more than double that of the smokers.

2. I am of opinion that the prohibition of the use of opium by Burmans in Upper Burma has been effectual. It is difficult to give accurate figures on the subject, but the figures supplied by the Deputy Commissioners show that the number of Burmese opium consumers is exceedingly small, and if there has been any increase in opium consumers since our occupation it is very small. It must be remembered that Burmans were not aware of any defect in our opium rules, and that many Burmans were convicted by magistrates for transporting opium. The people then generally believed that the possession of opium by Burmans was contrary to our rules. I have no doubt that the restrictions imposed on the consumption of opium by Upper Burmans can be effectually enforced, and they will prevent the spread of opium consumption to any great extent.

3. I do not think that we can expect any co-operation from the people themselves in putting down the opium

traffic; they are too much afraid of exposing themselves to the revenge of any person they might report, and they take too little interest in anything that does not concern them personally. The only method of preventing blackmailing by the police is strict supervision on the part of their superior officers.

4. I do not see any objection to the proposal that Burmans should register themselves as foreigners and be exempted from the provisions of the opium rules, and think, with the Deputy Commissioner, Pyinmana, that the limit of age might be fixed lower, say, 30 for the present.

5. I think it would be sufficient to prohibit the use of opium shops to Burmans only.

From D. ROSS, Esq., Deputy Commissioner, Kyauksè, to the COMMISSIONER OF THE EASTERN DIVISION.—No. 1343-3-100R., dated the 12th November 1891.

WITH reference to your Revenue Department, No. 3155, dated the 18th September 1891, I have the honour to submit the following report:—

1. Inquiries made by subdivisional and township officers have elicited the fact that there are seven opium consumers—three smokers and four eaters—in the Kyauksè subdivision and none at all in Myitha. Mr. Wall reports that of these seven men none have been physically wrecked or taken to crime.

2. The above statement of the number of opium consumers is to some extent borne out by the fact that the opium licensee has recently obtained permission to close his Kyauksè shop. This will, it is believed, do more to prevent the spread of opium consumption than any prohibition against its possession, but the two together, will, it is believed, entirely prevent the spread of this vice. Up to the present no Burmans have been prosecuted for possessing opium.

3. It is very difficult to advise as to the best method of preventing the police from blackmailing the Burmans. Strict and close supervision by European officers seems to be the only one. Although respectable Burmese sympathise with the Government aims, I doubt if their services could be enlisted as a preventive agency, but an effort might be made to do so; it might be successful and is well worth trying.

4. The officers who have been consulted by me think that all opium consumers should be registered, and that the consumption of opium on the premises of licensed shops should be altogether prohibited.

From Captain J. J. CRONIN, Deputy Commissioner, Meiktila, to the COMMISSIONER OF THE EASTERN DIVISION.—No. 1998-8, dated the 21st November 1891.

I HAVE the honour to reply to your letter, Revenue Department, No. 3155, dated the 18th September 1891, inquiring about the use of opium among Burmans.

1. Statistics of Burmans in the district, as far as I can ascertain addicted to the use of opium are shown in the following table:—

Township.	Place.	Adult Male Population.*	Opium-eaters.	Opium-smokers.	Total.	Remarks.
Meiktila (population 51,553).	Myoma	1,171	2	12	14	Two; both smoke and eat opium; three have used it for 15, 20, and 21 years respectively, and are weak and sluggish; the rest have used it for periods varying from two to eight years, and have not yet become much affected; two of the 12 are in jail, three more on surety for good behaviour; the rest are well-behaved.
	Total	—	2	12	14	

* The adult male population is taken as one fourth of the total population.

APPENDIX L.

Township.	Place.	Adult Male Population.	Opium-eaters.	Opium-smokers.	Total.	Remarks.
Wundwin (population 45,650).	Myoma	625	4	—	4	All are said to have suffered physically but not mentally.
	Thedaw	102	1	—	1	
	Ngwelebin	52	1	1	2	
	Tawma	50	—	2	2	
	Hlaingdet	200	—	2	2	
	U-yin	50	2	—	2	
	Total	—	8	5	13	
Mahlaing (population 55,765).	Myoma	785	7	5	12	All have suffered physically.
	Tandaw	322	8	2	10	
	Panaing	634	1	—	1	
	Nanlu	90	1	—	1	
	Nyaungbintha	52	1	—	1	
	Kangyi	105	—	3	3	
	Sedo	175	2	1	3	
	Total	—	20	11	31	Two taken to crime.
Piudalè (population 20,852).	—	—	—	—	—	
	Total for the district.	—	30	28	58	Two ; both eat and smoke (see above).

I doubt whether all the villages in Meiktila (excluding Mahlaing) containing opium-eaters and smokers are composed in the above list, but the statistics are the best I have been able to obtain, and I think, for the places to which they refer, are accurate. There are not many large villages excluding Myoma in Meiktila, but I should think that Shanungè and one or two other villages must in reality contain a few Burman opium-eaters and smokers. Pindale township is much smaller and less populous than any other, but I hardly think that it can be absolutely free from Burmans addicted to the use of opium, though the Myoök has reported to that effect. It is difficult to get exhaustive statistics on the point, but I think that the above are altogether fairly accurate. They show that the number of opium-smokers and eaters is about equal; very poor people generally eat it as less is consumed than in smoking. I think that on the whole the number of opium-smokers has increased since the British occupation (in Meiktila Myoma there are said to have been only seven at the annexation), but not to a great degree, the prohibition of the sale of opium to Burmans, which has all along been in force has prevented any extensive increase which would certainly have taken place had the sale been unrestricted.

As it is, Burmans who want opium have to beg or secretly buy it from Chinamen. This involves a certain amount of trouble and risk, and I do not think that they can get any large quantity. There is no opium shop in this district, so I cannot say how far illicit sale by licensees may go on.

2. It is as yet too early to estimate the effect of the new rules prohibiting the possession of opium by Burmans. But in my opinion if they are to be really successful it will be necessary to employ some special detective agency. There can be no question that the opinion of all respectable Burmans is entirely against the possession or use of opium by their fellow-countrymen, and I think that we might very well take advantage of this feeling. I would suggest that all ywathugyis and one or two respectable lugyis in every large village should be appointed excise officers.

Under sections 28, 29, Excise Act, read with sections 14 and 15 of the Opium Act, be able to arrest persons in possession of opium and to search for it. Probably they would be willing enough to aid in carrying out the law without remuneration, but if their antipathy to opium and sense by right and wrong were not a sufficient stimulus they might be allowed to draw rewards as other ex-excise officers. With the above agency in operation we should, I think, have a most powerful engine in preventing the possession of the drug. Persons addicted to opium must be known at least in their own village and would be constantly under the eye of the lugyi, and if we took care only to appoint respectable men, there would not be anything to fear from abuse of their powers on the part of these excise officers.

3. The village headmen and lugyis appointed would also, I think, do much to prevent any blackmailing on

the part of the police. If the work of detecting and preventing the possession of opium were left to these latter alone, they would almost certainly at times take advantage of their position.

Without some such measure as the above, I doubt whether the new rules will prevent the possession of opium more effectually than the old.

4. There are, of course, a certain number of habitual opium-smokers and eaters who have become unable to do without it. Three of the Meiktila opium-smokers are said to be such. I think that the plan of making these men register themselves as foreigners in order to get opium would be a good one. The mere idea of being regarded as a foreigner would involve a certain amount of shame, for the Burman is in a sense very proud of his nationality, and would itself act as a deterrent in all but the most hopeless cases. But some restriction would have to be placed upon the amount of opium sold to one man in a given time; otherwise he might buy a large quantity, but evade the law by selling it as fast as he got it, and so never have more than 10 tolas in his possession. I would suggest that a register of these men should be kept, that the average consumption of an ordinary opium-smoker and eater per month should be roughly ascertained, and that the licensee should be forbidden to sell more than this amount to anyone in that time. If the opium-smoker could not get more than sufficient to gratify his own appetite he would not be likely to sell any.

From W. N. PORTER, Esq., Deputy Commissioner, Pyinmana, to the COMMISSIONER of the EASTERN DIVISION. —No. 1005, dated the 28th December 1891.

IN reply to your Revenue Department, No. 3155, dated the 18th September 1891, and with reference to the proceedings of the Chief Commissioner, No. 10E., dated the 24th August 1891, I have the honour to submit the report called for.

2. The statistics required by the Chief Commissioner have been carefully compiled in four villages in each of the Taungnyo, Wanwègon, and Paunglaung townships; in five villages of the Pyinmana township and in eight quarters of the Pyinmana town. The result shows that out of a total of 4,785 men over 18 years of age, 75 eat opium and 29 smoke it. Of these 104 men only six have been convicted of criminal offences. The health and capacity for work of the majority have been affected by the use of the drug. I attach a table which gives the information in detail. The use of opium undoubtedly leads to association with bad characters and in consequence to crime, but the offences committed by the average opium consumer are usually of the meanest and most petty descriptions. Few of them have the energy or nerve to take part in violent crime. My experience in the Promè, Shwegyin, and other districts where violent crime and cattle theft and or rather were rife is that offences of the kind were

planned and carried out under the influence of liquor rather than of opium. Many of the bad characters in Upper Burma who have been convicted of dacoity and rebellion were it is true opium-eaters and smokers, but before lending any weight to the returns from jails in respect of such persons it would be well to ascertain whether the opium habit induced the commission of crime or whether it was indulged in to mitigate the hardships they had to undergo, and to drown the care and misery they experienced consequent on the knowledge that by their misdeeds they had placed themselves beyond the pale of pardon. Burmese pôngyis and elders all profess the greatest abhorrence of the consumption of opium, and their gratification at the Government taking measures to prohibit its use. They promise to lend whatever assistance lies in their power to support the policy of Government. I do not doubt the sincerity of their professions, but I question whether they will ever put them into practice. For a good Buddhist to give information which would lead to the punishment of or injury to his fellow man is against the Buddhist canon, and for an apathetic Burman to trouble himself about any matter which does not very nearly concern his own interest is against all experience. In this district where the use of opium is limited to a very small per-centage of the population no great difficulty should be experienced in carrying out the policy of prohibition, but in other parts of Burma and especially Lower Burma where the opium habit is much more common and has gained a hold on a large mass of the population, as in Akyab and Kyaukpvu, it would be practically impossible to enforce it. Something towards this end might be done by a regularly organised, expensive, and widespread excise department, assisted by the police and village headmen agency, but the two last named have their hands full of other and equally onerous duties, and I venture to think that in spite of them any Burman who determined to obtain opium would always be able to get it, perhaps with greater inconvenience to himself and probably at a slightly enhanced price, but neither drawback would be sufficiently deterrent to break him of the opium habit. I hesitate to suggest one means which, I think, if strictly carried out, might be effective in time in bringing about the result desired, because I doubt whether the necessity for enforcing the prohibition is sufficiently urgent to justify its adoption. My proposal is that the village community should be held responsible for the illegal possession of opium by any of its members, or within the village limits, much in the

same way as it now is for the presence of dacoit gangs or stolen cattle. Whatever measures may, however, be adopted hereafter, I consider the police should be allowed a free hand, for they will require their best energies to enforce the prohibition. To hamper them with restrictions and to invent safeguards against extortion and bribery, other than those provided by the ordinary law, would be fatal to their successful action. If absolute prohibition be determined upon, I certainly think some merciful consideration should be shown for persons who, having been opium consumers for many years, have become so accustomed to the use of the drug that sudden deprivation would, in some cases, mean death, and in many irreparable injury to health. "The registration" proposal of the Chief Commissioner, setting aside the restriction as to age, appears to me to be workable. It would offer a means of escape to habitual opium consumers from ill-health and perhaps, worse on the one hand and a systematic breaking of the law on the other, and would also act as a very successful check on the opium habit.

The limiting the age at which names may be placed on the register appears to me to be an unnecessary restriction, and to in a great degree nullify the practical value of the proposal. The reasons for my opinion are that notoriously a very large proportion of habitual opium consumers are men under 40 years of age, with their health already so much affected by the habit that the consequences of total abstinence would be as serious in their cases as in those of men much older; further, that the very idea of "registration" will be found in practice so distasteful to Burmans that none but those who are compelled, whether young or old, will avail themselves of it. I would respectfully submit that the measure of grace offered to the unfortunates who have already fallen victims to the use of opium should be, for the present, if prohibition is to be enforced, as wide as possible, not only from motives of common humanity, but also because the Government, which has for many years in Lower Burma raised a large revenue from opium, cannot afford to act otherwise.

Finally, if opium consumption is to be permitted it should, so far as possible, be centered in licensed opium hells much in the same way as gambling is in the Straits and China. To drive it by the closing of these hells into out-of-the-way nooks and corners where the police would find it difficult to exercise supervision would be to aggravate the very evils which it is sought to reduce.

Name of Township.	Name of Village.	Men over 18 Years of Age.	Number of Opium-eaters.	Number of Opium-smokers.	Number of Opium-eaters and Smokers taken to Crime.	Number of Persons whose Health has suffered on account of eating or smoking Opium.	Remarks.
Taungnyo	Taungnyo	54	—	5	—	3	
	Tetshain	69	2	3	—	2	
	Mingôn	85	—	2	—	1	
	Mongyan	33	1	—	—	—	
	Total	241	3	10	—	6	
Paunglaung	Ela	80	—	2	—	2	
	Thawmawgon	46	1	—	—	1	
	Thawutti	225	1	—	—	1	
	Yani	21	—	1	—	1	
	Total	372	2	3	—	5	
Wanwègôn	Lewè	294	24	—	3	24	
	Mweyogyi	134	1	—	—	1	
	Palwe Shanzu	197	3	—	—	3	
	Yeoksin	81	—	—	—	—	
	Total	706	28	—	3	28	
Pyinmana	Township and Town	3,466	42	16	3	55	
	Grand total	4,785	75	29	6	94	

APPENDIX L.

From G. CARMICHAEL, Esq., Deputy Commissioner, Yamèthin, to the COMMISSIONER OF THE EASTERN DIVISION. — No. 1318-4-4R., dated the 28th December 1891.

I HAVE the honour to forward herewith a copy of a report from Mr. Thurston, Assistant Commissioner, in

reply to your Revenue Department, No. 3,155, dated the 18th September 1891. The following statement is a summary of the result of the inquiries made in three of the larger towns or villages:—

Village.	Male Population over 18 Years of Age.	Opium-smokers.	Opium-eaters.	Per Cent.	Remarks.
Yamèthin	1,207	12	—	1	
Pyawbwè -	410*	8	2	—	
Theingôn -	834	8†	—	1	
Yindaw township	—	Nil	Nil	—	

* Apparently incorrect.

† One is a boy of 14 years of age who was taught by his father to smoke three or four years ago.

These figures are those collected by the subdivisional officers. The police give the number of Burman opium-smokers at Pyawbwè at about 24. Their figures for Yamèthin and Theingôn are the same as the subdivisional officer's. The opium-eaters and smokers in Pyawbwè have not been convicted of any offence, but four are at present under security (section 109, Criminal Procedure Code).

As the numbers are so small, I do not think it will be difficult to prevent the further spread of opium-smoking amongst Burmans. As regards closing the licensed taverns, I do not agree with Mr. Thurston. By closing the taverns it would, in a great measure, nullify the effect of any orders that may be passed allowing the use of opium to confirmed consumers only. They must be allowed a supply, and unless they are made to consume it on the premises it is certain that others who have not been so favoured will obtain opium through them. The men whose names are registered should be made to consume the opium in the shop. They are usually men who have not much respect for themselves, and would not, like Chinamen, find a provision of this sort much of a hardship. If they carry away no opium the police could not blackmail them.

drug suffer a good deal at first, I consider that it would be a good thing to allow all such to register themselves as foreigners under the Act.

From MAUNG HLA PAW U, Honorary Secretary, Young Arakan Club, Akyab, to the SECRETARY TO THE FINANCIAL COMMISSIONER, Burma, dated the 16th November 1891.

With reference to an extract from the proceedings of the Chief Commissioner, Burma, in the Financial Department, No. 10E., dated the 29th August 1891, regarding opium traffic in Burma, I am directed to forward a copy of the proceedings of a meeting of the Young Arakan Club held on the 10th ultimo.

A meeting of the Young Arakan Club was held on Saturday the 10th October 1891, to consider the extract from the proceedings of the Chief Commissioner, Burma, in the Financial Department, No. 10E., dated the 29th August 1891, regarding the opium traffic in Burma.

PRESENT:

Maung Chan Htoon Aung, President.
Maung Tha Nu.
Maung Khyen Kaing.
Shaik Inoddin.
Maung Shwè Tha Aung.
Maung Paw Tun.
Maung Hla Paw U, Honorary Secretary.

The following resolutions were passed after long discussions:—

1. That stringent and specific measures are absolutely necessary to prohibit the use of opium among the Burmans for the following reasons:—

(a.) Opium-eating among them means social degradation, and is associated with thieving, gambling, and other concomitant vices.

(b.) That the use of opium has a widely different effect on a Burman from that which it has on a Chinaman or Shan.

(c.) Burmans do not as a rule indulge in rich food, their diet for the most part being of an astringent nature, and their habits and occupations are such as to give little exercise to their bodies, hence they suffer materially in physique. Most of the Burman opium-eaters it will be found have completely ruined their constitution and are totally unfit for any honest work.

(d.) The Buddhist religion being strongly against the use of opium, a Burman addicted to this evil practice necessarily falls in the opinion of his co-religionists, loses self-respect, and is compelled to seek the company of the profligate.

(e.) A Chinaman on the other hand suffers no social degradation, though he be a confirmed opium-eater; and his habits and occupation being different does not suffer to the same extent physically.

2. That licensed opium shops be abolished—

(a.) There being no doubt that they are one of the sources from which opium finds its way as an illicit article.

(b.) The licensed vendor himself conniving in illicit sales, and in fact enlisting the sympathy of the police towards this end, and devising means to further the nefarious but lucrative trade.

REPORT made by J. N. O. THURSTON, Esq., Assistant Commissioner, on special duty, to the DEPUTY COMMISSIONER, Yamèthin, dated the 14th December 1891.

In compliance with Revenue Department, No. 3,155, dated the 18th December 1891, from the Commissioner, Eastern Division, I have the honour to submit the following report on the questions raised in the proceedings of the Chief Commissioner, No. 10E., dated the 29th August 1891.

After a very careful inquiry in has been ascertained that the number of Burman opium-eaters and smokers in this district are as follows:—

Yindaw township - None.
Pyawbwè Two eaters, eight smokers.
Yamèthin Twelve smokers.

With the exception of two men in Pyawbwè, who have been opium-smokers for 24 years, the rest are said to have learnt the habit from the Chinese and Shan traders.

These men are generally of a very weak physique, and do no work but live on the earnings of their wives. In Yamèthin eight of the smokers have been convicted of criminal offences.

The póngyis and Burman lugyis are very keen on the total suppression of the use of opium, and I consider that the latter will be ready to assist Government in suppressing it, but the póngyis are forbidden by their "Wini" to do any act which will bring anyone into trouble, and so are not to be depended on to render any active assistance. I consider that now that the opium rules have been altered, that it is only a question of time for the use of this drug to be stamped out in the Upper Province, and it would greatly facilitate this if the opium dens were closed to everyone, as it would render it so much harder for a young Burman to get away and have a smoke, a thing he would be ashamed to do in his own house. If the shops were closed to everyone it would do away with one of the great means of blackmailing by the police.

As the total suppression of the use of opium would make persons who are accustomed to the use of this

(c.) If the licensed shops are not abolished, it will be little use registering opium-eaters, as they will become the medium for the passing of the opium into other hands.

3. That all opium-eaters, other than Burmans, be registered, and that opium be sold by well-paid and trustworthy men appointed by the Government.

4. That prior to being registered every opium-eater obtain a certificate from a Government medical officer, showing the quantity of opium necessary for the applicant.

5. That a medical officer be deputed for a few months to travel through the district and grant the necessary certificates.

6. That confirmed Burman opium-eaters be dealt with under medical advice.

7. That in district villages the responsibility of checking the use and illicit sale of opium be thrown on the villagers.

8. That village rules receive official recognition; and that fines inflicted under these rules be spent by the villagers on works of public utility. Fines so disposed will meet with general approval, and will create a feeling of confidence in the system.

9. That in town a central committee, composed of representatives of villages in town and district, under a district officer as president, be organised to control village committees.

10. That certain well-defined privileges be conceded to the luygies forming the committees.

jails 1,045 Burmans and 101 non-Burmans. Owing to the transfer of Upper Burmans to Lower Burma and *vice versa* the Lower Burmans to Upper Burma, these figures cannot be relied upon as indicating even approximately the relative extent to which the opium consuming habit may be said to exist; but it may safely be assumed that the drug is not nearly as commonly used in Upper Burma as in Lower Burma. As regards the effects of the drug, it is certain that where the conditions are the same, the results on the human being, whether Burman or Chinaman, must also be the same. The variation noticed in the effects of opium is therefore entirely due to the different physical and moral idiosyncracies of the people resorting to the drug, and these being duly noted, general deductions may be drawn, certain results being associated with certain characteristics. There are many instances of Burmans who have suffered neither physically nor mentally in consequence of their addiction to the vice; but it is unquestionable that in the majority of cases they fall a ready prey to the seductive influences of the drug than do Chinamen.

In the majority of cases the Chinese opium consumer continues his daily business and avocations with his usual assiduity, and enjoys unrestricted social freedom. He is consequently able to feed and clothe himself, which largely counteracts the baneful tendencies of the opium. The Burman, on the other hand, as soon as his leaning towards the drug is known, becomes a social outcast and is obliged to consort with those who are themselves addicted to the vice. He thus places himself under the worst influences and the appetite quickly develops. With the love of ease that is a characteristic of the race, the listlessness induced by the drug is intensified, and in process of time honest labour is given up, nourishment is irregularly taken, the appetite for proper food abates, while that for the drug is stimulated, and thus the downward course is hastened.

As regards the effects produced by the stoppage of opium in the case of those who have habituated themselves to it, there can be no doubt that considerable suffering is entailed; but this in by far the majority of cases is short-lived; the natural functions are soon brought into play, and where physical recuperation is possible, the patient soon begins to regain strength and lose the unhealthy craving for the accustomed drug.

From Surgeon-Major P. W. DALZELL, Officiating Inspector-General of Jails, Burma, to the FINANCIAL COMMISSIONER, Burma.—No. 6966-300, dated the 2nd December 1891.

WITH reference to the proceedings of the Chief Commissioner in the Financial Department, No. 10E., dated the 29th August last, I have the honour to submit, as directed, a statement showing the number of opium consumers who were in jail at the time of the inquiry.

Of the total, the Upper Burma jails return 115 Burmans and 71 non-Burmans, and the Lower Burma

	Total Number of Convicts in Jail on the date of Inquiry.	Number who admitted that, previous to Admission, they had been		Number who appear to have suffered Physically or Mentally from Opium.	
		Opium-smokers.	Opium-eaters.		
(a.) <i>Burmese.</i>					
Upper Burma	2,773	60	55	Please see remarks and observations contained in covering letter.	
Lower Burma	7,622	368	677		
Total Burmese	10,395	428	732		
(b.) <i>Non-Burmese.</i>					
Upper Burma	471	46	25		
Lower Burma	591	70	31		
Total non-Burmese	1,062	116	56		

From Major S. C. F. PEILE, Officiating Inspector-General of Police, Burma, to the CHIEF SECRETARY TO THE CHIEF COMMISSIONER, Burma (through Financial Commissioner).—No. 532-109M., dated the 22nd January 1892.

IN obedience to the orders contained in Chief Commissioner's Financial Department Resolution, No. 10E., dated the 29th August 1891, I have the honour to report that I have called on certain selected police officers for their opinions on the questions discussed in the resolution and have been in consultation with the Deputy Inspector-General of Civil Police on the opium question. From amongst the reports received the most valuable are from Mr. Fanshawe, District Superintendent of

Police, Henzada; Mr. Jardine, District Superintendent of Police, Bassein; and Mr. Snadden, District Superintendent of Police, Shwegyin, and copies of these reports I am forwarding as appendices.

2. All the above officers are of opinion that the drug is most harmful to Burmans both physically and mentally, and that in too many instances one has only to scratch the opium-eater or smoker to come on the criminal. They believe most thoroughly in the axiom that opium and gambling are "the root of all evil" in Burma; in this I most fully agree. Such then being the case, I recommend that the sale of the drug be prohibited to Burmans and its possession by them declared illegal. Should so drastic a step not be

APPENDIX L.

possible, measures should be devised to make its sale as difficult as possible to them by ordering that sales be confined to licensed shops alone, and that all opium be consumed on the premises only. Possession of the drug outside the shop limits should be rigidly repressed. Opium-eating, I am of opinion, is the more common form of indulgence in the drug.

3. With regard to paragraph 6 of the resolution, I am of opinion that agency other than that of the police should be employed to stop illicit sales and that a secret detective force remunerated on the system of "payment by results" be started. This force should be auxiliary to the regular police, and the two forces should be a mutual check on one another for the prevention of blackmailing. In large towns it would be necessary to start an excise establishment.

4. With regard to the last portion of the same paragraph, I fear that but little help can be expected from the Burman luyis. Whilst loud in their expression of abhorrence with regard to the use of the drug, they are on the other hand equally apathetic about giving practical proof of this abhorrence by putting themselves out in any way or taking any real steps to prevent the spread of the evil.

5. If opium in Burma be prohibited, I entirely agree with the proposals for registering consumers of the drug as laid down in paragraph 7.

6. Regarding paragraph 8, I strongly recommend that Burmans be on no account allowed to take opium away from the shop for consumption at home or in a private den. It is the private and secret exercise of the vice which is most harmful, and it is in private dens that young men acquire the evil habit. The more publicity that attends opium consumption the less using of the weed will there be, for an opium-smoker or eater is universally looked down upon, and many a Burman would pause before he allowed himself to be stigmatised by the contemptuous epithet "bane sa."

From R. A. S. FANSHAWE, Esq., District Superintendent of Police, Henzada, to the DEPUTY INSPECTOR-GENERAL OF CIVIL POLICE, Burma.—No. 1394, dated the 9th October 1891.

In reference to Chief Commissioner's proceedings, Financial Department, No. 10E., dated the 29th August, regarding the checking of the use of opium among Burmans, and in reply to your letter, No. 5415-109M., dated the 6th October 1891, and received by me on the 8th October 1891, calling on me for an expression of opinion thereon, I have the honour to forward the enclosed report.

EXTRACT from the PROCEEDINGS of the CHIEF COMMISSIONER, FINANCIAL DEPARTMENT, Burma.—No. 10E., dated the 29th August 1891.

Subject.—Regarding the checking of the use of opium by Burmans.

Paragraph 2.—I forward certain statistics (Tables 1 and 2 attached) which may simplify those called for from civil surgeons and officers in charge of jails.

From my figures it would appear that the per-centage of opium-smokers in the jail population has increased over 22 per cent. in the past eight years. Possibly defective registration in former years may partly account for the extraordinary increase, but I would point out that during same period the sales from the treasury have increased by 51 maunds or 30 per cent. The per-centage of men addicted to opium consuming out of the total number convicted, sections 109 and 110 Criminal Procedure Code, namely, over 40½ per cent. goes a good way to prove that the use of the drug has not a beneficial effect.

Paragraph 3.—From information gathered in the town I find that the Chinaman almost invariably smokes opium, and an ordinary consumer of that race would take about 5 or 6 annas worth of opium in the day.

The Burman smoker consumes about double that quantity if he can afford it; but if his funds are low he will eat 4 to 5 annas worth. I think it will be allowed that taken internally the drug has a more direct effect than if smoked. The more popular form of consumption (when it can be afforded) is no doubt smoking, but the

object to be attained is to get under the influence of the drug; so eating is resorted to by the poorer class.

Paragraph 4.—I will take it for granted that from statistics and facts collected the conclusion is arrived at that the use of the drug is deleterious to the Burman race. The questions then arise—

- (a.) Is it necessary to protect them by law from taking opium?
 (b.) Is it possible to enforce the prohibition when alien races are allowed to indulge in the drug.

If it is necessary to stamp out the vice, would it not best be achieved by rendering the possession of opium by any persons in Burma penal? It would certainly be the most effectual means, and the principal of its doing good to the majority of the community at the expense of the minority would support the measure.

Probably such a sweeping restriction would not commend itself to Government. But it will be difficult, indeed, next to impossible, to prevent Burmans from obtaining opium if persons of other races can buy it; the only thing, therefore, is to render the purchase of the drug as difficult as possible.

The following suggestions are put forward for consideration. They are based on the presumption that opium must be allowed to alien races and to the confined Burman opium-smoker:—

(1.) No sales to be made to Burmans other than to men of that race who enrol themselves during six months following the passing of the rules as opium-smokers.

N.B.—I think the stigma attaching to the name "beinza" or opium-eater, will prevent many Burmans from openly registering their names. The restriction as to age is, I think, unnecessary.

(2.) All sales to be made by Government servants and a record kept of each sale in detail.

(3.) All opium to be consumed on the premises and the possession of it outside the shop rendered penal.

N.B.—As regards the last suggestion, I am convinced that the habit of taking opium is much more frequently, in fact, I may say almost invariably, contracted in small dens in the town, and not in the opium shop.

Paragraph 6.—As regards the danger of blackmailing the Burman population by the police and the bribing of the police by the licensed vendors, the latter objection is at once met by Government vending the drug and the former danger reduced by having additional preventive agency. The Burman luyis would certainly, I think, render assistance if a certain number of them in each village were specially empowered under the Act, but it is doubtful whether they would act singly or unless specific authority was given to them to do so. Probably a circular order from the head of the Buddhist religion in Mandalay enjoining the pongyis to strengthen the hands of Government by preaching on the evils of opium consuming would have the effect of inducing the luyis to render more assistance than they otherwise would.

Population of Henzada district in 1881 -	318,077
Admission to Henzada Jail in 1882 -	538
Number of opium consumers admitted to jail in 1882 -	37
Per-centage of opium consumers to jail population, 1882 -	6.9
Population of Henzada district in 1891 -	436,326
Admission to jail for 1890 -	590
Number of opium consumers in 1890 in Henzada Jail -	173
Per-centage of opium consumers to jail population in 1890 -	29.3
Number of persons convicted under sections 109 and 110, Criminal Procedure Code, and admitted to jail in 1890 -	209
Per-centage of persons convicted under sections 109 and 110, Criminal Procedure Code, who are opium consumers -	40.6

STATEMENT OF SALES OF OPIUM for 1882 and 1890.

Year.	Quantity.	
	Maunds.	Seers.
1882	114	22½
1890	165	27¾

From H. S. HILL, Esq., Assistant District Superintendent of Police, Bassein, to the PERSONAL ASSISTANT TO THE DEPUTY INSPECTOR-GENERAL OF CIVIL POLICE, Burma.—No. 7133, dated the 18th November 1891.

IN accordance with your letter, No. 5874-109M., dated the 14th September 1891, and subsequent reminders, I have the honour to submit my report on the points called for.

2. I attach a statement herewith which shows the figures as regards use of opium by Burmans, the number of opium-eaters who have taken to crime, and those physically wrecked thereby in three of the largest towns in the Bassein district, but I am afraid these figures are not reliable as it is very difficult to get correct statistics on these points. This statement shows that in Bassein town out of 346 opium-smokers only two have been physically wrecked (a very small percentage) and 69 have taken to crime. In Ngathainggyaung the type of opium-eater is evidently worse: out of 73, 44 have become physically wrecked and 23 only taken to crime. In Myaungmya the opium is evidently not so noxious, as only one man is said to have become a physical wreck; out of 107 consumers only 23 of them have taken to crime. These figures are for Burmans only.

3. As regards paragraph 3, amongst Burmans opium-eating is the common form of consumption and smoking amongst Chinese and natives of India.

4. With reference to paragraph 4, I would suggest that the use of opium should be prohibited to Burmans and that Burmans found in possession of opium, however small the quantity, should be prosecuted for illegal possession. But to allow for confirmed opium-eaters to whom the stoppage of opium might mean death, I would allow it to be issued under the following restriction. Township officers to submit lists of number of such consumers within their jurisdiction, and a certain amount of opium to be sent to the township officer weekly or monthly, according to the numbers submitted at a fixed amount per man to be issued by him on certain days and in public at his court. Those whose names are not registered on the township officer's roll within a month, after due notice, not to be supplied. Chinese and other races to be allowed to purchase and consume opium only on the premises of a licensed shop. Amount of sale to each person to be limited to maximum amount actually consumable in a day of 12 hours. Licensed to have register of Chinese and men of other races who frequent his shop; possession anywhere else to be criminal. This would, I think, check smuggling to a great extent and make it easier for the police to check. It is a common thing now for Chinamen and others to buy three "tolas" at a time and sell it in small quantities on the quiet, and these illicit sales are very difficult to detect. But if possession is made illegal for all, I think it will be not so hard to check illicit sales, and it is, after all, no hardship for those who take opium to smoke or eat it in a shop. It is granted everywhere that the use of opium leads to crime. Therefore if all opium-smokers had to congregate at the shops it would strengthen the hands of the police and they could always be watched and supervised, and criminal opium-eaters if wanted would be sure to find their way to the shop sooner or later. The best preventive agency against smuggling, in my experience, both in India and Burma, is not the police, but specially selected detectives paid by the job, that is, given rewards according to the amount they seize. The system of rewards as at present worked, so far as I have seen, affords no encouragement to the police and they can do far better by taking a monthly stipend from the Chinese dealers and license holders to simply keep their eyes and ears shut and also run very little risk. Informers in the same way find they can get better paid

to refrain from giving information thereby assisting the Government.

5. Anent paragraph 6 I doubt that the measure proposed would increase the police blackmailing, and whilst in Upper Burma I do not remember noticing the blackmailing being any more than it is in Lower Burma; as I said in my last paragraph I think to deal successfully with opium smuggling and illicit sales a special detective agency is far better than the regular police, any way it pays for itself and cannot injure the working of the police. I would suggest three or four picked detectives, according to the size of the district and number of opium shops, to be under the District Superintendent of Police and paid only by the job, that to say, up to at least 50 per cent. of the value of the opium seized. I have had opium detectives under me in India paid by the month and found them an utter failure. I dismissed them and when they found they had to work for their keep, &c. more cases were detected and they made more money in a month than they could in a year on the old system.

6. As regards utilizing the strong anti-opium feeling of the luygis, I am afraid it is useless. What have they done up to date, and what is there to show they will be any more zealous or energetic to support Government now.

7. As regards paragraph 7 I have made proposals for confirmed Burman opium-eaters or smokers in my paragraph 4.

My views with reference to paragraph 8 are that a Burman if not yet a confirmed opium-smoker does not like and is ashamed of going to and smoking or eating opium in a public shop but much prefers consuming it on the quiet, and that if bound to go to these public dens of vice he would more probably give it up than otherwise. I would as stated before herein—

- (1.) Make consumption and possession of opium by Burmans illegal, except for those registered as confirmed consumers.
- (2.) For Chinese and other races make possession and consumption illegal, except within the premises of a licensed shop, and limit the amount to be sold to the maximum quantity consumable in 12 hours.
- (3.) Licensed vendors to keep a register showing—
 - (a.) Amount received from depôt.
 - (b.) Name of purchaser and amount sold.
 - (c.) Amount sold daily up to 9 p.m.
 - (d.) Daily balance at 9 p.m.

In conclusion I must apologise for not submitting this report before, but owing to my not getting the statistics called for till the 17th, I was unable to do so till now.

From W. G. SNADDEN, Esq., District Superintendent of Police, Shwegyin, to the DEPUTY INSPECTOR-GENERAL OF CIVIL POLICE, Burma.—No. 103-111, dated the 4th November 1891.

WITH reference to your letter, No. 5876-109M., dated the 14th September 1891, I have the honour to attach a statement showing the number of Burman opium-smokers and eaters in certain selected towns and villages in this district.

From this statement it will be seen that over 50 per cent. of the Burman opium-smokers and eaters are known to have taken to crime, the majority of whom have become incapacitated from manual labour on account of the deleterious effect of opium.

The 17 opium-smokers shown as physically wrecked are those who have been so affected by the use of opium that they cannot even move about.

With reference to paragraph 4 of the Chief Commissioner's Resolution, I see no reason why the prohibition of the possession of opium by Burmans in Lower Burma could not be enforced, provided that all Chinese, Shans, and other non-Burman races using opium were properly registered and only sufficient opium sold to them for their daily use.

With regard to paragraph 6 of the Chief Commissioner's Resolution, I am of opinion that if all opium-smokers and eaters of non-Burman races were registered, and licensed opium vendors were only allowed a sufficient quantity of opium for the use of their registered customers, illicit sales of opium to unregistered persons would practically cease for lack of opium, and there would be no object for the licensed vendors of opium bribing the police to overlook illicit sales of opium.

Ywathugyis might with advantage be appointed to act as full powered officers under the Opium Act.

APPENDIX E.

With regard to paragraph 7 of the resolution I cannot suggest any other measure to mitigate the effect of the sudden stoppage of opium on Burmans who are too old to break themselves of the habit than that proposed in the resolution.

With regard to paragraph 9 of the resolution I am of opinion that all opium should be consumed on the premises of the licensed shop and that no opium should be taken out of the shop for the following reasons:—

- (1.) That the frequenters of the opium shop could be more easily supervised by the police and ywathnyis, and the presence of a non-registered opium-smoker or eater detected at once.
- (2.) The presence of a number of persons would deter the police from blackmailing or taking bribes from the licensed vendors of opium.

Enclosure No. 3.

BURMA.

Financial Department, No. 429-1E.

From W. F. NOYCE, Esq., Secretary to the Financial Commissioner, Burma, to the SECRETARY TO THE CHIEF COMMISSIONER.

SIR, Rangoon, January 22, 1892.

WITH reference to your letter, No. 277-24E., dated the 14th April 1891, and in continuation of this

1. From Commissioner, Southern Division, dated 8th June 1891, with enclosure.
2. From Commissioner, Central Division, No. 2145-9E., dated 13th June 1891.
3. From Commissioner, Central Division, No. 2641-12E., dated 6th June 1891.
4. From Commissioner, Pegu, No. 159-42E., dated 10th July 1891, with enclosures.
5. From Commissioner, Northern Division, No. 24-2C., dated 13th July 1891, with enclosure.
6. Endorsement, No. 251-E.E., dated 16th July 1891, from Commissioner, Pegu, with enclosure.
7. From Commissioner, Eastern Division, No. 2103E., dated 4th August 1891, with enclosures.
8. From Commissioner, Pegu, No. 17942E., dated 10th August 1891, with enclosure.
9. Endorsement, No. 854-11-91, dated 10th August 1891, from Commissioner, Arakan, with enclosure.
10. Endorsement, No. 353-12E., dated 19th August 1891, from Commissioner, Pegu, with enclosure.
11. Endorsement, No. 2822, dated 21st August 1891, from Commissioner, Eastern Division, with enclosure.
12. From Commissioner, Tenasserim, No. 13-13, dated 17th October 1891, with enclosures.

I have, &c.

(Signed) W. F. NOYCE,

Secretary to the Financial Commissioner.

NOTE by the FINANCIAL COMMISSIONER ON Opium Dens in Burma.

1. *Lower Burma.*—No reports have been received for the districts of Kyaukpnyu, Sandoway, Salween, Arakan Hill Tracts. No figures are given in the Hanthawaddy and Thongwa reports. The statistics for Bassein are incomplete. The Deputy Commissioner of Pegu reports that there are no opium dens in the district. The report of the Deputy Commissioner, Akyab (outside of the town), was forwarded to the Secretary to the Chief Commissioner with Secretary to Financial Commissioner's letter, No. 4-64E., dated the 4th January 1892.

2. In the districts and places marginally noted attempts have been made with varying success by the Deputy Commissioners to ascertain the number of opium dens. The inquiry appears to have been most thorough in Henzada, Tharrawaddy, Shwegyin, Prome, and Amherst. The total number of opium dens reported in these 12 districts is 1,236, or an average of 103 in each district. In Henzada there are 192, in Tharrawaddy there are 350, in Prome there are 105, and in Amherst 273; giving a total of 920 for these four districts, or an average of 230 for each district. The Deputy Commissioner of Shwegyin has gone into considerable and instructive details regarding the importers and vendors of opium, but he has not reported the number of opium saloons. The people of the Kyaukpnyu and Sandoway districts are notorious opium-eaters and smokers. The Deputy Commissioner of the former district reports that "the people of this district are poor as a class because they smoke and

"eat opium to excess," and that "illicit traffic (in opium) is carried on briskly." The Commissioner of the Arakan Division is of opinion that there are 20,000 opium-smokers and opium-eaters in the three districts of his division. The Deputy Commissioner of Thongwa reports that the Chinamen in villages "almost all sell opium." The Deputy Commissioner, Bassein, reports that "there is an opium den in nearly every large village." The Deputy Commissioner of Shwegyin reports that there are 42 habitual importers and 51 habitual vendors of opium, although there is no licensed opium shop in the district. In Tharrawaddy 350 opium dens have been found to exist, although there is no licensed shop. Taking these facts into consideration I am of opinion that the extent to which opium is consumed can only be adequately estimated by adopting the average of the four districts of Henzada, Tharrawaddy, Prome, and Amherst. If that average be adopted for the 17 districts (excluding Saiween and Arakan Hill Tracts), we arrive at a probable total of 3,910 opium dens in Lower Burma. I believe this is under the mark. The reporting officers have not been able, in most cases, to ascertain the number of persons who habitually frequent these dens. If the figures given for the Prome district be taken as an indication, there would be about 10 to each den, or 39,100 such persons in Lower Burma. But on the other hand the Commissioner of Arakan reckons that 5 per cent. of the population of his division smoke or eat opium. If his estimate be accepted and applied to the rest of Lower Burma, we arrive at a total of nearly 200,000 opium-smokers and eaters; and I regret to say that, in my opinion, this startling number represents more nearly the extent to which opium is at present consumed in Lower Burma than the 39,100 given above. One of my reasons for this belief is the extraordinary prices fetched by opium licensees and the large transactions of the licensees in places where the Chinese,—who are always held up as the most inveterate opium smokers,—are comparatively few in number. Take, for instance, the license in Yandoon, in the Thongwa district. This license was sold in 1890-91 for Rs. 20,100; in 1891-92 (the present year) it fetched Rs. 28,900. The issues of opium from the treasury to the licensee in 1890-91 amounted to 6,380 seers, or nearly six tons, for which he paid Rs. 204,160. There are only 260 Chinese—men, women, and children,—all told in and near Yandoon. If each man, woman, and child of this Chinese community uses one tola of opium each day in the year, their aggregate consumption is about 1,200 seers. Where do the remaining 5,180 seers go? They unquestionably find their way into the surrounding villages and townships, and are there consumed greedily and secretly. This is only one of many similar cases (for instance, Akyab, Prome, Bassein) which I could cite. But even these give but an imperfect idea of the extent of the consumption; for they only refer to licit opium and take no account of the large quantities of opium that are smuggled into the province by sea from India.

3. So far as the figures and reports of the Deputy Commissioner go it appears that a considerable number of the opium saloons are kept by Chinamen, but that the majority are kept by Burmans. It seems to be beyond doubt that the keeper of almost every den sells opium to his guests, and receives and disposes at a profit the refuse opium left at the bottom of the pipes by the smokers. In most of the saloons "kumbôn," a seductive preparation of betel leaves fried in opium, is sold and smoked. Opium-eating goes on at home; it requires no pipes and other appliances, and can be carried on unobserved.

4. The general opinion seems to be that the licensed opium farmers not only wink at but directly encourage these opium dens. I agree in this opinion. The object of the opium farmer is to encourage a taste for the drug. He is invariably a Chinaman, and a member of a secret society or masonic lodge. He has at call a number of fellow members who are engaged in trade all over the country. Members of a rival lodge will not interfere with his operations or inform against him because next year they may secure the license, and they know that they will then have to depend on the silence of the present licensee and his friends for safety in their opium transactions. The licensee sends out his emissaries, who start saloons, entice young Burmans with the seductive "kumhôn" and get some of the habitual Burmese smokers to set apart a quiet smoking chamber for the Burmese beginners. So the taste spreads year by year and the profits of the farmers

increase. In Shwegyin and Tharrawaddy there are no licensed shops, and yet in the former district there are 42 importers and 51 vendors of opium, and in the latter district there are no less than 350 opium dens.

5. It has been said in certain high quarters that the injurious effect of opium is open to question. Upon this point I shall have occasion to say something hereafter when the results of inquiries now being made reach me. A parallel has been drawn between liquor drinking and opium-smoking and eating; and it has been said that the latter does no more harm than the former. I have seen a good many liquor-drinking and opium-eating and opium-smoking Burmans; and I have spoken to a great many respectable Burmese, both men and women, about liquor and opium. Whatever may be the effect of opium on other races there can be only one opinion as to its effect on a Burman. It is damnation to him body and soul. He is an outcast from the moment he takes to the drug. His own parents say of him, when he comes to his home, "He only comes to steal." He knows that he is an outcast, resigns himself to his fate, rarely if ever attempts to recover himself, takes to pilfering, is a pest and byword in the neighbourhood, and frequently ends in jail. A Burman is naturally excitable; a Chinaman is cold-blooded. A Chinaman can apparently take opium in moderation without hurt. A Burman is floored at once by the drug, even taken in moderate quantity; but he no sooner feels its soothing effects than he takes to it in excess. The difference (which is often overlooked I think) between the effect of liquor drinking and the effect of opium-smoking or eating on a Burman, seems to be that whereas liquor in a *satisfying* quantity does not injure him, or indeed anybody else, opium in however small a quantity produces immediate, permanent injury. I mean by this that a Burman, like a Chinaman or a European, is satisfied with, say, a quart of beer and it does him no harm. But if he takes a quarter tola of opium he becomes a changed man, while the Chinaman beside him who has smoked a tola is not a whit the worse. Tharrawaddy and Shwegyin were the most disturbed districts in Lower Burma during 1886-1888. These are the two districts in which the consumption of opium appears to be most prevalent. The coincidence may be unimportant, but it is worth noting.

6. *Upper Burma.*—In Upper Burma there was evidence, till lately, to show that the Burmese were taking to opium. The law, however, now happily makes possession of opium by a Burman in Upper Burma penal; and, if the law is vigorously enforced, there is every likelihood that the tendency will be nipped in the bud. But there are a considerable number of opium dens in Upper Burma. In Mandalay town there are 40, in the district of Bhamo there are 20. These are largely frequented by Chinese and Shans. In Meiktila district there are 30, in Yamèthin eight, and in Minbu 11 opium dens. In Ye-u there is one. In Pinyinmana there are said to be 30 Burmese opium-smokers. So far therefore as these reports go, and my experience leads me to think that they are accurate, opium has not made much head in Upper Burma as yet. But the change in the law was only just in time. The wily Chinamen were beginning their operations and ere long would have brought numbers of the younger Burmans into their toils. The risk is now too great. A Burman in possession of any opium may now be arrested; once under arrest he is pretty certain to disclose the name of the person who sold it to him, and the law swiftly overtakes the vendor.

7. I would duly remark in conclusion that it appears to me to be a grievous wrong to the Burmese of Lower Burma to permit the free sale of opium. The damning effects of the drug on the Burman are known and admitted on all hands. The people are unanimous in their condemnation of the use of opium in any form. Their religion and their religious teachers prohibit it. Their elders admonish and remonstrate against the use of the drug. Surely they have a right to be heard in a matter which vitally concerns the well-being of their race. They wish opium in any form or quantity to be forbidden to Burmans because they consider indulgence in it to be a sin, and in my opinion they are perfectly right.

DONALD SMEATON,
Financial Commissioner.

January 5, 1892.

From F. S. COPLESTON, Esq., Commissioner of the Southern Division, to the FINANCIAL COMMISSIONER, Burma, dated the 8th June 1891.

APPENDIX L.

In compliance with your letter, Financial Department, No. 631-64E. (Opium), dated the 23rd April last, I have the honour to submit the following report.

In *Myingyan* district there are no opium dens of the kind found in Akyab. The Deputy Commissioner, *Pakókku*, reports that he has made inquiries and has heard of no such places in his district. I subjoin a copy of part of the report submitted to me by Lieutenant Aplin, in charge of the current duties of the Deputy Commissioner, Minbu. It is believed that there may be four or five opium dens in Minbu, one in Sagu, three in Salin, and two in Sinhyugyun. It is hardly credible that in so small a town as Minbu there should be at one time as many as four opium dens. Having, however, regard to the facts detailed by the Deputy Commissioner, Minbu, it appears to me probable that there may be dens in *Myingyan* and *Pakókku*, though unknown to the police officers and district officers; and I shall instruct them to make careful inquiry. No pains will be spared to suppress any such institutions as the dens under report.

I ought to add that the District Superintendent of Police, *Myingyan*, an able officer, says he is certain that there are no opium dens in *Myingyan* town. In *Magwe* district there are believed to be no opium dens.

EXTRACT from Report of Lieutenant S. L. APLIN (for Deputy Commissioner), MINBU, dated the 29th May 1891.

* * * *

There are now in existence in the town of Minbu four or five opium dens. The owners of the houses provide their customers with a mixture of opium and betel leaves which is called "kumbèn." This mixture is sold at the rate of one anna for two annas weight. These dens are habitually resorted to by opium-smokers who are mostly Burmans, though a few natives of India are among the number. The owners of opium dens, similar to these, were arrested, tried, and convicted a short time ago, and as the police are on the alert and are making every effort, I hope that very soon further arrests and convictions will follow.

In the town of Sagu it is suspected that there is at least one of these opium houses now in existence. One was discovered and the owner of it tried and convicted a short time ago, but although there is the suspicion that this was not the only opium den in the town, as yet nothing is actually known to prove the existence of any others.

In the town of Salin there are three dens kept and frequented by Burmans. The owners of these dens buy opium from the Sinhyugyun licensee through middlemen, and retail it at a profit in Salin, where there is no shop. They supply pipes, lamps, &c. to the smokers free of charge, and allow them to smoke in their houses.

They take the residue of the opium left in the pipes, doctor it, and sell it to opium-eaters. The number of persons daily visiting these dens are in one case from six to eight persons, and in the others from three to four each. The police have been instructed to watch these houses carefully, and to make frequent and sudden descents upon them at all times. Since this order has been issued the owner of one of these dens has been arrested, convicted, and sentenced to four months' rigorous imprisonment.

In Sinhyugyun there are two opium dens owned by Chinamen, who buy their opium from the licensee and retail it to Burmans. The opium is smoked in the dens, and no fees are charged for the use of the house or the pipes. The only source of profit seems to be the sale of the residue left in the pipes to the poorer opium-eaters in the town.

The same instructions have been given to the police here as in Salin, and as so much concerning these dens and their frequenters is known, arrests should very soon be made.

From the above report it will be seen that, exclusive of the Môn sub-division, there are in the district no less than nine opium dens, which are known to exist. It is not improbable that there are others in existence which are not known. There is no doubt that if the police make continual descents on these opium dens, and if seizures are made from time to time, opium-

APPENDIX L. smoking will become a risky habit, and the number of these dens will be reduced.

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From Major C. H. E. ADAMSON, C.I.E., Officiating Commissioner of the Central Division, to the FINANCIAL COMMISSIONER, Burma. No. 2145-9E., dated the 13th June 1891.

WITH reference to your confidential, No. 631-64E. (Opium), dated the 23rd April 1891. I have the honour to submit the following remarks. The Deputy Commissioners of Upper Chindwin, Lower Chindwin, and Sagaing report that they have made inquiries and that they are of opinion that there are no such opium dens, such as those mentioned as existing in Akyab, in their districts.

The Deputy Commissioner, Sagaing, reports that he has not come across a single Burman in his district who is known to be an opium-smoker.

Major Eyre reports from Mònywa that he believes there are only some 60 opium-eaters in his district, and that about one-half of these live in Mònywa itself. He reports that being personally aware of the existence of opium dens in Paungde and Rangoon he made personal inquiries some time ago and satisfied himself that they did not exist in Lower Chindwin. I may mention that there is one opium shop in Mònywa from which the revenue is steadily falling off.

The shop sold in 1888-89 for Rs. 3,630, in 1889-90 for Rs. 3,050, and in the present year for Rs. 2,360.

In Ye-u Mr. Stevenson reports that there are no opium dens in Ye-u town or district, but that there is one house in Ye-u town where opium-smokers or eaters congregate, but that the owner of the house receives no fee. He estimates the number of Burmese smokers in Ye-u town at about 20 only; and there are also a few Chinamen and one native of India. In the district he thinks there are very few smokers.

The opium which is consumed in Ye-u town is brought from Sbwebo, whence it is said to be brought from Malè, Mògok, and Mandalay. It is also said to be obtained from Wuntho. A Chinaman living in Ye-u is said to bring it to Ye-u and retail it to a Burman. I have asked the Deputy Commissioner to use his utmost endeavours to arrest the Chinaman in the act.

From these reports and from my own observation I am of opinion that among the agricultural population in the plains that the use of opium is by no means common, and that were it not for the action of Chinese smugglers there would be no difficulty in keeping its use well within bounds; but wherever the Canton Chinaman settles, he introduces the drug and teaches the Burmese to indulge in it. The report of Mr. Stevenson suggests that in Ye-u this teaching has already begun.

I beg to refer you to my letter, No. 2041-12E., dated the 6th June 1891, which should have been written in this connexion instead of in connexion with my revenue report, and I ask you to be good enough to consider it as a portion of this report. I quote below a paragraph of Mr. Stevenson's report, and I have to state that it was he who first suggested to me the advisability of having open spaces round all opium shops:—

"I would beg to suggest that, if licensed opium shops were compelled to have a clear space of 30 yards round their premises, it would act as a considerable check on illicit opium selling. It will have been observed by many besides myself that Chinese opium licensees love to have their shops very often in dark and crowded parts of a town. I feel quite sure that this greatly facilitates the sale of illicit opium. It would also act as a check on opium-smokers themselves if they had to run the gauntlet of public observation every time they entered an opium shop, which they would be liable to do if the shop had clear spaces round them."

In the hills joining the Shan States and in the Chin country of course opium is extensively used, and no doubt a certain quantity is smuggled through the country to the large towns.

From Major C. H. E. ADAMSON, C.I.E., Officiating Commissioner of the Central Division, to the FINANCIAL COMMISSIONER, Burma.—No. 2041-12E., dated the 6th June 1891.

IN connexion with the Excise Administration Report which has lately been sent to your office, I have the honour to observe that it has been suggested by me, with reference to the illicit traffic in opium to retail license-holders, who are accused of being the chief offenders in this respect, that it would be a very great check on them if each retail licensed vendor was obliged under the terms of his license to have his licensed premises in a place entirely unconnected with all other buildings. This idea seems to me to be worthy of consideration before the licenses are sold for the ensuing year.

In towns like Rangoon and Moulmein, where land, especially in the busy parts of the town, is scarce and very expensive, there will probably be found difficulties in carrying out this suggestion, but in Upper Burma, even in the town of Mandalay, I do not think that these difficulties are insuperable. I would suggest that in all towns in Upper Burma, where it is considered advisable to establish a shop for the retail sale of opium, that Government should acquire a piece of land of certain dimensions, which should be set apart for the opium shop, and that on this piece of ground Government itself should either erect a building which would be rented year by year to the purchaser of the retail license, or that the purchaser of the license be compelled under the terms of his license to build a house after a plan to be approved of by the Deputy Commissioner, which house, at the end of the year, Government would take over at a valuation to be repaid by the succeeding license-holder. This house should stand in a fenced compound with either one or more gates, and a space of 50 feet at least on the outside of this fence should be kept clear of obstructions of any sort.

At present a Chinaman prefers to have his opium shop in the narrowest streets and as much as possible surrounded with houses and outhouses. The reason of this is that it affords him facilities for illegally removing opium from his shop without detection. If the house were to stand by itself apart from all other houses and open to inspection from all sides, these facilities would be greatly curtailed. Such a plan as the one I have sketched out would be most unpopular among the license-holders. They would allege that they suffered heavy losses because the people who wished to purchase opium would not like to come openly to their shops, and possibly there would be a considerable loss on the sale of licenses, but I am of opinion that legal sales would not be much affected. No Chinaman is ashamed of being seen buying opium, nor are the natives of India who use the drug of the class who, away from their own country, would have any scruples about being seen entering the opium shop for a lawful purpose.

The people whom it would keep away are those Burmese, police among others, who use the drug furtively, knowing if they are seen entering the shop that they will be lowered in the estimation of respectable Burmese. The license-holders will also object to the position chosen by the Government for the shop. They will say that it is not in the proper quarter, and that people will not frequent their shop in such a place.

I submit that this is the object of the Indian Government. It does not want to encourage a taste for opium, but it wishes by controlling the sale to render it possible for persons to whom it has become a necessity to obtain a supply legally. To persons of this class the fact of their having to walk one mile or half a mile further will not be a hardship.

If it is found a hardship, or if, rather than walk a mile to get the drug, they would rather do without it, then I submit that these are the people to whom it is a luxury, not a necessity, and whom it is our object to keep away from it. If due notice is given before the sale of the licenses of these terms, the persons who purchase the licenses will do so at their own risk, and, if they lose money, they will have no claim for compensation.

If there is any great falling off in the prices paid for the licenses, it will only go to prove that the licenses are now held as a cloak for providing opium to people who would not indulge in the use of the drug except for the attractions and convenience caused by the opium shops.

It will be at once apparent that it will be useless to try the scheme in one or two places only to be effective. Every shop, at any rate in Upper Burma, must be placed on the same footing.

To originate this scheme will not at present be attended with nearly as much loss now as it will be some years hence, when the growing revenue from opium shall have greatly increased. I feel confident that the police will be much assisted in putting a stop to the illicit sales which now go on if this or some similar arrangement be made.

From Colonel G. A. STROVER, Commissioner of the Pegu Division, to the FINANCIAL COMMISSIONER, Burma.—No. 159-42E., dated the 10th July 1891.

WITH reference to your letter, Financial Department, No. 631-64E. (Opium), dated the 23rd April 1891, forwarding a copy of letter, No. 630-64E., of the same date, addressed to the Commissioner of Arakan regarding opium dens in the Akyab town and district, and calling for a report in detail in respect of such houses or places in this division, if they exist, I have the honour to state that it would appear from the reports of district officers similar opium dens are to be found more or less.

2. I annex copies of reports as per margin. The

Letter from Deputy Commissioner, Prome, No. 1A.X., dated 8th June 1891.
 Letter from Deputy Commissioner, Pegu, No. 91-1, dated 15th June 1891.
 Letter from Deputy Commissioner, Rangoon, No. 642-33-3R., dated 20th June 1891.

some little time as his inquiries are not completed. I think it unnecessary to delay my report. In Rangoon town there are reported to be 111 such dens. They are maintained by the owner or occupier, who so far as is known receives a small fee for the use of pipes and for the use of the room. Both Burmese and natives of India resort to these places. They at times bring their own opium and at times it is obtained for them in small quantities. Steps have been taken to suppress the illicit sale of opium at these dens, but, as remarked by the district magistrate, "the keepers of these dens are men of cunning, old in the business, and know the state of the law on this point and are ready to prove that opium has been obtained at the licensed shops." In Prome town there are said to be 25 such houses, and in the Prome subdivision 68. In the Paungdè subdivision there are 40 such places, and in the Shwedaung subdivision 12. It is reported that the owners of these dens do not receive fees. This I should say is open to question. In the Pegu district no such dens have been discovered.

3. It may, I think, be generally accepted that opium-smoking places exist in all districts, and that they are generally resorted to by opium-smokers, Burmese as well as natives of India; but that they are not resorted to in such numbers as to excite particular suspicion or to be a public nuisance. It may also be accepted that these dens are in a manner countenanced by the farmers of Government opium, who are invariably Chinamen, and who for reasons best known to themselves do not give information against the owners or occupiers of such places. There can be not the slightest doubt that considerable quantities of Government opium are consumed elsewhere than in the licensed opium shops, or in other words are surreptitiously disposed of and smuggled away for sale in obscure places, whether in a town or in the interior of a district. The very large sums realised for opium licenses are sufficient proof of this, not to mention the large seizures of opium which occasionally occur. The profits on illicit sales must be very considerable in order to make it worth the while to run the risk of detection. Then it has to be remembered that the secret societies of the Chinese deal amongst other matters with punishments in connexion with their own race for criminal offences. Fines can be paid from general funds, and compensation be awarded to those who have to undergo personal punishment, if such is decreed by those who are entrusted with the management of the societies.

4. The mere fact of smoking opium in the house of another man is not illegal, provided that the law in other respects is not infringed. Opium is presumably sold or farmed for the purpose of being consumed. There is no law to the effect that opium is not to be consumed elsewhere than in the licensed opium shop,

or that a man may not smoke opium in his own house and allow his friends to come in and smoke with him, provided he does not by so doing create a public nuisance. The only really effectual remedy then appears to me to be to declare by law the mere possession of opium in any quantity whatever without the limits of a licensed opium shop, illegal and punishable, and to provide that all licensed shops shall be so situated as to be well under the supervision and control of the police, and to have accommodation for a reasonable number of opium-smokers at any one time. There are, of course, objections to such a drastic law. There are many well-to-do men who smoke opium in moderation in their own houses, and who would not care to resort to an opium shop and mix with all shades of characters. A law prohibiting the use of tobacco except in a licensed smoking divan would scarcely be justifiable and would certainly not be appreciated. Opium-smoking, however, is somewhat different. Nevertheless to prohibit mere possession would constitute a hard law, and would probably not suppress illicit dealing in opium. The opium revenue would also without doubt fall off to a large extent.

5. On the whole the best plan will perhaps be to suppress by law all opium-smoking dens, and to declare that any house or place which is resorted to by the public for the purpose of smoking opium, whether fees are paid and pipes supplied or not, will be considered as an opium den and the owner and occupier thereof be liable to punishment accordingly. This would not affect the smoking of opium in private dwelling-houses by the owner or occupier thereof, or his friends, &c.

From Major CRESSWELL, Deputy Commissioner, Prome, to the COMMISSIONER OF THE PEGU DIVISION.—No. 1 A.X. dated the 8th June 1891.

I HAVE the honour to acknowledge your confidential No. 478, dated the 25th April 1891, forwarding Financial Department, No. 631-64E. (Opium), dated the 23rd April 1891, from the Secretary to the Financial Commissioner, in which he refers to No. 630-64E., dated the 23rd April 1891, directed to the Commissioner of Arakan asking about opium dens in the Akyab town and district.

The questions are—

- (1.) Do houses or places of the sort exist in your district?
- (2.) If so, how many and how maintained?
- (3.) Whether the owners get fees as discovered in the case of Akyab?
- (4.) Whether the places are habitually resorted to by opium-eaters and smokers?
- (5.) If so, to what races and classes they belong?
- (6.) Whether there is any reason to believe that opium is sold in them?
- (7.) What steps have been taken to detect and suppress the sale of opium in them?

Answers.

(1.) There are no houses in the district where opium smokers are received on payment of a fee for the use of the pipes, room, &c. but there are houses in which men assemble together after dusk to smoke opium together, and there is little doubt that opium is supplied on sale if a man comes there without his opium.

(2.) A list is given as sent in by the Superintendent of Police, Prome Town, and also by subdivisional officers of Prome, Paungdè, and Shwedaung. These houses are the meeting-places of friends and relations; outsiders are not received. They are used by men who have no place in their own houses to smoke, and do not want to have it generally known that they smoke opium. The owner of the house is probably a respectable man and, as before remarked, supplies the opium and makes a recognised profit in return for allowing the opium-smokers to assemble in his house, or possibly it may be done for general convenience.

A respectable man, an opium-smoker, will not go to the opium shop to buy opium, but will commission some one else to buy for him.

(3.) House-owners do not get fees as discovered in Akyab.

(4.) Only friends and relations are received, not outsiders.

(5.) Confined to Burmese.

(6.) There is reason to believe that opium is sold in them.

APPENDIX L.

(7.) To detect and suppress the sale of opium in these shops will be a very difficult matter. As has been above remarked they are generally houses kept by respectable people, who do not wish their vices to be generally known, who have a convenient place for smoking and who allow their friends to come and smoke in these places. Illicit sales of opium are not, says the Superintendent of Police, carried on to any extent in this district; in fact, with opium shops at Thayetmyo and Prome there is no necessity for it; still as a matter of convenience and profit the house-owner does find his guests with opium at a price.

A house like this kept by bad characters would be overhauled by the police at once, but to act effectually in these cases is far more difficult; people in Prome are well up in the Opium Act. To search these houses at night for opium will require the collector's warrant; no opium above 3 tolas will be found and no evidence of sale will be forthcoming. One of my subdivisional officers recommends as a remedy that the police be allowed to search for opium by night as well as by day, but I cannot recommend that this change in the Act

be made. It would be a fertile source of oppression and blackmailing. Orders will be given to suppress these houses as far as possible and run in the owners if information can be obtained to prove the sales. If the presumption was that a man who received opium-smokers into his house also sold them opium, these places could be broken up at once. Let that be made a legal presumption and the thing is done. But as remarked above all the opium found in the Prome district will be Government opium.

The people know the opium law well and, if the cases against the owners of these houses are not carefully managed, we shall have the police continually prosecuted under section 18 of the Act. I have one case before me at present. The only method to stop opium-smoking is that mentioned in paragraph 3, making the mere possession of opium punishable, and, of course, shutting up the opium shops. This would for a time cut off the main body of the people from opium, and many, no doubt, would give it up entirely. The advance of education must be left to do the rest.

LIST showing NUMBER of OPIUM DENS in PROME TOWN.

Serial No.	Name of Person.	Race.	Circle.	Residence.	Nature of Opium.	Remarks.
1	Nga Shwe Thit	Burman	South	Sinzu	Kunbôn.	
2	Nga Kangyi			Môksowagu	Do.	
3	Nga Kyin Dun			Do.	Do.	
4	Mi Ywet			Do.	Do.	
5	Nga Sa U			Yezayat	Do.	
6	Nga Tha Maung			Do.	Do.	
7	Nga Po Lan			Sandaw Pagoda Road	Beinzi.	
8	Mi Kaing			Yebelôntha	Kunbôn.	
9	Nga Po Kun			Nawin Kanyo	Do.	
10	Nga Po Kyu			Nawin Kwin	Do.	
11	Nga San Dun			Nawin Poyaung	Do.	
12	Nga Hmôn			Do.	Do.	
13	Nga Net			Do.	Do.	
14	Nga Myein			Pansodan	Do.	
15	Nga Pya	Native of India	North	China Street	Beinzi.	
16	Nga Kyauk Lan			Do.	Do.	
17	Nga Shwe Bwin			Do.	Do.	
18	Mi Ngè			Do.	Kunbôn.	
19	Nga Po Pu			Lanmadaw	Zeingyi.	
20	Nga Sit Kyin			Do.	Do.	
21	Môn Lôn			China Street	Do.	
22	Gyi Ya			Do.	Do.	
23	Môn Man			Do.	Do.	
24	Kya Wa			Do.	Do.	
25	Sit Kaung	Chinaman		Jeweller's Street	Do.	

W. D. CLARK,
District Supdt. of Police, Prome.

CONFIDENTIAL STATEMENT showing NUMBER of OPIUM DENS in PROME SUBDIVISION.

Serial No.	Township.	Circle.	Village.	Name of Owner of Opium Dens.	Number and Races of Persons visiting them Daily.	Remarks.		
1	Shwelè	Ôkshittaung	Myopun	Tha Aung	14	Bermese and Chins.		
2			Do.	Nga Maung	8	Do.		
3			Do.	Shwe Meik	8	Do.		
4			Dawathaw	Kwe Yo	4	Do.		
5			Do.	Le Aung	4	Do.		
6			Chaunggawk	Nga Kyè	4	Do.		
7			Do.	Shwe Le	4	Do.		
8			Chaunggwa	Me Gna	4	Do.		
9		Yatthit	Yatthit	Yatthit	Shwe Dun	Number cannot be ascertained.	Charges for use of opium dens and smoking appliances—Nil.	
10				Kynubinsan	Shwe Ni	5		Burmans only.
11				Tantabin	Min Aung	7		Do.
12				Sangun	Nga Pya	7		Do.
13				Paukkaung	Nga Nyo	7		Do.
14				Do.	Nga Tha Mo	7		Do.
15				Do.	Nga Sin	4		Do.
16				Ywataung	Nga San Lin	5		Do.
17				Lin	Nga Chin Yauk	5 or 6		Do.
18				Lwinbye	Nga Sa	4 or 5		Do.
19		Sinmezwe	Aung Gyi	10	Burmans.			
20		Hmawgan	Po Maung	20 or 25	Do.			
21		Do.	Nga Pyu	10	Do.			
22		Kogyilôk	Blin	10 or 15	Do.			
23		Thamingun	Shwe Sin	10 or 20	Do.			
24		Do.	Nga Pwa	20 or 25	Do.			
25		Sinmezwe	Me U	3 or 4	Do.			
26		Do.	Nga Lun	Number unknown.				

Serial No.	Township.	Circle.	Village.	Name of Owner of Opium Dens.	Number and Races of Persons visiting them daily.	Remarks.																																										
27	Mahathaman.		Shwemyaung	Nga It																																												
28				Paunglin			Nga Po																																									
29							Tanbank	Shwe Kin																																								
30								Do.	Lu Lin																																							
31									Kunyin	Nga Kyi																																						
32										Kyakat	San Dun																																					
33											Myaywa	Taung Gyi																																				
34												Pauktaw	Shwe Sa -																																			
35													Thantayagôn	Shwe Kyo -																																		
36														Wettaung	Shwe Paung																																	
37															Teinyew -	Nga Ko																																
38																Do.	Nga Lan																															
39																	Wetmoyedaw	Nga Po																														
40																		Lunpi	Nga Tarôk																													
41																			Kyobingan	Aung Ban -																												
42																				Ngakuin	Tôk Gyi																											
43																					Nyaungbinin	Nga Po																										
44																						Ôkpwè	Nga Pyu																									
45																							Wetkike	Nga Tè																								
46																								Changyigôn	Lingabe -																							
47																									Do.	Nga Twe																						
48																										Do.	Po Hlaing																					
49																											Do.	Nga Pan																				
50																												Byugôn	Nga Twe																			
51																													Gyogôn	Shwe An																		
52																														Myoma	Nga Kaing																	
53																															Mingôn	Shwe On																
54																																Do.	Tha No															
55																																	Zayitzôngyi	Nga Hin														
56																																		Thapengine	Shwe Me													
57																																			Letgyi	Pauk Ka												
58																																				Kweyedine	Aung Tha											
59																																					Dathwekyauk	Nga Po										
60																																						Do.	Myat Kè									
61																																							Do.	Shwe Pè								
62																																								Do.	Shwe Hmu							
63																																									Do.	Shwe Lu						
64																																										Thayethnogyo	Tun Gan					
65																																											Do.	Tôk Gyi				
66																																												Chaunggaung	Tôk Gyi			
67																																													Thitmyezu	Tha Cho		
68																																														Do.	Gan Cho	
																																																Nga Pu

Number of persons unknown.

The average number of persons is eight.

Charges for use of opium dens and smoking appliances—Nil.

LIST showing NUMBER of HOUSES resorted to by OPIUM-SMOKERS in PAUNGDE SUBDIVISION.

Serial No.	Township.	Circle.	Village.	Name of Opium Seller.	Remarks.								
1	Paungdè	Thapangyo	Thetngebyin -	Nga Yan Aung.	Selling large quantity.								
2						Nyaungbin Kaingswe	Nga Aung Chin.						
3								Do. do.	Nga Pein.				
4										Myogyi	Nga Thet Tun.		
5												Pyinbingan	Nga Shwe Hmu.
6													
7					Do.								
8					Do.								
9							Theingyi						
10									Alègôn				
11											Do.		
12													Kôngyi
13													Thayet taung
14													Do.
15													Chaungnazu
16													Kinthan
17													Gwegôn
18													Thigôn
19													Thayetmyaung
20													Gyciktaw
21													Kônzin
22													Taugôn Ngashinkwin
23													Pyinzin
24													Shabaung
25													Banwe Hman
26													Ywahla -
27													Do.
28													Thègôn -
29													Tabin-taga
30													Thègôn -
31													Yinseiktan
32													Do.
33													Do.
34													Zaungpalègôn
35													Sinkyon
36													Nyaungdauk
37													Yindeikman
38													Padigôn
39													Do.
40													Ywathahla

Selling small quantity.

LIST showing NUMBER of HOUSES frequented by OPIUM-SMOKERS in SHWEDAUNG SUBDIVISION.

Serial No.	Town.	Residence.	Name of House-owner.	Race.	Number of Persons daily frequented to each House.	Remarks.	
1	Shwedaung	Myaukseit Thayettaw	Nga Kya Zan	Burmese	10 to 15	Seller, also opium-smoker.	
2			Nga Maung Gyi		10 to 15		
3			Nga Po Myaing		10 to 15		
4		Zigôn	Nga Tha Dat		5 to 10		
5			Nga Po Kyu		8 to 12		
6			Nga Pyaung		10 to 12		
7		Tundan Mandaingywa	Nga Ni Naw		10 to 15		
8			Minyat -		Mi Chin Ma		10 to 15
9			Nga Shwe Ni		10 to 15		
10	Padaung	Winto -	Mi Ba Lon	10 to 15	For sale only.		
11		Kyakat	Mi Saing -	4 to 5	Do.		
12		Tônboywa	Ah Ngan	10 to 12	Seller, also opium-smoker.		

MAUNG HME,
Subdivisional Officer, Shwedaung.

From S. H. T. DE LA COURNEUVE, Esq., Deputy Commissioner, Pegu, to the COMMISSIONER OF THE PEGU DIVISION.—No. 91-1, dated the 15th June 1891.

WITH reference to your confidential, No. 478, dated the 25th April, I have the honour to report as follows :—

2. I have made extensive tours since the receipt of your letters and have been in a position to inquire from all sources on the subject.

The result of my inquiries establishes in my mind that no such opium dens as described in the Financial Commissioner's letter exist in this district.

Opium-smoking outside the licensed house in Pegu is almost unknown in the district, the opium consumed being principally taken raw. That this is correct I believe, and I am supported in my belief when one considers that in the many searches for opium and other property, the pipes and paraphernalia requisite for opium-smoking are seldom found.

Amongst the Burmans the preparing of the opium for smoking purposes is too much trouble and I believe they prefer taking it raw.

From J. S. D. FRASER, Esq., Deputy Commissioner, Rangoon Town district, to the COMMISSIONER OF THE PEGU DIVISION.—No. 642-33-3R., dated the 20th June 1891.

WITH reference to your Department, No. 478, dated the 25th April 1891, I have the honour to say that on inquiry it is found that there are 111 such houses as those referred to supposed to exist in Rangoon.

2. They are maintained by the owner or the occupier who so far as is known receives a small fee for the use of pipes and for the use of the room. The smoker sometimes brings his own opium, which may or may not have been obtained at the licensed shop, but it is taken to these houses only in small quantities; perhaps, in some instances, in the mild form of *kunbon*, a preparation of dried *hetel* leaf steeped in opium and cut up like tobacco.

3. After the process of smoking is over the residue is left as the perquisite of the house-owner and in some cases as the sole fee for the use of the pipes and the room. It is probable this refuse is worked up and disposed of to other frequenters of the den and is included in the hire of the pipe and the room usually to those who cannot afford to use the purer form of the drug.

4. It is true that opium is otherwise illicitly sold in these dens and in some cases the owner of the den gets it for the smoker from the licensed shop.

5. It may be that these dens are resorted to instead of the licensed opium shops because the latter have not sufficient accommodation and because the smokers prefer a more quiet place where they can go with their friends or where they can obtain the services of an experienced friend to assist them in filling the pipe.

6. On this point the Superintendent of Police writes as follows: "The process of opium-smoking is well known. Still I give a short account to recall the facts. A small piece of opium is placed on a wire and held over a lamp till roasted to the proper stage; it is then placed on the pipe, the smoker gives a deep inhalation; this process is continued several times. As the smoker becomes more and more under the influence of the drug he becomes less capable of attending to his pipe, so that at that stage the services of an experienced attendant are required. I mention these facts to show the natural tendency to use smoking dens."

7. The assistance found necessary to the confirmed opium-smoker is not always obtainable at the licensed shops, so the smoking dens are resorted to, where the smoker finds quiet and comparative luxury.

8. These dens are habitually resorted to by Burmans and natives of India, who have acquired the habit of using the drug, and I understand that they have existed for a good many years.

9. Steps have been taken to suppress the illicit sale of opium at these shops from time to time, and recently a case arose in which two men went to one of these dens; they had no opium, so the house-owner or keeper of the den was given 8 annas; he went to the licensed shop and purchased the opium, which was smoked by the two men, the residue was left as the remuneration. On the case being sent to trial the magistrate held that no offence was committed, so the accused were discharged.

10. In many instances have men been sent up found in these places with illicit opium, generally very small quantities, say, about a tola, but there is nothing illegal in a man keeping a smoking den of the kind referred to so long as he does not actually sell opium, and so long as no more opium than 3 tolas is kept at one time, and provided such opium has been lawfully acquired.

11. The keepers of these dens are men of cunning, old in the business, and know the state of the law on this point, and are ready to prove that opium has been obtained at the licensed shop. It is therefore a matter of difficulty to deal with them in the ordinary way.

12. I quote the opinion of the District Superintendent of police on these points as follows :—

"The sellers only sell to persons they know and only then to one person at a time, and when no one is present: these purchasers are opium-smokers, and generally men of indifferent character. Magistrates naturally look upon them with suspicion; very many cases are consequently thrown out; it must not be supposed that the police take no notice; they do a considerable amount of work, but they have to contend against difficulties. In the first instance it would appear that there is nothing illegal in a man keeping a smoking den whether he receives actual fees in coin or in compensation by the residue opium. When once a smoking den is started great facilities are given for petty sales of opium. The suppression of these dens is

the principal matter for consideration, but till they be declared illegal by enactment or otherwise, I fear that they cannot legally be abolished in a place like Rangoon, where there are so many members of the legal profession, and but very few of them overworked. It behoves the police to be careful and not exceed their powers laid down by law."

13. The fact that the licensees of the licensed opium shops raise no objections to these dens is ominous, and raises the impression that they may be in practice off-shoots of the licensed shops, but this leads into another phase of the question. However, it seems to me that if these dens are to be effectually suppressed, some such measure as to make it penal to possess or use opium of any sort or kind, except within certain defined premises, is necessary.

From G. D. BURGESS, Esq., C.S.I., Commissioner of the Northern Division, to the FINANCIAL COMMISSIONER, Burma.—No. 24-2C., dated the 13th July 1891.

In reply to your Financial Department letter, No. 631-64E., dated the 23rd April, I have the honour to report that opium saloons exist in the town of Mandalay and in the Bhamo district. There are said to be none in the other districts of the division. This may be so in the Katha and Ruby Mines districts, where, if there are any such places at all, they would probably be on a very small scale. About Shwebo I have doubts and I have instituted further inquiries. In Mandalay the number of opium saloons now or formerly in existence is given as 40 or 35.

The Deputy Commissioner reports—

"They are, it is said, resorted to chiefly by the better class of Chinese and Shans who do not care to be seen at an opium shop, and they either smoke their own opium paying a small fee to the owner of the house for the use of the place, or they obtain the opium, by purchase, of course, from the owner, who obtains it from the opium shop. Some also who make use of these places obtain opium from Shan coolies who bring in small quantities from across the frontier."

In Bhamo town the case is very much the same. There are about 18 saloons including the Shan village of Paukkôn, south of the town. Most of the saloons are small shops and some are eating-houses. The practice is that the owner obtains a small fee for supplying pipes and opium which he gets from the opium shop, and the *beinche* or refuse opium is afterwards sold to a poorer class of men.

The District Superintendent of Police says—

"These houses are constantly resorted to by opium-smokers and eaters, in the case of Paukkôn village by Shans and Burmans, and in China Street by Burmans, natives, and Chinamen of a poorer class who cannot afford to smoke opium in their own houses, and therefore resort to these houses for a cheap luxury * * * The sale of *beinche* in some of these houses is carried on on a small scale, and in a number of them men are sent out to buy opium from outsiders for use in these houses, and for which they receive money, this being a cheaper way of procuring opium consumed in these houses, and in which men have been discovered in possession for which they have been prosecuted under the Opium Act."

The houses in China Street have been constantly visited by the police to trace Burmans and natives of India, and to hunt for bad characters who have occasionally been arrested in them. Measures have also been taken to suppress these places through the several headmen in China Street.

There are also said to be two houses in Shwegu resorted to occasionally, and it is believed there must be similar places in Mogaung.

In Mandalay the police are required to keep a watch over the opium saloons of which a list has been procured, and to act under the provisions of the opium law when need be.

In one Mandalay report it is stated that the majority of the persons frequenting the opium saloons are Burmans, but this assertion requires corroboration and the point is now under inquiry.

If the saloons were properly managed and were used solely as places for the accommodation of opium-smokers, who supplied their own drug, there would be no good reason that I can see for interfering with them. An opium-smoker, it seems to me, is as much entitled as another man to make arrangements for his

own comfort. But probably the number of well-managed establishments is few, and most of the saloons are apt to encourage illicit dealings in opium and breaches of the law. The saloons must therefore be strictly looked after.

In Mandalay the provisions of the opium rules are now being so stringently enforced that a number of the Yunnanese have already quitted the town, and of the remainder hundreds are said to have abandoned the use of opium altogether. These are persons who were only moderately addicted to the consumption of opium before. Of the whole Yunnanese community there are said to be only 50 habitual opium consumers left. This is what the Yunnanese say themselves, and if it is correct, it shows that the law has been given effect to with a stringency which could not be carried much further.

P.S.—I append copy of a report by the District Superintendent of Police, Mandalay, on the subject of opium saloons.

REPORT by R. MARTIN, Esq., District Superintendent of Police, Mandalay, on the subject of opium saloons.—No. 867-59A., dated the 6th July 1891.

As long as a licensed opium shop is allowed to remain in Mandalay I fail to see how private individuals can be prevented from smoking in their houses. These so-called dens (saloons) are nothing more than private houses, where persons acquainted with the occupants go and smoke, and the house-owner is compensated in turn for the loan of his pipe with the smoked refuse opium; this is again boiled down and a small quantity of second-class opium extracted, which apparently sufficiently compensates the opium-smoker. Men prefer going to these houses as they are private, and the accommodation in the opium shop is very limited and totally unsuited to those who do not wish their relatives and friends to know they are opium-smokers. I dare say there are occasionally instances where small quantities of opium sufficient for a smoke or so pass hands between the house-owner and the visitors, but these cases are very difficult to detect owing to visitors being adverse to giving evidence against their host.

In Rangoon similar places exist, and several smokers are obliged to go to these places so as to secure a seasoned pipe, which all persons cannot afford to possess.

The population of Mandalay is purely Burmese, consequently Chinese and natives of India who smoke opium are very limited. Before the British occupation of Mandalay, Shans and Burmese were in the habit of using opium and the practice still continues, and although Burmese are prevented from purchasing opium, still there is nothing in the Act which renders their being in possession of less than 10 tolas illegal. This makes it all the more difficult to bring home breaches of the law committed in these smoking dens.

ENDORSEMENT by Colonel G. A. STROVER, Commissioner of the Pegu Division.—No. 261-42E., dated the 16th July 1891.

Copy of the following forwarded to the Financial Commissioner, Burma, in continuation of this office letter, No. 159-42E., dated the 10th July 1891.

From J. K. MACRAE, Esq., Deputy Commissioner, Hanthawaddy, to the COMMISSIONER OF THE PEGU DIVISION.—No. 331-25, dated the 16th July 1891.

With reference to your endorsement, No. 478, dated the 25th April 1891, I have the honour to report that from inquiry the number of dens or places to which persons occasionally or habitually resort to smoke opium in the district of Hanthawaddy is small and constantly fluctuating. None of them are of much importance, or keep more than one or most two opium pipes for use.

2. It is usually a miserable shanty, a little retired from the other houses, and occupied by an abject wretch, whose whole property consists of a few ragged mats. This is the agent of the village Chinaman, who is in turn the agent of the opium farmer, or buys opium wholesale from the farmer on his own account.

APPENDIX I.

3. The introduction of opium into rural districts in the Pegu, Tenasserim, and Irrawaddy Divisions of Lower Burma is entirely effected by the Chinese, one of whom is resident in every village. Although notoriously dealing in opium it is very difficult to get evidence against him. Such a person's house may be searched and nothing discovered in excess of the 3 tolas weight of opium which he may legally possess. No sales are conducted in the presence of witnesses. The use of marked money to obtain evidence is prohibited.

He generally marries and forms connexions in the village, and being plausible, persuasive, and everybody's friend, no person will inform against him, and he gets respectable people to let him keep his opium in their houses, paying them for doing so, perhaps, Rs. 3 per ball. He gets his opium conveyed from town in the same way, so that it is generally useless to search a Chinaman's boat. Seizures are seldom made except on information.

4. In Arakan the same system prevails, but there the traffic is in the hands of Bengalis, Hindus, and Arakanese.

5. This sort of thing has been going on as long as I can remember, even when the quantity which could be legally possessed outside an opium shop was 8 annas weight only; but a great impetus was given to it when that quantity was raised to Rs. 5 weight, and facilities for procuring it extended the taste for this drug so that it is more difficult now than before to suppress the illicit traffic.

6. In order to stop the spread of opium-smoking the first step is to watch the opium shops. The building must be perfectly closed at the back, without door, windows, or openings of any kind. Care should be taken that all opium received from the Government treasury is conveyed direct to the opium shop. The shop should be watched by the police during the day (the policeman on this duty being frequently changed), and closed at sunset.

The stock of opium should be frequently examined and checked with the accounts. The next step is to suppress the local opium dealer. This can be effected by a simple modification of section 16 of the Lower Burma Village Act, so as to include the habitual sale of opium in the list of offences for which a person may be required to leave.

7. The Chinamen who sell opium, gamble, and are generally an undesirable element in a district are the Amoy or long-jacked Chinamen, and are not to be confounded with the industrious steady Cantonese or short-jackets.

8. One other point is frequently to change all the subordinate excise establishments. No excise officer should remain more than one year in a district.

From J. E. BRIDGES, Esq., Commissioner of the Eastern Division, to the FINANCIAL COMMISSIONER, Burma.—No. 2103E., dated the 4th August 1891.

With reference to your letter, No. 631-64E., dated the 23rd April 1891, I have the honour to submit copies of reports of the Deputy Commissioners of this division on the opium dens.

I think that a special establishment is required to watch the Shan caravans who pass through all the districts of this division and often bring down opium with them. I will direct Deputy Commissioners to submit proposals on the subject if there is any prospect of such establishment being sanctioned.

I have pointed out to district magistrates that Burmans who have opium in their possession can be prosecuted for transporting it under section 9, Opium Act. I would be glad of instructions on the point if my views are not correct.

I feel some doubt regarding the Kyaukse report as it is strange that there should be opium dens in all districts except this one. I am asking the Deputy Commissioner for further report, and will submit copy of his letter if further information is forthcoming.

From D. ROSS, Esq., Officiating Deputy Commissioner, Kyaukse, to the COMMISSIONER OF THE EASTERN DIVISION.—No. 754-3-56R., dated the 11th June 1891.

In reply to your No. 1081, dated the 28th April last, I have the honour of reporting that no opium dens can be found in Kyaukse. The demand for the drug is small.

From Captain J. J. CROXIN, Officiating Deputy Commissioner, Meiktila, to the COMMISSIONER OF THE EASTERN DIVISION.—No. 1343-4, dated the 28th July 1891.

In reply to your endorsement, Revenue Department No. 1011 (Excise), dated the 28th April 1891, on Financial Department, No. 631-64E. (Opium), from the Secretary to the Financial Commissioner, calling for a report on opium dens, I have the honour to inform you that I have had careful inquiries made as secretly as possible through the police and subdivisional officers regarding the existence of such houses or places in the towns and villages of this district.

As a result of these inquiries I find on enumeration that there are in Meiktila town 14 houses in which opium is smoked or eaten. These houses are visited secretly at night by but few persons. No fees are charged, nor is anything paid for the use of the pipes or house. The District Superintendent of Police reports "that there is good reason to believe that opium in small quantities is sold in these houses." These houses are secretly resorted to by a few Burmans, Shans, Chinese, and natives of India of a low class.

In the Mahlaing subdivision the subdivisional officer reports that in 11 houses in Pindale and five houses in the Mahlaing township, of which the owners are chiefly Chinese, opium is smoked or eaten. The refuse of the pipes is smoked by the Burman servants and relatives of the house-owners. No gratification is taken. There is reason to believe that the owners of these houses, who trade chiefly with Myingyan, import and sell opium. Illicit sale and transport of opium, there is reason to believe, goes on to a considerable extent in the towns of Wundwin, Thedaw, Thazi, and Hlaingdet of the Wundwin subdivision, and is carried on chiefly by Chinamen. The opium brought into Hlaingdet comes from the Shan States. The District Superintendent of Police recommends that a special excise officer should be appointed to detect cases under the Opium and Excise Acts as the Burman police are deficient in detective ability.

I would strongly recommend that such an officer be appointed, with head-quarters at Thazi, with a view to the suppression of the traffic in opium from the Shan States and at the towns above mentioned. In the other towns and villages of the district the police are well able to cope with and suppress the traffic. Stringent orders have been issued to all officers to enforce the provisions of the Excise and Opium Acts with the greatest rigour, while at the same time all known houses and suspected persons are being carefully supervised and watched. As a result of these orders, within the last few days opium has been found in the first raid made by the police on the suspected houses. It is confidently hoped that now that all officers have been instructed in their duties under the Acts that the illicit sale and transport will be considerably checked, or will be attended by such risk that but few will engage in it. Rewards are given in every case of a conviction. The police have been ordered to make constant raids on all suspected houses at all times.

The District Superintendent of Police and the Assistant Superintendent of Police have been requested to search the Shan caravans passing down the Hlaingdet road themselves from time to time.

The thugyis have also been instructed regarding their responsibilities in the suppression of opium smuggling in their respective daings.

The present rules under the Act give ample powers for the suppression of the evil if the police carefully carry out the orders issued to them on the subject. The District Superintendent of Police and myself are now seeing that these orders are obeyed and enforced throughout the district.

From J. N. O. THURSTON, Esq., Officiating Deputy Commissioner, Yamèthin, to the COMMISSIONER OF THE EASTERN DIVISION.—No. 578R., dated the 8th June 1891.

WITH reference to your endorsement, Revenue Department, No. 1081, dated the 28th April, forwarding letter, Financial Department, No. 631-64E. (Opium), from the Secretary to the Financial Commissioner to all Commissioners (except Arakan), I have the honour to submit the following report:—

1. There are eight houses in the district which are used as places of resort for opium-smoking, and the owners appear to be small traders or bazaar sellers. In some of these houses opium in small quantities is sold without doubt, but in most cases the person going there takes his own opium, and the person keeping the house makes his profit by the residue of opium left in the pipe (after smoking). I can find no cases in which fees are paid, though I have no doubt that it is done in some cases.

2. The eight persons who keep houses for this purpose reside as follows:—

Two natives of India	} in Yamèthin.
One Chinaman	
Two Chinamen	} in Pyawbwe.
One Burman	
Two Burmans in Theingôn.	

From inquiries made it appears that no such houses are kept in the villages out in the district. The houses above-mentioned are habitually resorted to by natives of India, Shans, and Burmans given to opium-smoking. These houses have no connexion with the licensed shop.

3. A strict watch is now being kept on these places and the provisions of the Opium Act will be rigorously enforced.

4. In conclusion I would like to point out what I consider is a weak point in the Opium Rules. The sale of opium to a Burman is made illegal under the rules and yet the possession of 10 tolas by a Burman is not illegal. The method, therefore, adopted by Burmans, opium-eaters, and smokers, is as follows:

They get a native of India or Chinaman to buy the opium for them and to hand it over to them quietly.

In Lower Burma, where it is legal to sell to Burmans, the possession of more than 3 tolas is illegal, whilst in Upper Burma, where it is illegal to sell to Burmans, they are allowed to possess 10 tolas. I would suggest that a new rule be added to the rules under the Opium Act making possession by a Burman of opium in any quantity an offence under the Opium Act, but if this suggestion is considered too sweeping I would strongly recommend that the limit be reduced to 3 tolas. I may mention that every endeavour is being made to put down opium-smoking and eating, and every Burman found in possession of opium is at once called upon to show how he became possessed of it, and if he cannot satisfactorily explain his possession the opium is confiscated under section 10, Opium Act.

From W. N. PORTER, Esq., Deputy Commissioner, Pyinmana, to the COMMISSIONER OF THE EASTERN DIVISION.—No. 559, dated the 7th July 1891.

IN reply to your docket, No. 1081, dated the 28th April 1891, forwarding Financial Department, No. 631-64E. (Opium), dated the 23rd April 1891, with enclosures, I have honour to say that opium-eating and smoking is not common in Pyinmana town and district. It is confined to Chinamen, of whom there are a great many, a few natives of India, and Burmans who have, as a rule, contracted the habit in Lower Burma. In Pyinmana town itself there are something less than 30 Burman opium-smokers and eaters who are known to be so, and who resort to five opium dens in order to indulge in their favourite drug. These dens are occasionally raided by the police and the offenders punished. The police have also been ordered to put the had livelihood sections of the Criminal Procedure Code in operation against each person when practicable, and this in some instances has been done.

From Colonel G. A. STROVER, Commissioner of the Pegu Division, to the FINANCIAL COMMISSIONER, Burma.—No. 179-42E., dated the 10th August 1891.

APPENDIX I,

IN continuation of my letter, No. 261-42 E., Revenue Department, dated the 16th July 1891, I have the honour to submit a copy of letter, No. 1311-3-21, Excise Department, dated the 7th instant, from the Deputy Commissioner, Tharrawaddy, on the subject of opium-smoking dens in his district. It appears that no less than 350 such dens exist, and in which, the Deputy Commissioner states, opium is sold, but that no steps have been taken to suppress the illicit sale beyond perhaps an occasional raid. It is not explained why no steps have been taken to suppress the sale.

The Deputy Commissioner will be requested to report.

From Lieutenant F. D. MAXWELL, Officiating Deputy Commissioner, Tharrawaddy, to the COMMISSIONER OF THE PEGU DIVISION.—No. 1311-3-21, dated the 7th August 1891.

WITH reference to correspondence ending with your letter, No. 442-42E., Revenue Department, dated the 27th ultimo, I have the honour to state that there are in this district, as reported by circle thugyis, 350 opium dens resorted to by 2,064 persons, mostly Burmans, though sometimes Chinese and Karens visit and use these places. In most of those dens opium is sold; in some the owner gets a fee, in some cases opium is sold as well as fees taken. No steps have been taken to suppress the sale of opium, except, perhaps, an occasional raid, followed by a conviction for illicit possession of opium.

A conviction for selling is impossible to obtain, as it is not likely that those who buy will split against the sellers.

From Major W. F. H. GREY, Deputy Commissioner, Akyab, to the COMMISSIONER OF THE ARAKAN DIVISION.—No. 1242-14 R., dated the 8th August 1891.

WITH reference to my letter, No. 1221-14R., dated the 31st ultimo, I have the honour to point out that the figures given in the statements forwarded therewith do not represent the consumers of opium in the district, but merely the frequenters of opium dens. As already pointed out in a former letter on Akyab town, opium-eaters do not as a rule: are opium eaters and not smokers.

ENDORSEMENT by Major B. A. N. PARROTT, Officiating Commissioner of the Arakan Division.—No. 854-14-91, dated the 10th August 1891.

COPY of the above submitted to Financial Commissioner, Burma, in continuation of this office letter, No. 841-14-91, dated the 1st instant.

ENDORSEMENT by Colonel G. A. STROVER, Commissioner of the Pegu Division.—No. 353-42E., dated the 19th August 1891.

COPY of the following forwarded to the Financial Commissioner, Burma, in continuation of this office letter, No. 179-42 E., dated the 10th instant.

From Lieutenant F. D. MAXWELL, Officiating Deputy Commissioner, Tharrawaddy, to the COMMISSIONER OF THE PEGU DIVISION.—No. 1372-3-21, dated the 17th August 1891.

WITH reference to your Revenue Department letter, No. 200-42E, dated the 11th instant, I have the honour to state that the suppression of the illicit sale or possession of opium is fraught with difficulties. These difficulties have been well known for several years. To prove the sale of opium is almost an impossibility, the purchasers will not give evidence against the sellers, and the purchasing of opium by informers

APPENDIX L.

with marked money has been more than once denounced by the Judicial Commissioner (*see* Circular, No. 24, of 1881). Opium is, as is well known, almost universally smoked only at night.

Searches at night can only be made under a warrant. To satisfactorily and effectually suppress these dens would require several extra sergeants and constables of police. During the day the drug is invariably stowed away in inaccessible corners and hiding places, where it cannot be found.

ENDORSEMENT by J. E. BRIDGES, Esq., Commissioner of the Eastern Division.—No. 2822, dated the 24th August 1891.

COPY of the following submitted to the Financial Commissioner, Burma, in continuation of this office letter, No. 2103, dated the 4th August 1891.

ENDORSEMENT by D. ROSS, Esq., Officiating Deputy Commissioner, Kyaukse, to the COMMISSIONER OF THE EASTERN DIVISION—No. 972-3-56R., dated the 22nd August 1891.

COPY of the following submitted to the Commissioner, Eastern Division, with reference to his No. 2114, dated the 4th instant.

From J. M. LAW, Esq., District Superintendent of Police, Kyaukse, to the DEPUTY COMMISSIONER, Kyaukse.—No. 425-88M., dated the 17th August 1891.

WITH reference to your Revenue Department, No. 941-3-56R., dated the 11th instant, I have the honour to inform you that though I have made careful inquiry I cannot find that any opium dens exist in this district.

From Lieutenant-Colonel C. B. COOKE, Commissioner of the Tenasserim Division, to the SECRETARY TO THE FINANCIAL COMMISSIONER, BURMA.—No. 13E., dated the 17th October 1891.

WITH reference to your letter (confidential), No. 631-64E., dated the 23rd April 1891, on the subject of opium dens, I have the honour to submit copies of letters, noted in the margin, from Deputy Commissioners, furnishing all the information they can collect on this subject.

1. Letter No. 1,007-14-19, dated 4th August 1891, with enclosure, from Deputy Commissioner, Amherst.
2. Letter, No. 1,086, dated 6th August 1891, from Deputy Commissioner, Shwegyin, with enclosure.
3. Letter, No. 12-345, dated 3rd July 1891, with enclosure from Deputy Commissioner, Toungoo.
4. Letter, No. 247-25-11, dated 12th June 1891, with enclosure from Deputy Commissioner, Tavoy.
5. Letter, No. 4-6-2, dated 26th May 1891, from Deputy Commissioner, Mergui.

2. It is unnecessary for me to reiterate what is said in the enclosures. Opium dens exist in the Amherst and Shwegyin districts in very considerable numbers. In Amherst, owing to the present state of the law, it is almost impossible to deal with the keepers of opium dens. Nearly every case that has been prosecuted has fallen through. In Shwegyin the difficulty is to get

information, owing to the ramifications of the influence of the Chinese secret societies. An informer in an opium case is boycotted, and no one will sell him any opium; usually he is an opium-smoker, and no reward will compensate him for the loss of his favourite drug. The letters from the Deputy Commissioners of Amherst and Shwegyin are interesting, and contain much useful information.

3. I need not, I think, discuss this question at any length in this letter, as I shall have occasion again to address you on this subject of opium in connexion with the Chief Commissioner's Resolution, No. 10E., dated the 29th August 1891.

From Captain T. G. JOHNSON, Deputy Commissioner, Amherst, to the COMMISSIONER of the TENASSERIM DIVISION.—No. 1,007-14-19, dated the 4th August 1891.

WITH reference to your letter, Financial Department (Confidential), No. 13-2, dated the 29th April 1891, I have the honour to submit herewith tabular statements for each township in the Amherst district. These statements show the number of villages in which opium dens are maintained, the town or village in which these dens abound, and some of the particulars required by Financial Department, No. 631-64E., dated the 23rd April 1891, received with your above-cited letter.

2. It will be seen from these statements that houses resorted to by opium-smokers, otherwise called "opium dens," not only exist but abound in the Amherst district. The statements do not show the actual number of such dens, for it is not possible to ascertain them with any degree of accuracy.

3. As regards the question whether the owner of the opium dens gets fees or not, the answer has been, with one exception, in the negative; but this answer I cannot myself endorse. If the fees are not realised as fees for so much a visit, or an occasional fee, they are certainly realised either as advances of money from the opium-smokers, for whose benefit the keeper maintains the den, or as profits accruing from wholesale purchasers of 3 tolas and retail vends. I am fully convinced that the keeper of an opium den receives a remuneration for the trouble and risk he is put to, but the form of remuneration varies in each locality.

4. From what I have myself seen, and from inquiries made, I am of opinion that the habit of opium-smoking is first acquired in these opium dens, rather than in the regular licensed shops. The dens are resorted to by both opium-smokers and eaters, and by persons who are neither, but who accompany a friend, either to indulge in a quiet gamble, or for mere company, or for curiosity's sake.

5. The statement attached will show that the dens are not frequented to any appreciable extent by any one class or race.

6. The question as to whether opium is actually sold in these dens is somewhat difficult to answer. My inquiries lead me to believe that opium is sold in small quantities, but that, as a general rule, the opium is retailed in the shape of a pull at the pipe; this is more remunerative, and the opium goes further.

7. The attached statement shows some of the steps taken to suppress these dens. In Moulmein town efforts have not in a single instance been successful—(i) because it has been found almost impossible to detect any actual sales; (ii) because in each case the quantity found has been less than 3 tolas, and the possessor has been able to prove he purchased from a Government licensed farmer. Efforts are, however, now being made to crush and suppress the opium dens in and around Moulmein, Thatôn, Mudôn, Chaungzôn, and other large towns and villages.

Township.	Number of Villages in which Opium Dens are maintained.	Number of Opium Shops in Township.	Name of Town or Village in which most Opium Dens are found.	Whether Owner or Den gets Fees or not.	Whether the Places are habitually resorted to by Opium-eaters and Smokers.	If so, to what Races and Classes these Persons belong.	Steps taken to suppress Sale of Opium in these Dens.
Moulmein Town	4	2	First Division, Second Division, Third Division, and Fifth Division.	Owner gets the refuse of opium left in pipes after smoking.	Yes	Chinamen and Burmans.	Opium farmer ordered to keep a register of names of persons to whom he sells opium, so that section 10 of Opium Act may be made effectual. Several opium dens have been entered, and keepers and frequenters sent up for trial, and opium pipes, lamps, &c. confiscated. The trials have invariably resulted in acquittals.
Yelamaing	7	-	-	No	Yes	Chinamen, Burmans, and Talaings (low class).	Thugyis, kyedangyis, and police were directed to arrest and seize such sales, for which they were to send spies.
Wagaru	3	-	-	No	Yes	Talaings, Burmans, Hindustanis, and Chinamen.	Police directed to arrest persons selling opium.
Zaya	100	1	-	No	Yes	Talaings, Burmans, Karens, and Taungthus (low class).	-
Bilugyun	16	1	Tagukano, Sebala, and Kalwi.	No, but they obtain profits on the sale of opium.	Yes	Burmans, Talaings and Chinamen.	Police and other subordinates were directed to seize, but it is found difficult to do so as sales are made between Chinamen.
Gyaing-Ataran	27	-	Pathein, Kalè, Natchaung, Kaw-bein, and Pab-yauk.	No	Yes	Burmans and Karens.	Thugyis, ywalguyis, kyedangyis, and ywagaungs directed to arrest all persons selling opium.
Haungtharaw	13	-	Pagandan	No, but they get the refuse of opium which is left after it has been smoked, the price of which is Re. 1 per rupee weight.	Yes	Chinese, Karens, Burmans, and Talaings (low class).	-
Gyaing-Salween	43	-	Naunglôn, Pà-an, Tanpa d a i n g, Dônyin, and Lunnya.	No	Yes	Burmans, Shaus, and Talaings.	Ywalguyis concerned were directed to report persons selling opium in dens and keeping opium dens.
Salween-Hlaingbwè	15	-	H l a i n g b w è, Tapaung, and Minzi.	No	Yes	Kulas, Chinamen, Karens, and Burmans.	Thugyis, ywagaungs, police, and village elders directed to arrest, but the sellers are very sharp in concealing opium.
Thatôn	36	1	Leikin, Pwelisu, and Aukkyin. Z e m a t h w è, N a u n g k a l a, Ywagyi, and Kinbûngyôn. Tada-u, Kyaik-kaw, and Seik-kyun.	No	Yes	Burmans, Taungthus, and Chinamen.	-
Martaban	4	-	Darein	Township Officer believes that fees are charged.	Yes	Burmans, Talaings, Karens, natives of India, and Chinamen.	Police under impression that possession of opium under 3 tolas was not an offence; they were pointed out that any quantity found in possession is an offence unless such opium have been purchased from licensed vendor. Suggests that a rule may be made stating that the farmer gives a receipt to the buyer, with his name and that of the buyer and with the quantity sold entered therein.
Pagat	5	-	Wutkyi, Mimbôn, and Thè.	No, but they obtain the refuse of opium which is left after smoking.	Yes	Talaings, Karens, and Chinamen.	Spies were sent by Myoök himself, and the police and yaza-wutgaungs directed to arrest and seize.

APPENDIX L. FROM D. WILSON, Esq., Officiating Deputy Commissioner, Shwegyin, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 1086, dated the 6th August 1891.

In obedience to your No. 13-3, dated the 20th April last, I submit a detailed report setting forth the facts of the illicit trade in opium in this district. This report has been prepared by Mr. Snadden, the District Superintendent of Police, and he has excluded all persons merely suspected vaguely of consuming and dealing in opium. These facts and figures refer only to persons the police are pretty sure about.

As the police cannot possibly be sure about nearly all, it has to be inferred that the actual number of importers, sellers, and consumers of opium is much larger than is here reported. How much larger it is impossible to say.

To illustrate the extent to which the trade is carried on, I may mention that we have reason to believe that the consumption of opium in Kyaikto town "is two balls a day" and that the profits on opium smuggling there run up to much over Rs. 1,000 a month.

There is no doubt whatever that the police are heavily handicapped in their struggle with smugglers, and that any inference that may be drawn from the information now forwarded as to the inefficiency, &c. of the police of the district would be most unjust.

It is next to impossible for them to get evidence. To illustrate this I may mention that the Kyaikto Municipal Commissioner, whose name figures in Mr. Snadden's list of importers, is reported to have a "secret chamber." He is wealthy, and no native officer would dare do more than pretend to search his house. European officers have searched it often without success. The present Assistant Superintendent of Police, Mr. Tilly, once spent six hours searching his house without success.

To explain the difficulty of obtaining evidence I may mention that there is a kind of freemasonry among the smugglers. Any man who gave evidence against them would find it impossible to get opium for his own use afterwards anywhere. Now, the only persons able to give sufficient evidence against the smugglers are generally habitual opium-eaters. Hence they are not unwilling to supply secretly (and under strict promise of secrecy) such information as we now forward. But if called on to give evidence they would immediately deny everything and plead ignorance. Instances have come to my knowledge of informers being made to suffer that (to them) most terrible punishment of deprivation of their usual supply of opium.

It may not be amiss to point out that the number of convictions this year is already over the average.

The remedy is to recognise the facts. The only way to put down smuggling effectually is to—

- (i) supervise the opium shops; and
- (ii) open an opium shop;

wherever there is a real demand, such as will put a larger premium upon, and so necessarily lead to smuggling. This plan is substantially identical with the methods which have successfully regulated the trade in alcoholic liquor in England.

Mr. Snadden has drafted a set of rules for the supervision of the shops. To these I would add only three observations—

First.—The accounts and registers of the opium shop must be kept in Burmese.

Second.—The "opium shop" should be a Government building like, e.g., the ordinary district post office, combining a house for a resident European excise officer and a shop. It should be in the middle of a large compound so that the resident officer could easily see all who come and went to it. The necessity for these two things I have been taught by my own utterly unsuccessful attempts to supervise the Pegu and Thaton opium shops.

Thirdly.—In selling the license the Deputy Commissioner should be authorised to set an upset price on the shops and refuse to sell the license if so much were not offered.

In the sale of liquor licenses we often find the Chinamen form a ring to keep down the price, and as the object of Government is to keep the price of opium as high as possible, that must be prevented.

Next we have to deal with the question whether the method now proposed by which, e.g., there would be one shop in Shwegyin and one in Kyaikto, would lead to an increased consumption of opium in the villages. I am

satisfied this could be prevented by the careful supervision of the shops, and by allowing the Deputy Commissioner to refuse to register any would-be purchaser of opium who did not reside near the shops. This would help to put a stop to the enterprising Chinamen selling in the villages and teaching the young Burmans the use of opium. No compulsion would be laid upon opium-eaters to be registered. But one condition of the license should be that the lessee would only sell to registered opium-eaters. This would make all opium-eaters ready and anxious to register themselves—

- (1.) Register as opium-eaters only persons living in the neighbourhood.
- (2.) Reduce the retail quantity to 1 tola.
- (3.) Offer a minimum fixed reward for information leading to any conviction under the Opium Act of not less than Rs. 50.
- (4.) Make opium offences punishable with flogging or, if that be thought too much, "imprisonment and fine."

By these or similar means and the careful supervision of the shops the use of opium can be successfully restricted. Great part of the existing Act and rules is practically a dead letter, and I am sure that if the matter were properly dealt with there would be the maximum of revenue with the minimum use of opium.

But as the Act and rules now stand we can do no more than is now done, i.e.—

- (i) offer rewards for information and try to retain the services of likely informers;
- (ii) watch and search wherever possible; and
- (iii) punish the offenders as severely as possible.

I would suggest that a minimum of Rs. 1,000 a year at least should at the District Superintendent of Police's disposal for rewards to excise and opium informers; these rewards not to be paid by the order of the court after public trial, but secretly and promptly. When the total of fines, &c. realised under the Opium Act and Excise Act exceeded Rs. 1,000, the amount available for rewards should be increased accordingly.

It would also help matters if searches between sunset and sunrise were permitted, but that would require an alteration of the Act.

By this means the number of convictions would be increased. The figures quoted by the District Superintendent of Police show that there has been no falling off in the diligence of the police lately, but the contrary. But, as already indicated, existing methods are inadequate, and the successful smuggling which the enclosed reports set forth, can only be grappled with and stopped by altering our methods.

2. Enclosures, namely, District Superintendent of Police's Report and District Superintendent of Police's draft rules for supervision of opium shops.

(Confidential.)

Report on the illicit Traffic in Opium in the Shwegyin District.

There is no licensed shop for the sale of opium in the Shwegyin district.

From a census recently carried out by the police, there are, it appears, 572 habitual smokers or eaters of opium in this district; the majority of these habituals belong to the criminal classes and are well known to the police.

To supply these habituals and occasional smokers or eaters with opium there are 51 persons doing an illicit retail business in different parts of the district.

These illicit retail vendors of opium may be classed as—

- (1) those who sell opium which is not consumed on the premises of the vendor, but is carried away by the buyer;
- (2) those who sell opium or a preparation of refuse opium and betel leaf known as kumbón, which is smoked on the premises of the vendor, principally by the poorer of the habituals.

The price of a tola of opium is generally 100 per cent. above that of the licensed shops, but often rises above this when opium is scarce.

The price of a smoke is from 2 to 4 annas at a kumbón shop; pipes are supplied free.

Class 1. of illicit vendors of opium are generally Chinamen, who are themselves habitual smokers and who are engaged in different trades, such as tailors,

shoemakers, &c.; besides selling pure opium they sell the refuse opium remaining in their pipes at about half or one-third the price of pure opium per tola.

Class II. of illicit vendors of opium are generally Burmans who have become incapacitated from habitual opium-smoking to do manual labour, and take to this line to earn a living. A few sell pure opium, but the majority buy refuse opium and make a preparation of it with betel-leaf cut up into shreds and toasted over a fire till the leaf is well browned when the "kunbôn" is placed in a pipe and smoked as opium.

Importers of Opium.—The opium consumed in this district is imported from either the opium shops at Toungoo, Pegu, Rangoon, Thatôn, or Moulmein, generally by persons who are large traders. The opium is often sent up with large consignments of goods to avoid suspicion. There are 42 persons who are engaged in importing opium into this district, the majority of whom are Chinamen, a few Burman traders also being engaged in this business. These importers of opium do not do a retail business, but sell the opium to the keepers of opium shops; these transactions are carried out with the greatest secrecy and at nightfall, when the police cannot search their premises without a warrant; spies are engaged to watch the police, who give notice of the approach of the police and the opium is thrown away unobserved in the darkness.

Importers of opium seldom keep this drug on their premises; it is often buried in the ground near their houses or hidden in most unlikely places, such as in latrines, pig-sties, hollow trees, &c.; others have cunningly devised secret receptacles for opium in their houses which are seldom discovered when the houses are searched.

It is extremely difficult to obtain certain information of the existence of opium in the houses of the importers of opium. As the persons who can best give information are those living in these houses, are well paid and cannot be bribed by the police to give information, and without certain information the police are liable to prosecution for vexatious search, the importers of opium being men with ample means who would do their utmost to get into trouble any police officer who was interfering with their trade.

The retail vendors of opium generally sell opium after nightfall when their premises cannot be searched without a warrant; they only sell opium to approved customers, and it is very seldom that the police spies can purchase opium from these vendors who, knowing that their premises are liable to be searched by the police, only keep the authorised quantity of opium on their premises, this being always covered by a pass from one of the licensed vendors of opium.

It is said that signed passes from licensed vendors of opium are procurable from the illicit importers of opium at Rs. 1 8a. per pass, these passes, of course, stating that 3 tolas of opium had been sold to the bearer.

Class II. of retail vendors of opium are more liable to prosecution than others engaged in the illicit traffic in opium, but even against them it is often difficult to get sufficient evidence to prosecute them for sale of opium, the persons who could give the best evidence of sale, being the habitual customers of the shop, who are naturally unwilling to give evidence against the vendor.

The following are the number of convictions obtained under the Opium Act in the Shwegyin district during the year—

1888	-	-	25	} Convictions.
1889	-	-	43	
1890	-	-	45	
Half-year 1891	-	-	27	

which is, in my opinion, a very small proportion of convictions to the hundreds of offences against the Opium Act which must be committed annually in this district.

There is no doubt that the vice of opium-smoking and eating is spreading in this district, and this I attribute to the increase in the numbers of Chinamen who are now to be seen in nearly every village of important size in the district. They educate the younger generation of Burmans to take a liking to the drug by first giving it to them free and then selling it to them when they can no longer do without it.

To stop the spread of opium-smoking and eating in this district measures should be taken for the better supervision of the licensed opium shops at Toungoo, Pegu, Thatôn, Moulmein, Rangoon, and elsewhere. In order to prevent the sale of large quantities of opium to the persons who import opium wholesale into the district there is no doubt that all the opium that is seized in this district is opium manufactured by the Indian Government, and which must come from some of the licensed shops in the province. I have never seen or heard of any foreign opium which has been seized in this district, and my experience of this district extends off and on to 13 years back.

If these licensed shops were properly supervised and only the authorised quantity of opium sold to each person, it would not be worth the while of the large importers to engage in traffic. The small vendors of opium could not afford to leave their trades constantly to go out of the district to buy 3 tolas of opium, and the illicit trade in opium would, in my opinion, cease at once.

The measures I would suggest to be taken in this district to suppress the illicit traffic in opium are—

- (i) severe punishments;
- (ii) liberal rewards to police and informers in every case;
- (iii) that the passes (on certificate) issued by licensed vendors are not received as evidence of the purchase of the opium at a licensed shop as has hitherto been the case by the subordinate magistracy.

STATEMENT showing IMPORTERS and VENDORS of OPIUM and the NUMBER of OPIUM-SMOKERS in the SHWEGYIN DISTRICT.

No.	Importers of Opium.	Race.	Residence.	No.	Vendors of Opium.	Race.	Residence.	Number of Opium-smokers.					Remarks.	
								Chinese.	Burmese.	Karens.	Shans.	Natives.		
1	Sit Kyin	Chinese	Shwegyin	1	Tun Win	Burmese	Shwegyin	—	15	—	—	—	—	
2	Ma Hnit	Burmese	Do.	2	Maung Tun	Do.	Do.	2	5	—	—	—	3	
3	Ah Hmyon	Chinese	Do.	3	Shwe Waing	Do.	Do.	5	10	—	—	—	5	
4	Ma Chet	Burmese	Do.	4	Kya Gaing	Do.	Do.	15	5	—	—	—	—	
5	Ma Twe E	Do.	Do.	5	Than Gyauk	Do.	Do.	—	20	3	2	—	5	
6	Ma Shwe	Do.	Do.	6	Shwe Chen	Do.	Do.	5	20	—	—	—	—	
7	Ma Bwin	Do.	Do.	7	Bo Yôn	Chinese	Do.	20	5	—	—	—	—	
8	Po Thok	Chinese	Do.	8	Ma Hnit	Burmese	Do.	15	—	—	—	—	—	
9	Cha Na	Do.	Kyaukkyi	9	Kya Gaing	Do.	Mah Dauk	15	10	—	—	—	—	
10	Po Myaung	Burmese	Do.	10	Po Zan	Do.	Nathangwin	5	20	—	—	—	—	
11	Saw Wa	Chinese	Do.	11	Po Cho	Do.	Do.	7	20	—	—	—	—	
12	Sit Kaw	Do.	Do.	12	Myat Nyun	Do.	Mwedwin	—	5	5	—	—	—	
13	Su Wa	Do.	Hmôn	13	Po Kaing	Do.	Pazunmyaung	1	27	—	—	—	—	
14	Sit Na	Do.	Do.	14	Nga Kyo	Do.	Kawliya	10	29	—	—	—	1	
15	Po Kin	Burmese	Pazunmyaung	15	Kyaw Kô	Do.	Paungdawthi	—	4	—	—	—	—	

APPENDIX L_a

No.	Importers of Opium.	Race.	Residence.	No.	Vendors of Opium.	Race.	Residence.	Number of Opium Smokers.					Remarks.	
								Chinese.	Burmese.	Karens.	Shans.	Natives.		
16	Maung Po	Burmese	Pazunmyaung	16	Maung Gyi	Burmese	Pagaing	—	8	—	—	—	—	
17	Pa Shok	Chinese	Pyuntaza	17	Pwè Gyi	Do.	Pa Aung We -	—	2	—	—	—	—	
18	Kyaw È	Do.	Paungdawtbi	18	Chinko	Chinese	Do.	2	—	—	—	—	—	
19	Maung Gyi	Burmese	Pagaing	19	Shwe Aung	Burmese	Do.	—	8	—	—	—	—	
20	Pan Aung	Do.	Do.	20	Nga Kyauk	Do.	Daiku	—	2	—	—	—	—	
21	Myat Thin	Do.	Do.	21	Nga Kwin	Do.	Do.	—	3	—	—	—	—	
22	Maung Po	Do.	Pa Aung We -	22	Nyaunggan	Chinese	Nyaunglebin -	} 6	70	—	—	—	—	
23	Tun E	Do.	Do.	23	Ah Kauk	Do.	Do.							
24	Nga Kyauk	Do.	Daiku	24	Nga Pu	Burmese	Myitkyo	} —	—	—	—	—	—	Not stated.
25	Nga Kwa	Do.	Do.	25	Chin Ko	Chinese	Thayethamein							
26	Maung Sein	Do.	Nyaunglebin -	26	Po Sein	Burmese	Do.	} —	—	—	—	—	—	
27	Sit Hlaing	Chinese	Do.	27	Nga Tan	Do.	Ananbaw							
28	Nga Pu	Burmese	Myit Kyo	28	Nga San U	Do.	Zayatkin	—	6	—	—	—	—	
29	Chin Kè	Chinese	Thayethamein	29	Kyaw San	Do.	Kyauksarit	—	4	—	—	—	—	
30	Po Sem	Burmese	Do.	30	Po Ku	Do.	Do.	—	7	—	—	—	—	
31	Twe Ya	Chinese	Panwegôn	31	Nga Kyu	Do.	Kolo	—	4	—	—	—	—	
32	Nga Tin	Burmese	Do.	32	San Yi	Karen	Nanzaywa	—	1	1	1	—	—	
33	Ma Ko	Chinese	Kyaikto	33	Ah Taung -	Chinese	Kyaikto	5	—	—	—	—	—	
34	Maung Shwe Hla*	Do.	Do.	34	Ah Shaung	Do.	Do.	—	—	—	—	—	—	
35	Maung Law	Do.	Bilin	35	Ab Shoke	Do.	Do.	5	—	—	—	—	—	
36	Maung Le Ya	Do.	Do.	36	Maung Po Tu	Burmese	Do.	—	8	—	—	—	—	
37	Chin Ko	Do.	Zokali	37	Nga Ket	Do.	Do.	—	7	—	—	—	—	
38	Maung Swan	Do.	Kawkami	38	Nga Kyai	Do.	Do.	—	5	—	—	—	—	
39	San Sauk	Do.	Kawkadul	39	Tun U	Do.	Sittang	—	6	—	—	—	—	
40	Ah Wa	Do.	Do.	40	Ah Shain	Chinese	Winpadaw	—	7	—	—	—	—	
41	Myan Teing	Do.	Kawkamè	41	Nga Pain	Burmese	Anwe	—	6	—	—	—	—	
42	Peing Nyaung	Do.	Zôkthok	42	Saing Dwa	Chinese	Kawkamè	—	14	—	—	—	—	
				43	Limban	Do.	Tabegôn	—	7	—	—	—	—	
				44	Shwe Cho	Do.	} Pauktaw	} 11	—	—	—	—	—	
				45	Chin Kè	Do.								
				46	Uga Pè	Burmese	Kyauktalôn	—	—	—	—	—	—	
				47	Le Ni	Chinese	Thinchaung	—	4	—	—	—	—	
				48	Sha Na	Do.	Bilin	—	11	—	—	—	—	
				49	Bone Shang	Do.	Yin Oan	—	3	—	2	—	—	
				50	Shwe Pan	Burmese	Kawkadut	—	13	—	—	—	—	
				51	Po Hlaing	Do.	Zôkthok	—	5	—	—	—	—	
							Total	123	421	9	5	14		

* Kyaikto Municipal Commissioner.

Draft Rules for the Supervision of Licensed Opium Shops.

1. There should be a resident excise officer on a salary of not less than Rs. 150 per mensem attached to each licensed opium shop.

His duties will be to supervise—

- (i) that the authorised quantity of opium is only sold to each customer ;
- (ii) that only one sale of opium to each customer is made per diem ;
- (iii) that sales of opium are made only to registered opium-smokers or eaters.

2. The names of all opium-smokers or eaters shall be entered in a register kept in the office of the Deputy Commissioner, care being taken that none but genuine opium-smokers or eaters are entered in this register. No person under the age of 16 shall be entered in the register.

3. Every registered opium-smoker or eater shall be supplied by the lessee of the opium shop with a pass book in which will be entered his description, his father's name and residence, and in which will be noted the quantity of opium sold, and the date of each sale of opium.

4. A general register of all sales of opium shall be kept in the opium shop, in which will be entered—

- (i) the name of each customer and residence ;
- (ii) the quantity of opium sold to each customer.

It will be the duty of the resident excise officer to report daily to the Deputy Commissioner the number of purchasers and the quantity of opium sold the previous day.

5. The general register of opium sales shall be checked with the pass books at least once a month by the District Superintendent of Police. Copy of sales of opium made to registered opium-smokers or eaters residing in another district shall be sent to the District Superintendent of Police of the district concerned for check.

6. A list of the registered opium-smokers or eaters in each thanaship shall be kept by the police, and any sergeant of police shall be at liberty to call for and examine any pass book.

7. The quantity of opium which the lessee of a licensed opium shop is authorised to sell is 1 tola to registered opium-smokers or eaters living within a radius of five miles of his shop, 3 tolas to registered opium-smokers living in the district in which his shop

is situated, and 5 tolas to all registered opium-smokers or eaters living outside the district.

8. Any registered opium-smokers or eaters shall be liable to have his name struck off the register on conviction of any breach of the Opium Act and rules.

W. G. SNADDEN,

District Superintendent of Police.

Shwegyin, July 31, 1891.

From G. M. S. CARTER, Esq., Deputy Commissioner, Toungoo, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 12-345, dated the 3rd July 1891.

IN reply to your letter, No. 13-4, Financial Department, forwarding copy of letter, No. 631-64E., dated

the 23rd April 1891, from the Secretary to the Financial Commissioner regarding opium dens, I have the honour to forward list showing as far as I have been able as yet to ascertain the number and particulars of such dens in this district. The returns show that in Toungoo itself there are 20, nine of which are kept by Chinamen and 11 by Burmans.

In the Zayawaddi township 18, four of which are kept by Chinamen, the rest by Burmans.

In Thagaya two, both kept by Chinamen. It appears that in all cases the house-owner receives the refuse opium as a foe; this is again prepared and sold.

Rigorous measures will now be taken for the suppression of these dens.

LIST of PERSONS who keep OPIUM DENs.

No.	Towship.	Circle.	Village.	Name of Person.	Number of Houses.	Race.	Remarks.		
1	Toungoo	Lanmadaw, South.	No. 6 Street	Shawa	1	Chinaman	Visited by Chinamen and Burmans three to five in number. No fee in money is taken. But the refuse opium is given to the house-owner who again prepares and sells it.		
2			Do.	Winna	1				
3			Do.	Kokin	1				
4			Do.	Hiya	1				
5			No. 1 Street	Sitwa	1				
6			Merchant Street	Senga	1				
7			Do.	Htwana	1				
8			Do.	Seinaga	1				
9			China Street	Sale	1				
10			Bazaar Street	Nga Ycit	1				
11			Do.	Nga Sao Yè	1				
12			Do.	Nga So Pe	1				
13			Do.	Nga Po Maung	1				
14			Do.	Nga Pyi	1				
15			Do.	Nga Kan	1				
16			Do.	Nga Shwe Chôn	1				
17			Do.	Nga Kwe	1				
18			Do.	Nga Po Kaing	1				
19			Do.	Nga Po Thin	1				
20	Zeyawad	Lanmadaw, North	Yodayan Tan	Nga Shwe Pyan	1	Burman	Burmans and natives of India.		
1			Taungwingôn	Nga Tha Phyc	1				
2			Teugôn	Nga Paw	1				
3			Do.	Nga Pauk	1				
4			gaya	Nga Shwe Mya	1				
5			Do.	Nga Myat Tha E	1				
6			Do.	Nga Tun Hla Aung	1				
7			Ônlin	Nga Tun Hla	1				
8			Ôktwin	Nye Nan	1				
9			Do.	Nga Shwe Tha	1				
10			Ôkpyat	Tuc Baw	1				
11			Do.	Shwe Pan	1				
12			Zeyawadi	Kya-in	Nga Tein			1	
13				Do.	Nga Ba			1	
14				Do.	Nga Po Te			1	
15			Tetpyauk	-	Nga Shwe Ôn			1	
16					Banbwègôn			Sit Wa	1
17					Indaing			Nga Shu	1
18			Minbôn	-	Lenga			1	
19	Kanyutkwîn	Lenga			1				
1	Thagaya	Kelin	Yedashè	1	Do.	Chinamese, Burmans, and natives of India.			
2			do.	Shwe Kyin			1		
			do.	Sit Sun	1				

From Major T. M. JENKINS, Deputy Commissioner, Tavoy, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 245-25-11, dated the 12th June 1891.

IN reply to your letter, No. 13-5, dated the 29th April 1891. I have the honour to forward to you a letter, No. 266-14 (Miscellaneous) from the District Superintendent of Police (in original), from which you will find that there are 12 dens where opium is constantly smoked in the town of Tavoy, and that there are very few outside of the town. There used to be a great deal of opium smoked in and near the village of Thayet-chang, but of late the supervision has been in that village so strict that most of the opium-smokers have come to live in the town, or have gone to Rangoon or Moulmein, where they can get their private drug with less difficulty.

I hope soon to send you a further report.

From J. M. LAW, Esq., District Superintendent of Police, to the DEPUTY COMMISSIONER, Tavoy.—No. 266-14 Mis.

WITH reference to letter, No. 621-64, Financial Department (Opium), from Financial Commissioner to all Commissioners, I have the honour to report as follows:—

- (i.) That opium dens do exist in this district.
- (ii.) That these dens are habitually resorted to by opium-eaters and smokers.
- (iii.) That they are few in number, and with a few exceptions are confined to the head-quarters of the district.

From personal inquiry and observation, I find that there are 12 of these dens in the town, five being in the northern, five in the southern, and two in the central portion.

These houses are regular resorts for opium-smokers, who there purchase a mixture of dried "pan" leaf and opium. They are provided with all the necessary paraphernalia for smoking, but no fee is paid for using it, as the profit made on the mixture sold in the house is sufficiently remunerative. The usual nightly attendance at each of these houses averages 8 to 10 men.

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I have only been a short while in the district, and have taken no action in the matter as yet beyond dropping in at unexpected hours at the houses known to be the usual resort of smokers of the drug.

I think that it may be accepted as a fact that practically no such dens exist in the district outside of the town. A good deal of opium, it is true, is consumed by the fishermen on the coast, who undoubtedly purchase it from some illicit vendor, who smuggles it to the district from head-quarters, but such opium is consumed by the purchaser at his own domicile.

I will give this matter my special attention, and will submit a further report to you later on.

From G. H. BATTEN, Esq., Deputy Commissioner, Mergui, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 9-6-2, dated the 26th May 1891.

WITH reference to Financial Commissioner's circular forwarded with your Financial Department, No. 13-6, dated the 29th April, regarding opium dens, I have the honour to report that when I first came to Mergui I found several such dens in existence; houses were frequented by opium-smokers, who were supplied with *kunbôn*, a preparation of opium and betel-leaf, and pipes; and as these had not been interfered with before, I directed the prosecution of the keepers, and thus put a stop to the practice. One such house remains, and it is being carefully watched, and the owner will be prosecuted as soon as he is found at his old trade. I do not think these dens, known as "budaungs" in Rangoon exist elsewhere; but, as I have already pointed out in my report on the Chinese society lodges in Mergui, where-soever the Chinese have these lodges, they are used as opium dens, not only by their own members, but opportunity is taken to let in Burmese and Siamese.

The Chinese object to the police and officers entering these buildings; and till they are properly registered and regulated it will be impossible to prevent their being used for illicit purposes.

From the OFFICIATING SECRETARY TO THE CHIEF COMMISSIONER, BURMA, to the SECRETARY TO THE GOVERNMENT OF INDIA, Finance and Commerce Department.—No. 192-30.—3, dated the 10th May 1892.

IN continuation of my letter, No. 59-30.—3, dated the 3rd May 1892, I am directed to submit, for the information of the Government of India, a translation of a leading article which appeared in the "Mandalay Times," vernacular newspaper on the 29th April. The article indicates the strong feeling of the respectable classes among the Burmese against the present opium excise system of the province.

Leading Article in the "Mandalay Times," dated the 29th April 1892.

Some time ago we reported about the formation in England of a society whose object is to endeavour to bring about the suppression of the traffic in opium, which, though yielding a handsome revenue to Government, is detrimental to the spiritual and temporal welfare of those who are slaves to the drug. The efforts of the society have gained much strength from the opinion of over 5,000 learned and eminent physicians, who declare that indulgence in opium, which is almost universal in India, leads to emaciation and physical deterioration, and that opium should only be used medicinally, as in England.

We heartily endorse the opinion of these learned doctors. Those who indulge in opium become weak and emaciated, and are liable to suffer from diarrhoea, which may lead to premature death. Their intellect becomes torpid, and they are incapable of attention or concentration of mind. Such a condition of the constitution incapacitates them for exertion, and reduces them to poverty, although they may at first be possessed of some fortune. Poverty, again, leads on to crime, which they are obliged to commit to preserve their life, and to procure for themselves the accustomed quantity of opium. Crime ultimately leads to imprisonment or death.

Thus indulgence in opium is an evil habit when considered from both standpoints, namely, the spiritual and the temporal. The habit is discountenanced by all respectable Burmese elders, because opium is an intoxicating

and narcotic drug, and as such is one of the articles whose consumption is forbidden by Buddhism. Our Scriptures say that the consumption of any one of these articles is punished with suffering in hell. Owing to these circumstances no Burmese king ever legalised the traffic in opium or derived any revenue from it, because opium was regarded as a veritable poison.

To recapitulate what has been stated above. The traffic in opium brings in some revenue, but the medical experts are not in favour of its continuance, and the public opinion in Burma is decidedly against it. Consumers of opium suffer both spiritually and temporally. It has never been legalised by any Burmese king.

Therefore the British rulers, who should look after the promotion of the interests of their subjects as well as that of their own, are, in our opinion, justified to discontinue as soon as possible the traffic in opium, and totally prohibit indulgence in it.

From J. F. FINLAY, Esq., Secretary to the Government of India, Finance and Commerce Department, to the CHIEF COMMISSIONER, BURMA.—No. Exp. 2670, dated Simla, the 28th June 1892.

I AM directed to acknowledge receipt of Mr. Bayne's letter, No. 59-30—3, dated the 3rd May 1892, forwarding a minute by Sir A. Mackenzie, and other papers concerning the consumption of opium in Burma.

2. With reference to the postscript to Sir A. Mackenzie's minute, I am directed to request that you will prepare a detailed review of the whole case, such as Sir A. Mackenzie intended to prepare had not the circumstances mentioned prevented him. I am also to say that the Government of India desire to be favoured with your own opinion and recommendations in the matter.

From the SECRETARY TO THE CHIEF COMMISSIONER, BURMA, to the SECRETARY TO THE GOVERNMENT OF INDIA, Finance and Commerce Department.—No. 341-30.—3, dated the 22nd July 1892.

IN compliance with the request made in paragraph 2 of your letter, No. Exp. 2670, dated the 28th June 1892, I am directed to submit, for the information of the Government of India, a copy of a note, dated the 4th July 1892, by Mr. Fryer, Officiating Chief Commissioner, on the opium question in Burma.

NOTE by F. W. R. FRYER, Esq., C.S.I., Officiating Chief Commissioner, Burma, on the opium question in relation to Burma.

I HAVE carefully read Sir Alexander Mackenzie's Minute, dated the 30th April 1892, on the question, and also the Financial Commissioner's note of the 27th of April 1892, and its enclosures.

The inquiries on which Sir Alexander Mackenzie's minute is based were directed in a letter, No. 3166, dated the 29th of July 1891, from the Secretary to the Government of India, Finance and Commerce Department.

This letter contained the orders of the Government of India upon the Secretary to the Chief Commissioner's No. 1-10E, dated the 2nd of February 1891. In that letter Sir Alexander Mackenzie proposed to prohibit the sale of opium to, and the possession of opium by, Burmans throughout Burma. With reference to a proposal to check the consumption of opium by a reduction of the number of licensed shops, Sir Alexander Mackenzie said in paragraph 3 of his Secretary's letter that "if all shops were closed it is 'great extent,' and he did not advise the absolute prohibition of the possession or sale of opium in the case of persons of non-Burman descent, as he considered that 'such a step would be an unjustifiable interference with the habits of a large section of the population and would be quite impossible to enforce.'" It was noted by the Government of India that the sale of opium to, and the possession of opium by, Burmans in Upper Burma had been made illegal by notification, No. 62, dated the 29th of August 1891.

The letter went on to say that the Governor-General in Council would be prepared to sanction the Chief Commissioner's proposal if he were satisfied—

(1.) That the evil to be removed was as great as it was depicted;

- (2.) That it would be practicable to enforce the prohibition; and
 (3.) That the enforcement of the prohibition would not entail and be accompanied by evils as great as that which it is desired to remove.

It was asked that the correctness of the generally adopted view as to the difference of the effect of the use of opium on non-Burmans and Burmans respectively might be tested by the collection of statistics, facts, and figures bearing on these questions. These might be gathered from the jail population, and also, though necessarily less completely, from statistics regarding the general Burmese population in a sufficient number of representative places.

It was asked that a distinction might, if possible, be made between opium-eating and opium-smoking, and that it might be stated which of the two is the common form of consumption in Burma.

Then it was asked whether the prohibition could be made effectual, and it was pointed out that it was not proposed to apply the prohibitory rule to non-Burmans, and also that the physical configuration of the country offered great facilities for smuggling, and that the present protective agency had failed to stop the illicit traffic in opium, and that it was easier to stop illicit traffic than to enforce a total prohibition of the use of the drug.

Then it was asked whether the prohibition of the use of opium by the people of Upper Burma had been effectual, and it was said that the police might abuse their powers. Further, it was inquired what means would be taken to alleviate the hardship of the proposed prohibition in the case of Burmans who have become accustomed to the use of opium. On the receipt of these orders Sir Alexander Mackenzie in a resolution, dated the 29th July 1891, desired that the statistics called for might be furnished by superintendents of jails, and that district officers would make similar inquiries through subdivisional and township officers. A certain number of towns and villages were to be selected in each district and an attempt made through the headmen and luyis (elders) or otherwise to get at statistics of the number of Burmans who have taken to the use of opium and the number of such who have been physically wrecked thereby.

Opinions were also called for on the other points on which further information was asked for by the Government of India. The Financial Commissioner, in his note of the 27th April 1892, summed up the result of the inquiries made by district officers and by superintendents of jails. He also stated that, except in two districts in Upper Burma in which Shans preponderate, consumption of opium on the premises of shops had been forbidden.

Taking first the statistics returned by district officers, I find that they are framed in the Arakan division on the examination of—

Akyab	- { 23 circles.
	{ 110 villages.
Kyaukpyu	- The greater part of the district.
Sandoway	- Nineteen villages.

The population of the selected localities was 285,623, in which there were 8,668 consumers of opium. This gives a proportion of 3 per cent., of whom 2 per cent. had been morally or physically ruined, and one-fifth of the number or 6 per 1,000 had taken to crime.

Applying these figures to the whole division, there would appear to be 16,000 habitual opium consumers in the Arakan Division. The Financial Commissioner, however, puts aside this figure, and assumes that there are 21,320 habitual opium-smokers in the Arakan Division, because the Commissioner, Major Parrott, says that he is sure that there are at least 5 per cent. of the population who use opium, and, therefore, the Financial Commissioner says that he may safely assume the figure to be 4 per cent. of the whole population instead of 3 per cent. as shown by the statistics. Now I would observe that, if statistics are to be set aside in this way and the opinion of an observer taken instead of them, there was no particular object in collecting statistics at all. I am also persuaded that the official inquirers would naturally go to villages in which there were known to be consumers of opium. Any person told to examine a given number of villages in order to procure statistics as to the number of opium consumers in a district would proceed to inquire in what villages consumers of opium might be found, as he would consider it waste of time to go to a village which contained no consumers of opium. For this reason I think

that the number of opium consumers found in a given area is no criterion of the number existing in any particular district. The villages examined were those in which opium consumers were to be found, and villages in which there were no opium consumers were not, I feel sure, taken into account.

Passing to the Pegu Division I find that in that division the whole of the Rangoon town district, nearly the whole of the Hanthawaddy district, seven villages in Pegu, four in Tharrawaddy and 34 in Prome were examined. These contained a population of 459,121. The number of opium consumers was 5,509, or 1·2 per cent. on the number observed. This gives 15,672 habitual opium consumers in the whole division. These figures are, however, rejected by the Financial Commissioner, who says that an observation in a large area like the whole of the Hanthawaddy district must be wrong, and so he takes the observations in seven villages in Pegu, including the town of Pegu, in which there is an opium shop, and in four villages in Tharrawaddy to base his conclusions on, and at once raises the per-centage of opium smokers to 2 per cent., thus almost doubling them, and then proceeds to draw his conclusions on these premises, unmindful of the fact that in the Rangoon town, which is surrounded by the Hanthawaddy district, there are three opium shops, whilst in the Pegu and Tharrawaddy districts there is only one shop in Pegu.

In the Irrawaddy Division the area examined was—

Bassein district	- 2 villages,
Thayetmyo district	- 1 town and 97 villages,
Thóngwa district	- 36 villages,
Henzada district	- 976 villages,

with a total population of 336,000. The number of the population was not given in Thóngwa, Bassein, and parts of Thayetmyo; but in Henzada, where there is an opium shop, the per-centage of opium consumers to population examined is 1·3 per cent. The present Deputy Commissioner and a former District Superintendent of Police of Thóngwa think this per-centage is too small, and therefore the Financial Commissioner raises it to 2 per cent. and then draws his deductions from that figure.

In the Tenasserim Division the area examined was—

	Villages.
Amherst district	- 405
Shwegyin district	- 11
Toungoo district	- 14
Tavoy district	- 4
Mergui district	- 2

and the towns of Shwegyin, Toungoo, Tavoy, and Mergui were included in the villages examined in each of these districts. There are five opium shops in Amherst, one in Tavoy town, one in Mergui town, and one in the town of Toungoo.

The population of the area examined is 143,000, and 1,215 opium consumers were found. The per-centage of opium consumers to population examined is in Toungoo 1 per cent., and in Amherst '8 per cent. The Financial Commissioner assumes 1 per cent., which is not perhaps excessive, and makes his calculations on that figure.

It will be seen that the Financial Commissioner has raised the per-centage of opium consumers in the Arakan Division from 3 to 4 per cent., in the Pegu Division he has assumed 2 per cent. to be the correct figure, though 1·2 per cent. is the figure for the town of Rangoon and the Hanthawaddy district, where the facilities for obtaining opium are much greater than they are in the Pegu, Prome, and Tharrawaddy districts. The proportion of shops is three to two. In the Irrawaddy Division the Financial Commissioner has almost doubled the per-centage of opium consumers relying on the opinions of two officers, one of whom has not served in Lower Burma since 1885.

I think then that the Financial Commissioner's figures may fairly be taken to be much exaggerated. I notice that he says in paragraph 19 that he has not attached any importance for the purpose of inference to variations in the proportion of opium consumers in towns and in rural tracts. His reason for this is that the figures given by Deputy Commissioners and the tenor of their reports go to show that the drug is just as popular in the interior as in the towns: that in fact opium-smoking and eating are if anything more common in certain villages of the interior than in large towns, because smuggling is easier and there is less fear of publicity or detection. In face of this statement I do

APPENDIX L.

not understand how the Financial Commissioner sees his way to enforce total prohibition, or why opium shops should be abolished as he recommended. The statistics obtained by superintendents of jails show—

ARAKAN DIVISION.

	Total Prisoners.	Opium Consumers.		Total.	Number who have suffered Physically or Morally.	Per-centage of Opium Consumers to total Prison Population.
		Smokers.	Eaters.			
Burmans	577	113	187	300	260	52
Non-Burmans	84	17	9	26	23	31

In the Kyaukpyn Jail 70 per cent. of the Burman prisoners are opium consumers, which is certainly startling, when it is considered that there has been no opium shop in the Kyaukpyn District since 1885.

In the Rangoon Central Jail, which is the only jail in the Pegu Division, the figures are—

Race.	Total Prisoners.	Opium Consumers.			Number who have suffered Physically or Mentally.	Per-centage of Opium Consumers to total Prison Population.
		Smokers.	Eaters.	Total.		
Burmans	3,137	14	54	68	48	2.2
Non-Burmans	228	23	8	31	16	14

The Financial Commissioner thinks these figures must be incorrect, because his figures for the general population show a large proportion of opium consumers in the Pegu Division who have taken to crime.

In the Irrawaddy Division the figures are—

Race.	Total Prisoners.	Opium Consumers.			Number who have suffered Physically or Mentally.	Per-centage of Opium Consumers to total Prison Population.
		Smokers.	Eaters.	Total.		
Burmans	2,590	100	364	464	271	18
Non-Burmans	130	10	7	17	8	13

The figures for the Tenasserim Division are—

Race.	Total Prison Population.	Opium Consumers.			Number who have suffered Physically or Mentally.	Per-centage of Persons addicted to Opium to total Prison Population.
		Smokers.	Eaters.	Total.		
Burmans	1,324	141	78	219	134	17
Non-Burmans	149	20	7	27	18	18

There were thus 7,628 Burman and 591 non-Burman prisoners in Lower Burma, of whom 1,051 Burmans and 101 non-Burmans were opium consumers. Fourteen per cent. of the Burmans and 17 per cent. of the non-Burmans in jail are thus opium consumers. In paragraph 20, clause 5, the Financial Commissioner says that there were 24,624 opium consumers in Lower Burma who are either convicted criminals or are known or believed to be pursuing a course of crime. Now there are only 7,628 Burmans in all the Lower Burma jails. About 14 per cent. of these or 1,051 men consume opium, so that allowing for short-term convictions it would take many years to recruit 24,624 convicted opium consumers, particularly as men convicted of offences against the Excise Acts are not included in the lists. The average annual jail population of all Burma is only 11,000, so it would take 17 years to recruit 24,600 convicted criminal opium consumers from this body. The number of opium consumers who are known or believed to have taken to crime cannot be easily determined, but it cannot possibly be so large as the Financial Commissioner states.

The Financial Commissioner assumes that all the opium consumers in Lower Burma are adult males. This is possibly true, but that they are all fathers of families does not seem consistent with the statement in clause 11 of the same paragraph, in which it is said that one of the effects of opium is to render men impotent. The Financial Commissioner gives his reasons for believing that impotence is an effect of the

use of opium. I am inclined to doubt whether the reasons given are sufficient to justify the conclusion come to. However that may be, opium consumers are generally improvident and many of them are, I have always understood, unmarried men.

As regards the value of the statistics of opium consumers among the general population the opinions of local officers of their value are as follows:—

Commissioner of Arakan.—“The statistics given for the Akyab District are, I think, not quite accurate.” He thinks the figures are too low.

The Commissioner of Pegu says—
“The statistics given by district officers are, I fear, often not very reliable.”

The Commissioner of Irrawaddy says—
“My own opinion is that these statistics reflect the opinions of the luyis (elders) who supplied them as well as the actual facts.”

I think that the figures as to the general public are undoubtedly unreliable, and that no general deductions can be drawn from them. I have heard it argued that Burman elders would be inclined to understate the number of opium consumers, because the fact that a Burman consumes opium is considered shameful and is one which would usually be concealed. I doubt whether this argument holds good where the object of the inquiry was the prohibition of the use of opium.

The recommendations which Sir Alexander Mackenzie made on the Financial Commissioner's note were, as

he says in the *P.S.* to his note, written under great pressure at a time of grave domestic trouble, and on the eve of his sudden departure from the province. I think it may be inferred that Sir Alexander Mackenzie did not go very thoroughly into the figures given by the Financial Commissioner.

Sir Alexander Mackenzie proposes total prohibition of the supply of opium to men of all races throughout Burma. He would allow opium only to persons specially licensed by the Deputy Commissioner to possess it. He considers that the prohibition could be made effectual.

I am certain that it could not. Take the case of the Arakan Division. In 1885-86 the number of shops for the sale of opium in that division was reduced to one, and the shops in the Kyaukpyu and Sandoway districts were closed, and yet we find 3,832 reputed opium consumers in the Kyaukpyu district, and 294 in the Sandoway district. Opium was never much used in the Sandoway district. The Financial Commissioner says in paragraph 14 of his Excise Report for 1890-91—

“The Arakanese taste for opium appears to be very pronounced—to amount almost to a rage. The drug is smuggled across from Chittagong, and even received by parcel post from Calcutta.”

And again—

“But when all has been said and done the Financial Commissioner is of opinion that, under the law as it stands, the task of preventing illicit traffic in opium is a hopeless one.”

In paragraph 5 of my note, dated the 8th December 1890, which was written when I was Financial Commissioner, and which formed an enclosure to the Secretary to Chief Commissioner's No. 1-10E., dated the 2nd February 1891, I showed that in proportion as the issues of opium are reduced in the Arakan Division so they rise in Chittagong. It was, therefore, impossible to stop the use of opium in the Kyaukpyu and Sandoway districts by closing the shops in those districts; it would be equally impossible to stop it in the Akyab district by closing the shop in that district, and with supplies of opium at hand from India, the Straits Settlements, China, the Shan States and the Kachin hills, how opium is to be kept out of Burma I cannot conceive. It is suggested that the possession of opium by Burmans may be made illegal as it is in Upper Burma. It is already so far illegal that anyone in possession of opium must show that he bought it from Government or a licensed vendor (Rule 11 of the rules under the Opium Act for Burma, Finance and Commerce Department notification, No. 62, dated the 29th August 1891, and section 10 of the Act). This, it is said, is not enough—make it altogether illegal as it is in Upper Burma under Rule 10 of the rules. This, I think, may be agreed to as there is no doubt that Burmans are better without opium. I would, however, allow any Burman who has been in the habit of using opium to get it at the present shops and at the present price, provided that he registers himself as an opium consumer and obtains a certificate from the Deputy Commissioner that he is allowed to purchase opium. The certificate should allow purchase only from one particular shop, though transfers from one shop to another would be allowed for good cause. I would not raise the price of opium, because why should persons who have contracted the habit of opium consuming without any opposition being placed in their way now be made to pay penalties for indulging their taste or craving for the drug?

Non-Burmans I would allow to obtain opium as before, though they also should be registered and receive certificates binding them to purchase from specified shops as in the case of Burmans. This is necessary in order to enable us to check the consumption of shops. The Chinese will have it, prohibition or no prohibition; the Shans and Kachins consider it a necessary of life, and it does not apparently injure Indians. In feverish places, such as Bhamo and Mergui, opium acts as a febrifuge, and it is a necessary of life the people say. As to enlisting the village authorities on our side to put down the consumption of opium, the Burmans look upon the consumption of opium as contrary to their religion, but they are an apathetic race, and I doubt if we shall get any active support from them in a crusade against the drug. We could, of course, bind village headmen to report cases of illicit opium consuming, but I do not recommend this as I am opposed to the multiplication of petty offences and to increasing the powers of petty officials to harass the people.

The evils of proceeding too quickly in forbidding the use of opium may be illustrated by the facts which came to my knowledge that as a result of temporarily closing the Bassein shop three men died, and in the Shwegyin district two men died because they were arrested by the police for opium-smoking and temporarily deprived of the drug. As for what the Chinamen of Pegu said, I do not believe they meant it, and as to Mandalay the Chinamen there do not mind the shops being closed because they can smuggle opium to any extent. Mr. Carter at page 1 of the Tenasserim Division Report, which formed an enclosure to Sir Alexander Mackenzie's Minute of the 30th April last, said—

“From my own personal knowledge I know that a large proportion of the population in Upper Burma were addicted to opium when we annexed the country. In Mandalay in 1885 I found enormous stores of opium amongst the Chinese population, and they admitted that they sold largely to Burmans.”

This was in spite of the prohibition of the drug by the King, and I am afraid that what Mr. Carter saw in 1885 still holds good, though to a very modified extent, as there is no doubt that the use of opium by Burmans in Upper Burma has been restricted since we took the country.

As regards Upper Burma it is shown that there is no necessity for further interference there, and if the present system works well, why alter it? To close all the shops in Upper Burma would simply mean that non-Burmans would get their supply by smuggling, and that the control of the opium trade would pass from the hands of Government into those of desperate adventurers.

There is one point which I desire to notice here.

The whole number of opium consumers in Lower Burma is divided into opium-eaters and smokers. There are 10,973 eaters, and 8,901 smokers so far as is known.

Opium-smoking is said by an eminent authority, Sir William Moore, K.C.I.E., to be less injurious than opium-eating, though the medical officers consulted by the Financial Commissioner, see paragraph 6 of his note, say the reverse. It seems to me that opium-smoking must be less noxious to the human frame than eating the undiluted drug. It is certainly more expensive as a greater quantity of the drug is consumed in smoking than in eating. It has been pointed out to me by the Commissioner of the Irrawaddy Division that the preparation of opium pipes is not easy, and that, therefore, by forbidding the consumption of opium in shops the smoking of opium will decrease and the eating will increase, as people cannot prepare pipes for themselves. There is a great deal of weight in the argument, and I think that possibly I was wrong in proposing in 1890 that the consumption of opium in shops should not be allowed. There is much to be said on both sides of the question, and I do not think that the papers now before me afford any proper basis on which to come to a definite conclusion. There is danger that, now the smoking of opium on the premises of licensed shops is not allowed, more illicit opium dens will be opened. As to the question whether the interference of the police will not be a greater evil than the extended use of opium, as I merely propose to introduce the Upper Burma system in to Lower Burma, the danger of police interference will not be so greatly extended. All interference by police in matters of everyday life is, I think, to be deprecated. The police do misuse their powers, and I think that to employ them to enforce a general prohibition against the use of opium would be to arm them with another weapon for extortion, the use of which would be keenly resented by the Burmans, who are very intolerant of such interference.

In addition to rendering the possession of opium by Burmans in Lower Burma illegal, as it is in Upper Burma, I would also limit the amount of opium to be issued from each shop. We shall know the number of non-Burmans in each area supplied by a shop, and we shall know the number of Burmans who have obtained certificates from the Deputy Commissioner permitting them to use opium, so that it will be easy to find the amount of opium which can be legitimately issued by each shop, and by limiting the issue to that amount unlicensed hawking of opium from licensed opium shops will be prevented. This is one of the chief evils of the present system.

What I propose, then, is—

- (1.) To render the possession of opium by Burmans in Lower Burma illegal, as it is in Upper Burma.

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- (2.) To prevent undue hardship to Burmans in Lower Burma who have become habituated to the use of opium by permitting Deputy Commissioners to grant them certificates that they are opium consumers and may be supplied with opium. A list of all certificates issued would be kept, and copies would be sent to the police and to the opium farmers. The certificates would be issued free of charge. It is, of course, understood that no man could get a certificate who could not show that he was an habitual opium consumer.
- (3.) To fix a maximum quantity of opium to be issued by each shop, based on the number of its legitimate customers, which would be ascertained from the registered number of Burman and non-Burman opium consumers.

In making these proposals I am going beyond what Sir Charles Aitchison or Sir Charles Bernard recommended. Their views are given in paragraphs 5 and 6 of the Secretary to the Chief Commissioner's No. 1-10E., dated the 2nd of February 1891, already quoted, and in the Financial Commissioner's note appended to that letter, paragraph 2. Sir Charles Crosthwaite's opinion is given in paragraph 2 of his review of the Excise Report for 1887-88:—

"The use of opium is condemned by public opinion no less in Lower Burma than in Upper Burma, and the Chief Commissioner agrees in the opinion that the more the consumption of opium is regulated and the more illicit consumption of opium is repressed the less will persons not already habituated to its use take to it for the first time."

All the three Chief Commissioners whose views I have quoted were opposed to the general closing of opium shops, and so was Sir Alexander Mackenzie in February 1891. The views expressed in his note of the 30th of April 1892 are, as he admits, not the result of deliberate consideration of the question. My own views are the result of long and close experience, as I had the immediate control of the opium administration of the province for nearly three years as Financial Commissioner.

The Government of India has, in paragraph 16 of the Secretary to Government of India's No. 3,166, dated the 29th July 1891, directed that any possible loss of revenue involved in the adoption of the measures discussed in that letter need not be taken into account in deciding whether the measures should be adopted. If the measures are shown to be desirable on general grounds and to be of a practical nature, the loss of revenue will not be allowed to stand in the way of their adoption. In this expression of the views of the Government of India I thoroughly concur. The abandonment of revenue for no corresponding advantage I cannot recommend, but it is not from considerations of revenue that I am opposed to the complete prohibition of the use of opium in Lower Burma, but simply because I am firmly convinced that such complete prohibition is neither desirable nor practicable.

F. W. R. FRYER,

Officiating Chief Commissioner.

R.I.M.S. "Irrawaddy,"

July 5, 1892.

TELEGRAM from the SECRETARY OF STATE FOR INDIA to his Excellency the VICEROY, dated the 24th January 1893.

My predecessor's Despatch 94 (Revenue), 17th December 1891. Paragraph 2, clause 8, Burma opium. Have you come to any conclusion? Please telegraph reply.

TELEGRAM from the GOVERNMENT OF INDIA to the SECRETARY OF STATE FOR INDIA, dated the 9th February 1893.

YOUR Lordship's telegram dated the 24th January 1893. The latest recommendation from Chief Commissioner, Burma, is to assimilate the rule in Lower Burma to those in force in Upper Burma, that is, to prohibit sale to and possession by Burmans, making special arrangements to prevent serious hardships to persons in Lower Burma who are habituated to use of opium. We fear this measure may be followed by extensive smuggling. It will create a new and artificial class of criminal offences, and will afford opportunities for police oppression to an extent constituting a very

serious evil. But we feel it may be difficult to defend the differential treatment of Lower Burma, and if your Lordship desire it we are prepared to authorise the Chief Commissioner to try what he proposes. Please telegraph reply.

TELEGRAM from the SECRETARY OF STATE FOR INDIA to his Excellency the VICEROY, dated the 21st February 1893.

YOUR Lordship's telegram of 9th February. Opium. Considering all the circumstances, I do not think that differential treatment of Lower Burma as to opium can be defended, and I therefore request your Excellency will authorise Chief Commissioner to assimilate rules in Lower Burma to those in force in Upper Burma.

TELEGRAM from the GOVERNMENT OF INDIA to the SECRETARY OF STATE FOR INDIA.—No. 963Ex., dated the 7th March 1893.

YOUR Lordship's telegram of 21st February last. Burma opium. We have instructed Chief Commissioner, Burma, to assimilate rules in Lower Burma to those in force in Upper Burma. Arrangements to introduce new system will take some time, and Chief Commissioner says they cannot be complete by 1st April next. He hopes to introduce the change from 1st July next.

No. 104 of 1893.

GOVERNMENT OF INDIA.

FINANCE AND COMMERCE DEPARTMENT.

SEPARATE REVENUE.—OPIUM.

To the Right Honourable the EARL OF KIMBERLEY, K.G., Her Majesty's Secretary of State for India.

MY LORD,

Calcutta, March 22, 1893.

WE have the honour to acknowledge the receipt of your Lordship's telegram dated the 21st February 1893, in which we were informed that, in view of all the circumstances, the differential treatment of Lower Burma as to opium could not, in your Lordship's opinion, be defended, and we were accordingly requested to authorise the Chief Commissioner of Burma to assimilate the rules in Lower Burma to those in force in Upper Burma. We now desire to explain, for your Lordship's information, the manner in which we have dealt with this matter, and to state the steps we have taken to give effect to your Lordship's instructions.

2. In our despatch, No. 289, dated the 14th October 1891, we stated that Sir A. Mackenzie, then Chief Commissioner of Burma, had submitted proposals for the prohibition of the sale and possession of opium as regards Burmans in Lower Burma; and among the enclosures to that despatch was a copy of our letter, No. 3166, dated the 29th July 1891, in which we informed the Chief Commissioner that, notwithstanding the very serious interference with the personal liberty of the Burmans which would be involved, we would be prepared to sanction his proposal if we should be convinced—

- (1.) That the evil to be removed is as great as was represented;
- (2.) That it would be practicable to enforce the prohibition; and
- (3.) That the enforcement of the prohibition would not entail, and be accompanied by, evils as great as that which it was desired to remove.

We at the same time informed the Chief Commissioner that any possible loss of revenue involved in the adoption of more severe restrictions on the consumption of opium need not be taken into consideration.

3. On receipt of our instructions, the Chief Commissioner issued orders for the collection of statistics, facts, and figures bearing on the question of the difference in the effect of opium on non-Burmans and Burmans respectively. He also invited opinions as to the possibility of enforcing the prohibition of the possession of opium by Burmans and as to the best means of guarding against the abuse of the powers of the police and preventive establishments, and the measures necessary to mitigate the effect of the sudden stoppage of opium in the case of Burmans who had become habituated to its use.

4. The result of these inquiries was set forth in a note by the Financial Commissioner of Burma, dated the 27th April 1892, with which was forwarded a minute by the Chief Commissioner, dated the 30th idem. Sir A. Mackenzie, while not attaching undue importance to statistics collected at any precise point of time, considered that the figures which had been compiled afforded strong confirmation of the opinion commonly held in Burma, by both European officers and natives of the country, that opium is specially deleterious to persons of Burmese race; and indicated that the evil was one that was rapidly growing in many parts of the Lower Province. He further stated that the inquiries made had led him to the conclusion that, when originally proposing that the possession of opium should be prohibited to Burmans only, and not to non-Burmans, especially to the Chinese, he had not gone far enough. The total number of Chinese in both provinces of Burma was estimated at about 25,000 excluding children, and this number Sir A. Mackenzie considered to be too small to justify the maintenance of shops which must facilitate smuggling, and form centres of temptation to the indigenous races. He therefore proposed that every opium shop in both provinces should be closed to Burmans and non-Burmans alike, special arrangements being made for the supply of opium on medical certificate or special license to those who had become habituated to the use of the drug. He considered that, under this system of total closure, it would be easier to enforce the prohibition than if some of the shops were left open; and he doubted whether Burmans would at any time allow themselves to be severely victimised by the police.

5. Sir A. Mackenzie's minute was written hurriedly under pressure of time on the eve of his departure from Burma. We therefore called on Mr. Fryer, who had succeeded to the Chief Commissionership, and who, as a former Financial Commissioner of Burma, had acquired experience of the opium question as it affects that province, to submit a detailed review of the whole case which Sir A. Mackenzie had not had time to prepare, and also to favour us with his own opinion and recommendations in the matter. Mr. Fryer accordingly submitted to us a note, dated 4th July 1892, which forms an enclosure of this despatch. In this note he pointed out, in the first place, that the inquiry that had been made did not afford a sound basis for estimating the extent to which the consumption of opium prevailed. Mr. Fryer was, he said, "persuaded that the official inquirers would naturally go to villages in which there were known to be consumers of opium. Any person told to examine a given number of villages in order to procure statistics as to the number of opium consumers in a district would proceed to inquire in what villages consumers of opium might be found, as he would consider it waste of time to go to a village which contained no consumers of opium. For this reason I think that the number of opium consumers found in a given area is no criterion of the number existing in any particular district. The villages examined were those in which opium consumers were to be found, and villages in which there were no opium consumers were not, I feel sure, taken into account."

6. Mr. Fryer then pointed out that in three out of the four divisions of Lower Burma the Financial Commissioner had set aside the per-centage of opium consumers which resulted from the figures collected at the inquiry, and had assumed higher per-centages, the latter not being based on any recorded facts or statistics, but resting solely on the general observation or opinion of, in some instances, a single official. In this way the per-centage of consumers in the Arakan Division had been raised from 3 per cent. to 4 per cent., that of the Pegu Division from 1.2 per cent. to 2 per cent., and that of the Irrawaddy Division from 1.3 per cent. to 2 per cent.

7. It was then shown that the Financial Commissioner's estimate, prepared in the manner described, of opium consumers who had been "morally wrecked" by the habit, *i.e.*, who were either convicted criminals or were known or believed to be pursuing a career of crime, could not be reconciled in any way with the jail statistics, the accuracy of which is beyond question. The Financial Commissioner had calculated that there were in Lower Burma 24,624 opium consumers of Burmese race who had taken to crime. The jail returns, however, show that at the time of the inquiry there were "only 7,628 Burmans in all the Lower Burman jails. About 14 per cent. of these, or 1,051 men, consume opium, so that, allowing for

"short-term convictions, it would take many years to recruit 24,624 convicted opium consumers, particularly as men convicted of offences against the Excise Acts are not included in the lists. The average annual jail population of all Burma is only 11,000, so it would take 17 years to recruit 24,600 convicted criminal opium consumers from this body. The number of opium consumers who are known or believed to have taken to crime cannot be easily determined, but it cannot possibly be so large as the Financial Commissioner states."

8. Mr. Fryer then expressed a very decided opinion that total prohibition could not be made effectual. He considered that the system in force in Upper Burma had worked well, and had had the effect of restricting the use of opium by Burmans. He was therefore averse from altering it. As regards Lower Burma, he thought that possession by and sale to Burmans might be made illegal, as in the Upper Province. His final recommendations were to the following effect:—

- (1.) To render the possession of opium by Burmans in Lower Burma illegal, as it is in Upper Burma.
- (2.) To prevent undue hardship to Burmans in Lower Burma who have become habituated to the use of opium, by permitting Deputy Commissioners to grant them certificates that they are opium consumers, and may be supplied with opium. A list of all certificates issued would be kept, and copies would be sent to the police and to the opium farmers. The certificates would be issued free of charge. It was to be understood that no one should get a certificate who could not show that he was an habitual opium consumer.
- (3.) To fix a maximum quantity of opium to be issued by each shop, based on the number of its legitimate customers, which would be ascertained from the registered number of Burman and non-Burman opium consumers.

9. An examination of Mr. Smeaton's note, and of the reports on which it is based, has convinced us that the statistics which have been collected are wanting in accuracy, and that the inferences which have been drawn from them are in some respects unsound.

10. From the date of the Chief Commissioner's Resolution instituting the inquiry and those of the reports submitted by the local officers in answer thereto, it appears that the time available for making the actual inquiries seldom exceed two months; and in several cases the time occupied was considerably less. The inquiries purport to have embraced widely different areas in different districts. In Kyaukpyu and Hanthawaddy they are said to have covered almost the whole district. In Henzada 976 villages were included, in Amherst 405 villages, and in Akyab 110 villages and 23 circles. The population (Burmans only) of the areas dealt with in these districts ranged between 120,000 and 280,000. In Sandoway, on the other hand, only 19 villages were examined, in Pegu seven villages, in Tharrawaddy, Tavoy, and Mergui four villages each, and in Bassein two villages only. We consider it quite impossible that, in districts where a large population is said to have been examined, the results reported can possess any statistical value. The time allowed was much too short for a personal examination of each individual by a responsible officer, or even for the testing of a considerable proportion of cases. The inquiries in these districts were necessarily entrusted to subordinates, mostly petty Burmese officials, who had the assistance of village headmen and thugyis. Such agents cannot be relied on for the conscientious performance of a delicate and laborious task in which they could not be subject to effective supervision.

11. Still less is it possible to regard Mr. Smeaton's estimate of the number of Burmans who have been "physically or morally wrecked" by the use of opium as possessing any claim to accuracy. It would be no easy task, even for trained and competent observers, having sufficient leisure, to ascertain the number of persons who have been "physically wrecked," or who have "taken to crime," as a consequence of indulgence in the drug. The terms are wanting in precision, and would have been liable to be misinterpreted and variously understood, even if the inquiring agency had been less imperfect than it was. The reports show that the local officers experienced this difficulty. The Commissioner of Arakan writes:—"It is very difficult to distinguish between 'physically wrecked' and 'morally wrecked.' In fact, many of the officers have not understood the question." The Deputy Commissioner of Kyaukpyu writes:—"It is very difficult for any but an expert to distinguish between persons who may be said

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" to be physically wrecked and those to whom such a term would scarcely apply."

It will be seen also that Mr. Smeaton has in each case added together the number of persons returned as "physically wrecked" and "morally wrecked," and rests his calculation on the sum of the two; although it is obvious that in many cases the effects of over-indulgence must be felt in both ways in the same individual. He has also obtained his per-centage of persons "physically or morally wrecked" to total consumers in each division by adding together the number of persons returned under these heads in each district, and comparing them with the sum of the persons returned as consumers in the areas brought under examination. In this way the per-centage obtained for each division depends mainly on the figures returned from those districts in which a large population is said to have been examined, *i.e.*, those in which the inquiry was most superficial and inaccurate.

12. The following table, prepared from the Burma Jail reports, shows the number of convicts admitted into jail in Lower Burma and the number of opium consumers among them in each year since 1883, when orders for the systematic registration of opium consumers in jail were first issued:—

Year.	Number of Convicts admitted into all Jails in Lower Burma.	Number of Opium-takers.	Per-centage Column 3 on Column 2.
1.	2.	3.	4.
1883	10,129	1,823	17.9
1884	10,942	2,417	22*
1885	12,468	2,891	23*
1886	13,811	2,167	15.6
1887	11,800*	2,472	20.9
1888	12,057	2,613	21.6
1889	11,166	1,945	17.4
1890	10,028	1,898	18.9
1891	10,282*	2,330	22.6

* Four hundred and thirty-two Europeans in 1887, and 202 in 1891 excluded. In the other years Europeans are included.

These figures show that, although the number and proportion of opium consumers in jail have fluctuated during the last nine years within not very wide limits, there has been no special tendency to increase, and certainly no steady growth. They lend no colour whatever to the assertion that the prevalence of the opium habit is spreading in Burma, or that it especially leads to the commission of crime. The figures in column 3 are swollen by the inclusion of persons who have been imprisoned for offences under the Opium Act, who are almost all consumers of opium.

13. We find little in the reports which have been submitted to remove our doubts whether the enforcement of prohibition is practically possible. In the Arakan Division the attempt to restrict the consumption of opium has been carried further than anywhere else in Lower Burma; so far, indeed, that it has become in that division virtually an attempt to completely prohibit consumption by the bulk of the population. Since 1885-86 there has been only a single licensed opium shop in the entire division, which has an area of 14,526 square miles and a population of 670,000. For some years past, moreover, the quantity of opium which the single licensed vendor is permitted to sell has been authoritatively limited. Short of entire prohibition, therefore, everything has been done to make the procuring of opium difficult. Yet, during the last two years it has been found that almost one-half of the persons admitted to jail in this division were consumers of opium. The difficulty of preventing smuggling is even now almost insuperable; and we cannot think, with Sir A. Mackenzie, that we shall be in a better position to overcome it when all the shops are closed than when a few remain open. The magnitude of such a task is that a prudent ruler would shrink from undertaking it. The sea-coast line of Burma, from the Naaf estuary on the north to the southern boundary of Mergui which touches the Siamese Tributary State of Renang, is nearly 1,500 miles in length. There are lines of steamers running continually along this coast, and touching at Akyab, Kyaukpyu, Sandoway, Rangoon, Moulmein, Tavoy, and Mergui. In fine weather native craft run to and fro along the south coast below

Moulmein. The delta of the Irrawaddy is a maze of creeks and inlets from the sea. The profits of contraband trade are even now very large; and if the price of opium were raised to Rs. 400 a seer, as Sir A. Mackenzie suggests, or even to half as much, the incentive to smuggling would become so great that we could not hope to cope with it successfully.

On the land frontier our difficulties would be even greater. Towards Chittagong, Manipur, the Shan States, and Siam the boundary runs through wild and mountainous country covered with dense jungle, and in many parts almost unexplored. In the Shan States the poppy is extensively cultivated, and the opium produced, besides supplying the requirements of the people, which are considerable, goes at present mostly to China. If the price were enormously raised, as it would be were prohibition undertaken, this large supply would be attracted to Burma. We could not hope to keep it out, even with a customs line 1,000 miles long and an army of custom house officers. The cultivation could not be prevented unless we held the States with a very strong garrison. The compensation that would have to be paid to the chiefs and the cultivators would be no inconsiderable burden. We should drive a large portion of the population into armed resistance, and, if successful, we should bring ruinous loss upon some of the richest districts.

14. We are also of opinion that Mr. Smeaton and Sir A. Mackenzie have treated too lightly the evils which, we fear, will accompany the attempt to enforce measures of the stringency suggested by them. The reports of the local officers show conclusively that little active assistance is to be expected from the Burmese priests or headmen in putting down the use of opium, notwithstanding their verbal condemnation of it. In enforcing prohibition or restriction the Government would have to rely, as at present, on the police and the customs and preventive establishments. We are, therefore, the more reluctant to adopt a policy which would involve an extension of the scope of the penal laws relating to opium, or the creation of a new and artificial class of criminal offences. In Burma the excise and opium laws are already administered with extreme rigour. In the year 1891-92, 2,643 persons were convicted of offences against these laws in Lower Burma, 716 of them being imprisoned and the remainder fined sums amounting to Rs. 91,282. In the Arakan Division, within the last seven years 3,275 persons have been prosecuted and 1,196 imprisoned for similar offences. In this division, while the yearly average admissions to jail for all offences have been 1,207, the average for persons imprisoned for offences against the excise and opium laws—chiefly the latter—has been 162, or more than 13 per cent. The result of such severity in working a fiscal law is well understood. We invite attention to the following remarks, written by Major Grey, the Deputy Commissioner of Akyab, one of the districts of this division:—

"It is no exaggeration to say that hundreds of persons in the Arakan Division have been sent to jail or have avoided imprisonment by the payment of a fine which crippled their resources, for the offence of purchasing opium (which is a necessity to them) from a neighbour or a pedlar instead of taking long and frequent journeys, which they cannot afford, to the one licensed place of sale provided by the Administration. At a time when many advanced thinkers advocate the treatment of crime as a disease, these victims of a deleterious habit, for offences against a fiscal law so administered that it is practically impossible for them to obey it, are treated as and associated with criminals, and it can hardly be a matter for surprise if they become criminals themselves."

15. For these reasons, we are convinced that it would not be justifiable to adopt Sir A. Mackenzie's later proposals for the entire prohibition of the sale and possession of opium throughout both the provinces of Burma. We are satisfied that the extent of the evil has been exaggerated; that the enforcement of prohibition would be quite impracticable; and that the attempt to enforce it would be accompanied by harassment of the people and risk of oppression to an extent for which there can be no justification.

16. We have, however, again considered, in the light of the papers forwarded with this despatch, the original proposal put forward by Sir A. Mackenzie in his Secretary's letter, No. 1-10E, dated the 2nd February 1891, for the prohibition of the sale to and possession of opium by Burmans in Lower Burma. It will be seen that this proposal, with some modifications of detail, has now received the support of Mr. Fryer in his note,

dated the 4th July 1892, which is the latest communication received from the Chief Commissioner on this subject. These proposals are, in effect, that the rules at present in force in Upper Burma should be extended to Lower Burma, subject to special provisions to meet the case of Burmans who have become habituated to the use of opium. The reports from the local officers of Upper Burma, which accompanied and are summarised in Mr. Smeaton's note of the 27th April 1892, show that in that province the consumption of opium has been kept well in check, and the habit is not on the increase. On the contrary, there is evidence that the use of the drug has been curtailed since the annexation of the province in 1886. In Mr. Smeaton's opinion, "there appears ground for believing that the original prohibition of sale to Burmans and the recent prohibition of possession by Burmans, coupled with the restrictions placed on traffic and sale of opium and the rigorous measures taken against smuggling, have, at least to a great extent, arrested the progress which opium was certainly making among the people before and at the annexation." He has estimated that in Upper Burma there is only one consumer of opium to every six consumers in Lower Burma; and while we cannot attach much weight to a calculation based on such imperfect data, it is in some measure corroborated by the fact, ascertained from the jail returns, that in Upper Burma 4 per cent. of the Burmese convicts are addicted to opium as compared with 14 per cent. in Lower Burma.

17. The position of the two provinces is, no doubt, not quite the same. Upper Burma is a recent addition to the Empire, and presented what may be called a clean sheet to work on. Its Chinese population, which comprises not only the principal consumers of opium, but also the most active agents in the trade, is far smaller than that of the lower province. And its remoteness from the sea coast probably tended, under native rule, to cut off one source of supply. Moreover, we are not sure that the information which we possess as to the consumption of opium in Upper Burma is altogether accurate or complete, or whether the success which seems to have been attained in repressing consumption by Burmese is as real as it appears. Nevertheless, it must be admitted that our success has been greater in Upper than in Lower Burma; and we recognise that it may be difficult to defend the differential treatment of the two provinces. Our views were accordingly communicated to your Lordship in our telegram of the 9th February 1893, in which we intimated that, notwithstanding the doubts which we entertain, we were prepared, if your Lordship desired it, to authorise the Chief Commissioner to try the measures which he had finally proposed. Your Lordship's telegram in reply requested us to adopt this course.

18. Instructions to this effect were accordingly issued to the Chief Commissioner of Burma, and copies of the telegraphic communications which have passed between us and the local Government are enclosed. We are advised that it is not necessary to resort to legislation in order to give effect to the change. It will be sufficient to revise the rules framed under sections 5 and 13 of the Indian Opium Act so as to introduce one uniform system throughout both provinces of Burma, sale and possession of opium being restricted to non-Burmans; provision being also made for the registration of habitual consumers, for the issue to these persons of certificates authorising them to obtain opium, and for such other changes as the Chief Commissioner may think should accompany the main change which has been decided on. We hoped to be able to introduce the changes from 1st April. But the arrangements will take a little time to mature, and the Chief Commissioner reports that it is not probable that he will be able to introduce them before the 1st July next. Until this is done no new settlements will be made, the existing licenses which expire on the 31st March next being extended from month to month in the meantime. We estimate that the adoption of these measures will result in an annual loss of revenue to the amount of 15 lakhs of rupees, of which 12 lakhs will appear under the head of Excise and 3 lakhs under Opium.

We have, &c.

(Signed) LANSDOWNE.
ROBERTS.
P. P. HUTCHINS.
D. BARBOUR.
A. E. MILLER.
H. BRACKENBURY.
C. B. FRITCHARD.

From the DEPUTY SECRETARY TO THE GOVERNMENT OF INDIA, Finance and Commerce Department, to the CHIEF COMMISSIONER, Burma.—No. Ex. 1167, dated Calcutta, the 21st March 1893.

APPENDIX L.

IN continuation of my telegram of the 7th instant, which is noted in the margin, I am directed to forward herewith a copy of a despatch, No. 104, dated the 22nd instant, to the Secretary of State, in which the decision of the Government of India in regard to the use of opium in Lower Burma is stated. It will be seen that the Government of India have resolved to sanction the proposals made in your note, dated the 4th July 1892, for the restriction to non-Burmans of the sale and possession of opium, subject to the special provisions which you recommend, with a view to avoid causing hardship to those Burmans who have become habituated to the use of the drug.

2. A draft of the revised rules under sections 5 and 13 of the Indian Opium Act, which will be necessary in order to give effect to this change, should be submitted without avoidable delay. It is desirable that they should come into force not later than the 1st July next, if possible, and the Governor-General in Council would be glad to be favoured with a report stating the action which you propose to take to give them effect. Your proposal to extend existing licenses in the meantime from month to month until the new system is ready for introduction has already been approved by telegraph.

From the REVENUE SECRETARY TO THE CHIEF COMMISSIONER, Burma, to the SECRETARY TO THE GOVERNMENT OF INDIA, Finance and Commerce Department.—No. 299-30.—4, dated the 18th April 1893.

WITH reference to the correspondence ending with your letter, No. Ex. 1167, dated the 21st March 1893, on the subject of measures for the restriction of opium consumption in this province, I am directed to submit, for the information of the Government of India, a copy of the papers cited in the margin, which contain the instructions issued to district officers by the Financial Commissioner, under the Chief Commissioner's orders, for the purpose of introducing the new system.

2. A reply to your letter, No. Ex. 1167, dated the 21st March 1893, will be submitted on receipt of a report from the Financial Commissioner, which is now awaited.

From W. F. NOYCE, Esq., Secretary to the Financial Commissioner, Burma, to the REVENUE SECRETARY TO THE CHIEF COMMISSIONER, Burma.—No. 346-59E., dated the 13th March 1893.

REFERRING to your letter, No. 129-30.—4, dated the 9th March, I am directed to forward, for the Chief Commissioner's information, a copy of letter, No. 330-59E., dated the 11th March 1893, with enclosures, which has been addressed to all Commissioners in Lower Burma, prescribing the procedure to be adopted in the registration of habitual opium consumers.

2. Draft rules under the Opium Act to give effect to the prohibition of consumption of the drug, and draft instructions for continuance of registration of non-Burman consumers of opium who may come to the country, and of persons of Burmese race who may hereafter take to the profession of doctor or tattooer, will be submitted hereafter.

3. I am to suggest that if there be no objection the Financial Commissioner's orders to Commissioners, with enclosures, be published in the Gazette to ensure the widest publicity.

BURMA.

FINANCIAL DEPARTMENT.—No. 330-59E.

(Opium.)

From W. F. NOYCE, Esq., Secretary to the Financial Commissioner, Burma, to all COMMISSIONERS in Lower Burma.

SIR, Rangoon, March 11, 1893.

I AM directed by the Financial Commissioner

1. Letter, No. 1233-25-91, dated the 3rd December 1891, from the Commissioner of Arkan.
2. Letter, No. 497-55E, dated the 30th November 1891, from the Commissioner of Pegu.
3. Letter, No. 17-41 Ex., dated the 25th December 1891, from the Commissioner of Irrawaddy.
4. Letter, No. 5765-111a, dated the 28th November 1891, from the Commissioner of Tenasserim.

to refer you to the Chief Commissioner's Resolution, No. 10E., dated the 29th August 1891, and to the replies thereto cited in the margin regarding consumption of opium in Lower Burma. The

Right Honourable the Secretary of State for India has now finally decided to assimilate the regulations in regard to possession and use of opium in Lower Burma to those in force in Upper Burma; that is to say, to prohibit the possession and use of opium by Burmans in Lower Burma. The enforcement of this prohibition is to be accompanied by a strict limitation of issues of opium from each treasury to that quantity and no more which is required for the use of registered habitual consumers as herein-after explained.

2. In order to prevent real hardship to Burmans of mature age who have become thoroughly habituated to the use of the drug it has been decided that all habitual opium consumers of Burmese race of 25 years of age and upwards who may now register themselves as such shall be permitted to possess and use opium on the scale at present permitted; and that all non-Burman consumers of opium who may wish to continue using the drug shall be permitted to do so on condition that they too register their names as consumers of opium.

3. For the future, therefore, *i.e.*, when the new rules come into operation, possession and use of opium in any form by any person in Lower Burma shall be lawful only if the name of such person is registered; the registered persons of Burmese race being habitual consumers of 25 years of age or upwards; the registered non-Burman consumers being any persons not of the Burmese race of 20 years of age or upwards, who may choose to register themselves. When the registers are complete and closed, it shall be under the new rules (which will shortly be notified) an offence for any unregistered person to possess or use opium in any form.

4. Burmese doctors and professional tattooers who according to custom habitually use opium in the ordinary course of their profession shall, if they desire to continue the custom, be required to register themselves.

5. When the registration, as herein-after described, has been completed, no new entries shall be made in the registers except—

- (a.) The names of persons who in ordinary course may wish to take up the profession of doctor or tattooer. These, however, are not likely to be numerous and should be most closely scrutinised, and verified before registration is permitted;
- (b.) The names of non-Burmans of 20 years of age or upwards who may come to Lower Burma after the present registration has been completed, and who may wish to register themselves.

Under no circumstances and for no reason whatever shall any Burman, not being a doctor or tattooer, be permitted to register himself after the registers have been closed.

6. The registration of Burmese habitual consumers and of non-Burman consumers will, of necessity, take some time, and it is not expected that it can be completed before, probably, the end of May. It is necessary that the fullest and widest information be afforded to the people of the coming radical change of the law and that the clearest warning be given to them of the obligation on every person who wishes to continue the use of opium to register himself. The new rules required under the Opium Act will not in all probability come in force till the 1st July next. Meantime the current opium licenses expire on the 31st March next. It is

therefore necessary to provide for the intervening period of three months, namely, April, May, and June.

7. In order to ensure that all opium consumers who wish to continue use of the drug may, subject to the conditions above set forth, have reasonable time and opportunity to register themselves, the following procedure shall be observed in each district. The notification appended to this letter, with translation in Burmese, shall be published conspicuously in every public office and in the places of public resort in every town in the district and shall also be issued to every village headman (ywathugyi) for the information of the residents of the villages under his charge. The Deputy Commissioner shall see that the notification is posted up in a conspicuous place in every public office and place under his control, and that it is read out by each headman or by the gaungs subordinate to him to the residents of his village or circle and also posted upon some conspicuous place in each headman's village. In all towns a copy of the notification shall be issued to each thugyi or gaung in charge of a quarter and shall be placarded at each street corner. One thousand copies of the notification will be sent direct to each Deputy Commissioner, and more, if required, can be obtained by indent from the Superintendent, Government Printing, Rangoon.

8. Simultaneously with the publication of this notification the Deputy Commissioner shall issue, at the same places and with the same publicity and in the form appended to this letter, an order prescribing the places, dates, and conditions of registration. One thousand copies in Burmese of this form of order will be sent direct to each Deputy Commissioner, and more, if required, can be had, on indent, from the Superintendent, Government Printing, Rangoon. As will be seen, dates, hours, and places have been left blank. These must be filled in by the Deputy Commissioner before issue. Registration is to be carried on at every subdivisional and township head-quarters where there is a medical officer not below the rank of a hospital assistant or where such an officer can, for the time being, be made available, and also at the head-quarters of the Deputy Commissioner. It is necessary that every facility for registration be given and that no needless worry be entailed on intending applicants for registration by having to travel longer distances than is absolutely necessary. The Deputy Commissioner will parcel out the district into registration areas so as to utilise both subdivisional and township officers in order to ensure facilities and prevent worry. He will issue the needful instructions to the subdivisional and township officers concerned, and will enter in each Order Form the details of place, dates, and hours for registration.

9. The presence of the medical officer, where possible, is necessary in order to settle doubtful cases. Ordinarily the evidence of a respectable resident of a village given before the registering officer and supported by the personal inspection of the registering officer should be sufficient to justify registration. But in cases of doubt or where the headman (who should if possible always be present) objects, or where there is a question of age, the medical officer should be consulted and the registering officer should take the statement of the medical officer into consideration in deciding to grant or refuse registration. No oath should be administered to any witness or other person in any inquiry or examination connected with registration.

10. Registration throughout the entire district should ordinarily be made on one and the same date, just as enumeration for the census is made on one and the same date, in order to prevent double registration. It is conceivable that inveterate opium-smokers or eaters may endeavour to secure double registration. This must be prevented. The Deputy Commissioner should fix the date, under the Commissioner's orders, which will be most convenient for all persons concerned. The date should not be later than the 20th of April. But the Deputy Commissioner may, if he finds good cause, extend the time and permit registration to continue beyond the date advertised. If, however, the publication of the notification and order be made in good time, it should rarely be necessary to extend the time for registration, and the less it is extended the better.

11. The registers should be completed at each township, subdivisional, and head-quarter's office not later than the 1st May, and should all be in the hands of the Deputy Commissioner not later than the 10th May. Each registering officer should, in submitting his list,

report (a) whence the registered consumers have heretofore got their supplies of opium; (b) the annual quantity of opium requisite for supply of the registered consumers; (c) whence and how he proposes that the registered consumers should henceforward get their supplies. The Deputy Commissioner should then forward the lists to the Commissioner not later than 15th May with a report describing briefly the measures taken and the results. He should state the quantity of opium which, in view of the numbers of registered consumers, will require to be annually issued from the Treasury in order to supply the registered consumers of the district and the places and method of supply which he recommends. The Commissioner should forward copies of the lists, with the reports of the registering officers and the Deputy Commissioner's recommendations to the Financial Commissioner not later than the 25th May, as it will be necessary to issue final orders and the new rules before the 1st July.

12. The form of register to be adopted is attached to this letter. If Deputy Commissioners or Commissioners have any suggestions to offer for its improvement the suggestions should be reported.

13. To tide over the intervening period of April, May, and June, the opium licenses of existing licensees may be continued to them, month by month, on condition (a) that they pay for each month one-twelfth of the license fee paid for the year 1892-93; and (b) that more opium shall not be issued to them in each month than one-twelfth of the total issue of the year 1892-3.

This latter condition is necessary in order to prevent the licensees from buying large quantities of opium in the hope of disposing of them illicitly after the new regulations come into operation. If any existing licensee refuses these conditions the license may (if necessary) be sold by auction from month to month on these conditions.

14. Deputy Commissioners and Commissioners should also report what procedure they would recommend for registration of non-Burmans who may come to the district and of Burmans who may take up the profession of doctor or tattooer after the new regulations have come into operation. Immediate registration by all such persons appears to be necessary, as, under the new rules, which will probably come in force on 1st July, possession of opium by a non-registered person of whatever race will constitute an offence.

15. Great care and prudence, as well as reasonable expedition, are requisite in carrying out the important orders conveyed in the preceding paragraphs. I am to request that the greatest care and punctuality be observed. The Government of India wish the new régime in every detail to be in full operation from the 1st July next.

16. Copies of this letter have been sent to Deputy Commissioners direct to save time.

I have, &c.
W. F. NOYCE,
Secretary to the Financial Commissioner.

NOTIFICATION.

The Government has decided, after consultation with its officers and with the priests and most respectable persons, to prohibit the possession or use of opium in any form by Burmans in Lower Burma just as in Upper Burma. The use of opium is condemned by the Buddhist religion; and the Government, believing the condemnation to be right, intends that the use of opium by persons of Burmese race shall for ever cease. But, unfortunately, there are numbers of Burmese who have become addicted, by long habit, to the use of the drug. The Government does not wish to cause pain of body or distress or great hardship to these persons by requiring them immediately to stop using opium. Therefore it has been resolved to permit Burmans of mature age who, from long habit, cannot now live without opium and who are called habitual consumers, to continue using opium on condition that they register their names in the way and at the time ordered in the accompanying order. But as it is necessary to prevent continuance of the evil habit by young men who may

have commenced using opium, it has been resolved that no Burman under 25 years of age, even although he has become a habitual consumer of opium, shall be permitted to register himself. From the date mentioned in the accompanying order on which the registers are to be closed no Burman whose name is not borne on the registers shall be permitted to possess or use opium in any form, and any unregistered Burman who does possess or use opium shall be considered to have committed an offence.

Further, in order to prevent the spread of opium among non-Burmans it has been resolved that all non-Burmans of whatever race they be, who are consumers of opium and who wish to continue the use of the drug, shall register their names. Non-Burmans shall not be permitted to possess or use opium in any form unless their names are registered, and no non-Burman under 20 years of age shall be permitted to register himself. All persons are therefore required to carefully read and obey the accompanying order.

DONALD SMEATON,
Financial Commissioner.
Rangoon,
March 11, 1893.

ORDER.

In accordance with the decision of the Government recorded in the accompanying notification the following orders are issued:—

- (1.) All Burmans of 25 years of age and upwards who are habitual eaters or smokers of opium and who wish to be permitted to continue eating or smoking opium shall present themselves at the office of the (township officer, subdivisional officer, or Deputy Commissioner) at (head-quarters of township officer, subdivisional officer, or Deputy Commissioner) on the (date) of (month) at (hour) in order to have their names registered.
- (2.) Any Burman who presents himself for registration in accordance with Order (1) must produce a respectable witness who is a resident of his village or quarter to prove that he is a habitual consumer of opium. Unless a respectable witness, who is a resident in the village or quarter, testifies, the application for registration will be refused.
- (3.) It is possible that some Burmans who are not habitual consumers of opium may nevertheless present themselves for registration and may persuade evil persons to testify on their behalf. In order to prevent this it is ordered that the headman of the village or quarter in which any applicant for registration resides, may object to the registration of such person; and, if the registering officer considers that the objection is right, he may refuse registration.
- (4.) Burmese doctors and professional tattooers who require and habitually use opium in their profession must register themselves. But no such person shall be registered unless the headman of the village or quarter and one respectable resident of the village testifies before the registering officer that he is by profession a doctor or tattooer and requires and habitually uses opium in his profession.
- (5.) All non-Burmans of 20 years or more who are opium consumers and who wish to be permitted to continue the use of opium shall present themselves at the place and time named in Order (1) in order to have their names registered.
- (6.) After (hour) on the (date) of (month) the registers shall be closed and no person shall then be permitted to register himself, unless, for special reasons, the Deputy Commissioner may see fit to grant permission. But when once the registers have been sent by the Deputy Commissioner to the Commissioner registration shall absolutely cease.

(Station) Deputy Commissioner,
Dated 1893.

FORM OF REGISTER OF HABITUAL OPIUM CONSUMERS IN

DISTRICT.

I.—BURMANS.

Sub-division.	Township.	Village.	Name of each registered Habitual Consumer of Opium.	Father's and Mother's and Wife's or Husband's Name.	Age.	Trade or Profession.	Distinguishing Marks or Identification.	Whether the registered Person Eats or Smokes Opium or both.	Quantity of Opium habitually consumed by each registered Person in a Day, Week, Month, or other Period (to be named).	Quantity which each registered Person declares he or she requires Daily, or Weekly, or Monthly, or other Period (to be named).	Remarks.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.

FORM OF REGISTER OF HABITUAL OPIUM CONSUMERS IN

DISTRICT.

II.—NON-BURMANS.

Sub-division.	Township.	Village.	Name of each registered Consumer of Opium.	Father's and Mother's and Wife's or Husband's Name.	Age.	Trade or Profession.	Distinguishing Marks for Identification.	Whether the registered Person Eats or Smokes Opium or both.	Quantity of Opium habitually consumed by each registered Person in a Day, Week, Month, or other Period (to be named).	Quantity which each registered Person declares he requires Daily, or Weekly, or Monthly, or other Period (to be named).	Remarks.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.

BURMA.

SEPARATE REVENUE DEPARTMENT.—No. 22-30.—1.

(Opium—Miscellaneous.)

FROM C. G. BAYNE, Esq., I.C.S., Revenue Secretary of the Chief Commissioner, to the SECRETARY TO THE GOVERNMENT OF INDIA, Department of Finance and Commerce.

SIR, Rangoon, May 2, 1893.

IN continuation of previous correspondence, I am directed to submit a draft of revised rules under the Opium Act for Burma. For convenience of reference the rules at present in force and the proposed new rules have been printed side by side and new matter has been printed in italics. I am to make the following remarks in explanation of the rules.

Rule 1 (iii), (iv), and (v).—Three separate definitions of opium are necessary under the new system which it is proposed to introduce. In Upper Burma the use of both Government and Foreign opium is contemplated. This is in accordance with the present practice, under which the opium sold by licensed vendors is procured partly by import from Yunnan or the Shan States and partly from the Government Treasury. In Lower Burma, in order to facilitate the repression of smuggling, it is proposed to permit the possession and sale of Government opium only. For convenience of drafting the two classes of opium are defined separately. The definition of "opium preparations" is inserted in order to prevent the possibility of illicit sale of raw or smoking opium under cover of medical licenses. Under the draft rules medical practitioners are to be permitted to sell "opium preparations" only.

Rule 1 (xi) and Rule 10.—The distinction between the quantity of opium which may be possessed in Upper Burma and the quantity which may be possessed in Lower Burma has been abolished, and the present Lower Burma quantity, 3 tolas, has been adopted for the whole of Burma. The reason for the change is explained in the following remarks by the Financial

Commissioner, in which the Chief Commissioner concurs:—

"The ordinary limit of possession in Upper Burma has been reduced from 10 to 3 tolas as in Lower Burma, and possession by Shan travellers and horse-dealers is reduced from 15 to 5 tolas. The large quantities permitted under the present rules are really not required and have been found to encourage illicit traffic in the drug; and if these large quantities are permitted, there is little doubt that importation into Lower Burma will be much stimulated. Several experienced officers in Upper Burma have repeatedly urged the lowering of the limit of possession in Upper Burma which the Financial Commissioner now advises."

Rule 1 (xiii.) and (xiv.)—It is necessary to define "medical practitioner" and "doctor" separately because native doctors ordinarily use Government opium, and it is proposed, in order to facilitate the exercise of supervision over them, to permit them to deal with preparations of Government opium only. Medical practitioners, on the other hand, ordinarily use Turkish opium, and their dealings cannot, therefore, be restricted to Government opium.

Rule 1 (xv.)—It is necessary to provide for the supply of opium to tattooers in Burma. It is the universal custom for Burmese boys to be tattooed from the waist to the knees, and tattooing on other parts of the body is commonly practised. Tattooing is in Burma a regular profession which numbered 4,280 practitioners at the last census. Tattooers are in the habit of administering opium to their patients. As is remarked in the "Burma Gazetteer" (Vol. I., page 380):—

"The operation is painful, and is done in patches and not all at once, and on each occasion the child is put under the influence of opium."

It may be objected to the proposal to permit tattooers to possess opium that they are not at present permitted, if of Burmese nationality, to possess it in Upper Burma. This is the case. The necessity of enabling tattooers to procure opium licitly in Upper Burma appears to have been overlooked when

the Opium Act was introduced into that province, and Mr. Fryer has little doubt that they now procure it illicitly. As they use it solely as a medicine, administered to allay pain, he considers that it would be an act of inhumanity to place it beyond their power to procure it licitly.

Rule 1 (xix.).—The definition of "Burman" has been amended so as to bring within the scope of the regulations the various indigenous races, such as Karens, Chins, &c., who have hitherto been excluded. It is not expedient that these races should be excluded as they do not ordinarily consume opium and it is desirable that they should be prevented from taking to the practice. Kachins are excluded for the reasons stated in the enclosure to my letter, No. 218-20.—3, dated the 18th October 1892.

Rule 1 (xxi.)-(xxiii.).—The definitions are necessary as a complement to the Rules (Nos. 23 to 34) concerning the registration of Burman consumers in Lower Burma.

Rules 8 and 9.—These rules have been modified in order to provide for the new provisions, the reasons for which have already been explained, concerning medical practitioners, doctors, and tattooers.

Rule 11.—This rule provides for the possession of opium by registered consumers in Lower Burma. The Rangoon Town district consists of the town of Rangoon only and it is consequently necessary to refer to it specially.

Rules 16 to 18.—These rules provide for the possession of opium by medical practitioners and doctors under the system already explained.

Rules 20 and 21.—These rules differ from the corresponding rules now in force in—

- (i.) Reducing the quantities of opium which travellers and horse-dealers may import to 5 tolas;
- (ii.) Limiting such import to Upper Burma.

The quantity, 15 tolas, provided by the present rules is generally considered to be too high and enables large caravans, of which many enter Burma from China and the Shan States every year, to introduce considerable quantities of opium into Burma. The Chief Commissioner considers 5 tolas per man or animal a sufficient quantity. The rule has been limited to Upper Burma because few caravans enter Lower Burma. The only part of the country from which such caravans occasionally enter are Karenni and Siam. Travellers do not, however, come from these parts in large caravans to the same extent as from China and the Shan States they are not, so far as is known, generally addicted to the use of opium, and there is no reason for granting them special indulgence.

Rules 23 to 34.—The scope and object of these rules is stated as follows by the Financial Commissioner:—

"The most important of the reforms which the new rules are designed to legalise is the restriction of permission to possess opium in Lower Burma to persons who are registered. The regulations under this head are contained in draft Rules 23-34. There are two Registers, A. and B. Register A. is for Burmans of 25 years or upwards only; Register B. is for non-Burmans of 20 years or upwards. Registration is now proceeding all over Lower Burma. It is proposed to keep Register A. open for a fortnight after the date (1st July 1893) when the revised rules come into operation. After that date it will be finally closed, and, except under special circumstances, which are described in the rules no Burman shall thereafter be permitted to register himself. The number of Burmans, therefore, who are permitted to possess opium will be an annually diminishing quantity. Register B. is to remain open to non-Burmans of 20 years or upwards who may apply for registration. Possession of opium by any person whose name is not borne on the registers will, after the rules come into operation, be an offence under the Opium Act."

Rule 35.—This rule has been inserted in order to legalise the action of a person who buys opium legally and takes it home. Such a person "transports" opium, but it would be impossible to require him to take out a transport license.

Rules 41 and 42.—Modifications have been made in these rules corresponding to the modifications made in Rules 20 and 21.

Rules 44 to 48.—Provision has been made for bringing imported opium to either warehouses or treasuries

in Upper Burma. Such opium is ordinarily brought to and kept in the treasury.

Rule 57 (i.).—This rule provides for the sale of opium retail by Government officers. The object of the rule is to meet cases, which may possibly occur, in which it is necessary to provide some means for the supply of opium to registered consumers, but in which the number of such consumers is not sufficiently large to render it necessary to grant an ordinary retail license. It is not yet possible to say whether cases of this kind will occur. Registration is now going on, and until it is known how many persons have been registered and from what places, it is not possible to decide whether it is necessary to provide additional means for the sale of opium to registered consumers. Mr. Fryer desires to make as little change as possible in the arrangements for this purpose. There are at present 19 licensed opium shops in Lower Burma which supply all the licit demand of the province. When the new regulations have been introduced these shops will be maintained, if still required, the quantity of opium issued to them being limited to the quantity necessary to meet the needs of registered consumers. It is probable, however, that the registration which is now in progress will disclose the existence of groups of opium consumers in towns which are so remote from any licensed shop that it will be practically impossible for the consumers to obtain opium from such a shop. In cases of this kind two courses are open. Government may proceed on the principle that these persons have hitherto been provided with no legal means of procuring opium and may accordingly decide that no such means shall in future be given them; or Government may take into account the fact that they have hitherto procured opium illegally, that they may be able to procure it in future notwithstanding the new regulations, and that to refuse to enable them to procure it licitly is practically to promote smuggling. The action of Government in cases of this kind should, in Mr. Fryer's opinion, be determined by the number of registered consumers. If there is a large number of registered consumers in a town which is remote from an opium shop, and if Government refuses to provide any means by which these consumers can procure opium licitly, it is certain that to provide them with opium will be a very profitable undertaking. The inducement to smuggle will be so great that Government will almost certainly be unable to check it. In such cases it is clearly advisable to enable registered consumers to procure opium licitly. If such consumers can obtain it legally there will be no inducement, or only a very slight inducement, to smuggling, and Government will probably be able to suppress any attempts that may be made in that direction. The result will be that a known and yearly diminishing number of persons will procure opium legally. There being, *ex hypothesi*, no smuggling, the rest of the population will be unable to procure opium, and in course of time the vice will entirely die out. On the other hand, if Government refuses to enable registered consumers in such places to procure opium licitly, there is no object in registering them, and as it will probably be unable to suppress smuggling, the smugglers will supply opium not only to registered consumers but also to everyone whom they can induce to buy it, and the vice will be perpetuated. Accordingly, in places which cannot obtain supplies from licensed shops, and in which the number of registered consumers is considerable, the Chief Commissioner considers that it will be a wise policy to provide for the sale of opium. The number of consumers in such places would in most cases not be large enough to make it worth while to open a licensed shop. It will accordingly be necessary for Government to arrange to sell opium itself. It is proposed to entrust sales either to township officers or to officers in charge of dispensaries, as may be expedient in each case. In the case of places where the number of registered consumers is very small, it will not be necessary to take any steps to supply the consumers with opium even though the remoteness of the nearest licensed shop renders it practically impossible for them to procure it thence. The trade of supplying opium illicitly to a mere handful of people cannot yield a large profit, and Government is strong enough to suppress any attempts in that direction. These persons must either break themselves of the habit or go where they can get opium legally. I am to add that, as stated above, the Chief Commissioner is not yet in a position to state whether it will be necessary in any case for Government to arrange to sell opium by retail itself, but he thinks that such a step

will probably be advisable in a few cases, and he has accordingly provided the means for taking it.

Rule 59 (i).—"May" has been substituted for "shall" in this rule because it is not necessary to impose on Government the obligation to establish shops in each district. As a matter of fact several districts in Burma contain no shops.

Rule 61.—This corresponds with previous rules, already commented on, concerning the sale of opium by tattooers, medical practitioners, and doctors.

Rule 65.—An addition has been made to this rule, giving Government power to fix the minimum price at which opium may be sold retail to the public. It is expedient that Government should possess this power.

Rules 48 to 55 of the rules at present in force have been omitted, as they provide for a system which is never likely to be introduced in Burma, and are there-

fore unnecessary. Corresponding corrections have been made in the rules regarding possession, sale, &c.

Rules 66 and 67.—These rules are necessary in view of the new arrangements made for selling opium.

2. I am to solicit the favour of very early orders on the draft rules now submitted. The new opium system is to be introduced from the 1st July, and it is desirable that the new rules should be published some weeks before that date in order that Government officers and the general public may become acquainted with their provisions.

3. The draft rules have been examined and their drafting has been approved by the Government advocate.

I have, &c.

C. G. BAYNE,
Revenue Secretary.

RULES framed under the OPIUM ACT, 1 of 1878, for BURMA.

Finance and Commerce Department Notification,
No. 62, dated Rangoon, the 29th August 1891.

THE following revised rules, made by the Chief Commissioner of Burma, with the previous sanction of the Governor-General in Council, for regulating the matters specified in sections 5 and 13 of the Opium Act, 1878, are published for general information.

(i.) These rules shall come into force on the 29th day of August 1891.

(ii.) On and from that day all rules previously made under the said Act shall cease to have effect, except as regards anything done, or any offence committed, or any fine or penalty incurred, or any proceedings commenced before that day.

(iii.) Save where a contrary intention appears, these rules apply to all territories for the time being administered by the Chief Commissioner of Burma except the Shan States.

Definitions.

1. In these rules, unless there be something repugnant in the subject or context—

(i.) "India" means the territory included within the British frontier lines on the extreme west, north, and east of British India.

(ii.) "Lower Burma" means the territories for the time being comprised in Lower Burma under sub-sections (1) and (2) of section 2 of the Upper Burma Laws Act, 1886; "Upper Burma" means the whole of Burma except Lower Burma and the Shan States.

*"Opium" means the inspissated juice of the poppy, preparations or admixtures thereof, intended for medical purposes, and beinsi and beinchi, but does not include poppy-heads nor kumbôn, nor beinye nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.

"Poppy-heads" means the capsules of the poppy plant.

(iii.) "Tola" means a weight of 180 grains troy.

(iv.) "Seer" means a weight of 80 tolas.

(v.) "Viss" means 3.65 pounds avoirdupois.

(vi.) "Pe" means 1.75 of an acre.

(vii.) "Opium," when sold in Lower Burma in any quantity not exceeding 3 tolas in weight, and when sold in Upper Burma in any quantity not exceeding 10 tolas in weight, shall be deemed to be sold by "retail," and when sold in larger quantities shall be deemed to be sold "wholesale." Poppy-heads, when sold in any quantity not exceed-

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Definitions.

1. In these rules, unless there be something repugnant in the subject or context—

(i.) "India" means the territory included within the British frontier lines on the extreme west, north, and east of British India.

(ii.) "Lower Burma" means the territories for the time being comprised in Lower Burma under sub-sections (1) and (2) of section 2 of the Upper Burma Laws Act, 1886; "Upper Burma" means the whole of Burma except Lower Burma and the Shan States.

(iii.) "Opium" means the inspissated juice of the poppy, and beinsi and beinchi, but does not include poppy-heads nor kumbôn, nor beinye nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.

(iv.) "Government opium" means opium manufactured by Government and sold or issued by a Government officer empowered to sell or issue opium, and includes beinsi and beinchi made or prepared from such opium.

(v.) "Opium preparation" means any preparation or admixture of opium intended for medical purposes only.

(vi.) "Poppy-heads" means the capsules of the poppy plant.

(vii.) "Tola" means a weight of 180 grains troy.

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- ing 5 seers in weight, shall be deemed to be sold by "retail," and when sold in any larger quantities shall be deemed to be sold "wholesale."
- (viii.) "Farmer," used with reference to opium or to poppy-heads, means a person to whom the fees leviable in a district, or in part of a district, on licenses for the retail sale of opium or poppy-heads, or both, have been let in farm by the Deputy Commissioner under Rule 48.
- (ix.) "Licensed vendor," used with reference to opium or to poppy-heads, means a person to whom a license for the retail sale of opium or poppy-heads, or both, has been granted by the Deputy Commissioner under Rule 41 or Rule 52.
- (x.) "Medical practitioner" means a person to whom a license for the retail sale of opium or poppy-heads, or both, for medical purposes has been granted under Rule 43 by the Deputy Commissioner.
- (xi.) "Import," "export," and "transport" have the respective meanings assigned to them in the Opium Act, 1878.
- (xii.) "Upper Burma-grown opium" means opium manufactured from the poppy plant grown in those parts of Upper Burma in which the cultivation of the plant is permitted.
- (xiii.) "Civil surgeon" means a civil surgeon or other principal medical officer of a district.
- (xiv.) "Burman" means any person born of Burmese parents.
- (vii.) "Seer" means a weight of 80 tolas.
- (ix.) "Viss" means 3.65 pounds avoirdupois.
- (x.) "Pè" means 1.75 of an acre.
- (xi.) "Opium," "Government opium," and "opium preparations," when sold in any quantity not exceeding 3 tolas in weight, shall be deemed to be sold by "retail," and when sold in larger quantities shall be deemed to be sold "wholesale." Poppy-heads, when sold in any quantity not exceeding 5 seers in weight, shall be deemed to be sold by "retail," and when sold in any larger quantities shall be deemed to be sold by "wholesale."
- (xii.) "Licensed vendor," used with reference to opium or to poppy-heads, means a person to whom a license for the retail sale of opium or poppy-heads, or both, has been granted by the Deputy Commissioner under Rule 59.
- (xiii.) "Medical practitioner" means a person who practices medicine according to European methods or who deals in European medicines and drugs as a means of livelihood, and to whom a license for the retail sale of opium preparations or poppy-heads, or both, for medical purposes has been granted under Rule 61 by the Deputy Commissioner.
- (xiv.) "Doctor" means a person who practices medicine according to Asiatic methods as a means of livelihood and to whom a license has been granted under Rule 61.
- (xv.) "Tattooer" means a Burman who practices tattooing of the human body according to Burmese methods, and to whom a license has been granted under Rule 61.
- (xvi.) "Import," "export," and "transport" have the respective meanings assigned to them in the Opium Act, 1878.
- (xvii.) "Upper Burma-grown opium" means opium manufactured from the poppy plant grown in those parts of Upper Burma in which the cultivation of the plant is permitted.
- (xviii.) "Civil surgeon" means a civil surgeon or other principal medical officer of a district.
- (xix.) "Burman" means any person born of parents both of whom belong to races indigenous to Burma, except Kachins in districts in which the cultivation of the poppy is permitted.
- Every person who ordinarily wears Burmese dress and speaks the Burmese language shall be presumed to be a Burman until the contrary is proved.
- Every person who ordinarily wears a dress commonly worn by persons of any race indigenous to Burma, and speaks the Burmese language shall be presumed to be a Burman until the contrary is proved.
- (xx.) "Non-Burman" means any person who is not a Burman.
- (xxi.) "Village" means a village as defined in the Lower Burma Village Act, 1889, and the Upper Burma Village Regulation, 1887.
- (xxii.) "Town" means a town to which the provisions of the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891, have been extended.
- (xxiii.) "Headman" in the case of villages to which the Lower Burma Village Act, 1889, or the Upper Burma Village Regulation, 1887, extend means a headman as defined in the said Act and Regulation, and in the case of towns to which the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891, extend means a headman of a ward appointed thereunder.

Cultivation.

2. Subject to the payment of the duty, and to the conditions laid down in the following rules, the poppy plant may be grown in the Kachin villages in the Katha, Bhamo, and Upper Chindwin districts, and in other local areas in which the Chief Commissioner may, from time to time, by notification in the "Burman Gazette," permit such cultivation.

3. A duty of 8 annas shall be levied for each quarter of a pè of poppy cultivation. A fraction of a quarter of a pè shall be charged as a quarter of a pè. The above duty may, with the sanction of the Commissioner of the division, be commuted to lump-sum payment by any village or tribe, or may be remitted entirely by the Financial Commissioner.

4. The local Government may, at any time by notification in the "Burma Gazette" giving six months' notice, enhance the rate of duty in any local area up to any rate not exceeding Re. 1 for a quarter of a pè or fraction thereof.

5. The measurement of the area under poppy cultivation shall be effected by village headmen under such rules as to supervision and otherwise as the Financial Commissioner may, from time to time, prescribe.

Manufacture.

6. Opium may be manufactured on account of Government.

7. In any local area in Upper Burma in which the cultivation of the poppy plant is permitted, Upper Burma-grown opium may be manufactured by any person from poppy grown in such area.

8. In Upper Burma Upper Burma-grown opium may be manufactured by—

- (i.) A farmer or a licensed vendor, subject to the conditions of his lease or license;
- (ii.) A person holding a license for wholesale vend under Rule 36;
- (iii.) A medical practitioner; or
- (iv.) Any other person for his own domestic use in any quantity not exceeding 10 tolas in weight from poppy-heads obtained from a farmer or licensed vendor.

9. In Lower Burma preparations and admixtures of opium for medical purposes may be manufactured by—

- (i.) A farmer or licensed vendor, subject to the conditions of his lease or license; or
- (ii.) A medical practitioner.

Possession.

10. In Upper Burma any person other than a Burman may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy plants is permitted, or from Government, or a farmer, licensed vendor, or medical practitioner, and opium not exceeding 10 tolas in weight which he has bought from Government, or a farmer, licensed vendor, or a medical practitioner.

11. In Lower Burma any person may possess poppy-heads not exceeding 5 seers in weight and opium not exceeding 3 tolas in weight, which he has bought from Government, or a farmer, licensed vendor, or medical practitioner.

Cultivation.

2. Subject to the payment of the duty, and to the conditions laid down in the following rules, the poppy plant may be grown in the Kachin villages in the Katha, Bhamo, and Upper Chindwin districts, and in other local areas in which the Chief Commissioner may, from time to time, by notification in the "Burma Gazette," permit such cultivation.

3. A duty of 8 annas shall be levied for each quarter of a pè of poppy cultivation. A fraction of a quarter of a pè shall be charged as a quarter of a pè. The above duty may, with the sanction of the Commissioner of the division, be commuted to a lump-sum payment by any village or tribe, or may be remitted entirely by the Financial Commissioner.

4. The local Government may, at any time by notification in the "Burma Gazette" giving six months' notice, enhance the rate of duty in any local area up to any rate not exceeding Re. 1 for a quarter of a pè or fraction thereof.

5. The measurement of the area under poppy cultivation shall be effected by headmen under such rules as to supervision and otherwise as the Financial Commissioner may, from time to time, prescribe.

Manufacture.

6. Opium may be manufactured on account of Government.

7. In any local area in Upper Burma in which the cultivation of the poppy plant is permitted, Upper Burma-grown opium and opium preparations therefrom may be manufactured by any person from poppy grown in such area.

8. In Upper Burma opium preparations may be manufactured by—

- (i.) A licensed vendor, subject to the conditions of his license;
- (ii.) A medical practitioner, doctor, or tattooer subject to the conditions of his license.

9. In Lower Burma—

- (i.) Opium preparations from Government opium may be manufactured by a licensed vendor, doctor, or tattooer whose name has been registered as herein-after provided subject to the conditions of his license;
- (ii.) Opium preparations may be manufactured by a medical practitioner subject to the conditions of his license.

Possession.

10. In Upper Burma any person other than a Burman may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy plant is permitted, or from Government, or a licensed vendor, or medical practitioner, and opium and opium preparations not exceeding 3 tolas in weight which he has bought from Government, or a licensed vendor, or medical practitioner, or doctor.

11. In Lower Burma—

- (i.) Any Burman of 25 years of age or upwards whose name has been registered and is borne on the prescribed register as herein-after provided, may, within the township in which his name is registered, or if registered in the Rangoon Town district, within that district, possess poppy-heads not exceeding 5 seers in weight, and Government opium and opium preparations made therefrom not exceeding 3 tolas in weight which he has bought from any officer of Government empowered to sell Government opium, or from a licensed vendor or medical practitioner, or doctor;

- (ii.) Any non-Burman of 20 years of age or upwards whose name has been registered and is borne on the prescribed register as herein-after provided may, within the township in which his name is registered, or, if registered in the Rangoon Town district, within that district, possess poppy-heads not exceeding 5 seers in weight, and Government opium and opium preparations made therefrom not exceeding 3 tolas in weight which he has bought from any officer of Government specially empowered

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12. In any local area in which the cultivation of the poppy plants is permitted any person other than a Burman may possess any quantity of poppy-heads or opium, being the produce of poppy plant grown in such local area.

13. Subject to the conditions of his lease or license a farmer or licensed vendor may possess any quantity of opium and poppy-heads obtained by him from Government, or from a farmer, licensed vendor, or medical practitioner, or from other persons authorised to sell, and sold to him by such persons in accordance with the conditions of their leases or licenses.

14. Subject to the conditions of the pass a holder of a pass for transport, import, or export, may possess the poppy-heads or opium covered by the pass.

*15. Subject to the conditions of his license a medical practitioner may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium not exceeding 1 seer in weight.

16. A traveller or visitor entering Burma by land from the Shan States or from a country out of India may possess opium produced in the Shan States or out of India for the personal use of himself and attendants and not for sale or barter in any quantity not exceeding in weight 15 tolas for each person.

17. A horse dealer importing horses or ponies into Burma from the Shan States or a country out of India may, during the period of his sojourn in Burma, possess opium produced in Shan States or out of India in any quantity not exceeding in weight 15 tolas for each horse or pony for the time being in his possession.

18. Any person specially licensed in that behalf by the Deputy Commissioner of the district in which he resides or trades may, whether in Upper or Lower Burma, possess opium in such quantity and for such terms as may be specified in the special license.

* Financial Department Notification, No. 25, dated 27th October 1892.

to sell Government opium or a licensed vendor or medical practitioner or doctor.

12. In any local area in which the cultivation of the poppy plant is permitted any person other than a Burman may possess any quantity of poppy-heads or opium being the produce of poppy plants grown in such local area.

13. Subject to the conditions of his license a licensed vendor in Lower Burma whose name has been registered as herein-after provided may possess any quantity of Government opium and poppy-heads obtained by him from any officer of Government empowered to sell Government opium or from any licensed vendor authorised to sell, and sold to him by such persons in accordance with the conditions of their licenses.

14. Subject to the conditions of his license a licensed vendor in Upper Burma may possess any quantity of opium, and opium preparations, and poppy-heads obtained by him from Government or from a licensed vendor or medical practitioner or doctor, and sold to him by any such person in accordance with the conditions of his license.

15. Subject to the conditions of the pass a holder of a pass for transport, import, or export may possess the poppy-heads or opium covered by the pass.

16. Subject to the conditions of his license a medical practitioner may possess any quantity of poppy-heads not exceeding 10 seers in weight and of opium and of opium preparations not exceeding one seer in weight.

17. Subject to the conditions of his license a doctor in Upper Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium or of opium preparations not exceeding 10 tolas in weight.

18. Subject to the conditions of his license a doctor in Lower Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of Government opium, or of opium preparations made therefrom not exceeding 10 tolas in weight.

19. Subject to the conditions of his license a tattooer may possess in Upper Burma any quantity of opium and of opium preparations not exceeding 10 tolas in weight, and in Lower Burma any quantity of Government opium and of opium preparations made therefrom not exceeding 10 tolas in weight.

20. A traveller or visitor entering Upper Burma by land from the Shan States or from a country out of India may while in Upper Burma possess opium produced in the Shan States or out of India for the personal use of himself and attendants and not for sale or barter in any quantity not exceeding in weight 5 tolas for each person.

21. A horse dealer importing horses or ponies into Upper Burma from the Shan States or a country out of India may, during the period of his sojourn in Upper Burma, possess opium produced in the Shan States or out of India in any quantity not exceeding in weight 5 tolas for each horse or pony for the time being in his possession.

22. Any person specially licensed in that behalf by the Deputy Commissioner of the district in which he resides or trades may possess in Upper Burma opium and opium preparations, and in Lower Burma Government opium and opium preparations made therefrom, in such quantity and for such period as may be specified in the special license. Provided that no such special license shall be granted without the previous sanction of the Commissioner.

Registration of Persons in Lower Burma who are permitted to possess Government opium.

23. Two Registers, A. and B., in the forms prescribed in the Appendix to these rules shall be maintained in each township of every district in Lower Burma, showing the names of all persons resident in the township who are permitted to possess Government opium. An extract of the register for each village or ward, called the village register, shall be given to the headman of the village or ward, and shall be maintained by him. A combined register for the entire district, called the district register, shall be maintained by the Deputy Commissioner.

Register A. is for Burmans only of 25 years or upwards.

24. In the Rangoon Town district the Deputy Commissioner shall exercise the powers and perform the duties

assigned by these rules to a township officer in addition to those of a Deputy Commissioner.

25. On the 15th July 1893 Register A. shall be closed, and no name shall be added to it, except on transfer of any registered person from one jurisdiction to another as hereinafter provided. But any Burman of 25 years or upwards who after Register A. has been closed desires to adopt the profession of doctor or tattooer may, on application in writing to the township officer or Deputy Commissioner, be registered if the headman of the village or ward in which he resides or intends to practice certifies that he is a respectable man, that he intends to adopt the profession as a means of livelihood, and that the residents of the village or ward have no objection to his possession of opium in quantity sufficient for the practice of his profession.

26. Any person whose name is borne on Register A. may at any time apply orally or in writing to the township officer to have his name struck off the register, and the township officer shall forthwith cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner, who shall strike his name off the district register. But no such person shall be entitled to have his name restored to the register. If any person whose name is borne on Register A. is sentenced to imprisonment for six months or more his name shall be struck off the register.

27. When any person whose name is borne on Register A. dies, the headman of the village or ward shall report his death to the township officer, who shall thereupon cause his name to be struck off the township and village register, and shall make report to the Deputy Commissioner, who shall cause his name to be struck off the district register.

28. When any person whose name is borne on Register A. intends permanently to leave the township or district he shall inform the headman of the village or ward. The headman shall make report to the township officer, who shall thereupon give the aforesaid person, free of charge, a certified extract of the register concerning him, and shall cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district the Deputy Commissioner shall strike his name off the district register. If he is changing his residence to another township of the same district the Deputy Commissioner shall cause the district register to be corrected accordingly, and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.

29. Any person whose name has been struck off Register A. under Rule 28 may apply to the officer in charge of the township to which he has changed his residence to have his name entered in Register A., and on production by such person of a certified extract granted under Rule 28, the township officer shall, after such inquiry as he may consider necessary cause his name to be entered in the township and village register, and shall report to the Deputy Commissioner, who shall cause his name to be entered in the district register. If a person produces before a township officer a document purporting to be a certified extract granted under Rule 28 the township officer shall, if he doubts the genuineness of the document, make such inquiries as he considers necessary and, if he finds that the document is not genuine, shall refuse to enter the applicant's name in Register A.

30. Any person whose name is borne on Register B. may at any time apply orally or in writing to the township officer to have his name struck off the register, and the township officer shall forthwith cause his name to be struck off the township and village register and shall report to the Deputy Commissioner, who shall strike his name off the district register.

31. When any person whose name is borne on Register B. dies, the headman of the village or ward shall report his death to the township officer, who shall therefore cause his name to be struck off the township and village register and shall make report to the Deputy Commissioner, who shall cause his name to be struck off the district register.

32. When any person whose name is borne on Register B. intends permanently to leave the township or district he shall inform the headman of the village or ward. The headman shall make report to the township officer, who shall thereupon cause his name to be struck off the township and village register and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district the Deputy Commissioner shall strike his name off the district register. If he is changing his residence to

another township of the same district the Deputy Commissioner shall cause the district register to be corrected accordingly and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.

33. Any non-Burman of 20 years or upwards may at any time apply orally or in writing to the officer in charge of the township in which he resides or to which he has come to have his name entered in Register B., and the township officer, if he is satisfied that the applicant is a non-Burman and is 20 years of age or upwards, shall, after ascertaining the village or ward in which such person resides, enter his name in the township register and shall cause his name to be entered in the village register, and shall make report to the Deputy Commissioner, who shall cause his name to be entered in the district register.

34. The township officer, and, in the Rangoon Town district, the Deputy Commissioner, shall annually during the months of February and March test the entries in the registers by verifying the existence of the persons whose names are borne on the registers, and the death or removal of the persons whose names have been struck off the registers during the year, and shall, if necessary, correct the registers.

Transport.

19.—(i.) A farmer, licensed vendor, or holder of a license for wholesale vend under Rule 36 may transport opium or poppy-heads—

- (a.) From one district to another; or
- (b.) From one township to another township of the same district, under a transport pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) A transport pass must be obtained for each consignment.

(iii.) The transport pass shall be granted—

In case (a.) by the Deputy Commissioner of the district; and
In case (b.) by the township officer of the township, from which, as the case may be, the opium or poppy-heads is or are to be transported.

20.—(i.) The transport pass shall specify—

- (1.) The name of the consignor;
- (2.) The name of the person in charge of the consignment;
- (3.) The place from which the consignment is to be transported;
- (4.) The name of the consignee;
- (5.) The number of packages and the weight and contents of each;
- (6.) The destination of the consignment; and
- (7.) The period for which the pass shall remain in force.

Each packing in the consignment shall be stamped in the presence of the officer granting the pass with his official seal across the seams.

(ii.) Such transport pass shall be granted only on production by the person applying for it of a written permission to apply for such pass—

In case (a.) from the Deputy Commissioner of the district; and

In case (b.) from the township officer of the township, to which, as the case may be, the opium or poppy-heads is or are to be transported.

(iii.) In case (a.), if the officer granting the written permission thinks fit, he may expressly permit the application to be made for transport direct to the township of destination, and in this case he shall send a copy of the written permission to the township officer of the township.

(iv.) A copy of the transport pass shall be sent—

In case (a.) to the Deputy Commissioner of the district; and

In case (b.) to the township officer of the township, which as the case may be, the consignment is to be transported.

(v.) Every pass granted for the transport to another district of opium or poppy-heads shall show on the face of it whether it is to be presented for examination to the Deputy Commissioner of the district to which the consignment is to be transported, or to the township officer of the township of destination. Such a pass may

Transport.

35. Any person other than a licensed vendor may transport opium and opium preparations which he may legally possess from one place in a town or township to any other place in the same town or township, or from a shop or place in which opium is sold in accordance with the law to his place of residence.

36.—(i.) A licensed vendor or holder of a license for wholesale vend under Rule 54 may transport opium or poppy-heads—

- (a.) From one district to another; or
- (b.) From one township to another township of the same district, under a transport pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) A transport pass must be obtained for each consignment.

(iii.) The transport pass shall be granted—

In case (a.) by the Deputy Commissioner of the district; and
In case (b.) by the township officer of the township, from which, as the case may be, the opium or poppy-heads is or are to be transported.

37.—(i.) The transport pass shall specify—

- (1.) The name of the consignor;
- (2.) The name of the person in charge of the consignment;
- (3.) The place from which the consignment is to be transported;
- (4.) The name of the consignee;
- (5.) The number of packages and the weight and contents of each;
- (6.) The destination of the consignment; and
- (7.) The period for which the pass shall remain in force.

Each package in the consignment shall be stamped in the presence of the officer granting the pass with his official seal across the seams.

(ii.) Such transport pass shall be granted only on production by the person applying for it of a written permission to apply for such pass—

In case (a.) from the Deputy Commissioner of the district; and

In case (b.) from the township officer of the township, to which, as the case may be, the opium or poppy-heads is or are to be transported.

(iii.) In case (a.), if the officer granting the written permission thinks fit, he may expressly permit the application to be made for transport direct to the township of destination, and in this case he shall send a copy of the written permission to the township officer of the township.

(iv.) A copy of the transport pass shall be sent—

In case (a.) to the Deputy Commissioner of the district; and

In case (b.) to the township officer of the township, to which, as the case may be, the consignment is to be transported.

(v.) Every pass granted for the transport to another district of opium or poppy-heads shall show on the face of it whether it is to be presented for examination to the Deputy Commissioner of the district to which the consignment is to be transported, or to the township officer of the township of destination. Such a pass may

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be enforced for presentation to the township officer of the township of destination only when the written permission to apply for the pass expressly allows this. If the pass is so enforced, the Deputy Commissioner of the district to which the consignment is being transported shall, without delay, forward on receipt the copy of the transport pass referred to in sub-rule (iv.) to the township officer of the township of destination.

(vi.) On arrival at destination the transport pass and the consignment shall be presented for examination and weighing to, and shall without delay be examined and weighed by—

In case (a.) the officer named in this behalf on the face of the pass ; and

In case (b.) the township officer of the township, to which the consignment has been transported.

21. Any Deputy Commissioner may extend the period for which a transport pass under Rule 19 has been granted, upon application for such extension by the person in charge of the consignment of opium or poppy-heads covered by the pass. Provided that—

- (i.) Due cause satisfactory to such Deputy Commissioner be shown for such extension ; and
- (ii.) The package or packages of the consignment is or are intact.

Any extension so granted shall be endorsed upon the pass by the Deputy Commissioner granting it.

22. An officer granting a transport pass may make it a condition of the pass that the bulk of the consignment shall not be broken in transit.

If no such condition is made, the holder of a license for wholesale vend under Rule 36 who is transporting a consignment under a transport pass obtained in accordance with Rule 19 may break bulk in transit for the purpose of effecting, within the area specified in his license, a sale by wholesale of the whole or part of the opium or poppy-heads covered by the said pass. Provided that such sale shall be recorded and attested on the transport pass by an officer not below the rank of a township officer. An officer attesting a sale shall re-seal the packages as required by Rule 20 after re-examining and re-weighing them.

On all Upper Burma-grown opium or poppy-heads transported from a local area in which the cultivation of the poppy plant is permitted to a district or township in which such cultivation is not permitted, there shall be levied the same duty as may for the time being be leviable on opium or poppy-heads imported by land into Burma.

Import.

23. Government may import opium and poppy-heads on its own account.

24. A Shan or foreign horse dealer importing horses or ponies into Upper Burma may import opium produced in the Shan States or out of India in any quantity not exceeding 15 tolas for each horse or pony in his possession.

25. A Shan or foreign traveller or visitor entering Burma by land, from the Shan States or from a country out of India, may import opium produced in the Shan States or out of India for the personal use of himself and his attendants, and not for sale or barter, in any quantity not exceeding in weight 15 tolas for each such person.

26.—(i.) Subject to the payment of the duty which may for the time being be imposed by the Governor-General in Council, opium or poppy-heads produced out of India may be imported by land into districts of Upper Burma by a farmer, licensed vendor, or holder of a license for wholesale vend under and subject to the conditions of an import pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) An import pass must be obtained for each importation.

(iii.) Opium or poppy-heads imported under a pass shall be taken as soon as possible to the opium warehouse of the district into which the opium or poppy-heads is or are first imported.

(iv.) The import pass shall be granted by the Deputy Commissioner of the district into which the opium or poppy-heads is or are imported, or by some officer authorised by him to grant such passes.

(v.) The import pass shall specify—

- (1.) The name of the importer ;
- (2.) The name of the person in charge of the importation ;

be enforced for presentation to the township officer of the township of destination only when the written permission to apply for the pass expressly allows this. If the pass is so enforced, the Deputy Commissioner of the district to which the consignment is being transported shall, without delay, forward on receipt the copy of the transport pass referred to in sub-rule (iv.) to the township officer of the township of destination.

(vi.) On arrival at destination the transport pass and the consignment shall be presented for examination and weighing to, and shall without delay be examined and weighed by—

In case (a.) the officer named in this behalf on the face of the pass ; and

In case (b.) the township officer of the township, to which the consignment has been transported.

38. Any Deputy Commissioner may extend the period for which a transport pass under Rule 36 has been granted, upon application for such extension by the person in charge of the consignment of opium or poppy-heads covered by the pass. Provided that—

- (i.) Due cause satisfactory to such Deputy Commissioner be shown for such extension ; and
- (ii.) The package or packages of the consignment is or are intact.

Any extension so granted shall be endorsed upon the pass by the Deputy Commissioner granting it.

39. An officer granting a transport pass may make it a condition of the pass that the bulk of the consignment shall not be broken in transit.

If no such condition is made, the holder of a license for wholesale vend under Rule 54 who is transporting a consignment under transport pass obtained in accordance with Rule 36 may break bulk in transit for the purpose of effecting, within the area specified in his license, a sale by wholesale of the whole or part of the opium or poppy-heads covered by the said pass. Provided that such sale shall be recorded and attested on the transport pass by an officer not below the rank of a township officer. An officer attesting a sale shall re-seal the packages as required by Rule 37 after re-examining and re-weighing them.

On all Upper Burma-grown opium or poppy-heads transported from a local area in which the cultivation of the poppy plant is permitted to a district or township in which such cultivation is not permitted, there shall be levied the same duty as may for the time being be leviable on opium or poppy-heads imported by land into Burma.

Import.

40. Government may import opium and poppy-heads on its own account.

41. In Upper Burma a Shan or foreign horse dealer importing horses or ponies into Upper Burma may import into Upper Burma opium produced in the Shan States or out of India in any quantity not exceeding 5 tolas for each horse or pony in his possession.

42. A Shan or foreign traveller or visitor entering Upper Burma by land, from the Shan States or from a country out of India, may import into Upper Burma opium produced in the Shan States or out of India for the personal use of himself and his attendants, and not for sale or barter, in any quantity not exceeding in weight 5 tolas for each such person.

43.—(i.) Subject to the payment of the duty which may for the time being be imposed by the Governor-General in Council, opium or poppy-heads produced out of India may be imported by land into districts of Upper Burma by a licensed vendor or holder of a license for wholesale vend under and subject to the conditions of an import pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) An import pass must be obtained for each importation.

(iii.) Opium or poppy-heads imported into Upper Burma under a pass shall be taken as soon as possible to the opium warehouse or Treasury Office of the district into which the opium or poppy-heads is or are first imported.

(iv.) The import pass shall be granted by the Deputy Commissioner of the district into which the opium or poppy-heads is or are imported, or by some officer authorised by him to grant such passes.

(v.) The import pass shall specify—

- (1.) The name of the importer ;
- (2.) The name of the person in charge of the importation ;

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- (3.) The route by which the importation is to be brought;
 - (4.) The number of packages and the weight and contents of each;
 - (5.) The warehouse to which the opium or poppy-heads must be taken;
 - (6.) The period for which the pass shall remain in force; and
 - (7.) The amount of duty paid or payable.
- (vi.) A copy of every import pass granted by an officer, other than the Deputy Commissioner of the district, shall be forthwith sent by the officer granting it to the Deputy Commissioner.

26A.* Opium and poppy-heads produced out of India and not exceeding 1 seer in weight in the case of opium and 10 seers in weight in the case of poppy-heads may be imported by sea by a medical practitioner holding a license under Rule 43.

27. On arrival at the opium warehouse the opium or poppy-heads shall be examined and weighed and compared with the pass by the officer in charge of the warehouse, who shall retain the pass and give the person bringing the opium or poppy-heads a receipt for the same in such form as the Financial Commissioner may prescribe.

28. No opium shall be removed from an opium warehouse until the full duty payable on it has been paid.

The officer in charge of an opium warehouse shall report to the Deputy Commissioner of the district the arrival of each importation, and shall send him the pass under which the opium or poppy-heads has or have been imported as soon as possible after the arrival of each importation.

29. The officer in charge of an opium warehouse shall keep a register of arrivals, deliveries, and other transactions under his charge in such form as the Financial Commissioner may from time to time prescribe.

Export.

30. Government may export opium and poppy-heads on its own account.

Further general Provisions regarding Opium and Poppy-heads in transit.

31. Every Deputy Commissioner and other revenue officer not below the rank of a Myoök, every police officer not below the rank of a head constable, and every customs officer not below the rank of a preventive officer is authorised to detain, so long as may be reasonably necessary for the inspection of the same, and to inspect any consignment of opium or poppy-heads in transit passing through his jurisdiction, and to call for production of the pass under which such opium or poppy-heads is or are transported, imported, or exported.

32. No railway administration or steamboat company shall receive or convey opium or poppy-heads not covered and accompanied by a pass issued by an officer competent under these rules to grant the same, or shall convey opium or poppy-heads otherwise than in the immediate custody of its own officers to the station or landing-place at which, according to the route prescribed in such pass it should leave the railway or vessel. Opium or poppy-heads in transit by railway or steamboat may be detained so long as may be reasonably necessary for the examination of the same, and the weight of each packing and the number (when there are more than one) of the packages may be verified at any railway station or landing-place at which the Chief Commissioner may, either generally or specially, direct such detention or examination.

33.—(i.) On weightment of transported opium on its arrival at its destination, or by an officer attesting a sale during transit, an allowance for dryage may be made by the officer making the weightment up to such extent as the Financial Commissioner may from time to time prescribe by notification in the "Burma Gazette"

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- (3.) The route by which the importation is to be brought;
 - (4.) The number of packages and the weight and contents of each;
 - (5.) The warehouse or treasury to which the opium or poppy-heads must be taken;
 - (6.) The period for which the pass shall remain in force; and
 - (7.) The amount of duty paid or payable.
- (vi.) A copy of every import pass granted by an officer, other than the Deputy Commissioner of the district, shall be forthwith sent by the officer granting it to the Deputy Commissioner.

44. On arrival at the opium warehouse or treasury the opium or poppy-heads shall be examined and weighed and compared with the pass by the officer in charge of the warehouse or treasury who shall retain the pass and give the person bringing the opium or poppy-heads a receipt for the same in such form as the Financial Commissioner may prescribe.

45. No opium shall be removed from an opium warehouse or treasury until the full duty payable on it has been paid.

The officer in charge of an opium warehouse or treasury shall report to the Deputy Commissioner of the district the arrival of each importation, and shall send him the pass under which the opium or poppy-heads has or have been imported as soon as possible after the arrival of each importation.

46. The officer in charge of an opium warehouse or treasury shall keep a register of arrivals, deliveries, and other transactions under his charge in such form as the Financial Commissioner may from time to time prescribe.

47. Opium, opium preparations, and poppy-heads produced out of India, and not exceeding 1 seer in weight in the case of opium and opium preparations and 10 seers in weight in the case of poppy-heads may be imported by sea by a medical practitioner holding a license under Rule 61.

Export.

48. Government may export opium and poppy-heads on its own account.

Further general Provisions regarding Opium and Poppy-heads in transit.

49. Every Deputy Commissioner and other revenue officer not below the rank of a Myoök, every police officer not below the rank of a head constable, and every customs officer not below the rank of a preventive officer is authorised to detain, so long as may be reasonably necessary for the inspection of the same, and to inspect any consignment of opium or poppy-heads in transit passing through his jurisdiction, and to call for production of the pass under which such opium or poppy-heads is or are transported, imported, or exported.

50. No railway administration or steamboat company shall receive or convey opium or poppy-heads not covered and accompanied by a pass issued by an officer competent under these rules to grant the same, or shall convey opium or poppy-heads otherwise than in the immediate custody of its own officers to the station or landing-place at which, according to the route prescribed in such pass, it should leave the railway or vessel. Opium or poppy-heads in transit by railway or steamboat may be detained so long as may be reasonably necessary for the examination of the same, and the weight of each package and the number (when there are more than one) of the packages may be verified at any railway station or landing-place at which the Chief Commissioner may, either generally or specially, direct such detention or examination.

51.—(i.) On weightment of transported opium on its arrival at its destination, or by an officer attesting a sale during transit, an allowance for dryage may be made by the officer making the weightment up to such extent as the Financial Commissioner may from time to time prescribe by notification in the "Burma Gazette,"

* Added by Financial Department Notification, No. 24, dated the 27th October 1892.

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(ii.) If, on inspection of a consignment under Rule 27 or Rule 31, or on the arrival of a consignment at destination, any deficiency is found that cannot be accounted for by dryage or by any sale by wholesale as permitted by Rule 22, the fact shall be reported to the Deputy Commissioner of the district.

Wholesale Sale.

34.—(i.) Opium in quantities not less than 1 seer, or poppy-heads in quantities not less than 5 seers in weight, may be sold, under such conditions as the Financial Commissioner may prescribe, by Deputy Commissioners of districts, or township officers, to any farmer, to any licensed vendor, to any holder of a license for wholesale vend, and to any medical practitioner.

(ii.) In local areas in which the cultivation of the poppy plant is permitted a cultivator may sell to any person other than a Burman any quantity of opium or poppy-heads the produce of his cultivation.

(iii.) Subject to the conditions of his license a holder of a license for wholesale vend may sell opium or poppy-heads to Government, or to a licensed vendor, or to a farmer, or to a holder of a license, for wholesale vend; but he shall not sell to any person at one time a less quantity than 10 seers of opium or than 5 seers of poppy-heads.

35. Subject to the conditions of his license a farmer may sell by wholesale opium or poppy-heads to Government, or to any licensed vendor, or to a farmer or to a holder of a license for wholesale vend provided that he shall not sell to any person by wholesale any thing which that person is not authorised to possess.

36. Subject to the payment of the fee for the time being prescribed under Rule 37 and to the conditions laid down in the Opium Act, 1878, and in these rules a Commissioner of a division in Upper Burma may grant to any person other than a Burman a license for the wholesale vend of opium and poppy-heads within his division or any part thereof.

37. The Financial Commissioner may, with the previous sanction of the Chief Commissioner, fix the fee to be paid in each district for such a license, and may from time to time, subject to the same sanction, alter, in the case of any district or districts, the fee so fixed.

38. Such license shall specify the district or districts in which sale of opium and poppy-heads may be made under it. It shall be in force from the date on which it is issued until the 1st April next following such date, and it shall then be returned to the Commissioner who issued it.

Retail Sale.

39.—(i.) Subject to the conditions of his license or lease a licensed vendor or farmer may sell by retail opium or poppy-heads to any person in Lower Burma and to any person other than a Burman in Upper Burma.

(ii.) Subject to the conditions of his license a medical practitioner may sell by retail opium or poppy-heads to any person for medical purposes only.

40. Unless the Financial Commissioner otherwise specially direct, a license for retail sale shall be granted for one year only.

(ii.) If, on inspection of a consignment under Rule 44 or Rule 49, or on the arrival of a consignment at destination, any deficiency is found that cannot be accounted for by dryage or by any sale by wholesale as permitted by Rule 39, the fact shall be reported to the Deputy Commissioner of the district.

Wholesale Sale.

52. In Lower Burma Government opium in quantities not less than 10 tolas and poppy-heads in quantities not less than 5 seers in weight may be sold by one licensed vendor to another and by Deputy Commissioners, township and treasury officers and by such other Government officers as may be specially empowered by the Financial Commissioner so to do, to any licensed vendor or medical practitioner or licensed doctor orattooer.

53.—(i.) In Upper Burma opium in quantities not less than 10 tolas or poppy-heads in quantities not less than 5 seers in weight may be sold under such conditions as the Financial Commissioner may prescribe by Deputy Commissioners of districts or township officers to any licensed vendor, to any holder of a license for wholesale vend, to any medical practitioner, to any licensed doctor, and to anyattooer.

(ii.) In local areas in Upper Burma in which the cultivation of the poppy plant is permitted a cultivator may sell to any person other than a Burman any quantity of opium or poppy-heads the produce of his cultivation.

(iii.) Subject to the conditions of his license a holder of a license for wholesale vend in Upper Burma may sell opium in quantities not less than 10 tolas or poppy-heads in quantities not less than 5 seers to Government or to a licensed vendor, or to a holder of a license for wholesale vend, or to a medical practitioner, or to a licensed doctor orattooer.

54. Subject to the payment of the fee for the time being prescribed under Rule 55 and to the conditions laid down in the Opium Act, 1878, and in these rules, a Commissioner of a division in Upper Burma may grant to any person other than a Burman a license for the wholesale vend of opium and poppy-heads within his division or any part thereof.

55. The Financial Commissioner may, with the previous sanction of the Chief Commissioner, fix the fee to be paid in each district for such a license, and may from time to time, subject to the same sanction, alter in the case of any district or districts, the fee so fixed.

56. Such license shall specify the district or districts in which sale of opium and poppy-heads may be made under it. It shall be in force from the date on which it is issued until the 1st April next following such date and it shall then be returned to the Commissioner who issued it.

Retail Sale.

57.—(i.) A Deputy Commissioner within his district, or a township officer within his township, or any other officer of Government specially empowered by the Financial Commissioner, may sell by retail, at such price as the Financial Commissioner may fix, Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium.

(ii.) Subject to the conditions of his license a licensed vendor may sell by retail Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium and opium or poppy-heads to any person other than a Burman in Upper Burma.

(iii.) Subject to the conditions of his license a medical practitioner may sell by retail opium preparations or poppy-heads to any person for medical purposes only.

(iv.) Subject to the conditions of his license a doctor in Upper Burma may sell by retail opium preparations or poppy-heads to any person for medical purposes only.

(v.) Subject to the conditions of his license a doctor in Lower Burma may sell by retail opium preparations made from Government opium to any person for medical purposes only.

58. Unless the Financial Commissioner otherwise specially direct, a license for retail sale shall be granted for one year only.

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41.—(i.) Such limited number of shops for the retail sale of opium or poppy-heads, or both, as the Financial Commissioner may from time to time determine, shall be allowed in each district, and the exclusive right of selling opium or poppy-heads by retail at one or more of these shops, under a license to be granted by the Deputy Commissioner, shall be sold by or under the orders of the Deputy Commissioner before the commencement of each official year by public auction, or in such other mode as the Financial Commissioner, with the sanction of the Local Government, may direct. The Deputy Commissioner shall not be bound to accept the highest or any other bid. But, if he refuses to accept any bid, he shall record his reasons for such refusal in writing. He shall not be bound to inform any bidder of his reasons for refusing his bid.

(ii.) Such sale, whether by auction or otherwise, shall not be deemed to be complete until it has been confirmed by the Commissioner of the division. If the Commissioner declines to confirm the sale, he may order a fresh sale, or he may authorise the Deputy Commissioner to grant a license to any person to carry on the retail vend on behalf of Government in the whole or in any part of a district.

42. Every person taking out a license for retail vend under Rule 41 shall sign a counterpart of the same in token of an engagement by him to duly observe and perform all the conditions expressed in the said license and in these rules, and shall give such security for the performance of his engagement or make such deposit in lieu of security as the Deputy Commissioner may

43. A Deputy Commissioner may grant a license to any person for the retail vend of opium or poppy-heads, or both, for medical purposes only.

44. Every person to whom a license is granted under Rule 43 or 49 for the retail sale of opium or poppy-heads, or both, shall pay for his license such fee as may from time to time be fixed with the sanction of the Financial Commissioner, or a fee regulated in such manner and in accordance with such rules as the Financial Commissioner may prescribe, and the fee shall be specified in the license and shall be payable in such instalments, and the instalments shall be payable at such times and places as the Financial Commissioner may direct.

45.—(i.) A license for retail vend of opium or poppy-heads, or both, granted under Rule 41, may be recalled by the Deputy Commissioner if the holder violates any of the provisions of the Opium Act, 1878, or of the rules made thereunder, or any condition entered in the license, or if the holder of the license is convicted of breach of the peace, or of any other criminal offence during the term of the license.

(ii.) If the license is recalled for any of these causes, the holder will have no claim to any compensation whatever, or to refund of any duty or instalment or duty already paid, or to remission of any sum due from him to Government.

But it shall be in the discretion of the Deputy Commissioner to make such compensation, refund, or remission as he may think right.

(iii.) If the Deputy Commissioner desires to recall a license before expiry of its term for any cause not specified in sub-rule (i.) he may do so, subject to the conditions that—

(a.) He shall give 15 days' previous notice of his intention to recall the license and shall remit a sum equal to the duty for 15 days, or

59.—(i.) Such limited number of shops in *Upper Burma* for the retail sale of opium or poppy-heads or both, and in *Lower Burma* for the retail sale of Government opium or poppy-heads or both, as the Financial Commissioner may from time to time determine, may be allowed in each district, and the exclusive right of selling opium or poppy-heads by retail at one or more of these shops, under a license to be granted by the Deputy Commissioner, may be sold by or under the orders of the Deputy Commissioner before the commencement of each official year by public auction, or in such other mode as the Financial Commissioner, with the sanction of the Local Government, may direct. The Deputy Commissioner shall not be bound to accept the highest or any other bid. But, if he refuses to accept any bid, he shall record his reasons for such refusal in writing. He shall not be bound to inform any bidder of his reasons for refusing his bid.

(ii.) Such sale, whether by auction or otherwise, shall not be deemed to be complete until it has been confirmed by the Commissioner of the division. If the Commissioner declines to confirm the sale, he may order a fresh sale, or he may authorise the Deputy Commissioner to grant a license to any person to carry on the retail vend on behalf of Government in the whole or in any part of a district.

60. Every person taking out a license for retail vend under Rule 59 shall sign a counterpart of the same in token of an engagement by him to duly observe and perform all the conditions expressed in the said license and in these rules, and shall give such security for the performance of his engagement or make such deposit in lieu of security as the Deputy Commissioner may require.

61. A Deputy Commissioner may grant a license—

(a.) To any medical practitioner for the retail vend of opium preparations or poppy-heads, or both, for medical purposes only.

(b.) To any doctor in *Upper Burma* for the retail vend of opium preparations or poppy-heads, or both, for medical purposes only.

(c.) To any doctor in *Lower Burma* for the retail vend of opium preparations made from Government opium or poppy-heads, or both, for medical purposes only.

(d.) To any tattooer in *Upper Burma* for the possession of such quantity of opium or opium preparations not exceeding 10 tolas in weight as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes.

(e.) To any tattooer in *Lower Burma* for the possession of such quantity of Government opium or opium preparations made therefrom, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes.

62. Every person to whom a license is granted under Rule 61 for the retail sale of opium or poppy-heads, or both, shall pay for his license such fee as may from time to time be fixed with the sanction of the Financial Commissioner, or a fee regulated in such manner and in accordance with such rules as the Financial Commissioner may prescribe, and the fee shall be specified in the license and shall be payable in such instalments, and the instalments shall be payable at such times and places as the Financial Commissioner may direct.

63.—(i.) A license for retail vend of opium or poppy-heads, or both, granted under Rule 59, may be recalled by the Deputy Commissioner if the holder violates any of the provisions of the Opium Act, 1878, or of the rules made thereunder, or any condition entered in the license, or if the holder of the license is convicted of breach of the peace, or of any other criminal offence during the term of the license.

(ii.) If the license is recalled for any of these causes, the holder will have no claim to any compensation whatever, or to refund of any duty or instalment of duty already paid, or to remission of any sum due from him to Government.

But it shall be in the discretion of the Deputy Commissioner to make such compensation, refund, or remission as he may think right.

(iii.) If the Deputy Commissioner desires to recall a license before expiry of its term for any cause not specified in sub-rule (i.) he may do so, subject to the conditions that—

(a.) He shall give 15 days' previous notice of his intention to recall the license and shall remit a sum equal to the duty for 15 days, or

(b.) If notice be not given, he shall remit a sum equal to the duty for 15 days, and shall also make such further compensation in consideration of want of notice as the Commissioner may think fit.

46. A person who has been granted a license for the retail vend of opium or poppy-heads, or both, under Rule 41, may surrender his license on giving one month's notice to the Deputy Commissioner and on paying such fine, not exceeding the amount of duty for six months, or the amount of the loss caused to Government by the surrender, as the Deputy Commissioner may adjudge. If the Deputy Commissioner is satisfied that the reason for surrendering the license is adequate, he may, with the consent of the Financial Commissioner, remit the fine.

47. The Financial Commissioner may from time to time fix the maximum price at which in any district holders of licenses for retail vend and farmers under Rule 48 may sell opium or poppy-heads to the public.

If such maximum price is fixed, it shall be specified in the license.

Farm of Fees.

48.—(i.) The Deputy Commissioner may, with the sanction of the Financial Commissioner, let in farm for a term not exceeding five years the fees leviable in a district, or in part of a district, on licenses for the retail sale of opium or of poppy-heads, or of both.

(ii.) The Financial Commissioner may from time to time prescribe rules—

(a.) For the invitation and acceptance of tenders for farming leases under this rule;

(b.) For the requisition of security for the due fulfilment of the conditions of those leases; and

(c.) Regarding the form and conditions of the leases.

(iii.) Any breach of such conditions, or of any of the provisions of the Opium Act, 1878, or of the rules made thereunder, shall render the lease liable to cancellation by the authority by whom it was granted.

(iv.) When the fees leviable on the retail sale of opium or poppy-heads are let in farm, the farmer may, subject to the conditions of his lease and consistently with the provisions of these rules, himself sell by retail, and grant licenses for the retail sale of opium or poppy-heads, as the case may be, within the local limits of his farm.

49. Any person duly licensed by the farmer in accordance with these rules, and with the conditions of the farmer's lease, may sell opium or poppy-heads, as the case may be, within the local limits of the farm, subject to the provisions of these rules and the terms of the license granted by the farmer in accordance with the conditions of his lease.

50. Before entering into an engagement for a farm, the Deputy Commissioner may, with the sanction of the Commissioner of the division, make such reservations or restrictions with respect to the grant of licenses by the farmer as he thinks fit.

51. The farmer shall file in the Deputy Commissioner's office a list of all the licenses granted by him in such form and on such day or days in each year as the Financial Commissioner may from time to time prescribe in this behalf.

52. In proceeding to let in farm the fees leviable on the retail sale of opium or poppy-heads the Deputy Commissioner may, on such terms as the Financial Commissioner may from time to time prescribe, farm separately the fees leviable on the retail sale of poppy-heads, or may, if he thinks it advisable, grant separate licenses for the retail sale of poppy-heads.

53. The Deputy Commissioner may, with the sanction of the Financial Commissioner, obtained through the Commissioner of the division, cancel a lease granted under Rule 48 or Rule 52, or within the term of the lease, make or impose on the farmer such new reservations or restrictions as may seem fit.

54. If the lease is cancelled or if any new reservation or restriction is made or imposed for any cause specified in the lease, the farmer shall not be entitled to compensation for any loss thereby caused to him.

55. If the lease is cancelled, or if any new reservation or restriction is made or imposed within the term of the lease for any cause not specified in the lease, the Financial Commissioner may award to the farmer compensation for any loss thereby caused to him.

(b.) If notice be not given, he shall remit a sum equal to the duty for 15 days, and shall also make such further compensation in consideration of want of notice as the Commissioner may think fit.

64. A person who has been granted a license for the retail vend of opium or poppy-heads, or both, under Rule 59 may surrender his license on giving one month's notice to the Deputy Commissioner and on paying such fine, not exceeding the amount of duty for six months, or the amount of the loss caused to Government by the surrender as the Deputy Commissioner may adjudge. If the Deputy Commissioner is satisfied that the reason for surrendering the license is adequate, he may, with the consent of the Financial Commissioner, remit the fine.

65. The Financial Commissioner may from time to time fix the maximum *and minimum* price at which in any district holders of licenses for retail vend may sell opium or poppy-heads to the public.

If such maximum *and minimum* prices are fixed, they shall be specified in the license.

Manner in which retail Sales are to be made in Lower Burma.

66. In every township and in the Rangoon Town district the retail vendor of opium shall be furnished with copies of Registers A. and B. of persons who are permitted to possess opium in that township or district.

67. Every retail vendor, whether official or licensed vendor, shall keep a daily account of sales of opium in the forms prescribed in the Appendix to these rules, and shall record therein the amount of opium daily sold to each person.

Disposal of Articles remaining with a Farmer or Licensed Vendor after expiration of his Lease or License.

56. If any person who has been a farmer, licensed vendor or holder of a license for wholesale vend under Rule 36 has in his possession, on the expiration of his lease or license, any opium or poppy-heads which he is unable to dispose of to the satisfaction of the Deputy Commissioner by private sale to other farmers, licensed vendors or holders of licenses for wholesale vend under Rule 36, or to a medical practitioner, he shall surrender the same to the Deputy Commissioner or to the officer in charge of the excise revenue.

And the incoming farmer, licensed vendor, or holder of a license for wholesale vend under Rule 36, or, if the lease or license has not been renewed, any farmer, licensed vendor or holder of a license for wholesale vend under Rule 36 within the district, shall, on the requisition of the Deputy Commissioner, be bound, under penalty, if the Deputy Commissioner sees fit, of forfeiting his lease or license, to buy the opium or poppy-heads, as the case may be, at such price as the Deputy Commissioner may adjudge, and in any quantity not exceeding that which the Deputy Commissioner may determine to be ordinarily saleable in two months by the person in whose favour the lease or license has been renewed, or by the farmer, licensed vendor, or holder of a license for wholesale vend under Rule 36, as the case may be.

Provided that, if the opium or poppy-heads, or any part thereof be declared by the civil surgeon to be unfit for use, the Deputy Commissioner shall cause it or them, or that part, to be destroyed.

Disposal of things Confiscated.

57.—(i.) All things confiscated under the Opium Act, 1878, except opium, poppy-heads, and the preparations and admixtures provided for in clause (iv.) of this rule, shall be disposed of by the Deputy Commissioner by public auction.

(ii.) Opium so confiscated shall be sent for examination to the civil surgeon, and if declared by him to be fit for use shall be disposed of in such manner as the Financial Commissioner may by general or special order direct. If declared to be unfit for use it shall be immediately destroyed in the presence of the Deputy Commissioner or some other officer deputed by him for the purpose. Such officer shall not be below the rank of a township officer.

(iii.) Poppy-heads so confiscated shall be disposed of as may be directed by the Deputy Commissioner or the officer in charge of the excise revenue of the district in which the confiscation is made.

(iv.) All preparations and admixtures of opium or of the poppy not included in the definition of "opium" in these rules shall, when so confiscated, be immediately destroyed.

Rewards to be paid out of the proceeds of Fines and Confiscations.

58.—(i.) Any magistrate convicting an offender under section 9, or any magistrate or other authorised officer ordering the confiscation of anything under section 12 of the Opium Act, 1878, may grant, in such proportions as he thinks fit, to any person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, a reward or rewards not exceeding in the aggregate the value of the things confiscated plus the amount of any fine imposed.

(ii.) If in any case the fine is not realised or is only realised in part, or if the value of the confiscated articles is not realised, or is only realised in part, and if the total sum realised appears to the convicting magistrate or to the magistrate or officer ordering confiscation, as the case may be, to be insufficient for the purpose of rewarding the person or persons who have contributed to the conviction of the offender or to the

Disposal of Articles remaining with a Licensed Vendor after expiration of his Lease or License.

68. If any person who has been a licensed vendor or holder of a license for wholesale vend under Rule 54 has in his possession, on the expiration of his license, any opium or poppy-heads which he is unable to dispose of to the satisfaction of the Deputy Commissioner by private sale to other licensed vendors or holders of licenses for wholesale vend under Rule 54, or to a medical practitioner, he shall surrender the same to the Deputy Commissioner or to the officer in charge of the excise revenue.

And the incoming licensed vendor or holder of a license for wholesale vend under Rule 54, or if the license has not been renewed, any licensed vendor or holder of a license for wholesale vend under Rule 54 within the district, shall, on the requisition of the Deputy Commissioner, be bound, under penalty, if the Deputy Commissioner sees fit, of forfeiting his license, to buy the opium or poppy-heads, as the case may be, at such price as the Deputy Commissioner may adjudge, and in any quantity not exceeding that which the Deputy Commissioner may determine to be ordinarily saleable in two months by the person in whose favour the license has been renewed, or by the licensed vendor or holder of a license for wholesale vend under Rule 54, as the case may be.

Provided that, if the opium or poppy-heads, or any part thereof be declared by the civil surgeon to be unfit for use, the Deputy Commissioner shall cause it or them, or that part, to be destroyed.

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(iv.) All preparations and admixtures of opium or of the poppy not included in the definition of "opium" or of "opium preparations" in these rules shall, when so confiscated, be immediately destroyed.

Rewards to be paid out of the proceeds of Fines and Confiscations.

70.—(i.) Any magistrate convicting an offender under section 9, or any magistrate or other authorised officer ordering the confiscation of anything under section 12 of the Opium Act, 1878, may grant, in such proportions as he thinks fit, to any person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, a reward or rewards not exceeding in the aggregate the value of the things confiscated plus the amount of any fine imposed.

(ii.) If in any case the fine is not realised or is only realised in part, or if the value of the confiscated articles is not realised, or is only realised in part, and if the total sum realised appears to the convicting magistrate or to the magistrate or officer ordering confiscation, as the case may be, to be insufficient for the purpose of rewarding the person or persons who have contributed to the conviction of the offender or to the seizure of the

RULES framed under the OPIUM ACT, 1 of 1878, for BURMA.

DRAFT REVISED RULES.

seizure of the thing or things confiscated, the Financial Commissioner may, on the application of the said magistrate or officer, as the case may be, grant to the said person or persons any reasonable reward or rewards not exceeding Rs. 200 in the aggregate as may seem fit.

59. The Financial Commissioner may direct by general order what classes of excise officers shall receive rewards and what classes shall have no title to share therein.

Forms of Leases, Licenses, Passes, Permits, and other Documents.

60.—(i.) The Financial Commissioner may, with the sanction of the Local Government from time to time, prescribe the forms in which leases, licenses, and passes under these rules shall be granted by the Deputy Commissioner and in which licenses shall be granted by farmers.

(ii.) The Financial Commissioner may also from time to time of his own authority prescribe the forms of all registers, returns, accounts, and other documents not mentioned in sub-rule (i.) for which he considers that forms should be provided.

(iii.) The forms referred to in sub-rules (i.) and (ii.) shall be consistent with the provisions of the Opium Act, 1878, and with these rules.

Miscellaneous.

61. Farmers are prohibited from levying any fees from cultivators or manufacturers of opium for permission to cultivate or manufacture, or on any other pretext whatever.

62.—(i.) Suspensions and remissions of demand on account of pé duty or on account of any other fees or duties leviable under these rules may be made under the sanction of the Commissioner of the division.

(ii.) In the case of suspensions a date or dates for payment shall be fixed.

(iii.) Refunds of pé duty or of any other fees or duties levied under these rules may be made under the rules for the time being applicable to refunds on account of land revenue.

(iv.) All suspensions, remissions, and refunds sanctioned by Commissioners shall be reported at once to the Financial Commissioner.

Appeal and Revision.

63.—(i.) An appeal shall lie from an order of a Deputy Commissioner or from an original or appellate order of a Commissioner of a division as follows, namely:—

(a.) To the Commissioner of the division when the order is made by a Deputy Commissioner.

(b.) To the Financial Commissioner when the order is made by a Commissioner of a division.

Provided that when a Commissioner of a division confirms on appeal the order of a Deputy Commissioner a further appeal shall not lie.

(ii.) The period of limitation for an appeal under sub-rule (i.) shall run from the date of the order appealed against, and shall be as follows:—

(a.) When the appeal lies to the Commissioner of the division 30 days.

(b.) When the appeal lies to the Financial Commissioner 60 days.

64. The Financial Commissioner may revise any order passed by a Deputy Commissioner or a Commissioner under these rules.

65. A petition of appeal from, or an application for revision of, an order must be accompanied by an authenticated copy of the order or the omission to produce such copy must be explained.

66. Any officer who has passed an order under these rules, other than an order in the course of a judicial proceeding, may of his own motion or on the application of any person concerned cancel or modify such order.

thing or things confiscated, the Financial Commissioner may, on the application of the said magistrate or officer, as the case may be, grant to the said person or persons any reasonable reward or rewards not exceeding Rs. 200 in the aggregate as may seem fit.

71. The Financial Commissioner may direct by general order what classes of excise officers shall receive rewards and what classes shall have no title to share therein.

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72.—(i.) The Financial Commissioner may, with the sanction of the Local Government from time to time prescribe the forms in which licenses and passes under these rules shall be granted by the Deputy Commissioner and in which licenses shall be granted by farmers.

(ii.) The Financial Commissioner may also from time to time of his own authority, prescribe the forms of all registers, returns, accounts, and other documents not mentioned in sub-rule (i.) for which he considers that forms should be provided.

(iii.) The forms referred to in sub-rules (i.) and (ii.) shall be consistent with the provisions of the Opium Act, 1878, and with these rules.

Miscellaneous.

73.—(i.) Suspensions and remissions of demand on account of pé duty or on account of any other fees or duties liable under these rules may be made under the sanction of the Commissioner of the division.

(ii.) In the case of suspensions a date or dates for payment shall be fixed.

(iii.) Refunds of pé duty or of any other fees or duties levied under these rules may be made under the rules for the time being applicable to refunds on account of land revenue.

(iv.) All suspensions, remissions, and refunds sanctioned by Commissioners shall be reported at once to the Financial Commissioner.

Appeal and Revision.

74.—(i.) An appeal shall lie from an order of a Deputy Commissioner or from an original or appellate order of a Commissioner of a division as follows, namely:—

(a.) To the Commissioner of the division when the order is made by a Deputy Commissioner.

(b.) To the Financial Commissioner when the order is made by a Commissioner of a division.

Provided that when a Commissioner of a division confirms on appeal the order of a Deputy Commissioner a further appeal shall not lie.

(ii.) The period of limitation for an appeal under sub-rule (i.) shall run from the date of the order appealed against, and shall be as follows:—

(a.) When the appeal lies to the Commissioner of the division 30 days.

(b.) When the appeal lies to the Financial Commissioner 60 days.

75. The Financial Commissioner may revise any order passed by a Deputy Commissioner or a Commissioner under these rules.

76. A petition of appeal from, or an application for revision of, an order must be accompanied by an authenticated copy of the order or the omission to produce such copy must be explained.

77. Any officer who has passed an order under these rules, other than an order in the course of a judicial proceeding, may of his own motion or on the application of any person concerned cancel or modify such order.

APPENDIX.

REGISTER A.

Of BURMANS of 25 years of age or upwards who are permitted to possess OPIUM or OPIUM PREPARATIONS in
TOWNSHIP DISTRICT in LOWER BURMA.

Name of Village or Town.	Name of Headman in charge of Village or Ward of Town.	Serial No. of Person permitted to possess Opium or Opium Preparations.	Name of Person permitted to possess Opium or Opium Preparations.	Parentage and Name of Wife or Husband of Person.	Age of Person.	Profession or Occupation of Person.	Remarks.

REGISTER B.

Of NON-BURMANS of 20 years of age or upwards who are permitted to possess OPIUM or OPIUM PREPARATIONS in
TOWNSHIP DISTRICT in LOWER BURMA.

Name of Village or Town.	Name of Headman in charge of Village or Ward of Town.	Serial No. of Person permitted to possess Opium or Opium Preparations.	Name of Person permitted to possess Opium or Opium Preparations.	Parentage and Name of Wife or Husband of Person.	Age of Person.	Profession or Occupation of Person.	Remarks.

DAILY ACCOUNT of RETAIL SALES of OPIUM to BURMANS who are permitted to possess OPIUM in
TOWNSHIP DISTRICT in LOWER BURMA.

[To be kept in Book Form.]

Name of Person to whom Sale made.	Serial No. in Register A.	Amount of Opium sold on												
		Date.												
		Totas.												

DAILY ACCOUNT of RETAIL SALES of OPIUM to NON-BURMANS who are permitted to possess OPIUM in
TOWNSHIP DISTRICT in LOWER BURMA.

[To be kept in Book Form.]

Name of Person to whom Sale made.	Serial No. in Register B.	Amount of Opium sold on											
		Date.											
		Totas.											

APPENDIX L.

No. 2567—Ex.

GOVERNMENT OF INDIA.
FINANCE AND COMMERCE DEPARTMENT.
SEPARATE REVENUE.—OPIUM.

To the CHIEF COMMISSIONER OF BURMA.

SIR, Simla, June 20, 1893.

I AM directed to acknowledge the receipt of your secretary's letter, No. 22-3-O.—1, dated the 2nd May 1893, submitting a draft of the revised rules under the Indian Opium Act, which you propose to issue in order to give effect to the instructions conveyed in this office letter, No. 1167—Ex., dated 21st March 1893.

2. The rules, when issued, will have the force of law, and it is therefore necessary,

Resolution of the Government of India in the Home Department, No. 49-1791—1897, dated 8th November 1892.

with reference to the orders noted in the margin, to which attention has lately been called in Home Department's Circular, No. ¹³/₁₀₆, dated 20th ultimo, that before being issued they should be published for general information with a view to ascertain whether any valid objections can be taken to them. It appears that the draft rules now forwarded have not been published in the "Burma Gazette" before being submitted to the Government of India; and having regard to their novel and stringent character, and the number of persons who will be affected by them, the Government of India consider that it would not be justifiable to dispense with the preliminary publication required by the standing orders, notwithstanding the inconvenience of continuing the present temporary arrangements. An intimation to this effect was conveyed to you by telegram on the 17th instant. In now forwarding to you a copy of the draught rules as amended by the Government of India, I am directed to request that you will be good enough to publish them in the "Burma Gazette," and in one or two local newspapers, and in such other manner as you may deem fit, together with a notification explaining that it is proposed to issue them as rules under sections 5 and 13 of the Indian Opium Act in supersession of those now in force; and that any communications that may be addressed to you by public bodies or members of the public will be received up to a date which should be stated in the notification, and should be not less than one month from the date of publication. After the expiry of this period the rules should be re-submitted for the consideration of the Government of India, together with the substance of any communications of importance that may have reached you regarding them, and an expression of your views as to any modifications that may, in your opinion, be required. In re-submitting the rules, I am to request that you will also consider and report on the points regarding which your opinion is invited in the subsequent paragraphs of this letter. Until the new rules, as finally approved by the Government of India, eventually come into operation, you are authorised to maintain the temporary arrangements now in force.

3. It will be seen that the draft rules now forwarded to you for preliminary publication differ considerably from those which were submitted with Mr. Bayne's letter under reply. The reasons which have rendered it necessary to make these changes are as follows: The proposals which were approved by the Secretary of State, and to which you were instructed to give effect, were to assimilate the rules regarding the possession and use of opium in Lower Burma to those now in force in Upper Burma, provision being made, by means of a system of registering consumers, to guard against hardship to Burmans who had become habituated to the use of opium, and to limit the issue of opium to licensed shops to such quantity as might be required for the use of known consumers, Burman and non-Burman, the registration of non-Burmans being permitted for this purpose. The draft rules now submitted appear in some important particulars to go beyond these instructions, and to involve consequences which in some cases can scarcely have been intended, and which the Government of India are unable to approve. The question of requiring the registration of non-Burman consumers has also been reconsidered, and the Government of India are now advised that rules requiring registration merely for the purpose of ascertaining the number of non-Burman consumers would have no legal effect under the Act. The principal changes which have been made on account of these considerations are explained in paragraphs 4 to 9 of this letter. Besides these there are several minor points in respect of which the

Government of India have been unable to accept the proposals embodied in the draft rules, and these are enumerated in paragraph 10 below. The draft rules also contained a considerable number of verbal imperfections and errors of drafting. The Government of India regret that these numerous errors of drafting should have escaped the notice of the authorities who examined the rules before they were submitted. They have been corrected, and, together with the other alterations that have been made, are shown in italics in the amended draft forwarded herewith. The changes made have necessitated the renumbering of the rules; and in the following paragraphs of this letter the rules are referred to under their original numbers, the new numbers being also given in brackets in each case.

4. The more essential points in which the rules submitted by you have been modified are four in number, and are as follows:—

- (1.) The omission of restrictions on the possession and use of opium for medical purposes;
- (2.) The treatment of non-Burmans;
- (3.) The grant of certificates to registered consumers with permission to purchase opium without restriction of locality; and
- (4.) The extension of the time allowed for registration.

5. As regards the first of these, it is observed that the draft rules originally submitted contained no provision authorising any person to possess opium, or preparations of opium, for use as a medicine. The effect of Rule 11 (12), as submitted, would have been to render penal in Lower Burma the possession of any quantity of opium or of any medical preparation of opium, such as chlorodyne, by any person, Burman or non-Burman, unless he had registered his name as a habitual consumer. Such a result would be intolerable; and it must have been by oversight that rules having that effect were proposed. It has never been contemplated that difficulties should be thrown in the way of persons who require opium or preparations of opium for *bonâ fide* medical purposes. It would be unreasonable to prohibit a doctor or medical practitioner in Lower Burma from prescribing opium for a patient unless the latter has been registered. Any restrictions that may be required on the use of opium as a medicine should be imposed on the practitioner and not on the patient.

6. To supply this omission, Rule 11 (12) has been recast, and a new rule, No. 10, has been inserted in the section dealing with possession. The rule, it will be seen, applies to both Upper and Lower Burma and to Burmans and non-Burmans alike. The quantities of poppy-heads and of opium or medical preparations which may be lawfully possessed by any person under this rule have for the present been fixed at 5 seers, 3 tolas, and 6 tolas respectively. It may hereafter be found desirable to alter these quantities; and I am to request that this point may be considered when you submit the report on the preliminary publication of the new rules which is referred to in paragraph 2 of this letter.

7. The next, and perhaps the most material, point in respect of which the draft has been modified relates to the treatment of non-Burmans. It will be seen that all the provisions relating to the registration of these classes have been omitted. The reason for this change is that the provisions of the draft rules go beyond what was intended or sanctioned. It is true, that in your note of the 4th July 1892, the proposals in which were generally approved for adoption, it was proposed that non-Burmans should be registered in Lower Burma as well as Burmans. The object of this proposal, however, was stated to be to enable the authorities to check the licit consumption of the shops, and thereby to determine the quantity of opium to be issued to each shop. There was no suggestion that registration should be prescribed as a condition precedent to the purchase, possession, or use of opium by non-Burmans. Opium is considered to be specially injurious to persons of Burmese race, and for this reason it has been decided to attempt to restrict and ultimately prevent the use of opium by such persons. But this consideration does not apply in the case of non-Burmans. In Upper Burma, non-Burmans are permitted to use opium subject only to restrictions similar to those in force in other Indian provinces. It is not in accordance with the instructions conveyed to you to impose on non-Burmans in Lower Burma restrictions materially more stringent than those to which they are subject in Upper Burma. In order to ascertain the consumption, and thereby facilitate the detection and prevention of smuggling,

the Government of India would have been willing to approve rules requiring the registration of non-Burman consumers of opium for information merely, and not as a condition of possession. But they are advised that such rules are not authorised by the Opium Act, would possess no legal validity, and could not be enforced if disregarded. It is therefore not considered expedient to include them among rules issued under the Act. It has accordingly been necessary to omit or recast all rules providing for the registration of non-Burmans, to omit the proposed Register B., and to modify the form of daily account of sales to non-Burmans. The information required to enable you to limit the quantity of opium to be issued to each shop must be obtained by executive measures.

8. The third important change which it has been considered necessary to introduce in the draft rules is that which provides for the grant to registered consumers of certificates which will entitle the holder to purchase and possess opium without restriction as to locality.

The grant of certificates to registered habitual consumers was one of the proposals made in your note of the 4th July 1892, and its object was stated to be "to prevent undue hardship to Burmans in Lower Burma who have become habituated to the use of opium." A similar suggestion had previously been made by Sir A. Mackenzie with the same object. The draft rules, however, did not contain any such provision. Rule 11 (12) provided that a consumer, who has been registered in any township may possess opium within that township only. Such registration will not authorise him to possess opium in any other locality. Rule 28 (29) provides for the transfer of the name of any registered consumer who intends permanently to leave his township or district; but there is no provision for the case of a consumer who desires to leave his township or district for a time only. Rules 57 (54) and 66 (63) read together provided that opium shall not be sold to any registered consumer except within the township in which his name is registered. The Government of India are of opinion that these arrangements will fail to secure those who have become habituated to the use of opium from the hardships which they profess to guard against. Either the rules will be extensively evaded, or they will throw serious and unjustifiable obstacles in the way of the free movement of the population. When a Burman has registered his name as an opium consumer in any township, the Government of India consider that he must be allowed to purchase, possess, and use opium in any part of Lower Burma. It has accordingly been provided in Rule 23 (24) that to every person whose name has been entered in the register of consumers a certificate shall be given in a form prescribed for that purpose. Minor additions subsidiary to this change have been made to Rules 26 to 29 (27 to 30); and in Rule 66 (63) it has been provided that a licensed vendor may sell opium and poppy-heads within the prescribed limits of quantities to any Burman who produces his certificate, even though the name in the certificate is not in the vendor's register. If registration in any township carries with it the right to possess opium without further restriction of locality, it will, no doubt, be rather more difficult to enforce the rules; but this difficulty will be lessened by the grant of certificates, and these will also afford the duly registered consumer some measure of protection against oppression by the police or other persons who might question his right to use opium.

9. The last of the four matters, referred to in paragraph 4, relates to the period allowed for registration. Draft Rule 25 (26), as modified by your telegram of the 18th ultimo, proposes that the register shall be finally closed on the 15th July 1893, *i.e.*, 15 days after the new rules were to have come into force, and that, save on account of absence, no Burman's name shall thereafter be entered in it except as a doctor or tattooer. The Government of India are unable to accept this proposal, which, in their opinion, is likely to occasion unnecessary hardship. In the first place, it cannot be believed that the registration of habitual consumers will really be completed by the 15th July 1893. Notwithstanding the clear and peremptory notifications which the Financial Commissioner has issued, it is certain that many persons will either not realise or will not believe in the necessity for having their names registered until they feel the actual operation of the new rules. A system which virtually requires that registration shall be completed before the new rules come into force is certain of failure. Secondly, the Government of India consider that after the register has been closed,

registration must be still allowed in the case of Burmans who were prevented from registering their names within time by reason of absence or other reasonable cause. It would not in their opinion be safe to treat absence as the only cause that would justify subsequent registration. In this view Rule 25 (26) has been recast so as to allow registration of Burmans for six months after the new rules shall have come into force, or any later date that you may prescribe by notification in the "Burma Gazette," and also to provide for the registration after that date of any persons otherwise eligible who may have been prevented from registering within time by absence or other reasonable cause. For reasons explained in paragraph 10 below, it is not intended that doctors or tattooers shall be registered as such, and the reference to these classes has therefore been omitted.

10. The minor changes which have been made in the draft rules are explained below. Merely verbal alterations, which are somewhat numerous, are, with one or two exceptions, not separately specified:—

RULE 1 (iv).—The words "manufactured by Government and" have been omitted from the definition of Government opium. It is considered that the real test regarding the opium, dealings in which are to be permitted in Lower Burma, is not the manufacture but the issue by or on behalf of Government.

RULE 1 (v).—"Medical preparation" has been substituted for "opium preparation" in this definition and throughout the rules. It is thought expedient that the term used should show on its face that it denotes preparations for medical purposes only.

RULE 1 (xx).—In the draft rules the term "non-Burman," though specially defined in this rule was seldom used. It has now been substituted for "person other than a Burman" wherever the latter expression occurs in the rules.

RULE 7.—"Non-Burman" has been substituted for "person." This change is necessary to make the rule consistent with Rule 12 (13), in which possession is restricted to non-Burmans in the local areas concerned.

RULE 8.—This rule has been renumbered 8 (a), and has been recast so as to permit the manufacture of opium by a licensed vendor, medical practitioner, doctor, or tattooer, subject to the conditions of his license. As regards licensed vendors, it is thought that they must be allowed to manufacture beinsi and beinchi, which are included within the definition of "opium;" and if it is desired that they should be prohibited from manufacturing other forms of opium, the restriction should form one of the conditions of the license. Medical practitioners, doctors, and tattooers are authorised to possess opium under Rules 16 to 19 (17 to 20), and it is considered that they must also be allowed to sell it, Rules 57 (54) and 61 (58) being modified accordingly. In these circumstances there seems to be no sufficient reason for refusing to allow them to manufacture it.

RULE 9.—This rule has been renumbered 8 (b), and has been modified in the same manner and for the same reasons as Rule 8. In this rule, and in the rules relating to possession in Lower Burma and to registration, the provisions which require or imply that a licensed vendor, doctor, or tattooer shall be registered as such have been omitted. The grant of a license to these persons is sufficient registration. Moreover, the object of registration is to preserve a record of those persons who wish to consume opium, and not of those who wish to sell it, or to administer it to others for medical purposes.

RULE 10.—A new rule bearing this number has been prefixed to the rules dealing with possession, authorising possession on behalf of Government.

RULE 10 (11).—The words "or medical practitioner" in the sixth line have been omitted, as they are covered by the new Rule 10. The words "from a cultivator in a local area in which the cultivation of the poppy plant is permitted" have been inserted after "bought" in the 8th line, because it is not clear why opium should be treated differently in this respect from poppy-heads.

RULE 12 (13).—The words "or medical preparations manufactured therefrom" have been added in order to make the rule consistent with Rule 7.

RULE 13 (14).—The words "whose name has been registered, as herein-after provided," have been omitted for the reasons explained with reference

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to Rule 9. The other changes made in this rule are verbal only.

RULE 14 (15).—This rule, as drafted, was not reconcilable with the other rules in several respects. The words “and opium preparations” in the third line have been omitted, because licensed vendors are not allowed to sell medical preparations of opium, and it is therefore unnecessary that they should possess them. The words “holder of a license for wholesale vend” have been substituted for “licensed vendor,” because in Upper Burma one licensed vendor may not sell to another, whereas a wholesale vendor is permitted by Rule 53 (iii.) (50) to sell to a licensed vendor. The words “or medical practitioner or doctor” have also been omitted, as these persons can sell to licensed vendors only as private persons, and for medical purposes only. The words “or from a cultivator authorised” to sell the same under Rule 50 (ii.) have been added to make the rule consistent with Rule 53 (ii.) (50).

RULES 20 and 21 (21 and 22).—The word “Upper” has been omitted wherever it occurs in these rules before “Burma.” The Government of India have no objection to the reduction of the quantity of opium which travellers and horse-dealers may possess from 15 tolas to 5 tolas; but they do not think that sufficient reason has been shown for confining this privilege to Upper Burma. A similar change has been made in Rules 41 and 42 (38 and 39).

RULE 23 (24).—The words “desire to be registered as consumers of opium” have been substituted at the end of the first sentence of this rule for the words “are permitted to possess Government opium.” As explained in paragraph 7, the references to non-Burmans in this and other rules relating to registration have been omitted.

RULE 26 (27).—The last sentence of this rule has been omitted. The new rules permit a Burman habitual consumer to obtain opium, because to deprive him of it involves risk of injuring his health. This consideration is not affected by the fact that he may be subsequently sentenced to imprisonment.

RULE 35 (32).—The words “or holder of a license for wholesale vend” have been inserted after “licensed vendor,” as transport by wholesale vendors is covered by Rules 36 (33) *et seq.* Poppy-heads, which have apparently been omitted from this rule by oversight have been included. The words “from one place to another” have been substituted for the words beginning “from one place” to the end of the rule. This follows from the decision of the Government of India explained in paragraph 8 above, that the registration of a Burman's name in any township covers possession without further restriction of locality.

RULE 36 (33).—The words “under a transport pass” granted in such form as the Financial Commissioner may from time to time prescribe appear to have been incorrectly printed as a part of clause (i.) (b.). They have now been printed so as to apply to both clauses.

RULES 40 and 48 (37 and 45).—“Medical preparations” have been inserted in these rules.

RULES 52 and 53 (49 and 50).—In these rules the smallest quantity of opium or Government opium, as the case may be, that may be sold wholesale, is fixed at 10 tolas. This is not quite consistent, especially in regard to the third clause of the latter rule, with the definition of wholesale sale in Rule 1 (xi.), in which 3 tolas is the minimum quantity. It is also apprehended that some inconvenience may be caused if the minimum quantity of opium which may be sold wholesale under these rules is exactly the same as the maximum quantity which may be possessed by a doctor or tattooer under Rules 17 to 19 (18 to 20). In Rules 52 and 53 (49 and 50), therefore, the expression “not less than 10 tolas” has been changed to “exceeding 3 tolas,” which is consistent with Rule 1 (xi.); and I am to inquire whether you see any objection to the alteration.

RULE 57 (iii.), (iv.), and (v.) (54).—This rule has been altered so as to allow a medical practitioner or doctor to sell opium or Government opium, as the case may be, as well as medical preparations and poppy-heads. As these persons are empowered to possess opium and to sell by retail medical preparations of opium, it is quite impossible to prevent them from prescribing plain opium in the practice of their profession if they desire to do so, or to detect them if they do. Neither does there seem to be any good reason for making such an attempt, even if it were likely to be successful. The rule provides that the sale of the drug may be or medical purposes only.

RULES 61 and 62 (58) and (59) have been modified so as to agree with Rule 57 (54) as altered. It will be observed that Rule 62, as originally drafted, was not consistent with Rule 61.

RULE 69 (i.) (66).—The words “medical preparations” have been inserted after “opium.” It was apparently overlooked that “opium” as now defined does not include medical preparations of opium. A similar correction has been made in clause (ii.) of this rule.

RULE 72 (i.) (69).—The words “and in which licenses” shall be granted by farmers” have been omitted, as there will be no farmers under the new rules.

The title of Register A. has been modified in accordance with the alterations explained above.

I am to invite attention to Rules 6, 9, 37, 45, 49, 50 and 54 (i.), as re-numbered, which authorise Government or Government officers to manufacture, possess, import, export, and sell opium and medical preparations of opium. It has been suggested that there is some danger lest the publication of rules of this kind may tend to represent Government in the light of a petty dealer in opium; and I am to request that when re-submitting the rules, as directed in paragraph 2 of this letter you will be good enough to consider whether any practical inconvenience is likely to be caused if rules of this kind were altogether omitted.

I have, &c.
(Signed) J. F. FINLAY,
Secretary to the Government of India.

DRAFT RULES AS RECEIVED FROM BURMA.

Definitions.

1. In these rules, unless there be something repugnant in the subject or context—

- (i.) “India” means the territory included within the British frontier lines on the extreme west, north, and east of British India.
- (ii.) “Lower Burma” means the territories for the time being comprised in Lower Burma under sub-sections (1) and (2) of section 2 of the Upper Burma Laws Act, 1886; “Upper Burma” means the whole of Burma, except Lower Burma and the Shan States.
- (iii.) “Opium” means the inspissated juice of the poppy and beinsi and beinchi, but does not include poppy-heads, nor kumbôn, nor beinye, nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.

DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA.

Definitions.

1. In these rules, unless there be something repugnant in the subject or context—

- (i.) “India” means the territory included within the British frontier lines on the extreme west, north, and east of British India.
- (ii.) “Lower Burma” means the territories for the time being comprised in Lower Burma under sub-sections (1) and (2) of section 2 of the Upper Burma Laws Act, 1886; “Upper Burma” means the whole of Burma, except Lower Burma and the Shan States.
- (iii.) “Opium” means the inspissated juice of the poppy and beinsi and beinchi, but does not include poppy-heads, nor kumbôn, nor beinye, nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.

DRAFT RULES AS RECEIVED FROM BURMA.

- (iv.) "Government opium" means opium manufactured by Government, and sold or issued by a Government officer empowered to sell or issue opium, and includes beinsi and beinchi made or prepared from such opium.
- (v.) "Opium preparation" means any preparation or admixture of opium intended for medical purposes only.
- (vi.) "Poppy-heads" means the capsules of the poppy plant.
- (vii.) "Tola" means a weight of 180 grains troy.
- (viii.) "Seer" means a weight of 80 tolas.
- (ix.) "Viss" means 3·65 pounds avoirdupois.
- (x.) "Pè" means 1·75 of an acre.
- (xi.) "Opium," "Government opium," and "opium preparations," when sold in any quantity not exceeding 3 tolas in weight, shall be deemed to be sold by "retail," and when sold in larger quantities shall be deemed to be sold "wholesale." Poppy-heads, when sold in any quantity not exceeding 5 seers in weight, shall be deemed to be sold by "retail," and when sold in any larger quantities shall be deemed to be sold by "wholesale."
- (xii.) "Licensed vendor," used with reference to opium or to poppy-heads, means a person to whom a license for the retail sale of opium or poppy-heads, or both, has been granted by the Deputy Commissioner under Rule 59.
- (xiii.) "Medical practitioner" means a person who practices medicine according to European methods, or who deals in European medicines and drugs as a means of livelihood, and to whom a license for the retail sale of opium preparations or poppy-heads, or both, for medical purposes has been granted under Rule 61 by the Deputy Commissioner.
- (xiv.) "Doctor" means a person who practices medicine according to Asiatic methods as a means of livelihood, and to whom a license has been granted under Rule 61.
- (xv.) "Tattooer" means a Burman who practises tattooing of the human body according to Burmese methods, and to whom a license has been granted under Rule 61.
- (xvi.) "Import," "export," and "transport" have the respective meanings assigned to them in the Opium Act, 1878.
- (xvii.) "Upper Burma-grown opium" means opium manufactured from the poppy plant grown in those parts of Upper Burma in which the cultivation of the plant is permitted.
- (xviii.) "Civil surgeon" means a Civil surgeon or other principal medical officer of a district.
- (xix.) "Burman" means any person born of parents both of whom belong to races indigenous to Burma, except Kachins, in districts in which the cultivation of the poppy is permitted.
- Every person who ordinarily wears a dress commonly worn by persons of any race indigenous to Burma and speaks the Burmese language shall be presumed to be a Burman until the contrary is proved.
- (xx.) "Non-Burman" means any person who is not a Burman.
- (xxi.) "Village" means a village as defined in the Lower Burma Village Act, 1889, and the Upper Burma Village Regulation, 1887.
- (xxii.) "Town" means a town to which the provisions of the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891, have been extended.
- (xxiii.) "Headman" in the case of villages to which the Lower Burma Village Act, 1889, or the Upper Burma Village Regulation, 1887, extend means a headman as defined in the said Act and Regulation, and in the case of towns to which the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891, extend means a headman of a ward appointed thereunder.

DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA

APPENDIX L.

- (iv.) "Government opium" means opium sold or issued by a Government officer empowered to sell or issue opium, and includes beinsi and beinchi made or prepared from such opium.
- (v.) "Medical preparation" means any preparation or admixture of opium intended for medical purposes only.
- (vi.) "Poppy-heads" means the capsules of the poppy plant.
- (vii.) "Tola" means a weight of 180 grains troy.
- (viii.) "Seer" means a weight of 80 tolas.
- (ix.) "Viss" means 3·65 pounds avoirdupois.
- (x.) "Pè" means 1·75 of an acre.
- (xi.) "Opium," "Government opium," and "medical preparations," when sold in any quantity not exceeding 3 tolas in weight, shall be deemed to be sold "retail," and when sold in larger quantities shall be deemed to be sold "wholesale." Poppy-heads, when sold in any quantity not exceeding 5 seers in weight, shall be deemed to be sold "retail," and when sold in any larger quantities shall be deemed to be sold "wholesale."
- (xii.) "Licensed vendor," used with reference to opium or to poppy-heads, means a person to whom a license for the sale of opium or poppy-heads, or both, *by retail* has been granted by the Deputy Commissioner under Rule 56.
- (xiii.) "Medical practitioner" means a person who practices medicine according to European methods, or who deals in European medicines and drugs as a means of livelihood, and to whom a license has been granted by the Deputy Commissioner under Rule 58.
- (xiv.) "Doctor" means a person who practises medicine according to Asiatic methods as a means of livelihood, and to whom a license has been granted *by the Deputy Commissioner* under Rule 58.
- (xv.) "Tattooer" means a Burman who practices tattooing of the human body according to Burmese methods, and to whom a license has been granted by the *Deputy Commissioner* under Rule 58.
- (xvi.) "Import," "export," and "transport" have the respective meanings assigned to them in the Opium Act, 1878.
- (xvii.) "Upper Burma-grown opium" means opium manufactured from the poppy plant grown in those parts of Upper Burma in which the cultivation of the plant is permitted.
- (xviii.) "Civil surgeon" means a Civil surgeon or other principal medical officer of a district.
- (xix.) "Burman" means any person born of parents both of whom belong to races indigenous to Burma, except a Kachin, *residing in any* district in which the cultivation of the poppy is permitted.
- Every person who ordinarily wears a dress commonly worn by persons of any race indigenous to Burma and speaks Burmese *as his vernacular* language shall be presumed to be a Burman until the contrary is proved.
- (xx.) "Non-Burman" means any person who is not a Burman.
- (xxi.) "Village" means a village as defined in the Lower Burma Village Act, 1889, and the Upper Burma Village Regulation, 1887.
- (xxii.) "Town" means *an area declared to be a town for the purposes of the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891.*
- (xxiii.) "Headman" means *in the case of villages a headman as defined in the Lower Burma Village Act, 1889, or the Upper Burma Village Regulation, 1887, and in the case of towns a headman of a ward appointed under the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891, as the case may be.*

DRAFT RULES AS RECEIVED FROM BURMA.

Cultivation.

2. Subject to the payment of the duty, and to the conditions laid down in the following rules, the poppy plant may be grown in the Kachin villages in the Katha, Bhamo, and Upper Chindwin districts, and in other local areas in which the Chief Commissioner may from time to time by notification in the "Burma Gazette," permit such cultivation.

3. A duty of 8 annas shall be levied for each quarter of a pè of poppy cultivation. A fraction of a quarter of a pè shall be charged as a quarter of a pè. The above duty may, with the sanction of the Commissioner of the division, be commuted to a lump-sum payment by any village or tribe, or may be remitted entirely by the Financial Commissioner.

4. The Local Government may, at any time by notification in the "Burma Gazette" giving six months' notice, enhance the rate of duty in any local area up to any rate not exceeding Re. 1 for a quarter of a pè or fraction thereof.

5. The measurement of the area under poppy cultivation shall be effected by headmen under such rules as to supervision and otherwise as the Financial Commissioner may from time to time prescribe.

Manufacture.

6. Opium may be manufactured on account of Government.

7. In any local area in Upper Burma in which the cultivation of the poppy plant is permitted, Upper Burma-grown opium and opium preparations therefrom may be manufactured by any person from poppy grown in such area.

8. In Upper Burma opium preparations may be manufactured by—

- (i) a licensed vendor, subject to the conditions of his license;
- (ii) a medical practitioner, doctor, or tattooer, subject to the conditions of his license.

9. In Lower Burma—

- (i) opium preparations from Government opium may be manufactured by a licensed vendor, doctor, or tattooer whose name has been registered as herein-after provided, subject to the conditions of his license;
- (ii) opium preparations may be manufactured by a medical practitioner, subject to the conditions of his license.

Possession.

10. In Upper Burma any person other than a Burman may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy plant is permitted, or from Government, or a licensed vendor, or medical practitioner, and opium and opium preparations not exceeding 3 tolas in weight which he has bought from Government, or a licensed vendor, or medical practitioner, or doctor.

11. In Lower Burma—

- (i) any Burman of 25 years of age or upwards whose name has been registered and is borne on the prescribed register as herein-after provided, may, within the township in which his name is registered, or, if registered in the Rangoon Town District, within that district, possess poppy-heads not exceeding 5 seers

DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA.

Cultivation.

2. Subject to the payment of the duty, and to the conditions laid down in the following rules, the poppy plant may be grown in the Kachin villages in the Katha, Bhamo, and Upper Chindwin districts, and in other local areas in which the Chief Commissioner may from time to time by notification in the "Burma Gazette," permit such cultivation.

3. A duty of 8 annas shall be levied for each quarter of a pè of poppy cultivation. A fraction of a quarter of a pè shall be charged as a quarter of a pè. The above duty may, with the sanction of the Commissioner of the division, be commuted to a lump-sum payment by any village or tribe, or may be remitted entirely by the Financial Commissioner.

4. The local Government may, at any time by notification in the "Burma Gazette" giving six months' notice, enhance the rate of duty in any local area up to any rate not exceeding Re. 1 for a quarter of a pè or fraction thereof.

5. The measurement of the area under poppy cultivation shall be effected by headmen under such rules as to supervision and otherwise as the Financial Commissioner may from time to time prescribe.

Manufacture.

6. Opium may be manufactured on account of Government.

7. In any local area in Upper Burma in which the cultivation of the poppy plant is permitted, Upper Burma-grown opium and medical preparations therefrom may be manufactured by any *non-Burman* from poppy grown in such area.

8. (a.) In Upper Burma—

- (i) opium may be manufactured by a licensed vendor, subject to the conditions of his license;
- (ii) opium and medical preparations may be manufactured by a medical practitioner, doctor, or tattooer, subject to the conditions of his license.

(b.) In Lower Burma—

- (i) Government opium may be manufactured by a licensed vendor, subject to the conditions of his license;
- (ii) Government opium and medical preparations therefrom may be manufactured by a doctor or tattooer, subject to the conditions of his license;
- (iii) Opium and medical preparations may be manufactured by a medical practitioner, subject to the conditions of his license.

Possession.

9. Any person duly authorised in that behalf may possess opium, medical preparations, and poppy-heads on account of Government.

10. Any person may possess poppy-heads not exceeding 5 seers in weight, opium not exceeding 3 tolas in weight, and medical preparations not exceeding 6 tolas in weight, provided that he has bought the poppy-heads, opium, or medical preparations from a medical practitioner or doctor, and requires them for medical purposes only.

11. In Upper Burma any *non-Burman* may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy plant is permitted, or from Government, or a licensed vendor, and opium not exceeding 3 tolas in weight which he has bought from a cultivator in a local area in which the cultivation of the poppy plant is permitted, or from Government, or a licensed vendor.

12. In Lower Burma—

- (i) any Burman whose name has been entered in, and has not been removed from, the register prescribed in Rule 24 may possess poppy-heads not exceeding 5 seers in weight and Government opium not exceeding 3 tolas in weight which he has bought from Government or from a licensed vendor.

DRAFT RULES AS RECEIVED FROM BURMA.

in weight and Government opium and opium preparations made therefrom not exceeding 3 tolas in weight which he has bought from any officer of Government empowered to sell Government opium, or from a licensed vendor, or medical practitioner, or doctor;

- (ii.) any non-Burman of 20 years of age or upwards whose name has been registered and is borne on the prescribed register as herein-after provided, may, within the township in which his name is registered, or, if registered in the Rangoon Town District, within that district, possess poppy-heads not exceeding 5 seers in weight and Government opium and opium preparations made therefrom not exceeding 3 tolas in weight which he has bought from any officer of Government specially empowered to sell Government opium, or a licensed vendor, or medical practitioner, or doctor.

12. In any local area in which the cultivation of the poppy plant is permitted, any person other than a Burman may possess any quantity of poppy-heads or opium being the produce of poppy plants grown in such local area.

13. Subject to the conditions of his license, a licensed vendor in Lower Burma whose name has been registered as herein-after provided, may possess any quantity of Government opium and poppy-heads obtained by him from any officer of Government empowered to sell Government opium or from any licensed vendor authorised to sell, and sold to him by such persons in accordance with the conditions of their licenses.

14. Subject to the conditions of his license, a licensed vendor in Upper Burma may possess any quantity of opium and opium preparations and poppy-heads obtained by him from Government, or from a licensed vendor, or medical practitioner, or doctor, and sold to him by any such person in accordance with the conditions of his license.

15. Subject to the conditions of the pass, a holder of a pass for transport, import, or export may possess the poppy-heads or opium covered by the pass.

16. Subject to the conditions of his license, a medical practitioner may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium and of opium preparations not exceeding 1 seer in weight.

17. Subject to the conditions of his license, a doctor in Upper Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium or of opium preparations not exceeding 10 tolas in weight.

18. Subject to the conditions of his license, a doctor in Lower Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of Government opium or of opium preparations made therefrom not exceeding 10 tolas in weight.

19. Subject to the conditions of his license, a tattooer may possess in Upper Burma any quantity of opium and of opium preparations not exceeding 10 tolas in weight, and in Lower Burma any quantity of Government opium and of opium preparations made therefrom not exceeding 10 tolas in weight.

20. A traveller or visitor entering Upper Burma by land from the Shan States or from a country out of India may, while in Upper Burma, possess opium produced in the Shan States or out of India for the personal use of himself and attendants, and not for sale or barter, in any quantity not exceeding in weight 5 tolas for each person.

21. A horse dealer importing horses or ponies into Upper Burma from the Shan States or a country out of India may, during the period of his sojourn in Upper Burma, possess opium produced in the Shan States or out of India in any quantity not exceeding in weight 5 tolas for each horse or pony for the time being in his possession.

22. Any person specially licensed in that behalf by the Deputy Commissioner of the district in which he resides or trades may possess in Upper Burma opium and opium preparations, and in Lower Burma Government opium and opium preparations made therefrom, in such quantity and for such period as may be specified in the special license. Provided that no such special license shall be granted without the previous sanction of the Commissioner.

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- (ii.) any non-Burman may possess poppy-heads not exceeding 5 seers in weight and Government opium not exceeding 3 tolas in weight which he has bought from Government or from a licensed vendor.

13. In any local area in which the cultivation of the poppy plant is permitted, any non-Burman may possess any quantity of poppy-heads or opium being the produce of poppy plants grown in such local area, or medical preparations manufactured therefrom.

14. Subject to the conditions of his license, a licensed vendor in Lower Burma may possess any quantity of Government opium and poppy-heads obtained by him from Government or from any other licensed vendor who has sold the same to him in accordance with the conditions of his license.

15. Subject to the conditions of his license, a licensed vendor in Upper Burma may possess any quantity of opium and poppy-heads obtained by him from Government or from a holder of a license for wholesale vend, and sold to him by such vendor in accordance with the conditions of his license, or from a cultivator authorised to sell the same under Rule 50 (ii.).

16. Subject to the conditions of the pass, a holder of a pass for transport or import may possess the poppy-heads or opium covered by the pass.

17. Subject to the conditions of his license, a medical practitioner may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium and of medical preparations not exceeding 1 seer in weight.

18. Subject to the conditions of his license, a doctor in Upper Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium or of medical preparations not exceeding 10 tolas in weight.

19. Subject to the conditions of his license, a doctor in Lower Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of Government opium or of medical preparations made therefrom not exceeding 10 tolas in weight.

20. Subject to the conditions of his license, a tattooer may possess in Upper Burma any quantity of opium and of medical preparations not exceeding 10 tolas in weight, and in Lower Burma any quantity of Government opium and of medical preparations made therefrom not exceeding 10 tolas in weight.

21. A traveller or visitor entering Burma by land from the Shan States or from a country out of India may, while in Burma, possess opium produced in the Shan States or out of India for the personal use of himself and attendants, and not for sale or barter, in any quantity not exceeding in weight 5 tolas for each person.

22. A horse dealer importing horses or ponies into Burma from the Shan States or a country out of India may, while in Burma, possess opium produced in the Shan States or out of India in any quantity not exceeding in weight 5 tolas for each horse or pony for the time being in his possession.

23. Any person specially licensed in that behalf by the Deputy Commissioner of the district in which he resides or trades may possess in Upper Burma opium and medical preparations, and in Lower Burma Government opium and medical preparations made therefrom, in such quantity and for such period as may be specified in the special license. Provided that no such special license shall be granted without the previous sanction of the Commissioner.

DRAFT RULES AS RECEIVED FROM BURMA.

Registration of Persons in Lower Burma who are permitted to possess Government Opium.

23. Two Registers, A. and B., in the forms prescribed in the Appendix to these rules, shall be maintained in each township of every district in Lower Burma, showing the names of all persons resident in the township who are permitted to possess Government opium. An extract of the register for each village or ward, called the village register, shall be given to the headman of the village or ward, and shall be maintained by him. A combined register for the entire district, called the district register, shall be maintained by the Deputy Commissioner.

Register A. is for Burmans only of 25 years or upwards.

Register B. is for non-Burmans only of 20 years or upwards.

24. In the Rangoon Town district the Deputy Commissioner shall exercise the powers and perform the duties assigned by these rules to a township officer in addition to those of a Deputy Commissioner.

25. On the 15th July 1893 Register A. shall be closed, and no name shall be added to it except on transfer of any registered person from one jurisdiction to another as herein-after provided, or by special order of a Deputy Commissioner made before such date as the Chief Commissioner may prescribe. But any Burman of 25 years or upwards who, after Register A. has been closed, desires to adopt the profession of doctor or tattooer may, on application in writing to the township officer or Deputy Commissioner, be registered if the headman of the village or ward in which he resides or intends to practise certifies that he is a respectable man; that he intends to adopt the profession as a means of livelihood; and that the residents of the village or ward have no objection to his possession of opium in quantity sufficient for the practice of his profession.

26. Any person whose name is borne on Register A. may at any time apply, orally or in writing, to the township officer to have his name struck off the register, and the township officer shall forthwith cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner, who shall strike his name off the district register. But no such person shall be entitled to have his name restored to the register. If any person whose name is borne on Register A. is sentenced to imprisonment for six months or more, his name shall be struck off the register.

27. When any person whose name is borne on Register A. dies, the headman of the village or ward shall report his death to the township officer, who shall thereupon cause his name to be struck off the township and village register, and shall make report to the Deputy Commissioner, who shall cause his name to be struck off the district register.

28. When any person whose name is borne on Register A. intends permanently to leave the township or district, he shall inform the headman of the village or ward. The headman shall make report to the township officer, who shall thereupon give the aforesaid person, free of charge, a certified extract of the register concerning him, and shall cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district, the Deputy Commissioner shall strike his name off the district register. If he is changing his residence to another township of the same district, the Deputy Commissioner shall cause the district register to be corrected accordingly, and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.

DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA.

Registration of Persons in Lower Burma who are permitted to possess Government Opium.

24. A register in the form prescribed in the Appendix to these rules shall be maintained in each township of every district in Lower Burma, showing the names of Burmans resident in the township who desire to be registered as consumers of opium. An extract of the register for each village or ward, called the village register, shall be given to the headman of the village or ward, and shall be maintained by him. A combined register for the entire district, called the district register, shall be maintained by the Deputy Commissioner.

In this register shall be entered only the names of Burmans of 25 years of age or upwards. To every person whose name is entered in the register a certificate in the following form shall be given:—

"Certified that the name of _____, a Burman, has been entered in the register prescribed by Rule 24 of the rules framed under the Opium Act, I. of 1878, for Burma for the registration of Burmans who desire to be registered as consumers of opium, of the township of _____, and that the

** Here enter the shop provided for the supply of the township. licensed vendor of the opium shop located at* _____,*

or any other licensed vendor in Lower Burma, is authorised to sell to the said _____ poppy-heads or opium in the quantities permitted by or under the said rules on the production of this certificate."

25. In the Rangoon Town district the Deputy Commissioner shall exercise the powers and perform the duties assigned by these rules to a township officer in addition to those of a Deputy Commissioner.

26. When six months, or such longer period as the Chief Commissioner may prescribe by notification in the Burma Gazette, shall have elapsed from the date on which these rules come into force, the register shall be closed, and no new name shall be entered in it, except as provided below in this rule or in the subsequent rules providing for transfer of names from the register of one township or district to that of another. Provided that any Burman of 25 years of age or upwards who may have been prevented, by absence or other reasonable cause, from registering his name before the prescribed date shall be entitled to have his name registered at any time if he is otherwise eligible for registration.

27. Any person whose name is borne on the register may at any time apply, orally or in writing, to the township officer to have his name struck off the register, and the township officer shall forthwith, after recovering the certificate granted to him under Rule 24, cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner, who shall strike his name off the district register. But no such person shall be entitled to have his name restored to the register.

28. When any person whose name is borne on the register dies, the headman of the village or ward shall report his death to the township officer, who shall thereupon recover and destroy the certificate granted to him under Rule 24, cause his name to be struck off the township and village register, and make report to the Deputy Commissioner, who shall cause his name to be struck off the district register.

29. When any person whose name is borne on the register intends permanently to leave the township or district, he shall inform the headman of the village or ward. The headman shall make report to the township officer, who shall thereupon endorse on the certificate granted to him under Rule 24 the words "the name of _____ may be transferred to the register of township _____." and shall cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district, the Deputy Commissioner shall strike his name off the district register. If he is changing his residence to another township of the same district, the Deputy Commissioner shall cause the district register to be corrected accordingly, and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.

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29. Any person whose name has been struck off Register A. under Rule 28 may apply to the officer in charge of the township to which he has changed his residence to have his name entered in Register A., and on production by such person of a certified extract granted under Rule 28, the township officer shall, after such inquiry as he may consider necessary, cause his name to be entered in the township and village register, and shall report to the Deputy Commissioner, who shall cause his name to be entered in the district register. If a person produces before a township officer a document purporting to be a certified extract granted under Rule 28, the township officer shall, if he doubts the genuineness of the document, make such inquiries as he considers necessary, and, if he finds that the document is not genuine, shall refuse to enter the applicant's name in Register A.

30. Any person whose name is borne on Register B. may at any time apply orally or in writing to the township officer to have his name struck off the register, and the township officer shall forthwith cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner, who shall strike his name off the district register.

31. When any person whose name is borne on Register B. dies, the headman of the village or ward shall report his death to the township officer, who shall thereupon cause his name to be struck off the township and village register, and shall make report to the Deputy Commissioner, who shall cause his name to be struck off the district register.

32. When any person whose name is borne on Register B. intends permanently to leave the township or district, he shall inform the headman of the village or ward. The headman shall make report to the township officer, who shall thereupon cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district, the Deputy Commissioner shall strike his name off the district register. If he is changing his residence to another township of the same district, the Deputy Commissioner shall cause the district register to be corrected accordingly, and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.

33. Any non-Burman of 20 years or upwards may at any time apply orally or in writing to the officer in charge of the township in which he resides, or to which he has come, to have his name entered in Register B., and the township officer, if he is satisfied that the applicant is a non-Burman and is 20 years of age or upwards, shall, after ascertaining the village or ward in which such person resides, enter his name in the township register and shall cause his name to be entered in the village register, and shall make report to the Deputy Commissioner, who shall cause his name to be entered in the district register.

34. The township officer and, in the Rangoon Town district, the Deputy Commissioner, shall annually, during the months of February and March, test the entries in the registers by verifying the existence of the persons whose names are borne on the registers, and the death or removal of the persons whose names have been struck off the registers during the year, and shall, if necessary, correct the registers.

Transport.

35. Any person, other than a licensed vendor, may transport opium and opium preparations which he may legally possess from one place in a town or township to any other place in the same town or township, or from a shop or place in which opium is sold in accordance with the law to his place of residence.

36.—(i.) A licensed vendor or holder of a license for wholesale vend under Rule 54 may transport opium or poppy-heads—

- (a) from one district to another ; or
- (b) from one township to another township of the same district, under a transport pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) A transport pass must be obtained for each consignment.

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30. Any person whose name has been struck off the register under Rule 29 may apply to the officer in charge of the township to which he has changed his residence to have his name entered in the register, and on production by such person of the certificate granted under Rule 24, duly endorsed under Rule 29, the township officer shall, after such inquiry as he may consider necessary, cause his name to be entered in the township and village register, and shall report to the Deputy Commissioner, who shall cause his name to be entered in the district register. If a person produces before a township officer a document purporting to be a certificate granted under Rule 24, duly endorsed under Rule 29, the township officer shall, if he doubts the genuineness of the document, make such inquiries as he considers necessary, and, if he finds that the document is not genuine, shall refuse to enter the applicant's name in the register.

31. The township officer and, in the Rangoon Town district, the Deputy Commissioner shall annually, during the months of February and March, test the entries in the register by verifying the existence of the persons whose names are borne on the register and the death or removal of the persons whose names have been struck off the register during the year, and shall, if necessary, correct the register.

Transport.

32. Any person, other than a licensed vendor, or holder of a license for wholesale vend, may transport opium, medical preparations, and poppy-heads which he may legally possess from one place to another.

33.—(i.) A licensed vendor or holder of a license for wholesale vend under Rule 51 may transport under a transport pass granted in such form as the Financial Commissioner may from time to time prescribe, opium or poppy-heads—

- (a) from one district to another ; or
- (b) from one township to another township of the same district.

(ii.) A transport pass must be obtained for each consignment.

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(iii.) The transport pass shall be granted—
in case (a), by the Deputy Commissioner of the district; and
in case (b), by the township officer of the township, from which, as the case may be, the opium or poppy-heads is or are to be transported.

- 37.—(i.) The transport pass shall specify—
(1) the name of the consignor;
(2) the name of the person in charge of the consignment;
(3) the place from which the consignment is to be transported;
(4) the name of the consignee;
(5) the number of packages and the weight and contents of each;
(6) the destination of the consignment; and
(7) the period for which the pass shall remain in force.

Each package in the consignment shall be stamped in the presence of the officer granting the pass with his official seal across the seams.

(ii.) Such transport pass shall be granted only on production by the person applying for it of a written permission to apply for such pass—

in case (a), from the Deputy Commissioner of the district; and
in case (b), from the township officer of the township, to which, as the case may be, the opium or poppy-heads is or are to be transported.

(iii.) In case (a), if the officer granting the written permission thinks fit, he may expressly permit the application to be made for transport direct to the township of destination, and in this case he shall send a copy of the written permission to the township officer of the township.

(iv.) A copy of the transport pass shall be sent—
in case (a) to the Deputy Commissioner of the district; and
in case (b) to the township officer of the township, to which, as the case may be, the consignment is to be transported.

(v.) Every pass granted for the transport to another district of opium or poppy-heads shall show on the face of it whether it is to be presented for examination to the Deputy Commissioner of the district to which the consignment is to be transported or to the township officer of the township of destination. Such a pass may be enfaced for presentation to the township officer of the township of destination only when the written permission to apply for the pass expressly allows this. If the pass is so enfaced, the Deputy Commissioner of the district to which the consignment is being transported shall, without delay, forward on receipt the copy of the transport pass referred to in sub-rule (iv.) to the township officer of the township of destination.

(vi.) On arrival at destination the transport pass and the consignment shall be presented for examination and weighing to, and shall without delay be examined and weighed by—

in case (a) the officer named in this behalf on the face of the pass; and
in case (b) the township officer of the township to which the consignment has been transported.

38. Any Deputy Commissioner may extend the period for which a transport pass under Rule 36 has been granted upon application for such extension by the person in charge of the consignment of opium or poppy-heads covered by the pass. Provided that—

- (i) due cause satisfactory to such Deputy Commissioner be shown for such extension; and
(ii) the package or packages of the consignment is or are intact.

Any extension so granted shall be endorsed upon the pass by the Deputy Commissioner granting it.

39. An officer granting a transport pass may make it a condition of the pass that the bulk of the consignment shall not be broken in transit.

If no such condition is made the holder of a license for wholesale vend under Rule 54, who is transporting a consignment under transport pass obtained in accordance with Rule 36, may break bulk in transit for the purpose of effecting, within the area specified in his license, a sale by wholesale of the whole or part of the opium or poppy-heads covered by the said pass: Provided that such sale shall be recorded and attested on the transport pass by an officer not below the rank of

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(iii.) The transport pass shall be granted—
in case (a), by the Deputy Commissioner of the district; and
in case (b), by the township officer of the township, from which, as the case may be, the opium or poppy-heads is or are to be transported.

- 34.—(i.) The transport pass shall specify—
(1) the name of the consignor;
(2) the name of the person in charge of the consignment;
(3) the place from which the consignment is to be transported;
(4) the name of the consignee;
(5) the number of packages and the weight and contents of each;
(6) the destination of the consignment; and
(7) the period for which the pass shall remain in force.

Each package in the consignment shall be stamped in the presence of the officer granting the pass with his official seal across the seams.

(ii.) Such transport pass shall be granted only on production by the person applying for it of a written permission to apply for such pass—

in case (a), from the Deputy Commissioner of the district; and
in case (b), from the township officer of the township, to which, as the case may be, the opium or poppy-heads is or are to be transported.

(iii.) In case (a), if the officer granting the written permission thinks fit, he may expressly permit the application to be made for transport direct to the township of destination, and in this case he shall send a copy of the written permission to the township officer of the township.

(iv.) A copy of the transport pass shall be sent—
in case (a) to the Deputy Commissioner of the district; and
in case (b) to the township officer of the township, to which, as the case may be, the consignment is to be transported.

(v.) Every pass granted for the transport to another district of opium or poppy-heads shall show on the face of it whether it is to be presented for examination to the Deputy Commissioner of the district to which the consignment is to be transported or to the township officer of the township of destination. Such a pass may be enfaced for the presentation to the township officer of the township of destination only when the written permission to apply for the pass expressly allows this. If the pass is so enfaced, the Deputy Commissioner of the district to which the consignment is being transported shall, without delay, forward on receipt the copy of the transport pass referred to in sub-rule (iv.) to the township officer of the township of destination.

(vi.) On arrival at destination the transport pass and the consignment shall be presented for examination and weighing to, and shall without delay be examined and weighed by—

in case (a) the officer named in this behalf on the face of the pass; and
in case (b) the township officer of the township to which the consignment has been transported.

35. Any Deputy Commissioner may extend the period for which a transport pass under Rule 33 has been granted upon application for such extension by the person in charge of the consignment of opium or poppy-heads covered by the pass. Provided that—

- (i) due cause satisfactory to such Deputy Commissioner be shown for such extension; and
(ii) the package or packages of the consignment is or are intact.

Any extension so granted shall be endorsed upon the pass by the Deputy Commissioner granting it.

36. An officer granting a transport pass may make it a condition of the pass that the bulk of the consignment shall not be broken in transit.

If no such condition is made, the holder of a license for wholesale vend under Rule 51, who is transporting a consignment under transport pass obtained in accordance with Rule 33, may break bulk in transit for the purpose, of effecting, within the area specified in his license a sale by wholesale of the whole or part of the opium or poppy-heads covered by the said pass: Provided that such sale shall be recorded and attested on the transport pass by an officer not below the rank of

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township officer. An officer attesting a sale shall re-seal the packages as required by Rule 37 after re-examining and re-weighing them.

On all Upper Burma-grown opium or poppy-heads transported from a local area in which the cultivation of the poppy plant is permitted to a district or township in which such cultivation is not permitted, there shall be levied the same duty as may for the time being be leviable on opium or poppy-heads imported by land into Burma.

Import.

40. Government may import opium and poppy-heads on its own account.

41. In Upper Burma a Shan or foreign horse-dealer importing horses or ponies into Upper Burma may import into Upper Burma opium produced in the Shan States or out of India in any quantity not exceeding 5 tolas for each horse or pony in his possession.

42. A Shan or foreign traveller or visitor entering Upper Burma by land from the Shan States or from a country out of India may import into Upper Burma opium produced in the Shan States or out of India for the personal use of himself and his attendants, and not for sale or barter, in any quantity not exceeding in weight 5 tolas for each such person.

43.—(i.) Subject to the payment of the duty which may for the time being be imposed by the Governor General in Council, opium or poppy-heads produced out of India may be imported by land into districts of Upper Burma by a licensed vendor or holder of a license for wholesale vend under and subject to the conditions of an import pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) An import pass must be obtained for each importation.

(iii.) Opium or poppy-heads imported into Upper Burma under a pass shall be taken as soon as possible to the opium warehouse or treasury office of the district into which the opium or poppy-heads is or are first imported.

(iv.) The import pass shall be granted by the Deputy Commissioner of the district into which the opium or poppy-heads is or are imported, or by some officer authorised by him to grant such passes.

(v.) The import pass shall specify—

- (1) the name of the importer;
- (2) the name of the person in charge of the importation;
- (3) the route by which the importation is to be brought;
- (4) the number of packages, and the weight and contents of each;
- (5) the warehouse or treasury to which the opium or poppy-heads must be taken;
- (6) the period for which the pass shall remain in force; and
- (7) the amount of duty paid or payable.

(vi.) A copy of every import pass granted by an officer, other than the Deputy Commissioner of the district, shall be forthwith sent by the officer granting it to the Deputy Commissioner.

44. On arrival at the opium warehouse or treasury, the opium or poppy-heads shall be examined and weighed and compared with the pass by the officer in charge of the warehouse or treasury, who shall retain the pass and give the person bringing the opium or poppy-heads a receipt for the same in such form as the Financial Commissioner may prescribe.

45. No opium shall be removed from an opium warehouse or treasury until the full duty payable on it has been paid.

The officer in charge of an opium warehouse or treasury shall report to the Deputy Commissioner of the district the arrival of each importation, and shall send him the pass under which the opium or poppy-heads has or have been imported as soon as possible after the arrival of each importation.

46. The officer in charge of an opium warehouse or treasury shall keep a register of arrivals, deliveries, and other transactions under his charge in such form as the Financial Commissioner may from time to time prescribe.

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a township officer. An officer attesting a sale shall re-seal the packages as required by Rule 34 after re-examining and re-weighing them.

On all Upper Burma-grown opium or poppy-heads transported from a local area in which the cultivation of the poppy plant is permitted to a district or township in which such cultivation is not permitted, there shall be levied the same duty as may for the time being be leviable on opium or poppy-heads imported by land into Burma.

Import.

37. Government may import opium, *medical preparations*, and poppy-heads on its own account.

38. A Shan or foreign horse-dealer importing horses or ponies into Burma may import into Burma opium produced in the Shan States or out of India in any quantity not exceeding 5 tolas for each horse or pony in his possession.

39. A Shan or foreign traveller or visitor entering Burma by land from the Shan States or from a country out of India may import into Burma opium produced in the Shan States or out of India for the personal use of himself and his attendants, and not for sale or barter, in any quantity not exceeding in weight 5 tolas for each such person.

40.—(i.) Subject to the payment of the duty which may for the time being be imposed by the Governor General in Council, opium or poppy-heads produced out of India may be imported by land into Upper Burma by a licensed vendor or holder of a license for wholesale vend under and subject to the conditions of an import pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) An import pass must be obtained for each importation.

(iii.) Opium or poppy-heads imported into Upper Burma under a pass shall be taken as soon as possible to the opium warehouse or treasury office of the district into which the opium or poppy-heads is or are first imported.

(iv.) The import pass shall be granted by the Deputy Commissioner of the district into which the opium or poppy-heads is or are imported, or by some officer authorised by him to grant such passes.

(v.) The import pass shall specify—

- (1) the name of the importer;
- (2) the name of the person in charge of the importation;
- (3) the route by which the importation is to be brought;
- (4) the number of packages and the weight and contents of each;
- (5) the warehouse or treasury to which the opium or poppy-heads must be taken;
- (6) the period for which the pass shall remain in force; and
- (7) the amount of duty paid or payable.

(vi.) A copy of every import pass granted by an officer, other than the Deputy Commissioner of the district, shall be forthwith sent by the officer granting it to the Deputy Commissioner.

41. On arrival at the opium warehouse or treasury, the opium or poppy-heads shall be examined and weighed and compared with the pass by the officer in charge of the warehouse or treasury, who shall retain the pass and give the person bringing the opium or poppy-heads a receipt for the same in such form as the Financial Commissioner may prescribe.

42. No opium shall be removed from an opium warehouse or treasury until the full duty payable on it has been paid.

The officer in charge of an opium warehouse or treasury shall report to the Deputy Commissioner of the district the arrival of each importation, and shall send him the pass under which the opium or poppy-heads has or have been imported as soon as possible after the arrival of each importation.

43. The officer in charge of an opium warehouse or treasury shall keep a register of arrivals, deliveries, and other transactions under his charge in such form as the Financial Commissioner may from time to time prescribe.

47. Opium, opium preparations, and poppy-heads produced out of India, and not exceeding 1 seer in weight in the case of opium and opium preparations and 10 seers in weight in the case of poppy-heads may be imported by sea by a medical practitioner holding a license under Rule 61.

Export.

48. Government may export opium and poppy-heads on its own account.

Further general Provisions regarding Opium and Poppy-heads in transit.

49. Every Deputy Commissioner and other revenue officer not below the rank of a myoök, every police officer not below the rank of a head constable, and every customs officer not below the rank of a preventive officer is authorised to detain, so long as may be reasonably necessary for the inspection of the same, and to inspect any consignment of opium or poppy-heads in transit passing through his jurisdiction, and to call for production of the pass under which such opium or poppy-heads is or are transported, imported, or exported.

50. No railway administration or steamboat company shall receive or convey opium or poppy-heads not covered and accompanied by a pass issued by an officer competent under these rules to grant the same, or shall convey opium or poppy-heads otherwise than in the immediate custody of its own officers to the station or landing-place at which, according to the route prescribed in such pass, it should leave the railway or vessel. Opium or poppy-heads in transit by railway or steamboat may be detained so long as may be reasonably necessary for the examination of the same, and the weight of each package and the number (when there are more than one) of the packages may be verified at any railway station or landing-place at which the Chief Commissioner may, either generally or specially, direct such detention or examination.

51.—(i.) On weighment of transported opium on its arrival at its destination, or by an officer attesting a sale during transit, an allowance for dryage may be made by the officer making the weighment up to such extent as the Financial Commissioner may from time to time prescribe by notification in the "Burma Gazette."

(ii.) If on inspection of a consignment under Rule 44 or Rule 49, or on the arrival of a consignment at destination, any deficiency is found that cannot be accounted for by dryage or by any sale by wholesale as permitted by Rule 39, the fact shall be reported to the Deputy Commissioner of the district.

Wholesale Sale.

52. In Lower Burma Government opium in quantities not less than 10 tolas and poppy-heads in quantities not less than 5 seers in weight may be sold by one licensed vendor to another, and by Deputy Commissioners, township, and treasury officers, and by such other Government officers as may be specially empowered by the Financial Commissioner so to do, to any licensed vendor, or medical practitioner, or licensed doctor, or tattooer.

53.—(i.) In Upper Burma opium in quantities not less than 10 tolas or poppy-heads in quantities not less than 5 seers in weight may be sold, under such conditions as the Financial Commissioner may prescribe, by Deputy Commissioners of districts or township officers to any licensed vendor, to any holder of a license for wholesale vend, to any medical practitioner, to any licensed doctor, and to any tattooer.

(ii.) In local areas in Upper Burma in which the cultivation of the poppy plant is permitted, a cultivator may sell to any person other than a Burman any quantity of opium or poppy-heads the produce of his cultivation.

(iii.) Subject to the conditions of his license, a holder of a license for wholesale vend in Upper Burma may sell opium in quantities not less than 10 tolas or poppy-heads in quantities not less than 5 seers to Government, or to a licensed vendor, or to a holder of a license for wholesale vend, or to a medical practitioner, or to a licensed doctor, or tattooer.

44. Opium, *medical* preparations, and poppy-heads produced out of India, and not exceeding 1 seer in weight in the case of opium and *medical* preparations and 10 seers in weight in the case of poppy-heads may be imported by sea by a medical practitioner holding a license under Rule 58.

Export.

45. Government may export opium, *medical preparations*, and poppy-heads on its own account.

Further general Provisions regarding Opium and Poppy-heads in transit.

46. Every Deputy Commissioner and other revenue officer not below the rank of a myoök, every police officer not below the rank of a head constable, and every customs officer not below the rank of a preventive officer is authorised to detain, so long as may be reasonably necessary for the inspection of the same, and to inspect any consignment of opium or poppy-heads in transit passing through his jurisdiction, and to call for production of the pass under which such opium or poppy-heads is or are transported or imported.

47. No railway administration or steamboat company shall receive or convey opium or poppy-heads not covered and accompanied by a pass issued by an officer competent under these rules to grant the same, or shall convey opium or poppy-heads otherwise than in the immediate custody of its own officers to the station or landing-place at which, according to the route prescribed in such pass, it should leave the railway or vessel. Opium or poppy-heads in transit by railway or steamboat may be detained so long as may be reasonably necessary for the examination of the same, and the weight of each package and the number (when there are more than one) of the packages may be verified at any railway station or landing-place at which the Chief Commissioner may, either generally or specially, direct such detention or examination.

48.—(i.) On weighment of transported opium on its arrival at its destination, or by an officer attesting a sale during transit, an allowance for dryage may be made by the officer making the weighment up to such extent as the Financial Commissioner may from time to time prescribe by notification in the "Burma Gazette."

(ii.) If on inspection of a consignment under Rule 41 or Rule 46, or on the arrival of a consignment at destination, any deficiency is found that cannot be accounted for by dryage or by any sale by wholesale as permitted by Rule 36, the fact shall be reported to the Deputy Commissioner of the district.

Wholesale Sale.

49. In Lower Burma Government opium in quantities *exceeding* 3 tolas and poppy-heads in quantities *exceeding* 5 seers in weight may be sold by one licensed vendor to another, and by Deputy Commissioners, township, and treasury officers, and by such other Government officers as may be specially empowered by the Financial Commissioner so to do, to any licensed vendor, or medical practitioner, or doctor, or tattooer.

50.—(i.) In Upper Burma opium in quantities *exceeding* 3 tolas or poppy-heads in quantities *exceeding* 5 seers in weight may be sold, under such conditions as the Financial Commissioner may prescribe, by Deputy Commissioners of districts or township officers to any licensed vendor, to any holder of a license for wholesale vend, to any medical practitioner, to any doctor, and to any tattooer.

(ii.) In local areas in Upper Burma in which the cultivation of the poppy plant is permitted, a cultivator may sell to any *non-Burman* any quantity of opium or poppy-heads the produce of his cultivation.

(iii.) Subject to the conditions of his license, a holder of a license for wholesale vend in Upper Burma may sell opium in quantities *exceeding* 3 tolas or poppy-heads in quantities *exceeding* 5 seers to Government, or to a licensed vendor, or to a holder of a license for wholesale vend, or to a medical practitioner, or to a doctor, or tattooer.

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54. Subject to the payment of the fee for the time being prescribed under Rule 55 and to the conditions laid down in the Opium Act, 1878, and in these rules, a Commissioner of a division in Upper Burma may grant to any person other than a Burman a license for the wholesale vend of opium and poppy-heads within his division or any part thereof.

55. The Financial Commissioner may, with the previous sanction of the Chief Commissioner, fix the fee to be paid in each district for such a license, and may from time to time, subject to the same sanction, alter, in the case of any district or districts, the fee so fixed.

56. Such license shall specify the district or districts in which sale of opium and poppy-heads may be made under it. It shall be in force from the date on which it is issued until the 1st April next following such date, and it shall then be returned to the Commissioner who issued it.

Retail Sale.

57.—(i.) A Deputy Commissioner within his district, or a township officer within his township, or any other officer of Government specially empowered by the Financial Commissioner, may sell by retail, at such price as the Financial Commissioner may fix, Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium.

(ii.) Subject to the conditions of his license, a licensed vendor may sell by retail Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium, and opium or poppy-heads to any person other than a Burman in Upper Burma.

(iii.) Subject to the conditions of his license, a medical practitioner may sell by retail opium preparations or poppy-heads to any person for medical purposes only.

(iv.) Subject to the conditions of his license, a doctor in Upper Burma may sell by retail opium preparations or poppy-heads to any person for medical purposes only.

(v.) Subject to the conditions of his license, a doctor in Lower Burma may sell by retail opium preparations made from Government opium to any person for medical purposes only.

58. Unless the Financial Commissioner otherwise specially direct, a license for retail sale shall be granted for one year only.

59.—(i.) Such limited number of shops in Upper Burma for the retail sale of opium or poppy-heads, or both, and in Lower Burma for the retail sale of Government opium or poppy-heads, or both, as the Financial Commissioner may from time to time determine may be allowed in each district, and the exclusive right of selling opium or poppy-heads by retail at one or more of these shops, under a license to be granted by the Deputy Commissioner, may be sold by or under the orders of the Deputy Commissioner before the commencement of each official year by public auction, or in such other mode as the Financial Commissioner, with the sanction of the Local Government, may direct. The Deputy Commissioner shall not be bound to accept the highest or any other bid. But if he refuses to accept any bid, he shall record his reasons for such refusal in writing. He shall not be bound to inform any bidder of his reasons for refusing his bid.

(ii.) Such sale, whether by auction or otherwise, shall not be deemed to be complete until it has been confirmed by the Commissioner of the division. If the Commissioner declines to confirm the sale, he may order a fresh sale, or he may authorise the Deputy Commissioner to grant a license to any person to carry on the retail vend on behalf of Government in the whole or in any part of a district.

60. Every person taking out a license for retail vend under Rule 59 shall sign a counterpart of the same in token of an engagement by him to duly observe and perform all the conditions expressed in the said license and in these rules and shall give such security for the performance of his engagement or make such deposit in lieu of security as the Deputy Commissioner may require.

61. A Deputy Commissioner may grant a license—
(a) to any medical practitioner for the retail vend of opium preparations or poppy-heads, or both, for medical purposes only;

DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA.

APPENDIX L.

51. Subject to the payment of the fee for the time being prescribed under Rule 52 and to the conditions laid down in the Opium Act, 1878, and in these rules, a Commissioner of a division in Upper Burma may grant to any *non-Burman* a license for the wholesale vend of opium and poppy-heads within his division or any part thereof.

52. The Financial Commissioner may, with the previous sanction of the Chief Commissioner, fix the fee to be paid in each district for such a license, and may from time to time, subject to the same sanction, alter, in the case of any district or districts, the fee so fixed.

53. Such license shall specify the district or districts in which sale of opium and poppy-heads may be made under it. It shall be in force from the date on which it is issued until the 1st April next following such date, and it shall then be returned to the Commissioner who issued it.

Retail Sale.

54.—(i.) A Deputy Commissioner within his district, or a township officer within his township, or any other officer of Government specially empowered by the Financial Commissioner, may sell by retail, at such price as the Financial Commissioner may fix, Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium.

(ii.) Subject to the conditions of his license, a licensed vendor may sell by retail Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium, and opium or poppy-heads to any *non-Burman* in Upper Burma.

(iii.) Subject to the conditions of his license, a medical practitioner may sell by retail *opium, medical* preparations, or poppy-heads to any person for medical purposes only.

(iv.) Subject to the conditions of his license, a doctor in Upper Burma may sell by retail *opium, medical* preparations, or poppy-heads to any person for medical purposes only.

(v.) Subject to the conditions of his license, a doctor in Lower Burma may sell by retail Government *opium, medical* preparations therefrom, or *poppy-heads* to any person for medical purposes only.

55. Unless the Financial Commissioner otherwise specially direct, a license for sale *by retail* shall be granted for one year only.

56.—(i.) Such limited number of shops in Upper Burma for the sale *by retail* of opium or poppy-heads, or both, and in Lower Burma for the sale *by retail* of Government opium or poppy-heads or both, as the Financial Commissioner may from time to time determine may be allowed in each district, and the exclusive right of selling opium or poppy-heads by retail at one or more of these shops, under a license to be granted by the Deputy Commissioner, may be sold by or under the orders of the Deputy Commissioner before the commencement of each official year by public auction, or in such other mode as the Financial Commissioner, with the sanction of the Local Government, may direct. The Deputy Commissioner shall not be bound to accept the highest or any other bid. But if he refuses to accept any bid, he shall record his reasons for such refusal in writing. He shall not be bound to inform any bidder of his reasons for refusing his bid.

(ii.) Such sale, whether by auction or otherwise, shall not be deemed to be complete until it has been confirmed by the Commissioner of the division. If the Commissioner declines to confirm the sale, he may order a fresh sale, or he may authorise the Deputy Commissioner to grant a license to any person to carry on the *sale by retail* on behalf of Government in the whole or in any part of a district.

57. Every person taking out a license for *sale by retail* under Rule 56 shall sign a counterpart of the same in token of an engagement by him to duly observe and perform all the conditions expressed in the said license and in these rules, and shall give such security for the performance of his engagement or make such deposit in lieu of security as the Deputy Commissioner may require.

58. A Deputy Commissioner may grant a license—
(a) to any medical practitioner for the *sale by retail* of *opium, medical* preparations, or poppy-heads, or *all or any of them*, for medical purposes only;

- (b) to any doctor in Upper Burma for the retail vend of opium preparations or poppy-heads, or both, for medical purposes only ;
- (c) to any doctor in Lower Burma for the retail vend of opium preparations made from Government opium or poppy-heads, or both, for medical purposes only ;
- (d) to any tattooer in Upper Burma for the possession of such quantity of opium or opium preparations, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes ;
- (e) to any tattooer in Lower Burma for the possession of such quantity of Government opium or opium preparations made therefrom, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes.

62. Every person to whom a license is granted under Rule 61 for the retail sale of opium or poppy-heads, or both, shall pay for his license such fee as may from time to time be fixed with the sanction of the Financial Commissioner, or a fee regulated in such manner and in accordance with such rules as the Financial Commissioner may prescribe, and the fee shall be specified in the license and shall be payable in such instalments, and the instalment shall be payable at such times and places as the Financial Commissioner may direct.

63.—(i.) A license for retail vend of opium or poppy-heads, or both, granted under Rule 59 may be recalled by the Deputy Commissioner if the holder violates any of the provisions of the Opium Act, 1878, or of the rules made thereunder, or any condition entered in the license, or if the holder of the license is convicted of breach of the peace, or of any other criminal offence during the term of the license.

(ii.) If the license is recalled for any of these causes, the holder will have no claim to any compensation whatever, or to refund of any duty or instalment of duty already paid, or to remission of any sum due from him to Government.

But it shall be in the discretion of the Deputy Commissioner to make such compensation, refund, or remission as he may think right.

(iii.) If the Deputy Commissioner desires to recall a license before expiry of its term for any cause not specified in sub rule (i.) he may do so, subject to the conditions that—

- (a) he shall give 15 days' previous notice of his intention to recall the license, and shall remit a sum equal to the duty for 15 days ; or
- (b) if notice be not given, he shall remit a sum equal to the duty for 15 days, and shall also make such further compensation in consideration of want of notice as the Commissioner may think fit.

64. A person who has been granted a license for the retail vend of opium or poppy-heads, or both, under Rule 59 may surrender his license on giving one month's notice to the Deputy Commissioner and on paying such fine, not exceeding the amount of duty for six months, or the amount of the loss caused to Government by the surrender as the Deputy Commissioner may adjudge. If the Deputy Commissioner is satisfied that the reason for surrendering the license is adequate, he may, with the consent of the Financial Commissioner, remit the fine.

65. The Financial Commissioner may from time to time fix the maximum and minimum price at which in any district holders of licenses for retail vend may sell opium or poppy-heads to the public.

If such maximum and minimum prices are fixed, they shall be specified in the license.

Manner in which Retail Sales are to be made in Lower Burma.

66. In every township and in the Rangoon Town district the retail vendor of opium shall be furnished with copies of Registers A. and B. of persons who are permitted to possess opium in that township or district.

- (b) to any doctor in Upper Burma for the sale by retail of opium, medical preparations, or poppy-heads, or all or any of them, for medical purposes only ;
- (c) to any doctor in Lower Burma for the sale by retail of Government opium, medical preparations therefrom, or poppy-heads, or all or any of them, for medical purposes only ;
- (d) to any tattooer in Upper Burma for the possession of such quantity of opium or medical preparations, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes ;
- (e) to any tattooer in Lower Burma for the possession of such quantity of Government opium or medical preparations therefrom, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes.

59. Every person to whom a license is granted under Rule 58 for the sale by retail of opium or medical preparations, or poppy-heads, or all or any of them, shall pay for his license such fees as may from time to time be fixed with the sanction of the Financial Commissioner, or a fee regulated in such manner and in accordance with such rules as the Financial Commissioner may prescribe, and the fee shall be specified in the license and shall be payable in such instalments, and the instalments shall be payable at such times and places as the Financial Commissioner may direct.

60.—(i.) A license for sale by retail of opium or poppy-heads, or both, granted under Rule 56 may be recalled by the Deputy Commissioner if the holder violates any of the provisions of the Opium Act, 1878, or of the rules made thereunder, or any condition entered in the license, or if the holder of the license is convicted of breach of the peace, or of any other criminal offence during the term of the license.

(ii.) If the license is recalled for any of these causes, the holder will have no claim to any compensation whatever, or to refund of any duty or instalment of duty already paid, or to remission of any sum due from him to Government.

But it shall be in the discretion of the Deputy Commissioner to make such compensation, refund, or remission as he may think right.

(iii.) If the Deputy Commissioner desires to recall a license before expiry of its term for any cause not specified in sub-rule (i.), he may do so, subject to the conditions that—

- (a) he shall give 15 days' previous notice of his intention to recall the license, and shall remit a sum equal to the duty for 15 days ; or
- (b) if notice be not given, he shall remit a sum equal to the duty for 15 days, and shall also make such further compensation in consideration of want of notice as the Commissioner may think fit.

61. A person who has been granted a license for the sale by retail of opium or poppy-heads, or both, under Rule 56 may surrender his license on giving one month's notice to the Deputy Commissioner, and on paying such fine, not exceeding the amount of duty for six months, or the amount of the loss caused to Government by the surrender, as the Deputy Commissioner may adjudge. If the Deputy Commissioner is satisfied that the reason for surrendering the license is adequate, he may, with the consent of the Financial Commissioner, remit the fine.

62. The Financial Commissioner may from time to time fix the maximum and minimum price at which in any district holders of licenses for sale by retail may sell opium or poppy-heads to the public.

If such maximum and minimum prices are fixed, they shall be specified in the license.

Manner in which Retail Sales are to be made in Lower Burma.

63. In every township and in the Rangoon Town district the retail vendor of opium shall be furnished with a copy of the register of Burmans registered as consumers of opium in that township or district. A vendor may sell opium and poppy-heads within the prescribed limits of quantities—

- (a) to non-Burmans ;
- (b) to Burmans who produce certificates under Rule 24. If any Burman produces a certificate the name in

DRAFT RULES AS RECEIVED FROM BURMA.

67. Every retail vendor, whether official or licensed vendor, shall keep a daily account of sales of opium in the forms prescribed in the Appendix to these rules, and shall record therein the amount of opium daily sold to each person.

Disposal of Articles remaining with a licensed Vendor after expiration of his Lease or License.

68. If any person who has been a licensed vendor, or holder of a license for wholesale vend under Rule 54, has in his possession, on the expiration of his license, any opium or poppy-heads which he is unable to dispose of to the satisfaction of the Deputy Commissioner by private sale to other licensed vendors or holders of licenses for wholesale vend under Rule 54, or to a medical practitioner, he shall surrender the same to the Deputy Commissioner or to the officer in charge of the excise revenue.

And the incoming licensed vendor or holder of a license for wholesale vend under Rule 54, or, if the license has not been renewed, any licensed vendor or holder of a license for wholesale vend under Rule 54 within the district, shall, on the requisition of the Deputy Commissioner, be bound, under penalty, if the Deputy Commissioner sees fit, of forfeiting his license, to buy the opium or poppy-heads, as the case may be, at such price as the Deputy Commissioner may adjudge, and in any quantity not exceeding that which the Deputy Commissioner may determine to be ordinarily saleable in two months by the person in whose favour the license has been renewed, or by the licensed vendor, or holder of a license for wholesale vend under Rule 54, as the case may be.

Provided that, if the opium or poppy-heads, or any part thereof, be declared by the civil surgeon to be unfit for use, the Deputy Commissioner shall cause it or them, or that part, to be destroyed.

Disposal of things Confiscated.

69.—(i.) All things confiscated under the Opium Act, 1878, except opium, poppy-heads, and the preparations and admixtures provided for in clause (iv.) of this rule, shall be disposed of by the Deputy Commissioner by public auction.

(ii.) Opium so confiscated shall be sent for examination to the civil surgeon, and, if declared by him to be fit for use, shall be disposed of in such manner as the Financial Commissioner may by general or special order direct. If declared to be unfit for use, it shall be immediately destroyed in the presence of the Deputy Commissioner or some other officer deputed by him for the purpose. Such officer shall not be below the rank of a township officer.

(iii.) Poppy-heads so confiscated shall be disposed of as may be directed by the Deputy Commissioner or the officer in charge of the excise revenue of the district in which the confiscation is made.

(iv.) All preparations and admixtures of opium or of the poppy not included in the definition of "opium" or of "medical preparations" in these rules shall, when so confiscated, be immediately destroyed.

Rewards to be paid out of the proceeds of Fines and Confiscations.

70.—(i.) Any magistrate convicting an offender under section 9, or any magistrate or other authorised officer ordering the confiscation of anything under section 12 of the Opium Act, 1887, may grant, in such proportions as he thinks fit, to any person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, a reward or rewards not exceeding in the aggregate the value of the things confiscated, plus the amount of any fine imposed.

(ii.) If in any case the fine is not realised, or is only realised in part, or if the value of the confiscated articles is not realised, or is only realised in part, and if the total sum realised appears to the convicting magistrate or to the magistrate or officer ordering confiscation, as the case may be, to be insufficient for

DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA.

APPENDIX I.

which is not included in the extract from the register received by the licensed vendor, he should at once report the sale and the particulars of the certificate produced to the Deputy Commissioner for such inquiry as that officer may consider necessary.

64. Every retail vendor, whether official or licensed vendor, shall keep a daily account of sales of opium in the forms prescribed in the Appendix to these rules, and shall record therein the amount of opium daily sold to each person.

Disposal of Articles remaining with a licensed Vendor after expiration of his License.

65. If any person who has been a licensed vendor or a holder of a license for wholesale vend, under Rule 51, has in his possession, on the expiration of his license, any opium or poppy-heads which he is unable to dispose of to the satisfaction of the Deputy Commissioner by private sale to other licensed vendors or holders of licenses for wholesale vend under Rule 51, or to a medical practitioner, he shall surrender the same to the Deputy Commissioner or to the officer in charge of the excise revenue.

And the incoming licensed vendor or holder of a license for wholesale vend under Rule 51, or, if the license has not been renewed, any licensed vendor or holder of a license for wholesale vend under Rule 51 within the district, shall, on the requisition of the Deputy Commissioner, be bound, under penalty, if the Deputy Commissioner sees fit, of forfeiting his license, to buy the opium or poppy-heads, as the case may be, at such price as the Deputy Commissioner may adjudge, and in any quantity not exceeding that which the Deputy Commissioner may determine to be ordinarily saleable in two months by the person in whose favour the license has been renewed, or by the licensed vendor, or holder of a license for wholesale vend under Rule 51 as the case may be.

Provided that, if the opium or poppy-heads, or any part thereof, be declared by the civil surgeon to be unfit for use, the Deputy Commissioner shall cause it or them, or that part, to be destroyed.

Disposal of things Confiscated.

66.—(i.) All things confiscated under the Opium Act, 1878, except opium, *medical preparations*, poppy-heads, and the preparations and admixtures provided for in clause (iv.) of this rule, shall be disposed of by the Deputy Commissioner by public auction.

(ii.) Opium and *medical preparations* so confiscated shall be sent for examination to the civil surgeon, and, if declared by him to be fit for use, shall be disposed of in such manner as the Financial Commissioner may by general or special order direct. If declared to be unfit for use, it or they shall be immediately destroyed in the presence of the Deputy Commissioner or some other officer deputed by him for the purpose. Such officer shall not be below the rank of a township officer.

(iii.) Poppy-heads so confiscated shall be disposed of as may be directed by the Deputy Commissioner or the officer in charge of the excise revenue of the district in which the confiscation is made.

(iv.) All preparations and admixtures of opium or of the poppy not included in the definition of "opium" or of "medical preparations" in these rules shall, when so confiscated, be immediately destroyed.

Rewards to be paid out of the proceeds of Fines and Confiscations.

67.—(i.) Any magistrate convicting an offender under section 9, or any magistrate or other authorised officer ordering the confiscation of anything under section 12 of the Opium Act, 1878, may grant, in such proportion as he thinks fit, to any person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, a reward or rewards not exceeding in the aggregate the value of the things confiscated, plus the amount of any fine imposed.

(ii.) If in any case the fine is not realised, or is only realised in part, or if the value of the confiscated articles is not realised, or is only realised in part, and if the total sum realised appears to the convicting magistrate or to the magistrate or officer ordering confiscation, as the case may be, to be insufficient for

the purpose of rewarding the person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, the Financial Commissioner may, on the application of the said magistrate or officer, as the case may be, grant to the said person or persons any reasonable reward or rewards not exceeding Rs. 200 in the aggregate as may seem fit.

71. The Financial Commissioner may direct by general order what classes of excise officers shall receive rewards and what classes shall have no title to share therein.

Forms of Licenses, Passes, Permits, and other Documents.

72.—(i.) The Financial Commissioner may, with the sanction of the Local Government, from time to time prescribe the forms in which licenses and passes under these rules shall be granted by the Deputy Commissioner and in which licenses shall be granted by farmers.

(ii.) The Financial Commissioner may also from time to time of his own authority, prescribe the forms of all registers, returns, accounts, and other documents not mentioned in sub-rule (i.) for which he considers that forms should be provided.

(iii.) The forms referred to in sub-rules (i.) and (ii.) shall be consistent with the provisions of the Opium Act, 1878, and with these rules.

Miscellaneous.

73.—(i.) Suspensions and remissions of demand on account of pè duty or on account of any other fees or duties leviable under these rules may be made under the sanction of the Commissioner of the division.

(ii.) In the case of suspensions a date or dates for payment shall be fixed.

(iii.) Refunds of pè duty or of any other fees or duties levied under these rules may be made under the rules for the time being applicable to refunds on account of land revenue.

(iv.) All suspensions, remissions, and refunds sanctioned by Commissioners shall be reported at once to the Financial Commissioner.

Appeal and Revision.

74.—(i.) An appeal shall lie from an order of a Deputy Commissioner or from an original or appellate order of a Commissioner of a division as follows, namely:—

- (a.) To the Commissioner of the division when the order is made by Deputy Commissioner;
- (b.) To the Financial Commissioner when the order is made by a Commissioner of a division:

Provided that when a Commissioner of a division confirms on appeal the order of a Deputy Commissioner a further appeal shall not lie.

(ii.) The period of limitation for an appeal under sub-rule (i.) shall run from the date of the order appealed against, and shall be as follows:—

- (a.) When the appeal lies to the Commissioner of the Division, 30 days;
- (b.) When the appeal lies to the Financial Commissioner, 60 days.

75. The Financial Commissioner may revise any order passed by a Deputy Commissioner or a Commissioner under these rules.

76. A petition of appeal from, or an application for revision of, an order must be accompanied by an authenticated copy of the order, or the omission to produce such copy must be explained.

77. Any officer who has passed an order under these rules, other than an order in the course of a judicial proceeding, may of his own motion, or on the application of any person concerned, cancel or modify such order.

the purpose of rewarding the person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, the Financial Commissioner may, on the application of the said magistrate or officer, as the case may be, grant to the said person or persons any reasonable reward or rewards not exceeding Rs. 200 in the aggregate as may seem fit.

68. The Financial Commissioner may direct by general order what classes of excise officers shall receive rewards and what classes shall have no title to share therein.

Forms of Licenses, Passes, Permits, and other Documents.

69.—(i.) The Financial Commissioner may, with the sanction of the Local Government, from time to time prescribe the forms in which licenses and passes under these rules shall be granted by the Deputy Commissioner.

(ii.) The Financial Commissioner may also from time to time of his own authority, prescribe the forms of all registers, returns, accounts, and other documents not mentioned in sub-rule (i.) for which he considers that forms should be provided.

(iii.) The forms referred to in sub-rule (i.) and (ii.) shall be consistent with the provisions of the Opium Act, 1878, and with these rules.

Miscellaneous.

70.—(i.) Suspensions and remissions of demand on account of pè duty or on account of any other fees or duties leviable under these rules may be made under the sanction of the Commissioner of the division.

(ii.) In the case of suspensions a date or dates for payment shall be fixed.

(iii.) Refunds of pè duty or of any other fees or duties levied under these rules may be made under the rules for the time being applicable to refunds on account of land revenue.

(iv.) All suspensions, remissions, and refunds sanctioned by Commissioners shall be reported at once to the Financial Commissioner.

Appeal and Revision.

71.—(ii.) An appeal shall lie from an order of a Deputy Commissioner or from an original or appellate order of a Commissioner of a division as follows, namely:—

- (a.) To the Commissioner of the division when the order is made by a Deputy Commissioner;
- (b.) To the Financial Commissioner when the order is made by a Commissioner of a division:

Provided that when a Commissioner of a division confirms on appeal the order of a Deputy Commissioner a further appeal shall not lie.

(ii.) The period of limitation for an appeal under sub-rule (i.) shall run from the date of the order appealed against, and shall be as follows:—

- (a.) When the appeal lies to the Commissioner of the division, 30 days;
- (b.) When the appeal lies to the Financial Commissioner, 60 days.

72. The Financial Commissioner may revise any order passed by a Deputy Commissioner or a Commissioner under these rules.

73. A petition of appeal from, or an application for revision of, an order must be accompanied by an authenticated copy of the order, or the omission to produce such copy must be explained.

74. Any officer who has passed an order under these rules, other than an order in the course of a judicial proceeding, may of his own motion, or on the application of any person concerned, cancel or modify such order.

APPENDIX.

REGISTER A.

Of BURMANS of 25 years of age or upwards who are permitted to possess OPIUM or OPIUM PREPARATIONS in

Name of Village or Town.	Name of Headman in charge of Village or Ward of Town.	Serial No. of Person permitted to possess Opium or Opium Preparations.	Name of Person permitted to possess Opium or Opium Preparations.	Parentage and Name of Wife or Husband of Person.	Township,		Remarks.
					Age of Person.	District, in Lower Burma.	

REGISTER B.

Of NON-BURMANS of 20 years of age or upwards who are permitted to possess OPIUM or OPIUM PREPARATIONS in

Name of Village or Town.	Name of Headman in charge of Village or Ward of Town.	Serial No. of Person permitted to possess Opium or Opium Preparations.	Name of Person permitted to possess Opium or Opium Preparations.	Parentage and Name of Wife or Husband of Person.	Township,		Remarks.
					Age of Person.	District, in Lower Burma.	

APPENDIX.

REGISTER.

Of BURMANS of 25 years of age or upwards who are registered as Consumers of OPIUM in

Name of Village or Town.	Name of Headman in charge of Village or Ward of Town.	Serial No. of Person registered as a Consumer of Opium.	Name of Person registered as a Consumer of Opium.	Parentage and Name of Wife or Husband of Person.	Township,		Remarks.
					Age of Person.	District, in Lower Burma.	

ROYAL COMMISSION ON OPIUM.

MINUTES OF EVIDENCE

TAKEN BEFORE THE

ROYAL COMMISSION ON OPIUM

BETWEEN

18th November and 29th December 1893;

WITH

APPENDICES.

VOL. II.

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